

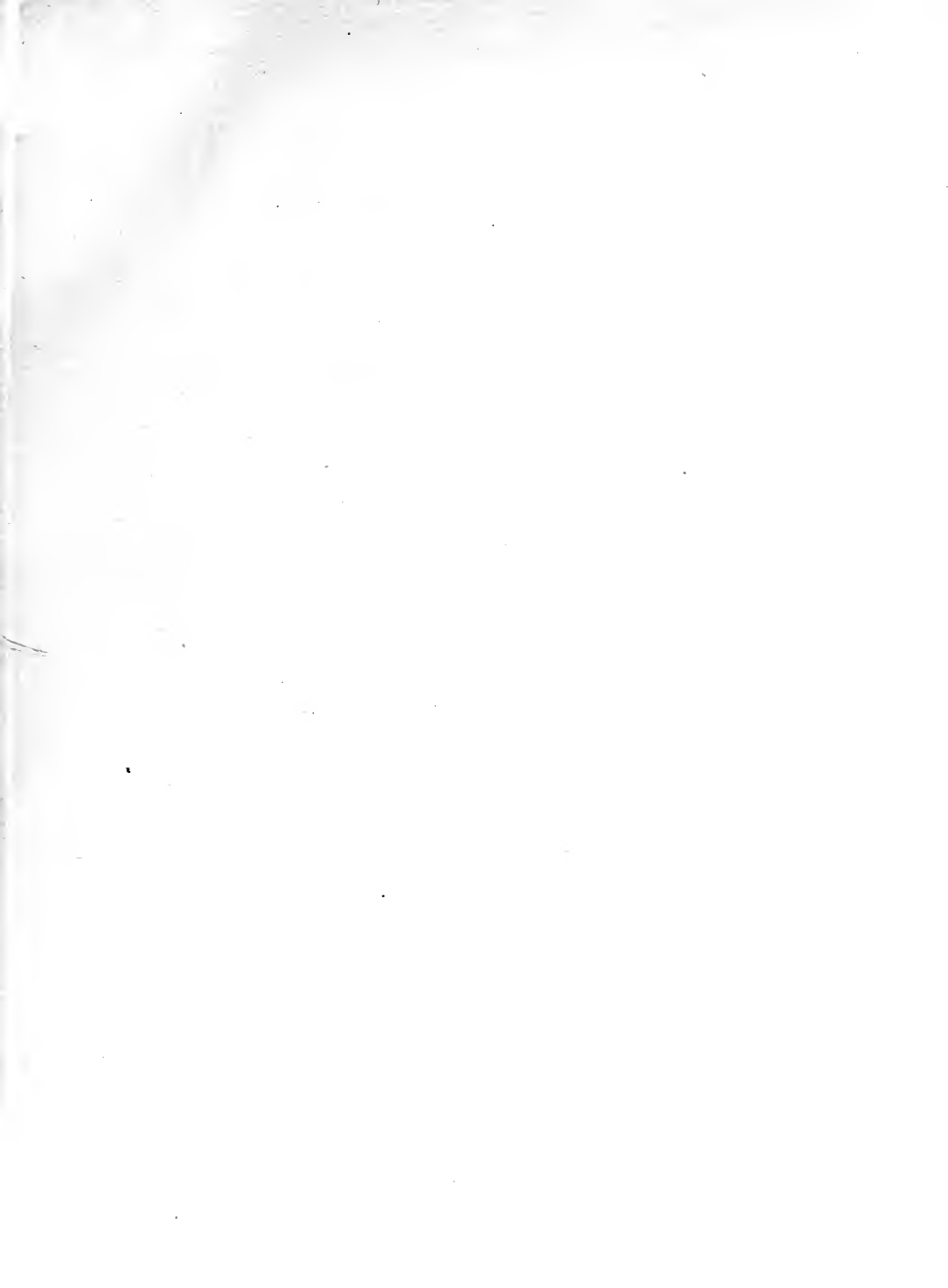


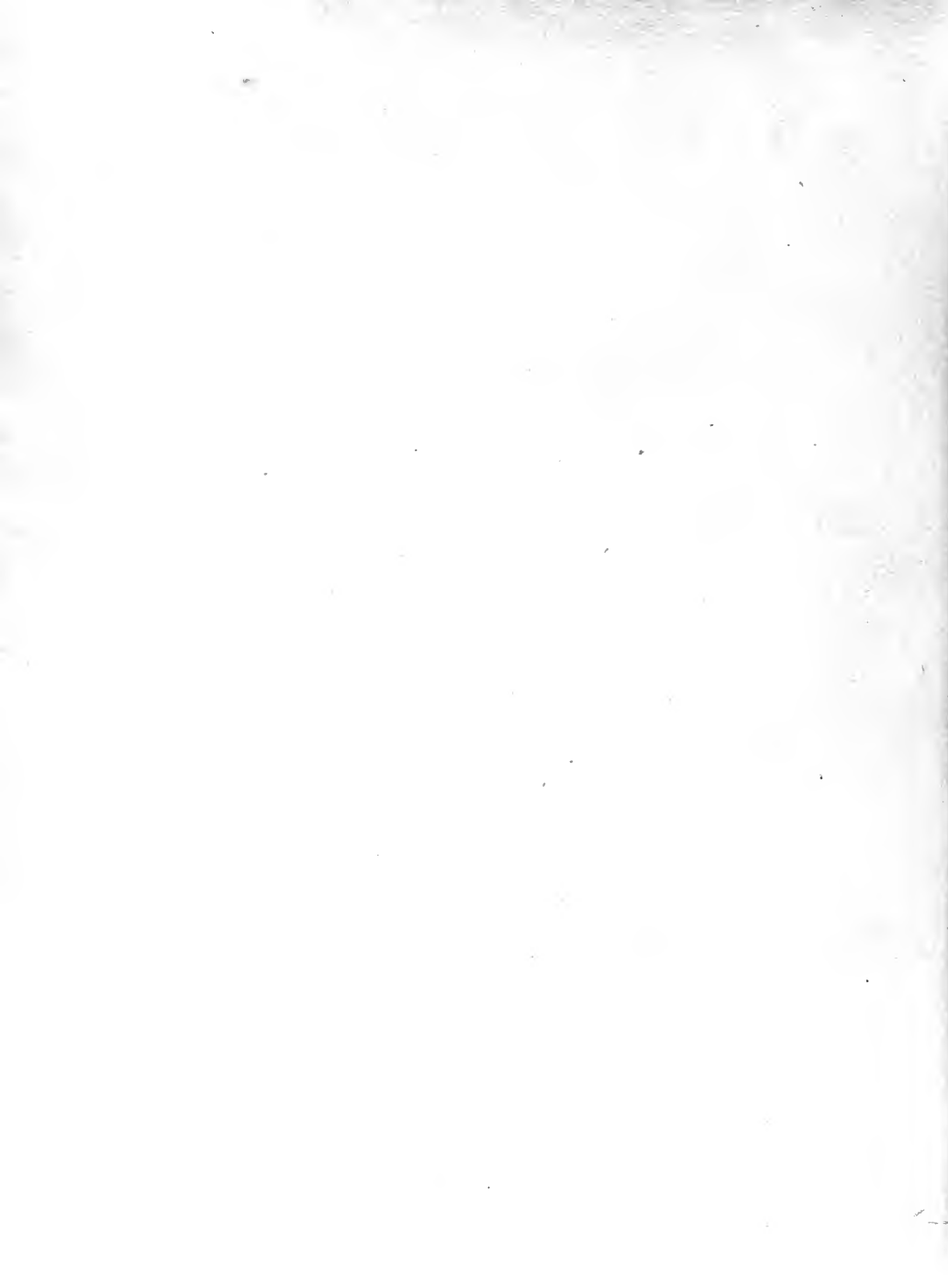




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<sup>u</sup>NOTES AND QUERIES:

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

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LONDON, SATURDAY, JULY 5, 1890.

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## Notes.

## THE DUKEDOM OF CLARENCE.

(Continued from 7th S. ix. 483.)

The second creation was made by Henry IV. in favour of his second son, Thomas, in 1412. He could trace no descent from the first duke, and this was an entirely new creation. It is not known where or when this prince was born; his father was then only Earl of Derby, with no prospect of occupying the throne. The latter became king in 1399, and Thomas, like his predecessor in the title, was made Lord-Lieutenant of Ireland at the commencement of the reign. He was then scarcely more than eighteen years old. The sister island was in its customary condition of lawlessness and turmoil. The Irish annals tell us that "Thomas, the son of the King of the Saxons, came to Erin; that he took the Earl of Kildare prisoner, and that Hitsin Tuite with great loss was slain." It is difficult to see why the "loyal Earl of Kildare" was arrested; he had been fighting against the rebellious Irish, and was on his way to congratulate the new viceroy at Carlingford when he was seized and taken prisoner. The annals further tell us that in 1409 "the King of the Saxons was seized with leprosy, and that Thomas of Lancaster left Ireland in consequence, having liberated the Earl of Kildare." While in Ireland

he is said to have encountered a riot or rebellion, and to have been seriously wounded. In 1411 we meet with him in London in a less dignified position :—

"Upon the Eve of St. John the Baptist Thomas and John, the King's sons, being at Eastchepe in London, at supper, after midnight, a great debate happened between their men and the men of the Court, lasting an hour, till the mayor and the sheriffs with other citizens, ceased the same."—Stow, 'Annals,' 1411.

There are other references to his gay and riotous living in the 'London Chronicle,' edited by Sir Harris Nicolas in 1827. Yet this was probably exceptional; he could not have been altogether ill-disposed and unruly, or he would not have been made President of the Council by his father in the room of the Prince of Wales when the latter was so disrespectful to Judge Gascoigne. To this Shakespeare makes allusion in '1 Henry IV.,' III. ii. :—

Thy place in council thou hast rudely lost,  
Which by thy younger brother is supplied.

He presided at the Council held at Southampton in 1415 when the Earl of Cambridge, Lord Scrope of Masham, and Sir Thomas Grey were condemned to death for high treason. He was created Duke of Clarence, Earl of Albemarle, and K.G. July 9, 1412, at a Council held at Rotherhithe, at which his elder brother, Henry, Prince of Wales, was not present. Most of the chroniclers hint at a suspicion of rivalry between the brothers, in consequence of the preferment of the younger, and to this Shakespeare seems to allude in '2 Henry IV.,' IV. iv. The King addresses his son thus :—

How chance thou art not with the prince, thy brother?  
He loves thee, and thou dost neglect him, Thomas;  
Thou hast a better place in his affections  
Than all thy brothers; cherish it my boy,  
And noble offices thou mayest effect  
Of mediation, after I am dead,  
Between his greatness and thy other brethren.

No necessity for such mediation seems to have arisen. Clarence, Bedford, and Gloucester are always found acting in concert with Henry, both while Prince of Wales and after his accession. To Clarence were pawned the King's jewels when he invaded France :—

"To Thomas, Duke of Clarence, 12 July, 1415, as security for what might be due to him and to his retinue, according to certain indentures, the Crown Henry."

In 1412 the duke was sent by his father into France to help the Duke of Burgundy; sailing from Southampton with fourteen ships he landed at "St. Fasters, in Normandy." The expedition came to nothing, but not until the English had committed many depredations, as if in an enemy's country. Indeed, Clarence boasted that he had come for the very purpose of winning back Aquitaine for the English crown; he laid waste Maine and Touraine, and attempted further conquests. Eventu-

ally the Duke of Orleans paid a considerable tribute to induce the English to retire. See Martin, 'Histoire de la France,' vol. v. p. 525; Walsingham, 'Historia Angl.,' A. D. 1412; and the 'London Chronicle' of the same date. The Duke of Clarence did not return to England till after his father's death. That there could have been no serious enmity between Henry V. and his brother is shown by the confidence reposed in the latter by the former. All through the campaign in France Clarence loyally co-operated with Henry, and performed prodigies of valour. In 1418 he was with the King before Harfleur; conducted the siege of Caen, took Pont de l'Arche, and aided in the investiture and capture of Rouen. He was with Henry again at Melun, and was made Captain of Paris in the same year. He was at Troyes with Henry and his brother Richard on occasion of the betrothal of Katherine to the King of England, and when Henry went with his bride to be crowned, Clarence was left commander of the army and Constable of France. His father is said to have described him as "a man of violent and self-willed disposition," negligent of the counsel of more experienced advisers, and rash in action. It was this failing which led to the first disaster suffered by the English army in France, and prejudiced the fortunes of England in that country, resulting in his own premature death:—

"Being betrayed by his scout-master, a Lombard, who had reported the number of the enemy to be far inferior to what it was, and having left behind him his billmen and archers, in whom his chief strength consisted, he precipitated himself, contrary to the advice of his captains, into a battle at Baugé, in Anjou, which province had sided with the Dauphin. On the French side were many Scotchmen; both sides fought with equal courage, and the Duke, mixing himself in the throng of the battle, and giving proofs of singular valour, dismounted and attacked singly Swinton, the Earl of Buchan, who wounded him in the face and finally dispatched him with his spear."

This was on Easter Eve, 1421. In consequence, Henry hanged every Scotchman he could take in France, on the plea that they were fighting against their own king, James I., who was in the English army. The spear with which Clarence was killed is said to have been in possession of Sir Walter Scott at Abbotsford. The duke's body was with difficulty recovered, but was finally brought to Canterbury and buried in the Cathedral, according to his own request, "at the feet of his father." He is commemorated on a monument in St. Michael's Chapel, in the same cathedral, by the side of his wife, Margaret, Countess of Kent, and widow of his uncle, the Earl of Somerset. The date of her marriage to Clarence is not known. She was sister and heir to Edmund, the last Holland, Earl of Kent. Her first husband was John Beaufort, natural son of John of Gaunt, created Earl of Somerset in 1397. She had one son by this marriage, who died Earl of Somerset in 1418.

The monument referred to is peculiar. In so far as Thomas of Clarence is concerned it is a cenotaph only, since he is buried, as we have shown, in another part of the cathedral. It represents three figures: the Duchess in the centre, Thomas of Clarence on her right, and Beaufort on her left side. The motto for the duke's epitaph is more singular still, for it requires, in order to preserve the Latin metre, that the words Thomas and Clarence should be read in an abbreviated form:—  
Hic jacet in tumulo Tho. Dux. Clar. nunc quasi nullus,  
Qui fuit in bello clarus, nec clarior ullus.

The will of this Clarence is also preserved in Nichols's 'Royal Wills,' p. 230, as made on July 10, 1417, before he left England to join the army in France. He founded a chantry for his own soul and those of his father and mother and other relatives in Canterbury Cathedral, and another chantry at "Newark in Leicestershire." Dugdale gives the long catalogue of his manors and lands. His widow became a nun at Sopwell Priory, where she died in 1440. He left no issue.

Noble, in his 'History of the College of Arms,' p. 61, traces the origin of the Clarencieux Herald to this duke:—

"Henry V. preferring the herald of his brother Thomas, constable of the kingdom, created him a King of Arms under the title of Clarencieux, and placed all the south of England under his care. Wm. Horseley was so created."

See for this dukedom Sandford's 'Genealogy,' B. iv. 5, p. 309, and Dugdale's 'Baronage,' vol. ii. p. 196. J. MASKELL.

P. S.—On p. 483, third line of the first column, "father" should be *brother*.

(To be continued.)

In MR. MASKELL'S interesting paper on this subject it is stated that the marriage of Lionel Duke of Clarence with Elizabeth de Burgh "was deferred till 1354." Allow me to remind your readers that some years since in 'N. & Q.' I was able to prove conclusively from the Michaelmas Issue Roll for 16 Edw. III. that this marriage took place in 1342. As I cannot give the reference to my paper, the Index being just now inaccessible, perhaps you will permit me to repeat the transcript from the Roll:—

"To Bartholomew de Bourghassh, by his own hands, in payment of the entire sum expended by him, paid to divers men of London for divers jewels bought from them for the use of Elizabeth, daughter of W., late Earl of Ulster, for the espousals [*sponsal*] between Lionel, son of the Lord King, and the said Elizabeth, lately solemnised at the Tower of London; namely, for a golden crown set with stones, a girdle garnished with goldsmiths' work, a nouch and a treasure set with goldsmiths' work, and a ring with a ruby stone, which jewels were delivered to the said Elizabeth of the King's gift."—Sept. 9, 1342.

On Jan. 1, 1347, the Patent Roll names Elizabeth, daughter and heir of William, late Earl of Ulster, "lately married to our son Lionel" (Rot.

Pat., 20 Edw. III., part iii.); and Oct. 5, 1349, "Elizabeth our dearest daughter, wife of Lionel our son" (Rot. Pat., 23 Edw. III., part iii.).

## HERMENTRUDE.

Is MR. MASKELL correct in styling Lionel, son of Edward III., "Prince"? Were the younger sons of our kings ever known by this title before James II.? E. LEATON BLENKINSOPP.

## THE 'NEW ENGLISH DICTIONARY': ADDENDA AND CORRIGENDA.

(See 7th S. v. 504; vi. 38, 347; vii. 12; viii. 4, 114; ix. 224.)

*Abscidit*, pple. (not in D.). *Ante* 1450. 'Colkelbie Sow,' 779:—

And frome their ferm first rutit ground dewydit,  
They may nocht than be natur, so abscidit,  
Do fructife and fleuriss as sofor.

*Abraidit, Abreird* (in D. given only under "Braid"). Henryson's 'Fables,' 3: "Springis the flowers and the corne abreird."

*Acoluthist* (earliest instance in D., 1726). 1606, Birnie, 'Blame of Kirk Buriall,' p. 10 (reprint, 1833): "Vespilones or bear-men, whose peculiar calling was (being followed in rankes by the Acoluthists their friends, wherof now the Roman Bishops has bereft them) to carry their corps."

*Acitite* (not in D.). 1538, Indorsement on Petition (Pitcairn's 'Ancient Criminal Trials in Scotland,' i. 207\*): "Suerte being first funding to the Justice Clerk, and acititate in the bukis of Adjurnale, that he sal nocht breik his ward."

*A-driugh* (latest in D., 1513). 1614, 'Dittay' (Pitc., Crim. Tri., iii. 265): "Ever attending and following areidreip upon the saide Johne Mathow."

*Affectiously* (no instance in D. between 1430 and 1755). *Circ.* 1580, Sir R. Maitland, 'Complaint aganis the Lang Proces,' 23, 'Poems,' p. 50 (1830): "And him exhort, and pray affectiously."

*Affle* (latest in D., 1520). *Circ.* 1570, A. Arbuthnot, 'Miseries of a Puir Sclar,' st. vii.: "And to dissemble man my tung affyle" (Pinkerton's 'Anct. Scot. Poems,' 1786, p. 150).

*Afterling*=late (not in D.). 1606, Birnie, 'Kirk Buriall' (1833, p. 20): "That Heresie, whose afterling entry falling out in the dreg of all tymes doth render it suspect."

*Agateward* (D. only 1647). 1530, 'Register of Privy Seal of Scotland,' Respite to Hectour M'Clane: "Cummand agaitwards to ye Kingis grace" (Pitc., 'Crim. Tri., i. 245\*).

*Alderman* (D., "a magistrate in English and Irish cities and boroughs"). The title was formerly in use in Scotland also. 1488, Indorsation of Summons (Pitc., 'Crim. Tri., i. 10\*): "Before thir witnes: Andro Busby alderman of Are,.....with others diverse." 1562, Privilege of Exemption (*ibid.*, i. 418\*): "Provost Aldermenne and Bailleis of our burrowes & cities."

*Allakay*=lucky (not in D.). 1537, Sc. Ld. Treasurer's Acta. (Pitc., 'Crim. Tri., i. 289\*): "The Queenis Allakayis."

*Andersmes*=St. Andrew's Day (not in D.). 1604, Record in Pitc., 'Crim. Tri., ii. 437: "Murthour and Slauchter committit at Andersmes, 1<sup>st</sup> sax hundreth and tua yeiris."

*Ane*=ass (not in D.). Dunbar, 'General Satyre,' 24: Sa mony anis and mulis

Within this land was never hard nor sene.

*Apothecary*, adj. (not in D.). 1606, Birnie, 'Kirk Buriall,' p. 10 (1833): "On whom, after Anatomically exinteration, Apothecary applications are so excessively employed."

*Applicable* (earliest in D., 1499). *Ante* 1450, 'Colkelbie Sow,' 562:

So gentil in all his gestis and appliable.

*Assoin*, sb. (latest in D., 1375). 1598, Record in Pitc., 'Crim. Tri., ii. 65: "The samin curit nawyis be delayit in respect of our assoinzie of seiknes."

*Asound*, Northern form of *Aswooned* (no instance in D.). 1607, Record in Pitc., 'Crim. Tri., ii. 525: "Scho continewit ane lang space asound."

*Avenant*. Used as sb., 'Gawain and Gologras,' iii. 1: "Thus endit the avynanting with mekil honour."

*Averoyne* (only one instance in D.). *Ante* 1400, 'Pistill of Susanne,' st. ix.:

Daye and ditoyne, Ysope and averoyne.

*Awp*=whap, curlew. Dunbar, 'Thistle and Rose,' 122: And bawd him be as just to awppis and owlis  
As unto paockkes.

*Bauchle, Bachtel*, v. D. has *bauchle*=villify, but not =shamble (of a horse). Jamieson gives two instances, to which add, 1610, 'Dittay' in Pitc., 'Crim. Tri., iii. 78: "Tuik frome him his awin horse and cuist him upone ane bachillane naig."

*Badling*. The quotation from the ballad, "Thingis in kynde desyris thingis lyke," in Pinkerton's 'Sc. Po.,' is dated "ante 1600." It might be *circ.* 1500, as this ballad is amongst the 'Ancient Poems' printed by Chepman and Myllar, 1508.

*Bailiery* (earliest in D., 1425). 'Sir Eglamour of Artois,' 651 ('Ancient Poems,' Edinb., 1827):

Ilke officer in his balhory.

*Bairdin* (?). 1501, G. Douglas, 'Pal. of Hon.,' iii. st. 9: This gudelic carvell, taiklit traist on raw,  
Was on the bairdin wallis quite ourthraw.

*Base*, v.=humble (D., 1538). 1505, G. Douglas, 'King Hart,' i. st. 22:

The berne both was basit of the sicht.

*Batelour*=juggler (Fr. *basteleur*, Cotgrave; not in D.). 1591, 'Rob Stene's Dream,' p. 17 (Edinb., 1836): "That batelour he blinds you ee."

*Bausy*, adj.=large, coarse (not in D.). Dunbar, 'Complaint to the King,' 56:

And bausy handis to beir ane barrow.

*Bawd*=hare (earliest in D., 1592). 1436, 'Bk. of St. Albans,' f. 4: "Bestis of the chace of the stenkynge fewte—the Baude."

*Bayand*=baying, ppl. adj. (2) (D., 1538). 1513, G. Douglas, 'En.,' iii. l. 35:

Quhar, at the bayand costis syde of the sea,

R. D. WILSON.

ARCHAEOLOGY OR ARCHAIOLOGY.—Is it too late to return to the original, and apparently the correct form of this word now so generally used? The priceless 'New English Dictionary' of Dr. Murray says: "*Archæo-*, ad. Greek *ἀρχαιο-* comb. form of *ἀρχαῖος*, ancient, primitive (f. *ἀρχή*, beginning). Formerly, and still occasionally, spelt *archaio-*"; and then quotes many examples from 1607 (*archaiology*) down to the present form *archæology*. As the diphthongs *æ* and *œ* are constantly confused in writing and printing, and neither of which is correct, the old form *archaiology* would be far better for future use. The examples quoted by Dr. Murray are too numerous to be given, but

the following are worth noting: *archeologie*, 1669; *archiology*, 1731; *archeological*, 1782 and 1790; *archeography*, 1804; and *archeologic*, 1806.

ESTE.

LIST OF JACOBITE NOBLEMEN, 1745.—It has not hitherto been known that a list had been published; but on arranging my Jacobite papers I found a printed 'List of Noblemen, Gentlemen, and others Attainted and Adjudged as Rebels since 24 June, 1745.' The list of names occupies three folio foolscap pages, and is docketed "A true Copy. D. Moncrieffe, Deputy King's Remembrancer."

JAMES STILLIE.

Edinburgh.

CURIOS NOTICES.—A friend informs me that by the side of the main road about four miles from Canterbury he saw the following curious notice, "Traction engines and other persons taking water from this pond will be prosecuted." This is as good as a notice I once saw in a barber's window, "Hair cut while you wait."

S. ILLINGWORTH BUTLER.

[At Tynemouth appeared, some thirty or more years ago, the alarming announcement, "Visitors are cautioned against bathing within a hundred yards of this spot, several persons having been drowned here lately by order of the authorities."]

NATIONAL FLOWERS. (See 4th S. ii. 402).—On the page above referred to, in regard to national flowers, it is asserted that as the national flower of England is the rose and that of France the flower-de-luce, so the corn-flower is the national flower of Prussia. Will your correspondent or some other reader kindly tell us the authority for the statement?

Is the corn-flower the centaurea, so famous for curative qualities that it took its name from Chiron, the prince of Centaur doctors? If not the centaurea, what is it? How long has the corn-flower been chosen above all others by Prussians; and what was the ground of their preference?

JAMES D. BUTLER.

Madison, Wis., U.S.

ETON SWISHING BLOCK.—The following may be interesting to Etonians, and is, I think, worthy of a record in 'N. & Q.' During some disturbance in or about the year 1863, one Lewis (a King's Scholar), then at Eton, abstracted the flogging block, with a view of saving it from destruction. Lewis shortly after obtained a postmastership at Merton College, Oxford, took it with him there, and on his death the block came into possession of his father, Dr. Lewis, in Glamorganshire. This story my brother, Mr. F. T. Bircham, of the Local Government Board, resident at Chepstow, got from Dr. Lewis, and at the same time a promise that the block should be given to my brother, to be returned to Eton. Dr. Lewis, however, kept it

till his death the other day, when my brother obtained it from Mrs. Lewis, and took it to Eton, giving it over into the possession of the head master on May 3 last. The block was the lower school block, and on it appear carved, among other names, those of Milman, Lonsdale, Routh, Wellesley, and H. Hall, 1773.

HIC ET UBIQUE.

SHAKESPEARE ALLUSION.—An allusion to Shakespeare which has hitherto escaped notice—at least it does not occur in Ingleby's 'Century of Praise,' second edition, nor in Dr. Furnivall's 'Three Hundred Fresh Allusions'—is to be found in a play entitled 'The Famous Tragedy of King Charles I.,' published anonymously in the year 1649. The allusion to Shakespeare appears in the "Prologue to the Gentry," and runs as follows:—

Though Johnson, Shakespeare, Goff, and Davenant,  
Brome, Sucklin, Beaumont, Fletcher, Shirley, want  
The life of action, and their learned lines  
Are loathed by the monsters of the times, &c.

MORRIS JONAS.

BENBOW FAMILY. (See 3rd S. viii. 207, 277, 362; ix. 104; 6th S. viii. 496; ix. 73, 175, 238.)—In February, 1703, the news was received of the death of Admiral Benbow at Jamaica. His widow, being pensioned, probably continued to reside at Deptford, where it would appear that the youngest and unmarried daughter, Catherine, kept her widowed mother company till her death at Deptford on Dec. 14, 1722, having survived her husband twenty years. In six months after, viz., July 25, 1723, Catherine married Paul Calton, of St. Peter's, Cornhill, London, afterwards living away at Milton, near Abingdon, where a son, Benbow Calton, was baptized on Dec. 15, 1726.

HUBERT TAYLOR.

HUNGARY WATER.—This fashionable medicine, or refreshment, used by women of rank in the last century, is often mentioned satirically by the critics of social manners in that age. It was, apparently, crude or rectified alcohol with a tincture or maceration "through it," as the traditional Irishman would say, of rosemary (*vide* 'The Young Ladies' School of Art,' to which I have elsewhere referred, p. 58):—

"Hungary water: Take a quantity of the flowers of rosemary; put them into a glass; retort and pour in as much spirit of wine as the flowers can imbibe; dilute the retort well, and let the flowers macerate for six days; then distil it in a sand-heat."

In fact, this "Hungary water" was an elegant stimulant (with an innocent name) for "great ladies," and its use might be compared with that of chloral hydrate, chlorodyne, or morphia at the present day. Rosemary, of course, was formerly, though not now, "official."

In the same little book (p. 49) is incidentally mentioned, under "Dyeing of Thread," the colour

called "Isabella," the story of which is too well known for me to repeat: "Orange and Isabella, with fustick, weld, and rocou."

On p. 143, "For the Bite of a Mad Dog," I may note that the elder tree is said to be "called the boun-tree in some parts of Scotland"; and that a relic of superstition is also included, for the lady, having stated the supposed specific, adds: "And repeat the dose the next new and full moon after the first, till the cure is compleated."

H. DE B. H.

**SUPERSTITION IN MANSFIELD.**—The following newspaper cutting, referring to the observance of New Year, 1890, seems of interest sufficient to deserve a place in 'N. & Q.':—

"At the Mansfield police court on Saturday a young man named Ebenezer Allwood was brought up in custody charged with assaulting a young woman of respectable family, named Mary Frisby, at Mansfield on New Year's morning. The case brought to light an extraordinary bit of superstition on the part of the girl's mother, which there is no doubt was the primary cause of the assault. The young woman attended the midnight service at the parish church, and returned home a few minutes past twelve o'clock; but the mother, believing in the superstition that it is unlucky for a female to enter the house on New Year's morning before a man, told the daughter that neither her father nor brother had yet come home, and she was to wait about until they came to enter the house first. The girl, in consequence, went for a stroll, the morning being moonlight, and returned to the house five times, but, as her father and brother had not returned, the mother kept the door locked. For the sixth time she went for a walk along the streets, this being about a quarter to one o'clock, when the prisoner met and assaulted her."

Hull.

GEORGE RAVEN.

**DUKE OF WELLINGTON.**—The *Times* of May 29 draws attention to the prescription exhibited at the Royal Military Exhibition, dated April 30, 1769, 49, Dawson Street, Dublin, supposed to have been written by Sir Fielding Ould, M.D., for the Countess of Mornington and the young child, afterwards Duke of Wellington, remarkable as fixing date of birth anterior to that usually accepted as the birthday of the Iron Duke.

HARDIC MORPHYN.

**WATERLOO.**—It is to be regretted that the pamphlet describing the fight at Waterloo, which is sold to visitors at the panorama now exhibiting is not more accurate. It repeats the silly, and oft denied, order attributed to Wellington, "Up Guards and at them!"; it also reasserts that the duke met Blucher after the battle at La Belle Alliance farm, which the duke himself emphatically denied. But the worst error occurs in describing, and showing on the plan, the gallant 52nd Regiment in a position quite different from that which it occupied at the close of the day. It then was in line on the right of our Guards, and as the French advanced up the hill its colonel, Sir John Colborne,

suddenly wheeled it to the left, and fired volleys into the flank of the French column, which broke and fled. This was the turning point of the struggle, and credit for it should be given to the 52nd, whose fire, followed by a charge, was ably seconded by the advance of the English Guards under Maitland. Owing to the defection of the Belgian troops this part of Wellington's line, the right, was at this time the weakest, being almost unsupported, so that the advance of about six thousand infantry in columns seemed destined to burst through it. Fortunately the 52nd was a well led and strong battalion; it had marched on the ground with more than one thousand men, a number in excess of any other English regiment in the fight. The writer of the pamphlet places the 52nd on the wrong side (the left) of the main road leading from Brussels to Genappe, and it is a pity he had not carefully studied Capt. Siborne's valuable model of the battle in the museum of the Royal United Service Institution.

WALTER HAMILTON.

**RESTORATION OF A PARISH REGISTER: LAMBOURNE, CO. ESSEX.**—The early register of this parish was sent anonymously by Parcel Post to the rector on June 4, 1889. The parcel, which bore the post-mark "Essex Road, N.," contained a slip of paper, on which was written, "Found in an old box, please acknowledge in *Standard*." An acknowledgment from the Rev. G. F. Wright, Rector of Lambourne, of safe receipt, appeared in the *Standard* of June 7, 1889. There are two paper fly-leaves at the beginning and end of the volume; the burials, 1705-9, are on one of the end paper leaves, and on the last a list of burials in 1788, but these appear again in their proper place in No. 4 register. The writing and spelling seem to indicate that the latter page is a memorandum by some illiterate person. On the first paper leaf is a note that "This Booke belongeth unto the Parish of Lamborne in the County of Essex. Anno Domini 1681. J. L., Curate" (i. e., John Lavender). On the second leaf appears, in Bishop Wynyff's very neat handwriting, "Memorandum that y<sup>e</sup> Paraphrase of Erasmus belonging to y<sup>e</sup> Parish Church of Lamborne is in the custodie of Thomas Wynyff now Parson of Lamborne, and is by him to be restored againe to the use of y<sup>e</sup> church." The volume is of parchment, and contains entries of baptisms from Sept. 2, 1582, to Oct. 24, 1709; marriages from Nov. 29, 1584, to Oct. 6, 1708; and burials from Feb. 6, 1584, to Feb. 16, 1708/9. This early register has now been privately printed by Mr. F. A. Crisp, of Grove Park, Denmark Hill, London, S.E. An interesting account of Lambourne, by G. B., with views of the church and Dews Hall, will be found in *Gent. Mag.*, 1821, vol. xci. part ii. pp. 297-8.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

INSCRIPTION TO K. ALFRED, AT LITTLE DRIFFIELD.—On May 23 the Archbishop of York re-estimated the church at Little Driffild, in the East Riding of Yorkshire. On the north wall of the chancel there is a modern inscription: "Within this Chancel lies interred the Body of Alfred, King of Northumberland, who departed this Life January 19th, A.D. 705, in the 20th Year of his Reign. Statutum est omnibus semel mori." Whether he was so buried or not has caused much controversy, into which it is not necessary to enter here. The ancient chroniclers record his death at Driffild on "19. Cal. Ianuarij"; see, e.g., 'Florence of Worcester,' 1592, p. 262; but this is December 14, not January 19. Notice the text, which is Heb. ix. 27 (in Allen's 'Yorkshire,' iii. 422, we have "et" for *est*; and in Ross's 'Celebrities of the Yorkshire Wolds,' 1878, p. 20, "semil" for *semel*). The text as it stands flatly contradicts 1 Cor. xv. 51, where, however, the Vulgate differs. But in Heb. ix. 27, the Vulgate has "statutum est hominibus semel mori." The confusion of *hominibus* with *omnibus* is possibly due to some late Latin or early Italian version, in which the initial *h* would disappear. The confusion is not recent either in Latin or English. *Omnibus* is printed in the margin of p. 245 a, of an edition of Peter Lombard, Paris, 1553. It also occurs on the sheath of a Bristol sword, 1670, *Proc. Soc. Ant.*, second series, xii. 327. "All" occurs twice in a careful reprint of Pearson 'On the Creed' (1659), edited by James Nichols, 1848, pp. 433, 541; and twice in the 'Works' of W. Romaine (*ob.* 1795), 1837, pp. 467, 817. It is also found in a sermon by Canon Liddon, printed in the *Contemporary Pulpit*, January, 1887, p. 55, but it is only fair to add that for the printing the preacher held himself in no way responsible.

W. C. B.

THE COMMONWEALTH FLAG.—In 'Woodstock,' chap. viii., there are a couple of mistakes which, considering Sir Walter Scott's partiality to the study of heraldry, are very curious. The banner of England, he says, was no longer flying over the Round Tower at Windsor; "in its room waved that of the Commonwealth, the cross of St. George, in its colours of blue and red, not yet intersected by the diagonal cross of Scotland, which was soon after assumed, as if in evidence of England's conquest over her ancient enemy." It is possible that he did not know that the Commonwealth did not, at any time, carry on its banner the diagonal cross of Scotland intersecting St. George's cross; but he certainly did know that St. George's cross has no blue about it.

J. K. L.

ALLEGED CHANGE OF CLIMATE IN ICELAND.—With your permission I should like to make a small comment on a passage in the highly interesting work recently published under the title 'Narrative and Critical History of America.' The

editor is Mr. Justin Winsor, Librarian of Harvard University, and the second chapter, which contains the passage in question, is by himself. After alluding to the Irish settlement in the island, which appears to have been the earliest of all, and to have been displaced by the Norse immigration into Iceland towards the end of the ninth century, Mr. Winsor proceeds:—

"Here Columbus, when, as he tells us, he visited the island in 1477, found no ice. So that, if we may place reliance on the appreciable change of climate by the precession of the equinoxes, a thousand years ago and more, when the Norwegians crossed from Scandinavia and found these Christian Irish there, the island was not the forbidding spot that it seems with the lapse of centuries to be becoming."

If any appreciable change has taken place in the climate of Iceland within historic times, this cannot have arisen from any directly astronomical cause. The precession of the equinoxes can never produce any climatic change, consisting as it does in a conical motion of the earth's axis round a point in its centre. The diminution in the obliquity of the ecliptic is a different phenomenon, due to planetary perturbation. So far as it goes it tends, of course, to diminish the range of change in seasonal temperature; but its whole extent is small, amounting only to about 45" in a century. During the last thousand years the obliquity has only changed by about 7', and since the time of Columbus less than 2½". Surely Mr. Winsor's language is calculated to give a wrong impression with regard to what that great navigator noticed! That he should have found "no ice" in Iceland would indeed have been extraordinary. What really surprised him seems to have been to find an open sea much further to the north, in which it was possible to sail without being blocked in by the ice. The Norwegians at first gave the island the name of Snjaland, or Snowland, but afterwards changed this to Island, probably on account of the masses of drift ice frequently carried to its western shores from the coast of Greenland. The word *is* signifies *ice* in the Scandinavian tongues. It was the same also in Old German and in Anglo-Saxon, though in modern German it has become *eis*, and in English *ice*.

W. T. LYNN.

Blackheath.

PREPENSE.—In the phrase "*malice prepense*" the etymology of *prepense* is not very easy. I give it as from Lat. *pro*, beforehand, and the French *penser*. Godefroy's O.F. Dictionary gives an example (*s.v.* "Porpenser") of the phrase "*de malice pourpensee*." This may seem decisive, but it is not so. Scheler (*s.v.* "Pour") points out the extraordinary confusion, in French, between *pour*, O.F. *por* (properly Lat. *pro*), and *par* (Lat. *per*); and he might have included *F. pré* as well. The confusion seems to be one of long standing, for in the second section of the 'Laws of William the

Conqueror' Thorpe's edition speaks of "agweit *purpense*," i. e., premeditated lying in wait. But another reading is *prepensed* (see Littré, s. v. "Pourpenser," and Schmid's 'Die Gesetze der Angelsachsen,' p. 322). This makes it tolerably clear that the above-mentioned confusion existed. At the same time it is certain that the usual Anglo-French verb for *premeditate* was *purpenser*. Cf. the phrase "felonie *purpense*" in Britton, vol. i. p. 15, and the long note in Elyot's 'Gouverneur,' ed. Croft, vol. ii. p. 375.

WALTER W. SKEAT.

**ARROW THROWING.**—As I believe that the only places where the old English sport of arrow throwing still exists are a few villages in the West Riding, the following extract from the Leeds papers of June 9 may be of interest:—

"At Quarry Gap Grounds, Laisterdyke, on Saturday, A. Ray, of Laisterdyke, and C. Hinchcliffe, of Horton, threw 30 arrows each on level terms for 20L. There was a fair company of spectators. A shade of odds were laid on Ray, who won a very closely contested game by 4 score. The following are the detailed scores:—Ray, 12, 12, 10, 8, 12—54; 11, 12, 11, 11, 11—56; 10, 11, 11, 11, 12—55; 8, 11, 11, 12, 12—54; 12, 10, 11, 9, 10—52; 8, 11, 13, 7, 10—49; total, 320. Hinchcliffe, 10, 11, 13, 12, 10—56; 11, 11, 11, 12, 10—55; 13, 12, 10, 11, 12—58; 10, 10, 12, 9, 10—51; 10, 11, 11, 6, 10—48; 11, 7, 10, 11, 9—48; total, 316."

T. B.

Settle.

**FOLK-LORE: EARS BURNING.**—I have been acquainted with the first part of the following as long as I can remember. The latter part is new to me, and has reached me from Hampshire. If your ears burn, the sign is:—

Left for love, and right for spite:  
Left or right, good at night.

In the case of the right ear I have been advised to pinch it, and the person who is speaking spitefully of me will immediately bite his or her tongue.

S. ILLINGWORTH BUTLER.

### 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.

**WHALLEY.**—A list of the manuscripts of George Alan Lowndes, Esq., of Barrington Hall, co. Essex, in the 'Seventh Report of the Historical Manuscripts Commission,' Appendix, contains this entry:—

"(No. 156) 1628, July 23, Screevaton.—Ryc. Whalley to Lady Joane Barrington, baroness, at her house Hatfield in Essex.—On a report of the death of her husband, Sir Francis, he condoles with her. Asks that his daughter (her niece) may still remain with her. Sends the third and last volume of Mr. Parkins's works."

Can any reader of 'N. & Q.' tell which of Mr. Whalley's daughters this was? The pedigree of

Whalley, in the 'Visitations of Nottingham,' 1569 and 1614, Harleian Society's Publications, vol. iv. p. 118, shows that he had two daughters, Elizabeth and Jane, the former of whom married William Tiffin, of London, mercer. The famous Roger Williams, the founder of Rhode Island, then chaplain to Lady Barrington's son-in-law, Sir William Masham, of Otes, solicited of her, about the year 1629, the hand of her niece; but the niece's name it not mentioned in the correspondence on the subject, which is printed in the *New England Historical and Genealogical Register*, vol. xlii. (1889), pp. 315-20, from a copy furnished by Mr. Lowndes, the owner of the original letters. I have queried whether it was not the niece mentioned in Mr. Whalley's letter whose hand Williams aspired to. A brother of Miss Whalley, Major-General Edward Whalley, one of the king's judges, came to New England and died here. Jane, the youngest daughter of Richard Whalley, named in the pedigree, married Rev. William Hooke, a graduate of Oxford University, who was vicar of Axmouth, in Devonshire, but as early as 1639 came to New England. He preached a few years at Taunton, in Plymouth colony, and from 1644 to 1656 at New Haven, Conn. He then returned to England, and was private chaplain to Oliver Cromwell. Some letters of Mrs. Jane Hooke to friends in New England are printed in the 'Massachusetts Historical Collections,' vol. xxxviii. pp. 260-68. If this was the niece of Lady Barrington whom Roger Williams wished to marry—and I think it not unlikely that it was—though one clergyman failed to obtain her hand she became the wife of another.

JOHN WARD DEAN.

18, Somerset Street, Boston, Massachusetts.

**SERMON WANTED.**—In the 'Catalogue of Pamphlets in Harleian Library' (1746), p. 939, occurs the following:—"A Declaration of the Notable Victory given of God to Queen Mary shewed in the Church of Luton 22 July, in the First Year of Her Reign" (1553). It is a sermon by J. Gwynneth, Vicar. It has never been printed in either of the sets of volumes published by the British Museum, nor, as they assure me that it is not to be found on their shelves, does it seem ever to have come into their possession. Can any one tell me where it is likely to be found?

HENRY COBBE.

Maulden Rectory, Amptill.

**LYBE.**—In the ballad of 'The Holly and the Ivy,' temp. Hen. IV., printed in 'A Garland of Christmas Carols, Ancient and Modern,' edited by Joshua Sylvester, Hotten, 1861, are these lines:

Hyve hath a lybe, she caught it with the cold,  
So may they all have, that do with Hyve hold.

Is *lybe* a misreading of *kybe*, chilblain; or what is it?

J. T. F.

Bp. Hatfield's Hall, Durham.

HIGHGATE.—I am, as a matter of charity, about to publish the somewhat interesting poetical remains of John Brown, called "the Horncastle Laureate," under the patronage of Lord Tennyson, &c. They are rich in Lincolnshire and other idioms, of which I am giving explanatory notes. Writing of a man of weak intellect, he says:—

"They laughed, and sed he wosn't reight,  
His mind was mazzled, or his nut;  
He should have gone to Highgate streight,  
And for the simples there be cut.

The expression "to be cut" or "bled for the simples" is proverbial, probably surviving from the days of plentiful blood-letting as a sovereign remedy for most of "the ills that flesh is heir to." But the point which needs solving is this. Why go to Highgate for the operation? Was there any doctor, quack or otherwise, living half a century ago at Highgate to whom reference is here made? I visited Highgate a few days ago, but could not learn anything to throw a light on this subject.

J. CONWAY WALTER.

Langton Rectory, Horncastle.

'WIDER HORIZONS.'—Can any reader of 'N. & Q.' give me the names of the author and of the publisher, the date of publication, and the price of a book entitled 'Wider Horizons'? F. T. SELBY.

CHAWORTH.—Can any of your readers kindly tell me the date of death and place of burial of John, second Viscount Chaworth, the owner of Wiverton Hall, Notts, in 1645? J. H.

PEDIGREES.—Where can I see pedigrees of the different families of Murray, also of Bannerman of Dunkeld, and Davidson of Perth, also of the branches of Stewart of Cardneys and Culdares? W. LYON.

DIGBY.—Can any one tell me the name of the mother of Simon Digby, Bishop of Elphin, in the reign of Charles I.? His father was Essex Digby, Bishop of Dromore, second son of Sir Robert Digby and Lettice Fitzgerald, created Baroness Offaley. KATHLEEN WARD.

THE GARDENS OF ALCINOUS: 'ODYSSEY,' LIB. VII. 113.—In his glowing description of these the poet says: *ἐκτοσθεν δαδλῆς μέγας ὄρχατος ἀγχι θυράων τετράγυος*. What measure is expressed by *τετράγυος*? Buckley translates it "of four acres," as also does Crusius in his Homeric 'Lexicon,' and Pope adopts the same rendering. Cowper, also, I see, as quoted by Crusius, translates *τετράγυος*, 'Odyssey,' xviii. 374, "a field four acres in size." On the other hand, Messrs. Butcher and Lang, in their fine prose version, translate it "of four ploughgates," a ploughgate, as defined in Jenkins's 'Vest-Pocket Lexicon,' 1871, being thirty acres. Certainly a hundred and twenty acres would seem to be more correct than

the other, as four acres is scrumpy measure for a royal garden, even for a king of the heroic ages whose daughter did the family washing. One acre less, and we should have expected Alcinoüs, instead of growing luscious fruits, to have pastured a cow on his three acres! Liddell and Scott translate *τετράγυος*, substantively, "a measure of land, as much as a man can plough in a day," but in their smaller 'Lexicon,' ed. 1849, they also define *τετράγυος*, "as large as four acres of land." The whole description of the glorious garden seems to me inconsistent with so scanty a measure as four acres. What do your classical readers say?

JONATHAN BOUCHIER.

BYRON.—I have laid before me two copies of what professes to be the third edition of Lord Byron's 'English Bards and Scotch Reviewers,' "London, Printed for James Cawthorn, British Library, No. 24, Cockspur Street, 1810." On the back of the title of one of them is "Printed by T. Collins, Harvey's Buildings, Strand, London." This does not occur on the other. The two books are octavos of about the same size. They have each eighty-five pages. It is quite evident to any one who examines them closely that they are different editions. I have not looked them through with much care, but so far as I can tell from a rapid and somewhat careless examination they are, except for a misprint or two, identical in text. Can any one explain the meaning of there being two third editions of this work?

EDWARD PEACOCK.

EMMA TATHAM.—Can any one tell me if a stray copy of the poems of Miss Emma Tatham is to be had? She is alluded to by Mr. Matthew Arnold in one of his 'Essays on Literature.' She died about thirty-six years ago, at the age only of twenty-five, I believe. I remember hearing her poems spoken of during the period of the Crimean War. One, 'The Dream of Pythagoras,' was especially said to possess merit, as well as shorter ones. I was a child then, so could be no judge; but I wish I could see the poems now.

F. S. H.

MAORI WAR OF 1865.—I should be much obliged if any of your correspondents could tell me whether any history or literature of any kind whatsoever bearing on the Maori War of 1865, in New Zealand, exists; and, if so, where it is published.

ABDY LOCKE MORANT.

[See Petherick's *The Torch* for lists of works on colonies.]

BIBLE FAMILY RECORDS.—What is the oldest Bible, in any language, containing blank pages for family records? How were such records kept before Bible printers began to furnish such genealogical helps? The oldest edition now at hand with pages headed "Family Record" is of 1816, by Collins, New York. There are no such pages



in the Edinburgh edition of 1795, by his Majesty's printers, &c.

JAMES D. BUTLER.

Madison, Wis., U.S.

**ALLUSION IN DE QUINCEY.**—Can any of your readers inform me precisely to what De Quincey alludes in the passage in his essay on the Essenes?

"By the Bible statement we mean, of course, nothing which any inspired part of the Bible tells us—on the contrary, one capital reason for rejecting the old notion is the total silence of the Bible; but we mean that little explanatory note on the Essenes which our Bible translators under James I. have thought fit to adopt, and, in reality, to adopt from Josephus, with reliance on his authority which closer study would have shown to be unwarranted."

It has been suggested that De Quincey refers to an explanation of the terms Essenes, Pharisees, &c., which occurs in some copies of the Bible between the Old and the New Testament, but his own words seem to imply an actual passage of Scripture.

SALICIRVIENSIS.

**HASSELL.**—In the 'Visitation of Yorkshire, 1665,' there is a pedigree of Hassell, of Hutton-upon-Darwent, commencing with Thomas Hassell, of London, who married a daughter of De la Motte, Governor of Gravelines. De la Motte was shot about 1580. Can any one give further information respecting the above Thomas Hassell? LEO C.

**THE GAME OF POLO.**—Can any of your learned Indian correspondents light upon the derivation of the name given to the game of polo? It is supposed by some to be of Persian, by others of Thibetan origin, and was first introduced into England from India about the year 1872, as stated in reply to a query ('N. & Q.,' 6th S. x. 501). No information is wanted on the nature of the game itself, which, I am told, is fully described by Mr. G. J. Young-husband in a work quite recently published, which bears the title 'Polo in India.'

H. KREBS.

Oxford.

**ROYAL POETS.**—Can any reader of 'N. & Q.' give me information as to what foreign potentates, if any, before 'Carmen Sylva,' the present Queen of Roumania, have written in verse? W. B.

**ST. PATRICK.**—In an article in the *Tablet* of March 29, by Mr. Wilfrid Robinson, p. 486, St. Patrick is spoken of as the patron of the deaf and dumb. What event in the saint's life has caused him to be so regarded? ANON.

**"WELSH RABBIT."**—In a recent review of cookery books a *Saturday* reviewer (May 17, p. 615) says: "To call *Welsh rabbit* (confusion on the *rarebit* wait) is only M. Filippini's fun, or his American patrons' ignorance." More recently still the *Standard*, while expressly referring to Thackeray's "Cave of Harmony," where "Welsh rabbit"

was a speciality ('The Newcomes,' ch. i.), takes care to improve the word into "*Welsh rarebit*." This is all a mistake, I believe. *Welsh rabbit* occurs in Grave's 'Spiritual Quixote,' bk. vii., ch. ix. But what early writer can be quoted for *Welsh rarebit*? A. SYMTHE PALMER.

S. WOODFORD.

**SPURS.**—The gingling spur, or "ginglers," as they were called, appear, from 'Every Man in his Humour,' II. i., to have come up *circa* 1599. In his note on the passage Gifford, rather laughing at Whalley's and Theobald's explanations, says that "the gingling was produced by the large loose rowels then worn." Having had reason to doubt his confident statements, I took leave to doubt this, and wrote to Mr. A. W. Franks, of the British Museum. He courteously told me that they had no specimen, but referred me to the Hon. Harold Dillon's edition of Fairholt's 'Costume in England,' vol. i. p. 259, and also to the Tower Armouries. In the latter I, assisted by Mr. Barber, found none, but in Fairholt there is depicted a spur with a small barred rod suspended from the axis of the rowel on the outside of the spur, and this in walking would necessarily strike against the blades of the rowel or against the spur-bar itself, and cause a gingling. In all probability, however, there were more ways than this of producing the gingle, and I would ask possessors of Elizabethan or Jacobean spurs, or others, to describe any such which they may possess or know of. While, also, I am somewhat inclined to think that Gifford evolved his explanation from his inner consciousness—for I have found his statements not always accurate or unbiassed—I would be glad to hear of a specimen of a spur so loosely rowelled as to produce an audible gingle.

BR. NICHOLSON.

**CHRISTOPHER NORTH'S ARITHMETIC.**—In Prof. Wilson's charming 'Noctes Ambrosianæ' (November, 1834), I notice the following sentence, spoken by the Etrick Shepherd: "There, wull ye believe me—were lyin' five-and-twenty eels and five-and-twenty pikes—in all saxty." Is North's arithmetic at fault, or is the blunder intentional? W. W. DAVIES.

Glenmore, Lisburn, near Belfast.

**AUTHORS OF QUOTATIONS WANTED.**—

Whence comes the following quotation regarding a dog?—

He did not know, poor fool,  
Why love should not be true to death.

M. N. AND A.

"To leave the world better than you found it." Who originated this phrase? P. A. C.

Like souls that meeting pass,  
And passing never meet again.

W. E. BUCKLEY.

What Cato did and Addison approved  
Cannot be wrong,

J. D.

## Replies.

## VOICE.

(7th S. ix. 309.)

The earliest explanation of this term, so generally employed by the grammarians, with which I am acquainted is in the "Glossarium Grammaticum" at the end of the 'Public School Latin Primer' (p. 162, first edition, 1866), where there is the following definition: "*Vox*, voice: that form by which verbs are shown as *doing* or *suffering*." Sec. 39, p. 24: "The verb has two *Voices*, (1) the *Active Voice*, as *amo*, I love; (2) the *Passive*, as *amor*, I am loved." Before this the 'Eton Latin Grammar' had, "Verbs have two *Voices*; the *active*, ending in *o*; the *passive*, ending in *or*." 'The Short Introduction of Grammar,' written by John Colet, Dean of St. Paul's, and dedicated to William Lily, the first high master of St. Paul's School, in 1510, does not employ the term *voice*, but in the section "Of a Verb" states, "Of verbs personal there be five *kinds*, active, passive, deponent, neuter, and common," although at the end of the book (I quote an edition of 1758), in a "Table of the Terminations of the Verbs," use is made of the terms "Active Voice," "Passive Voice." The 'Institutio Græcæ Grammaticæ Compendiaria in usum Regiæ Scholæ Westmonasteriensis,' London, 1754, compiled by Edward Grant in 1575, and revised by Camden, under "Verbum" has this sentence: "Verborum tres sunt *voces*, activa, passiva, et media utriusque particeps." This grammar being a compilation from preceding works, the term *vox* was probably in use before that date. I do not, however, find it, in the grammatical sense, in the 'Catholicon,' nor in DuCange. The ancient grammarians do not use it. Donatus says:—

"Verbum est pars orationis cum tempore et personâ, sine casu, aut agere aliquid aut pati aut neutrum significans. Verbo accidunt septem: qualitas, conjugatio, genus, numerus, figura, tempus, persona."—Sec. xii. 1.

"Genera verborum, quæ ab aliis significationibus dicuntur, sunt quinque, activa, passiva, neutra, communia, deponentia."—5.

This is repeated by Asper Junior, sec. vii.; by Phocas Grammaticus, sec. vii.; by Pompeius in his 'Comment on Donatus,' secs. xx. and xxii.; and by Servius, sec. vi. 2, 8. Priscian says the same nearly:—

"Verbo accidunt octo, significatio sive genus, tempus, modus, species, figura, conjugatio, et persona cum numero, quando affectus animi definit."—viii. 2.

"Significatio vel genus, quod Græci *διθέσθω* vocant, verbi in actu est proprie, ut dictum est, vel in passione."—viii. 2.

Still earlier Quintilian, 'Inst. Orator,' i. 4, 27: "Sed in verbis quoque quis est adeo imperitus, ut ignoret genera et qualitates, et personas et numeros,"

on which passage Spalding, in his edition, Lips., 1798, notes:—

"Genera verborum quæ et significationes appellant Diomedes et Priscianus, etiam nostri sævi Grammatici audiunt *activum, passivum, neutrum, deponens*."

Isidorus, 'Hispal. Episc.,' says much the same:—

"Verba autem sunt mentis signa quibus homines cogitationes suas invicem loquendo demonstrant. Sicut autem nomen significat personam, ita verbum factum dicitur personæ. In persona verbi agentis ut patientis significatio est. Verborum species sunt formæ, modi, conjugationes et genera. Genera—ideo autem ipsa dicuntur activa quia agunt, ut verbero, et passiva quia patiuntur, ut verberor."—Origin, i. viii. § 2, 8.

In the above passage both *verbum* and *vox* are implied, for, as Augustine says, the *verbum* may be in the mind of the thinker, but it needs the *vox* to convey it to others; hence *vox* comes to be equal to *significatio* in the grammatical sense, the verb (*ῥῆμα*) being in that form or kind (*genus*) which declares or tells that the speaker is acting or being acted upon; and a passage in Priscian may have suggested this use of *vox*. He says:—

"Si quis altius consideret in activis vocibus passionem, et in passivis actionem fieri inveniat, ut audio te, video te, tango te. Ostendo enim pati me aliquid in ipso actu. Cum enim dico, audio te, ostendo quod vocis tuæ actum patiuntur aures meæ. Et e contrario, audio a te, dico quod vox mea agit aliquid in aures tuas. Sed tamen quia nobis agentibus, id est sentientibus, et aliquid facientibus, et oculi vident et aures audiunt, et tactus corpori evenit, non irrationabiliter activorum et *vocem* et constructionem habuerunt."—viii. ii. 7.

W. E. BUCKLEY.

The French word *voix* was used for the first time as a grammatical term by Dumarsais, a French grammarian, celebrated for having written a 'Traité des Tropes.' He lived from 1676 till 1756. The following sentence is to be found in the fourth volume of his complete 'Works,' p. 68: "La voix ou forme du verbe: elle est de trois sortes: la voix ou forme active, la voix passive et la forme neutre." The English corresponding word *voice* must have come to be used with this meaning about the same time, or perhaps rather later, for Webster, in the new edition of 1880 of his 'Dictionary,' gives a very particular account of this meaning of the word, as if it were not generally known. Thus much for the "when"; now for the "why." The verb is the most important word in a sentence, and if Homer could give wings to the words of the language (*επεα πτερόεντα*), we can with the same accuracy give being and speech to the verb that rules them, and say that *he* speaks in a sentence with an authoritative and *active*, or a submissive and *passive*, voice. DNARGEL.

Paris.

I suppose E. G. thinks of the active, middle, and passive voices. A voice is a mode of expression, but not necessarily a sound uttered by natural or artificial organs and audible to physical ears. Doubtless this is the commonest meaning,

but when E. G. remembers the wider one he will have no difficulty, nor any in believing that this grammatical term is as old as grammar itself, or at least as the oldest treatise on the same.

C. F. S. WARREN, M.A.

Longford, Coventry.

CHURCHES OF BRIXWORTH AND BALKING (7th S. ix. 389).—I am tempted to ask what is MR. WARREN'S authority, at the present day, for Brixworth Church "as a Roman Basilica," and "the oldest church in England." When the Archæological Institute visited it in 1878, it was the opinion of the very competent judges present that no part of the existing building is earlier than the eighth century. There is, of course, a quantity of Roman material used in Brixworth Church, but it is not used *more Romano*.

ALBERT HARTSHORNE.

There cannot be much in the church of Baulking or Balking which is older than the Norman Conquest. The main body is unmistakably Early English, and of the thirteenth century. I should much like to have a list of all the English churches which in their entirety are pre-Norman. Those I know are the *ecclesiola* at Bradford-on-Avon, the Castle Church at Dover, Worth Church in Sussex, and the wooden church at Greenstead, by Ongar. Brixworth seems only partly pre-Norman.

J. MASKELL.

Several—that is, a large proportion—of the so-called Saxon churches begin with a B; but Balking is not in Rickman's list marked as of this character, nor is it in his notice of the churches of Berkshire in his 'Architecture,' 1835, nor in the list of Saxon churches in Parker's 'Glossary,' 1845. Mr. J. H. Parker ('Ecclesiastical Topography of Berks,' Ox., 1850, No. 70) has an account of a survey by himself of Baulking Church, in which the earlier portions which he specifies are the north and south doorways, which he names Transition Norman; the next to this is the chancel, which he terms Early English; while the nave has two Decorated windows on the north, and one Perpendicular on the south. ED. MARSHALL.

KEATS (7th S. ix. 370).—It is not easy to analyze beautiful poetry in work-a-day prose, but I will endeavour to explain the first stanza of the 'Ode to a Nightingale' as I understand it, in order to assist your correspondent CATTI, who I am glad is interested in this divine poem. The poet says that "his heart aches, and a drowsy numbness pains his sense," &c., not because he "envies" the nightingale's "happy lot," but through sheer excess of happiness in the bird's happiness, which happiness (namely, the bird's) consists in his "singing of summer in full-throated ease." The four lines beginning

That thou light-wingéd Dryad of the trees

are in apposition with "thy happiness." Compare Shelley's lines in his 'Ode to the West Wind':—

All overgrown with azure moss and flowers  
So sweet, the sense faints picturing them.

"Spirit" in the second stanza of the 'Ode on a Grecian Urn' is unquestionably a substantive, used in opposition to "sensual ear" in the previous line. May I be allowed to say that the phrase "leaf-fringed legend" in the first stanza of this ode strikes me as worthy of any poet that ever lived? What a glorious young genius was John Keats!

JONATHAN BOUCHIER.

'Tis not through envy of thy happy lot,  
But being too happy in thine happiness,—  
That thou . . . . . singest.

Is it possible to give the sense of this better than Keats has given it? "My heart aches: it is not through envy of thy happiness, but because I am too happy in sympathy with thee and thy song of summer." Surely this is plainly the sense of the lines! In one of his letters to Bailey, written in 1817, Keats says:—

"I scarcely remember counting upon any happiness. I look not for it if it be not in the present hour. Nothing startles me beyond the present moment. The setting sun will always set me to rights, or if a sparrow come before my window, I take part in its existence, and pick about the gravel."

The italics are mine. Compare with this what he says of melancholy:—

She dwells with Beauty—Beauty that must die;  
And Joy, whose hand is ever at his lips  
Bidding adieu; and aching Pleasure nigh,  
Turning to poison while the bee-mouth sips:  
Ay, in the very temple of Delight  
Veil'd Melancholy has her sovran shrine,  
Though seen of none save him whose strenuous  
tongue

Can burst Joy's grape against his palate fine;  
His soul shall taste the sadness of her might,  
And be among her cloudy trophies hung.

These two confessions (for each of them is a confession) interpret the great ode—interpret Keats himself.

"Spirit" in the line from the 'Ode on a Grecian Urn' is undoubtedly a noun. C. C. E.

ERRORS OF PRINTERS AND AUTHORS (7th S. ix. 261).—Being a lover of fair play, "the other side," or (as I believe Sydney Smith happily christened it) "the dog's story," always interests me, so I have thoroughly enjoyed the amusing treat Mr. RANDALL has supplied to us. I will in future incline to think the errors which I constantly note in print may as often be ascribable to the author as to the printer, and will begin with one I noticed an hour ago in 'Men of the Time,' where we are told that Mr. Andrew Lang is known equally well for light and numerous articles as for deeper writings.

I have a collection of most facetious printers'

blunders, which I have noted in my own proofs, and I confess it is something like a disappointment that the proofs one receives from 'N. & Q.' supply so scant a measure of this little amusement! So far as my experience goes the reader is *exceptionally* good there, but it is fair to writers to remark that many bulls and blunders that we make merry over in MR. RANDALL'S article would probably be noticed by the writer when correcting the proof. For my own part, I write amid constant interruptions. I begin a sentence in one way one day, and when, after an interruption, I take it up some other day the result is likely to be a disjointed performance. This doubtless happens to most people, and when the dislocation appears in type the deformity probably makes itself apparent. But proofs also have to be corrected amid interruptions; and therefore I for one always feel most grateful for any marks of the reader which call attention when one makes a slip through whatever cause.

Perhaps, on the other hand, we have a little right to complain of being sometimes too much bound down by hard and fast printers' rules. I confess that sometimes these are salutary, and emphasizing must not be allowed to run riot. But it is also a dangerous tyranny to crush out all individuality of style and orthography. Too much italic, too many small caps, the too frequent introduction of (what Germans by a happy *verbum desideratum* call a) *Gedankenstrick*, no doubt spoil the appearance of a page of calm English; but no one writes impressively but those who feel strongly, and those who feel strongly must be allowed some latitude in individualizing their writing. Here are just three instances. 1. When I am speaking of Leonardo da Vinci, no one forces me to call him Leonard; why is my writing of Raffaele or Raffaello always uglified into Raphael? 2. Why is my writing of the word "rime" always altered into "rhyme"? 3. I have an idea that in many cases a qualificative hyphenated on to a noun gives quite a different tone of thought from that conveyed by the same two words used apart; e. g., I lately wrote "exquisitely-worded," but my hyphen was not allowed to appear. I hope I am not breaking confidence in venturing to quote from the sonnet for the Beatrice celebration, with which I have been entrusted by Sir Theodore Martin. I find that he uses the hyphen-word "maiden-modest" as a qualificative, a most happy coinage in the place where it occurs. Had this been written for printing and the hyphen crushed out, I venture to think it would have greatly damaged the line. R. H. BUSK.

Among names very commonly misspelt might have been reckoned those of two eminent divines, Archbishop Whately and Dean McNeile. The printer of a recent historical tale, to the extreme disgust of the author, made a character say (in 1557), "What you told us not *to*." A certain

popular evening paper has lately been giving some very curious readings of Holy Scripture, the latest being "Aaron's rod, which swallowed up the rest." Shall we ever hear the last of "these kind of things"? HERMENTRUE.

THE FIRST AND ONLY FEMALE FREEMASON (5th S. iv. 303; v. 157, 311; 7th S. ix. 206, 276).—The following extract from an article in the *Echo* of June 6 on this subject is of interest:—

"In a country so behind England as France is in the general status of women, it is all the more remarkable to find a woman received into the ancient order of Freemasons. She (Mdlle. Maria Deraismes, Rue Cardinet, Paris) is the only woman in France who has been so initiated, and was received into the Grand Orient Lodge in 1882, when she duly donned the badge of membership."

EVERARD HOME COLEMAN.

71, Brecknock Road.

In the Great Exhibition held in Dublin in 1871—on the Council, Fine-Art Selection and Hanging Committees of which I had the honour to be—a miniature, painted on ivory, of Miss St. Leger was exhibited, also her diploma (or whatever the document is called), her apron, and some other relics. The miniature represents a person of middle age, of a firm and somewhat stern countenance. In his 'Romance of the Aristocracy' Sir Bernard Burke gives a full history of the whole occurrence, which has repeatedly been in print. It was said she never married.

FRANCIS ROBERT DAVIES, K.J.J.

THE CURTSEY (7th S. ix. 343, 451).—Board schools are not the only schools in which manners are neglected. There are plenty of "academies" and other "educational establishments" of a more pretentious sort of which the same complaint might be made. The only school in which I can remember being taught to bow upon entering or leaving was a village dame's school, kept by one Pleasant Allen. The *curriculum* there was of the simplest kind. It consisted of the Church Catechism, the alphabet and easy spelling, "pot-books" (on a slate), and "unpicking." This last—the unravelling of worsted stuffs afterwards used by the dame in the making of patchwork cushions, by the sale of which she eked out her living—occupied most of our time. While we boys "unpicked," the bigger girls would sew the patchwork covers. If we learnt little else, however, we were at least taught deportment, and I believe my "first first-love" was excited by the beautiful curtseys of little Annie Allen, a granddaughter of the dame's. Such curtseys are rarely seen nowadays, but I have seen them occasionally within the last few years. C. C. B.

BETULA, THE BIRCH (7th S. ix. 328).—*Σημίδα* seems generally to be taken for the birch, but Liddell and Scott quote Theophrastus, and say

supposed to be the birch tree. Of "Betulla" Facciolati gives no derivation, but quotes Pliny, i. 16, c. 18, "Arbor Gallica lentissima mirabili candore, atque tenuitate: ex qua olim Consulares fasces plerumque fiebant." Vossius fancies it to be from the British *bedu*. Quayle says it is from the Celtic *Bertha*; but Wachter is best, that it comes from Germ. *wit*, white, and so is *albula*, *mirabilis candoris*. Martinus, in his 'Lexicon,' quotes Rembertus Dodoneus, who supports the derivation from *batuendo*, running to *batula* and *betula*, from the use of this word for the fasces when the Romans had conquered Gaul.

C. A. WARD.

Walthamstow.

The derivation quoted by your correspondent appears in Francis Holyoke's 'Latin Dictionary,' 1640, with this addition: "Nam ex ea fasces conficiant qui magistratibus solebant præferri." Adam Littleton's 'Latin Dictionary,' 1678, has the same derivation, and also the quotation from Pliny, after which is added: "Ergo vel est vox linguæ veteris Celtice, quæ eadem fere erat cum Britannicâ, ut sit a *Bedu* facta formâ dimin. Camd.," &c. May not the derivation from *bedu* be correct?

F. C. BIRKBECK TERRY.

Catafago ('Arab. Dict.')

gives *batûlâ*, the birch.

R. S. CHARNOCK.

TROYLLESBASTON (7th S. ix. 489).—Simply a misprint for *trayllebaston*. Let me quote:—

"*Trailbaston*, a law term (F.-L.). Anglo-F. *traylbastoun*, a term applied to certain lawless men. It meant 'trail-stick' or 'stick-carrier.' Fully explained in Wright's 'Political Songs,' p. 333; but constantly misinterpreted. The *justices of traylbaston* were appointed by Edw. I. to try them. From *trail*, verb; and O.F. *bastoun*, a stick. See *Trail and Baton*."—'Concise Dictionary of English Etymology,' by W. W. Skeat.

Fuller information is given in my larger 'Dictionary,' second edition, at pp. 654 and 831.

It is weary work to explain a thing for the third time to those who do not know where to look for information.

WALTER W. SKEAT.

See 'Trailbaston' in 'N. & Q.,' 7th S. iv. 408, 470.

W. C. B.

GEORGE CRUIKSHANK'S WORKS (7th S. ix. 405).—As illustrative of these let me note a book in two quarto volumes in my library, containing 'Landscape-Historical Illustrations of Scotland and the Waverley Novels,' after drawings by eminent artists, n.d., published by Fisher, Son & Co., London, Paris, and America. There are also in it thirty-five comic illustrations by George Cruikshank, who seems to have found something grotesque or amusing in all the novels, and subjects for caricature. Perhaps, however, in many of the etchings of this great artist there is something of the caricature to be found. The illustra-

tions were, I think, issued in monthly parts about 1836, and were intended to be inserted in the "Waverley Novels," as the numbers and pages of the favourite edition, in forty-eight volumes, are placed underneath each plate.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

SPY WEDNESDAY (7th S. ix. 407).—For 'Its Meaning' see 'N. & Q.,' 1st S. v. 511, 620; the 'Custom at Amboise,' 2nd S. vii. 26; and 'Its Origin,' 4th S. x. 140; 5th S. i. 228, 275; 6th S. vii. 218.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This is a folk-lore appellation common enough among Irish Catholics. The "spy" is Judas, and Wednesday in Holy Week is the day he made his compact for the betrayal.

R. H. BUSK.

16, Montagu Street, Portman Square.

THE LIONESS AND LYING-IN WOMEN (7th S. ix. 385).—I am informed by my Yorkshire house-keeper that this belief is, or was lately, current in the West Riding of Yorkshire.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

This superstition is firmly believed in by many of the labouring classes in the West Riding of Yorkshire.

W. M. E. F.

COUPLET FROM POPE (7th S. ix. 448).—The title of Lord Carlisle's work is "Two Lectures on 'The Poetry of Pope' and on his own 'Travels in America.' Delivered to the Leeds Mechanics' Institution and Literary Society, December 5th and 6th, 1850. Leeds, 1851." On p. 18 he says, after quoting the passage describing the death of Villiers, Duke of Buckingham:—

"If any should object that this is all very finished and elaborate, but it is very minute—only miniature painting after all—what do you say to this one couplet on the operations of the Deity?—

Builds life on death, on change duration founds,  
And gives the eternal wheels to know their rounds,  
'Moral Essays,' Epistle iii., 'On the Use of Riches,' 167, 168.

I would beg any of the detractors of Pope to furnish me with another couple of lines from any author whatever which encloses so much sublimity of meaning within such compressed limits and such precise terms.

W. E. BUCKLEY.

[Many similar replies are acknowledged.]

TOBACCONIST (7th S. ix. 423).—If CURIOUS had given the name of the man he seeks, I might possibly have given him better assistance. Kendal is a very old tobacco-manufacturing town, and at the present time contains six factories; a large number for so comparatively unimportant a district. Samuel Gawith & Co., Great Aynum, and John E. Gawith, Lowther Street, are probably the oldest. They both claim to have been established in 1792,

so probably are both chips from the same block. Communication with either or both might elicit something.

No writing passes nowadays in taking out an ordinary licence. Like one for a dog, you furnish name and address, pay your money, and receive the licence. They were in vogue in 1700, and much earlier; what the practice was then I cannot say. A manufacturing licence is a more important proceeding. It is extremely unlikely, however, that the local Excise Office has preserved any documents of such date.

The man was probably married; and if, which is doubtful, the present practice prevailed of the contracting parties attesting to their union under their own sign-manual, the signature would most readily be met with in the parish register, wherever the ceremony took place, which would very probably be in Kendal. J. J. S.

SPALDINGHOLME, YORKS. (7th S. ix. 427).—The moor around Spaldington, in the East Riding, is called Spalding Moor. Here are several Holmes. We have Hasholme, Holme House, Holme Lodge, and the village of Holme-upon-Spalding-Moor, which is doubtless the "village" of Spaldingholme which your correspondent seeks.

ISAAC TAYLOR.

The place meant must, I imagine, be Spaldington, the seat of Sir H. M. Vavasour, Bart. The post town is Tadcaster; but I do not know the name of the parish in which it is situated.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

"GOOD, BAD, OR INDIFFERENT" (7th S. ix. 288).—Martial must be credited with originating this combination of words:—

Sunt bona, sunt quedam mediocria, sunt mala plura,  
Quæ legis hic; aliter non fit, Avite, liber.

'Epigram,' I. xvi. (xvii.).

W. E. BUCKLEY.

THE CROWN OF IRELAND (7th S. viii. 467; ix. 72, 176, 257, 356).—MR. MARSHALL "mends worse," which, being interpreted, means that he is practising somewhat successfully the art of ground-shifting. But I cannot congratulate him on his adroitness. MR. MARSHALL'S qualification of his query is also, to use another metaphor, an attempted back door of escape, but it is too narrow to admit of exit. Anybody who knows what an Irish Ard-Righ was, knows that he wielded far more power than Henry VIII., the so styled (33 Hen. VIII.) *de jure* King of Ireland, whose "effective sway" was bounded by the English Pale, and that both Brian Boru and Roderic O'Conor, to instance two well-known cases, "ruled—not only claimed to rule—over the whole country as supreme king." If "effective sway" be the criterion of a monarch of Ireland, then James I., not Henry VIII., was

the first English sovereign entitled to be so regarded, for it was not till 1603 (at Hugh O'Neill's submission to Mountjoy) that "all Ireland," to use a modern writer's words, "for the first time became subject to English law." That any one of the long line of Irish Ard-Righs was not only *de jure*, but (what Henry VIII. was not) *de facto* monarch of Ireland, MR. MARSHALL can see for himself by a careful perusal of either the 'Annals of the Four Masters,' D'Arcy McGee, Haverty, or any well-known history of Ireland. J. E. S. Manchester.

BREESTON CASTLE (7th S. ix. 407).—Camden simply says that Beeston Castle "was built by Ranulph, the last Earl of Chester of that name." This was in the year 1220, and we are told in the 'Beauties of England and Wales' (1801), s. v. "Cheshire," that

"the particulars reported of the history of this castle are not well authenticated. All that can be depended on, is, that it devolved from the Earls of Chester to the Crown, and, after undergoing many vicissitudes, fell into ruins, in which state it was seen by Leland in the reign of Henry VIII. Being afterwards repaired, it partook of the changeable fate experienced by so many fortresses during the Civil Wars."—Vol. ii. p. 243.

Eventually the castle was dismantled "by orders of the Parliament." J. F. MANSERGH. Liverpool.

CHART or CHARTLAND (7th S. ix. 308, 398).—There is a foot-note in Taylor's 'Words and Places,' p. 360 (second edition), which informs the reader that "the word *chart* is identical with the *hart* (wood or forest) which we find in such German names as the Hartz Mountains, the Hercynian Forest, Hunhart, Lyndhart, &c.," which word, I think I may venture to say, has nothing to do with chart of the *χάρτη*, *χάρτης*, pedigree. Messrs. Parish and Shaw, in their 'Dictionary of the Kentish Dialect' (E. D. S.), have:—

"*Chart* (chaa't), sb. A rough common overrun with gorse, broom, bracken, &c. Thus we have several places in Kent called Chart, e.g., Great Chart, Little Chart, Chart Sutton, Brasted Chart."

"*Charty* (chaa'ti), adj. Rough, uncultivated land like a chart."

Dr. Murray does not give *chart* as a generic term, but mentions Brasted Chart, *sub* "Chert" (a siliceous rock), with which it appears PROF. SKEAT thinks the Kentish place-names should be compared. ST. SWITHIN.

SENEGAMBIAN FOLK-LORE: SORCERY (7th S. ix. 401).—MR. CLOUSTON says, "I do not remember having met with this Senegambian notion of the efficacy of salt against sorcery in the folk-lore of any other country." But it is a common belief that witches have an objection to salt. Reginald Scot says that men are preserved from witchcraft by receiving consecrated salt. And the witches abstain from salt when they banquet at their Sabbath. I think

that I have read this in Bodin's 'Demonomanie.' I know that I have read it somewhere. I may also add that the Indian story of the snake whose skin was destroyed is in Basile's 'Pentamerone'; and a similar story is in Straparola's work.

E. YARDLEY.

*Appropos* to "eating salt," the well-known story of the Duke of Wellington will bear repetition:—

"In 1809 [?1806] he was sent to Hastings, that he might there busy himself in the discipline, the instruction, and all the minute details of a brigade of infantry. He discharged all the duties incident to his position with the most scrupulous exactitude. One of his friends, astonished at so much self-denial, asked him 'how he, who had commanded armies of 40,000 men in the field, and repeatedly received the thanks of Parliament, could put up with the command of a brigade.' 'The real fact is,' replied Sir Arthur, 'that I am *nim-muk-wallah*, as we say in the East, that is, I have eaten the King's salt; on that account I believe it to be my duty to serve without hesitation, zealously and actively, wherever the King and his Government may find it convenient to employ me.'"—'Life,' by Gleig, p. 702.

EDWARD H. MARSHALL, M.A.

Hastings.

CLEPHANE (7th S. ix. 229, 358).—Clephane is a family name; they were seated at Carslogie, and it is not topographical. It is probably personal, and to be traced to A.-S. *clýppan*, "to enclose, to hold, to grasp or seize." It appears that the founder of the race lost a hand, whereupon his feudal monarch supplied a "steel-hand," ingeniously constructed, as a substitute. Clyppan, as a nickname, might easily be corrupted to Clephane; indeed, we have the allied form *clifian*, with the sense of "adhesive." A. HALL.

METRICAL HISTORY OF ENGLAND (7th S. viii. 88, 158, 238, 317, 398; ix. 218, 358).—Though not suitable for the purpose of giving a child of from seven to eight years of age, according to the wish of N. L. B. (viii. 88), on account of its great length and being devoted to but one reign, it may be interesting to add, "The Reigne of Henry the Second [in verse], written in seaven books. By His Majesties [Charles I.] command. By [Thomas May]. 1633," 12mo., portrait by Vaughan.

J. CUTHBERT WELCH, F.R.S.

The Brewery, Reading.

GENEALOGICAL (7th S. ix. 427).—The best thing is to buy the little publication 'Records and Record Hunting,' by Mr. Rye, which gives much valuable information as to what to search.

CLARIORES E TENEBRIS.

JOHN MILTON'S BONES (7th S. ix. 361, 396, 473).—It may perhaps interest Mr. TOWNSEND to know that I compiled the note on this subject from the original matter, which I came across quite accidentally and independently, and was not aware that Mr. Ashton's book contained anything on the

subject until the article was practically finished, when I took a suggestion from his work in the shape of Leigh Hunt's lines on the lock of hair and Shakespeare's epitaph, which I thought I might do without fear of being accused of plagiarism. Moreover, with the exception of a few introductory remarks, Mr. Ashton's article on the subject is merely a verbatim reprint of Neve's pamphlet and 'Nine Reasons,' &c., which I used in the original. C. L. THOMPSON.

A very curious pamphlet of fifty pages was issued in 1790 by "Philip Neve of Furnival's Inn," entitled:—

A Narrative of the Disinterment of Milton's Coffin in the Parish-Church of St. Giles, Cripplegate, on Wednesday, 4th of August 1790; and of the Treatment of the Corps, during that and the following day. Second Edition, with Additions. [Postscript, pp. 16.] London: Printed for T. & J. Egerton, Whitehall, MDCXC.

The details are almost too disgusting to be reprinted. The pamphlet gives a very minute description of every incident of the discovery and exhibition of the remains "at first for 6d., and afterwards for 3d. and 2d., each person," and the author gives forcible reasons and facts to prove that Milton's body was found, shown, and broken up for relics. He adds:—

"In recording a transaction which will strike every liberal mind with horror and disgust, I cannot omit to declare that I have procured those relics, which I possess, only in the hope of bearing part in a pious and honourable restitution of all that has been taken."

And this was some of "the hair which Mr. Taylor took from the forehead and carried it home."

ESTE.

"MY FATHER'S AT THE HELM" (7th S. ix. 449).—Miss Mary Louisa Boyle's poems are not published in book form. She has, however, published the following works:—

The Bridal of Melcha. 1844.

The Forester. A Tale of 1688, 1839.

The State Prisoner. A Tale of the French Regency. 1837.

Tangled Weft. Two Stories. 1865.

Woodland Gossip. Translated from the German. 1864.

And the biographical catalogues of the pictures at Longleat and Panshanger, lately published by Eliot Stock. DE V. PAYEN PAYNE.

THE PRINCESS ELIZABETH STUART (7th S. ix. 444).—What reason has NEWPORT for supposing that a detective was sent down? Did the mysterious stranger announce himself as an emissary of the Home Secretary? And may he not have been the dishonest agent of a dishonest dealer in curiosities? A. H. CHRISTIE.

IRONMONGER (7th S. ix. 346, 418).—This word is of very much greater age than the citations given would suggest. In the Gloucester eyre of 1221 mention is made of "Walterus Ironmangere"

(Pleas of Crown, Gloucester, 1221,' Plea No. 21, ed. Prof. Maitland, 1884). GEO. NEILSON.

It is perfectly clear that there was an Iron-mongers' and a Grocers' corporation, for the arms of both will be found in Burton's 'Historical Remarques,' published 1691. The former was incorporated in Edward IV.'s time, the latter in Edward III.'s reign. The Company of Apothecaries was incorporated in King James I.'s reign. From a marginal note, Pepperers were first so called in 1345.

ALFRED CHAS. JONAS.

Swansea.

SILVER BOX (7th S. ix. 328).—I have one similar, without the inlaid garter. Mine came through the Lane family (Jane Lane, who helped King Charles to escape to Bristol), probably a present from the Stuarts. I have also other presents in acknowledgment.

J. C.

THE LUDDITES (7th S. ix. 485).—See 'The Risings of the Luddites, Chartists, and Plug-drawers,' by Frank Peel, second edition, 12mo., Heckmondwike, Senior & Co., 1888, pp. 354. The author has collected a large amount of information from people on the spot who remembered the Luddites, and in some cases had stood in their ranks. All interested in the subject should possess the little volume. The Luddites are referred to in the 'Rejected Addresses' (1812, p. 3):—

Who makes the quatern loaf and Luddites rise?  
Who fills the butchers' shops with large blue flies?

J. T. F.

Bp. Hatfield's Hall, Durham.

ENGLISH AND ITALIAN PRONUNCIATION (7th S. vii. 487; viii. 92).—The remarks on the English and Italian languages that are made by Howell in his 'Familiar Letters,' ed. 1650, may be considered worthy of being added to those previously noted. He writes:—

"Translations are but as turn-coated things at best, specially among languages that have advantages one of the other, as the Italian hath of the English, which may be said to differ one from the other as silk doth from cloth, the common wear of both countries where they are spoken: And as cloth is the more substantial, so the English tongue, by reason 'tis so knotted with consonants, is the stronger, and the more sinewy of the two; But silk is more smooth and sliik, and so is the Italian tongue compar'd to the English."—Vol. iii. p. 33.

J. F. MANSERGH.

Liverpool.

MISTAKES IN BOOKS OF REFERENCE (7th S. ix. 304, 378, 455).—The misprint 'The Spended Shilling' for 'Splendid Shilling,' mentioned by Mr. MANSERGH, is very droll. Here are a few, more or less amusing, which I have noted lately. In 'Ivanhoe,' ed. 1860, vol. i. p. 64, "the black-tressed girls of Palestine" appear as "the black-dressed girls of Palestine." Poor creatures! con-

demned to wear black dresses under "the burning sun of Syria," to use the opening words of 'Ivanhoe's' sister romance 'The Talisman.' In the same edition, vol. ii. p. 71, "Some hilding fellow" is printed "some *hiding* fellow." In 'The Pirate,' same edition, vol. ii. p. 333, Bunce is made to say, "Captain Cleveland is in love—Yes—Prince Volsciuis is in love; and, though that's the cure for laughing on the stage, it is no laughing matter here." "Cure" is, of course, a misprint for *cue*. In 'Woodstock,' in the same edition, vol. ii. p. 373, Scott is made to say, "Cromwell, accustomed to such arts of enthusiasm among his followers." Of course "arts of enthusiasm" should be "*starts* of enthusiasm."

In the cheap edition of Kingsley's 'Alton Locke,' lately published, in a quotation from Shelley in chap. xxxii., "Saxon Alfred's olive-cinctured brow" appears as "Saxon Alfred's olive-tinctured brow," scarcely an appropriate epithet for "the yellow-haired blue-eyed Saxon"!

In the little "Canterbury Poets" edition of Keats, 1886, the lines in the 'Ode to Psyche,'

Their lips touched not, but had not bade adieu,  
As if disjoined by soft-handed slumber,

are printed—

Their lips touched not, but had not bade adieu,  
As if *disjointed* by soft-handed slumber.

A disjointed lip is a *lusus nature* indeed! In the "Aldine" Keats, 1876, the line is correctly printed.

In the 'Lay of the Last Minstrel,' twelve-volume edition of Scott's 'Poems,' 1868, the line in the introduction,

And while his harp responsive rung,  
appears as,

And while his *heart* responsive *wring*.

In both my one-volume editions of Scott's 'Poems,' 1852 and 1857, the line is correctly printed. *Ohe! jam satis est.*

JONATHAN BOUCHIER.

A quaint error occurs in the fourth edition of Brewer's 'Reader's Handbook of Allusions,' which has not been noticed before. Don John (s. v.) is said to be brother of Leonato, Governor of Messina; whereas he is, of course, bastard brother to Don Pedro, Prince of Arragon ('Much Ado').

J. A. J.

In the edition of Mr. Davenport Adams's 'Dictionary of English Literature' which I possess (no date on title-page, but issued in parts in 1879-80) there is a far more serious error than those already mentioned in 'N. & Q.' The article "Anti-Jacobin" confuses the celebrated short-lived weekly with its monthly successor the *Anti-Jacobin Review*, which lasted for more than twenty years. The contributions of Hookham Frere and Canning are said to have appeared in the latter instead of in the former.

Another unfortunate error occurs in the notice



of Andrew Marvell, whose work is referred to as 'The Rehearsal Transposed.' The mistake is repeated in the separate article on this work.

Under "Rumour," Chaucer's poem 'The House of Fame' is quoted as 'The House of France.'

I do not know whether these mistakes have been corrected in a later edition.

JOHN RANDALL.

I am much obliged to F. N. for his note respecting the early printed editions of Littleton's 'Tenures.' My authority was, I believe, Ames's 'Typographical Antiquities,' a work sorely in need of revision. My attention was drawn to the subject by a vain search for a copy of the 'Tenures,' said by the same authority to have been printed by Robert Wyer, the Charing Cross printer (1531-1560). Perhaps F. N. can throw some light on this.

HENRY R. PLOMER.

61, Cornwall Road, W.

Mrs. JORDAN (7th S. ix. 387, 494).—Notwithstanding MR. HOPE's interesting communication, I must uphold the view that the name Jordan, if exception be taken to the term "suggested," was, at any rate, agreed upon by the lady, her mother, and Tate Wilkinson. For this we have Wilkinson's statement in print. See 'Wandering Patentee,' vol. ii. p. 140, published 1795. The words used are "Jordan was adopted," and this fact was never, so far as I am aware, contradicted by Mrs. Jordan. The story of the aunt who was dying has long since been public property, and is alluded to by Tate Wilkinson and was borrowed by Boaden: "The lady in question being a Mrs. Phillips, who had been an actress in the York Company." Boaden, in the preface to his 'Life of Mrs. Jordan,' 1831, refers to Sir Jonah Barrington's work, the first edition of which was published 1827-1830, and is a book that must be well known to all who have studied the career of the great comic actress. The paragraph from VERITAS, 5th S. viii. 397, quoted by MR. MARSHALL hits my point for investigation, namely, the Thimbleby mystery, which I regret to find not yet solved. If there be foundation for Mr. Laurence Oliphant's tale, surely the time has passed for sentiment to stifle facts.

ROBERT WALTERS.

Garrick Club.

CHARLES SWAIN (7th S. ix. 406, 475).—In the edition of Swain's 'Poems' in my possession (originally given to a relative by the poet) I cannot find "There's a good time coming," and was always under the impression that Charles Mackay was responsible for the verses. What particular details of Swain's literary achievements does MR. BAYNE want?

W. W. DAVIES.

Glenmore, Lisburn, near Belfast.

MILTON'S POETIC THEORY (7th S. ix. 269).—With reference to this subject, I ask permission to

quote the following from the poet's very interesting tract 'On Education,' 1644 (an education, it may be remarked, that could only be enjoyed by the minority), for the information of your correspondent:—

"And now lastly, will be the time to read with them these organic arts to enable men to write and discourse perspicuously, elegantly, and according to the fittest style, of lofty, mean or lowly. Logic, therefore, so much as is useful, is to be referred to this due place with all her well-couched heads and topics, until it be time to open her contracted palm into a graceful and ornate rhetoric, taught out of the rule of Plato, Aristotle, Phalereus, Cicero, Hermogenes, Longinus. To which poetry would be made subsequent or, indeed, rather precedent, as being less subtle and fine, but more simple, *sensuous*, and *passionate*."

The use here of *sensuous*, I venture to say, is intended to indicate "full of feeling or passion," a meaning also expressed in the word *passionate*. As regards MR. BOUCHIER's other question, as to where Milton mentions "that in writing prose he had, so to speak, the use of only his left hand," the appended quotation from 'The Reason of Church Government,' 1641, will, I have no doubt, be sufficient for his purpose, viz.:—

"If I were wise only to my own ends, I would certainly take such a subject as of itself might catch applause, whereas this hath all the disadvantages on the contrary, and such a subject as the publishing whereof might be delayed at pleasure.....Lastly, I should not choose this manner of writing [*i. e.*, prose], wherein, knowing myself inferior to myself, led by the genial power of nature to another task, I have the use, as I may account, but of my left hand. For although a poet, soaring in the high reason of his fancies, with his garland and singing robes about him, might without apology speak more of himself than I mean to do; yet for me sitting here below in the cool element of prose, a mortal thing among many readers of no empyreal conceit, it may not be envy to me."—*Vide* the charming edition, by Ernest Myers, of the 'Selected Prose Writings of John Milton,' pp. 23, 24, and 89 (Kegan Paul, Trench & Co., London, 1889).

HENRY GERALD HOPE.

In his tractate 'Of Education,' addressed to Mr. Samuel Hartlib, Milton writes, after enumerating many branches of study—ethics, politics, law, theology, logic, &c.—"To which Poetry would be made subsequent, or, indeed, rather precedent, as being less subtle and fine, but more simple, *sensuous*, and *passionate*" (vol. i. p. 146, ed. Birch, 4to., 1753; vol. i. p. 281, ed. Symmons, 8vo., 1806).

"*Sensuous* is used by Milton as equivalent to *senseful*, full of sense or feeling (bodily or corporeal)," says Richardson, and it has this force in his tractate 'Of Reformation in England,' "till the soul by this means of overbodying herself, given up justly to fleshly delights, bated her wing apace downward: and finding the ease she had from her visible and *sensuous* colleague the body," &c. (book i. vol. i. p. 2, ed. Birch, 1753, and ed. Symmons, 1806).

As to the second passage required, it occurs

in his 'Reason of Church Government,' book ii., "Lastly, I should not chuse this manner of writing, wherein knowing myself inferior to myself, led by the genial power of Nature to another task, I have the use, as I may account, but of my left hand" (vol. i. p. 62, ed. 1753; vol. i. p. 118, ed. Symmons, 1806).  
W. E. BUCKLEY.

THE ADMISSION REGISTER OF CORPUS CHRISTI COLLEGE, CAMBRIDGE (7th S. ix. 389, 475).—The replies hitherto furnished fail to meet the point raised. I was aware that "A List of the Names," &c., formed part of Masters's 'History of the College of Corpus Christi in the University of Cambridge,' 1753; but an introductory note to the 'List' makes it apparent that the catalogue of members had prior circulation as a separate and distinct issue. The note, bearing date "C. C. C. C., Dec. 1, 1749," runs:—

"The Publication of this (before the other part of the Work) is, with a view of rendering it the more complete, since it is hereby put into the power of all Biographical Collectors (especially of such as are or have been of this House, and so are more immediately concerned for its Credit and Reputation) to make some additions thereto, by communicating to me any Memoirs relating to the Families, Characters, Works, &c., of any of its Members, any Notices of which sort will be most thankfully acknowledged."

A copy of 'A List of the Names,' &c., 4to., with the date 1749, appears as No. 308 in the late John Camden Hotten's 'Handbook to the Topography and Family History of England and Wales,' no date. My query, therefore, remains, Where can be seen a copy of the original 'List' of 1749?  
DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

DETACHED BELL TOWERS (7th S. ix. 107, 169, 277).—In the long list elicited by CANON VENABLES's question, I do not think the following were noticed:—Woburn, Bedfordshire; Chittlehampton, Devon; Mylor, near Falmouth; Llanyfelach, Glamorganshire; and Flixborough, Lincolnshire. They occur in the list given by Bloxam, vol. ii. p. 21. His theory, which seems to me a very satisfactory one, is that they were so built where the ground was soft or marshy, lest the settlement of the tower might dislocate the main structure.  
F. D. M.

Highgate.

It is a great many years since I was at Wilton, but I think the belfry—or rather, in this case, campanile—of the church there is detached.

R. H. BUSK.

WEEPERS (7th S. ix. 469).—An early instance of the use of this word will be found in the following extract from Goldsmith's 'Citizen of the World,' first published in 1759:—

"Mourners clap bits of muslin on their sleeves, and these are called *weepers* Weeping muslin alas alas

very sorrowful truly! These *weepers* then, it seems, are to bear the whole burthen of the distress."

This was followed shortly afterwards by Smollett, who issued 'Sir Launcelot Greaves' during the following year, wherein he says:—

"The young squire was even then very handsome, and looked remarkably well in his *weepers*."

EVERARD HOME COLEMAN.

71, Brecknock Road.

[See also 'N. & Q.,' 4th S. vii. 257; viii. 378, 443; ix. 17; x. 105.]

WATERED SILK (7th S. ix. 449).—The following quotation does not answer your correspondent's question, but it is worth quoting in connexion with it:—

"I chesable of blew velvat with the albe and apparell, prist, decon, and subdecon of blue unwatered chalat."—'Inventory of Winchester Cathedral, A.D. 1552,' in *Archaeologia*, vol. xliii. p. 237.

EDWARD PEACOCK.

GRAY'S 'ELEGY' (7th S. ix. 468).—Gervase Markham's 'Farewell to Husbandry' (ed. 1631) contains a somewhat lengthy account of "the particular daies labours of a Farmer or Plowman..... from his first rising, till his going to bed." From this recital I select what will probably be sufficient to give an idea of how a ploughman's day was occupied in the seventeenth century:—

"We will suppose it to be after Christmas, and about plow-day (which is the first letting out of the plow)..... At this time the Plowman shall rise before foure of the clocke in the morning, and after thanks giuen to God .....he shall goe into his stable, or beast house, and first he shall fodder his cattle.....Whilst they are eating their meate, he shall make ready.....and to these labours I will allow full two houres, that is, from foure of the clocke till sixe, then shall he come in to breakefast, and to that I allow him halfe an houre, and then another halfe houre to the gearing and yoking of his cattle.....and then he shall plow from seuen of the clocke in the morning, till betwixt two and three in the afternoon, then he shall vnyoake and bring home his cattle.....he shall fodder them.....then shall the seruants goe into their dinner, which allowed halfe an houre, it will be then towards foure of the clocke, at what time he shall goe to his cattell againe.....by this time it will draw past sixe of the clocke, at what time he shall come into supper, and after supper he shall.....doe some husbandry office within doores till it be full eight a clocke: Then shall he goe to his cattell, and give them meate for all night."—*Pp.* 144-6.

And then to bed. In case there are "in the household more seruants then one," instructions are given regarding "what the rest of the Seruants shall be employed in before and after the time of plowing" (p. 146). It is not likely that the work of ploughing would cease earlier in the eighteenth century than it did in the preceding one.

J. F. MANSERGH.

Liverpool.

I know of no reason for supposing that in Gray's time the ploughman's hours were different from what they are now. They are not the same all

over the country. Where I was brought up it was usual for the teams to leave home the first thing in the morning and to remain at work until about two o'clock in the afternoon, or sometimes later. Where I now live it is the custom for the men and horses to return home for a meal at noon, and go back to work at half-past two, remaining until half-past five. C. C. B.

I think the poet was right and the commentator wrong. In these days, and certainly for the last three-quarters of a century, ploughmen in this county have been in the habit of making two yokes a day in summer, that is, ploughing from morning until dinner-time, which is usually at twelve o'clock; then, when dinner is over, resuming their work, which is continued till half-past five or six. In winter one yoke only is made, which lasts from breakfast to half-past two or three, when the ploughmen come home to dinner. I do not know how these matters were arranged when oxen were used for ploughing; but I see no reason for thinking that they were different from what they are now. A LINCOLNSHIRE FARMER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Dictionary of National Biography.* Vol. XXIII. Edited by Leslie Stephen and Sidney Lee. (Smith, Elder & Co.)

THE twenty-third volume of the 'Dictionary of National Biography,' again punctual in appearance, begins with the name Gray. Of the members of this family, the most distinguished, the poet Gray, is dealt with by Mr. Leslie Stephen, who in a brief but animated biography gives a good insight into the "versatility and keenness of Gray's intellectual tastes," calls him "the most learned of all our poets," speaks of his few poems as containing "more solid bullion in proportion to the alloy than almost any in the language," and attributes to ill-health and fastidiousness, among other causes, the smallness of his actual achievements. Patrick, fourth Lord Gray, is in the hands of Mr. Henderson, and Mr. Thomas Bayne gives a sympathetic account of David Gray, the juvenile author of 'The Luggie.' Mr. Stephen also sends a short life of Matthew Green, and bestows some praise on 'The Spleen.' Another life of secondary importance for which Mr. Stephen is responsible is that of Zachary Grey, the antiquary and editor of Hudibras. The contributions of the associate editor lead off with Sir Fulke Greville, subsequently Lord Brooke, the friend of Sidney and Sir Edward Dyer. The estimate of Fulke Greville's literary claims is very judicious: "despite its subtlety of expression, Greville's poetry fascinates the thoughtful student of literature." Guy of Warwick, a somewhat nebulous personage, is also treated of by Mr. Lee, who, while holding that "the mass of details in the romance is pure fiction," in certain facts finds some shadowy historic confirmation. The bibliographical portion of this biography has singular value. Grimald the poet, William Grocyn, and John Groenvelt are in the same admirably competent hands. Prof. Tout is responsible for the Welsh princes. Miss Kate Norgate supplies an admirable summary of what is known of Gundera de Warrene and a no less valuable biography of St. Guthlac, Gundulf, Bishop of Rochester, is in the hands of the

Rev. William Hunt. Robert Green, the Shakspearian dramatist and poet, is safe in the competent and scholarly hands of Mr. A. H. Bullen, who also writes on William Habington. Prof. Croom Robertson writes the life of Grote the historian. Many important lives are supplied by Mr. W. P. Courtney, Mr. Ru-sell Barker, Mr. James Gairdner, Mr. Boulger, Mr. Thompson Cooper, and Dr. Garnett. Prof. Laughton is still responsible for the lives of sailors, and Dr. Norman Moore for those of physicians. The name of Mr. C. H. Firth appears more than one article of high importance, and Mr. R. E. Graves, Dr. Greenhill, Mr. J. M. Rigg, and Canon Venables send contributions. Now that the level is reached, it is easy and pleasant to commend the entire management of this national work.

*The Western Law Times.* Vol. I. No. 1, May, 1890. (Winnipeg, Manitoba.)

THE editors of this new periodical in the far north-west of British North America are well up in their 'N. & Q.,' from which they cite freely on points of interest to the legal profession, such as 'Black-Letter Lawyers,' 'Trial by Combat,' and the 'Trial of Warren Hastings.' The leading article of the opening number is devoted, under the title 'A Constitutional Limitation,' to the discussion of the veto power, as it exists, in a certain degree, in the provinces of the Dominion of Canada, and which, the writer thinks, needs clearer definition and limitation. The memoir of the late Adam Thom, LL.D., first Recorder of Rupert's Land, gives some interesting particulars of the career of one who seems to have been a man of mark in his day. We shall be glad if any of our correspondents can help the editor of the *Western Law Times* to a knowledge of the existence of any portrait of Dr. Thom, who died in Torrington Square Feb. 21 last. As Dr. Thom was a native of Aberdeen, and a graduate of King's College, in the City of Bon Accord, there may be some information on this head in the possession of Aberdonian friends of 'N. & Q.'

THE *Fortnightly* opens with the dispute concerning 'Actor-Managers,' in which Mr. H. A. Jones and Mr. H. Beerbohm Tree take different sides. Mr. Gosse writes on 'Protection of American Literature,' and Mr. Lanin, whose previous articles on Russian subjects have attracted attention, tells the "simple truth" concerning 'Russian Prisons.' Mr. J. A. Symonds depicts scenes 'Among the Euganean Hills,' and Mr. George Moore has a paper upon Meissonier and the Salon Julian, descriptive of a recent secession of French artists from the Salon.—Sir John Pope Hennessey's contribution to the *Nineteenth Century*, entitled 'The African Bubble,' deserves more attention than it is likely to get. In 'The Lights of the Church and the Lights of Science' Prof. Huxley once more descends, with controversial purpose, into the arena. The King of Sweden and Norway concludes his 'Memoir of Charles XII.' Mlle. Blaze de Bury gives a concise account of 'The French Opera,' and the editor protests against the 'Threatened Disfigurement of Westminster Abbey.' Sergeant Palmer is heard in rejoinder to his censors. 'Official Polytheism in China,' an admirable paper by Sir Alfred Lyall, contains incidentally some interesting folk-lore.—'A Provençal Pilgrimage,' which appears in the *Century*, gives a series of delightful views in the great historic cities of Provence, from Orange, the Roman gateway of which is depicted, to Aigues Mortes. Most objects of interest are depicted, but there is no view of the Pont du Gard. 'A Taste of Kentucky Blue Grass' is also well illustrated. 'The Women of the French Salons' is continued, and Mr. Jefferson's 'Autobiography' reaches the actor's appearance in London.—'The Romance of History,' in *Temple Bar*, deals with the confessions of Videoq. 'The Memoirs of Prince

Talleyrand' tells what is known concerning this long deferred contribution to history and scandal. 'Christ mastide in Tangier' is from a female pen, and gives a fairly animated description.—In *Macmillan's* Mr. T. Bailey Saunders supplies much information, new to the great majority of readers, as to the progress made by Lessing with his drama of 'Faust.' In 'Valencia Del Cid' Mr. Stanley J. Weyman takes a rather optimistic view of the Spain of Ferdinand and Isabella.—'A Walk up the Valley of the Conway,' by Mr. E. Walford; 'Two Relics of English Paganism,' by Mr. S. O. Addy; and 'Fines,' by A. C. Ewald, F.S.A., attract attention in an excellent number of the *Gentleman's*.—*Murray's* has an article on 'Scotland Yard,' in which we are told that the Brussels police are much more energetic than the French. 'Why not Iceland?' recommends, as may be guessed from its title, a summer visit to the island.—*Belgravia* has an essay by Mr. Joseph Forster on 'Schiller.'—Oxford: the Upper River' repays perusal in *Longman's*, in which Archdeacon Farrar institutes a curious parallel between Nero and St. Benedict.—'Rural Reminiscences,' 'British Birds,' their Nests and Eggs, and 'Capri of Today' reward attention in the *Cornhill*.—Mr. Andrew W. Tuer contributes to the *English Illustrated* a capital paper, quaintly illustrated, on 'The Art of Silhouetting' Articles of high interest are 'Eton College,' by various contributors; 'Adare Manor,' by Lady Enid Wyndham Quin, both well illustrated; and 'Overland Routes from India,' by Sir Donald Mackenzie Wallace.—Mr. Walford, in the *Newbury House Magazine*, describes 'A Visit to Little Gidding.'

The productions of Messrs. Cassell lead off with the *Encyclopaedic Dictionary*, Part LXXVIII. In a number made up of words in use, the claims of the dictionary are only shown in scientific terms, as "Ungulate," &c.—Part LIV. of the *Illustrated Shakespeare*, with an extra sheet, ends in the fourth act of 'Othello.' The most dramatic design is that to Act IV. sc. i., showing Othello inanimate and prostrate, and Iago placing one foot in triumph on his breast. Iago is rather a melodramatic looking personage throughout.—Part XXXIV. of *Old and New London* is still in Westminster, and depicts St. Stephen's Chapel, various portions of the old Houses of Legislature, the ruins left by the fire, the interior of Westminster Hall, and Margaret Street. Among the portraits is that of Mr. Dymoke, the Queen's Champion, on horseback.—*Picturesque Australasia*, Part XXI., has a map of New South Wales to face the title of a third volume. It deals with the Australian Alps and the Canterbury settlements.—Naumann's *History of Music*, Part XXVIII., opens with an account of Haydn, accompanied by a full-length portrait. A portrait of Mozart when a boy is also given.—Part X. of Dr. Geikie's *The Holy Land and the Bible* contains a full-page plate of 'The Plains of Mamre' and many pictures of Hebron and the country to the south.—'The Beatrice Exhibition at Florence' is dealt with in *Woman's World*.

The catalogue of Messrs. H. Sotheran & Co. contains, as usual, some of the scarcest and most valuable of books. The same may be said of the catalogue of Messrs. Ellis & Elvey of New Bond Street, in which a rare binding of one of the volumes is reproduced. In addition to an ordinary catalogue of cheap books, Mr. Bertram Dobell issues a first part of a catalogue of books printed for private circulation, with annotations, which is likely to form a standard bibliographical work. Among the scores of catalogues of general books that reach us attention may be drawn to those of Reeves & Turner of the Strand, Mr. and Mrs. Tregaskis of Holborn, Wm. Hutt of Hyde Street, Oxford Street, C. Herbert of Goswell Road, William Ridler of Booksellers' Row, J. W. Jarvis & Son

of King William Street (containing some rare books), James Brown of High Holborn, Clement Sadler Palmer of Southampton Row, Salkeld of Clapham Road, Rimell & Son of Oxford Street, Wm. Reeves of Fleet Street, Francis Edwards of High Street, Marylebone, and A. Jackson of Great Portland Street. Messrs. Macmillan & Bowes of Cambridge have issued part ii. of a 'Catalogue of Books on the Mathematics, Pure and Applied'; and Mr. E. Howell of Liverpool, Henry Young & Sons of Liverpool, H. Forester of Glasgow, William Clay of Edinburgh, George P. Johnston of Edinburgh, Charles Lowe of Birmingham, John Hitchman of Birmingham, Edward Baker of Birmingham, Downing of Birmingham, Meehan of Bath, Jarrold & Son of Norwich, Henry March Gilbert of Southampton, M. W. Rooney of Dublin, James Fawn & Son of Bristol, James Watts of Hastings, and A. Iredale of Torquay may all be commended to book-lovers.

We hear with regret of the death on May 30 of Mr. Thomas Hughes, F.S.A., for many years a regular contributor to our columns. He was born September 29, 1826, in Chester, at the Grammar School of which city he was educated. He was founder of the Chester Antiquarian Society, F.S.A. 1866, Sheriff of Chester 1873, and a member of the Archæological Institute and Association. Among other works, he edited 'King's Vale Royal,' 1852; Batenham's 'Ancient Chester,' 1873; 'The Chester Sheaf,' 1878. He wrote a 'Stranger's Handbook to Chester,' 1856, and 'Chester in its Early Youth,' 1871, &c. Many MSS. of interest are left in the possession of his son, Mr. T. Cann Hughes, whose signature also is familiar in these columns. The more important of these will, it is to be hoped, see the light.

#### 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. BAGNALL.—The custom of discharging firearms at ten o'clock at night by watchmen and caretakers as a warning to evil-doers was half a century ago not confined to Birmingham, but was general in the manufacturing towns of the North of England. It was sometimes practised in the gardens of private houses.

GALEN ("Paradoxes").—Prof. De Morgan has written a work of the class you require.

H. CAPEL.—Consult Gardner's 'Faiths of the World,' 2 vols., Fullarton; or 'Religious Systems of the World,' Swan Sonnenschein.

G. S. B. ("Bees").—As to the superstition concerning these which you mention, see 6th S. xii, 145, where numerous references are given.

ROBERT PAYNE.—The great gates are not closed.

#### NOTICE.

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

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

LONDON, SATURDAY, JULY 12, 1890.

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Notices to Correspondents.

## Notes.

## MESTON, THE IMITATOR OF 'HUDIBRAS.'

The accounts that have hitherto appeared in print of William Meston, author of 'The Knight,' are defective, and contain several misstatements, which can be corrected only by reference to original MS. authorities.

Thus 1688 has been accepted as the year of his birth, but it is impossible to reconcile this with his appearance as a student at Marischal College and University, Aberdeen, in session 1694-95.\* In 1698 he graduated, and on Feb. 12, 1701, he was appointed, after "tryall of grammar and other authors, as also of making extempore themes," under master in the Aberdeen Grammar School.† This office he demitted on May 27, 1713, when he was succeeded by Mr. David Cooper.‡ He acted also as private tutor to George, Lord Keith (afterwards tenth Earl Marischal), and to his younger brother James (afterwards Field Marshal Keith), when students at the local university—George, Magstrand in session 1711-12; James in 1714-1715.§

\* 'College Procuratory Accounts,' 1683-1710. We cannot believe that Meston went to college at six. Yet the age of entrants in the seventeenth century was often very small. Bishop Gilbert Burnet was born Sept. 18, 1643; and his name (autograph) appears among the Marischal College "primarii" in October, 1652.

† 'Town Council Register,' vol. lviii. p. 781.

‡ 'T. C. R.,' vol. lviii. pp. 320, 335.

§ 'Album Studiosorum.'

Meston is further stated to have taught publicly in Marischal College, having been appointed to a regency or professorship in 1714. The true date of his appointment is Nov. 30, 1715\* (when he gave a "public oration and a specimen in the Greek tongue"); and he seems never to have actually lectured, for in session 1715-16 "the Colledge was separat [by reason of the disorders of the times] before the Lawes were read or the Season of payment come."†

From the first report, dated Dec. 21, 1716‡ (and hitherto unprinted), of the Royal Commission appointed, after the Fifteen,

"to visit the University of Aberdeen and all the Colleges and Schools thereof, and to take tryall of the preser<sup>t</sup> Professors, Principalls, Regents, Masters, and others bearing office therein, and to examine into their past Conduct and Behaviour with regard either to Church or State,"

we learn that

"Doctor Patrick Chalmers [Professor of Medicine in Marischal College] did frequent the Episcopal Assemblies where the Pretender was prayed for by the name of King James the Eight; and concurred with the late Principal Paterson and the above named three Regents [George Peacock, Alexander Moir, and William Smith] in admitting Mr. William Meston, Regent in the Colledge, after the said Meston had assisted the Rebels with a drawn sword in his hand to proclaim the Pretender at the Cross of Aberdeen; and after he the said Meston had pronounced an Oration wherein Your Majestie's Right and Title to the Crown was impugn'd and condemn'd, that of the Pretender asserted, and in which was contain'd the most scandalous and criminal Expressions against your Majesty and Government."

From a relative memorial it appears that Meston and the other three Regents

"delivered an address§ to the Pretender at Fetteresso under the Title of King James, which address being from the Colledge, it is highly probable was signed by the Principall [Paterson] who being aged and infirm was not able to travell to Fetteresso with the other Masters."

The classes did not meet again till the autumn of 1717, before which date Meston (together with all his colleagues, except Thomas Blackwell, Professor of Divinity, who was promoted to the principalship) had been expelled from office by the Commission. During the rebellion he acted as Governor of Dunottar Castle. After Sheriffmuir he fled to the Highlands, and remained there till the Act of Indemnity was passed. He subsequently set up academies in Elgin, Turrieff, Montrose, and Perth, educating the sons of the gentry in Jacobite loyalty, of which Principal Blackwell complains bitterly.|| He died in 1745.

For further details of Meston's career and critical estimates of his works see:—

\* 'Register of Presentationes and Admissiones.'

† 'Coll. Proc. Accounts,' 1711-66.

‡ See 'N. & Q.,' 7th S. ix. 423.

§ See 'N. & Q.,' 7th S. i. 129.

|| Knight's MS. Collections, i. 352.

Irving's Lives of Scottish Poets. 1804. Vol. ii. p. 318. Lives of Scottish Poets. By Society of Ancient Scots. 1821. Vol. i. p. 111.

*Retrospective Review*. 1821. Vol. iii. p. 318. *Aberdeen Magazine*. December, 1831. Sketch by Joseph Robertson.

Jervise's Epitaphs and Inscriptions. 1880. Vol. ii. p. 83.

Walker's Bards of Bonaccord. 1885. P. 133.

None of these gives a bibliography of his writings. A first attempt is appended.

Verses at end of Alexander's Tituli Fontium Abredonensium. Aberdeen, 1707. Bodleian Library.

Viri Humani Salsi et Faceti Gulielmi Sutherlandi Multarum Artium et Scientiarum Doctoris Doctissimi Diploma. N.p.; n.d. Adv. Library.

Phaeton; or, the First Fable of the Second Book of Ovid's Metamorphoses Burlesqu'd. Edinburgh, 1720.

Tale of a Man and his Mare. N.p.; 1721. Laing's Sale Cat., vol. iii. p. 77.

The Knight. N.p.; 1723.

The Knight of the Kirk; or, the Ecclesiastical Adventures of Sir John Presbyter. London, 1728.—Halkett and Laing state, p. 1308, that a third edition of 'The Knight' was published in 1728.

Mob contra Mob. Edinburgh, n.d. Mitchell Library, Glasgow.—MS. note by James Maidment says, "First edition."

Mob contra Mob. Edinburgh, 1731. Brit. Mus.

Mob contra Mob. Edinburgh, 1738.

Old Mother Grim's Tales. Decade I. London, 1737.

—No. 9 is Phaeton Burlesqu'd; No. 10 is The Man and his Mare. Query: Did the others appear previously in separate form? They are:—1. A Grecian Tale. Motto: "Erupti venæ;" &c.; 2. Tarquin and Tullia: a Roman Tale. "Vivitur ex raptō;" &c.; 3. The Lion and his Subjects. "Nobilis est ira leonīs;" &c.; 4. The Real and Pretended Parent. "Præstat sero sapere;" &c.; 5. The Cöbler: an Irish Tale. "Est genus unum;" &c.; 6. A Dutch Tale. "Ridiculum acri;" &c.; 7. A Vision. "Constitit ante oculos;" &c.; 8. A Lochaber Tale. "Sunt quos currieulo;" &c.

Decadem Alteram Subjunctit Jodocus Grimmus Pronepos. London, 1738.—The longest piece in this is 'G. Sutherlandi Diploma.' This was also reprinted in 'The Wife of Auchtermuchty,' Edinburgh, 1803; and in 'Carminum Rariorum Macaronicorum Delectus,' second edition, Edinburgh, 1813. Query: Also in first edition of 1801? According to the preface in the 'Collected Poems' of 1767 both "Decades" underwent several impressions.

Poetical Works. Sixth [?] edition. Edinburgh, 1767.—According to Jervise, ii. 83, "The first edition of Meston's Poems, now rare, appeared in 1737."

Poetical Works. Seventh edition. Aberdeen, 1801.—This edition omits the Latin poems.

Unpublished verses printed in *Scottish Notes and Queries* for December, 1889, January and June, 1890.

P. J. ANDERSON.

New Spalding Club, Aberdeen.

#### BROTHERS-IN-LAW OF KING HENRY VIII.

No King of England has exceeded Henry VIII. in the number of his wives, and it is only natural, therefore, that we should find him more than usually blessed in the number of his fraternal relatives by marriage. In all twenty-seven persons, ranging in rank from the crowned monarch to the simple

esquire, had the honour of being related to the royal Bluebeard in the capacity of brothers-in-law. Their names were:—

Sisters' husbands.—1. James IV., King of Scotland, *ob.* 1513. 2. Archibald Douglas, Earl of Angus, *ob.* 1556 (divorced 1526/7). 3. Henry Stewart, Lord Methven, *ob.* c. 1552.\* 4. Louis XII., King of France, *ob.* 1514/5. 5. Charles Brandon, Duke of Suffolk, *ob.* 1545.

Brother-in-law of Queen Catherine (of Aragon).—6. Emanuel, King of Portugal, born 1521.

Brothers and brothers-in-law of Queen Anne (Boleyn).—7. George Boleyn, Viscount Rochford, *ob.* 1536. 8. William Carey, Esq. 9. Sir William Stafford.

Brothers and brothers-in-law of Queen Jane (Seymour).—10. Edward Seymour, Earl of Hertford (afterwards Duke of Somerset), *ob.* 1552. 11. Sir Thomas Seymour (afterwards Lord Seymour of Sudley), *ob.* 1549. 12. Sir Henry Seymour, *ob.* 1578. 13. Sir Anthony Oughtred. 14. Gregory Cromwell, Lord Cromwell, *ob.* 1551.† 15. Sir Clement Smith. 16. John Laventhorpe, Esq.

Brother and brother-in-law of Queen Anne (of Cleves).—17. William, Duke of Cleves, *ob.* 1592. 18. John Frederick, Duke of Saxony, *ob.* 1554.

Brother and brothers-in-law of Queen Catherine (Howard).—19. Henry Howard, Esq. 20. Sir George Howard. 21. Sir Charles Howard. 22. Sir Thomas Arundell of Wardour, *ob.* 1522. 23. Sir Edmund Trafford of Trafford, *ob.* 1590. 24. John Stanney (or Stanley), Esq. 25. Henry Baynton, Esq.

Brother and brother-in-law of Queen Catherine (Parr). 26. William Parr, Earl of Essex (afterwards Marquis of Northampton), *ob.* 1571. 27. Sir William Herbert (afterwards Earl of Pembroke), *ob.* 1569.

Queen Catherine of Aragon had a brother John, Prince of the Asturias, who died in 1497, and two brothers-in-law, viz., Don Alonzo of Portugal and Philip I., King of Spain, both of whom died before her marriage with King Henry.

Queen Jane Seymour had three brothers who died young, viz., 1. John Seymour, *ob.* 1510. 2. Anthony Seymour. 3. Another John Seymour.

Queen Catherine Howard's eldest brother Henry

\* The date of Lord Methven's death is uncertain. Miss Strickland, in her 'Lives of the Queens of Scotland,' vol. i. p. 263, says that he and his son, the Master of Methven, were both killed at the battle of Pinkie, 1547; but Douglas, in his 'Peerage of Scotland,' says a charter of certain lands was granted to him and Henry his son, dated Oct. 10, 1551, and that he died soon afterwards.

† After the death of her second husband, Gregory, Lord Cromwell, Elizabeth Seymour, Queen Jane's younger sister, married, thirdly, John Pawlet, afterwards Marquis of Winchester, who was summoned to Parliament in his father's barony of St. John in 1554. He did not succeed to the marquise until 1572, and died in 1576.

may have died before her marriage with the king. His (Henry Howard's) wife, or widow, was implicated in the troubles of her royal sister-in-law.

In the above list we have three kings, four dukes, one marquis, two earls, one viscount, three lords, seven knights, and six esquires. Miss Strickland (alluding to the king's marriage with Jane Seymour) remarks, "By this alliance the sovereign of England gained one brother-in-law, who bore the name of Smith, and another whose grandfather was a blacksmith at Putney."

Although six times married, Henry VIII. had actually only two mothers-in-law, viz., Margaret Wentworth, Lady Seymour, who lived to see her grandson on the throne, and died in 1550, and Marie, Duchess of Cleves, who died in 1543. Queen Isabella of Spain died in 1504, Lady Elizabeth Boleyn in 1512, Lady William Howard in 1530, and Maud Green, Lady Parr, in 1529.

King Ferdinand of Spain, who died in 1516; Thomas Boleyn, Earl of Wiltshire, who died in 1538; and Sir John Seymour, who died in 1536 (seven months after his daughter had succeeded the hapless Anne on her throne), were successively King Henry's fathers-in-law. John, Duke of Cleves, who died in 1539, Lord William Howard in 1538, and Sir Thomas Parr in 1517, did not live to see their daughters ascend the perilous steps of his throne. H. MURRAY LANE, Chester Herald.

#### A SEVENTEENTH-CENTURY GHOST STORY OF THE SEA.

The document from which I have transcribed the following yarn is contemporary with the date of the events referred to. It is written in a fine secretary hand, and is endorsed "A Sad Relation of a Ship in Extremity." If space can be afforded, I trust that the gentleman "in the Black Hatt stuff coat and stript neckcloth" may be allowed to make his bow to the readers of 'N. & Q.'

"The 22<sup>th</sup> Feby 1671 Wee sailed from Gravesend and the 26<sup>th</sup> by Gods providence Wee sailed over the Barr of Newcastle and there loaded the 2<sup>d</sup> of March about 9 or 10 of the clock in the night Wee had made all cleare for the furtherance of our voyage, and after Supper I went to rest about 12 a clock to ye best of my remembrance I was waked out of my sleeps by a noyes but See nothing which did to the best of my capacitie bid me begon I had nothing to doe there but I being soe hastily disturbed was not certaine w<sup>t</sup> might be the cause but judging I might be a dream<sup>d</sup> & soe that I did p<sup>as</sup>se that being uncertaine of the truth After the first day was past about 8 or 9 o clock I went to rest and about 12 my Mate rise and strooke a light to take a pipe of Tobacco as I suppose and expecting the Wherry to goe upp to the Towne being the Tyde fell out about two in the morning I desired the candle might not be put out and being as well awake as now I am to the best of my Judgment I was then pulled by the haire of my head upp from my pillowe and the same words declared to me as before and then I saw the p<sup>er</sup>fect face and p<sup>or</sup>tion of a man in a Black Hatt stuff coat and stript neckcloth hanging downe haire and a sower downe looking countenance and his

teeth sett in his head I had then time to say Lord have mercy upon me what art att which hee did vanish but the candle did burne very blew and almost went out I then being much discontented did by the p<sup>re</sup>sent post give my owners a just account of what had befallen and the 5<sup>th</sup> of that instant wee sett saile being day about 4 a clock with the wind at W.S.W faire weather and a brave wind of the shore w<sup>ch</sup> did continue untill  $\frac{1}{2}$  an hower a: 11. A Wednesday night then the man at the helme did call out that hee could not steer the helme but after I had pulled of the Whipp staff the ship did steire as afore and still faire weather the wind coming to the N.W and snowing weather but very faire and cleare I was doubtfull of more wind I did cause the men to furl the fore top saile and lower down the main Top saile upon the back of the maine Saile but could not w<sup>th</sup> all the strength we had hall in the weather brace of the fore top saile when this was down still in my Judgm<sup>t</sup> our shipp did Heile as much as when our Sailes were out then wee did hall upp our maine saile and still the shipp had the same List with a large Wind to my Judgment might be  $\frac{1}{2}$  a Strake or thereabouts. by this time it was 2 a clock then our men did try the pump and finding little or no water in her the man at the helme did call out that the candle was burning so blew that was in the Lanthorne y<sup>t</sup> it did give noe light and then Three severall times did goe out soe that I did [hold?] the Binekell to the looke out which candle did burne very well and show a good light but of a suddaine our shipp would not free her helme soe kindly as before and brought all our sailes A back & then our shipp did fill as much to windward as afore to Leward the glasse being out went to try ye pump & found no water in ye Ship but did not Steire well neither could I find the reason still faire weather & this unkind steerage made mee urgent to try the pump but could not gett the upper box to worke nor stir puling that upp & trying with the pump Hooke we could not come nere the lower box by a foot and  $\frac{1}{2}$  w<sup>ch</sup> to my judgm<sup>t</sup> was like a Bullfies or Wool sack y<sup>t</sup> as you did force downe gave upp againe with the hooke then I did mistrust y<sup>t</sup> all was not well I did cause our men to ripp the coat of the pump upp & myself looseing ye Tackle in ye meane time I did order two men to loose the boat which they did being lashed in 3 places but they doe not remember to this hower y<sup>t</sup> they did loose any of them but y<sup>e</sup> middlemost and w<sup>th</sup> 3 men in her y<sup>e</sup> boat went over the top of the fore sheet w<sup>ch</sup> lay above her stem and did never touch it w<sup>th</sup> such violence as did amaze us that see that & they y<sup>e</sup> were in the boat crying out soe much did fright him at y<sup>e</sup> helme he came runing out unknowne to me but I finding y<sup>e</sup> Shipp coming neerer y<sup>e</sup> wind then formerly I run to y<sup>e</sup> Staire case to bid him putt the helme over and he giving me noe answer I run downe & finding him gon I tried what I could doe to putt the helme over but could not & hearing one Jump downe at the hatch w<sup>ch</sup> was open upon the  $\frac{1}{2}$  Deck did expect that the Helmesman had come downe againe & calling him by his name to come & help me but the word being noe sooner out of my mouth but I did p<sup>re</sup>ceive the same p<sup>er</sup>son that I had formerly seene before wee came out of Harbour who came violently to me & spoke to me to be gone you have noe more to doe here and did heave me in at the Cabbin doore there upon the top of the Table I crying out in the name of God what art? he vanished away with a flash of fyer and did thinke the Shipp had splitt in a 1000 peices it gave such a crack y<sup>t</sup> our men called out Master if you be a man come away did something revive me and I did strive to have gott to my chest being I had some money in it but found that something did hinder me but what I could not tell but p<sup>re</sup>ceiving the Maine sea coming soe that I was upp to ye waste before I coule gett out of the Cabbin finding all our men in the Boat

but only one man I did desire him to gett a compass  
wch hee did but could never p'ceave what became of it  
wee being no sooner in the boat but ye Shipp did sinke  
downe & I havinge a great Sea furr Gowne wch lay upon  
ye Binkell which when ye Shipp went downe ye very up-  
sett of the water did bring it to the Boat side & one of  
our men did take it in wee did reckon ourselves 10 or 12  
leagues E.S.E from the Sporne I did p'ceive the vaine  
of the Maine topp mast head when the Shipp was sunck  
wee continued in ye boat from 3 in the morning till 10  
or 11 that day when wee were taken upp by a Whitbey  
ketch & did use us very kindly and did tow over boat at  
his sterne with two ends of an horser till she broke  
away hee being bound for New Castle & the wind being  
contrary did on the Saterdag following sett us a Shore  
at Grimsby in Hull River where the Maior graunted us  
a Passe for London and this being a true & p'fect rela-  
tion to the best of my knowledge in every respect

"Witness my hand

"JOH PYE."

J. ELIOT HODGKIN.

TRANSMOGRIFY.—*Transmogriſy* is not a word  
we should be likely to meet with in a sermon, but  
it may often be found in our lighter literature, and  
has found a place in most of the dictionaries pub-  
lished in late years. It is found in Webster, Wor-  
cester, Ogilvie, and in Cassell, and is generally  
explained as signifying transformed or metamor-  
phosed. The Latinized form of the word shows  
that it has not cropped up, like *shunt* or the like,  
from popular speech into literary use, but has been  
the coinage of some person of education in order  
to give novelty to his expression. I had fully  
supposed that it was an invention of the present  
century, and was much surprised to find from a  
quotation in Worcester that it was used by Field-  
ing, although in which of his works is not men-  
tioned: "I begin to think that some wicked  
enchanters have transmogrified my Dulcinea." We  
have also in Cassell's 'Dictionary' a quota-  
tion from Jortin ('Ecclesiastical History,' i. 254,  
date 1751-73), where he is led by a blind senti-  
ment of etymology to write *transmography*:  
"Augustine seems to have had a small doubt  
whether Apuleius was really transmographed into  
an ass." The dictionaries offer no suggestion as  
to the origin of the word beyond the very safe  
position that it is compounded with *trans*. To  
me it seems that a very probable origin of the  
word may be found in the notion of transmigration,  
which offers a familiar type of transformation  
of the most varied description, while at the same  
time the consonantal skeleton of the word is the  
same as that which is found in *transmogrified*. If,  
then, we were to frame a word on the basis of  
*transmigration* in a manner similar to that in which  
*mystify* is formed from *mystery*, we should con-  
struct a term *transmigriſy*, which would be readily  
understood in the sense of giving the effect of  
transmigration—of making like a transmigrated  
being, or completely altering the outward appear-  
ance. The change of the vowel from *i* to *o* in

*transmogriſy* seems to represent the imperfect  
attempt of an ignorant person to pronounce the  
unfamiliar word, with the effect of giving a low  
or ludicrous turn to the expression, as is usually  
the case with *transmogriſy*. Such is the theory  
of the origination of the word which I had  
reached when I met with the following passage in  
a novel of the day ('Woman with a Secret,'  
vol. iii. p. 187), "The ancients did not despise the  
quaint doctrine of metempsychosis. It may well  
be that Max [a dog] is a transmogrified man"—  
showing how natural is the connexion of the  
meaning conveyed by *transmogriſy* with the idea  
of transmigration. H. WEDGWOOD.

94, Gower Street.

GIRL PRONOUNCED GURL. (See 7th S. ix. 472.)  
—ST. SWITHIN will, I am sure, find many who  
will protest with him against the word *girl* being  
pronounced *gurl*. In conversation this is compara-  
tively speaking unusual; but in poetry it occurs  
frequently, mainly, I suppose, from the difficulty  
which would naturally occur in finding a word to  
rhyme with it. Some weeks ago I decided to tempt  
the Editor with a few quotations illustrating this  
somewhat ugly usage. Examples could be easily  
multiplied. Tennyson, in 'In Memoriam' (li. 13),  
makes it rhyme with *pearl*; in fact, the latter  
word seems to be the favourite accomplice. Ros-  
setti, in a ballad (vol. ii. p. 298), uses it to rhyme  
with *girl*, as does Browning in one of his last  
poems, called 'A Pearl, A Girl,' which lately  
appeared in 'Asolando.' Again, in 'The Lady of  
Shalott' (ii. 17), we read:—

There the river Eddy whirls,  
And there the sturdy village churls  
And the red cloaks of the market girls  
Pass onward from Shalott;

and so on. ST. SWITHIN and myself have got  
strong odds against us as yet. LÆLIUS.

DOCWRA: BROCKETT.—In East Hatley Church,  
Cambs, is the remains of a monument to the above.  
Cole describes it as follows:—

"Just below the step of the nave, near ye screen of  
the chancel, lies a large old gray marble with ye broken  
effigies of a man in armour and his wife by him in brass,  
but the inscription at their feet is reeved. The 4  
coats at ye corners are perfect. Ye 1st at ye man's  
head is a chevron engrailed inter 3 Roundles, each  
charged with a Pale, for Docwra; the 2nd at ye  
woman's head is a cross flory or moline or patonce [?],  
for Brockett of Brockett Hall, in Hertfordshire; 3rd at  
ye man's feet these 2 impaled, and at ye woman's feet  
Docwray again. This monument by the arms was de-  
signed for Roger Docwra, who married Elizabeth,  
daughter of Edward Brockett of Brockett Hal. *Vide*  
vol. xv. [? xiii.] p. 109 of my MS. Collections for Cambs."

In a paper read before the Camb. Antiq. Society,  
March 3, by the Rev. W. H. Shimield, on 'Shengay  
and its Preceptory,' it appeared from a Visitation  
made in 1684 that a Sir Thomas Docwra was Pre-  
ceptor of Shengay. Was this Sir Thomas related



o the Roger of East Hatley? The arms are alike. A Docwra was postman at Guilden Morden, a parish west of Shingay, in 1870. Would he have been of this family? It might so be, seeing that (as appears from Mr. Shimield's paper) Sir John Thorney, chantry priest of Clapton (? Clapton), on Jan. 10, 1425, left Dalyson\* by will a pair of fustian blankets and 10*s.*, and to Helen Janeway, of Shengay, 4*d.* was bequeathed.

"It is interesting to notice that there are still several Janeways living at Shengay, probably the descendants of the fortunate Helen aforesaid."

The local pronunciation of Shengay is Shingy.

"Sir Thomas Docwra [Mr. Shimield further states] was also Lord Prior of the order, and finished the rebuilding of the Hospital of St. John by Clerkenwell in London. His arms, the same as those found in the Shengay Preceptory, were carved in stone over the great gate, and bore the date 1504."

H. W. P. STEVENS.

Tadlow Vicarage, Royston.

JOHN FINLAYSON, 1730-1776.—All mention of this excellent draughtsman and mezzotint engraver is unaccountably omitted from the 'Dict. of National Biography.' Messrs. Colnaghi & Co., of Pall Mall East, send me the following particulars of him:—

"He was born about 1730, and practised his art in London. He was a member of the Free Society of Artists in 1763, and in 1764 and 1773 was awarded a premium by the Society of Arts. He engraved a considerable number of portraits after Hone, Cotes, Zoffany, and Reynolds, and died about 1776. He also engraved two or three subject pictures, one of them, 'Candaules showing his Wife as she is leaving the Bath,' after his own design."

The above is, I presume, copied out from some well-known work. Finlayson's proof engravings have now a considerable value.

HOLCOMBE INGLEY.

ST. ANNE'S CHAPEL AND WELL.—In the course of an inquiry regarding the existence of an alleged right of way through St. Ann's Wood, Brislington, near Bristol, the following very interesting evidence was tendered by Father Ignatius Grant, of Bristol. The reverend gentleman stated that he had given attention to the claim made for this path, and, with other persons, had gone over the path leading to the well. He knew the well in St. Ann's Wood and the building near, which had existed up to 1878. It was not, he thought, the chapel itself, but an adjunct to the chapel—a sort of guest house. The witness explained that in old times it was considered a duty, as it was the practice, to make pilgrimages, and everybody made them up to the time of the Reformation. He had no doubt that there were pilgrimages made

to this chapel. The records and histories of Bristol showed this. In 1878 witness had the well cleared out, and he produced several coins and tokens which were taken from the well. Witness explained them, and said there was no doubt the tokens were thrown into the well by pilgrims as a testimony of their presence at the place. There was a tradition amongst his congregation that this was a holy well, and it was believed that the water had medicinal value, and was good for bad eyes. The devotion to St. Anne had commenced in Brittany, and he knew that parties of Bretons, who came over yearly to sell onions, were accustomed to make a pilgrimage to this spot. July 26 was St. Anne's Day, and in July last year he met a Breton coming from St. Anne's. In a conversation with the reverend gentleman the Breton stated that he could not make a pilgrimage at home, and so came there to do so. He also stated that other Bretons came there for the same purpose. The witness mentioned that Latimer on one occasion preached a sermon in Bristol against this pilgrimage. St. Anne's Chapel was formerly attached to the Augustinian monks of Keynsham Abbey. It was customary for a monk from the abbey to reside there. The chapel was dismantled and the pilgrimage suppressed in 1536.

Mr. Elton, Q.C., then put in the printed extracts compiled by the Rev. T. P. Wadley from the Book of Wills and the Orphan Book in the Bristol Council House. It appeared that in 1392 the will of John Beket was proved before the mayor and bailiffs at Bristol. The following extract was read:—

"Saturday in the feast of the Conversion of Paul Apostle. To be buried in the Monastic Abbey of the Blessed Mary of Keynsham. Legacies to the Abbot and Convent of that Monastery, the Vicars of Keynsham and Compton Dando, Sir Richard, Chaplin of St. Anne's, and other persons."

Mr. Elton also quoted from the accounts of the Duke of Buckingham, which fell into the hands of the Crown on his attainder for high treason: "May 9, My Lords, my Ladies, and my young Ladies obligations to St. Anne's in the Wood, 7*s.* 4*d.*" Then from the privy purse expenses of Elizabeth of York, queen of Henry VII., an entry showing that during her progress the queen gave 2*s.* 6*d.* to the King's Almoner as the "Queen's offering to St. Anne in the Wood beside Bristow." Another interesting witness was Elisha Etmell, who said he was born in 1810, and could remember three kings and one queen. He could remember the St. Anne Chapel. It was sealed up, and he thought it was a cart-house. This inquiry has lasted some days, and at time of writing is not concluded; but thinking the above items in the evidence may interest many of your readers, I venture to send them for insertion in your columns.

ABBY MEHAN.

\* His epitaph was in existence in 1634, and was, "Hic Jacet Frater Robertus Dalison, miles quondam Præceptor hujus Præceptorie de Shengay et nuper Præceptor Præceptorie de Halston et Temple Coombe, qui obiit quinto septembris Anno Domini 1404."

**DE STAFFORD PEDIGREE.**—Among the 'Collections for a History of Staffordshire' (William Salt Archaeological Society), vol. ii. p. 273, the learned editor states that William and Ralph were half-brothers of Hervey de Stafford, and that they were the sons of Hervey Bagot by a previous wife to Milisent de Stafford, because he thinks that they were too young in 1215 to have supported their brother Hervey de Stafford when he joined the insurrection of the barons against King John, or when the said barons appointed him to be Sheriff of Staffordshire. However, he allows that Hervey de Stafford may have been born as early as 1194. He then goes on to say:—

"We must here pause, for we purpose to deal not with genealogies so much as with authentic materials for genealogy. One of the old Staffordshire genealogists has told us that Harvey and Milisent his wife gave Bramshall to William, 'their' younger son. This is an invention. Bramshall was the *inheritance* of William Bagot—afterwards called 'de Stafford'—somewhat improperly. William was the son of Hervey Bagot, but not of Milisent. Sampson Erdeswick—I name him with reverence—was proud of his descent, and knew himself to be descended from William 'de Stafford,' of Bramshall. Perhaps some sycophantic friend assured Sampson that William was a son of Milisent de Stafford; so Sampson, much liking to be descended from the older barons of the Toni race, believed himself to be so."

Now there is not a shadow of evidence to prove the existence of another wife of Hervey Bagot, and there is printed in 'Collect. Top. et Geneal.' vol. i. p. 249, a charter of this William de Stafford, which formerly belonged to the priory of St. Thomas, near Stafford. It was sold in 1833 by auction, with nearly one thousand other ancient deeds, and is stated to be "now in possession of one of the editors of these 'Collectanea.'" The date assigned to it by them is *temp.* John, but it more probably belongs to the early years of the reign of Henry III.:—

"Sciant tam presentes quam futuri quod Ego Willelmus de Stafford filius Hervei Bagot, assensu Domini et fratris mei Hervei Bagot et assensu Domine et matris mee Mylisent.....concessi et presenti carta mea confirmavi Ecclesie S. Thomae Martyris de Stafford et Canonicis ibidem.....concessionem et donationem quam pater meus Herveus fecit predictis Canonicis de Villa de Drayton cum molendino, et cum secta ejusdem molendini, &c. Reddendo anatim dimididiam marcam argenti," &c.

It will be seen that this charter confirms the descent generally accepted, viz., that William de Stafford was the younger son of Hervey Bagot and his wife Milisent de Stafford, and that it proves the correctness of the statement of "the old Staffordshire genealogist."

This correction may perhaps be of interest to some of the descendants of the older race of De Toeni, the first Barons of Stafford.

R. TWIGGE, F.S.A.

Reform Club, S.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.

'LE FOURBE PUNI; OU, LE DUEL DES RIVALES,' 1741.—Tempted by a handsome binding, I purchased the above volume, which comes from the library of the Duke of Buccleuch. It is a small octavo, of 183 pages, title included, with no place of publication, but probably printed in Holland, and is a passably gallant novel, written in the supposed interest of virtue. The first scene presents a duel between two gentlewomen. I find no mention of the book in the 'Dictionnaire des Ouvrages Anonymes' of Barbier, in Brunet, or in the very full 'Bibliographie' of works of its class of Gay. Can any one tell me if the work or its author is known? H. T.

**HOLKER FAMILY.**—Will any one give me information about the family of Holker? The Right Hon. Sir John Holker died in 1882. One member of the family was, I believe, famous at the court of King James II. M. C. OWEN.  
Hulme Hall, Plymouth Grove, Manchester.

"PSYCHOLOGICAL PÆDAGOGICS."—A friend asks me whether there are English works on this subject; but as the question is too vast and profound for me, I submit it to the readers of 'N. & Q.' in hope of enlightenment. Mr. Herbert Spencer's treatise on 'Education' is the only thing that occurs to me as probably apposite.

THOMAS BAYNE.

Helensburgh, N.B.

**THOMAS BULL.**—Any information about the ancestry of Thomas Bull, of a family near Portsmouth, captain of an East Indian, who married Mary Nairne, of Greenyards, in Stirlingshire, and whose daughter married in 1777 James Ker, of Blackshields, in East Lothian, will greatly oblige. Mrs. Ker was a celebrated beauty.

MAC ROBERT.

**PENDRIL FAMILY.**—There is, or was, a rent charge in favour of the Pendril family on the Rectory of Hodnet, Salop. Is there any history of the reason why this was levied by Charles II.? Tradition says that the holder of the preferment refused aid to either the king or some of his favourite adherents. U. O. N.

**THE SPANISH ARMADA.**—Was there ever a special service of thanksgiving composed and added to the liturgy in commemoration of this great deliverance? Perhaps such a service was enacted essentially special, that is to say, only to be used upon the one occasion of the great sovereign's attendance at St. Paul's Cathedral in state

to return solemn thanks for the victory. It may not have been made a permanent addition to the Prayer Book. I have a strong impression that I have met with such a production somewhere. If my memory serves me truly, the special Psalm provided contained the words—selected with reference to the dispersion of the proposing invading force at sea—"He blew with his mouth and his enemies were scattered"; but my difficulty is that I cannot find the text (which I very particularly require to use as a reference on a matter wholly unconnected with liturgical inquiry) in the Authorized Version, even with the assistance of Cruden's 'Concordance.' If used contemporaneously it would, of course, have been taken from Tyndale's or Cranmer's Bible. Can any reader of 'N. & Q.' kindly help me? What I want is analogous reference in the present commonly received Scripture (James I.'s Authorized Version, 1611) to this text—that is to say, to its equivalent. NEMO.

—Temple.

**SUPERSTITIONS PRACTISED ON THE VIGIL OF ST. AGNES.**—In an article in the *Weekly Register* of Jan. 26, 1889, pp. 114, 115, there was reference made to a "Scottish newspaper" "regarding certain superstitions practised in various countries on the anniversary..... of the Vigil of St. Agnes." I have written to the author of that article, but he was unable to tell me the name or date of the Scottish newspaper he had quoted. Can any reader?

A. FRADELLE PRATT.

9, Pricedaux Road, Clapham Rise, S.W.

**ST. AGNES'S WELL.**—In J. Maclean's 'Parochial History of Cornwall,' p. 8, he says, "Near to Chapel Comb is St. Agnes's Well, about which miraculous stories are told." Murray's 'Handbook of Cornwall' speaks of monkish stories connected with the same place. I have consulted the following authors, who wrote on Cornwall, or portions of it, to find out what these "miraculous stories" are:—Blight's 'Reliquary,' Borlase's 'Antiquities,' &c., and also his 'Age of the Saints,' Carew, Cuming, Gilbert Davies, Hitchens, Hunt, Tregelas, and others, but unsuccessfully. I know Chambers's 'Book of Days,' Hone's 'Every-day Book,' and Hampson's 'Kalendarium,' &c. Does any reader know where an account of these "miraculous stories" is given?

A. FRADELLE PRATT.

9, Pricedaux Road, Clapham Rise, S.W.

**CHARLES KINGSLEY.**—I am particularly anxious to obtain details of the lectures (with dates) which Canon Kingsley gave to the Hants and Wilts Education Society, and to know, if and where, any of them have been published, locally or otherwise. He appears to have dealt with the Days of the Week, Eyes and No Eyes, Jack of Newbury, Pious Field, and other subjects. None of these were in the green edition or in the reddish edition being published. The same remark

applies to 'Primeval Man,' which has appeared almost verbatim in vol. iii. pp. 520-8, of the *Journal of the Chester Archaeological Society*, and has been reprinted in pamphlet.

T. CANN HUGHES, M.A.

Chester.

**ARTHUR WILLIAM DEVIS.**—There is a picture painted by A. W. Devis, representing Lord Cornwallis receiving Tippeco Sultaun's two sons as hostages in 1792, now being exhibited at the Royal Military Exhibition, Chelsea, No. 680 in the Battle Gallery. The following advertisement apparently refers to this painting, or to another of the same subject:—

"Proposals for a Print from a Painting, by Mr. Devis.—The Subject—The reception of the hostage Princes, dedicated by permission to the Most Noble Marquis Cornwallis and the Army under his command. The size of the engraving not to be less than the death of Lord Chatham, but so much larger as the artist (who shall be of the first abilities) will undertake for.

"Another print will accompany this with an outline of each head and a reference, expressing the name and rank of each individual at the scene delineated: this will be included in the Subscription, which is eighty Sicca Rupees. Half to be paid at the time of subscribing, and the other half on delivery of the print, which will be as soon as the extensive nature of such an undertaking will admit of. Those subscribers who wish to receive their copies in Europe will be kind enough to signify such intention at the time of subscribing.

"Subscriptions will be received by Messrs. Lambert, Ross, and Company, who will grant accountable receipts for the delivery of the print, or, in default thereof, to return the half amount of subscription to be advanced."—*Calcutta Gazette*, Feb. 6, 1794.

Does any reader of 'N. & Q.' happen to know whether the engraving and key were ever published? If so, by whom; and who was the engraver? Does a copy still exist?

W. C. L. FLOYD.

**PRESERVING SOUND.**—We hear a great deal nowadays about the wonders of the phonograph; but the idea of the possibility of preserving sound for future use is not quite new, but how old it may be I cannot say. I take the following from p. 74 of Glazebrook's 'Guide to Southport,' printed at Warrington in 1809. The author says:—

"An ingenious friend of mine, pleasantly changed the seriousness of our discourse by observing that by and by, perhaps, we might be able to bottle up sounds, and bring a charming Concerto home in our pockets."

I want to ask correspondents of 'N. & Q.' if they know of any earlier references than this, suggesting the preservation of sound by bottling it up after the manner of the phonograph.

W. NIXON.

Warrington.

**JOINTED DOLLS.**—Writing to a lady on Sept. 28, 1827, Smedley says, "Mary is absolutely employed on jointed dolls, a Westminster phrase, which I doubt not Mopsa can explain to you" (Edward

Smedley's 'Poems, with a Selection from his Correspondence,' 1837, p. 303). This phrase was certainly not in use at Westminster in my time; and I should be glad if any reader of 'N. & Q.' will explain it to me. Could "jointed dolls" have been nonsense verses?  
G. F. R. B.

OLIVER GOLDSMITH OR DR. OLIVER GOLDSMITH.—In a copy of the 'Citizen of the World,' edition 1818, published by Messrs. Archer & Burnside, 18, Capel Street, Dublin, which is in my possession, the name of the author is given as Oliver Goldsmith, M.B. I was not aware that Goldsmith was entitled to the use of this degree, and perhaps through your columns I may get the information whether Goldsmith's title to rank as a medical man was gained as the result of examination or was conferred by the Dublin or some other university as an honorary distinction, in recognition of his high attainments as a literary man. JOHN GODSON.

[Goldsmith is reported to have taken the M.B. degree at Louvain, and also at Padua, and is said to have attended chemical lectures in Paris. Nothing definite is known, however. See Mr. Leslie Stephen's article in 'Dict. Nat. Biog.']

SUPPOSITIVATIVE.—I do not like to be captious or over-fastidious as to the coinage of new words; but I would fain ask DR. BR. NICHOLSON how he can justify the formation of the above word, which he uses on p. 270 of the last volume of 'N. & Q.' Two lines lower down he uses the word *authoritative*, which, of course, comes from *authoritas*, or more correctly *auctoritas*; but there is no such a Latin substantive as *suppositas*.

#### MUS OXONIENSIS.

INDEX SOCIETY.—Can any one tell me whether the Index Society has published more than Part 1, A to G, of their 'Index to the Obituary and Biographical Notices in the *Gentleman's Magazine*, 1731 to 1780,' which was issued in 1886? It would seem desirable that so useful a work should be completed.  
R. B.

GUILDS OF SHREWSBURY, &c.—Can any reader of 'N. & Q.' say whether there are any returns from Shrewsbury or Oswestry among the documents relating to guilds in the British Museum—"Misc. Rolls, Tower Records, Bundles ccviii-x" ?  
S. C. S.

ALDERMAN GEO. HAYLEY.—Can any reader give me information respecting the date of birth and parentage of the above? He was alderman of Cordwainers' Ward, and M.P. for the City of London 1774 and 1780. W. G. B. PAGE.  
Subscription Library, Hull.

DR. VINCENT'S DEFENCE OF PUBLIC EDUCATION.—Can any reader of 'N. & Q.' grant me the liberty of reading a copy of this work, which I have in vain tried to procure? It is referred to in

the *Gentleman's Magazine*, vol. lxxii. pp. 33, 122, as having recently issued from the press, *i.e.*, not long before January, 1802. M. H. P.

THOMAS STRANGWAYES.—Can any correspondent give me particulars of the life and family of Thomas Strangwayes, K. G. C., Captain 1st Native Poyar Regiment, and Aide-de-Camp to His Highness Gregor, Cacique of Poyais, and author of a work entitled 'A Sketch of the Mosquito Shore, including the Territory of Poyais,' published by Blackwood in 1822? (See article entitled 'On some Discredited Notes' in *Chambers's Journal*, Oct. 22, 1887, p. 678.) THOMAS E. STRANGWAYES.  
The Leases, Bedale.

MR. JUSTICE HAYES'S 'WRITTEN IN THE TEMPLE GARDENS.'—Mr. James Payn, in his *causerie* in the *Illustrated London News* of Dec. 15, 1888, names this as one of the best of legal poems. Where can I find it? DE V. PAYEN-PAYNE.

THOMAS SHAW THE TRAVELLER.—Is there any memoir in existence of this traveller, who explored portions of Africa long before the days of railways and steamboats, and when great risks were run? He was not only a traveller, but a scholar and a divine. Thomas Shaw was born at Kendal, in Westmoreland, about 1692, educated at the Grammar School of that town, and afterwards at Queen's College, Oxford, the great resort of North-countrymen. He became fellow of the college; was for twelve years chaplain at Algiers; principal at St. Edmund's Hall, 1740-51, in the gift of Queen's College; and Regius Professor of Greek, 1747-51, when he died. There is yet in existence a monument to his memory in the English Church at Algiers, so a friend informs me, and he is noticed by Gibbon in a note on chap. xxiv. of 'The Decline and Fall of the Roman Empire' as follows: "Our blind travellers seldom possess any previous knowledge of the countries which they visit. Shaw and Tournefort deserve an honourable exception." The term "blind" is, of course, used metaphorically. It is a point to have been mentioned by Gibbon, for it has been said that the name of any one being mentioned by him is like having it inscribed on the cupola of St. Paul's. Shaw's chief work, 'Travels and Observations relating to several Parts of Barbary and the Levant,' besides running through several editions in English, was translated into French, German and Dutch. It forms a volume in the series "Pinkerton's Voyages and Travels."  
JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

EARLY MISSAL.—I have an imperfect copy of a missal which I shall be glad to identify. It is a folio, printed in black letter, in double columns, of thirty-three lines. Each leaf is numbered. The title is as follows: "Incipit Missale in festo sancti de t'pe q' de sanctis s'm rubrica' archiepiscopus..."

sie Prage'sis cu' oi'bus suis requisitis." My copy consists of 324 leaves numbered and one leaf mounted, containing the "Benedictio salis et aquæ"; the remainder, of course including the colophon, is wanting. The canon is not inserted in the usual place, and may have been among the missing sheets at the end. I may mention it is rich in prose. Brunet mentions a missal with this title, "Missale secundum rubricam Pragensis Ecclesie. Lips., Kachelofen, 1498." Could this be the same? CHARLES L. BELL,  
73, Chesterton Road, Cambridge.

### Replies.

#### MR. GLADSTONE'S OXFORD ADDRESS.

(7th S. ix. 144, 249, 394.)

MR. MOORE has judiciously forgotten, or silently yielded, the one point in his previous note which I desired to attack. "So far," he then wrote, "were the Greeks in Homer's time from getting such astronomy as they had from Assyria, that every probability is the other way," meaning, I presume, that it was much more likely the Assyrians borrowed from the Greeks. This I maintained to be quite impossible; and I am glad to see that MR. MOORE no longer attempts to defend his former position, but contents himself with an effort to prove that the Greeks were in no way indebted to Assyria. This is, of course, very likely; and subtle as Mr. Gladstone's address was, it was very far from carrying conviction.

MR. MOORE, however, introduces a good deal of foreign matter into his rejoinder, and his own proverb, οὐδὲν πρὸς Διόνυσον, might easily be turned against himself. He wishes to prove that the Greek astronomy was of home growth, and actually thinks it to the point to prove that Greek navigation and Greek nautical terms were indigenous; and what the connexion may be between a record of the eclipses of the moon and that simple astronomical knowledge which might guide the Chaldean shepherds over the plain or Odysseus steering over unknown seas, is very hard to see.

As MR. MOORE attacks my arguments, I should like to offer a brief defence.

(1.) I cannot see that a reference to the Chaldean astronomy is beside the original question, though it may be, as restated by MR. MOORE. Babylon was the mother country of Assyria, and gave her astronomy, as she gave everything else. I leave it to common sense to decide whether there is the remotest probability of Assyria borrowing from Greece. Chronology alone would decide against any such supposition.

(2.) I should have thought the antiquity of the Chaldean astronomy would have passed unquestioned; but since MR. MOORE seems to doubt it, I refer to Prof. Sayce's words in the 'Enc.

Brit.," "At an early date the stars were numbered and named, but the most important astronomical work was the formation of a calendar, which would seem to belong to about 2200 B.C.," more than ten centuries before the earliest date assignable to Homer. This calendar passed through the Assyrians to the Jews, and once circulated on the Mediterranean coast. Would it be very strange if the Greeks got some hint of it, and other Assyrian astronomy, either in their own voyages or by contact with Phœnician merchants? I do not wish, however, to attempt to prove any such connexion as Mr. Gladstone fancies, though I must say I think it highly probable that some of the wisdom of the great Mesopotamian empires did filter through the inhabitants of Tyre and Sidon (who were subjects of Assyria) into Greece. I have not been able to refer to Sir Cornewall Lewis's work, but against him I may quote these words from Prof. Sayce, "Eclipses were observed from a remote epoch." For my previous reference to the Rig Veda, see Weber's 'Hist. Ind. Lit.,' p. 2.

(3.) MR. MOORE unduly exalts the navigation of the Greeks in the Homeric period. They certainly crossed from island to island in the Ægean at a very early date, but they took good care never to lose sight of land, and almost invariably disembarked for the night. Sicily, for instance, was a land of terror and wonder to the early Greeks, and yet within a very short sail from their western coast. They were compelled, indeed, by the nature of their country to become a seafaring people, and it is natural that their nautical terms should be mostly indigenous; but they certainly needed little assistance from the stars in the short, faltering voyage of their early history. It was only when they were launched on unknown seas, as was Odysseus in his involuntary voyage, that they may have been glad to borrow a little of the astronomical skill which the Phœnicians undoubtedly possessed at an early date.

(4.) Lastly, MR. MOORE translates the Homeric half-line, Ὀμίλειν δ' ἄστε ζωοὶ βροτοί, "they were grouped together like living men." Not only is this a questionable translation, as Ὀμίλειν seems to mean "were mingling in the fight," but the comparison ὥστε, κ.τ.λ., becomes, to my thinking, tasteless and pointless. MR. MOORE thinks it just such an observation as would be made on a fine composition of Raphael; but I venture to think that most of us would be rather surprised and amused if we read in some description of 'The Ascension' of that greatest of painters, "This is an admirable picture; the figures are actually grouped together like living beings!" Considering that Homer does make more than one allusion to the moving active figures made by Hephestus; considering, too, what is a significant, if pedantic point, the vivid imperfect tense, Ὀμίλειν, μάχοντο, ἔρπον, — I cannot see that it is at all improbable

that Homer really meant the figures to be moving, fighting, haling corpses, and the like; though whether this was suggested to him by the winged figures of Assyria is a totally different and much more difficult question.

MALCOLM DELEIVINGNE.

WERE PROOFS SEEN BY ELIZABETHAN AUTHORS? (7th S. vii. 304; viii. 73, 253; ix. 431).—In another of Brathwaite's books, 'Strappado for the Diuell,' apparently not examined by DR. NICHOLSON, he says, "Vpon the Errata.....Yet know iudicious disposed Gentlemen, that the intricacie of the copie, and the absence of the Author from many important proofes were occasion of these errors," &c. The inference here is plain enough. Brathwaite's quibbling remarks "vpon the Errata" in various of his books, when twisted together, it is scarcely necessary to tell students of old literature, made the "rope" by which Joseph Haslewood traced to him the authorship of 'Barnabee Itinerarium,' which had previously been attributed to a mythical Barnaby Harrington. This discovery was "the chief feather in Haslewood's toppin," and has helped to keep alive an interest in some of the more heavy and lumbering of Brathwaite's books.

The following is a striking instance of care in seeing a book through the press. I have a Holinshed's 'Chronicle,' 1577, the first volume of which I found had a duplicate leaf in the 'Historie of Ireland,' pp. 87-8 (F vii). Experience having made me cautious, I did not hastily take out one as superfluous, but began carefully to compare them letter by letter; and at the very commencement I found they differed. Alluding to the Earl of Kildare's enemies, the writer begins the page by terming them "the *Belweathers and Caterpyllars* of his ouerthrow, as in those dayes it was commonly bruted." In the other leaf the words in italics are altered to "the *chiefe meanes and causes* of his ouerthrow, as in those dayes it was commonly bruted." This is a very singular alteration, and must have been made by the author for sufficient reasons. Was one leaf intended to cancel the other? If so, how comes my book to have both leaves? I shall be glad to know if any one else has the book with such a duplicate, or with the first and more "emphatic" reading; and it will be an additional favour if replies are headed 'Holinshed's Chronicle.'

R. R.

Boston, Lincolnshire.

TED, NED (7th S. ix. 305; and see 5th S. iii. 301, 413; iv. 138).—It is evident that PROF. SKEAT has either never seen or has forgotten a note (5th S. iii. 301) which I wrote so far back as 1875 'On the Prefixion of *N, T, D, P, B* and other Letters at the Beginning of the Diminutives of certain Christian Names.' In that note I anticipated his suggestion that *Ted* had been formed from St.

Edward. With regard to his second suggestion, that the *n* in *Ned, Noll, &c.*, is the final *n* of *mine*, it seems to me that if he can support it by nothing more than "my nuncle," "my naut," &c., he has but very little to go upon. He should show, so it seems to me, that men when speaking to men\* were, centuries ago, in the constant habit of prefixing *mine* to the Christian names of their intimate friends when these names began with a vowel, and *my* in other cases, just as is still done in France (see 'Roger la Honte,' by Jules Mary, ii. 331, 338, 343, 345, where a mother calls her son "mon Pierre").

In my note I have explained this *N*—which is found also in *Nan, Nanny, Nancy, &c.* (from Anna or Ann), and in French *Nanette, Ninon, &c.* (Miss Yonge, i. 105); in the Scotch *Nanty* (from Antony, *ibid.*, i. civ); in *Nell* and *Nelly* (from Ellen); in *Nib* and *Nibbie* (from Isabel, *ibid.*, i. 93)—in the same way in which I have preferred to explain the *T* in *Ted*, viz., by supposing that the *N* and the *T*, as well as the other letters of which I have given examples, are mere prefixes, but without suggesting why they are prefixed, excepting that I say that I find that the dentals (*t, d, n*) are more often so prefixed than the labials (*p, b, m*), and the labials than the gutturals or palatals (*c, k, g* hard and soft, *j, ch*), while the hard checks (*t, p*) are more used than the soft ones (*d, b*).

I might well have added—and, indeed, I did hint at it in speaking of *N*—that the prefixed letter is often derived from the same or kindred letter in the name itself; and thus I prefer to explain the *t* in *Ted* (*Ted* standing instead of *Ded*, which would have an unpleasant sound), and the *n* in *Ned* and *Noll* (*n* being the nasal of *d*, and being exchangeable with *l*, as in *Nillon*=Ninnon or Ninon,† for Anne‡). In *Nib* and *Nibbie*=Isabel, also, it seems to me that the *n* may well be derived from the final *l*; whilst in *Nanty*=Antony and *Nell*=Ellen the *n* is almost certainly to be referred to the *n*'s in those names, just as it is in the Mod. Gr. *Návros*=Ἰωάννης (Miss Yonge, i. 111). Comp. also *Bob*=Robert and *Beppo* or *Pippo* (Ital.)=Giuseppe, in which

\* I say "men when speaking to men," because lovers and husbands and wives were no doubt in the habit of addressing each other in this way, but this would scarcely be enough to establish the habit among people in general.

† *Ninon* in this case=Nanon (or Nannon), and the initial *N* is derived from one of the *n*'s in Anne. And so again in *Ninoun* (in Provençal), which Mistral, in his 'Dict.,' declares to=Catherine, the initial *n* is derived from the *n* in the last three letters, *ine*. But *Ninon* is also used in France=Eugénie (this I learn from my daughter, who has now for some years been living in France and has a friend Eugénie, who is often called *Ninon*), and in this case the *Ni* is a reduplication of the *nie* (unless, indeed, *Ninon* stands for *Ni-on*), whilst in all three cases the *on* (or *oun*) is a diminutive ending.

‡ See 'Etude sur les Noms de Famille du Pays Liège,' by Albin Body (Liège, 1880), p. 166.

the *b*'s and the *p* have evidently come from the *b* and the *p*'s in the two names. And so again in *Taff*=David, and in *Lallie*=Sarah or Sally, in the *Times* obituary of May 23. Sometimes, however, the initial letter is scarcely to be derived from any letter in the name, as in *Hob*=Robert, *Tibbie*=Isabel.

Another objection to PROF. SKEAT'S theory is that, so far as I can see, it is only to the *diminutives* of Christian names that we find these different letters prefixed, whereas, according to his views, we ought to find not only *Ned* and *Ted*, but also *Nedward* and *Tedward*, which we do not.

Those who wish for further information may perhaps find it in my previous note, above quoted.

F. CHANCE.

DIABOLIC CORRESPONDENCE (7th S. ix. 368).—J. R. Lowell, in the passage taken from the 'Biglow Papers,' First Series, p. 106, entirely misrepresents the letter of St. Peter. When Astolph, the Lombard king, besieged Rome, Pope Stephen III. wrote to King Pepin for help. He also sent an embassy to him with another letter in St. Peter's name:—

"Novo quoque invento, alias literas, beati ipsius Apostoli nomine scriptas, ad eundem de eodem argumento misit, ut citius opem rebus jam prope deploratis afferret."—'Epit. Annal. Baron.,' a J. Gabr. Bisciola, Lugd., 1604, p. 193.

English readers may see this story in a note to the translation of Platina in the Griffith-Farran "A. M. Library," p. 190: "Platina omits to record that the Pope, rendered desperate by the advance of Aistulphas, forged a letter from St. Peter to Pepin." See Milman, 'Lat. Christ.,' bk. iv. ch. xi. vol. iii. pp. 21-3, 1864, for the letter at length.

I am unable to verify in my 'Biglow Papers,' 1859, the whole of MR. SIDNEY'S quotation. There is only, so far as I can see, "The letter which St. Peter sent to King Pepin in the year of grace 755 I would place in a class by itself" (p. 107, *u.s.*)

ED. MARSHALL.

With regard to the fourth of these allusions, the blankness of my mind is as the blankness of that of MR. SIDNEY. With regard to the third I can enlighten him. It is a miracle related of St. Gregory Thaumaturgus (about A.D. 265) by his biographer, St. Gregory Nyssen, to the effect that the saint having passed a night in the temple of an oracle, the oracle thenceforward became silent. The priest of the oracle threatening the saint, the saint wrote and gave him, "Gregory to Satan: Enter." The oracle then spoke, and the priest, convinced of the power of Christianity, was converted. See Smith's 'Dict. Chr. Biogr.,' ii. 734; see also Mr. Neale's 'Deeds of Faith,' who relates the story with his usual dramatic force and beauty.

C. F. S. WARREN, M.A.

Longford Coventry.

"DOWN ON THE NAIL" (7th S. ix. 366).—Is not this a translation of "super unguem," mentioned by your correspondent? See "super naculum" in Nares, and Halliwell's 'Glossary,' Hazlitt's 'Dodsley,' viii. 58, and Hazlitt's 'Proverbs,' £2, s. v. "Make a pearl of your nail," where reference is made to 'N. & Q.,' 4th S. i. 460, 559. "On the nail" the 'Encyclopædia Londinensis' quotes from Johnson:—

"I once supposed it from a Counter studded with nails, but have since found it in an old record, 'solvere super unguem.' It therefore means into the hand."

This seems to refer it to the numerous instances to be found in Nares and Halliwell. According to 'Encyclopædia Londinensis' it is used by Swift:—

We want our money on the nail,  
The banker's ruined if he pays.

Nares's 'Glossary' has, s. v. "On the Nail":—

When they were married, her dad did not fail  
For to pay down four hundred pounds on the nail.  
'The Reading Garland,' n.d.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

Nares, in his 'Glossary,' has, "†On the Nail. Ready money":—

When they were married, her dad did not fail  
For to pay down four hundred pounds on the nail.  
'The Reading Garland,' n.d."

See also his explanation of "Supernaculum, a kind of mock-Latin term, intended to mean 'upon the nail,' a common term among toppers." Many quotations are given, of which the following seems most applicable to payment of money:—

As when he drinks out all the total summe,  
Gave it the stile of *supernaculum*.

Taylor's 'Workes,' 1630.

So in German "*Die nagel-probe machen*, to drink off to the last drop; to drink *supernaculum*." The transition to paying in full, to paying ready money and so finishing a purchase, or transaction, is obvious.

W. E. BUCKLEY.

The meaning of "Faire rubis sur l'ongle" was first to drain a tumbler so completely that there hardly remains in it one drop of wine, which, being put on the nail, looks like a ruby:—

Je sirote mon vin, quel qu'il soit, vieux, nouveau;  
Je fais rubis sur l'ongle, et n'y mets jamais d'eau.

Regnard, 'Folies Amoureuses,' iii. 4.

Hence the phrase came to mean to pay punctually:—

La sottise en est faite;  
Il faut la boire: aussi la buvons-nous  
Rubis sur l'ongle. Firon, 'Contes.'

But may I be allowed to suggest here that the "super unguem" of the indenture dated July 15, 1326, means perhaps to pay down the coins in such a way as they can be tested with the nail, to ascertain that they are sterling and true? The custom has been kept in some countries where unlicensed

coiners are not uncommon. I remember that during a tour in Spain in 1866 or 1867 I was cautioned by my friends never to receive a Spanish coin before testing it by scratching it with my nail, tinkling it on some hard substance, and even biting it with my teeth, the base coins were so numerous at that time in the country; and once or twice I was a loser for having neglected to follow this friendly piece of advice. From that ancient disparaging meaning the phrase may have assumed in time, and when the coinage of money was put under stricter regulations, the general sense it now has—"to pay cash." DNARGEL.

Paris.

"SUDDEN DEATH" (7th S. ix. 389).—This petition is far older than our first English Litany of 1544, and therefore than the quoted epidemic of Henry VII.'s time. It is translated, like the rest of the Litany and most of the Prayer Book, from the old Latin forms of Sarum. There is no reason why it should puzzle commentators, for I fear it is a necessary presumption—alas that it should be so!—that a sudden death is more likely than another to be unprepared for. This last phrase was, indeed, added in Sarum, and perhaps it is a pity our translators dropped it. But otherwise very many, and I among them, would far rather pray for a sudden death.

C. F. S. WARREN, M.A.

Longford, Coventry.

As emphatic a negative as can be that it was from any local or temporary circumstance is the only answer which can be returned to the question *pace C. C. B.* In the Use of Sarum it is, "A subitanea et improvisa morte libera." It is the same in the Roman Use. ED. MARSHALL.

This cannot, I think, be "a special insertion," as it occurs in old Catholic Litanies; only, it seems to my mind, it is better expressed in them, for it stands either "ab improvisa morte" or "a mala morte," or, if "subitanea" is named, it is qualified with "et improvisa."

I suppose that the people who pray believe in "a future state of rewards or punishments," and that what they intend to avert in this petition is the being caught unawares. Surely, if they can book themselves against this, they would prefer a *bonâ fide* "sudden death," without household upset and annoyance, to the grim and melancholy and repulsive paraphernalia attendant on the process of "dying in one's bed"! R. H. BUSK.

GRIFFITH AP LLEWELLYN (7th S. ix. 368).—I think it will be found that in A.D. 998 Meredydd died, leaving an only child, named Angharad, married to Lewelyn ap Seisyllt, who in 1015 became Prince of all Wales, founding his claim to North Wales upon being descended from Trawst, daughter of Elis, second son of Amarawd (who was

the eldest son of Roderic the Great), and to South Wales having married the before-named Angharad. In 1020 he was slain. He left a son called Gryffydd ap Llewellyn, who in 1037 became Prince of North Wales. ALFRED CHAS. JONAS.  
Swansea.

It may be difficult to trace the ancestry of Gruffydd ab Llywelyn further back in the male line than his grandfather Sitsylt. It is of the less interest from the fact that his pretensions to the sovereignty of Wales were derived partly from his mother, Angharad, daughter and heiress of Meredydd ab Owain, Prince of South Wales, whom his father Llywelyn ab Sitsylt married, and partly from his grandmother Trawst, daughter of Elis, second son of Amarawd ab Rhodri Mawr, Prince of North Wales, whom his grandfather Sitsylt married. Gruffydd ab Llywelyn and Llywelyn ab Sitsylt are both mentioned in the pedigree of the Wynn family, not as being of their ancestry, but as having disturbed their ancestry in the succession to the throne. But that family had a relative of the same name two centuries later, the Gruffydd, son of one Llywelyn, Prince of Wales (the Great), and father of another Llywelyn, Prince of Wales (the last of British race), which Gruffydd died in attempting his escape from the Tower. The Gruffydd now in question is said to have married Fleance, son of Bancho, Thane of Lochabry, whence is descended the house of Stuart, which afterwards became royal. KILLIGREW.

P.S.—I ought to add that at 6th S. xi. 518 a correspondent states of the daughter of Gruffydd ab Llywelyn, whom he calls Neota or Guenta, that the bards trace her line back to Adam. Does he mean through the ancestors of Sitsylt or through those of Trawst, his wife?

THOMAS CAMPBELL (7th S. ix. 203, 309, 473).—I see that I have misquoted a line by Goldsmith, and made him use *which* when he really used *that*. The line should be,

And the loud laugh that spoke the vacant mind.

E. YARDLEY.

A very large number of the mottoes to the "Waverley Novels," variously purporting to be extracts from old plays, the composition of anonymous writers, &c., were composed by Sir Walter Scott himself. Lockhart, in the 'Life,' vol. v. p. 145, thus explains the beginning of this practice:—

"It was in correcting the proof-sheets of the 'Antiquary' that Scott first took to equipping his chapters with mottoes of his own fabrication. On one occasion he happened to ask John Ballantyne, who was sitting by him, to hunt for a particular passage in Beaumont and Fletcher. John did as he was bid, but did not succeed in discovering the lines. 'Hang it, Johnnie,' cried Scott, 'I believe I can make a motto sooner than you will find one.' He did so accordingly; and from that hour, when-



ever memory failed to suggest an appropriate epigraph, he had recourse to the inexhaustible mines of 'old play or 'old ballad,' to which we owe some of the most exquisite verses that ever flowed from his pen."

These were gathered as 'Miscellaneous and Lyrical Pieces' in the popular edition of the poems, to which Lockhart in 1841 prefixed a short notice giving the collection his *imprimatur*. There are included three such mottoes from 'Old Mortality,' those prefixed respectively to chaps. v., xiv., and xxiv., which are signed in that order, "James Duff," "Old Ballad," and "Anonymous." Till Lockhart's authority has been superseded we may continue to believe that these headings are Sir Walter's own. But, indeed, who else could have written thus?—

Sound, sound the clarion, fill the life!  
To all the sensual world proclaim,  
One crowded hour of glorious life  
Is worth an age without a name.

THOMAS BAYNE.

Helensburgh, N.B.

There is not the slightest doubt that the fine quatrain,

Sound, sound the clarion, fill the life, &c., which forms the motto to the thirty-fourth (thirty-third in some editions) chapter of 'Old Mortality,' is Scott's own. In the eighty-fourth (concluding) chapter of his 'Life of Scott' Lockhart says, "Let us remember his own immortal words," namely, the lines in question, which Lockhart quotes in full. This evidence is, I think, conclusive.

JONATHAN BOUCHIER.

The following lines from Goldsmith's 'Deserted Village,' frequently quoted by platform orators, have been overlooked by your correspondent, viz.:

Ill fares the land to hastening ills a prey  
Where wealth accumulates and men decay:  
Princes and lords may flourish, or may fade,  
A breath can make them, as a breath has made;  
But a bold peasantry, their country's pride,  
When once destroyed, can never be supplied.

HENRY GERALD HOPE.

6, Freegrove Road, N.

CUTHBERT BEDE (7th S. ix. 203, 258, 336, 415).—The name of this genial and accomplished gentleman is so inseparably connected with 'Verdant Green,' his most successful book, that there is some little danger that his other works may be generally overlooked. I had much correspondence with the late Mr. Edward Bradley, springing in the first instance from my insatiable appetite for parodies, in which he also took a great interest. He had written many, and generously gave permission for them to be included in my collection, indicating where they had originally appeared, and under what circumstances. This led to the discovery that he had at various times contributed largely to *Punch*, *Fun*, Albert Smith's the *Month and Town and Country Miscellany*, and *Once a*

*Week*, besides, as all your readers remember, many articles from his pen had appeared in the columns of 'N. & Q.' The *Times* (Dec. 13, 1889), in its notice of his life and works, omitted to mention the following humorous little brochures: 'Tales of College Life' (London, 1856), 'Motley, Prose and Verse' (London, 1855), 'Medley' (London, 1858), and 'The Shilling Book of Beauty.' All of these, except the first, contained illustrations and parodies. Mr. Bradley was, perhaps, as little of an artist as Thackeray; but his sketches, like those in 'Vanity Fair' and 'Pendennis,' enable one to realize the author's conception of character, and have the merits of truth and life, if not of beauty or sentiment. 'The Shilling Book of Beauty' had a tremendous sale. It is a miscellany of parodies in verse and prose, and in the copy presented to me by Mr. Bradley he marked by whom the articles were written, his own name appearing most frequently. This entertaining little work can still be had of Messrs. J. Blackwood & Co.

As a reader and reciter he was much sought after, generally selecting humorous subjects, whilst there was scarcely a large town in the Midland and Eastern Counties in which he had not appeared as a lecturer. His most successful efforts in this line were lectures on 'Modern Humourists,' 'Wit and Humour,' 'Light Literature,' and 'Humorous Literature.'

Overflowing with fun and gaiety, there was not a line to offend the most delicate reader in all his merry little sketches, which were, after all, but the recreations of a country parson, whose more serious duties were never neglected, and whose tastes for history and archæology were demonstrated in books displaying a wider reading than many readers of 'Verdant Green' would think it their serious enough to undertake.

Consideration for the space of 'N. & Q.' prevents my writing more, although there is much interesting information I could cull from the bundle of his letters now in front of me. But I cannot refrain from adding these few notes to those of your other contributors about one whose books amused my childhood's happiest days, whose friendship in my manhood I greatly valued, and whose memory I shall respect for all time.

WALTER HAMILTON.

Elms Road, Clapham Common.

It is impossible to fix the critical standard of "la décence," and I do not know what edition of 'Verdant Green' was used by M. Taine. But there was one representation (I almost think it was in an illustration only) which the author thought fit to omit from the later editions. When the hero came home for his first vacation the maid-servants declared that "Oxford college had made quite a man of Master Verdant," and the picture showed him kissing the maids on the stairs. It was much more suited to Sam Weller, and no

doubt was in bad taste, to say the least. Your readers may care to be referred to the *Durham Univ. Journal*, ix. 10, 35, for biographical and bibliographical particulars.

W. C. B.

SOCIETY OF THE CAMBRIDGE APOSTLES (6th S. xii. 228; 7th S. ix. 432).—With a view to future identification, it may be worth while to remark as follows upon some of the names given by MR. BOASE at the latter reference, especially as they are not given in chronological order.

"John Kemble." I apprehend, but am not sure, that this is John Meadows Kemble, the Anglo-Saxon scholar.

"J. W. Blakesley (Canon of Canterbury)." Dr. Blakesley died Dean of Lincoln.

"Henry James." Possibly MR. BOASE believes this to be Sir Henry James, Q.C. and M.P., sometime Attorney-General. It is not so, and Sir Henry James is not a Cambridge man. Once upon a time there were at Cheltenham College two boys, each named Henry James. One of them, the present Sir Henry James, was for local reasons distinguished as "Hereford James." The other (distinguished as "Cheltenham James") was my old friend Henry Alfred James, who is pleased to call himself "the wrong Henry James," because he has stuck to scholastic work, and so has not become a knight and an Attorney-General. He it is who was one of the Cambridge Apostles. His intimate friend Julian Fane was also an Apostle, as, indeed, may almost be inferred from MR. BOASE'S note.

"Dr. Butler (head master of Harrow)." Two Dr. Butlers, father and son, have been head masters of Harrow. The son, who was afterwards Dean of Gloucester, and is now Master of Trinity, is that Dr. Butler who was a Cambridge Apostle.

"Sir Frederick Pollock." This, I believe, is the Queen's Remembrancer, and not his father the Chief Baron.

"Vernon Harcourt." This is that very eminent personage the Right Hon. Sir William George Granville Venables Vernon-Harcourt, Q.C. and M.P.

"Frederick Maurice." This is not the distinguished engineer officer and Sandhurst professor, Lieut.-Col. Frederick Maurice, R.E., but is his father, the Rev. John Frederick Denison Maurice, M.A., sometime Chaplain of Lincoln's Inn, and founder of the Working Men's College, and (as we all know) a beloved and honoured theologian.

A. J. M.

MOURNING LACE (7th S. ix. 388, 494).—May I ask MR. MILNE still further to oblige me by stating what authority he has for saying that the 63rd Regiment wore a black stripe in their lace previous to 1831? The fact is not mentioned in the published annals of the corps, though various descriptions of lace are recorded as having been worn at

different times: yellow in 1763; white, with a very small green stripe, in 1768; silver in 1813; gold in 1832. Since my original query appeared I have been informed that the York and Lancaster Regiment (65th and 84th) wear the black "worm" in their lace in memory of the loss sustained on the Nive in 1813 by what is now their second battalion, and that black gloves were also worn at one time by the officers of the old 84th to commemorate the same event. Is this correct?

GUALTERULUS.

POEM BY THE AUTHOR OF 'FESTUS' (7th S. ix. 407, 495).—I shall be obliged to any one who will lend me for a day or two the number of *London Society* which contains Mr. Philip James Bailey's poem called 'The Divining Cup.' A writer at the second reference says that it appeared some twenty-seven or twenty-eight years ago.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

'The Divining Cup,' by the author of 'Festus,' appeared in the December part of *London Society* for 1862, pp. 561-3. The following year Mr. P. J. Bailey contributed to the same magazine two shorter poems, 'Sweeter than Truth' (July, p. 95) and 'I Remember' (August, pp. 222-3).

JULIA H. L. DE VAYNES.

DISPERSION OF THE WOOD OF THE CROSS (7th S. ix. 204, 316, 449).—Mr. Riley's statement as to the dispersion of the wood of the true cross in order to avoid capture does not meet with support from all writers on this subject. In a little work I have, entitled 'Holy Cross: a History of the Invention, Preservation, and Disappearance of the Wood known as the True Cross,' by W. C. Prime, LL.D., there is a perfectly different account of it. The writer seems to be well acquainted with his subject, and after giving an account of the finding of the cross by the Empress Helena at Jerusalem in 325, its capture in 614 by Chosroes the Persian, its recapture by the Emperor Heraclius, and its other vicissitudes of fortune, narrates its final capture by Saladin in the year 1187, and concludes in the following words (I condense slightly pp. 114 and 115 of the work):—

"So on the 5th day of July, 1187, the cross was lost on the field of Hattin. It was never again in the possession of Christians.....Europe rang with wails of agony when the terrible news that the cross was lost reached her people. Repeated efforts were made by Richard between 1190 and 1192 to purchase the cross from Saladin. At the siege of Acre in 1190 the Sultan offered to give up the cross as part of the terms agreed on, but the Christians failed to fulfil their promises, and so did not recover it. Then it disappeared. Of its fate no man knows anything. History and romance were suddenly quiet on the theme, and the true cross became a memory."

Now which of these two statements, if either, are we to believe—Mr. Riley's, that the cross was cut up and divided amongst the churches in order

to avoid capture, or Dr. Prime's, that it was captured and never again in the hands of Christians? One thing is quite certain—both cannot be true.

Of the relics found by the Empress Helena at Jerusalem there is one, I believe, the authenticity of which has never been questioned, that is, the tablet put up at the head of the cross. A considerable portion of this tablet (that is, the tablet found at Jerusalem—I carry it no further back than that) is in the church of Santa Croce at Rome. It has been more than once engraved, and there is a copy of it in Dr. Prime's book. The wood is believed to be oak. The letters are incised. The Greek and the Latin versions read from right to left; the Hebrew portion is quite destroyed. This tablet has been referred to before in 'N. & Q.' (2nd S. ix. 437, 515). It is, no doubt, a most interesting relic, even if it goes back no further than the time of Constantine. Between the date of the crucifixion and the finding of the relics by the empress there is an interval of something like three hundred years, during the whole of which time history and tradition are both silent as to the existence, even, of the original cross. It must not be forgotten that at the very time these searches were being made in Jerusalem, under the orders of the Empress Helena, Eusebius was, it is believed, on the spot, and that in his 'Life of Constantine' he narrates fully what was then being done, but he says nothing about this discovery. This silence of Eusebius is inexplicable, assuming that the relics were found, as subsequently believed, in the city in which he was living at the time of the discovery, or very shortly afterwards. This silence is difficult to account for or to explain away; and this difficulty must be faced by all persons who seek to set up by historical evidence the authenticity of these relics. Matters of religious faith are, however, little suited to the pages of 'N. & Q.,' so I will say no further on this point.

I took the opportunity of referring to Mr. Riley's book at the British Museum recently, in the hope of finding some mention of the authorities on which he relies for his statement, but I was disappointed to find he does not give any.

W. O. WOODALL.

Is there any reason to suppose that Christ was crucified upon any special cross, made specially and newly for himself? Would it not be much more reasonable to suppose that he was hanged on one of the ordinary public crosses, which had served often before for the punishment of malefactors and served often afterwards for the same purpose? We are nowhere led to suppose that his cross was a new one, or that it was in any way different from the crosses of the two thieves. Would not a public cross be kept for the punishment of all malefactors, as in our own days a public gallows is kept for the same purpose, without the authorities having to go

to the expense of a new cross each time it was used?

J. R. HAIG.

SOLITAIRE (7th S. ix. 348, 433).—In a memoir of Rev. T. Gaskin, M.A. (Second Wrangler, 1831, formerly fellow and tutor of Jesus College, Cambridge), published in the *Proceedings of the Royal Society*, June, 1889, and written by Mr. E. J. Routh, of Cambridge, it is stated that Mr. Gaskin, while residing at Cheltenham, published a pamphlet on the theory and practice of solitaire. By the courtesy of Mr. Gaskin's daughter, I am in possession of a copy of this pamphlet, which I shall be happy to lend to TISM if he will communicate with me at the address given below. I may be allowed to say that the tone of the pamphlet is very decidedly mathematical.

(Rev.) P. J. F. GANTILLON.

1, Montpellier Terrace, Cheltenham.

HONE vs HOE (7th S. ix. 426).—Johnson (ed. 1785) defines a hoe as "an instrument to cut up the earth, of which the blade is at right angles with the handle," and he quotes Mortimer, who wrote a 'Treatise on Husbandry,' and died in 1736 ('Biog. Dict.,' 1809). The hoe described by the lexicographer was shaped like a cooper's adze, and there is a figure of one in Gervase Markham's 'Farewell to Husbandry' (ed. 1631, p. 6), but the latter calls it a hack, and writes of hacking the ground, and of "a good hacker, being a lusty labourer" (p. 5).

J. F. MANSERGH.

Liverpool.

It is certainly clear that *hone* in Tusser is a misprint for *houe*, i.e., hoe. "*How* or *Hoe*" is the spelling in Phillips, ed. 1706. It is spelt *hough* by Ellis (1750), and *how* by Worlidge (1681); see 'Old Country Words,' ed. J. Britten (E.D.S.). The spelling *houe* is the correct French spelling; even Cotgrave, s. v. "Houé," has, "opened at the root as a tree with a *Houé*." No doubt the spelling *houe* will turn up elsewhere, to countenance Tusser's spelling. Ray has *how* (1691).

WALTER W. SKEAT.

The conjecture of Mr. J. DIXON is very ingenious, but it is extremely dangerous to change archaic words into modern ones. *Hœ* is the heel, and there seems to be a play on the word in both the quotations from old Tusser. "A hone to raise roote, like sole of a boote," and again, "A hone and a parer like sole of a boote." The whetstone is *hân*. It seems to me that *hone* does not require emendation, but rather elucidation. Its connexion with *hó*, a heel, seems the right tack, and the suffix *-ne*.

E. COBHAM BREWER.

REGIMENTAL MESSES (7th S. ix. 388, 476).—Some thirty years ago I spent a spring in Algiers. There were troops in all the larger towns. The officers had a mess at the principal hotel in the town. I remember one at Blidah very well, for

we travellers had to wait for our dinner until the officers' mess was over, when we were served with the scraps left. I was told that Napoleon III. introduced this custom in imitation of the English mess, which he wished to see established in every French regiment. E. LEATON-BLENKINSOPP.

HARRISON AINSWORTH (7<sup>th</sup> S. ix. 468).—This author's 'House with the Seven Chimneys' was published in book form by Chapman & Hall, under the title of 'The Spanish Match,' and now forms a volume of Ward & Lock's "Select Library of Fiction." Ainsworth altered the name, owing to the resemblance to Hawthorne's 'House of the Seven Gables.' W. E. LANE.

3, Choumert Road, Peckham.

IRETON (7<sup>th</sup> S. ix. 508).—It is stated in Webb's 'Compendium of Irish Biography' (Dublin, Gill, 1878) that the body of Ireton was embalmed before its conveyance for burial in Westminster Abbey, and after the Restoration it was, with the remains of Cromwell, disinterred, exposed on a scaffold, and buried at Tyburn. HENRY GERALD HOPE.

6, Freegrove Road, N.

BURNSIANA (7<sup>th</sup> S. ix. 465).—The epitaph (quoted by MR. NEALE) from Camden's 'Remains,' edit. 1636, appeared in 'N. & Q.,' 4<sup>th</sup> S. xii. 6; and on pp. 56, 80, and in two subsequent communications in the same volume (I cannot give the pages), one from myself, the other from W. M., who had suggested (p. 56) that the lines (the epitaph) were Burns's 'Joyful Widower,' the question of the poet's authorship and plagiarism of the poem is conclusively negated. The verses were merely furnished by Burns, who had been asked to collect an *olla podrida* of "unconsidered trifles" for publication. If your correspondent will consult 4<sup>th</sup> S. xii. he will acquit Burns of having plagiarized the 'Joyful Widower' from the epitaph.

FREDK. RULE.

Ashford, Kent.

[The other references to which MR. RULE alludes are 4<sup>th</sup> S. xii. 98, 139. All are simply headed 'Epitaph,' and are not indexed under Burns, and were accordingly not easily traceable.]

THE DROMEDARY (7<sup>th</sup> S. ix. 485).—The earliest notice of the exhibition of a camel in England which I discovered while collecting materials for my 'Old Showmen' was an advertisement of one of the minor shows at Bartholomew Fair in 1748, at "the first house on the pavement from the end of Hosier Lane." In the same year there was exhibited at the White Swan, near the Bull and Gate, Holborn, a small collection of animals, foremost in the list of which was "a large and beautiful young camel from Grand Cairo, in Egypt, near eight feet high, though not two years old, and drinks water but once in sixteen days." This exhibition was after-

wards removed to the Rose and Crown, near the gates of Greenwich Park. THOMAS FROST.  
Oldham.

THIRD-CLASS RAILWAY CARRIAGES (7<sup>th</sup> S. ix. 285, 469).—MR. HARNEY'S wrath with the old third-class carriages seems to me a trifle superfluous. Let him recall, if he can, the state of things replaced by these—an outside place on a stage-coach. Seat about a foot wide, or something less; rest for the back, if any, the trunks piled on the top; if in the end place, scarcely any support for the feet; length of journey, ten hours for a hundred miles; price, 25s. to 30s. Everything goes by comparison. Those who suddenly found that they could travel the same distance (at the utmost) in half the time for one-third of the price had more cause for gratitude than for grumbling. Even now I sometimes think that a rough unfurnished fourth-class carriage, conveying passengers at a halfpenny a mile, might be accepted by many poor people as a boon, in place of a third-class practically undistinguishable from the second. C. B. MOUNT.

In 1848, on the York and North Midland Railway (now North-Eastern), the third-class carriages—at least some of them—were without seats or covering of any kind, and passengers were accustomed to take in their boxes, &c., in order to sit upon them.

As a further contribution to the antiquities of railway travel, I note that some of the trains were made up with a seat for the guard outside and above the last carriage, from which he applied his brake. I remember being permitted to sit beside the guard on such a seat from York to Whitby, on which line at that time trains were drawn up and down an incline of about three miles, near Grosmont, by a stationary engine and wire rope.

R. HUDSON.

Lapworth.

English third-class railway carriages of our days decidedly afford to the traveller a greater comfort than most of those used on the Continent. Still, their management seems to lack one thing. Why does public opinion not insist upon the railway companies issuing third-class return tickets at a reduced fare throughout the year, as most continental railways do? Is it due to a penny-a-mile parliamentary Act, beyond which no further reduction can be demanded by the public?

OMNIBUS.

PLOVER: PEERWIT: LAPWING (7<sup>th</sup> S. ix. 345, 415).—Scottish Lowlanders have, in the term "peaseweep," one of the very best imitative names in the language. It represents very fully both the guttural turn of the bird's anxious protesting call and the emphasis and open definiteness of its close. Any one may readily verify this at the hatching season if he will cross a meadow nd

carefully attend to the repeated intimations of their presence which the parent birds will make. Christopher North was a quick and close observer, and he used the name "peasewep" in one of his most memorable descriptive passages. When "wee Kit" wandered forth, like Horace on the Apulian Hills, and lost himself in a moorland mist, he had the following experience:—

"With crest just a thought lowered by the rain, the green-backed, white-breasted peasewep walked close by us in the mist; and sight of wonder, that made even in that quagmire our heart beat with joy—lo! never seen before, and seldom since, three wee peaseweeps, not three days old, little bigger than shrewmice, all covered with blackish down, interspersed with long white hair, running after their mother!"

The whole passage well deserves study, both for its descriptive and autobiographical value. It is in fyfte third of 'Christopher in his Sporting Jacket.' ('Recreations of Christopher North,' vol. i. p. 57).

THOMAS BAYNE.

Helensburgh, N.B.

The singing thrush as well as the lapwing has three well-known names, all of which are found in the Poet Laureate's poems:—

When rosy plumelets tuft the larch,  
And rarely pipes the mounted thrush.

'In Memoriam,' st. xci.

Sometimes the *throste* whistled strong.

'Sir Launcelot and Queen Guinevere, a Fragment.'

Her song the lintwhite swelleth,  
The clear-voiced *mavis* dwelleth.

'Claribel.'

Here, in Suffolk, the word *mavis* is in common use. The lapwing in North Yorkshire is called also *teufit* and *tewit*. I have never heard it there called *plover*.

F. C. BIRKBECK TERRY.

In Dumfriesshire we sometimes call it the *peesweep*, sometimes the *teewheet*. I miss this last variant in Jamieson's 'Dictionary,' which, however, gives *teewhoap* as the form used in Orkney, and *truqheit* and *teughtit* in other parts of the country. In the Middle Ages the finely modulated, long-drawn-out cry of the bird was interpreted into the word *thevisnek* ('Book of the Howlat' and 'Complaint of Scotland'). One might, therefore, fancy that it must often have carried dismay to Border hearts. Christie's Will, in Scott's ballad, was not without his emotions:—

And as he pass'd the gallow-stane

He cross'd his brow and he bent his knee,

The *peesweep* quite likely gave him a bad turn too.

GEO. NEILSON.

KINLIKE (7th S. ix. 444).—MR. WALFORD appears to take it, and plainly the quoted advertiser did, that this word must mean the same as "kindred" used as an adjective. If so, one might ask, What is the use of it? But it can hardly be so. "Gout and kinlike affections" must mean "gout and affections which are like those akin to gout";

that is to say, the affections in question are two degrees removed from gout, instead of one.

C. F. S. WARREN, M.A.

Longford, Coventry.

CITY LIGHTED WITH OIL (7th S. ix. 208, 296).—Wimbleton, a town with a population of more than twenty-five thousand, has for some years been lighted with oil. The illumination is not brilliant, but oil lamps cost less than gas; so until we can emerge into the full glare of the electric light, we shall probably continue to make darkness visible with oil.

GEO. L. APPERSON.

Wimbleton.

ENGLANDIC: ENGLISH SPEAKING (7th S. ix. 425).—The Hon. J. Russell Lowell, when he was minister in England, and myself propagated the term "English speaking," which has been accepted and adopted by statesmen everywhere as expressing what it is intended to express. The suggestion for an alteration must have arisen under a misimpression, and "Englandic" does not meet the necessity of the case. At the time referred to "Anglo-Saxon race," which has now dropped out of use, was the term adopted. It was not accepted even by the Lowlanders, who have so much of the Anglo-Saxon inheritance, nor by the Highlanders, neither by Welsh nor Irish. Even in North America the term had its opponents. The St. George's societies of the United States and Canada had formed a union for joint action, and with the hope of bringing about co-operation with the St. Andrew's and St. David's societies, and, so far as possible, with the Irish, but the Irish are generally divided into two societies. I was the corresponding secretary of the union here, and we formed a St. George's Society in London, for which we got considerable support. We have not yet acquired the desired influence, but we have done some very important work in promoting common nationality. By the adoption of the term "English speaking" we acknowledge all in these islands and the United States, and we do not infringe individual nationalities, neither do we accord a superiority to any one. We accept all of every race—white, black, brown, the negroes of the States, the Indians of Canada, the Republic of Liberia, the Raj of Labuan, the Kingdom of Hawaii. The idea has met with great approval among the native-born Australians, who are framing a nationality. We hope to bring in a large body from the growing number of the English speaking in Hindustan. I emphasized the idea by providing the now accepted formula of "the hundred millions of English speaking men." After the census of 1890 and 1891 this will probably reach one hundred and twenty millions, and possibly more. Thus a great confederation is shadowed out, of which the English language is the acknowledged tie, but which in reality pro-

vides for a community of literature, religion, laws, and free institutions. To Mr. Lowell much gratitude is due for what he has done in this cause, and more particularly to Sir C. W. Dilke, whose labours for Greater Britain and Greatest Britain have had the widest influence. There may be a better term than "English speaking," and when found it can be applied, but "Englandic" will not effect the same purposes. It may be observed that though the French are making great efforts by the Alliance Française to maintain and introduce their language and to push out ours, there is no organization for the promotion of English. The St. George's societies have chiefly benevolent objects in North America, though the Sons of St. George are political.

HYDE CLARKE.

HESED (7th S. ix. 268).—There were above thirty editions of Hesiod prior to 1737, in which year Thomas Robinson published his magnificent edition at Oxford, in which the number of fragments is stated to have been augmented, so that they had been gradually collected by some of the previous editors. All subsequent editions, except those for schools, contain them. A tripod was a common prize. Two are mentioned by Homer in 'Iliad,' xxiii., as given by Achilles at the games in honour of Patroclus—one for the chariot race (at v. 264), another for wrestling (v. 702). It can hardly, therefore, be regarded as symbolical, as suggested in the query.

W. E. BUCKLEY.

The copy of Hesiod which I have is an early one of Dindorf's recension, with the fragments. Of these Göller, in a note on Thucydides (vol. ii. p. 295) notices a fragment which is not in this collection: "Vide Hesiodum apud Diodorum iv. 85. Hesiodi fragmentum non extat in collectione Dindorfiana—*Ἡσιόδος δὲ ὁ ποιητὴς φησὶ τὸν ναυτίον ἀναπεπταμένου τοῦ πελάγου Ὠριῶνα προσῶσαι τὸ κατὰ τὴν Πελοποννήσου κείμενον ἄκρωτήριον, κ.τ.λ.*" This is probably in the new collections of fragments since then. But it is at least a supplement to that of Dindorf.

ED. MARSHALL.

EXECUTION OF CHARLES I. (7th S. ix. 446).—It is questionable if anything of importance can be added to what has already appeared elsewhere on the subject. Yet I should like to put on record in 'N. & Q.' one or two things connected with the matter which I do not think have before been noticed. In Burton's 'Historical Remarques of London,' published 1691, to which I have before now had occasion to refer, there is an engraving of the "Trial of the L. Strafford in W. Hall" and of his execution on Tower Hill. To the latter, of course, I particularly now refer, as Strafford is represented lying at his full length on the scaffold, with his head resting apparently on a piece of wood a few inches in height. This surely gives a

clue to the actual position on the scaffold of those about to be executed in 1641. In 1649 Charles was beheaded, and it is not likely any great change in the method of decapitation took place between the two periods. In Sir Richard Baker's 'Chronicle of the Kings of England,' published 1674, only twenty-six years after Charles's death, it is stated the king when on the scaffold asked Col. Hacker if it (the block) could not be higher. Now if it was a block such as the one presently in the Tower, upon which Lords Kilmarnock and Balmerino were beheaded, the king could not have had any reason, I suppose, for asking the question.

It is also noteworthy that Baker informs us that irons were driven in the scaffold to force the king down by ropes if he should resist. Now, unless the body was to lie at full length, how could a block and rope force a man into a kneeling position, and so bend his head on a block two feet or so high?

In a small book in my possession, published 1682, there are copper-plates showing the executions of Lady Jane and her husband, and the only approach to a block is a small piece of wood, such as referred to at the execution of Strafford.

ALFRED CHAS. JONAS.

Swansea.

SPECTACLES IN ART (7th S. ix. 368, 470).—MR. MANSERGH, in his reply at the latter reference, raises a further question, which I think I can answer. He refers to a portrait of Don Francisco de Quevedo-Villegas, in which that versatile author is depicted as wearing a *pince-nez*. Quevedo died in 1645, and I have contemporary evidence that some, at least, of his coevals and countrymen did not picture him with that adornment; for in the original edition of his verse translation of Epictetus and Phocylides, printed at Madrid in 1635, is a portrait of Quevedo wearing a doublet and collar, but no spectacles or glasses. The artist's name is Juan de Neart.

EDWARD PERCY JACOBSEN.

18, Gordon Street, W.C.

The portrait of Quevedo mentioned by MR. MANSERGH is prefixed to his works published in 1791. The original is in the possession of the Duke of Wellington at Apsley House.

HENRY H. GIBBS.

Aldenham.

May I take the liberty of offering to two of your correspondents who have written under this heading, H. H. B. and MR. J. F. MANSERGH, a good English substitute for the French *pince-nez*? I would suggest "nose-nippers," as an absolute equivalent in meaning, while it has the advantage of being plain English.

J. DIXON.

SIR GEORGE SOMERS (7th S. ix. 368).—Sir George Summers, as his name is spelt in the

parish register at Lyme Regis, was born in that town in 1554. His father was John Summers, who was a merchant in that town, and was reputed to be of the same family with Sir John Somers, whose pedigree may be seen in William Tindale's 'History and Antiquities of the Abbey and Borough of Evesham,' p. 271; in Clutterbuck's 'History and Antiquities of Hertford,' vol. i. p. 457; and in Nash's 'Corrections and Additions to the Collections for the History of Worcester,' vol. ii. pp. 49 and 54. His arms were Vert and gules, a fess dancette, ermine, the same as were borne by the Somers family.

Sir George died at the Bermudas November 9, 1610/11, and his body was embalmed and carried to England by Capt. Mathew Somers, his nephew and heir, and buried at Whitechurch, in Dorsetshire; but the heart and bowels were interred on the spot where the town of St. George now stands, and a wooden cross erected to mark the place ('Historical and Statistical Account of the Bermudas,' by William Froth Williams, p. 16; Smith's 'History of Virginia,' book iii. pp. 118, 119).

Sir George Somers made his will, bearing date April 28, 1609, which was proved August 16, 1611, by John Somers, his brother and executor (Hutchins's 'History and Antiquities of Dorset,' vol. ii. pp. 75, 79); but an inquisition was held July 26, 1612, in which it was stated that Nicholas Somers, his cousin, was his heir ('Domestic Papers, James I., 1611-1618,' vol. lxxix.). It is inferred he was never married. J. J. LATING.

New York, U.S.

BEENHAM (7th S. ix. 327).—In regard to this query, is not "Beenham, in Berkshire," near to Newbury? It only appears to be about five or six miles from that town as the crow flies; and, moreover, is not Newbury itself in Berkshire?

J. F. MANSERGH.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Registers of St. Alphege, Canterbury, 1558-1800.*  
By Joseph M. Cowper. (Canterbury, Privately Printed.)

THIS volume, which is fittingly dedicated to Mr. J. Henniker Heaton, M.P. for the City of Canterbury, contains a large amount of matter of considerable general interest to genealogists, apart from those specially interested in Kent; for it records a number of baptisms, marriages, and burials of the various foreign importations roughly grouped together as Huguenot refugees, some of whom still remain, and form a distinct congregation in the city of Canterbury. Many of these were of Dutch and Flemish origin, and are generally distinguishable by the "Van" which forms part of their surnames, though, of course, not every Dutch or Flemish name has the "Van." Others were as clearly French, while some were neither French nor Dutch, but Walloon. Specimens of all these classes may easily be traced in the present volume, of which Mr. Cowper may justly be proud. He has used eight different registers, he informs us, for the

purposes of this book, and some of the tales which he has to tell are both curious and full of instruction. The dead set made at the registers with a view to falsifying the true position of the several children of Thomas Denne, Esq., is very remarkable, both for the pertinacity displayed and for the blunders which have eventually led to the exposure of the falsification by Mr. Cowper. Probably the will of Thomas Denne would disclose some reason for so persistent an attempt at making the parochial records show that Elizabeth was his eldest child. That there was a motive can scarcely be doubted, and *£. s. d.* in some shape, not as yet made clear to us, is the most probable moving cause. 'The Registers of St. Alphege, Canterbury,' contain a fair crop of quaint and rare Christian names and surnames, some of which, however, Mr. Cowper has apparently not understood, judging by the language which he uses in his interesting introduction. Efham Grene, we believe, represents Euphemia, which is often abbreviated into Eufame and Efhame in Scotland, where it is more common than in England. We have no doubt ourselves that Hesterjacoba Defar was not intended to bear a single portentous sequepdalian name, but the two names Hester and Jacoba, the last being a frequent Dutch and Flemish baptismal name, Everel Sawyer clearly bore a name which also occurs as Averil, and which we have personally known under the fuller form of Everilda. Eden as a female Christian name we have also ourselves known. For surnames, Hedgcock, Markusan, Slackman, Landman, Machine, Ouldmaide, Tyreman, Tymewell, are a few only which we have picked out, by way of samples, from the many which have caught our eye in glancing over the pages. Kerfoot, Slaughter, Cleaveland, Clemons, and Washington should have an interest for American readers, while the store of foreign names can hardly be more than hinted at in this brief notice. But we may say that De Villers and Du Toit should have an interest for the Cape of Good Hope, and that De Lasaulx reminds us of Sister Augustine, the Superior of the Hospitaliers of St. Charles at Bonn, who in the world was Amalie von Lasaulx, herself the descendant of Huguenot refugees settled in Germany, and probably, therefore, of kin to the Canterbury branch of the name. Whole pages could be filled with suggestive names, both English and foreign, but space is limited, so we must content ourselves with thanking Mr. Cowper for his valuable labour of love, and expressing our hope that we may soon see on our table the other registers which he announces as ready.

*The Index Library.* Parts XXV.-XXVII. (British Record Society.)

IN the present issue we have the first instalment of the work which the British Record Society has been formed in order to carry on, with Mr. C. I. Elton, Q.C., M.P., as the chairman of its council, and the originator of the scheme, Mr. W. P. W. Phillimore, B.C.L., as its honorary secretary and editor. This triple number, for the quarter January to March of the current year, contains the conclusion of the valuable 'Index to the Signet Bills, 1584-1624,' with introduction and lexicographical index; a continuation of the 'Lichfield Wills and Administrations, 1510-1652,' embracing parts of letters B (1613-24) and D (1562-75) and the whole of C (1562-64), as well as a continuation of the 'Chancery Proceedings, Car. I.,' and the 'Berkshire Wills and Administrations, 1608-1652,' from Carter to Currie, in alphabetical order. These facts will give some notion of the field already covered by the issues of the new society, while of its future undertakings it may be enough to note that Sir James Hannen has given the society permission to print an index to the wills proved in the Prerogative Court, 1383-1558, and it is also proposed to print an index to

Sussex wills, to 1652. With so wide a field of practical utility before it, and with the prospect of being joined by the Index Society, we cannot doubt that the British Record Society has every prospect of a long and useful career as a publishing society, if only its work receives adequate support from the large class of persons to whom it must be of the greatest advantage to possess these keys to the various records scattered through the length and breadth of the land, which are at present neither known by nor accessible to the mass of the British and American students of family history. We believe, therefore, that the British Record Society meets a widely felt want, and we hope that it will receive the hearty support of genealogists on both sides of the Atlantic.

*Horatio Nelson and the Naval Supremacy of England.*

By W. Clark Russell, with the Collaboration of William H. Jaques. (Putnam's Sons.)

SOUTHBY'S 'Life of Nelson' is one of the best biographies in the language. So far as it goes it is well-nigh perfect; but much has come to light that was unknown when Southby wrote, and there were subjects of interest that could not be discussed when the actors were living, where a writer has a free hand now. So far as style is concerned, the volume before us must rank lower than the older book, but for almost all purposes of instruction he should estimate it far higher.

Nelson's heroic career has had an effect on the English mind which is shared by no other soldier or sailor of the modern time. Marlborough, Wellington, and Clive had strong political parties opposed to them, and while alive were hated by a section (we believe but a small one) of their fellow countrymen. Nelson was a sailor only. He seems to have not permitted his thoughts to travel in political directions. His death, too, after a series of noble exploits, in the midst of a very great naval victory, appealed strongly to the imagination of his countrymen.

The authors have told their story well, and have not indulged in the intemperate language which some delight in as to the fate of Caracciolo. We had hoped that this volume would have set at rest the questions that are always cropping up as to the death and burial of Lady Hamilton; but here we find nothing new. It is not in the events of remote ages only that the historian is embarrassed by conflicting testimony. The authors tell us that "she had found a friend in a Mrs. Hunter, who, when the unfortunate Emma had breathed her last, placed the dead woman in a cheap deal coffin, covered with a pall formed of a white curtain and a black silk petticoat. A piece of ground just outside Calais had been consecrated, but there was no English Protestant clergyman to be found, and the funeral service was read, at Mrs. Hunter's request, by an Irish half-pay officer! Not a vestige of the grave existed in 1833. The late Dr. Doran in that year sought for it, and found its locality entirely traditional." On the other hand, the writer of this notice has heard from a quarter likely to be well informed that in Lady Hamilton's latter days she was a member of the Church of Rome, and was buried with the rites usual in that body, the British consul at Calais being present at the ceremony.

*The Annual Register for the Year 1889.* (Rivingtons.) WITH no word of introduction or preface, wholly superfluous in the case of a work so firmly established in public favour, without even a number on the title-page, the new volume of the *Annual Register* makes its appearance. Since the establishment in 1863 of the new series, the *Annual Register* has become the inseparable companion of the statesman, the writer, and all who care to keep a faithful record of the past. From the successive volumes a history of the last quarter of a century, its politics, literature, art, science, might be compiled,

A special feature is the summary of foreign history which is supplied. The study of this renders more intelligible the home history, which is written from a moderately Conservative standpoint. The Parnell Commission also occupies a section to itself. In the second portion, or "Chronicle," events are very closely followed, the result of the cricket contests between Oxford and Cambridge and Harrow and Eton and those of the Henley Regatta being given. Full obituary notices form a portion of the scheme, references to these being facilitated by an ample index. In all respects the *Annual Register* maintains its high position. Almost alone among works of reference, it increases annually in value, and has nothing to fear from rivalry. In a sense its extending row of goodly volumes are complementary to 'N. & Q.,' linking what is worthiest of preservation in the present with what of interest is recoverable from the past.

THE *Handy Assurance Journal* of William Bourne, F.S.S., corrected up to date, has now been issued.

THE *Bookbinder* is now published by Messrs. Rathby, Lawrence & Co., Limited. No diminution of energy or value attends the exchange, and the recent numbers, both in letterpress and illustrations, appeal to the amateur of fine bindings as well as to the binder himself.

A REPRINT in lithographed facsimile of a MS. volume of the time of Queen Elizabeth is proposed by Mr. George Weddell, of 20, West Granger Street, Newcastle-on-Tyne. The title will be "Ye Apothecarie his Booke of Receipts agaynst alle manner of sicknesses; also howe to bake meates, to make Uskabaughe, to die clothe or woole and diuers usefull thinges besydes."

DR. EDLESTON'S reprints of the Gainford parish registers will be completed very shortly by the issue of the third section, containing the deaths. The volume will be published by Mr. Elliot Stock.

'BIBLIOTHECA STAFFORDIENSIS,' compiled by Rupert Simms, will be issued by subscription by Mr. C. A. Lomax from the "Johnson's Head," Lichfield. Communications concerning Staffordshire authors and publications are invited.

'LONDON CITY,' by Mr. W. J. Loftie, will be issued by subscription by Messrs. Field & Tuer. It will be profusely illustrated.

### 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."

GEORGE L. APPERSON ("Falstaff not a Coward").—See 'N. & Q.,' 2nd S. ii. 369; iii. 62. Consult 'On the Character of Sir John Falstaff,' by J. O. Halliwell, 12mo., 1841.

### 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, JULY 19, 1890.

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Notices to Correspondents.

## Notes.

VERSES ON THE CAVALIERS IMPRISONED IN 1655 (BY SIR JOHN DENHAM).

*Lybell of the persons impryson'd, 1655.*

[Endorsement by Hyde.]

1.

Though the governing part cannot finde in their heart  
to free the Imprisoned throug  
Yett I dare affirme, next Michaelmas terme  
wee'l sett them all out in a Songe.

2.

Then Marshall draw neare lett the Prisoners appeare  
and read us theyre treasons at large,  
For men thinke it hard to lye under a Guard  
without any probable Chardge.

3.

Lord Peter wee wonder, what Crime hee fals under  
Unlesse it bee Legem pone,  
Hee has ended the Strife, betwixt hym and his wife  
But now the State wants Alimonie.

4.

Since the whip's in the hand, of an other Commaund  
Lord Maynard must have a smart jerke,  
For the love that hee beares to the new cavaliers,  
The Presbetyre, and the Kirke.

5.

Lord Coventry's in, but for what Loyall Synne,  
his fellows can hardly gather,  
Yett hee ought to disburse, for the Seale and the Purse  
which were soe long kept by his father.

6.

Lord Biron wee know was accused of a Bow  
or of some other dangerous Plott  
but hee's no such foole for then (by the rule)  
his Bolt had bynne sooner shott.

7.

Lord Lucas is fast, and will bee the Last  
because hee's soe learned a Peere.  
His Law will not doe 't nor his Logicke to boot,  
though hee make the cause never soe cleare.

8.

Lord St. Johns indeed was presently freed  
For which hee may thanke his wife,  
Shée did promise and vow hee was innocent now  
And would bee soe all his life.

9.

There's his dainty Jacke Russell, that makes a great blubb  
and bledd three tymes in a day  
But a Caulier swore that hee was to bleed more  
before hee gott cleare away.

10.

Sir Frederike Cornwallis, without any malice  
who carries more Gutts then crimes  
has the fortune to hitt, and be counted a witt  
which hee could not in former tymes.

11.

Ned Progers looks pale, but what does hee ayle?  
(for he dyets with that fat Drolle),  
hee must dwindle at length, that spends all his strength  
att the grill and the little hole.

12.

Wee prisoners all pray, that brave Shirley may  
bee gently assest in your booke  
Cause under the line, hee has payd a good fine  
to the poore Common-wealth of the Rooks.

13.

Dicke Nicols (they say) and Littleton stay  
for the Governour's owne delight  
One serves hym with play, att Tennis by day,  
And the other with smoking at night.

14.

Jacke Paston was quitt, by his hand underwritt  
But his freedome hee hardly enjoyed  
for as it is sayd, hee drunke hymselfe dead  
on purpose to make his bond voyde.

15.

Tom Panton wee thinke, is ready to sinke  
if his friends doe not lend theyr hands  
Still lower hee goes, and all men suppose  
hee swallow'd up in the quicke sands.

16.

for the rest nott here nam'd I would not bee blam'd  
As if they were scorn'd by our Lyricke  
for Waller intends to use them as ends  
to patch up his next Panegyrick.

17.

And now to conclude I would not bee rude  
Nor presse into Reason of State  
But surely some cause besydes the knowne laws  
has brought us unto this sad fate.

18.

Must wee pay the faults, of our Argonauts  
and suffer for other men's synns,  
Cause like sylly Geese they have mist of the Fleece  
poore Prisoners are shorne to their skyuns.

19.

Jaymaica relations, soe tickle the nations  
And Venables looks soe sullen  
That everyone cryes the designe was as wisse  
As those that are fram'd at Cullen.

20.

Let them turn but our Taxe into paper and waxe  
(As some able men have endeavour'd)  
And wee shall not stand for notes of our hand  
They're sealed, and wee are delivered.

21.

Yett the Bonds they exact, destroy their own Act  
of pardon, which all men extoll.  
Wee thought wee should bee, good subjects and free,  
but now wee are Bondmen to Noll.

I believe this poem to be by Sir John Denham,  
for the following reasons:—

1. John Denham was arrested with the persons mentioned here early in June, 1655. An order of the Council dated June 9, 1655, runs as follows:—

“Order, on Lambert's report of the names of some persons apprehended last night in and about London, that Lord Newport, Andrew Newport his brother, Jeffrey Palmer, Francis, Lord Willoughby of Parham, and Henry Seymour be committed to the Tower. That Sir Frederick Cornwallis, Ed. Progers, Thos. Panton, and Maj.-Gen. Ayres be committed to the Serjeant at Arms, and that John Denham be confined to a place chosen by himself, not within twenty miles of London.”  
—‘Calendar of State Papers (Domestic), 1655,’ p. 204.

2. In the second place, it is exactly in the style of those occasional poems which Denham was fond of writing—full of the personal references in which he was accustomed to indulge. Compare the poems on ‘Lord Crofts's Journey to Poland,’ on ‘Killigrew's Return from his Embassy to Venice,’ and on ‘Sir John Mennis going from Calais to Boulogne to eat Roast Pig’ (Denham's ‘Poems,’ ed. 1671, pp. 67–76). The metre of this poem—not a very common metre—is the same as that of the poem on Killigrew:—

Our Resident Tom, from Venice is come  
And hath left the Statesman behind him;  
Talks at the same pitch, is as wise, is as rich,  
And just where you left him you find him.

3. This poem is from a copy in the Clarendon MSS. in the Bodleian (‘Calendar,’ vol. iii. p. 79). Mr. Macray cannot identify the hand, but thinks the poem to be a copy, and not an original. It is remarkable that a copy of Denham's poem on Killigrew is also to be found amongst Clarendon's papers (‘Calendar,’ ii. 143).

4. If it was not written by Denham, the absence of any allusion to so prominent a Cavalier as Denham is difficult to understand.

C. H. FIRTH.

#### THE DUKEDOM OF CLARENCE.

(Continued from p. 3.)

The third holder of this title was George, sixth (and second surviving) son of Richard, Duke of York, and brother of Edward IV. He was born in Ireland in 1451, and through his grandmother, Anne Mortimer, was a lineal descendant of Lionel, the first duke, and his daughter, Philippa, the lady of Clare. (See ‘N. & Q.,’ 7th S. ix. 481; Dugdale, ‘Baronage,’

vol. ii. p. 162; and Sandford, ‘Genealogy,’ p. 436.) After his father's death in the battle of Wakefield he was sent with his brother Richard to Utrecht for safety, and there remained till Edward IV.'s accession in 1461. In that year he was created Duke of Clarence by his brother in the Parliament which met at Westminster on February 22. At the same time, in support of the dignity, he received the grant of several manors, the property of the attainted Earl of Northumberland, who fell at Towton. Shortly afterwards, like his predecessors in this title, he was made Lord Lieutenant of Ireland; but soon recalled. We next met with him as present at the Council held at Reading, when Edward made public his already completed marriage with Elizabeth Woodville, the daughter of Lord Grey. Soon afterwards, at the coronation of the queen, the young duke officiated as high steward. For some time George was regarded as next male heir to the throne, for three princesses were born to Edward IV. before the Prince of Wales. This nearness to the crown was doubtless the motive of Warwick, the king-maker, in promoting a marriage between the duke and his daughter Isabella, which was completed in 1469, when Clarence was only eighteen. The earl would have been glad of the king's assent, but the suspicious king wrote angrily to Warwick forbidding the marriage. Notwithstanding this, the match, ill omened as it was, was celebrated in the church of St. Nicholas at Calais, with great pomp, on July 11, 1469, by the Archbishop of York, the bride's uncle. The king, in revenge, deprived the archbishop of his chancellorship. Little else than misfortune came of this union. The lady was haughty and ambitious, like her father; the bridegroom thoughtless, vain, and inconstant. Handsome in person and not without talent, his character was unstable and inconsistent. It is clear, however, that he had a difficult part to play, as the brother of the king and the son-in-law of the king's now bitter enemy. The quarrel between Warwick and Edward has been variously explained. It is said that Warwick had been deputed to the French court to negotiate a marriage between Edward and Bona of Savoy, but that in the interim the king met with Elizabeth Woodville and made her his wife, which so incensed Warwick that he resolved upon revenge—even to the extent of deposing Edward from the throne. Clarence was also discontented at the favours heaped by the king upon the connexions of his wife, and Warwick did all in his power to foster the discontent. Hall, the chronicler, tells us that Clarence, while still undecided about taking sides with Warwick against his brother the king, exclaimed, “By St. George, if my brother of Gloucester would join me I would make Edward know that we are all one man's sons, which should be nearer to him than strangers of his wife's blood!”

From this time, about 1470, till his death in the Tower in 1478, the career of Clarence is so intimately connected with the history of his brother's reign that it need not be followed here in detail. No part of our history, perhaps, has been more fully treated than the brief period during which the House of York occupied the throne. At the same time no period, in regard to its treatment by chroniclers and early historians, has suffered more from misrepresentation and prejudiced tradition. How Clarence wavered between allegiance to his brother and co-operation with Warwick; how at length he deserted the latter and was the instrument of his ruin; how justly he earned the titles of "false," "fleeing," "subtle," "treacherous," and "perjured Clarence,"—is told with ample confirmation in all the histories, and by none more graphically than Shakespeare. Of the three brothers, Edward IV., Clarence, and Gloucester, the historians of the past have painted the last in the blackest colours. Most moderns will agree that this is undeserved, and that of the three Clarence was the worst. At any rate, Richard was loyal to the king, his brother, and when he himself assumed the crown made a better ruler than most mediæval kings. Much that appears in the chroniclers respecting the House of York must be read with a large allowance. Those who wrote in Tudor times were under every temptation to blacken the characters of the princes of this house, and the same is true, in great measure, of Shakespeare. The Tudor chroniclers are more tender towards Edward than towards his brothers; this was due, perhaps, to the fact that Henry VII.'s queen, Elizabeth of York, was his daughter. Shakespeare spares neither Clarence nor Gloucester. The reader will recall the charges brought against Clarence by Shakespeare in 'Richard III.,' I. iv. I refer principally to the supposed murder of young Edward of Lancaster by Clarence and Gloucester. The contemporary chroniclers, Warkworth the Lancastrian, and Fleetwood the Yorkist, assert that he was slain in the field, calling on his brother-in-law Clarence for help; but the generally received account is that he was slain in the king's tent by Edward's servants. None of the earlier writers who record the king's brutality in striking his vanquished rival with his gauntlet, mentions either of the king's brothers as the assassin. Hall, who wrote in Henry's VIII.'s time, is the first who brings forward this charge. Holinshed repeats the words of Hall, and Shakespeare invariably follows him. Weight is due to the note of Prof. THOROLD ROGERS ('N. & Q.,' 7th S. ix. 423), but the evidence is far from clear. At any rate, there is little to connect Gloucester with the deed. All three brothers in turn have been charged with the murder of Henry VI. in the Tower, but upon nothing worthy of the name of

evidence. Still, envy, falsehood, and intrigue mark the entire history of the third Clarence; and his brother Edward had every reason to regard him with distrust and dread. He seems also to have had a bitter enemy in the queen. Edward does not appear to have been other than generously disposed towards both of his brothers, and he had forgiven a great deal before he accused Clarence of high treason and sentenced him to death. The particulars of the charge are given in Sandford, 'Genealogy of the Kings,' bk. v. p. 438. The king in person appears there as the sole accuser and Clarence as the sole defender.

Some of the charges were ridiculous enough; but the picture drawn by Edward of the favours which he heaped upon his brother, and of the ingratitude with which he had been repaid, is not overdrawn. Clarence was condemned to die on Feb. 17, 1478, and the House of Commons petitioned for his immediate execution. The statement of the chroniclers that he was privately murdered by his brother Richard, drowned in a butt of malmsey, is unsupported by anything like evidence. It may be remarked, however, that Fabyan, the sheriff chronicler of London, records:—

"This yere, that is to mean, y<sup>e</sup> xviii<sup>th</sup> day of Febuary, the Duke of Clarence and Warwick, brother to the King, thanne being prisoner in y<sup>e</sup> Tower, was secretly put to death and drowned in a barell of Malvesay, within the sayd Tower."—Fabyan, p. 636 of Ellis's edition.

Miss Halstead, in her interesting 'Life of Richard III.,' vol. i. p. 322, successfully, I think, vindicates Richard from this charge:—

"He was [she says] certainly absent from the scene of action, and residing in the North; but the partizans of the queen and those of Gloucester mutually recriminated his death upon each other."

Similar views are adopted in the latest life of Richard, Legge's 'Unpopular King,' vol. i. p. 146.

The only fact upon which we can rely is this, that Clarence was found dead in the Bowyer Tower on the morning of Feb. 18, 1478, with his head hanging over a butt of malmsey. Probably an order for his death was issued, and that order executed; but as he was a popular favourite it was thought expedient to ascribe the effect to accident. Certainly the king took the blame of the deed, and appears, if the chroniclers be correct, to have afterwards regretted it:—

"He mourned the loss of his brother to that degree that when any one solicited for the life of a condemned person he would with sorrow reproach his courtiers, in this exclamation; 'O unfortunate brother, for whose life no one would make suit.'"—Fisher, 'Key to the History of England,' p. 129.

Hence there is great probability in the words which are put into Edward's mouth by Shakespeare ('Richard III.,' II. ii.):—

Have I a tongue to doom my brother's death,  
And shall that tongue give pardon to a slave?

Who sued to me for him? Who, in my wrath,  
Kneeled at my feet and bade me be advised?  
Who spoke of brotherhood? Who spake of love?  
Who told me how the poor soul did forsake  
The mighty Warwick and did fight for me?  
Who told me, in the field at Tewkesbury,  
When Oxford held me down, he rescued me,  
And said, dear brother live and be a king?

That Clarence was acceptable to the common people may be admitted. His handsome person and plausible exterior would be likely to impress the crowd, as such endowments have done in all times. His untimely death has also led posterity, as well as many of his own contemporaries, to cast a veil over his numerous transgressions. That the estimate of Shakespeare respecting his general character, although some of the crimes laid to his charge may be said to be "non proven," is correct in the main may be fully accepted. He died at the age of thirty, and his wife Isabel is said to have died from poison administered (? wilfully) by a domestic during her confinement. They left issue, as is well known, a son and a daughter. To the daughter, Margaret, was allowed the earldom of Salisbury, which honour descended to her from her grandfather Warwick. The son was generally called "Earl of Warwick," although the attainder of his father was never reversed. The title of Clarence was suspended. The fate both of the son and of the daughter of this Clarence is known to history: the "Earl of Warwick" was executed Nov. 21, 1499; and Margaret, Countess of Salisbury, May 27, 1541. With them, the "last of the Plantagenets," this royal race became in the direct line extinct.

The melancholy end of Clarence is commemorated in the 'Mirroure for Magistrates' (ed. of 1609, 4to., p. 380). Here the crime is directly attributed to the Duke of Gloucester:—

His purpose was with a prepared string  
To strangle me: but I be-tirred me so  
That by no force they could me thereto bring,  
Which caused him that purpose to forego;  
Howbeit they bound me whether I would or no,  
And in a but of Malmesey standing by,  
New christened me because I should not cry.

The story as generally bruited abroad in England was evidently known and believed in France, but with a difference. See Martin, 'Histoire de la France,' tome vii. p. 1:—

"La haine mutuelle d'Edouard et du duc de Clarence, fomentée par le troisième frère, Richard de Gloucester, venait d'aboutir à un fratricide: Edouard avait fait à condamner à mort et exécuter secrètement son frère Clarence pour crime et haute trahison. L'on prétend que Edouard ayant laissé au condamné le choix de son genre de morte l'ivrogne Clarence choisit d'être noyé dans un tonneau de Malvaïse."

This is taken from the contemporary French chronicler Jean Molinet, vol. ii. chap. xciv. p. 377 of the edition by Buchon, 8vo., Paris, 1828. Martin adds:—

"Edouard, après avoir fait arrêter son frère, avait demandé conseil à Louis XI., qui ne répondit que par ce vers de Lucain:

Tolle moras; scepe nocuit differe paratum."

For the grave of Clarence and the Duchess Isabel, his wife, and for the fate of their supposed remains, see Blunt's 'Tewkesbury Abbey and its Associations,' 8vo., London, 1878, p. 74.

J. MASKELL.

(To be continued.)

The writer, quoting a will (7th S. ix. 481) ascribed to Lionel of Antwerp, allots "to Edmund Mone that [golden circle] wherewith his father was created Duke of Cornwall." It is not clear whose father is meant, and the doubt implied involves a host of queries, so I merely ask for an explanation.

A. H.

#### ROBERT BROWNING'S 'CALIBAN UPON SETEBOS.'

Two or three years ago I was reading Browning's 'Caliban upon Setebos,' and as I did not follow the drift of the poem clearly, I asked a very intelligent lady friend, who is a devoted lover of Browning and who is more accustomed to his poetry than I am, if she would write me a little analysis of it. She did so; and as her analysis is very clear and to the point, and possesses the brevity which Polonius calls "the soul of wit," I have thought that it may be interesting to other readers of Browning who, like myself, are true admirers of the poet without always quite catching his drift. Speaking for myself, my friend's lucid comments have to a great extent removed the difficulties I found in clearly understanding this remarkable and interesting poem. If any of your readers should differ from any of my friend's conclusions, I need not say that both she and myself would be very glad to weigh their objections. As the manner of the notes may seem to be somewhat *staccato*, it must be borne in mind that they formed part of a private letter, and were written without any thought of publication. My friend, in reply to my request for permission to publish them, says that, if the Editor is willing, she has no objection at all to their appearing in 'N. & Q.,' but she does not wish her name to be mentioned.

"I feel half afraid to bore you with my views on Browning's 'Caliban upon Setebos.' Possibly I may be quite mistaken as to the meaning, for I have read Browning entirely alone and without explanatory help. I take the first twenty-three lines to be descriptive of Caliban, half beast, half man, lying in the mud, something after the fashion of a lizard. He

Feels about his spine small eft-things course,  
Run in and out each arm and make him laugh,  
their presence exciting no disgust in one so nearly akin to themselves.

A monstrous eft was of old the Lord and Master of Earth,

For him did his high sun flame and his river billowing  
 fan,  
 And he felt himself in his force to be Nature's crowning  
 face,  
 says Tennyson ('Maud,' part i. iv.).

"Through nearly the whole of the poem Caliban seems to speak of himself in the third person,—(he) 'hath spied an icy fish,' &c. This form strikes me as being peculiarly apposite, because I believe that the lowest type of savages—earth-eating tribes of South America—use the third, and not the first person in speaking of themselves. The poem then proceeds to give, with consummate art and skill in word-painting, a description of the various creatures made by the great and powerful Setebos—the otter, badger, ant, &c.—and man, but 'weaker in most points, stronger in a few.' Caliban has no conception of God, or Setebos, as creating or injuring for any other purpose than the gratification of a whim or impulse—'Making and marring clay at will'; 'Such shows nor right nor wrong in Him'; 'He is strong and Lord.' Caliban can only recognize force as creative power, and as an evil strength who must be coaxed and bribed not to hurt, much in the same way that the lower class Chinese implore the evil spirits not to cross their luck, and make offerings of various kinds to them.

"The something over Setebos"; 'The Quiet': Caliban means by this to imply Eternity. Then

It pleaseth Setebos to work,  
 Use all His hands—

most of the Indian and African idols are many-handed—  
 and exercise much craft,

By no means for the love of what is worked.

Caliban can comprehend only *blind* creative power, and so tries to imitate this by

Setting up endwise certain spikes of tree,  
 And crowning the whole with a sloth's skull a-top.

\* \* \* \* \*

No use at all i' the work.

"At the close of the poem, in the brute nature of Caliban, the lowest depth of slavish dread is manifested towards Setebos:—

Wherefore he mainly dances on dark nights,

Means in the sun, gets under holes to laugh;

and, if ever caught rejoicing, would make a sacrifice to appease the wrath of Setebos. At the end Caliban is supposed to crouch down in an ecstasy of terror at a thunderstorm and the 'white blaze.'

"I shall be interested to know if my ideas on this wonderful poem and those of your other friend are alike."

My "other friend," in alluding to the foregoing a few months ago, said, "I remember her admirable analysis of Browning's 'Caliban upon Setebos.'"

I am glad that my friend's notes should be preserved in the antiseptic pages of 'N. & Q.'

JONATHAN BOUCHIER.

Ropley, Alresford.

THE CORN-POPPY.—I was conversing a few days ago with a friend who has a considerable knowledge of what I may call the historic botany of this island. He affirmed that the common corn-poppy (*Papaver rhœas*) is not a native plant, but has been imported in recent days with foreign seeds. I felt very doubtful of the truth of the allegation, but held my peace, not having at hand any evidence with which to refute him. Shake-

peare renders no help, and the other dramatists are practically indexless. In Sowerby's 'English Botany,' ed. 1836-8, we read that *Papaver rhœas* is "one of the most troublesome weeds of the cornfield, in all soils and situations, but claiming, from the rich and vivid scarlet of its large petals, to rank among the most beautiful of our wild flowers" (vol. v. p. 5). In the same work the scarlet pimpernel, or poor man's weather-glass, is said to be "the only British scarlet flower besides the poppy" (vol. ii. p. 40). There cannot, therefore, be any doubt that the writer believed the scarlet poppy to be a native plant. I feel sure, for many reasons, that in this opinion he was correct. I have Dryden on my side, who says, in 'The Conquest of Granada' (Part i., Act I., sc. i., ed. 1808, vol. iv. p. 36):—

The undaunted youth  
 Then drew; and from his saddle bending low,  
 Just where the neck did to the shoulders grow,  
 With his full force discharged a deadly blow.  
 Not heads of poppies (when they reap the grain  
 Fall with more ease before the labouring swain,  
 Than fell his head.  
 It fell so quick, it did even death prevent,  
 And made imperfect bellows as it went.

Though I do not remember any earlier mention of the English corn-poppy, except in our old books of botany, I cannot doubt that it has been often referred to by poets.

I may, perhaps, be permitted to mention something else in relation to this beautiful flower, which has no connexion with the above, but is curious as showing how notions of utility may be blunt, or even destroy, the sense for beauty. Some five-and-forty or fifty years ago, a lady who had lived in a part of England where the corn-poppy was rarely seen went to dwell in a county where it was very abundant. She was much struck with its great beauty, and expressed her feelings to her friends and neighbours. Most of these people were the wives and daughters of persons "whose occupation was the owning of land." They were not only puzzled, but horrified also, to find a woman seeing beauty in a noxious weed. I well remember a lady—a person of considerable intellectual cultivation—who expressed herself so strongly against the new-comer on that account, that it was evident she thought there was something sinful in the heart of one who could see loveliness in a plant which farmers and rent-receivers detested.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

'SING A SONG FOR SIXPENCE.'—The beautifully illustrated editions of the old nursery rhymes which this generation is supplying to its children would alone serve to keep those rhymes alive. But as we pictorially improve let us not textually deform them. In the late Mr. Caldecott's 'Sing a Song for Sixpence' the very title contains an alteration quite new to my friends and myself.

We always sang a song "of" sixpence. This is not all. The artist's ingenious interpretation shows an old woodcutter with one of his great-coat pockets full of rye. We always sang of a "poke." But even if it were a pocket, it would not necessarily be the pocket of a coat. Witness a pocket of hops.

W. C. B.

WHITSTER.—No doubt this good English word for washerwoman survives somewhere in the provinces, but it was not till lately that I came across it in official use. Among the salaries of Chelsea Royal Hospital appears 70*l.* per annum for the Whitster. It is the exact equivalent of *blanchisseuse*, the woman who makes white; for, as PROF. SKEAT points out in his 'Dictionary' (*s.v.* "Spinster"), "the A.-S. suffix *-estre* was used to denote the agent, and was conventionally confined to the feminine gender only, a restriction which was gradually lost sight of." This suffix (irrespective of gender) is now more common in Lowland Scots than in English, *e.g.*, *baxter*=baker, *wabster*=weaver, &c. Anyhow, *whitster* is a good and useful word, by many degrees preferable to the polysyllabic "washerwoman."

HERBERT MAXWELL.

Café PROCOPE.—It may be worth while to record in 'N. & Q.' the closing of this famous *café*, situated in the Rue de l'Ancienne Comédie of Old Paris, and once patronized by Rousseau, Voltaire, and many others of note, on the closed shutters of which was to be seen recently the notice, "Matériel à Vendre"!

T. F. F.

THE BURIAL-PLACE OF SIR THOMAS MORE'S BODY.—Sir Thomas More's head we all know about. But the devout pilgrims who worshipped lately at St. Peter ad Vincula were paying their tribute to an empty sepulchre; and I do not think a trip up to Chelsea (a much more likely place) would have been more accurately historically comforting. The fact is, I believe, no one knows where the headless body of the now beatified chancellor was interred.

H. PUGH.

DAB.—In Barrère and Leland's 'Dictionary of Slang,' the only citation for *dab*, in the sense of an expert, is from an undated number of *Punch*, which appears to belong to some year in the forties, from its mention of Sir Peter Laurie (misspelt Lawrie). The word is, however, of much earlier date, as in a letter from Lord Chesterfield to Lady Suffolk, Aug. 17, 1733, that nobleman speaks of certain persons as being "known *dabs* at finding out mysteries" ('Suffolk Correspondence,' 1824, ii. 64). The derivation of *dab* from the verb *to dab*, or to touch with a light and skilful hand, is probably correct.

There is another signification of *dab* which is not given by Barrère and Leland. Horace Walpole, in asking Mann to negotiate for the purchase

of four small rings, says "It will be a *gentilezza* to sell me these four *dabs*." In this place the word probably means a thing of trifling value.

Mr. Farmer, in his most valuable work, 'Slang and its Analogues,' does not give an earlier date for the phrase "like anything" than 1840. Lady Mohun, in a letter to Mrs. Howard, which is ascribed by Mr. Croker to the year 1716, asks her to tell "dear Molly I like her like anything" ('Suffolk Cor.,' i. 8).

An extensive storehouse of slang and strange proverbial expressions is a little book called 'A Collection of Welsh Travels,' London, 1738, which contains a frontispiece of Dean Swift setting out on his journey to Wales. I venture to invite Mr. Farmer's attention to this "pleasant relation."

W. F. PRIDEAUX.

Jaipur, Rajputana.

"AFORE T' FRIEND."—In the Rev. S. Baring-Gould's 'Yorkshire Oddities' a certain woman is said to be living "afore t' friend." This phrase, I am informed by the author, means "shifting for herself." I have looked into several glossaries without discovering it. The phrase is a very striking one, but the precise symbolism is not easy to follow.

WILLIAM E. A. AXON.

### Queries.

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

UNIVERSITY CENTENARY MEDALS.—When, in 1884, the University of Edinburgh celebrated its tercentenary, a medal was struck in honour of the event. The obverse shows a shield bearing the university arms (Argent, on a saltire azure, between a thistle in chief proper and a castle in base sable, a book expanded or) within a quatrefoil, ornamented with thistles, and enclosed in a double circle, bearing the inscription "Vniversitas Academica Edinbvrghensis." On the reverse, within a raised circular border of thistles, is the legend "Vniversitas Academica Edinbvrghensis annvm trecentessimvm feliciter exactvm celebrat A.D. MDCCLXXXIV." Diameter, two and a quarter inches.

A larger and more artistic medal serves to recall the quincenary of Heidelberg in 1886. On the obverse the inscription "Fridericus D. G. Badarvm M. Dvx Rector Heid. Perp." surrounds the head of the reigning Grand Duke, finely executed in bold relief. On the reverse a female figure upholds two medallions, the dexter with the head of the founder of the university, the Elector Rupert I., the sinister with that of its reorganizer, the first Grand Duke, Charles Frederick. Behind, in faint outline, appears the castle of Heidelberg. Below

is the legend "Sæcylvm sextvm pie avspicivtr A.D. MDCCLXXXVI.;" and around, "Vniversitas Feidelbergensis a Rvperito condita a Carolo Friderico instavrata." Diameter, three inches.

In 1888 Bologna, mother of universities, was eight hundred years old, and a medal was struck. I shall be glad of a description. Can the medal be obtained?

During the present century the following universities, at least, held centenary or jubilee commemorations:—1809, Leipzig, four hundred years; 1858, Jena, three hundred; 1860, Berlin, fifty; 1865, Vienna, five hundred; 1875, Leyden, three hundred; 1877, Upsala, four hundred; 1877, Tübingen, four hundred; 1877, Marburg, three hundred and fifty; 1877, Innsbruck, two hundred; 1879, Copenhagen, four hundred; 1882, Würzburg, three hundred; 1886, Harvard, two hundred and fifty; 1890, Montpellier, six hundred. Did medals appear in connexion with any of these? Doubtless some correspondents can add other names to the list.

P. J. ANDERSON.

Aberdeen.

**THE REAL SHAPE OF THE EARTH.**—Pythagoras, and after him Aristoteles and Archimedes, are said to have already asserted and geometrically proved the spherical figure, or globular shape of the earth. What are the main arguments on which they based their conclusions? X.

[The spherical form of the earth must have early suggested itself by the fact that the visible portion, when seen at sea or on a large plain, always looks round, it being obvious, from the distinctness of objects in the offing, that it is not the mere distance which prevents us from seeing further. Thales is said to have been the first to teach its globular shape; but, of course, correct views on the point prevailed only by degrees as more and more of the surface was known. Aristotle, in his treatise on the heavens (bk. ii.), gives several reasons for believing in the earth's sphericity; of these the principal is the necessary symmetry of its parts about the centre, which can only obtain in a sphere, but he mentions others, particularly that its shadow, as seen in eclipses of the moon, is always circular. It is true that in his 'Meteorologies' (ii. 5) he speaks of it as drum-shaped (*ὄνυ τρυπάνου*); but it is evident that he means to compare the two hemispheres, considered separately, to two drums of the form we should call kettle-drums. That the actual shape is not exactly a sphere, but an oblate spheroid, is a discovery of modern times, concluded by Newton from theory, and proved by many measurements of long arcs of the meridian taken in different parts of the world.]

**HELIGOLAND.**—Is not the generally accepted etymology of Heligoland—"holyland"—doubtful? Among other traditions of St. Willibrord ('N. & Q.,' 7th S. ix. 381) is one to the effect that the island received its name immediately after the death of this saint, who was instrumental in the conversion of its inhabitants, devotees of the goddess Hertha. It seems, however, not improbable that at an age when the island was a hundred

times its present size, and when its chalky coasts (now washed away, leaving nothing but the rocky nucleus they surrounded) were being perceptibly hollowed out by the sea, it was fittingly called Hallaglnn (Hallig-Land). A note upon this subject by Dr. Murray, Prof. Skeat, or some other authority upon philological questions would, I think, be valued by many readers of 'N. & Q.'

HENRY ATTWELL.

Barnes.

'ADVENTURES OF YOUNG JOHN BULL.'—Some fifty or sixty years ago I knew the whole of a poem—'The Adventures of Young John Bull' it was, I think, called. The youth leaves home with his father's advice, of which I only remember a line and a half:—

Of this take particular care,  
That whatever you do or whatever you say the name of  
A Briton you bear.

Young John reaches foreign parts; and then come the lines:—

The follies of Paris we stop not to mention, Bull Junior  
soon left them behind;  
Those wonders of Nature quick caught his attention  
which tourists in Switzerland find.

Our hero goes to Italy, and his Protestant soul is pained by much he sees in Rome; and at Naples he meets a lovely English maiden, but under what circumstances, and what he says and does, is, alas! an absolute blank. Somewhere on the way home they see a strange ship, and the captain cries out:

'Tis a pirate as sure as a gun.

Soon after I remember that the poet tells us that

John felt like a Briton and fought like a man,  
But the victory was gained by the foe.

Again I must confess to oblivion as to his immediately subsequent fate; but eventually come the cheering lines—

About three o'clock he arrived by the coach, and his  
friends were all waiting to meet him,  
"He's returned," said his father, "without self-reproach,"  
and his mother was ready to eat him.

The conclusion follows rapidly:—

To Emma, the maid who at Naples he saw, his heart and  
his hand he then plighted,  
And here is the church where, according to law, this  
amiable pair were united.

Can any of your readers help me to the remainder of this touching tale of adventure, love, and marriage?  
A. H. CHRISTIE.

'RECUEIL DE DIVERSES POESIES DE SIEUR D\*\*\*,' Londres, 1731.—Who is the author of this? F. M.

340, Wilton Road, Aston, Birmingham.

[Is it not an edition of Boileau Despreaux? We trace it in no bibliographical works, French or English.]

"PRO OLLA."—This phrase occurs in the Sacrist Rolls of Ely Cathedral, in connexion with "O Sapientiâ." Can any correspondent versed in

mediæval Latin and monastic lore explain it? I cannot find it in Ducange. K. H. SMITH.

"RUMP AND DOZEN."—Can any of your readers help to the explanation of this phrase, or mention instances of its occurrence in English literature? In Scott's 'Guy Mannering' (p. 270, "Cent. Ed."), Counsellor Playdell says, "I bet a rump and dozen he has it in his pocket." A. W. B.

[We always understood the phrase to imply a rump-steak and a dozen of port. The consumption of this at a two o'clock dinner by four well-known worthies, one an admiral and the other three lawyers, constituted a much discussed, but not unprecedented feat in a Northern town somewhere near half a century ago.]

ST. GEORGE.—To which family of the name did Sir George St. George, of Carrick, co. Leitrim, belong; and whom did he marry? His daughter Eleanor married, in the seventeenth century, Sir Arthur Gore, great-grandfather of the first Earl of Arran (cr. 1762). KATHLEEN WARD.

THE TELEPHONE.—I have been informed by a Belgian gentleman that an electric telephone was invented in Belgium in 1858, and might have been seen in operation at the College of the Josephites at Melle, in East Flanders, a few years ago. Is this correct? J. MASKELL.

Emmanuel Hospital, S.W.

'HOW TO CATALOGUE A LIBRARY.'—In the *Spectator* of April 19 it is stated, in a review of Mr. Henry B. Wheatley's interesting work, that "it is becoming a question whether it is worth while to have a library at all." What was the reason that induced the reviewer of the book in question to give expression to this sweeping opinion? HENRY GERALD HOPE.

Freegrove Road, N.

"ICTIBUS AGRESTIS."—How can I trace this quotation, which I find referred to by Chaucer? In the 'Miller's Tale' (Group A, l. 3381), the Ellesmere MS. has—

For som folk wol ben wonnen for richesse,  
And somme for strokes, and somme for gentillesse;  
and the side-note is, "Unde Ovidius: Ictibus Agrestis." I fear Chaucer's memory was at fault, as I cannot find it in Ovid. I have also tried Virgil, Statius, and Claudian without success. WALTER W. SKEAT.

BRAY.—Is anything known of a Republican Capt. Bray, who held a commission in Col. Reynolds's regiment of horse, and was imprisoned at Windsor by the Parliamentary general in 1648, apparently for supposed complicity in a general mutiny? A. HALL.

SURNAME OF QUEEN ELIZABETH.—It has become a custom with certain writers, who consider Queen Elizabeth to have been born out of lawful

wedlock, to speak of her as Elizabeth Boleyn. Is this correct? I have an impression, not far removed from certainty, that illegitimate persons can assume either the father's or the mother's surname, whichever is the more in accord with their taste. In fact, it is now generally held that a person, whether legitimate or not, can change his or her surname at will. In Elizabeth's case a surname would not be wanted. So far as I remember, both before and after she was queen she used her Christian name only. ANON.

JOSEPH BOUCHIER SMITH.—Can any one inform me of the marriage and death of Joseph Bouchier Smith, son of Dr. Joseph Smith, LL.D., of Oxford? He was lord of the manor of Kidlington until 1800, and his hatchment is in the church there. His wife's arms are upon an escutcheon of pretence upon her husband's shield, viz., Quarterly azure and gules, a cross engrailed ermine. Mr. Smith did not die at Kidlington.

M. H. STAPLETON.

ROBERT WARCOP, M.P. for Southwark in 1654-55, Cromwell's second Parliament. Who was he? W. D. PINK.

CORNELIS TROMP.—Will some kind correspondent give me the date when Cornelis Tromp, son of Admiral Tromp, was created Earl of Salisbury? HUGH OWEN, F.S.A.

DIVORCE OF GEORGE I.—In a recent issue of 'N. & Q.' a correspondent pointed out a somewhat serious slip made by a writer in the *Edinburgh Review* for January last. The reviewer, however, seems to know what he is writing about, and I should like to learn what is his authority for the following statement, contained in a foot-note to p. 250:—

"Sophia Dorothea died seven months before her husband; had she survived him, the daughter of Madame d'Olbreuzé might have been recognized as Dowager Queen of England, for Queen of England she indubitably was during the reign of George I., there having been no divorce to deprive her of her rank and title."

A writer in the *Quarterly Review* for July, 1885, referring to this subject, says:—

"It is, perhaps, hardly necessary to add that Horace Walpole was unacquainted with the documentary history of the affair. Thus, he declares it to be a doubtful point whether George I. was ever divorced from his wife."

In Leslie Stephen's 'Dict. of National Biography' it is stated (vol. xxi. 147):—

"Against this princess [Sophia Dorothea] who had previously attempted to quit Hanover, and had manifestly meditated a flight with Königsmark's help, sentence of divorce was pronounced on the ground of malicious desertion."

Burke gives Dec. 28, 1694, as the date of the divorce. As the *Edinburgh* reviewer must have known that this divorce has been accepted as an



historical fact, and as he emphatically states that it did not take place, is it possible that, after all, Horace Walpole was justified in entertaining a doubt, the mere existence of which, as is seen above, was sufficient to discredit his testimony?

J. YOUNG.

J. CHALON.—I have some clever etchings after Rembrandt, which bear this signature on the face of them, and in one case the date 1790. Such books of reference as I possess afford no information respecting the etcher. Was he a relation of the brothers Chalon, the Royal Academicians? Any information will be acceptable.

HOLCOMBE INGLEY.

Meads, Eastbourne.

'A SAD DISAPPOINTMENT.'—Can any of your readers inform me at what date, and in what number of *Harper's Magazine*, some verses entitled 'A Sad Disappointment,' by Kate Kellog, appeared? It was probably before the European edition was issued.

AN OLD RIFLEMAN.

"DIED OF RAGE."—On the back of a portrait, painted about 1750, is written, on a piece of paper, "Robea Sherwin, Father of Joseph Sherwin." This is followed by some words written in pencil, now very faint. They appear to be, "First husband of Mrs. Thorrold died of Rage." Can any one throw any light upon the latter part of this inscription? It is not certain that the name is Thorrold. The other words are more easy to read. I am aware that "rage," was used for "hydrophobia."

OCTOGENARIAN.

UNICORN.—Can any of your readers inform me when the unicorn first appeared as a supporter of the royal arms; and why that fabulous animal was chosen? Previous to the reign of James I. a dragon (I am told) faced the lion. G. H. R.

AUTHORS OF QUOTATIONS WANTED.—

"Life is at best but a froward child, which must be coaxed and played with until the end comes." A friend writes to me, "I am anxious to chase this home to its rightful author. I have seen it attributed to Sir William Temple and also to Goldsmith."

JONATHAN BOUCHIER.

A dream within a dream. ANON.

None without hope e'er loved the fairest fair,  
But love will hope where reason would despair.

HERBERT MAXWELL.

So to the sacred sun in Memnon's fane,  
Spontaneous concords quired the matin strain;  
Touch'd by his orient beam, responsive rings  
The living lyre, and vibrates all its strings;  
Accordant siles the tender tones prolong,  
And holy echoes swell the adoring song.

The author seems to have been thinking of the passage in *Juvenal*:—

Dimidio magicæ resonant ubi Memnone chordæ  
Atque vetus Thebe centum jacet obruta portis.

'Sat., xv. 5, 6.

JOHN PICKFORD, M.A.

## Replies.

DE LA POLES.

(7th S. ix. 407, 491.)

If HERMENTRUDE will permit me to say so, she appears to have formed the very common, but utterly erroneous, notion of the social status of the early London citizens. This family, she writes, had a commerial origin, their real "seat" was their draper's shop in Lombard Street. Setting aside the fact that unless, like Topsy, they "grew," they must have had a previous origin, and that origin would certainly have been no ignoble one, the citizens of London having been invariably drawn, until the end of the sixteenth century and generally until the middle of the eighteenth, from the aristocratic and governing classes. So rigid were the civic authorities in enforcing the rule to exclude all but those of gentle blood from the freedom, that any one convicted of obtaining it by misrepresentation was deprived of it.

I have been at considerable pains in investigating this point, and positively I cannot assign an ignoble birth to a single member of the Corporation of so early a date. Take the case of two doubtful ones. Sir Nicholas Brembre is stated to have been a man of low parentage—more on account of the obscurity of his origin than anything I can discover—but his position in the City and the influence he obtained at Court (being admitted to the Privy Council) are sufficient to refute this, taking into consideration the extreme aristocratic feeling of the time. The little that is known of this man throws no light upon his social status. He owned the manor of Northall, in Middlesex, but this he may not have inherited. Sir William Sevenoke is variously stated to have been a foundling and to have been the illegitimate son of William Rumsheed, his patron; yet his connexions must have been of some consideration to have procured his apprenticeship and freedom. The bend sinister was viewed in those days with a liberality we might well adopt.

Does HERMENTRUDE fancy, when she speaks of their draper's shop, that the De la Poles had an open stall, and stood behind a counter measuring out stuffs with a yard-measure? No one in those days could carry on any business without attaching himself to one of the guilds. He might be a merchant, importing or exporting all manner of merchandise, and attending, or being represented, at all the large fairs and markets throughout the kingdom; which by special favour were free of toll to the citizens of London. He would live in a princely house, and his business transactions would be effected in the open market, at those spots set apart for the exchange of the different commodities; in the same way as merchants do much of their business, every afternoon, at the Royal Exchange, to the present day.

Whittington I need hardly refer to. The nursery romances which cling around his name belong to children's books, and are refuted by his well-known descent from a Gloucestershire knight. Poor he may have been, but without his gentle blood he would have had no chance of rising in the City of London—a most exclusive oligarchy.

What families, not being titled nor ennobled ones, could have stood higher socially than the Cornhills, Gisors, Frowykes, and Sandwiches, to mention a few familiar names not at all exceptional in their standing. They were territorial landlords, sheriffs of counties (other than London and Middlesex), custodians of some of the kings' most important castles and fortresses, and admitted to the highest offices in the state. Why, so late as in King James's reign Sir Baptist Hicks was objected to by the Court of Aldermen, as a member of their own body, because he held a retail shop; which so disgusted him that when, a few years later, he was elected by the ward of Bread Street, he employed the king's personal influence in order to obtain the acceptance of his resignation.

As for the De la Poles, Richard de la Pole, Vintner, is described as of Edmonton in 1310; and was elected Alderman of Bishopsgate in 1330 (Riley's 'Memorials'), whilst John de la Pole purchased a house, called Gisors House, at the same place, of William de Gisors, in the reign of Edward III., 1326-77 (Lysons's 'Environs'). Even the Michael de la Pole alluded to as insisting upon his right to the "de la," held such offices as Admiral of the Fleet and the Chancellorship, and, no doubt from his being a favourite of the king and concerned with Tresillian and Brembre, made many enemies, and had numerous detractors as the tide of the king's popularity began to ebb.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

HERMENTRUDE is always so exact that one would like to ask the authority for the statement that the De la Poles sprang from "their draper's shop in Lombard Street." The evidence seems quite conclusive that this merchant family sprang from Hull, their only connexion with Lombard Street being that some houses in that street, belonging to the Bardi, were granted to William de la Pole by Edward III. in 1340 (Frost, p. 113). There does not appear to be anything contemptuous in the designation "atte Pool," which is used indifferently for "de la Pole" in a large number of instances; e. g., Walsingham, ii. 141, 146, 147, 149, 309; 'Annales,' 312; 'Registrum Roffense,' 555; 'Rot. Parl.,' v. 397, 401. The name is no doubt a local designation, like "del see," or "atte see," "atte welle," &c.

J. HAMILTON WYLIE.

Rochdale.

CHAPMAN'S 'ALL FOOLS' (7<sup>th</sup> S. vi. 46; vii. 177, 513).—In the second, I think, of the above

notings I stated that I could see no marks of Chapman, neither in wording nor rhythm, in the "Sonnet-Dedication" to Sir Th. Walsingham set forth by Mr. J. P. Collier as found by him in a unique copy in his possession of the edition of 1605. Now I would further quote Chapman's prose dedication before his 'Conspiracie and Tragedie of Byron,' two plays published together in 1608, to the same Sir Thomas, and to his son:—

"Sir, though I know, you ever stood little affected to these profitable rites of Dedication; (which disposition in you, *hath made me hetherto dispence with your right in my other impressions*) yet, least the world may repute it a neglect in me, of so auncient and worthy a friend; (having heard your approbation of these in their presentment) I could not but prescribe them with your name."

Here not merely the words I have italicized, but the tenour of the whole passage, make against his ever having dedicated one of his previous works to him, even had he withdrawn it before the whole impression had been worked off. In no way am I able to take them as the words of one who had already, and but three years before, set forth a sonnet-dedicatory to his friend and patron. Nay, it seems to me that had he done this and then withdrawn it he would have naturally alluded to it, as emphasizing both his patron's little affection for these unprofitable rites, and also his own desire to withhold what he had done, in accordance with his friend's known opinions. In the third place, having applied to Messrs. Robson & Kerslake, as kindly suggested by COL. PRIDEAUX, they tell me that they have neither record nor remembrance of having either purchased or sold the copy of 'All Fools' in the sale catalogue of Mr. Ouvry's books. Fourthly, I have asked in vain in these columns and privately as to the whereabouts of this supposed copy, as also for the name of its present possessor. Fifthly, there is nothing in the said catalogue proving that the copy therein set forth was the one from which Mr. Collier took his "reprints," and this, and what it fetched, viz., 1*l.* 12*s.*—a price much too small for a unique copy sure to have been bid for by the British Museum and by others—render it more probable that it was a copy of 1605, with one of Mr. Collier's alleged reprints inserted. Sixthly, in accordance with this, no scholar or other, either during Mr. Collier's lifetime, or since his death, or at or since Mr. Ouvry's sale, has, so far as can be ascertained, ever seen this 1605 copy. And with this I may join the fact that no one has ever seen an all but unique copy of a map which Collier stated—I think in the *Athenæum*—that he had so soon as the possessor of the unique copy had announced his treasure trove. One person who called to see this Collier copy was told that it had been mislaid in some of his old folios; but neither he nor any other has seen it from that day to this. Seventhly, Dr. Garnett, who on my asking him about the 'All

Fools' kindly and of his own accord examined the sale catalogue of Mr. Collier's books after his death, could find no entry of it. And here I would remark that Mr. Collier had not very long before announced in the *Athenæum* the theft from his room of several valuable books, curiously omitting—as it occurred to me at the time, and without a thought of the interpretation I would now put on it—any mention of their names. I thought, and naturally thought, that he would have mentioned what they were, if only to aid in the detection of the thieves, and to set purchasers on their guard.

COL. PRIDEAUX speaks of Collier having sometimes been accused of forgery on slight grounds. I know not to what "sometimes" he refers, I not having busied myself with such matters unless they came in my way. But on sure and certain grounds it has been proved that he was a forger; and keeping other instances in the background—if being so well known they can be so kept—I would refer any one to the late Dr. C. M. Ingleby's tractate 'Was Lodge a Player?' This decisively shows Collier's habitual inaccuracy in transcribing, his intentional misleadment as to the effect of the worm-holes of the original, and his introduction into his transcript of the Dulwich MS. of the words "of him as a player"—words which were not and could not have been there, and for which words, in order that they might make sense, he was obliged to omit a previous "of me."

Since, then, Collier did forge, I, having dispassionately considered the facts that I have set forth, have been compelled to believe that this sonnet-dedicatory is not Chapman's. And till I have a sight of this unseen copy, or the concurrent testimony of more than one expert shall assure me that they have seen it, and can vouch for the sonnet having been printed in 1605, I shall place it within prison brackets.

BR. NICHOLSON.

REGIMENTAL MESSES (7th S. ix. 388, 476; x. 35).—Foreign officers have not "a mess" by regiment, but several. A French regiment contains so many officers that there are in it always at least two messes, that of the lieutenants and that of the higher ranks.

D.

The modern migration of mess from England to France is shown by the wording of Littré's definition: "Mot anglais dont on se sert quelquefois aujourd'hui chez nous pour designer une table d'officiers qui dinent ensemble." I find in a comic paper of later date a sketch which shows the novelty of the term. One of two ladies arriving at barracks addresses a soldier, who is polishing a pair of boots, "Le capitaine X. s'il vous plait."—"Le gabidaine il être au mess."—"Gontran à la messe, est ce que ton mari reviendrait enfin à la foi de ses pères?" DNARGEL may see in this some confirmation of his definition of a mess

as a suite of rooms, an application of the word absent from dictionaries, not only French but English, although in England the term has long been applied in practice to the mess premises.

KILLIGREW.

POPULATION OF SCOTLAND IN THE MIDDLE AGES (7th S. ix. 427).—Into this large and interesting general question of Mr. BOUCHIER'S I cannot profess to enter. But I entertain a firm belief that Scotland in the Middle Ages was not so very thinly populated. No doubt the sufferings in war-time were terrible; but we know from the facts in France under Napoleon that protracted war increases the ratio of growth of population marvellously. Though the towns of the Scots were much smaller in early times than now, many of the rural districts, on the other hand, were far more populous. There has been a tremendous falling off in some country districts in course of the present century. Clearances are not confined to the Highlands. Within a radius of half a mile from my home in Annandale, seven hamlets, or rows of cottages, have disappeared since sixty years ago.

Battle statistics are necessarily misleading. It is the policy of each side to deceive the other. Passing lightly over the defective information and the inevitable bias of historians of all times, is it to be wondered at that Middle Age estimates of numbers are so often glaringly astray? A battle is not a parade, and even in parades heads are hard to count. In our own day the newspaper accounts of meetings and demonstrations are continually showing by their gloriously divergent figures that the trained intelligence of the fourth estate in this century of light and leading has not yet mastered this difficult branch of arithmetic. The early chronicler was nothing if not patriotic, whether bent on magnifying the glory of a victory or minimizing the stigma of defeat. Bower tells us that at Bannockburn the defeated force consisted of 340,000 horse and nearly as many foot! Not a bad day's fighting for the men who won, being only 30,000 plus 15,000 camp followers who did not count! The estimate, however, is rather high even for a Scot's stomach. Most authorities allow from 80,000 to 100,000 as the English total. The latest critic, Mr. Joseph Bain, in his 'Calendar,' vol. iii., preface p. xxi, is nearer the mark when he gives Edward II. 50,000 and Robert Bruce 16,000. Suppose we say 20,000 for the Scottish army on that occasion. It is not probable that the average fighting strength of Scotland in the fourteenth century was more. In 1333, at Halidon Hill, assembled for a most important national campaign, the Scots (according to Wyntown, viii. ch. 37), "Sowmyd\* sixty full thowsand." But Knyghton gives an exact and sensible account, representing their number to have been under 15,000. It is,

\* Summed, made a total of.

therefore, impossible, to believe that 14,000 fell on that fatal day.

The quotation which Mr. Boucher makes from Prof. Creighton's 'Carlisle' is easily explained. In a compressed narrative it is almost impossible to avoid mistakes, and the passage in question contains one. The force which besieged Carlisle in the spring of 1296 was not "the men of Annandale," it was the national army, consisting of the followers of the seven earls. The facts given by Prof. Creighton are, directly or indirectly, from Walter of Hemingburgh. Walter had an interest in Annandale. Being a canon of Gisburn, he more than once refers to Annan in a kind of proprietary way. Its church is "our" church; the teinds of corn there are "ours" too. And so they were; they had been gifted to the monastery by one of the first of the Annandale Bruces. But Hemingburgh does not say the 40,000 besiegers were the men of Annandale. He says they marched through Annandale (Heming. Eng. His. Soc. edition, p. 94), which is a tolerably explicit contradiction of any idea that as a body they were natives. Admittedly Rishanger and Trivet and Walsingham all say, "collecto exercitu valido in Valle Anandie" (Rish., i. 156; Trivet, 159; Wals. i. 55, Rolls series editions), words which facilitate an erroneous inference that the army was recruited in the Annan valley; but I take the true meaning to be that it met there. At any rate there is nothing more certain than this, that the 40,000 were not "the men of Annandale."

Geo. Neilson.

GRANGERIZING (7th S. ix. 507).—I have heard this method denounced as barbarous, and have been informed that it has led to much wanton destruction of illustrated books. It seems to me, further, to be inartistic. I believe a better method is to keep the prints in a portfolio, or to have a proper scrap-book made for the purpose. In this way no copy of a book need be sacrificed, and all damage to the prints can be avoided. They can still be used to illustrate the book by keeping the scrap-book and the volume on the same table. I am convinced that no one who adopts this method will ever regret it.

WALTER W. SEAT.

The best edition of Lord Clarendon's 'History of the Rebellion' for the purpose Mr. Lindsay requires is that in three volumes, folio, 1702-1704. It is printed on good paper of a large size, and may be picked up for a small sum. Mr. Lindsay no doubt knows that all editions of Clarendon are imperfect before that edited by Dr. Bandinel in 1826, which was produced from a careful collation of the original manuscript.

If I may be permitted to make a suggestion, I would remark that there is a more excellent way of preserving engravings and autographs relating to a particular time or subject than binding them up between the leaves of a book. Have a large folio

book made of stout white paper, big enough to contain the largest plates without folding, and place the engravings loosely between the leaves. The volume should be kept in an horizontal position, and then the various articles will not slip out. The advantage of this plan is that the collection may be added to from time to time without difficulty, and inferior plates may be removed when better ones come to hand. I know of a society possessing a very valuable collection of topographical engravings, which is kept in this way, to the great satisfaction of all who wish to consult it.

If, however, Mr. Lindsay is determined to grangerize his collections, I would suggest that before he does so he should examine the illustrated Clarendon in the Bodleian Library, which has the character for being the most magnificent grangerized book in existence.

K. P. D. E.

If Mr. C. Lindsay is ever at Oxford and would inquire at the Bodleian for the Sutherland Collection, he would find that the work which he proposes to do has been done on a stupendous scale, and might gather some hints which would be useful to him.

SAMUEL R. GARDINER.

AMERICANISMS (7th S. ix. 406, 424).—This is not a small matter, and it was well worth mentioning. The people of the United States have as much right to the English language as we have, and if they choose to spoil it that is their affair, and we cannot stop the spoiling. But, after all, the language is English; and we, as Englishmen, are bound to see that our own literature does not fall below the old standards of right and wrong. English publishers have until lately done this, so far as spelling is concerned; but every club table now bears witness that they do not always resist the American innovations.

The most difficult case, perhaps, is that of an English author who sells his work to American publishers. If he is wise, and is popular enough to insist, he should stipulate formally beforehand that the English spelling shall be used in his book. But even then he is not safe. Such a stipulation was lately made, and put into due legal form; and yet the earlier numbers of the novel to which it related were issued by the American publisher with all the English spellings altered. The author, a man who writes pure and excellent English, insisted on an immediate compliance with his terms, and carried his point. So the book in its first issue is parcel-English parcel-Yankee in spelling.

A. J. M.

Having been a resident in America for over three years, I at all times take the greatest interest in the above subject. HERMENTRUDE asks whether the words *postals*, *sacks*, *trade*, and *posted*, respectively, for *letters*, *jackets*, *shopping*, and *to know*, are American provincialisms. My experience

points to the fact that these words, with the exception of *trade*, are very generally used throughout the American continent, and not confined to any particular district. In Canada and in many of the States they go "shopping," and use the word *trade* where the English would use *exchange* or *barter*.

Such phrases as "He bought a coat, not only, but a hat too," "He told his father, not only, but his brother also," are, I should say, not Americanisms, but eccentricity of style on the part of "Pansy."

Readers interested in this subject should read 'The Mysterious Stranger,' a novel published by Digby & Long. Many of the characters are American, and the author has explained in an appendix the words and phrases they use, together with the origin of some of them. I quote from his list some of the words which are invariably used throughout the United States and Canada:—candy, stores, mucilage, dry-goods, supper, lunch, rubbers, clerk, fire a rock, bureau, an elevator, freight-train, get up, hurry up or hustle, say. Here are their English equivalents:—sweets, shops, gum, drapery, tea (the meal), supper, goloshes, shopman, labourer, throw a stone, chest of drawers, a lift, gee up, be quick, I say.

"Gum" in America is a confection to chew. Space will not permit my making known the American meaning of the words *chestnuts*, *rats*, and *fix*; but it will all be found explained in the book I refer to. C. H. THORBURN.

12, Kent Place, Great Yarmouth,

I am much amused by an expression in Mr. W. E. Norris's letter to the *Times* quoted by KILLIGREW at the above reference, namely, "I wrote to Messrs. Longman with the tears running down my pen," and I shall take the liberty of borrowing it on occasion. It may be compared with Panrace's defiance of "an ignorant" in Molière's 'Le Mariage Forcé,' scène vi., "Je soutiendrai mon opinion jusqu'à la dernière goutte de mon encre." With regard to the Americanisms so justly reprobated by Mr. Norris, I can only say for myself that if I were to write a book, and were to find it, when published, disfigured by this detestable American spelling—"offense," "theater," "traveler," and so on—I should simply have to imitate the legendary Scotchman, who, on a certain occasion, not finding his own room wide enough for the purpose, went out into the road and "swore at large"! JONATHAN BOUCHIER.

Some of these phrases are by no means peculiar to any single writer. "Boughten" and "posted" are common enough in England, and though the latter may be an importation, the former is native to our speech here in Lincolnshire. I have heard the space between the counters of a shop called "the aisle" in Liverpool, and shopmen are "clerks"

all over the States. The use of "necessities" for *necessaries* is a common ignorant blunder.

C. C. B.

I think all the expressions quoted here are not Americanisms. *Necessities* and *sacks*, for instance, are given as English words used by true English writers in Webster's 'Dictionary':—

"Necessity.....3. That which is necessary, a necessary; a requisite, used chiefly in the plural:—

These should be hours for necessities

Not for delights.

Shakespeare.

What was once to me

Mere matter of the fancy, now has grown

The vast necessity of heart and life.

Tennyson."

"Sack. A loosely hanging garment for males or females, worn like a cloak about the shoulders (written also *sacque*)."

The French for it is *paletot sac*, which is a "paletot non ajusté à la taille, espèce de paletot d'été" (Litttré).

"Boughten, purchased; not obtained or produced at home," is marked by Webster as "Local U.S."

"To post.....6. To acquaint with what has occurred, to inform; often with *up*." is marked as "colloquial." The same for "Notion.....4. A small article, a trifling thing; used chiefly in the plural, as Yankee notions."

The same dictionary gives, without any particular mark, "Clerk.....5. An assistant in a shop or store, who sells goods, keeps accounts, &c."

I regret to be unable to account for the other expressions peculiar to "Pansy" mentioned by HERMENTRUDE. DNARGEL.

ENGLISH PSALTER (7th S. ix. 345, 398, 512).—Overlooking the fact that the year 1466/7 was one of those in which the printed lists are more than usually at sixes and sevens, I am obliged to G. E. C. for drawing my attention thereto. I will be more explicit. Of course it "gives one pause" to controvert so eminent an authority upon weightier matters as Mr. Gairdner. His time is far too precious to be wasted over the humbler matters of the law, and he doubtless followed one of the ordinary lists. It is then that the inobtrusive work of the literary mole becomes useful, although I remember being told by a City knight that my work was absolutely worthless. The fact is there were four sheriffs in that year, both the original holders having died, probably of the Plague. Orridge gives their names correctly, but in inverted order. By means of the Harleian MSS. Nos. 6076 and 6829 their positive succession is determinable. They are John Browne, mercer, who died in office, and was buried at St. Leonard's, Foster Lane; John Derby, buried circa 1466 (Stow) at St. Dionys Backchurch; Henry Brice, elected *loco* Browne, died April 23, 1469, and buried at St. Martin's, Outwich; John Stockton,

mercer, elected *loco* Derby. John Broomer, fishmonger, was alderman, but I cannot find he was ever sheriff, and as his death occurred in 1474, being buried at St. James's, Garlick Hill, he could not have been sheriff in 1466/7, taken in connexion with the survival of Henry Brice until 1469.

The discrepancies of the printed lists of sheriffs are marvellous: roughly speaking, no two positively agree. The earliest divergence, I think, occurs in 1298, by the insertion of John and William de Stortford, and is rectified (?) by the omission of Richard Rothing and Roger Chauncelor in 1326. These Stortfords are ignored by Stow, having been Crown nominees, *vice* Thomas de Suffolk and Adam of Fulham, displaced (1297/8). Grafton carries on the error in an extraordinary manner down to 1452, and then rights himself in a stranger way by the omission and entire suppression of Richard Lee and Richard Alley; yet both these men became Mayor, and have otherwise no shrievalty assigned to them. I say both these men advisedly, for in a paper I am preparing I shall endeavour to demonstrate—and successfully, I believe—that Sir Richard Lee, Mayor in 1460, was quite distinct from the Mayor of 1469—that, in fact, one of them was no other than the Richard Alley, or a Lee, above.

My own list of sheriffs is based upon the lists in the Cotton and Harley collections, then compared with Stow, and finally checked with every deed and every authority I come across. A work of incessant labour, but it has satisfied me that, putting aside its omissions, Stow's list is substantially correct.

The family of the Brownes has been somewhat fully discussed in the fifth volume of the present series of 'N. & Q.' I am not sure, but possibly it may confirm the death of the sheriff of 1466.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

"RAKE" IN TOPOGRAPHY (7th S. ix. 508).—In 1573 a man was fined for allowing his cattle to do damage "infra subosc." at Arundale House, West Srafton, North Riding of Yorkshire, "infra le Black Rayk" (*Yks. Arch. Jour.*, x. 422). In North Riding Record Society's Publications, i. 77, n., it is explained as "a range or stray."

W. C. B.

There is a farm at a village called Eccleston, close to Eaton Hall, the residence of the Duke of Westminster, which bears the name of "The Rake Farm."

T. CANN HUGHES, M.A.

Chester.

The term *rake* is applied by the lead-miner to veins of galena in the North of England and Derbyshire, which occur in vertical joints of limestone that have been widened by solution. In this sense there appears to be a survival of the old

meaning of crack or crevice pointed out by Mr. HALL. Writing in 1747, William Hooson, a Derbyshire miner, defines the term *rake* in the following manner:—

"This Word is used commonly for Vein, yet we may observe some Difference therein; one shall never hear a Miner say I have found a new Rake, but it is common to say I have found a new Vein, but after Work is made in it, and two or three Shafts sunk, and a Company of People employed thereon, then to call it a Rake seems fit enough."—"The Miners' Dictionary. Explaining not only the Terms used by Miners, but also containing the Theory and Practice of that most useful Art of Mineing, more especially of Lead-Mines. Printed for the Author and T. Payne, Bookseller in Wrexham. 1747."

BENNETT H. BROUGH.

Royal School of Mines.

Cf. the Lady's Rake, a narrow pass between the hills by Derwentwater, over which the lady of that ilk is said to have escaped with her jewels in 1715.

C. C. B.

There are two places in the parish of Saddleworth, co. York, ending with *rake*, Foulrake and Stonerake, probable meaning of these names being Foulpit, Stonepit. JOHN RADCLIFFE.  
Furlane, Greenfield, Oldham.

ST. SAVIOUR'S, SOUTHWARK (7th S. ix. 447).—Two privately printed copies of 'Some Account of St. Saviour's, Southwark, London' (in verse), by Hannah Jackson Gwilt, "Filia Architecti," will be found in the British Museum Library. Both are presentation copies from the authoress, and bear her autograph inscription. That dated 1865 contains an address (in MS.), "24 Hereford Square, S. Kensington." The other, being the second edition, bears date 1874, "the Year of the Transit of Venus over  $\bar{\sigma}$  Sun."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

This poem was privately printed in 1865, and a second edition in 1874. Miss Gwilt's name occurs in the list of members of the Royal Archaeological Institute for 1889.

DE V. PAYEN-PAYNE.

ST. MARY OVERY, NOW ST. SAVIOUR'S, SOUTHWARK (7th S. ix. 209, 277, 433).—I have seen something like this etymology before, but when it appears in 'N. & Q.' I do not think it ought to pass without protest. I hope MRS. BOGER will excuse me if I say it is an impossible etymology, and not a whit less absurd than the derivation from Mary of the Ferry. The *rey* of Surrey and the *rie* of Overie have nothing in common. May I also ask where the word *rea* is to be found? It is not in Bosworth's 'Anglo-Saxon Dictionary.'

1. The earliest form of Surrey is Suth-rige (see 'Saxon Chronicle'). Now if *rea*, in which there is no *g*, were really an Anglo-Saxon word, meaning a river, it could not have given rise to Suth-rige, which is the form to be explained. Apparently Suth-rige was a plural form, meaning the people,

while Suth-rigea (singular) denoted the district. Suth-rige or Suth-rigea appear to contain the A.-S. *hrycg, hrycg, hryg*, Early English *rigge*, which has become *ridge* in modern English. Suth-rig, therefore, equals South-ridge, referring to the beautiful range of hills to the south of the Thames, of which Leith Hill is the culminating point. By the usual phonetic changes Suth-rige or Suth-rigea becomes Surrey. A similar contraction occurs in Peckham Rye (*rye = rig = ridge*), and also in Reigate, which seems to mean the gate, or opening, or entrance in the *rye, rey, or ridge*.

2. St. Mary Overies has a totally different origin. In Bosworth's 'Anglo-Saxon Dictionary,' under the word "Ofer," masculine noun (genitive *ofres*, dative *ofre*), meaning a margin, brink, bank, shore, is this extract from Somner: "St. Maria Oferes, St. Mary Overies or Overs: Sancta Maria ripæ, ad ripam vel ripensia." Here we have a derivation that exactly answers to what is required, and describes the situation of the church—St. Mary of the Bank, or on the Bankside. The form Overie, or Overy, may have resulted from the dropping of the *s* under the erroneous supposition of its being a plural, like the modern vulgarism Chinese from Chinese.

HENRY B. WHEATLEY.

DR. SCARGILL (7th S. ix. 407).—The annexed extracts are from "The Recantation of Daniel Scargill, Publicly made before the University of Cambridge, in Great St. Maries, July 25, 1669," Cambridge (printed), 1669, 4to.:

"Whereas I Daniel Scargill, late Batchelour of Arts, and Fellow of Corpus Christi Colledge, in the University of Cambridg, being through the instigation of the Devil possessed with a foolish proud conceit of my own wit, and not having the fear of God before my eyes: Have lately vented and publicly asserted in the said University, divers wicked, blasphemous, and Atheistical positions, (particularly, That all right of Dominion is founded only in Power: That if the Devil were Omnipotent, he ought to be obeyed: That all moral Righteousness is founded only in the positive Law of the Civil Magistrate: That the Scriptures of God are not Law further than they are enjoyed by the Civil Magistrate: That the Civil Magistrate is to be obeyed, though he should forbid the Worship of God, or command Theft, Murder, and Adultery) professing that I gloried to be an Hobbist and an Atheist: and vaunting, that Hobbs should be maintained by Daniel, that is by me. Agreeably unto which principles and positions, I have lived in great licentiousness, swearing rashly, drinking intemperately, boasting my self insolently, corrupting others by my pernicious principles and example, to the high Dishonour of God, the Reproach of the University, the Scandal of Christianity, and the just offence of mankind. And whereas the Vicechancellor and Heads of the said University, upon notice of these my foul enormities, upon a ful examination and clear conviction of these premised offences, after suspension from my Degree, did expel me out of the said University: Now I the said Daniel Scargill, after frequent consideration, strict examination, and serious review of the said Positions, do find.....that they are not only of dangerous and mischievous consequence, but that they are utterly false, the suggestions of a lying spirit, wholly against my own

judgment resolved upon better consideration, as well as against the common sense of mankind.....I do disclaim, renounce, detest, and abhor those execrable Positions asserted by me or any other.....This Recantation, and sincere Profession, I make willingly and freely of my mind and choice," &c.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

With regard to the query headed 'Dr. Scargill,' the following references, kindly furnished to me by the Professor of Latin, will be of help to Mr. TATE. "Dr." is probably a misreading for *Ds.* (Dominus = B.A.) or for *D.* (= Daniel).

"Daniel Scargill, B.A., his recantation publicly made before the University of Cambridge, in Great St. Maries, July 25, 1669. Printed by the printers to the University of Cambridge. 1669. 4to.," reprinted in 'Somers's Tracts,' ed. Scott, vii. 370. Cf. Cooper's 'Annals of Cambridge,' iii. 532; Ant. Wood, 'Athen. Oxon.,' ed. Bliss, iii. 1215, Registry Box 53. The whole of the papers transcribed in Baker's MS. xxvii. 143, 144. (See 'Catalogue of MSS. in Cambridge University Library,' v. 263.)

Dan. Scargill of Corpus, Rector of Mulbarton, Norf., widower, and Sarah Garman, of Alhallows in the Wall, London, spinster, thirty-four, and at her own disposal, marriage licence (St. Martin's, Ludgate, or St. Helen's, London, March 20, 1681/2).

DONALD MACALISTER.

St. John's College, Cambridge.

ST. VITUS'S DANCE, ITS CURE (7th S. ix. 466).

—St. Vitus is the patron saint of dancers and actors, as also of those who do not rise early. But the legend consists of a curious jumble. The saint was a young Sicilian nobleman, converted to Christianity by his nurse. His father, discovering this, scourged him and threw him into prison. There the angels came and danced to him amid dazzling light. The father looked in and was struck blind. A dancing mania in Germany seems to have been called "Chorea Sancti Viti." Forsyth says that the saint's devotees disordered their intellects by dancing, and could not be restored till the next anniversary of St. Vitus (June 15). But how the convulsions known as St. Vitus's dance came to be so called is not clear. There is an interesting reference to the dancing on Whit Monday at the chapel at Ulm 1<sup>st</sup> S. iii. 241. C. A. WARD.

Walthamstow.

JAMES SMYTH, COLLECTOR, OF DUBLIN (7th S. viii. 327, 393; ix. 76).—Foster's 'Peerage,' 1880, describes Mary Smyth, mother of the first Viscount Guillamore, as "dau. of Jas. Smyth, Esq. (son of Right Rev. Thos. Smyth, D.D., Bishop of Limerick)."

Allow me to append a query relative to the collector's (or Skeffington Smyth) branch. The *Dublin Chronicle*, May 4, 1793, mentions in the

obituary notice of Mrs. Talbot, wife of William Talbot, Esq., of Loughern, King's Co., that she was "a near relation to Lord Llandaff and Lady Morres." Mrs. Talbot, *née* Frances Smyth, was sister of William Smyth, Esq., of Borris-in-Ossory, Queen's Co., and her youngest brother was Valentine Smyth, of (I believe) Hamilton's Place (now Roundwood), Queen's Co. What was the "near" relationship alluded to? I examined Add. MS. 23,686 without getting any light on the point. The collector's daughter, Alice Smyth, married Francis Mathew, created Lord Llandaff. The relationship between the families of Smyth and Morres I have not ascertained. *Pue's Occurrences*, January, 1733, mentions a case affecting lands in Tipperary in which the persons interested are William Smith, Ann his wife, and others, administrators of Redmond Morres, Esq., deceased, Anne, Dowager Lady Middleton, Sir Redmond Morres, Darby Clark, executor of Robert Smith, deceased, &c. The name appears spelt either Smith or Smyth. CHARLES S. KING.

Corrard, Lisbellaw.

FAMILY OF BARWIS OF LANGRIGG HALL (7th S. ix. 65).—A portrait of the great Barwise is at Dovenby Hall, Cumberland. See Catalogue of Archaeological Museum formed at Carlisle in 1859 by the R.A.I. See Nicolson's 'Visitation of Diocese of Carlisle' (Westward and Wigton), Ja. Baines's 'Monuments,' and Hutchinson's 'Cumberland'; also Tullie's 'Account of the Siege of Carlisle,' 1644-5). I cannot give exact references, being from home. R. S. FERGUSON.

BURNSIANA (7th S. ix. 465; x. 36).—'The Joyful Widower' is not in any of Burns's works published in his lifetime, and so far as I know the only authority for ascribing the song to him is Stenhouse. The song appeared as No. 98 of the first volume of the 'Scots Musical Museum' without any author's name. Burns, having made the acquaintance of Johnson the publisher, before the first volume was completed in 1787, contributed two original songs, 'Green grow the Rashes' and 'Young Peggie.' He also sent 'Bonie Dundee,' the first four lines of which formed part of the first stanza of an old ballad. In the index of this first volume of the 'Museum' 'Green grow the Rashes' is the only piece as written by "Mr. Burns." 'Young Peggie' was, however, his, as he sent it in a letter to Miss Peggy Kennedy, in whose honour he wrote it; and 'Bonie Dundee' he sent to his friend Cleghorn, describing the portion he wrote. 'The Joyful Widower' has no author's name attached to it. Stenhouse wrote illustrative notes to the 'Museum,' which he completed and had printed in 1820, but not published until 1839. On 'The Joyful Widower' he says "These three humorous stanzas were written by Burns. They are adapted to the well-known air of 'Maggie

Lauder.'" Stenhouse does not quote any authority for the statement; and, as his uncertain reputation is well known, it is needless to say that in this case he has led the public astray. It is possible that Burns may have sent the song to Johnson, but it is quite clear he never claimed to be the author. It is not inserted in any good edition of Burns's works; but if it is to be found in any collection it is solely on this transmitted paragraph which Stenhouse wrote and which I have quoted.

J. DICK.

11, Osborne Avenue, Newcastle-upon-Tyne.

Biographers state that Burns sent communications both to Johnson and Thomson for their publications which were not his own compositions, but dressed and altered by him to suit a Scotch tune, in Scottish attire. Burns never claimed this song, and it is mentioned as one of these communications. It is not in Currie's edition. I have now before me the original manuscript of this song. It varies in the following particulars from your version. "For Mr. Thomson's Collection. *The Joyous Widower.*" Line 3, "She made me weary o' my life"; line 10, "As man and wife *thegether*"; line 11, "At length *frae* me her course she *steered*"; line 12, "And gone I know not *whether*"; line 20, "The deil could *ner* abide her." Note, "This is a vain conceit, and may not suit your Fancy. If so, you must leave it alone.—ROBT. BURNS." MR. NEALE will also find this plagiarism in 'Yair's Charmer,' 1751, vol. i., with Charles Coffee's name attached—

Ye gods, you gave to me a wife.

Having acquired Burns's manuscripts, collected for the use of Hogg, the Ettrick Shepherd, and Motherwell, the poet, for their edition of Burns's 'Works,' I shall be very glad to answer any queries regarding Burns. JAMES STILLIE.  
Edinburgh.

MORDEN COLLEGE (7th S. ix. 489).—This college was founded by Sir John Morden in 1695 for "poor, honest, sober, and discreet merchants who shall have lost their estates by accidents, dangers, and perils of the seas, or by any other accidents, ways, or means, in their honest endeavour to get their living by way of merchandizing."

It affords a home, together with maintenance, attendance, and an annual income of 72*l.*, to about forty pensioners, and is still in existence.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A few weeks ago I was able to send to the Rev. the Hon. John Harbord, Chaplain of Morden College, Blackheath, a copy of a curious farewell sermon preached in the chapel of that college in 1711 by Samuel Asplin, then chaplain. W. C. B.

HAPPIFY (7th S. ix. 508).—Joshuah Sylvester, known as "the silver-tongued Sylvester," who



nourished about the end of the reign of Elizabeth and beginning of that of James (1563-1618), he author of "Tobacco Battered and the Pipes Shattered (about their Ears that idely Idolize so base and barbarous a Weed; or at least-wise over-love so loathsome a Vanitie: By a Volley of Holy Shot Thundered from Mount Helicon," makes use of the word in his poem of 'Henrie the Great':—

This Prince unpeerd for Clemency and Courage  
Justly surnam'd the Great, the Good, the Wise,  
Mirour of Future, Miracle of Fore-Age,  
One short Mishap for ever *Happifies*.

See the 'Complete Works of Joshua Sylvester,' by Rev. Alex. B. Grosart, LL.D., 1880, ll. 639-42.  
EVERARD HOME COLEMAN.

71, Brecknock Road.

DR. DANIEL SCOTT (7th S. ix. 406).—In the account of him found in *Gent. Mag.*, 1779, vol. xlix. p. 315, it is said that he "died suddenly in a retirement near London, March 29, 1759." His will, dated April 21, 1755, proved April 12, 1759 (P.C.C. 147, Arran), contains certain directions as to his burial:—

"I Daniel Scott now living in the Parish of Saint Lukes in the County of Middlesex.....It is my desire that my funeral be private and frugal and that I may be buried in the place where I die. If I die a lodger Boarder or Visitor I desire my Executor to make a present to the people of the House where I die proportionable to the trouble my Illness and death shall occasion not exceeding Ten pounds besides paying necessary Charges."

The testator refers to his houses at Bishopstortford, in Hertfordshire, and in Ratcliff Highway, in Middlesex, and mentions his nephews Dr. Joseph Nicol Scott and Mr. Samuel Scott, iron-monger.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

FRENCH OF "STRATFORD ATTE BOWE" (7th S. ix. 305, 414, 497).—Although I observe that in 1883 Dr. Morris himself, in his Clarendon Press edition of the 'Prologue,' &c., distinctly adopts the view that there is a satiric touch in Chaucer's words, I heartily endorse MR. BAYNE'S commendation of the sweet reasonableness of PROF. SKEAT'S opinion, which doubtless Dr. Morris now shares. Still there are so many proverbial phrases, each with a sting in them, that one must hesitate before admitting that the question is closed. In view of the French of Mariborough and the French of the furthest end of Norfolk, it is not easy to reckon the French of Stratford quite free from satire. It may, however, be relevant to point out a curious passage in the 'De Laudibus Legum Angliæ,' edition of 1682, chap. xlviii. pp. 110, 111. In that work, full of out-of-the-way suggestiveness, Sir John Fortescue, Lord Chief Justice and Chancellor of Henry VI., touches incidentally on the relative places occupied by English, French, and Latin in the study and practice of the law. After giving some account of the introduction of French and

the scope of its use by the legal profession, and mentioning the fact that it was formerly used in pleading, that the reports are generally in that tongue, and that many of the statutes are in French, he goes on to say (I quote from the old translation, which is very faithful):—

"Whereof it hapheth that the common speech now used in France agreeth not nor is not like the French used among the Lawyers of England, but it is by a certain rudeness of the common people corrupt. Which corruption of speech chaneceth not in the French that is used in England, forsomuch as the speech is there oftner written than spoken."

A bold criticism! By the way, has any one dealt with the grammar and history of English-French?

GEO. NELSON.

Glasgow.

In sporting parlance this is "hedging," and unsatisfactory at the best. If French of Norfolk is English, why not French of Stratford atte Bow also? If French of Stratford atte Bowe is *real* French with insular pronunciation, why not class French of Norfolk in the same category.

Chaucer's remark is certainly a sneer or an apology. Then look at the name Jurnepin, arising out of the alleged assault of the Norwich Jews on a youthful male Christian; the name is certainly of French extraction. May we not assume as final that Chaucer's era marks the epoch when conversational French was dying out and the language we now call English becoming popular?

A. H.

GREAT ORMES HEAD (7th S. ix. 507).—If O. B. K. follows the Welsh coast-line southward he will find this name repeated in another form in Glamorganshire. Ormes Head is the same as Worm's Head, the one being the Norse, the other the Anglo-Saxon form. This word is not uncommon in place-names. We have two Ormsbys in Lincolnshire, there are others in Yorkshire and Norfolk, and an Ormskirk in Lancashire. Further south the Anglo-Saxon form is common enough, and there is a Wormbill in the extreme north of Derbyshire. The city of Worms is another instance. Attached to many of these places there are legends like that of the Lambton worm or the dragon of Wantley, and they all testify to the place held by the serpent in the minds of our forefathers. Even at this day it does not require much imagination to see the serpent's head rising above the waves as one approaches the Great Orme from Beaumaris.

C. C. B.

The connexion between the Great Ormes Head and Governor Ormes, the great-grandfather of your correspondent, is extremely remote. The surname Ormes is a patronymic derived from Ormr, one of the commonest of Scandinavian names, which occurs more than twenty times in the Landnámabók. It means a snake or serpent,

and is cognate with the English *worm*. The Ormes Head in North Wales and the Worm's Head in South Wales were so called from a fancied resemblance of the rocks to a sea-serpent. Village names like Ormesby and Ormsthwaite are from the personal name Ormr.

ISAAC TAYLOR.

The Great and Little Ormes Head take their name from the Norse *ormr*, a serpent, the Scandinavian form of the Anglo-Saxon *wyrm*. As the Vikings sailed round the coast of North Wales the likeness of these promontories to the heads of huge serpents rising out of the sea stamped itself on their impressionable minds and gave rise to the designation. It appears as Worm's Head on the coast of South Wales.

EDMUND VENABLES.

ALCATRAS (7th S. ix. 422).—MR. WARD is, of course, aware that this name has been given to other birds besides the albatross. Nares (who, by the way, misquotes Drayton's lines) says that Clusino and others give it to the Indian hornbill. Sir R. Hawkins ('Purchas,' vol. iv. p. 1376, quoted by Miss Phipson) applies it to the tropic bird. He spells the name *alcatrace*, and his description of the bird is quite inapplicable to the albatross. Miss Phipson also quotes from Gonzalo de Oviedo's report of the Indies ('Purchas,' vol. iii. p. 979) another account of "certaine fowles or birds, which the Indians call *alcatraz*," and applies it to the pelican, though possibly the albatross was intended. What is remarkable in this account is that the name should be spoken of as Indian. Halliwell defines *alcatras* as "a kind of sea gull," and quotes Drayton in support of his definition. This is particularly unfortunate if it be true, as one would suppose from the accounts of naturalists that there is a sort of natural antipathy between these birds and gulls.

C. C. B.

STATUE OF GEORGE IV. (7th S. ix. 508).—There was a very sufficient reason why the execrable statue of George IV. which surmounted the building—watchbox below and clock-tower above—which fifty years ago disgraced the junction of Gray's Inn Lane and the New Road could not be removed when the structure was taken down. The wretched thing was built up of brick, coated with cement, and moulded into the royal form. Naturally, when the removal was attempted, the whole of the mock statue fell to pieces. It is not a little remarkable, and certainly greatly to be deplored, that this contemptible erection, whose whole existence was comprised within fifteen years, should have wiped out so effectually the old historic appellation of the spot, and that "King's Cross" should have taken the place of the time-honoured "Battle Bridge," the reputed site of the engagement between Suetonius and Boadicea (Tacit., 'Annal,' xiv. 33, 37). The bridge crossed the "River of Wells," where, some centuries later,

was a mill, the miller of which, in the early days of Edward VI., was set in the pillory and had his ears cut off for uttering seditious words against the Duke of Somerset. It is hard to realize that only a century and a half ago a coach was stopped, by a highwayman at Battle Bridge, containing two ladies, a child, and a maid, who were "despoiled by him, but not uncivilly." For this the highwayman—J. Everitt by name—was hanged at Tyburn, February 20, 1731/2. E. VENABLES.

Samuel Palmer, in his 'History of St. Pancras Parish,' states that the statue was taken down in 1842, when the pedestal was turned into a police station; and the *Morning Advertiser* of Thursday, January 30, 1845, reported the commencement of the demolition of the building on Monday last by a large body of labourers.

EVERARD HOME COLEMAN.

71, Brecknock Road.

So far as my memory serves me, I believe that this statue was made of plaster, like the rest of the cross, and was finally carted away as rubbish—"a good riddance," &c. To this day the extreme hideousness of the statue haunts me, though I was only a boy when it was demolished; the effigy of Havelock at Trafalgar Square is Pheidian compared with it.

H. W. D.

CHURCH OF ENGLAND SERVICES IN NORMAN FRENCH (7th S. ix. 348, 413).—There can be no doubt that Mass and the Hours were said in Latin; although in the parish churches what Hours, beside Vespers—if even they were said—must, I presume, be a matter of conjecture. But as to preaching, Jocelin de Brakelond says, in his 'Chronicle,' that Abbot Samson "Anglice Sermocinari solebat populo, sed secundum linguam Norfolchiæ" (Camd. ed., p. 30). Denton, in his 'England in the Fifteenth Century,' refers to 'Pet. Blessensis Op.,' t. iv. p. 299 (edit. Giles) on the same matter, but does not give what Peter of Blois says.

H. A. W.

BARWELL AND WARREN HASTINGS (7th S. ix. 328, 414).—The title of the little book referred to by your correspondent M. is 'Echoes from Old Calcutta: being Reminiscences of the Days of Warren Hastings, Francis, and Impey,' by H. E. Busted (Thacker & Co., Calcutta and London, 1882). It is a very interesting history of the times of Philip Francis (he was not Sir Philip until 1806) and his connexion with Madame Grand, a creole, afterwards the wife of Prince de Bénévent (C. M. de Talleyrand), the first diplomatist of his time. As regards the Christian name of Mr. Barwell, I may remark that in the work by Mr. Busted "Richard Barwell" is quoted at p. 134; but in my copy of the 'Memoirs of Sir Philip Francis,' by Joseph Parkes and Herman Merivale, M.A. (Longmans & Co., London, 1867), "W. Barwell"

appears in the index! Sir Philip Francis appears to have entertained a deep hatred for Mr. Barwell, and gave expression to his opinion of his character in the following words, viz. :—

“Mr. Barwell, I think, has all the bad qualities common to this climate and country, of which he is in every sense a native. He is rapacious without industry, and ambitious without an exertion of his faculties or steady application to affairs. He will do whatever can be done by bribery and intrigue. He has no other resource. Though he does not appear to want capacity, he is more ignorant than might be expected from the common education of Westminster School.”—*Vide 'Life of Sir Philip,'* vol. ii. p. 62, 1867.

HENRY GERALD HOPE.

Freegrove Road, N.

Probably some information might be found concerning Richard Barwell, who could have been no ordinary man, in ‘Memoirs of the Life of Warren Hastings,’ by the Rev. G. R. Gleig, a book on which Macaulay based his famous essay; and in ‘Memoirs of the Life of Sir Elijah Impey,’ by his son, Elijah Barwell Impey.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I have in my possession a volume entitled :—

The History of the Trial of Warren Hastings, Esq., Late Governor of Bengal, before the High Court of Parliament in Westminster Hall on an Impeachment by the Commons of Great Britain for High Crimes and Misdemeanours. Containing the Whole of the Proceedings and Debates in both Houses of Parliament, relating to that celebrated prosecution, from Feb. 7, 1786, until his Acquittal, April 23, 1795. To which is added, An Account of the Proceedings of Various General Courts of the Honourable United East India Company held in consequence of his Acquittal. London: Printed for J. Debrett[?], opposite Burlington House, Piccadilly; and Vernon & Hood, Birchinn Lane, Cornhill. 1796.

Can any of your readers tell me who was the editor of this publication? HENRY R. PLOMER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The English Novel of the Time of Shakespeare.* By J. J. Jusserand. Translated by Elizabeth Lee. (Fisher Unwin.)

It was a fortunate day for England when Dr. Jusserand accepted a diplomatic post in this country. During his residence here Dr. Jusserand has explored our early literature with a patient fidelity which few Englishmen can rival. To this we owe ‘English Wayfaring Life in the Middle Ages,’ in praise of which we have already spoken, and the present volume. Both are translations. Both have, however, been executed under the supervision of the author, who has revised and considerably augmented the works. In the handsome and finely illustrated volume now issued by Mr. Fisher Unwin it is, indeed, difficult to recognize the modest yellow-covered volume sent to us a couple of years ago. A diligent and conscientious student, Dr. Jusserand has waded through not only such works as the ‘Morte Darthur,’ the ‘Utopia,’ and the ‘Arcadia,’ but the very numerous works of Tudor times which followed the appearance of ‘Euphues and his England.’ It is only within recent years, and owing

to the private enterprise of Dr. Grosart and Mr. Arber, that the works of Greene, Lodge, Nash, and other early novelists have been accessible to the scholar. Now even they have been studied by few except the philologist, undaunted and unwearied in his chase after words. Dr. Jusserand, however, who is to some extent a follower of Taine, has perused them with a purely literary purpose, and is responsible for a system of classification. He begins at an early date with Beowulf, and writes in thoughtful and admirable style concerning Chaucer and Caxton. With his third chapter, however, in which he tackles ‘Euphues,’ the most stimulating portion of the volume begins. As legates of Lyly he classes Greene, Lodge, Warner, Nicholas Breton, Munday, and other less-known writers. Another school, that of pastoral romance, finds its head in Sir Philip Sidney, whose reputation Dr. Jusserand traces in the eighteenth century. Concerning the influence of Sidney in France he has much that is very curious and deeply interesting to say. The Picaresque and realistic novel, mean time, finds its chief in Thomas Nash, of whose ‘Jack Wilton’ a capital analysis is given. Successors of Nash are Chettle and Decker, and distant heirs are traced in Defoe and Swift. The study of the novel is continued until the times are reached of Mrs. Behn, and the whole closes with a chapter descriptive of the connexion between “the master novelists of the eighteenth century and the prentice novelist of the sixteenth.

The subject is treated in masterly fashion, and the volume, which will be a delight to the scholar, will also interest the general reader. It is, moreover, illustrated in brilliant style with woodcuts and other illustrations of highest interest, extracted from old books, MSS., &c., both French and English. No numerous are these designs, a mere list of them occupies ten pages. In all respects, indeed, the volume is one to be coveted, and there are few students of past times that will not assign it a place on their shelves.

*The Autobiography of a Seaman.* By Thomas, Tenth Earl of Dundonald. With a Sequel edited by his Grandson, Douglas, Twelfth Earl of Dundonald. (Bentley & Son.)

Among the few really welcome new editions we have notice of one that more than justifies republication. ‘The Autobiography of a Seaman’ (Admiral Dundonald) is being reissued by Messrs. Bentley with an additional sequel that embodies the admiral’s services under foreign flags, his successes in liberating the Spanish and Portuguese colonies of South America, and his share in the war of Greek independence. Coupled with his naval achievements is an interesting account of his subsequent home life and his pursuits as an inventor and scientific investigator. The book is likely to interest a wide circle of readers. In it are adventures that will hold the attention of a schoolboy, political intrigues that give an insight into party politics of the past and throw light on later developments, suggestions of naval reforms since carried out by both Liberal and Conservative governments, but for the advocacy of which at that time Capt. Lord Cochrane suffered long and severely. The work is well got up, and the illustrations, which are good, include an excellent portrait.

*Palestine under the Moslems.* By Guy Le Strange. (Watt.)

*Northern A'alin.* By Gottlieb Schumacher. (Same publisher.)

THESE two volumes are published under the auspices of the Palestine Exploration Fund. In the first Mr. Le Strange has set himself the task of translating and digesting into something like order the large mass of information about Syria and the Holy Land which has

hitherto lain buried in the Arabic texts of the Moslem geographers and travellers of the Middle Ages. The material available seems to be of vast amount, Mr. Le Strange citing twenty-four writers as his chief authorities, which range from Ibn Khurdābih (about A.D. 864) to Mujir ad Dīn (A.D. 1496). From these little-known travellers he quotes at first hand, and his book impresses the reader as giving the results of much close and conscientious labour. It might profitably be read in connexion with the 'Jerusalem' of Mr. Besant (to whom the volume is appropriately dedicated) and Prof. Palmer, and in continuation of the 'Early Travellers in Palestine,' edited by Mr. Wright. The chapter on the seven sleepers of Ephesus, and other legends and marvels, will be of interest to folk-lorists. By a momentary lapse Mr. Le Strange, reversing the true order of things, makes the Persian *farsang* a derivative of the Greek *παράσας* (p. 50).

'Northern 'Ajlūn' is the outcome of a somewhat hurried exploration made by Mr. Schumacher in the little-visited region of Decapolis, a reminiscence of which name still survives in the modern El-Kefarāt, "The Villages." But few ancient monuments are found in this district, on account of the friable nature of the stone used in their structure; the remains, however, of a fine Roman theatre and basilica at Umm Keis, the ancient Gadara, are important and striking. The caves of Jedār, near his town, still preserve its original name, just as Beit Rās, "House of the Head" (or "Chief"), calls up the ancient Capitolias. These and other similar identifications are interesting, and Mr. Schumacher gives a liberal supply of plans and sketches made on the spot.

*The Collected Writings of Thomas de Quincey.* Edited by David Masson. (Edinburgh, A. & C. Black.)

VOL. IX. of the new edition of De Quincey is occupied with political economy, and supplies on the title-page a portrait of David Ricardo, who occupied a place in De Quincey's select list of eminent thinkers. It opens with the essay on 'Malthus on Population,' gives the slightly tetchy letter of Hazlitt concerning it, and the author's satisfactory and temperate, if not wholly conciliatory, reply. 'Dialogues of Three Templars on Political Economy' follow, and are themselves succeeded by the 'Logic of Political Economy.' Later come some political essays, the tone of which the editor regrets. He holds, however, that they are among the best of De Quincey's essays, and says that "a more subtle, and in some respects more instructive, insight into the history and philosophy of British party politics may be obtained from them than from anything in Hallam or Macaulay."

*A Layman's Prayer Book in English.* Edited by H. Littlehales. (Rivingtons.)

MR. LITTLEHALES has here reproduced in excellent facsimile fourteen pages of an imperfect manuscript Prymer in the British Museum. These are the earliest English versions known of the canticles and prayers of the Church in England, dating from the year 1400, and should be compared with those given in Canon Simmons's edition of the 'Lay Folk's Mass Book.' Very few of these old service books survive, owing, as Mr. Littlehales points out, to the very stringent Acts of Parliament which were issued from time to time for their destruction, in order to secure a monopoly for newly authorized editions. We notice in the version of the 'Te Deum' an interesting use of a word familiar to us now as "squeamish": "Thou were nat skoymes to take pe maidenes wombe." In the same document the rendering "Make him to be rewarded wiþ pi seintes in endles blisse" shows that the writer had before him a Latin text with the reading "munerari" instead of *numerari*, for which, indeed, there is very respectable authority.

*Stratford-on-Avon from the Earliest Times to the Death of Shakespeare.* By Sidney Lee. (Seely & Co.)

MR. LEE'S admirable account of Stratford-on-Avon has been issued in a new and an attractive edition. With its forty-five illustrations by Mr. Edward Hull, and its interesting and valuable letterpress, it constitutes a tempting companion to the tourist as well as a book of painstaking research. Some changes are perceptible in the present edition. From recently published collections of archives Mr. Lee has enlarged his account of the Guilds, and he has supplied much new and important information concerning the troubles in Warwickshire in Shakespeare's days as to enclosures. With these additions and some few other alterations the volume puts forward fresh claims upon attention.

No. 2 of *Bibliographical Miscellanies*, by Wm. Blades (Blades, East & Blades), contains a valuable account, illustrated, of 'Books in Chains.' This subject will be continued in the three forthcoming numbers. A view of the chained library in Wimborne Minster constitutes the frontispiece. This is accompanied by a catalogue of the books in the library, representing "very fairly the literary taste and religious bias of the seventeenth century." Like all works of Mr. Blades, the present book, when completed, will be a great boon to antiquaries.

An excellent *Catalogue of the Reference Department of the Free Public Library of Wigan* is being issued by Mr. H. T. Folkard, the librarian. The part before us contains the letter *D* only. The entire work will have uses extending beyond local service.

The second volume of *Le Livre Moderne* opens with an article entitled 'Un Érudit Oublié.' This deals with F. G. S. Trébutin, a bibliophile and *éditeur littéraire*, concerning whom nothing is known in this country. The memoir, which is accompanied by a portrait, casts more light upon Jules Barbey d'Aurevilly than upon its subject. 'Amuselles Bibliographiques' gives a list of *parodies théâtrales*. M. B. H. Gausseron has some admirable 'Notes d'un Liseur,' dealing with the new books of the last month.

### Notes to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

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

JOHN HUGHES ("Mena tschim").—Two words, pronounced *menas-chim*, signifying overseer.

MRS. LEVY.—The death of Madame de Broc took place in 1813. The date of the Queen's visit to Grévy, the scene of the accident, some correspondent may be able to supply.

\* CORRIGENDUM.—P. 32, col. 2, l. 26 from bottom, for "Neota" read *Nesta*.

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

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

LONDON, SATURDAY, JULY 26, 1890.

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## Notes.

## "UNCLE REMUS" AND SOME EUROPEAN POPULAR TALES, &amp;c.

## I.

It has been justly remarked that the man who pretends to be "good all round" at anything is in reality good for nothing; and this seems to me especially the case of folk-lore students who profess to be thoroughly well acquainted with the popular fictions of all countries. There is no such man in existence, and in all likelihood there never will be.\* In no department of literature is "division of labour" more necessary than in the comparative study of folk-lore and folk-tales. Life is so short, men's ordinary avocations take up so much of that brief span, that all that can be expected of a single labourer in such a vast field is merely to dig a little or, to vary the metaphor, contribute a few bricks towards the slowly rising pile. In an able and interesting paper on 'Gipsy Folk-tales' in the *National Review* for July, 1888, my friend Mr. F. Hindes Groome remarked that I seemed "strangely ignorant of the existence of gipsy folk-tales, of the fact, too, that not a few gipsies are professional story-tellers" (p. 660). As an ignorant sinner, however, I had good company to keep me in countenance, since Mr. Groome brings the same charge against "Dasent, Cox,

Ralston, Lang." But, thanks to Mr. Groome himself (the only specialist in gipsy tales in this country), I have mended my ways very considerably in this respect, and the charge is no longer applicable to me. Some French critics, again, complained that in my 'Popular Tales and Fictions' (1887) I had overlooked French folk-tales, which I deny; but one, with the exaggerated courtesy which characterizes our Gallic neighbours, was good enough to declare: "Ce que Clouston a lu en fait de contes orientaux est inouï."

And again, several friendly American critics complained of the absence of negro parallels to some European popular tales, as found in "Uncle Remus" and elsewhere. The reason why the entertaining tales of "Uncle Remus" found no place in my book was the belief, which I then held, that they had been derived from Europeans or persons of European descent, and I therefore considered them not worth reproduction in such a work, as the only interest they could possess to others than the "general" reader lay in the fact that they had undergone changes in passing through the negro mind. But I have since examined these curious recitals more carefully, and have come to the conclusion that in many cases they owe little to "de white folks," and should not be overlooked or omitted in the comparative study of folk-tales generally. I now purpose, therefore, to store in 'N. & Q.' mean time, some analogues and variants from "Uncle Remus" of familiar European popular fictions; and as my preamble has taken up so much space, I shall confine myself in the present paper to one of the shorter examples.

In European fables and tales the fox usually outwits all the other animals; but in these negro tales he is constantly the victim of the rabbit's clever tricks; indeed "Brother Rabbit," with the exception of his celebrated encounter with the "Tar-Baby," and perhaps one or two others, comes out of all his difficulties and dangers with flying colours.

## BRER RABBIT BAGS BRER FOX'S GAME.

On one occasion the rabbit spies the fox on his way home with a large bag of game slung over his back, and determines to get it for himself. To this end he runs through the wood and lies down on the road as if he were dead, some distance ahead of his destined victim, and the venerable story-teller thus proceeds:—

Brer Fox he come 'long, he did, en see Brer Rabbit layin' dar. He tu'n 'im over, he did, en 'zamine 'im, en say, sezee: "Dish yer rabbit dead. He look like he bin dead long time. He dead, but he mighty fat. He de fatter' rabbit w'at I ever see, but he bin dead too long. I feard ter take 'im home," sezee. Brer Rabbit ain't sayin' nuthin'. Brer Fox, he sorter lick his chops, but he went on, en lef' Brer Rabbit layin' in de road. Dreckly he wuz outer sight, Brer Rabbit he jump up, he did, en run roun' thoo de woods en git befo' Brer Fox agin. Brer Fox he come up, en dar lay Brer Rabbit, 'periently

\* We shall, however, know a good deal about folk-tales "all round" when the Folk-lore's Society's "tabulation" is completed and published.

cole en stiff. Brer Fox, he look at Brer Rabbit, en he sorter study. Atter while, he onslung his game bag, en say ter hissef, seeze: "Dese yer rabbits gwine ter was'e. I'll des 'bout leave my game bag yer, en I'll go back 'n git dat udder rabbit, en I'll make fokes b'leeve dat I'm ole man Hunter from Huntsville," seeze. En wid dat he drapt his game en loped back up de road atter de udder rabbit, en w'en he got outer sight, ole Brer Rabbit he snatch up Brer Fox game en put out fer home. Nex' time he see Brer Fox, he holler out: "W'at you kill de udder day, Brer Fox?" seeze. Den Brer Fox he sorter koam his flank wid his tongue, en holler back: "I ketch a han'ful er hard sense, Brer Rabbit," seeze. Den ole Brer Rabbit he laff, he did, en up en 'spon', seeze: "Ef I'd a know'd you wuz atter dat, Brer Fox, I'd a loan't you some er mine," seeze.\*

Here we have a droll variant of an incident in the well-known Norse tale of the master thief who has undertaken to steal an ox from a man as he drives it to market. The youth places on the road the man is coming along a pretty shoe with a silver buckle. The man sees it, but as it has not a fellow he thinks it not worth while picking up. After he has passed the youth takes up the shoe and, running through the wood, places it on the road further on. When the man sees what he supposes to be the fellow of the shoe he had left lying on the road, he determines to go and take up the other, and having tied his ox to the fence, he hastened back. Meanwhile the youth takes the ox and goes off with it, and he afterwards steals two other oxen from the same man by imitating the cry of an ox, thus inducing the man to believe it was the cry of the animal he had lost during his shoe-hunting expedition.

A similar incident occurs in the Gaelic tale of the shifty lad (Campbell's collection), and it is also known to modern Greek, Bengali, and Arabic fictions, while there is an English variant in which a clever cobbler by the same device steals a calf from an Essex butcher. (See my 'Popular Tales and Fictions,' vol. ii. pp. 43-52.)

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

(To be continued.)

#### THE DUKEDOM OF CLARENCE.

(Concluded from p. 44.)

An interval of more than three hundred years elapsed before another creation of a dukedom of Clarence occurred. The fourth royal personage who bore this title was William Henry, third son of George III., elevated to the dukedom May 19, 1789. He was also Duke of St. Andrews in Scot-

land and Earl of Munster in Ireland. In consequence of the death of his two elder brothers he became king in 1830, when these titles were merged in the crown. At an early age, as it was not thought probable that he would ever ascend the throne, he was put into the navy, to win his way to distinction like ordinary mortals. He was born in 1765, and entered as a midshipman at the age of fourteen, on board the Prince George, the flagship of Admiral Digby, in 1779, and saw a good deal of service, first with the Channel fleet and subsequently in the North Atlantic. On June 17, 1785, he was gazetted lieutenant, serving under the illustrious Nelson; in the following year he was promoted to be captain; and on Dec. 3, 1790, received a commission as Rear-admiral of the Blue. Returning home without official leave, he was never again actively employed; yet he was regularly promoted through all the gradations of the service, and became a full admiral in 1801. There are episodes in his life which will not bear the strictest moral scrutiny; but as his disposition was frank, sociable, and generous, coinciding remarkably with the brusqueness and open-heartedness so often seen in seafaring men, the "sailor prince," as he was called, was generally popular. To his close friendship with Canning he owed his promotion to be Lord High Admiral in 1827. Want of tact in that high office led to much inconvenience in the service and to his own resignation after a few months' tenure of the office. For his marriage and for his accession and coronation the ordinary histories may be consulted. As a king he was invariably popular. Like his father, his intellect was narrow and his education defective; but he had sufficient good sense to be guided by prudent political advisers. He evidently understood the duty of a constitutional monarch better than either his father or his brother, his immediate predecessors on the throne.

The history of this prince is too recent and his life of too uneventful a character to be treated typically or at any length. He was less before the public than either of his two elder brothers, and fortunately came to the throne at an age when lessons of experience have been learned and the passions of youth are stilled. His wise discretion as a king, in a period of disquiet and revolutionary change, probably saved the monarchy in England, and laid the foundation of that respect for royalty which the Georges had well-nigh forfeited, and which, under the rule of the present sovereign, has risen even to enthusiasm. Moderation and good sense, added to a certain shrewdness and business-like habit, greatly atoned in the case of the "sailor king" for the absence of those brilliant qualities which distinguished the Clarences of earlier times. The last Clarence cuts but a prosaic figure by the side of Lionel, Thomas, and George; each personally interesting and remarkable even in his errors

\* 'Uncle Remus; or Mr. Fox, Mr. Rabbit, and Mr. Terrapin.' By Joel Chandler Harris. With 50 Illustrations by A. T. Elwes. London, Routledge, n.d.; but, as the woodcuts are dated 1882, probably a reprint of the original American edition (No. xv.). This, it should be mentioned, is a quite different collection from 'Nights with Uncle Remus,' by the same author.

and delinquencies, as well as in the circumstances of his life.

Of the present holder of this royal title, Albert Victor, Duke of Clarence and Avondale and Earl of Athlone, the grandson of a sovereign whose domestic virtues and queenly discretion have endeared her to the hearts of all her subjects, everything that is royally the best may be anticipated. "Quem Deus Omnipotens conservare et dirigere velit."

An elaborate account by Dr. Donaldson of the origin of the titles of Clare and Clarence, as well as of Clarendieux King at Arms, differing much from Noble, is given in the first volume of the *Proceedings of the Bury and West Suffolk Archaeological Institute*, 8vo., 1849.

I am much obliged both to HERMENTRUDE and to MR. BLENKINSOPP for their notes and intended corrections. It seems, however, difficult to believe that Lionel was married to Elizabeth of Clarence before 1354. In 1342 he was but a boy of four years old; he was, indeed, betrothed in that year, but his marriage was never consummated till he was nearly sixteen years old, in 1354, when he was created Earl of Ulster in right of his wife. Does not the Issue Roll quoted refer to the contract of espousals only? In reply to MR. BLENKINSOPP, I called the sons of Edward III. "princes" in the general sense, not in any technical sense. They are so called in Hardyng, the rhyming chronicler, who belongs to the same century, or nearly so.

J. MASKELL.

Emanuel Hospital, S.W.

P.S.—A reply to A. H. has been to some degree anticipated. "His father," should be *his brother* (see 'N. & Q.,' 7th S. x. 2). As to the use of *his*, we are limited in English to only one possessive pronoun of the same gender, but the sense can generally be readily ascertained by an intelligent perusal of the context. *His*, on p. 481, clearly refers to the testator.

May I be permitted to point out a few inaccuracies in MR. MASKELL'S interesting notes on the dukedom of Clarence?

This dignity did not actually become extinct at the decease of its possessor in each of the four previous cases in which it has been conferred. In the case of Prince George Plantagenet, its third possessor, it was forfeited owing to his attainder in 1477. Otherwise his son, Prince Edward, Earl of Warwick, would have succeeded him in the usual course. In the case of Prince William Henry, the last possessor of the title, it merged in the crown upon his accession to the throne in 1830.

Prince Lionel was only two years of age when he was betrothed to Lady Elizabeth de Burgh, the daughter and sole heir of William, Earl of Ulster, she being his second cousin once removed, of royal blood by descent from Edward I. The date of this marriage has been much disputed, but the ques-

tion of the year is decided by the testimony of the Issue Roll, 16 Edw. III., which clearly proves it to have been 1342 (when the royal bridegroom was three and the bride ten years old), and not in 1354, as stated by MR. MASKELL. The patents of creation of Prince Lionel as Duke of Clarence and of his brother Prince John as Duke of Lancaster bear the same date, viz., Nov. 13, 1362. Such being the case, the elder brother would naturally rank as the second duke (Edward the Black Prince being the first), and the younger as the third.

Elizabeth de Clare, the grandmother of Elizabeth, Duchess of Clarence, was not the sole heir and representative of her brother Gilbert de Clare, the last Earl of Gloucester and Hertford of that family. The representation fell among the Despencers, the issue of Eleanor de Clare, the eldest sister and coheir of Earl Gilbert. His heir general and representative at present is the Right Hon. Mary Frances Elizabeth (Dowager Viscountess Falmouth and), Baroness Le Despenser, the lineal descendant of the said Eleanor. Elizabeth, the third sister, married John de Burgh, son and heir of Richard, Earl of Ulster, and was mother (not wife) of William, the young earl who was murdered in 1333. Elizabeth, Duchess of Clarence, died in the end of 1363 or the beginning of 1364. Her only daughter, the Princess Philippa, was married to Edmund Mortimer, afterwards Earl of March, before her (Elizabeth's) death. This marriage took place in 1359.

Giovanni Visconti, the brother of Violante, Duke Lionel's second wife, married Isabel, the sister (not daughter) of King Charles V. of France.

In Lionel's will he leaves to Thomas Walys the golden circle with which "his brother and lord (Edward) was created prince and to Edmund Moore a like circle with which he himself was created duke." His father, King Edward III., never was Duke of Cornwall.

Thomas Plantagenet, Duke of Clarence, was born in 1388, before Sept. 30 of that year, and was not more than eleven or twelve when made Lord Lieutenant of Ireland. His grand-uncle, Lionel, Duke of Clarence, was regent of the kingdom at the age of ten. The date of his creation as duke was July 9, 1411. He never had a brother Richard. His brother Humphrey was at Troyes with him and their brother Henry V. on occasion of the betrothal of the Princess Katherine to the King of England. His wife was the third daughter of Thomas, Earl of Kent, and sister and coheir of Edmund, the last Holland Earl of Kent, but she herself was never Countess of Kent. The marriage of Thomas with the widowed Countess of Somerset took place before July 16, 1412. Her first husband, John Beaufort, Earl of Somerset (sometime Marquis of Dorset), died March 16, 1410. By him she had four sons and two daughters. Her

eldest son Henry, who succeeded his father as Earl of Somerset, died Nov. 25, 1418. C. H.

In MR. MASKELL'S note on the 'Dukedom of Clarence' at 7th S. x. 1 there is a mistake for which Miss Strickland seems to have been originally responsible. No such spear as that referred to is shown in the Abbotsford curiosity shop. The knight Sir John Swinton, who is supposed to have unhorsed the duke—if he was not then fighting on foot after crossing the bridge, as one chronicler relates—was himself, with nearly all the Scotch allies of the Dauphin, exterminated three months afterwards at Vernueil, and his spear could not have got back to Scotland. According to the contemporaneous Monstrelet, after that battle the dead were at once stripped. It is rather curious, too, that the duke, if not killed at the first onset, was not saved alive for ransom, instead of being brained by the Earl of Buchan. The best real evidence is that a chronicler relates that a knight of the name of McCausland got possession of the coronet of precious stones round the helmet of the fallen English leader, and sold it for a sum named. It is probable (*pace* Scott and Buchanan) that the impetuous duke was not at first recognized in the *melee*, and that when the battle passed on in the evening his body was afterwards found. MR. MASKELL does not precisely indicate where he found the passage beginning, "Being betrayed by his scout-master, a Lombard." Monstrelet simply gives the fact of the duke's death. It did not concern him who had helped to kill him.

R. B. S.

With your permission, I should like to remark—in reference to the quotation,

"The duke, mixing himself in the throng of the battle, dismounted and attacked singly Swinton, the Earl of Buchan, who wounded him in the face, and finally dispatched him with his spear,"

in MR. MASKELL'S learned communication on the dukedom of Clarence—that the honour of having killed the duke at the battle of Baugé has been claimed by several competitors; and, in connexion with the matter, perhaps it may not be out of place to mention the following, viz.: While at dinner on March 22, 1421, the Duke of Clarence was informed that the Earl of Buchan and his Scottish warriors were in his vicinity. The duke instantly exclaimed, "Let us attack them; they are ours." He then made a rapid march to Baugé, in the hope of surprising the Scots; but the latter were informed of the movement of the English, and were in order of battle to receive them. In the encounter which followed Clarence, conspicuous by the richness of his armour and the golden coronet which he wore over his helmet—the uniform worn by royal dukes when in battle is not now quite so gorgeous, for instance, that of the Duke of Connaught when in command of the Guards at Tel-

kebir—was first attacked by John Kirkmichael, who broke a lance over him, then wounded in the face by Sir William Swinton, and at last brought to the ground and killed by a blow of a mace by the Earl of Buchan.

G. Chastelaine states that he was slain by Charles le Bouleiller, a French knight (*vide* 'Œuvres,' vol. i. p. 225, Bruxelles, 1863). Father Anselme says that Gilbert de la Fayette killed the duke "by his own hand." A. Stewart, in his 'History of the Stewarts,' p. 123, claims the honour for John Kirkmichael, chaplain of Lord Douglas and afterwards Bishop of Orleans; and, according to an old tradition, another Scot, "Sir John Swinton de Swinton, unhorsed the duke and wounded him in front." However, if reliance may be placed in a record on the subject in the 'Book of Pluscarden,' it certainly was not one of the claimants I have named, but a Highlander, Alexander Macausland, of Lord Buchan's household, who is to have the credit of having been the slayer of the Duke of Clarence. Conflicting as all these statements are, the tradition that "the merit of the victory belongs to the brave Swinton" is supported in modern times by the very interesting presentation, said to have been made by the last Swinton de Swinton to Sir Walter Scott, of "the point of the weapon with which his ancestor accomplished this deed of prowess. The lance of Swinton is still to be seen in the collection of antiquities at Abbotsford." (*Vide* 'The Scots Guards in France,' Taylor's 'History,' and also Tytler's 'History of Scotland.')

HENRY GERALD HOPE.

6, Freegrove Road, N.

I am not aware from whom MR. MASKELL quotes the account of the Duke of Clarence's death at the battle of Baugé; but the writer would appear to have fallen into the error that Sir John Swinton of Swinton and John Stewart, Earl of Buchan, were one and the same person. I believe there are no fewer than one French and four Scottish claimants to the distinction of having killed the English duke. (See 'The Scots Men at Arms,' &c., by William Forbes Leith, vol. i. p. 17. Hume's 'History of the House of Douglas' (p. 125) gives the name of Swinton as the first assailant, and to him Sir Walter Scott attributes the glory of the encounter in the well-known lines ('Lay of the Last Minstrel,' canto v. verse 4):—

And Swinton laid the lance in rest  
That tamed of yore the sparkling crest  
Of Clarence's Plantagenet.

A. S. L. C. S.

MR. MASKELL, in his note upon Thomas, second son of Henry IV., says that "it is not known where or when this prince was born"; and a few lines below, referring to his appointment as Lieutenant of Ireland, he says that "he was then scarcely more than eighteen years old." He is known to have been appointed Lieutenant of Ireland on



June 27, 1401, so that by this reckoning his birth would have been in 1383. But this is certainly too early. In Doyle (i. 397) the date of his birth is given as September 29, 1387. The extract from the 'Irish Annals' refers to his second visit to Ireland in 1408. His expedition to France in 1412 was not "to help the Duke of Burgundy," but to help the Dukes of Berry, Bourbon, and Orleans against the Duke of Burgundy; and he could not have boasted that he went "to win back Aquitaine for the English Crown," seeing that it had not yet been lost. The date of his marriage with Margaret Holand, widow of the Earl of Somerset, may be approximately fixed. The earl died March 16, 1410. On June 20, 1410, and December 22, 1410, she is still referred to as his widow (Pat. 11 H. IV. 2, 10, and Iss. Roll 14 H. IV., Mich., January 25, 1413). She first appears as wife of the Duke of Clarence on July 16, 1412 (Pat. 13 H. IV. 2, 6), so that it is probable that the marriage took place shortly before he started for France.

J. HAMILTON WYLIE.

Rochdale.

THE ETYMOLOGY OF "ANLAS."—The interesting word *anlas*, a kind of dagger or knife, occurring in Chaucer's 'Prologue,' is fully explained by Dr. Murray in the 'New English Dictionary.' All that is known about the etymology is that it first occurs in the thirteenth century, and is said by Matthew Paris to be a native English word.

It is, therefore, compounded of two Middle English words; and these I take to be simply *an* and *laas*, i.e., "on" and "lace"; and that the knife was so called because hung *on a lace*, and thus suspended from the neck.

There is a precedent for this in the A.-S. name for a kind of pouch. It was called a *bi-gyrdel*, i.e., a "by-girdle," because hung at the girdle. Note that in this word the accent was *on the prefix*. This is clear from the alliterated line in 'Piers the Plowman' A. ix. 79; and Dr. Murray clearly explains that such was the fact.

With *on*, we have *on-set*, *on-slaught*, with the accent on the prefix. The spelling *an* for *on* occurs in M.E. *an-lich*, alike, and in several compounds noted by Stratmann, s.v. "an."

That *laas* or *las*, a lace, was the precise word to use, we know from Chaucer, 'Prolog.', 392:—

A dagger hanging on a *laas* hadde he.

Perhaps we may yet find the variant *onlas*.

WALTER W. SKEAT.

SCOTCH AND AMERICAN SECRETARIES.—It is worth recalling the fact, now that the creation of a Secretary for Scotland has of late years been hailed as a novelty, though a most desirable one, the present Scotch Secretary being, of course, the Marquis of Lothian, at Dover House, Whitehall, that this is an error. For a short period (from

the death of Queen Anne to the Rebellion of 1745) "there was a third Secretary"—i.e., in addition to the two previous Secretaries of State—"and from 1768 to the loss of America in 1782 there was one for the Colonies." *Vide* Stockdale's 'New Companion.' But my authority does not state this fact quite correctly. I take it that the official in question was not called the Colonial Secretary, but the American Secretary. The above book (p. 80) gives as Secretaries for the Colonies (not for America specifically) from 1768 to 1782 the Earls of Hillsborough and Dartmouth, Lord George Germain, and Welbore Ellis, Esq. The Chief Clerk in the Plantation Department was Grey Eliot, Esq.

The points worthy of historical notice are, (1) that the American Secretary naturally disappeared when American independence was established; and (2) that the reason for suppressing the office of Scotch Secretary was the desire (after Culloden) to unify Scotland administratively with England. Now that Culloden is simply a memory (and so is Waterloo), it has been natural enough for Scotsmen to ask—and they have obtained their request—for a secretary "of their own." Two points may be noticed in conclusion. The idea that any secretary is specifically created for, or appointed to, a department is erroneous. Several cases have occurred (and will occur again) in which a secretary has been transferred from one department to another. No effort at re-election, i.e., his "appeal to the country," is necessary. The Secretaries of State are all legally described, and are described individually, as "one of Her Majesty's principal Secretaries of State." The assignment of a specific department to them, or of special functions, is one of those natural and salutary growths which greatly explain the stability of British institutions, and is sometimes vaguely ascribed to that excellent outcome of political common-sense, that admirable and informal compromise, or rather "resultant," between opposing forces, called "the British Constitution." H. DE B. H.

CHAINED BOOKS.—The following valuable note on the removal of chains from books in Mr. Macray's 'Annals of the Bodleian Library, Oxford,' second edition, 1890, p. 121, seems worthy of a place in the pages of 'N. & Q.':—

"As late as the year 1751 notices occur in the librarian's account books of procuring additional chains for the library. But the removal of them appears to have commenced as shortly afterwards as 1757, and in 1761 there was a payment for unchaining 1443 books at one halfpenny each. In 1769 some long chains were sold at twopence each, and short ones at three-halfpence, and then *en masse* 19 cwt. of 'old iron' at fourteen shillings per cwt. Several of the chains are still preserved loose, as relics."

H. B. W.

EDOUART'S SILHOUETTES.—About a year ago an inquiry appeared in 'N. & Q.' as to what had

become of M. Edouart's collection of fifty thousand silhouette portraits. Those who are curious will find the question answered in an illustrated paper by Mr. Andrew Tuer in the *English Illustrated Magazine* for July. H. C. M.

**PUNNING EPITAPH.**—In a collection of old American-Dutch poems\* I find an epitaph written by Selyns (1636-1701) on Peter Stuyvesant (7th S. ix. 269, 374, 455), which quaintly begins with a pun on the name of the deceased and an allusion to his bombastic ways:—

*Stuyft niet te seer in 't sandt,  
Want daer leyt Stuyvesant.*

Which I may be allowed to Anglicize,—

*Raise not the dust too deep,  
Dustraiser here doth sleep.*

A. ESTOCLET.

New York.

'ESSEX PAPERS.'—Mr. Osmund Airy writes in his preface to vol. i., just published by the Camden Society:—

"Mary of Modena, who 'knows not how to set one foot before another with any gracefulness,' and upon whose entry, 'when the King called for a chaire for her, all the ladies who were in the presence-chamber ran out of the room, as thinking themselves of equal quality to the Dutchesse of Modena.'"

The reference is to p. 145. But it was not Mary of Modena, Duchess of York, but her mother, the Duchess of Modena, to whom the ladies of the Court behaved so discourteously. The duchess accompanied her daughter to England. Evelyn saw them both on St. Andrew's Day, 1673; and in the 'Essex Papers,' p. 159, we read:—

"The Dutchesse of Modena is gone away this morning [December 30] in great wrath and displeasure with most of the Ladyes of our Court, and the Duke hath already made his visits to Mrs. Churchill."

C.

**UNFASTENING A DOOR AT DEATH.**—A lady friend of mine in Liverpool has an Irish maid-servant who lost her mother some weeks since. A few nights afterwards my friend was disturbed in the night by the continual rattling of a chamber door, and upon making inquiries of her maid next morning as to the cause, was told that she had always kept her door open since her mother's death, as it was the proper thing to do. She could, however, give no reason for it. C. C. B.

**REGISTER, REGISTRAR.**—The registrar of births, marriages, and deaths, and his deputies are here always called the *register*. This I have often heard spoken of as a vulgarism. It is, however, nothing of the kind, but an old word, which has survived in the folk-speech, but died out in literary English. The following passage from the last edition of my

'Manley and Corringham Glossary' may interest those who have not the book at hand:—

"*Register*.—A registrar.

"It was provided by a statute of the Commonwealth, anno 1653, chap. vi., that the parochial registers were to be kept by a person chosen by the parish and approved by a justice of peace, and it was enacted that "the person so elected, approved, and sworn shall be called the Parish *Register*."—Scobell's 'Acts and Ordinances,' ii. 237.

'Lincoln }  
May the 15th, 1654.

'William Collison, of Northropp, being chosen by ye inhabitants of ye said towne to be their parish *Register*, to enter all Marriages, Births, and Buriales that shall happen in their said towne according to ye Act of Parliament in that case provided, was sworn and approved by me whose hand is here vnder subscribed, being Justice of Peace for ye parts afore said.—Chris. Wray, 'Northorpe Par. Reg.'"

It would be interesting to know when the change took place. In H. Herbert's translation of Fleury's 'Ecclesiastical History,' published in 1728, *register* is several times used in this sense, e. g.:—

"The name of the *Register* who was to take down this sentence.....was Cassianus."—Vol. i, p. 505.

"The gouernour Dulcentius being upon his tribunal, Artimenas the *register* said to him: If you please, I will read the information."—Vol. i, p. 544.

In the first volume of the *Archæologia*, published in 1770, we find in the introduction, p. x, that at one time William Hakewill "was *Register* to the Society."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**MEMORIALS OF THE POET COWPER'S MOTHER AND FAMILY.**—In the vestry of the church of St. Peter, Berkhamstead, is a flat stone with the following inscription:—

Beneath this stone lyes the Body of Catherine Donne who dyed May the xxix. in the year of our Lord m.d.c.cxxxiii. Aged LVIII.

Here also interred the Body of Ann Cowper her daughter, and late wife of John Cowper, D.D. Rector of this Parish who dyed November the xiii. m.d.c.c.xxxvii. As also the bodys of Spencer, John, Ann, Theodora, Judith, and Thomas, the children of the said John and Ann Cowper who all dyed Infants.

WALTER LOVELL.

Temple Chambers.

**TOBACCO UNNOTICED BY SHAKESPEARE.**—In General Index to Third Series, under "Tobacco, unnoticed by Shakespeare," add to references there given the following: vi. 324. On p. 325 of same volume, col. 2, l. 20 from bottom, for "hac fonte" read *hoc*.

ALEX. LEEPER.

Melbourne.

**NAMES OF AUTHORS SUPPLIED.**—Charles Knight, in his 'Passages of a Working Life,' names the authors of the following books which were published anonymously, he being the publisher:—'Memoirs of a Working Man' and 'The Guide to Trade,' by Thomas Carter (a tailor), 3,

\* H. C. Murphy's 'Anthology of New Netherland.'

p. 13; "Library of Entertaining Knowledge," *The Menageries*, vols. i. and ii. (apparently not vol. iii.), by Charles Knight, 2, pp. 113, 117; and 'Paris and its Historical Scenes,' by George Lillie Craik, 2, pp. 143 *sq.* The authorities are either silent or misleading as to this matter.

J. POWER HICKS.

**MARRIAGES OF THE FIFTH EARL OF ARGYLE.**—I find in the 'Memoirs of Queen Mary's Time,' written by David Crawford of Drumsoy, historiographer to Queen Anne in Scotland, and published in 1706, the following curious passage in connexion with the adherence in July, 1571, of the Earl of Argyle and Lord Boyd of Kilmarnock to the side of the Regent Lennox:—

"Everybody was surprised to find the last of these tempted to revolt, who had been hitherto indefatigable in the service of his Queen; and the first too much confirmed those suspicions raised of his honesty, from his conduct at Langside. But this treachery to the Loyalists was not to be performed for nothing, for each of these noblemen had a notable allowance out of the Church revenues; and by the Regent's and Morton's authority Argyle was, without a just cause, suddenly divorced from his wife and married to Boyd's eldest daughter, who was indeed the most beautiful young lady in her time. 'Twould appear from this that Boyd was drawn in to have his daughter preferred to the Earl's bed, because, the infected clergy being entirely in the interest of the Associates, 'twas impossible otherwise to obtain the Divorce, without being terribly cried out upon, and these zealous good men (to the scandal of their profession) could shut their eyes and wink at adultery for a friend. But however 'twas, this was matter of fact, the two Peers were well bribed, and the marriage actually followed upon an unjust divorce."—Pp. 223-4.

I can find no confirmation of the divorce and marriage so categorically asserted. Archibald, fifth Earl of Argyle, born about 1532, died of the stone, without issue, September 12, 1575, in the forty-third year of his age, having married (first) Jean, natural daughter of King James V. by Elizabeth Bethune, who afterwards married John, fourth Lord Innermeath. This countess was alive in 1566, for she acted as sponsor for Queen Elizabeth at the baptism of James VI. The Earl was censured by the general assembly that met in December, 1567, for separation from his wife, "though he alleged that the blame was not in him." She is said to have been buried in the royal vault in Holyrood House; but I can find no statement of the year of her death. It is stated in Wood's 'Douglas's Peerage,' vol. ii. p. 717, that she had letters of legitimization under the Great Seal October 18, 1580. According to the peerages, the earl's second wife was Lady Joanna (otherwise Jean, Joneta, or Janet) Cunningham, youngest daughter of the fifth Earl of Glencairn, who is said to have survived him, and remarried 1583 as first wife of Sir Humphry Colquhoun of Luss, but died *s.p.* 1584.

Robert, fourth Lord Boyd, born 1517, died January 3, 1589, having had four daughters, of

whom Egidia, the eldest, is said to have married by contract dated May 15, 1576, as first wife of Hugh, fourth Earl of Eglintoun. I can find no mention of her having previously married the Earl of Argyle. The other daughters were Agnes, married November 15, 1564, as second wife of Sir John Colquhoun of Luss (father of Sir Humphry mentioned above); Christian, married Sir James Hamilton of Avondale; and Elizabeth, married John Cunningham of Drumquhassil.

As stated above, the adhesion of Argyle and Boyd to the Regent's side is ascribed by Drumsoy to July, 1571, and he seems to imply that the divorce and marriage followed that event. The earl was made Lord Chancellor on January 17, 1572, and died in 1575, and Egidia Boyd married the Earl of Eglintoun in 1576.

Drumsoy, though Historiographer Royal, is frequently inaccurate; but he can hardly have invented so circumstantial a story. If there is a grain of truth in it, that grain has been carefully and mysteriously concealed by peerage writers.

SIGMA.

### 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.

**CHURCHMEN IN BATTLE.**—What was the last occasion on which churchmen fought in battle? I do not mean as volunteers, as in the case of George Walker at Londonderry and the Boyne, but as part of the regular forces. According to Scott, 'Tales of a Grandfather,' chap. xxiv., the Scotch at Flodden (1513) left on the field two bishops and two mitred abbots. Also, is it the case that churchmen went into battle armed only with a mace, in order to avoid the text, "He that taketh the sword shall perish with the sword"? At the battle of Bouvines (1214), "the English on the right were broken by a fierce onset of the Bishop of Beauvais, who charged mace in hand, and struck the Earl of Salisbury to the ground" (J. R. Green, 'Short History of the English People,' ed., 1889, p. 126). If the following is to be understood literally, it would seem that if mediæval bishops did not take the sword they had no scruple about taking the lance. Mr. Green, in his account of the peasant revolt in 1381, says, "The warlike Bishop of Norwich fell, lance in hand, on Litster's camp, and scattered the peasants of Norfolk at the first shock" (*Ibid.*, p. 254). What badge or crest, if any, did churchmen wear in battle, in order to distinguish them from lay warriors?

JONATHAN BOUCHIER.

"TRUCKLE CHEESE": "MERLIN CHAIR."—These are both mentioned in a letter written by the Rev. Edward Smedley, dated May 4, 1835

(Smedley's 'Poems, with a Selection from his Correspondence,' &c., 1837, pp. 428-9). What are they?  
G. F. R. B.

THE CHURCH OF SS. ANNE AND AGNES.—Mr. Wood says, in his 'Ecclesiastical Antiquities of London and its Suburbs,' p. 121, that the Church of SS. Anne and Agnes, to the north of the Post Office (that is in Gresham Street), formerly known as S. Anne-in-the-Willows, was in the gift of the Dean of S. Martin's. It is mentioned under its present title in the 'Valor Ecclesiasticus' of Henry VIII. A. J. Kempe has no notice of it in his 'Historical Notices of the Collegiate Church or Royal Free Chapel and Sanctuary of S. Martin-le-Grand,' London, 1825. When was it built? To what guild or company did it belong?

A. FRADELLE PRATT.

9, Prideaux Road, Clapham Rise, S.W.

FOREST GATE.—Can you or any of your readers inform me where I can obtain or inspect an authentic picture or drawing of the old (five-barred) gate, and its then immediate surroundings, from which the village of Forest Gate, Essex, took its name?  
CLAUDE TREVELYAN.

JORUM.—Can this word be traced further back than to John Cunningham's little poem, 'Newcastle Beer'? And is there anything to corroborate the conjecture that it is simply a corruption of *jordan*? The latter is, I believe, nearly obsolete; but, so far as my experience goes, *jorum* differs now from it in this respect, that it is applied to mean an allowance or quantum of food of any kind as well as drink.  
W. T. LYNN.

Blackheath.

VICTORIAN COINS.—Dates of first issues required of gold and silver coins of Queen Victoria. Were any sixpences issued in the years 1847, 1849, and 1861?  
HARDRIC MORPHYN.

AINSTY.—Can any one tell me the derivation of the word *ainsty*—*ainsty* of York? I came across it for the first time (1879) in Murray's 'Modern Geography,' p. 126, and hitherto I have not been able to find the derivation of that word.  
DOROTHEA M. HAAGE.

HERCY, HERSEY, OR HEARSEY.—Wanted, information as to the family of Theophilus Hearsay, Common Councillor, Billingsgate Ward, 1798; supposed to be a cousin of Sir John Bennet Hearsay, K.C.B., who died in 1865. A tradition that ancestor Theophilus was out in the '45 and attainted. Supposed arms: Three owls proper. Crest: Saracen's head wreathed, issuant from ducal coronet.  
C. J. HERSEY.

51, England Lane, N.W.

GEORGE HICKES, NONJUROR, BISHOP.—In Additional MS. 32,502, f. 33, there is a curious

letter from "George Hickes, to his father." As Hickes was then seventy years of age, and titular Bishop of Thetford, the letter can scarcely be his. (See 'N. & Q.,' 6th S. xii. 401.) Was it written to the bishop by a son? It commences "Hon<sup>d</sup> Sir." Was Hickes married; and to whom?  
J. MASKELL.

Emanuel Hospital, Westminster.

GENEALOGICAL.—Can any reader of 'N. & Q.' suggest the best means of ascertaining what has become of the pedigree advertised in the *Times*, September 16, 1824, as under?—

"To Genealogists.—By Mr. Caudsell, on the premises No. 5, Spital Square, tomorrow, September 17, at one precisely, by direction of the administrators of the late Geo. Terry, Esq., an Historical and Genealogical Scroll of immense production and antiquity entitled a Genealogical History of the Serene and Illustrious Family of Giffard, or Gifford, with the issue of that noble stock to the year 1710, especially that line which is now united to the ancient British family of Vaughan, &c. May be viewed, with catalogues (price 1s. each), during the whole of both days' sale, by applying to Mr. Caudsell, 10, Norton Folgate."

H. F. G.

UGBOROUGH CHURCH.—I should be much obliged if you or any of your readers could give me any information about the dedication and early history of Ugborough Church, near Ivybridge, South Devon.  
W. E. WINDLE.

Ugborough Vicarage, Ivybridge.

MONTEAGLE.—In the parish of Yateley, Hants, is an ancient farmhouse called Mount Eagle. Tradition connects this with the discoverer of the Gunpowder Plot. Till a few years ago a black eagle was to be seen over the porch of the house. Can any one throw light on the above tradition?  
C. S. WARD.

Wootton St. Lawrence, Basingstoke.

PLESHEY CASTLE.—A stone slab was discovered underneath a house at Pleshey some years since carved in old English, "Ricardus Rex II." Can any of your readers ascertain whether King Richard II. was imprisoned at Pleshey Castle, and where he was buried?  
J. A.

THOMAS MESSINGHAM.—Is anything known as to the family of Thomas Messingham, the Irish priest who wrote the 'Florilegium Insulæ Sanctorum'? Messingham is a name that it is hardly possible to receive as Celtic. There is a village of that name in Lincolnshire. Is it possible that Messingham's forefathers were English folk, who took their name from this place?  
COM. LINC.

PORTRAIT.—I have a portrait of a gentleman in armour, and there is on the back of its frame what remains of an inscription on paper, by which I gather that he was a colonel of a regiment of foot, and died on the 4th of some month in the year 1723 or 1733, apparently the latter year. The

name appears to be Wills or Willis—the former, I think—or it may be the contraction for William as the Christian name, but I believe not. Can any of your readers assist me to identify this portrait, and give me some particulars of the person represented?  
H. W.

Chatham.

ST. BERNARD'S HYMN FOR THE DYING.—Of Albert Dürer's father it is said, in the May number of the *English Illustrated Magazine*,—

"Then the old woman quickly lighted the candle for him and set herself to recite St. Bernard's Hymn for the dying; but ere she had reached the third verse, lo! he had departed."

What are the words of this hymn? H. A. W.

TREASURE TROVE.—A Roman in digging under a house found a large treasure of money, and being in some doubt of informers, notified the fact to the emperor, and got back the laconic reply, "Use it." His heart yet failed him, so he wrote again it was a sum much larger than at first he had imagined, and the dissyllabic answer was, "Abuse it." Is this in Suetonius, or where? C. A. WARD.

Walthamstow.

GALLEGO.—Is there any glossary of the dialect of Galicia; or what works are there, and in what languages, on the folk-speech of that part of Spain? It is said to be like Portuguese; but probably has peculiarities of its own. ARGLAN.

EATING OF FISH PROHIBITED.—In Hook's 'Lives of the Archbishops of Canterbury,' i. 175, it is stated that what Wilfrid probably did was to persuade the natives of Sussex to eat fish, "which some among the pagans supposed to be unlawful. Eels were always an exception." To what pagan rules does he refer? M. B. Cantab.

COPLEY FAMILY.—Can any one give information of the family history of a Mr. William Copley, who lived in Hunslet, Leeds, during the latter half of the last century, and of whom I have heard the following particulars? He had a woollen or worsted factory in Hunslet, and lived in the house there occupied up to about thirty years ago by Mr. William Holdsworth. He married a lady named Rose Luscelles, said to be of the Harewood family. He is supposed to have invented or adapted a "wool mill" or "teazer," now known as "the devil." On his introducing this machine into his own factory the building and plant were wrecked by his operatives; he was ruined, and migrated to America with his sons. This is said to have been about the time of the American War of Independence, and it is stated that in America Mr. Copley became a friend of George Washington. He was known in Leeds as "County Copley," and is believed to have been a member of the well-known Copley family of Yorkshire. Can any one say authorita-

tively whether this was so; and, if so, whether he belonged to the Batley, Spotborough, Nether Hall, Wadworth, or Skelbrook branch of the family?

J. J. HEATON.

47, Queen's Road, Manningham, Bradford.

LORD STAFFORD'S INTERLUDE PLAYERS.—In the Launceston municipal accounts for 1577 is the entry among the payments, "To the enterlude players, viz., my L. Stafford's men, 13s. 4d." (Peter's 'History of Launceston,' p. 211). Who were Lord Stafford's men?

ALFRED F. ROBBINS.

JOHN GEORGE LAMBTON, FIRST EARL OF DURHAM.—Who was his first wife, and when did the marriage take place? Burke (1890), Foster (1883), and the *Gent. Mag.* for February, 1812, differ considerably on this point. G. F. R. B.

THE CENSUS OF ANCIENT ROME.—I should be obliged if any of your readers would furnish me with references to passages in classical authors quoting the figures of the Roman census. I am aware of the passages in Livy (i. 44; iii. 24; xxxv. 9; xxxviii. 36; and xlii. 10), also of Tacitus's account of the census in the reign of Claudius ('Ann.,' xi. 25). Gibbon, alluding to this, gives a different number, presumably quoting another author. G. B. LONGSTAFF.

CHURCH OF SCOTLAND, CAMPVERE, HOLLAND.—In the account of the life and writings of the historian Robertson, by Dugald Stewart, prefixed to his 'Works,' I find this passage:—

"The General Assembly of the Church of Scotland is composed of representatives from the Presbyteries; from the Royal boroughs; from the four Universities; and from the Scotch Church of Campvere, in Holland. .... This Church sends two members, one minister, and one lay-elder."

Does it do so still; and where can I find a history of the rise and progress of the Campvere church?

D. F. C.

HENSHAW QUARTERING, &c.—After unsuccessful search in all the heraldic books at my command, I am constrained to apply for help. An armorial seal is Quarterly, 1 and 4 Henshaw, 3 Clinton, and 2 a coat of which I take the blazon to be Gules, a castle between two wings expanded argent. The cutting is so minute that the charge may be a castle between branches of laurel or palm, though I think them wings, and they may not be argent. Of what family is this the coat?

Further, What, if any, arms were borne by Richard Wistow, of London, chief chirurgon to Queen Elizabeth; Anne Turvin, of the parish of St. Mildred, Poultry, 1698; and Anne Beverley, of Fifield (co. Essex, according to Sir B. Burke, but query co. Oxford), 1737?

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

## Replies.

## SINGULAR CUSTOM.

(7th S. ix. 328, 395, 478.)

Will you permit me to take exception to the implication in MR. PICKFORD'S quotations from Sir Walter Scott's novel 'Woodstock; or, the Cavalier,' that it was invariably the "analogous custom to drink the king's health during his exile in a kneeling posture"? The reverential action alluded to by your correspondent, I may remark, was certainly not practised in every case. For instance, on reference to the Jacobite ballad entitled 'The White Rose over the Water' (Edinburgh, 1744), in G. W. Thornbury's charming edition, p. 102, of 'Songs of the Cavaliers and Roundheads, Jacobite Ballads, &c.' (London, Hurst & Blackett, 1857), MR. PICKFORD will find that the custom for all to stand during the ceremony—as at present observed when Her Majesty's health is proposed—was in vogue in Scotland in 1744. The following verses from the ballad I have already named may interest your correspondents, viz. :—

Then all leap'd up, and joined their hands  
With hearty clasp and greeting,  
The brimming cups, outstretched by all,  
Over the wide bowl meeting.  
"A health," they cried, "to witching eyes  
Of Kate, the landlord's daughter!  
But don't forget the white, white rose  
That grows best over the water."

"But never forget the white, white rose  
That grows best over the water."  
Then hats flew up and swords sprang out,  
And lusty rang the chorus—  
"Never," they cried, "while Scots are Scots,  
And the broad Frith's before us."

Again, need I draw MR. PICKFORD'S attention to the meeting of the "English Jacobite Club," as related in Ainsworth's ever interesting tale 'The Miser's Daughter,' and to George Cruikshank's graphic illustration of each member standing, and holding a filled glass over a bowl of water, or to remind him of Randolph Crew's reply when asked to drink, "Here's to the king's health 'over the water' "?

With regard to the opinion of DR. NICHOLSON that the word *toast*, as used in connexion with the drinking of healths, originated in the habit of our ancestors "flavouring their cup with toasted bread and toasted apples"; and also to the article in Chambers's 'Book of Days,' vol. ii. p. 496, 1878, in which it is stated that the word in question was acquired from Capt. Ratcliff's doggerel poem entitled 'Bacchanalia Coelestia,' published in 1680, in which "toasted" biscuit is thus referred to :—

Neptune this ocean of liquor did crown,  
With a hard sea-biscuit well baked in the sun.  
This bowl being finished a health was begun,  
Quoth Jove, "Let it be to our creature called man"—

perhaps your correspondent will allow me to remind him of the "singular custom" of *les amoureux* of old France in "flavouring their cup" to toast beautiful women, and alluded to by learned and witty Samuel Butler—

While Butler, needy wretch, was yet alive,  
No generous patron would a dinner give.  
See him when starv'd to death and turn'd to dust,  
Presented with a monumental bust,

as follows, viz. : when the lady in 'Hudibras,' part ii. canto i., c. 855 (1663, 1664, and 1678), is endeavouring to persuade her lover to whip himself for her sake, she says :—

It is an easier way to make  
Love by, than that which many take,  
Who would not rather suffer whipping,  
Than swallow toasts of bits of ribbon!

Relative to this quotation, it is right to mention that in a tract printed in 1659 the information is given us that French gallants "in their frolics spare not the ornaments of their madams, who cannot wear a piece of perret-ribbon, but they will cut it in pieces and swallow it in wine, to celebrate their better fortune" (*vide* 'Hudibras,' edited by H. G. Bohn, vol. i. p. 167, London, 1859).

While it must be admitted that the origin of the word *toast* is very doubtful indeed, the ladies, it may not be out of place to remark, have in drinking healths a modest way of excusing themselves, thus felicitously described by Goldsmith in his delightful poem 'The Deserted Village,' published in May, 1770 :—

Nor the coy maid, half willing to be prest,  
Shall kiss the cup to pass it to the rest.

HENRY GERALD HOPE.

6, Freegrave Road, N.

A Highland regiment—I forget now the number—was quartered at Gibraltar during a part of the Crimean war, in which was a son of Mr. Robertson of Kinloch-Moidart. It was on his ancestor's estate that the standard of Prince Charles was raised in 1745. On the occasion of Mr. Robertson visiting his son there the officers drank to the memory of Prince Charles, and made Mr. Robertson drink it on his knees.

E. LEATON-BLENKINSOPP.

The following extracts from the 'History of Toasting,' by the Rev. Richard Valpy French, refer to the custom of drinking healths in a kneeling posture.

In Caxton's 'Chronicle' the account of the death of King John represents the cup to have been filled with good ale; and the monk bearing it knelt down, saying, "Syr, wassayll for euer the dayes so all lyf dronke ye of so good a cuppe."

Thomas Hall bears testimony in his 'Funebria Floræ,' a pamphlet setting forth the wholesale depravity and wantonness engendered by the Maypole festivities, amongst the abuses of which was undue toasting. "In some places," says he,

"maids drink healths upon their knees. 'Tis vile in men, but abominable in women."

In one of Dekker's plays, published in 1630, one of the characters is asked, "Will you fall on your maribones and pledge this health, 'tis to my mistress?" Ward also refers to "pot-wits and spirits of the buttery," who bared their knees to drink healths, and Thomas Young confesses, to his grief of conscience, that he himself had been an actor in the business of drinking healths kneeling.

In 'Oxford Drollery' is a song in which the following passage occurs:—

I will no more her servant be  
The wiser I, the wiser I,  
Nor pledge her health upon my knee.

Hall states that there were some who drank healths on their knees, as the scholars at the university.

At the marriage festivities of Lady Ross, in 1693, at Belvoir Castle, there was a great cistern of sack posset, which after an hour's hot service had not sunk an inch, "which made my Lady Rutland call in all the family (domestics), and then, upon their knees, the bride and bridegroom's health, with prosperity and happiness, was drunk in tankards brimful of sack posset."

EVERARD HOME COLEMAN.

71, Brecknock Road.

I confess that I cannot at this moment give the reference for which Dr. NICHOLSON asks me. I can only say, in his own words, that my general reading seems to have led me into the belief, which he will probably set down as an instance of the wild writing from which he so kindly says that I am generally free.

C. F. S. WARREN, M.A.

Longford, Coventry.

"THOMAS DE HOLAND, COMES KANTLÆ" (7th S. viii. 127; ix. 214, 518).—The 'History of the Royal Family,' published by "R. Gosling, at the Mitre and Crown, against St. Dunstan's Church in Fleet Street, 1713," is an abbreviated copy of Sandford's famous 'Genealogical History of the Kings of England,' to whom the author (whose name does not appear) owns himself indebted. I have a copy of the work; but no one having access to Sandford would care to refer to it. The author has carefully repeated all Sandford's errors, and added some on his own account. If your correspondent Y. T. will refer to MR. FERRET's query (7th S. viii. 127) he will see that replies were requested to be sent to that gentleman's address direct. I, therefore (and doubtless others also), furnished him privately with the information requested. It is a mistake, accordingly, to suppose the query was unanswered. C. H.

If A. H. will look in Moule's 'Bibliotheca Heraldica,' sub anno 1713, he will find an account

of the book in question. It is said by Moule to be "confessedly an abridgment of Sandford's 'Genealogical History of our Kings,'" in which an account of the family similar to that quoted by Y. T. is given. Full particulars will be found in Bely's 'Memorials of the Most Noble Order of the Garter,' s.v. "Thomas, second Earl of Kent."

F. R. O.

[Other replies are acknowledged.]

ENID (7th S. ix. 448).—I cannot give SPONSURA any information as to the meaning of this name; but the following note in Lady Charlotte Guest's edition of 'The Mabinogion,' 1849, vol. ii. p. 164, may interest your correspondent. With regard to the Welsh quotation, I wish to say that I have copied it *literatim* as it stands. I do not know the Welsh language:—

"Throughout the broad and varied region of Romance it would be difficult to find a character of greater simplicity and truth than that of Enid, the daughter of Earl Ynywl. Conspicuous for her beauty and noble bearing, we are at a loss whether most to admire the untiring patience with which she bore all the hardships she was destined to undergo, or the unshaken constancy and devoted affection which finally achieved the triumph she so richly deserved. The character of Enid is admirably sustained throughout the whole tale [*i.e.*, 'Geraint Ab Erbin,' 'Geraint the Son of Erbin']; and as it is more natural because less overstrained, so, perhaps, it is even more touching than that of Griselda, over which, however, Chaucer has thrown a charm that leads us to forget the improbability of her story. There is a Triad in which Enid's name is preserved as one of the fairest and most illustrious ladies of the court of Arthur. It runs thus: 'Tair Gwenfaiin Llys Arthur: Dyfir walt euraid; Enid ferch Ynywl Iarl; a Thegau Eurffronn: Sef oeddent Tair Rhiain Ardderchwag Llys Arthur' (T. 10<sup>s</sup>). The Bards of the Middle Ages have frequent allusions to her in their poems; and Davydd ap Gwilym could pay no higher compliment to his lady-love than to call her a Second Enid."

JONATHAN BOUCHIER.

Dr. Charnock, in his 'Prænomena,' gives this name as another form of Enaid, a Welsh female name, signifying soul, life. Enaid, with its other forms, *en, enydh*, is cognate to the Cornish *enef*, the Armorican *ené*, the Irish *anam*, and the Latin *animus*. Miss Charlotte M. Yonge, in her 'History of Christian Names' (1863), gives it the same etymology. The tale of Geraint and Enid was in the 'Mabinogion,' and Chrestien de Troyes put it into French verse, but it had not been admitted into the general cycle of the romances until Tennyson rescued it from unmerited oblivion.

DE V. PAYEN PAYNE.

Miss Yonge, in her 'History of Christian Names,' remarks, with reference to the names Geraint and Enid:—

"These are two of the characters whom Tennyson has recently rescued from unmerited oblivion, and raised to their true dignity among the chivalry of the Round Table. Their story was, indeed, in the 'Mabinogion,' and Chrestien de Troyes had put them into French verse

by the names of Erec and Enide; but they had not been admitted to the general cycle of the romances, though a Triad mentioned Enid as one of the three celebrated ladies of Arthur's court. She is as beautiful a picture of wifely patience as Grisiell herself, and does not go to such doubtful lengths of endurance. Her name is the Keltic form of *animus*, the soul; and if Gersaint ever meant, as Davies explains it, a ship or vessel, it would be tempting to see in the story an allegory of the scenes through which a soul is dragged by its mate, the ship that bears it."

The Welsh word for soul is *enaid*.

F. C. BIRKBECK TERRY.

TOMB OF THOMAS HEARNE (7th S. ix. 286, 377, 493)—I have just, after a careful search, found the tomb of this celebrated antiquary in the churchyard of St. Peter-in-the-East at Oxford, and must say that it is in a woefully dilapidated condition. The inscription is almost illegible, the lettering being filled with moss and lichen, and the tomb itself is almost hidden from view by a lilac tree overshadowing it. It is now very near the east wall of the graveyard which divides the precinct from New College garden, and my impression is that it has been removed from its original position. The quotation given by me at p. 493 of the last volume from Brand's 'Popular Antiquities,' edited by W. C. Hazlitt (vol. ii. p. 217), corroborates, apparently, my opinion on this point.

Thirty years ago, to the best of my recollection, the tomb was placed near the middle of the graveyard on the south side of the church; and I can well remember taking a friend of mine, then principal of St. Edmund Hall, to inspect it, and we read the inscription together. Be it remembered that the tomb was originally erected more than a hundred and fifty years ago, though in recent years restored by a descendant.

It may, however, be not unuseful to mention that the antiquary is commemorated by the following inscription in roman capitals on a brass plate affixed to a pillar on the north side of the chancel:—

In the adjoining churchyard

Lie interred the remains of

Thomas Hearne M.A.

Who by his will desired

This simple inscription

To be placed on his tomb.

Here

Lieth the Body of Thomas Hearne A.M.

Who studied and preserved

Antiquities

He died 10 June 1735.

Aged 57 Years.

In Memoriam Viri tam eruditi

Hanc tabulam abeneam

R. C. Hoare, Wiltunensis

Poni curavit A.D. MDCCCXXXIII.

It may be further noticed that in the vestry is an old engraving of St. Peter-in-the-East and its old parsonage, long since destroyed, after a drawing by another Thomas Hearne, F.A.S., dated

May 14, 1796, which has apparently been taken from Hearne's 'Antiquities of Great Britain,' a fine work of art known as "Hearne and Byrne." Thomas Hearne the younger, as he may be called, is buried in the churchyard of Bushey, Hertfordshire.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JEWS IN ENGLAND (7th S. vi. 79; ix. 208, 229, 257, 329, 433).—

"The following list of Jews is supposed to preserve the names of the first settlers here of that nation. It was found among the MSS. of Mendes Da Costa, and marked by him as received from Dr. Chauncey. The orthography shows it to have been made by some person of that persuasion who had attained but a slight knowledge of the English language; and the handwriting is certainly of about the middle of the seventeenth century. Though the readmission of the Jews was a matter largely discussed in the time of the Protector, their return did not take place until after the Restoration. In 1663 a minister of the Portuguese synagogue is said to have searched the registers, and not to have discovered more than twelve Jews resident in London.

*The List of the Jews:*

The widow Fendenadoes with her tow sonnes and tow seruants, Leadenhall street.

Sinor Antony Desousa, Boshagat street.

Sinor M'uell Rodrigues, Chrechurch laine.

Sinor Samuell Deuega, in Beues marks, great, Jeweller.

Sinor Antony Rodrigues Robles, Ducks plate.

Sinor Josep } Deohneuzos } Duck plate.

Sinor Mihell } brothers }

Sinor Duart Henrycus.

Sinor Perera } Brothers at a plumers in Chrechurch.

Sinor Perear }

Sinor David Gaby, at a Plumers in Chrechurch.

Three mor Jewes, Merchants, at the sam hous.

Sin. Deego Rodrego Arias, Fanchurch street.

Sin. Dormedio and Sin Soloman his sonne, St. tellens.

Sin. Soloman Franikes, Fanchurch stret.

Sin. Manuel de Costa Berto, Ducks plate.

Sin. Docter Boyno, Phision to the Jewes, Ducks plate.

Sin. Steauen Rodrigues, near Algat.

Sin. Franco Gomes, St. Mary Acts.

Sin. Moses Eatees, Chrechurch Laine, a Jewish Rubay.

Sin. Benimam Lewme, Chrech Laine.

Sin. Aron Gabey, Ducks plate.

Sin. Domingoes Deserga, Ducks plate.

Sin. David Mier, Leaden Hall street.

Sin. Moediga, Clark of the senageot.

Most of them haue wives and seruants.

Mr. Lysons, in his account of Stepney, mentions Emanuel Mendes Da Costa, as buried at the old burial ground belonging to the Jews in Mile-end Road in 1791, and has also given the dates of burial of several other branches of his family. See 'Environs of London,' vol. iii. p. 478."

This extract is from 'The Antiquary's Portfolio,' by J. S. Forsyth, 1825, vol. i. p. 191.

ROBERT PIERPOINT.

St. Austin's, Warrington.

"ONE LAW FOR THE RICH AND ONE LAW FOR THE POOR" (7th S. ix. 283, 453).—At the last reference I wrote, or intended to write, "*bettermy* sort of folk" (and not *bettering*), a word which hereabout is used in the sense of "*bettermost*." *Bettermy* is an



odd word, and sounds singularly in the folk-speech. I often hear it, but only among people whose ages are up-side of forty. I only know of one use of the word *bettering*—when a person makes a change for the better, and in particular of servants moving with the object of “bettering” themselves.

THOS. RATCLIFFE.

#### Workshop.

ROMAN CATHOLIC REGISTERS OF BIRTHS, MARRIAGES, AND DEATHS (7th S. ix. 487).—In the autumn of 1840 seventy-eight old Catholic mission registers were forwarded by the clergy to the authorities at Somerset House; but in 1857 it was decided that no more were to be sent at all, and accordingly the Commissioners appointed to inquire into the state, custody, and authenticity of registers of births or baptisms, deaths or burials, and marriages in England and Wales, other than the parochial registers, reported on Dec. 31, 1857, that their “application.....to the Roman Catholics has been attended with no good result.” In addition to those in the Somerset House collection, the register of Weston-Underwood, co. Bucks, dating from 1702, is found in the presbytery of that place; an imperfect register of Cheam, co. Surrey, commencing in 1755, remains among the archives of the Dominican Priory at Haverstock Hill, London; while two volumes of the Catholic Mission of St. George, Worcester, extending from 1685 to 1837, are preserved at Worcester. It is greatly to be regretted that many other similar and as valuable records are still in private hands. The first little volume of the Worcester registers may be regarded among the earliest, if not actually the earliest, on record. Copious extracts from the registers, an index of persons, and much valuable information upon the subject, will be found in ‘Old English Catholic Missions,’ by John Orlebar Payne, Lond., 1889.

DANIEL HIPWELL,

34, Myddelton Square, Clerkenwell.

A collection of these from the originals in Somerset House was very recently edited by, I think, Mr. O. Payne. It is published in book form, but the papers first appeared in *Merry England*. It does not include all the registers, many of which have been lost; others are in private hands or among the archives of the various Catholic dioceses. During the time that the penal laws were in force Catholics were forced to go through the ceremony of marriage and were buried according to the rites of the State Church, and entries of such marriages and burials will often be found in the parish registers. If LAC will say what family he is searching for and whereabouts the members were born and buried, more definite information may be forthcoming.

Much material connected with the history of Catholic families in the penal times was no doubt destroyed for fear of its possession bringing trouble

on the owners; but I am sure if search were made a great deal has yet to come to light. H. A.

The case of these registers may be seen examined in R. Sims’s ‘Manual for the Genealogist, Topographer, Antiquary, Legal Professor,’ London, 1856, pp. 381-2. The author states that “it would appear that there can be no Catholic registers for any part of England, except London, from 1698 to 1790.” He relies on the Act of 11 & 12 Will. III.

ED. MARSHALL.

It is just possible that ‘Records of the English Catholics of 1715,’ by John Orlebar Payne, published by Messrs. Burns & Oates, may be of some use to LAC.

GEORGE ANGUS.

St. Andrews, N.B.

GARRULITY (7th S. ix. 229, 275, 456).—May I be allowed to observe that *cacoëthes scribendi* is incorrect and will not scan? The expression is certainly used by Juvenal in the following form, and also, to the best of my recollection, in the “Propria Quæ Maribus” in the ‘Eton Latin Grammar’:

Tenet insanabile multos

Scribendi cacoëthes.

‘Sat.’ vii. 51.

Let me refer your readers to an illustrative paper on its meaning in the *Spectator*, No. 582, dated Aug. 18, 1714, written by Addison, in which it is called “the itch of writing.” Liddell and Scott’s ‘Lexicon’ defines “*κακόθρης*, an ill habit, itch for doing a thing. Plato, ‘Republic,’ 401 B, &c.”

JOHN PICKFORD, M.A.

Might I humbly suggest *pen-yearning*, *pen-fever*, and *pen-frenzy*?

LÆLIUS.

“MAN-TRAPS AND SPRING GUNS SET HERE” (7th S. ix. 405, 517).—There are three or four man-traps to be seen in the basement of the Ashmolean Museum at Oxford. They are like enlarged steel rat-traps, and constructed to seize the leg about half-way between the knee and ankle. Some have serrated jaws and the others have spikes, about an inch long, set at close intervals along the bows. They could not fail to cruelly wound any one who might have the misfortune to be caught in them.

C. S. H.

I recently passed through Falmouth, and duly visited the “Old Curiosity Shop” there. Amongst other curios there was exhibited for sale a man-trap, which appeared to me to be a gigantic edition of an ordinary rat-trap.

ONESIPHORUS.

I have seen more than one man-trap. About thirty years ago one was kept by a market gardener at Conway, who sometimes walked through the streets with it on his back, as, I presume, a warning to trespassers. Within the last three or four years I found one, very rusty, in an outhouse in this city. Both those that I have mentioned were similar in make to the ordinary “gin,” or vermin

trap, but about four feet long, and when in good order must have been strong enough to break a man's leg.

A. R. MALDEN.

Salisbury.

I recently saw in the museum at Colchester Castle a man-trap like an enlarged rat-gin.

G. B. LONGSTAFF.

SIR ANDREW HAMILTON OF REDHALL AND THE "LADY BALCLEUCH" (7th S. ix. 467).—They had long noses for pedigrees in the courts three hundred years ago when a juryman was to be challenged. They believed that blood was thicker than water. Had SIGMA remembered the 'Lay of the Last Minstrel,' the closing sentences of his two paragraphs might not have been penned. The Scotts of Branzholm were lairds of Buccleuch—or, as it is often spelt, Balcleuch. Instances are many. For one in 1543 see Sadler's 'State Papers,' ed. 1809, vol. ii. p. 233. Sometimes the laird's name is Latinized Balcluchius, Balcluchius, Balcluchius. See Buchanan's 'Historia,' Paton's ed., 1727, index; Johnstone's 'Historia,' 1655, p. 215. In the Records of Parliament, March 15, 1542-3, "Walter Scott of Branzhelme Knyt" in the body of an Act, appears as "Lard Bukolewt" on the margin ('Scots Acts,' vol. ii. p. 414). As two of Beatoun of Creich's daughters appear by SIGMA's note to have been very much married, and as each of the two is credited as once Lady of "Balcleuch," why should not one or other be grandmother to Sir Andrew Hamilton? Being no genealogist, I regret my inability to help further.

GEOR. NEILSON.

KING JAMES I. (7th S. ix. 427).—The visit of James I. is very likely to be seen in the 'Progresses, Processions, and Festivities of King James I., his Royal Consort, Family, and Court,' by John Nichols, 1827, 4to., 4 vols.; or in the 'Calendar of State Papers, Domestic Series,' temp. James I.

ED. MARSHALL.

VOLUNTEER COLOURS (7th S. viii. 427, 477; ix. 194, 378, 496).—The Irish volunteers of the last century certainly carried colours. In my possession are three flags of Cork volunteers of the 1782 period; two are the colours of an infantry corps, and the third is the guidon of a cavalry corps. All three bear mottoes and emblematical devices, in every instance patriotic and loyal. The field of one of the infantry flags is (or rather was) red, that of the other is white (now very creamy indeed), and both are, of course, silk. The guidon is blue satin, doubled, gold fringed, and swallow-tailed. Volunteer cavalry corps generally carried but one flag. The staff of the guidon in my possession is peculiar, and appears to be a survival or reminiscence of the knightly lance of old. It is blue, with portions heavily gilt; from a little above the grip for two feet it is fluted, the runner (which still carries the ring) being attached to the fluted

part; just above and below the grip are bold annular projections, handsomely carved and gilt; the lance-shaped head is steel, of the usual open pattern, and gilt; the lateral foot-spike and the cords and tassels still remain. My lady friends tell me that the three flags are fine and curious pieces of needlework.

I also possess a silver medallion, struck to commemorate the raising, on Nov. 4, 1745, of the True Blue Infantry Corps of Cork. On this medallion these volunteers are represented drawn up in review order, and being inspected by an officer on horseback, and the colours and the officers who bear them are very conspicuous in the centre of the front rank.

C. DEBOSCO.

ORDER OF ST. JOHN OF JERUSALEM (7th S. ix. 468).—In default of better information, I may refer your correspondent B. F. S. to 'A Sketch of the Knights Templars and the Knights of John of Jerusalem,' by Richard Woof, F.S.A. (London, Hardwicke, 192, Piccadilly, 1865). In this little work is a list of the "Members of the English Langue of the Sovereign and Illustrious Order of St. John of Jerusalem," giving the Duke of Manchester as Grand Prior of England, Count de Salis Grand Prior of Ireland, and Lord Leigh Bailiff of Aquila, these three being G.C.J.J., or Great Crosses. Of the same rank are 15 members, who are named, but are classed as "Bailiffs ad Honores." Then follow 19 Knights Commanders (K.C.J.J.), 21 Knights of Justice (K.J.J.), 6 Ladies, 22 Knights of Grace, 4 Honorary Knights Great Cross, 9 Honorary Knights Commanders, 2 Honorary Knights, 4 Chaplains, 3 Esquires and 1 Donat (the jeweller to the order). No mention is made of the present headquarters of the order in England, but it is stated that—

"the English Langue has perpetuated the principles of the Order by the annual distribution of its revenue amongst the charitable institutions of London, and is now engaged in the establishment of an experimental foundation in accordance with the never forgotten object of this distinguished fraternity."

I shall be most happy to lend B. F. S. the 'Sketch,' if of any service.

I may mention further that the Order of St. John of Jerusalem is a masonic order, which is connected with the companion "Order of the Temple" (Knights Templar), and known as the Knights of Malta. The Prince of Wales is the Grand Master of these united orders, the organization being under the direction of governing bodies known as the Convent General, which is supreme, and the National Great Priory, the latter being a national council, quite subservient to the former.

In 7th S. x. 12 your correspondent MR. FRANCIS ROBERT DAVIES appends to his name the letters K.J.J., and if these mean that he is a member of the order ranking as a Knight of Justice, possibly he could tell us something of the present position

of the Order of St. John and other facts concerning this nineteenth-century revived institution which could not fail to be of great interest to your readers.

May I now ask if the Bishop of St. Albans and Sir Raylton Dixon, whose portraits hang this year on the walls of the Royal Academy (No. 117 and No. 1099), are members of this order, as they both wear the cross—the bishop hanging from a black ribbon around the neck, and Sir Raylton in a similar way, but also in a brooch form on the breast of his scarlet uniform?

FRED. C. FROST.

Teignmouth.

EMMA TATHAM (7th S. x. 8).—Emma Tatham, poetess, the only surviving child of George and Ann Tatham, was born October 31, 1829, in the Boundary House of the Bedford Estate, Theobald's Road, Gray's Inn, London; died September 4, 1855, and was interred in the burial-ground of the Independent chapel at Redbourne, co. Herts. Her 'Dream of Pythagoras and other Poems'—London (Bath printed), 1854, 12mo.; second edition, 1854, 8vo.; fifth edition, with several additional pieces, a portrait, and memoir by the Rev. Benjamin Gregory, London (Wesleyan Conference Office), 1872, 8vo.—will be found in the British Museum Library, where is also a copy of a memoir by Mrs. J. C. Westbrook entitled 'Etchings and Pearls; or, a Flower for the Grave of Emma Tatham,' second edition, enlarged, London, 1857, 8vo.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

"PSYCHOLOGICAL PÆDAGOGICS" (7th S. x. 26).—This subject has been much exploited of late years, and any one desirous of studying it has only to turn to the pages of *Mind* (the Quarterly Review of Psychology and Philosophy) to be put *au courant* of the latest ideas. For special and separate treatises on the subject, mention may be made of Bain's 'Education as a Science,' Sully's 'Teachers' Handbook of Psychology,' Payne's 'Lectures on the Science and Art of Education,' and last, but not least, of Locke's classical work 'Some Thoughts concerning Education,' of which two excellent editions were issued in 1880.

A. W. ROBERTSON.

Aberdeen.

L. N. Fowler, 'Formation of Character,' 'Education,' 'How to Train a Child,' pamphlets, one penny each, the Psychological Press Association publishers; 'Children's Progressive Lyceum,' same publishers, 3s.; Mrs. Horace Mann and E. P. Peabody, 'Moral Culture of Infancy, with Kindergarten Guide,' same publishers, 3s.; J. R. Buchanan, 'Moral Education, its Laws and Methods,' same publishers, 6s.; E. Colignan, 'L'Education dans la Famille et par l'Etat,' same publishers, 1s.

ED. MARSHALL.

SPURS (7th S. x. 9).—DR. NICHOLSON writes that he would be glad to hear of a specimen of a spur so loosely rowelled as to produce an audible jingle. I am sorry that, having very recently made away with several specimens of the kind, I cannot send him, as well as let him hear of, one. When, comparatively early in the present century, I first had occasion to wear brass spurs, I can assure Dr. NICHOLSON that their jingle was the source of much pride and pleasure to the wearer. When advancing years diminished the intensity of these feelings, the jingle remained. If the small plate that bore the rowels of the nineteenth century produced this effect, it is easy to imagine the effect of the large plate of former years.

KILLIGREW.

ARROW THROWING (7th S. x. 7).—I was taught this art when a boy. As it is not commonly practised now, perhaps a description may be of interest. A shallow nick is cut round the shaft, just below the feather. A string with a knot at the end is passed once round this nick over the knot; the other end is held in the hand, the knot keeping the string in position. The thrower, holding the head of the arrow in his hand, discharges it at the mark. The unwinding of the string causes the arrow to spin round, thus making it fly straight.

E. LEATON-BLENKINSOPP.

BIBLE FAMILY RECORDS (7th S. x. 8).—I should hardly think that the printer's practice about which PROF. BUTLER asks can be much older than the date he gives of 1816. His second question is very easily answered, and I wonder he found it needful to put it. People wrote their entries on whatever fly-leaves their Bible had, just as they do at present, without caring (few care now) whether or not "Family Records" or any like words were printed or emblazoned at the top. Many such entries of two or three centuries old have been printed in 'N. & Q.' I have myself a Bible where the oldest entry is dated 1683. Having written thus far, it occurs to me that possibly it may be necessary in America, though it is not in England, for such entries, to be legal evidence, to be written on pages specially set apart for them. If so, PROF. BUTLER's question is accounted for, and I owe him an apology. But is the case so?

C. F. S. WARREN, M.A.

Longford, Coventry.

I have in my possession a family Bible with blank pages for family records. It is dated "London, printed by E. T. for a Societie of Stationers, 1655."

WM. N. FRASER.

Findrack, Aberdeenshire.

The backs of the title-pages in Geneva Bibles, in early black-letter copies of the Authorized Version of the Bible, and fly-leaves in later quarto and folio editions of the sacred volume, were con-

stantly used for registering family records. I think the earliest one I have was written in a Genevan Bible "in the Year of our Lord God 1616."

J. F. MANSERGH.

Liverpool.

BIBLIOGRAPHY (7th S. ix. 348, 510).—May I draw attention to the fact that the mother of Katherine Swinton, who married Sir Alexander Nisbet, was Katherine Hay, daughter of William, Lord Hay of Zester? As regards the marriage of Eleanor, daughter of Thomas Wybergh, and widow of Sir John Nisbet, to "Swinton of Elbroke [Elbalk is the name of the mansion house of Swinton], one of the Lords of Session," the Swinton pedigree contains no mention of such a connexion. The "Lord of Session" of that day would appear to be Alexander Swinton, Lord Mersington, second son of Sir Alex. Swinton of Swinton. This judge died in 1700. But his first wife was a daughter of Sir Alex. Dalmahoy of that ilk, and there are indications of his second marriage with a Miss Johnston, of Hutton Hall, Berwickshire, while he was survived by his wife (if we credit the second marriage, his third), Alison Skene, of the family of Hallyards. As Lord Mersington is supposed to be the ancestor of the Swintons located south of the Tweed, who cannot trace the steps of their descent from the original stock, it would be of great interest to the representatives of Swintons of Swinton if SIGMA or any other correspondent could give further information.

A. S. L. C. S.

"KING OF ARMS" OR "KING AT ARMS" (7th S. vii. 448; viii. 29, 112, 235, 251, 458, 491).—Notwithstanding the practice of heralds to call themselves kings of arms, I have just come across a MS. of the time of James I., being "A True Description of his Majesty's Courtes of Records—His Highness' Most Honorable Houshoulde, &c., collected in Anno 1613," in which all the herald-officers are described as "officers att armes," viz., "Kings att Arms"; "Segar Garter principal kinge att armes, fee 40<sup>li</sup>"; "Clarenceux kinge att armes, 20<sup>li</sup>"; "Norrey St. George kinge att armes, 20<sup>li</sup>"; "Mr. Cambden kinge atte armes, 20<sup>li</sup>." This appears to be an official list of James I.'s officers of all kinds, with their salaries. So, at any rate, the terms "officers att armes," "kinge att armes," are not new, or probably less correct than "of arms," as we frequently find in the signatures to deeds. Cf. "Sergeant-at-arms," "Counsel-at-law."

J. C. J.

THE GAME OF POLO (7th S. x. 9).—It would ill become a *dilettante* to answer this query, as experts in philology are wont to answer, "See somebody's dictionary." It is quite possible for a querist to be far away from books of reference, and even to have no friend who is near them. Yet, in consideration of the trouble that unnecessary

queries must entail on the Editor of 'N. & Q.,' I would express my surprise that a correspondent, writing from a locality no more remote nor illiterate than Oxford, should ask if any learned Indian correspondent can light on the derivation of a name—given by a learned "Indian," now, alas! no more, in the 'Anglo-Indian Glossary.' But, should no copy of Col. Yule's work have reached Oxford, that seat of learning may yet boast the possession of the ninth edition of the 'Encyclopædia Britannica.' By the latter authority the word is derived from Tibetan *puhu*, by the former from Balti *polo*. The difference in the words may be fairly attributed to district dialect or the hearer's appreciation. It is the name signifying the ball with which the game is played. The Manipûts in the Eastern Himalayas called the game *Kunjai*; but though it was from that quarter that the game reached Calcutta, visitors to Kashmir thirty years ago, about which time I first heard of it up there, and in succeeding years, must have prevailed over the more westerly players in giving a name to the game, which came to them from Balti or Chitral or Gilgit.

It will be seen from one of Col. Yule's quotations that De Vigne, writing in 1842, recommends the game for adoption on the Hippodrome at Bayswater. Nearly thirty years passed before it appeared at any hippodrome in the neighbourhood; but when it did appear its popularity increased rapidly, within limits due to local differences. The Manipûri conquered countries on his pony—a most inexpensive charger, but a most expensive toy. In Persia, where the game took its name from the stick, *chogan*, the pursuit seems to have more nearly resembled what it is in England. It was called the sport of princes.

The article "Polo" in the 'Encyclopædia Britannica' does not seem to have been written by Col. Yule, though he wrote the succeeding article on Marco Polo, a name which might set guessers to work on another origin for that of the game.

KILLIGREW.

SWAD (7th S. ix. 466).—*Swad* is the pod of a pea, and so, according to Blount, is used for an empty-headed, shallow fellow. Halliwell quotes Greene's 'Perimedes' and several other instances in which it stands for lout and bumpkin. But in Suffolk *swad* means a sword, and it is in this sense that soldiers might become *swaddies*.

C. A. WARD.

Walthamstow.

NEW CASTLE RUIN, BRIDGEND, GLAMORGANSHIRE (7th S. ix. 488).—There appears to be only one ruin in Wales called Newcastle—that situate in Emlyn, Cardiganshire, built in the reign of Henry VII. On one side of Bridgend stands the ruins of Coity Castle, which marks a spot of historic notice, more than coeval with the Norman

subjugation of Glamorgan. On the other side of Br dgent stands the ruins of Ogmore Castle. See Nicholas's 'Annals and Antiquities of the Counties and County Families of Wales,' pp. 521-2.

R. COLBECK.

1, Wansey Street, S.E.

BANIAN (7th S. ix. 443).—This was the name at the R.M. Academy, Woolwich, thirty years ago, and perhaps now, for a lounging jacket or short dressing gown of light blue flannel, issued to the cadets as part of their uniform, which could be worn in their barrack-rooms. Other old odd words were current there, *e. g.*, *tosher* for tumbler, *smocker*, &c.

H. P. L.

Malta.

CLAYTON: MEDHOP (7th S. ix. 448).—It may assist MISS KATHLEEN WARD to know that Col. Randall Clayton was knighted in Ireland on April 28, 1622. Sir Randall Clayton was the grandson of — Clayton, of Doneraile, co. Cork, who married Eliza, daughter of William Galter, of London.

Miss Medhop appears to have been the daughter of Capt. Francis Medhop, one of the officers who were adjudicated arrears of pay for services to the king before June 5, 1649. This Francis is supposed to be the grandson of Roger Medhop, of Medhop Hall, co. Oxford. (*Vide Visitations.*)

C.

"DON'T" v. "DOESN'T" (7th S. ix. 305, 457).

—With respect to the form *don't*, which is used, of course, even in polite society, it seems worth while to point out that it is short for *do not*, and probably arose in East Anglia, where *he do* is used for *he does*. Our current speech is of East-Midland origin, so that there is nothing extraordinary in finding that it has been affected by East-Anglian peculiarities.

WALTER W. SKEAT.

*Don't for do not* is simply an abbreviation for *does not*. It is not grammar. If I say I *don't* agree with MR. ANGUS, it may be impolite, but it is grammar. If I say MR. ANGUS *don't* agree with me, it is not grammar. A. H. CHRISTIE.

WRITERS OF THE LIFE OF ST. AGNES (7th S. ix. 488).—Is it possible that by "Tower Tanner and John Tyrgate" Gower, Chaucer, and John Lydgate are meant? In the very folio (76) of the Arundel MS. 327, to which your correspondent refers, Bokenham mentions these three poets. The passage occurs in the Prologue to the 'Legend of St. Agnes,' and is thus quoted by Horstmann:—

And yet I hir (Pallas) preyid wyth vmlbe reuerence  
That she summe faouour wold sheu to me.  
And she me answerd in pleyn centence:  
"Thou commyst to late, for gadryd up be  
The most fresh flowrys by persons thre:  
Of wych tweyne han fynysshyd here fate,  
But the thrydde hath datropus yet in cherte:  
As Gower, Chaucer, and Joon Lydgate."

C. C. B.

PETER STUYVESANT (7th S. ix. 269, 374, 455).—Of this name Sturtevant is probably a variant. A gentleman called Sturtevant practised surgery at Brigg in the early years of the reign of George III. A small handbill issued by him now lies before me. I append a transcript. My copy is the only example I ever saw or heard of. It has a certain amount of local interest, as being the earliest specimen of printing executed at Brigg that has as yet been discovered (see 'N. & Q.,' 4th S. x. 66):—

"Sturtevant, Surgeon, Apothecary, and Man-Midwife, at Brigg, in Lincolnshire, Has just entered upon the House, lately in the Occupation of Mr. Atkinson: and hopes by a diligent and faithful Discharge of the several Duties of his Profession, to merit the Encouragement of the Public. N.B.—Drugs sold wholesale and retail upon the most reasonable terms. Oct. 25. 1777. Brigg, Printed by S. Scott."

When my father was a little boy—that is at the beginning of this century—an old lady lived at Brigg, whose name was Sturtevant. She may not improbably have been the widow of the person who issued the handbill. EDWARD PEACOCK.

Bottesford Manor, Brigg.

The last Dutch governor of New Amsterdam (New York) succeeded Governor Kieft from July, 1646, until September, 1664. For references as to the loss of his leg, see 'Documentary History of New York,' by O'Callahan, vol. iv. pp. 107, 108; Bancroft's 'History of New York,' vol. i. p. 493 (note at foot of page); Appleton's 'Cyclopedia of American Biography,' vol. v. p. 735. J. J. L. New York, U.S.

NATIONAL FLOWERS (7th S. x. 4).—I never heard till now that the cornflower was the national flower of Prussia. But I believe that the late Emperor William I. was very fond of the blue cornflower, and that on this account it is now known in Germany as the *Kaiserblume*. Therefore it was the more surprising to be told the other day that the blue cornflower is at present the fashionable flower in Paris. Fashion has seldom any reason to give for her own very superfluous existence; and it is hard to see why even a "masher" or a *petit crêvé* should place in his buttonhole the favourite flower of his victorious enemy. A. J. M.

Phillips ('Flora Historica') says: "The generic name of these plants (*Centaurea*) is derived from *Κένταυρος*, a centaur; and fabulous history adds that it was so called after Chiron, a centaur, who taught mankind the use of plants and medicinal herbs." The specific name of the bluebottle cornflower (*Cyanus*) he traces to the legend of the youth so named, whose chief employment was that of making garlands of these flowers, and who at last was found dead under a covering of them. The name, of course, really refers to the colour, as Phillips knew. He says nothing of its having been chosen as the national flower of Prussia, but

of the allied species, *Centaurea moschata* (purple sweet century) he says:—

“Parkinson thus speaks of it in 1629: ‘as a kinde of these corneflowers, I must needs adjoyne another stranger, of much beauty, and but lately obtained from Constantinople, where, because, as it is said, the great Turk, as we call him, saw it abroad, liked it, and wore it himself, all his vassals have had it in great regard, and it hath been obtained from them by some that have sent it into these parts.’—*Flora Historica*’ (1829), ii. 209.

C. C. B.

I never understood that the cornflower was the national flower of Germany, only that it was the favourite flower of the late Emperor William, and so adopted and worn, as the violet was in France by the Bonaparte family and their adherents.

B. FLORENCE SCARLETT.

The cornflower I take to be the corn bluebottle (*Centaurea cyanus*), which is an alien introduced here with seed, but now fully established. I am informed by some German friends that it is not the national flower of Prussia, but came into prominence in that country by reason of its being the favourite flower of the Emperor William.

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

[Other replies to the same effect are acknowledged.]

LEPROSY IN THE MIDDLE AGES (7th S. ix. 486).—On the Close Roll for 8 Edw. IV. is a petition to the king from his physicians, praying for an investigation into the case of Joan Nightingale, of Brentwood, Essex, reported by her neighbours to be leprous, followed by an order from the king to remove her to a solitary place if found to be thus suffering. The Bishop of Bath and Wells (Robert Stillington) then discourses on the various kinds of leprosy—“*tiria*, *leonina*, and *elefancia*.” Finally, the patient is inspected, found healthy, and not infected with any species of contagious disease.

HERMENTRUDE.

GIN PALACES (7th S. ix. 448).—Gin, which the Dutch call *giniva* and the French *genièvre*, was on this side of the Channel first known as *Geneva*, or *Geneva print*, afterwards contracted into gin. It is referred to by the early dramatists. George Chapman, in his play ‘*Monsieur D’Olive*,’ published in 1606, wrote:—

The weauer Sir much like a virginnall iack  
Start nimble vp; the culler of his beard  
I scarce remember, but purblind he was  
With the *Geneva print*, and wore one eare  
Shorter than tother for a difference.

And Massinger, in his tragedy of ‘*The Duke of Milan*,’ first printed in 1623, says:—

Bid him sleep

’Tis a sign he has ta’en his liquor; and if you meet  
An officer preaching of sobriety  
Unless he read it in *Geneva print*,  
Lay him by the heels.

In 1736, the Government directed the justices of

the peace to inquire into the number of houses which sold *Geneva*. They reported that there were in the limits of Westminster, the Tower, and Finsbury divisions, exclusive of London and Southwark, 7,044 houses and shops where the liquor was publicly sold by retail, besides what was sold in garrets, cellars, and back rooms. The Gin Act was then passed, which imposed a tax of five shillings per gallon. This attempt to diminish the excessive use of the spirit caused the mob to raise the cry of “No gin, no king!” Smollett says, “Painted boards were put up, inviting people to be drunk for a penny, and dead drunk for twopence.” Cellars were provided with straw, into which the drunken sots were turned, until they had somewhat recovered their senses. Gin was publicly sold in the streets without licence or duty, and the laws were set at defiance and the Government defrauded (see “Gin” in the ‘*Caricature History of the Georges*,’ p. 114). The consumption of gin having increased, it was considered advisable, in March, 1743, to reduce the excessive duty, and to repeal the Gin Act. Sir Robert Walpole remarked that “the laws against gin were too severe, and there were evils which cannot be corrected by laws, and this truth needs greatly to be enforced at this time.” The results seemingly answered these predictions. It was to expose the excessive use of this spirit that Hogarth, in 1751, engraved his two prints of ‘*Beer Street*,’ and ‘*Gin Lane*,’ in St. Giles’s, for which the Rev. James Townley, Master of Merchant Taylors’ School, wrote:—

Gin! cursed fiend, with fury fraught,  
Makes human race a prey,  
It enters by a deadly draught,  
And steals our life away;  
Virtue and truth, driven to despair,  
Its rage compels to fly,  
But cherishes, with hellish care,  
Theft, Murder, Perjury.  
Damn’d cup, that on the vitals preys,  
That liquid fire contains,  
Which madness to the heart conveys,  
And rolls it through the veins.

In No. 53 of the *Connoisseur*, published in 1755, it is said that Madam Gin has been christened by as many names as a German princess. Every petty chandler’s shop will sell you sky blue, and every night cellar will furnish you with Holland tape, three yards a penny. Bailey, in his ‘*Dictionary*,’ 1759, calls *Geneva* by several names—*tityre*, royal poverty, white tape, &c.—and some additional names are given in Hone’s ‘*Table Book*,’ p. 247. Charles Dickens, in his ‘*Sketches by Boz*,’ first published in 1835, has devoted a chapter to gin shops, but in one sentence has described them as “gin palaces.” This must be an early instance of the use of the term, as the Home Office issued an order in 1834 in which they are referred to as “gin shops.” The first of the so-called palaces was, I believe, the establishment of Messrs.

Hearon & Son, known as 94, Holborn Hill, nearly opposite St. Andrew's Church, which I remember as sixty years ago. Geneva, gin, &c., has been already treated on in 'N. & Q.' See 2nd S. iii. 169, 314, 378; 4th S. iii. 195, 322; xi. 522; 6th S. ix. 160.

EVERARD HOME COLEMAN.

71, Brecknock Road.

An excerpt from 'Sunday in London' (1833) may perhaps be of interest to MR. BOASE:—

"In the grey of the Sunday morning, at the sound of the matin bell, the gin temples open wide their portals to all comers. Time was when gin was to be found only in bye-lanes and blind alleys—in dirty obscure holes, yclep'd dram-shops; but now, thanks to the enlightened and paternal government of 'the first Captain of the Age' gin is become a giant demi-god—a mighty spirit, dwelling in gaudy gold-bepastered temples."—P. 15.

To the above is annexed a foot-note:—

"The expense incurred in the fitting up of gin-shops bars in London is almost incredible, every one vying with his neighbour in convenient arrangements, general display, rich carving, brass work, finely veined mahogany, gilding, and ornamental painting.....Three gin-shops have lately been fitted up.....at an expense, for the bar alone, of upwards of 2,000l. each."—'London's Encyclopedia of Cottage, Farm, and Village Architecture.'

The cut opposite p. 25 is labelled "Gin-temple turn-out at Church-time." In 1736 the use of "geneva" had become so excessive that a Licensing Act was passed.

J. F. MANSERGH.

In 'Sketches by Boz,' 'Gin-shops,' there is mention of "gin-palaces" and their ornamental appearance. The *Quarterly Review*, Jan., 1830, p. 230, mentions "gin-shops," and remarks upon the increase of "dram-drinking."

EDWARD H. MARSHALL, M.A.

Hastings.

SUICIDE (7th S. ix. 389, 489).—This was the subject for the "Members' Prizes (Bachelors)" at Cambridge in 1852. I do not remember whether the successful essays were published.

P. J. F. GANTILLON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Records of the Manor, Parish, and Borough of Hampstead, in the County of London, to December 31, 1889.*  
Edited by F. E. Baines, C.E. (Whitaker & Co.)

HAMPSTEAD is the most beautiful of suburbs, and, thanks to the hill leading to it and to the public spirit of the inhabitants, the place still remains singularly rural. It is time that Hampstead should have a history, for Park's book, published in 1813, has long been scarce and high priced; and the volume produced by Mr. Baines, although said to be mainly intended for local circulation, ought to interest every Londoner. Many have contributed to the production of this book, and the number of the contributors shows that the inhabitants of Hampstead take an intelligent interest in its history. The book is not entirely put together in an orthodox fashion; but, nevertheless, it is very charming in its want of system, and the recollections of the various writers are of great value.

It is admirably got up, and the views of places, both as they were and as they are, add greatly to the use as well as to the beauty of the book.

It must be remembered that although a suburb now, Hampstead was once a village, complete in all such necessary appendages as a watch-house, a stocks, and a pound. This last, dated 1787, still exists on the eastern side of the Spaniard's Road, opposite the Whitestone Pond. Among the interesting associations of the place the visit of Clarissa Harlowe to the "Upper Flask" takes high rank, and this heroine seems as real a person to us as many of the actual men and women who frequented the heath. The long room where Evelina danced a minuet still remains, while the Pump-Room has lately been cleared away. All classes of the community have been represented among the residents of Hampstead. Sir Harry Vane and the first Earl of Chatham stand out among the statesmen; the judges are represented by Mansfield, Erskine, Wedderburn, Pepper Arden, and Tindal; the authors by George Steevens, Leigh Hunt, and Keats; painters by Romney, Constable, and Stanfield; and architects by Sir Gilbert Scott and the Cockerells. But it would be impossible to enumerate here all the distinguished persons who have chosen Hampstead as their residence. We can admire their good taste, but we must realize that there were dangers in the last century for those who visited this then remote village. Claude Duval and Dick Turpin and many other less-known highwaymen frequently relieved travellers of their cash and other valuables. Amongst the many interesting places is one of old Chalk Farm in 1730, but we do not see that the explanation of this curious name is given. There is no sign of chalk in the neighbourhood; but the difficulty is solved when we find on old maps the names of two manor houses marked. That of Upper Chalcoots, by England's Lane, remains unaltered, but that of Lower Chalcoots has become Chalk Farm. This excellent book is completed by the insertion of some valuable appendixes, one of these being Prof. Hales's paper on 'Hampstead in the Tenth Century,' and others being devoted to an account of the birds, the butterflies, and the moths of the neighbourhood.

*Journal of the Derbyshire Archaeological and Natural History Society.* (Bemrose & Sons.)

THE volume for 1890 shows that our Derbyshire friends have a good store of material to work upon, and know how to work it. Mr. T. R. Derry gives some interesting notes on local printing and publishing, a matter which has aroused considerable discussion in our pages of late. The productions of the Belper Press mentioned by Mr. Derry do not go back further than 1809, but some of them are so rare that the late Mr. Llewellynn Jewitt's copy of the 'Life of Orlando Equiano' is the only copy known to him. The latest date of a Belper issue given by Mr. Derry is 1866. The valuable Calendar of Fines for the county, by Messrs. Hardy and Page, is continued, 1274-1281. A very interesting subject is taken up by Mr. George Bailey in his account of Becket's Well, Derby; and the editor, we are glad to see, endorses the writer's suggestion of carrying out further investigation into the holy wells of the county, Dr. Cox himself adding the names of some with which he is acquainted, one of them being yet another Becket Well at Linbury. Mr. John Ward, besides his geological paper on contorted Yoredale strata near Ashover, contributes a full and interesting account of some diggings near Brassington, Derbyshire, of considerable value to students of prehistoric archaeology. Some of the objects described resemble those in the Settle Cave, and others those discovered by General Pitt-Rivers at Rushmore and Cranbourne Chase. Hemington Church, though not tech-

nically within the Society's field of operations, is a near neighbour which deserved notice, and the student of charters will be grateful to the lord of the manor and to the Rev. Charles Kerry for the transcript of the more ancient deeds relating to Hemington.

*The Journal of the Proceedings of the Royal Society of Antiquaries of Ireland.* Fifth Series. Vol. I. No. 1. (Dublin, Hodges & Figgis.)

THE commencement of this new series of the *Proceedings* of the old Kilkenny Archæological Society deserves special notice on account of the new name which the Queen has granted to this well-deserving Society, which has been at work illustrating the history and antiquities and archaeology of Ireland for the last forty years. The first quarterly number of the new series contains, besides the account of the annual general meeting of January, 1890, at which it was resolved to petition Her Majesty for the altered form of designation, several papers of a high order of merit in different branches of the field covered by the Society's labours. Prof. Stokes contributes an interesting sketch of the life and work of Dudley Loftus, a most versatile and singularly erudite Dublin antiquary of the seventeenth century, whose gifts as an Orientalist were almost unique in his day. Mr. James Mills describes the condition of the tenants and agriculture of the neighbourhood of Dublin in the fourteenth century, throwing valuable light on the condition of the agricultural classes of Ireland during the latter part of the Middle Ages, and illustrating the gradual rise to freedom of the servile class in Ireland as in England. Miss Hickson gives some more 'Notes on Kerry Topography,' which show the survival to the present day of the use of certain balls of stone, on cupped pillar-stones, in Kerry churchyards, for curative purposes. The stone of Kilmacida is in charge of a certain tribe, and the same is the case with stones of similar powers in the West Highlands, where we have seen, among the older contents of charter chests, bonds for the temporary surrender of such a stone to another tribe in whose possession it had formerly been. Mr. T. J. Westropp's 'Notes on the Sheriffs of Clare, 1570-1700,' afford much information of use to the genealogist.

*The Gentleman's Magazine Library.—Architectural Antiquities.* Part I. Edited by George Laurence Gomme. (Stock.)

WE congratulate Mr. Gomme on the appearance of another volume, the eleventh, of his great series of extracts from the *Gentleman's Magazine*. It is not easy to exaggerate the utility of these books to future inquirers. They do not, it is true, supply the place of the magazine itself, but for many purposes they are even more valuable.

The present volume appeals to a very wide class of readers—to all, in fact, English or foreign, who take an intelligent interest in our mediæval architecture. It differs widely in one respect from all the volumes which have preceded it. All the articles are by one man, and that a person of no ordinary merit—John Carter. He was not a scholar, and his ignorance of Latin threw impediments in his way; but still he did a work which will make his name ever memorable to all those who love the beauty of our old minsters and parish churches. The language in which Carter expressed himself is at times clumsy, and he did not on every occasion use the technical words to which we have become accustomed; but when every allowance is made, his architectural notes will always be a treasure-house of information as to buildings, some of which have perished utterly, and others have undergone what may be regarded as a worse fate—suffered from the irreverent hands of ignorant restorers. At the end of the volume are notes—far too few—telling of the present state of some of the fabrics Carter visited.

We trust that succeeding issues may contain the architectural notes of the other correspondents of "*Sylvanus Urban*." There are many architectural papers, especially in the later volumes, which are of great value.

*Newspaper Reporting.* By John Pendleton. (Stock.) THIS volume, by the author of '*A History of Derbyshire*,' has been added to the '*Book-Lover's Library*.' It constitutes pleasant reading, and gives some curious information.

THE second volume of the new edition of Boyne's '*Trade Tokens of the Seventeenth Century*,' edited by G. C. Williamson, will be published by Mr. Elliot Stock shortly. This completing volume will contain no fewer than ten separate indices of counties, places, surnames, Christian names, initials, devices and arms, merchant marks, shapes, values, and peculiarities.

THE *Yorkshire County Magazine*, an illustrated monthly, will shortly be published, to supersede the four quarterlies issued under one cover, viz., the *Yorkshire Notes and Queries*, *Genealogist*, *Bibliographer*, and *Folklore Journal*. These have had a successful run for six years, and more space will be thus acquired for articles and illustrations, though the price is to remain as before. J. Horsfall Turner, Idel, Bradford, is the editor.

### 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."

JAYDEE ("Tennyson's 'Defence of Lucknow'").—

The banner of England blew

is correct. In his '*Day Dream*' the Laureate has the same use of the word:—

The hedge broke in, the banner blew.

A. H. B. ("Nine of Diamonds the Curse of Scotland").—The various speculations as to the origin of this phrase will be found in '*N. & Q.*' 1<sup>st</sup> S. i. 61, 90; iii. 22, 253, 423, 483; 4<sup>th</sup> S. vi. 194, 289; 5<sup>th</sup> S. iv. 20, 97, 118.

C. J. PALMER.—

Betwixt the stirrup and the ground

Mercy I askt, mercy I found.

A recollection of St. Augustine's "*Misericordia Domini inter pontem et fontem*." It appears in Camden's '*Remaines*,' and is said to be by "a good friend."

GEO. P. BAKER ("Brome's 'Northern Lass'").—Your MS. is undecipherable.

C. W. F. ("Emendations to Shakespeare").—These are not likely to win acceptance in this country.

### NOTICE.

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

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



LONDON, SATURDAY, AUGUST 2, 1860.

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## Notes.

## MR. LOFTIE'S 'LONDON' ("HISTORIC TOWNS SERIES").

Excellent as, in many respects, Mr. Loftie's handbook is, it is disfigured with some few blemishes, which a little more care, and, may I venture to add, a little less rashness might have easily avoided. Some of these it may be as well to correct, lest they take root; and the first one is so quaint that Mr. Loftie himself cannot fail upon reflection to smile.

Alluding (p. 34) to the Provost in the Conqueror's reign, and to the Portgrave of Henry I., the "Hugh Buche" of Stow, he says, may be identified with the "Hugo de Bock" of the St. Paul's MSS. No doubt this is so, and he is identical with the Hugh de Bocland, Canon of St. Paul's, *temp.* Henry I., and Chief Justiciary, although Foss expresses doubt upon this latter point. But when Mr. Loftie goes on to add, "And his Richard de Par" with Richard the younger, the chamberlain, because 'Par' is probably a misreading for 'parvus,' contracted," I cry him mercy. Of whatever Richard de Par is a contraction, it certainly could never be one for Richard de Parvus, or le Parvus, or of anything in the sense of younger. Parvus could only relate to the size of the man, not to his age. Richard de Parys or Paris at once suggests itself, especially as that name occurs about the same

time, or a little later; and we are left in no doubt, even by Stow, as to the correct name of the Provost in question, as the charter of William II. in confirmation of the liberties of the Knighten Guild was addressed to Richard de Parre, as Provost. Assuming the Norman pronunciation to have been the same as the Modern French, Parys and Parre would be identical; the final *e* being generally sounded.

With regard to Richard the younger, and chamberlain, the St. Paul's documents also inform us that he was a Canon of St. Paul's. But I am much inclined to doubt that this means he was Chamberlain of London. He is certainly named in one document as chamberlain (simply); but as the names of the rest of the witnesses are all clerical, or at least connected with the Deanery, I am inclined to believe he was merely chamberlain to the deanery, or, failing such an office, that the word would more properly be rendered chancellor.

I am specially interested in the London chamberlains, since I have been at some pains to collect as full a list as possible from printed sources; and, with the exception of three short intervals, it is fairly consecutive from the reign of Richard I. This list has been in the hands of the editor of the *City Press* since October last. I will not venture to predict when it shall see the light; still, as the present century is drawing to its close, I have some faint hope it may anticipate that event.

To return to Mr. Loftie's handbook. Agnes, the sister of Thomas Becket, he says, was married to a member of a good old City family, Theobald Agodshalf (in Latin "Ex parte Dei"), who was baron of Hulle, or Helles, in Ireland. I confess I do not understand the connexion between Agodshalf and "Ex parte Dei"; but it is immaterial. For the latter part of the statement—the reference to the baron of Hulle, in Ireland—I am inclined to think it must be what Mr. Loftie terms one of his "workable hypotheses." There is no reason for crossing the Irish Channel to locate either Helles or its territorial lords, for they both lie close to our hands in the neighbouring county of Kent. Cave-Brown informs us ('Lambeth Palace,' p. 9) that the manor of Lambeth originally belonged to the See of Rochester, and was in 1197 exchanged by Gilbert de Glanville, then Bishop, with Hubert Walter, Archbishop of Canterbury, for the more convenient manor of Darente, and the rich grazing ground attached to the Chapel of Helles, or Hells. Hasted ('Kent,' i. 247) not only confirms this, but has much to say concerning this family of Helles. About a mile from Darente, he writes, is the hamlet of Helles St. Margaret; and appears from the court-rolls to have been once a parish of itself. He continues:—

"This manor came into the possession of a family called Hells, who had much land at Dartford, and Ash, near Sandwich; and from them this place acquired the

additional name of Hells, or more vulgarly Hilles. One of these, Thomas de Helles, had a charter of free warren granted to him and his heirs in 17 Ed. I. (1289). A descendant of him, Richard Hills—for so the name was then spelt—about the beginning of Henry VIII.'s reign was possessed of this manor."

Mention is made also of Bertram de Helles, who was lieutenant of Dover Castle under Reginald de Cobham (39 Hen. III.); of Henry de Helles, who was Knight of the Shire (Kent) in the fourth Parliament of Edward III.; and of Gilbert de Helles, son of the above Bertram, of Hells Court in Ash, and of St. Margaret Hells in Darenth, who was Sheriff of Kent 30 Edward III. No allusion is made to Theobald de Helles; but it is reasonable to believe he was a member of the same family.

To pass on now to Gilbert Becket. In a former paper (7th S. ix. 484), I stated my belief that he came of a territorial family. Dean Hook, following Robertson, has little to say of the family, and surmises that either Gilbert Becket or his father migrated from Normandy. Westcote ('Devonshire Families'), on the other hand, traces this family far back into Saxon times, although the first use of the surname Becket occurs only a little before 1000, in the person of Allard Becket, whose daughter Maud was married to Edgar, son of Owen, Lord of Liskeard. Owen was slain by the Danes, A.D. 1000, leaving issue William, Lord of Liskeard, who for some time withstood the Conqueror, but eventually submitted. He had issue Edmund.

Edmund Becket left issue Gilbert, who married Maud, daughter of the Earl of Chyle; his mother (Gilbert's) was of Syria; he was born in London (of him is the Earl of Ormonde and Queen Elizabeth), and had issue, besides other, Thomas Becket, who was by King Henry II. made Archbishop of Canterbury and Lord Chancellor 1161. He was slain in 1170. Westcote furnishes another pedigree, commencing in the latter part of the reign of Edward III., of the Becketts of Mennywyk.

The Cornish origin of Thomas Becket receives a certain amount of confirmation from the description of his arms given in Lambeth MS. No. 555, quoted by Cave-Browne, and repeated by Westcote: Argent, three Cornish choughs proper. Foss is somewhat impressed with Becket's own remark of his origin, that his ancestors were "non omnino infimi," as implying they were of no particular social standing. Such sentiment must be interpreted in the spirit in which it was given, and the pride which apes humility is not of exclusively modern growth, I opine.

One statement of Westcote's deserves special attention, because it reaffirms the popular tradition of the Syrian maiden, but (observe) transfers its subject from the mother of Thomas Becket to his grandmother. This tradition has of late been generally rejected by historians, solely, as I gather, that it has received no recognition from contemporary writers. I am not ashamed to confess I am

sufficiently unscientific to offer some meek protest against such ruthless procedure, unless stronger negative evidence is produced; for out of most of these traditional incidents some particle of fact can be generally sifted. If I seek the original pronunciation of a word, I prefer to pursue it among the peasantry than among peers and schoolmen, and am prepared to bear patiently the cost of such heresy.

That Thomas Becket was highly venerated by the citizens of London—and to a degree that no Norman would have attained—is, I think, significantly emphasized by the seal of the barons of London. Upon its obverse side is displayed a walled city, with St. Paul, a sword in his right hand, and in his left a banner; three leopards about the seal, and inscribed, "Sigillum Baronium Londoniarum." Upon the reverse side, the like figure of a city, with a bishop sitting on an arch, and this legend, "Me: que: te: peperi: Ne: Cesses: Thoma: tueri" ("Cease not, Thomas, to watch over me who gave thee birth"). The obverse of this seal forms the central medallion to the chimney-piece of the Guildhall Library; it would be a pity if the touching memorial of its reverse were allowed to slip away into obscurity.

JOHN J. STOCKEN.

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#### SHAKESPEARIANA.

'PERICLES,' 1611, 4to.—A copy of this edition has recently come into my possession. The Cambridge editors of Shakespeare, in referring to this quarto, style it a unique edition, the only copy extant being in the British Museum, attached to which is a MS. note by Halliwell-Phillipps to the following effect:—

"Although the present volume wants two leaves in sheet D (unless, indeed, the omission is to be ascribed to the printer, the catchwords being right), it is of great literary curiosity and importance, being not only a unique, but unused by and unknown to all the editors of Shakespeare. Mr. Collier is the only one who even names it—at first with doubt as to its existence, afterwards only on my information. The present is no doubt Edward's copy, which sold in 1804 for what was in those days the large price of 14*l.*, since which time it seems to have disappeared until privately purchased by me."

My copy has the two leaves in sheet D, and is in much better condition than that in the Museum. I have collated both copies, and find them identical, even to the formation of a letter.

MORRIS JONAS.

'ALL'S WELL THAT ENDS WELL,' I. i. 69.—Besides giving his own transposition of the speeches of the Countess and Lafew, MR. WATKISS LLOYD would make a greater transference of Lafew's "How understand we that?" than would Theobald. But the supposed necessity for any transposition of these latter words is simply due to not considering that action and gesture, as well as emotional and

other pauses, are represented on the stage as they would occur in nature, and sometimes more than in ordinary natures. Lafeu, accustomed to interpret the dark speeches of the Court, here muses over the Countess's most enigmatical speech—one wholly enigmatical to an outsider—and after a puzzled pause breaks out with this semi-soliloquy, not noticing to the full Bertram's kneeling before his mother and his filial desires, "Madam, I desire your holy wishes"—words and acts to which his good taste, if not his good nature, would make him appear inattentive. He has also time to do this, since the widowed Countess, now for the first time parting from her only child, is so overpowered by her emotions that she cannot at once find words wherewith to express herself, but bends over him, perhaps weeps, and certainly embraces him. We find a somewhat similar instance in '2 Henry IV.,' II. iv. 137-40:—

*Bard.* Pray thee go down, good Ancient,

*Fal.* Hark thee hither, Mistress Doll.

*Pist.* Not I: I tell thee what, Corporal Bardolph, I could tear her: I'll be revenged of her.

Here the last words show that Pistol was so taken up with Doll—her pleasing looks and her unpleasant words—that he was meditating, or more than meditating, some drunken violence, and this show of attempting violence gave time as well as reason for Falstaff's interpolated words.

Nor do I see the slightest reason for interchanging the speeches of the Countess and of Lafeu, but great reason for the former saying what she did, and yet so effectually veiling her meaning. She enigmatically speaks of that love of which, as she afterwards tells her steward, "many likelihoods informed me before," and which, without appearing to notice, she would forward. More plainly set forth, her words would tell Isabella, "If the living Bertram be enemy to this love-grief of thine, the excess of that love-grief will soon make it mortal."

As to the change advocated in IV. iii. 287, I am so amazed at the want of necessity for it and at the want of greater beauty evolved that I can say nothing but that it may be classed with Pistol being "a tame cheetah," and with the dog of some one else's Hamlet being "a good hissing carrion." The other changes will be adopted by that future editor who will advertise—

"The double authorship plays of W. Shakespeare and W. Watkiss Lloyd, now for the first time set forth in their full completeness and correctness."

BR. NICHOLSON.

'TIMON,' V. iii. 3, 4, and V. iv. 70-73.—Are not the lines (V. iii. 3, 4),

Timon is dead, who hath outstretch'd his span:  
Some beast read this! there does not live a man,

the epitaph on the tomb?

I fancy that in the MS. as left by Shakspeare there stood at V. iv. 70 merely the stage direction

"[Reads]," and that the completer of the play, thinking, for the reason which I shall give, that the epitaph had not yet been given, inserted hastily the two given in North, which are inconsistent with each other.

Perhaps V. iii. stood in Shakspeare's MS. somewhat thus:—

Scene III.—*The Woods. Timon's Cave, and a rude Tomb seen.*

Timon is dead, who hath outstretch'd his span:  
A beast read this! There does not live a man,  
*Soldier.* By all description this should be the place,  
Who's here? Speak, ho! No answer? What is this?  
Dead, sure, and this his grave. What's on this tomb?  
I cannot read.

The rest of the scene being either by Shakspeare or by the completer. Shakspeare, writing in a hurry and never returning to the passage, did not finish the stage direction, which should have run thus:—

Scene III.—*The Woods. Timon's Cave, and a rude Tomb seen with this Inscription:*

Timon is dead, who hath outstretch'd his span:  
A beast read this! there does not live a man!

The completer of the play, thinking these two lines a part of the soldier's speech, placed them after "What is this?" where they would make some sort of sense. Then, as I said above, he filled in the space at V. iv. 70 with the two epitaphs from North.

I suggest, then, that in V. iii. these two lines should be considered as an epitaph sculptured on the tomb, and that in V. iv. they should be substituted for the lines 70-73. Perhaps some gentlemen whose judgments in such matters cry in the top of mine will do me the honour of supporting or condemning this explanation. C. S.

'KING LEAR,' V. iii.—Can any of your readers explain the meaning of and reference contained in the speech of Kent—

If fortune brag of two she loved and hated,  
One of them we behold!

LORENCE RYLAND.

'2 KING HENRY IV.,' IV. i. 94.—

*Archbishop.* My brother general, the commonwealth  
To brother born an household cruelty,  
I make my quarrel in particular.

*Westmoreland.* There is no need of any such redress;  
Or if there were, it not belongs to you.

This speech of the Archbishop as it stands is justly obelized by the Globe editors as convicted nonsense. The above is the text of the Quarto. The First Folio omits the second line, but in doing so brings us no nearer to consistent sense. The Quarto text is also manifestly mutilated, as the speech must have contained the specific claim for redress which Westmoreland repudiates the need of. We ask in vain, "Any such redress as what?" None has been formulated. To remedy this is past all hope, unless a more perfect quarto should be discovered. But at least this double proof of

the maltreatment of the speech would authorize us in restoring meaning to what remains by more unceremonious treatment than will be found necessary.

The recurrence of the word "brother" in the next line immediately below its appearance, where it is unintelligible, suggests at once that we are in presence of one of the frequent corruptions due to type-setters' confusion of similar adjacent words. We may read with confidence:—

*With other general to the commonwealth,  
To brother born an household cruelty  
I make my quarrel in particular.*

That is—

"In addition to causes of complaint having general relation to the commonwealth, I make the cruelty exercised towards my own brother a ground of quarrel particular to myself."

He refers to "his brother's death at Bristol, the Lord Scroop" ('1 Henry IV.,' I. iii. 271).

W. WATKISS LLOYD.

'ROMEO AND JULIET,' IV. iii. (7th S. ix. 264).—Surely K. P. D. E. must have fallen a victim to "elegant extracts" in some shape or other. He could not otherwise have any doubt as to Otway's use of the above play in his 'History and Fall of Caius Marius.' Otway undisguisedly appropriated Shakespeare's scenes for the loves of the younger Marius and Lavinia, and made this adequate acknowledgment in his prologue:—

*Our Shakespear wrote too in an Age as blest,  
The happiest Poet of his Time, and best;  
A gracious Prince's favour chear'd his Muse,  
A constant favour he ne'er fear'd to lose.  
Therefore he wrote with Fancy unconfin'd,  
And Thoughts that were immortal as his Mind.  
And from the crop of his luxurious pen,  
E'er since succeeding Poets humbly glean.  
Though much the most unworthy of the throng,  
Our this Day's Poet fears he's done him Wrong.  
Like greedy Beggars that steal Sheaves away,  
You 'll find h' has rifled him of half a Play.  
Amidst his baser Dress you 'll see it shine  
Most beautiful, amazing and Divine.*

R. H. C.

'LOVE'S LABOUR'S LOST,' III. i.: REMUNERATION AND GUERDON (7th S. ix. 502).—My mazed memory was in some degree right, I find, for my friend Mr. P. A. Daniel has pointed out to me that my supposed contribution to the history of this story had been already quoted in Malone's 'Shakespeare,' 1821, vol. iv. pp. 333, 334. I can only say that the quotation had entirely slipped my memory when I thought that I had come across it for the first time when reading 'A Health to the Gentlemanly Profession of Serving-men.' I think, however, that my view as to the story being then current in society is preferable to Steevens's supposition that Shakespeare was indebted for it to J. M., is one that meets all difficulties, and agrees best with the wording of J. M.'s introduction to the story.

BR. NICHOLSON.

ALLAN RAMSAY.—In his 'Eighteenth Century Literature' Mr. Gosse closes the chapter on Pope with a scanty paragraph devoted to Allan Ramsay. Some consultation of recognized authorities on the subject would have enabled Mr. Gosse to make the little that he does say somewhat more to the purpose than he has succeeded in doing. This sentence, for example, must amuse Scottish readers, while it may have the effect of completely misleading others:—

"Most of Ramsay's original songs were poor, but he preserved the habit of writing in the Doric dialect, and as an editor and collector of national poetry he did thoroughly efficient and valuable work."

Now one genuine song might immortalize its author, and Ramsay wrote several that are to this day placed among lyrics of exceptional quality by the Scottish people who sing them. Surely it is a recognized canon of criticism to credit a man with the excellence that is his due, and not to give him summary dismissal for his comparative failures. Even, however, if it be allowed that depreciation is relevant when approval was possible, and that Mr. Gosse's readers are safer with a knowledge of Ramsay's weakness than of his strength, there still remains to be explained the remarkable commendation of the "editor and collector of national poetry." It is plain that Mr. Gosse is not familiar with the little volume of 'Ancient Scottish Poems' edited by Lord Hailes, not to mention other authoritative works. Ramsay freely tinkered the Bannatyne MS., which he professed to reproduce.

"He has [says Lord Hailes] omitted some stanzas and added others; has modernized the versification, and varied the ancient manner of spelling. Hence, they who look in the 'Evergreen' for the state of language and poetry among us during the sixteenth century will be misled or disappointed."

Then Ramsay's glossary is absurd.

"It frequently explains common English words; it mistakes the sense of many common Scottish words; and it generally omits or misinterprets whatever is uncouth or difficult."

This is a very different verdict from the "thoroughly efficient and valuable work" which Mr. Gosse recommends to his readers, who may be asked further to compare his estimate with that of Irving, in his 'History of Scottish Poetry,' p. 416.

THOMAS BAYNE.

Helensburgh, N.B.

MUSTREDEVILLIARS.—This is given by Halliwell as the name of a kind of mixed grey woollen cloth, which continued in use up to Elizabeth's reign; also spelt *mustard-willars*. In the 'Records of Nottingham,' iii. 296, is mention of "ij. yardes and halfe a quarter *mosterdevyllrs*," under the date May 17, 1496. At p. 495 of the same the editor explains that it was made at the town of Montivilliers (Mouster Villers in Froissart, ix.

14) on the Lézarde (Seine Inférieure). See Kervyn de Lettenhove's edition of Froissart, vol. xxv., 'Table Analytique des Noms Géographiques.' It seems that, by a silly popular etymology and by the shameless guesswork for which English editors are so remarkable, it has been often said that the cloth was of a *mustard* colour! But it was grey. *Moster*, *monster*, *mustre*, &c., are the Old French spellings of Lat. *monasterium*; see "Moustier" in Godefroy. Hence the etymology is from *moster de Villars*, "monastery of Villiers, or Villars."

WALTER W. SKEAT.

ROBERT BROWNING'S BIRTH AND BAPTISM.—The register of the Lock's Fields (now York Street) Independent Chapel, Walworth, co. Surrey, preserved at Somerset House, contains this entry:—  
A.D. 1812.

Robert, Son of Robert Browning and Sarah Anna his Wife, was born May 7th, 1812, in the Parish of St. Giles's, Camberwell, and was baptized June 14, 1812, by Me.  
GEORGE CLAYTON.

The name of Sarah Anna Weidemann, of Peckham, the poet's mother, is found in the first list (1806) of church members.

DANIEL HIFWELL.

34, Myddelton Square, Clerkenwell.

RIDDLE.—Some years ago, I believe, the following riddle appeared in the pages of 'N. & Q.':—

As black as ink, and is not ink,  
As white as milk, and is not milk,  
And hops about like a filly-foal.

Answer:—A magpie.

I find a rhyming version of the above in Erlach's 'Volkslieder der Deutschen,' vol. i. p. 127, which may be translated:—

What is greener than clover?  
What is whiter than snow?  
What is blacker than coal?  
And trips about more than a foal?

The answer is a magpie, which is both black and white, has grass-green eyes, and a hopping gait.

M. G. W. P.

"DISCRETION IS THE BETTER PART OF VALOUR."

—This proverbial expression is not given in Ray's collection of proverbs. It is inserted in the second edition of Hazlitt's 'English Proverbs and Proverbial Phrases,' though it does not appear in the first edition. Hazlitt for the use of the expression refers to "Manuche's 'Just General,' 1652, dedic." Are Beaumont and Fletcher the originators of the proverb? In 'A King and No King,' licensed in 1611, this passage occurs:—"1st *Sword Man*. It showed discretion, the best part of valour" (Act IV. sc. iii.).  
F. C. BIRKBECK TERRY.

GLOVER'S 'DERBYSHIRE.'—The following letter is of some interest to collectors of county histories, and might, I think, find a corner in 'N. & Q.' It is copied from the letter addressed to "M. Cowtan, Esq., British Museum," which has been inserted

in the copy of the first part of Glover's 'History and Gazetteer of the County of Derby' (1831), which stands in the Reading Room:—

Derby, March 30, 1835.

Sir,—At the request of Mr. Glover we send Part i. vol. i., Part i. vol. ii., 'History of Derbyshire,' &c., which, are all which are published, the work has been at a stand some time, owing to the author being in difficulties—he having been proceeded against by the Engravers, and has in fact, been in prison—The Volumes do not contain all the plates they ought to do,—but they contain all we have, and all the Subscribers are able to get. We are your faithful servants,

HENRY MOZLEY & SONS.

We have printed the work for the author, we have nothing to do with the sale of them.

G. F. R. B.

AN EARLY MENTION OF A LIFT.—Whilst reading a manuscript journal of travels I have come upon an account of a lift under date of Thursday, Oct. 30, 1777. After describing the Empress Queen Maria Theresa's house at Luxembourg, near Vienna, the writer says:—

"Here is a curious machine of Count Thun's invention by which the Empress, who is too unwieldy to go up and down stairs, is convey'd thro' a well from one story to another to the top of her house. There are three strings which, when pulled by the Empress, serve as signals to go up, to go down, and to stop."

W. C. L. FLOYD.

ANCIENT COMMON FIELDS.—Mr. Elton, Q.C., of Queen's College, Oxford, has, in his excellent law book on commons, given much information on this head. I may give a few specific cases to which my own attention has been drawn. My friend the Rev. A. Delafosse, of Oriel College, Oxford, tells me that South Fields, Wandsworth (of which parish his father, the Rev. D. C. Delafosse, was the vicar from 1837 to 1844), and also Fordington Field, near Dorchester, Dorset, are, or probably were till enclosed, common lands. A further instance is supplied by Port Meadow, on the Thames just above Oxford, where the townsmen (not the university) have rights, which they exercise every year (in July and August, I think), of sending their cattle to graze. It is the townsmen's meadow. *Port*, of course, here means *porta*, the Low Latin both for a town (as in Port Meadow) and for a gate (as in Psalm ix., *Confitebor tibi*, verse 14, "That I may show all thy praises within the *ports* of the daughter of Sion: I will rejoice in thy salvation"). So also in the name of the church of St. Mary-le-Port in Bristol, and in that of the ward of Portsoken in the City of London.

Another instance of joint public rights in a meadow could formerly be found on the banks of the Avon, in the parish of St. Mary, Bitton, Gloucestershire. Compare "The History of the Parish of Bitton, in the County of Gloucester. By the Rev. H. T. Ellacombe, M.A., F.S.A., of Oriel College, Oxford, Rector of Clyst St. George, Devon, formerly Vicar of Bitton. Exeter: Pri-

vately printed by William Pollard, North Street, 1881." The frontispiece of vol. i., I may incidentally mention, is the north-east view of Bitton Church, 1843, drawn and engraved by William Willis. The Common Meadows at Bitton were enclosed (cf. 'Hist. of Bitton,' part i. pp. 124, &c.) by virtue of a private Act of Parliament of the year 59 Geo. III., just about the time when the foundation stone of the church of the Holy Trinity at Kingswood was laid. Till then Kingswood (notable for the primitive manners of the people) was in the ecclesiastical parish of St. Mary, Bitton, and is still, civilly, in Bitton. The Rev. John Wesley's name is justly much honoured in Kingswood; but much, and indeed, I think, greater, honour is due to the late Rev. H. T. Ellicombe (the name is now generally written Ellacombe) for his great services in church extension and church work in the wide and straggling parish of Bitton. Kingswood parish church of the Holy Trinity (consecrated by the late Right Rev. and Hon. Henry Ryder, then Bishop of Gloucester, on Sept. 11, 1821, the first stone having been laid on June 9, 1819) was partly subsidized out of the "Million Fund," to the extent of 2,142*l.*; but the Building Commission of a voluntary London Church Building Society gave 700*l.*, and the site was also given.

Another common field was called Avon's Town, and was at Clifton, near Bristol. Cf. the 'Bristol Guide,' by Joseph Mathews, Bristol, 29, Bath Street, 1825, p. 12:—

"But this hill of Clifton was not spacious enough to contain the whole Roman army, who were encamped around, on Durham Down, about Westbury, Kingsweston, and Henbury. All these settlements hereabout had one name, Abone, from the river. It is further remarkable that under Kingweston hill, near to the river, was a common field called Avon's Town, as mentioned in the rental of Sir Ralph Sadlier, dated 36 Henry VIII.:—"One acre in Campo Abone town." Here have been found coins of Nero, Vespasian, Constantine, &c."

H. DE B. H.

ENGRAVED PORTRAITS OF FRANCIS, LORD JEFFREY.—In vol. ii., third edition, of 'Peter's Letters to his Kinsfolk,' published in 1819, are two small vignette portraits engraved on wood of this eminent critic and celebrated member of the Scottish bar, purporting to be from sketches by P. M., the author. These are the initials of the pseudonym Peter Maurice, M.D., of Jesus College, Oxford, which was assumed by the author, John Gibson Lockhart, and he is by some supposed to have had as his coadjutor in the work Prof. Wilson (Christopher North). The book gives a very interesting description of Edinburgh society of that time, the second decade of the present century, when "there were giants in the earth," and Edinburgh was styled the "Modern Athens." In Chambers's 'Biographical Dictionary of Eminent Scotsmen,' vol. v., is a portrait on steel, half-length in profile,

of Francis Jeffrey when a Lord of the Court of Session, engraved by G. Stoddart, from the picture by Sir George Hayter. No doubt there are paintings in oil of him in the Parliament House in Edinburgh or in the Scottish National Gallery which have been engraved in large size.

About the year 1791 Jeffrey was for a short time at Queen's College, Oxford, as at that period it was occasionally the custom to complete an education at a Scottish university by matriculating at an English university. He left, however, without graduating. A friend of mine is engaged in making a collection of engraved portraits of eminent members of Queen's College, and is adding to the library a collection of their works as "Auctores Reginenses." JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MUTINY OF THE BOUNTY.—The following note may be worthy of preservation in 'N. & Q.' It appeared in the *United Service Gazette* of June 18, 1870, and is given in a foot-note in Lady Belcher's 'Mutineers of the Bounty':—

"There died recently in Edinburgh, at a very advanced age, Mrs. Barry, widow of the late Rev. J. Barry, formerly minister of Shapinashay, Orkney. This venerable lady was the sister of Midshipman Stewart of the Bounty, who perished eighty years ago in the Pandora, when she was wrecked off the north-east coast of New Holland, on her way to England. To those who have read 'The Island' of Lord Byron, the character of the bold and daring young Arcadian (Midshipman Stewart) will be familiar."

She died May 20, aged ninety-two.

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

Hornsea Vicarage, East Yorks.

### 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 WIFE OF HON. COL. JAMES MONTGOMERY, OF COILSFIELD.—In some copies of Nisbet's 'Heraldry' six pages are inserted at p. 20 of the Appendix, vol. ii., and on p. 4 of this insertion it is said that John Chalmers, of Gadgirth, married Margaret, eldest daughter to Col. James Montgomery, of Coilsfield, who "married Margaret, daughter to Alexander M'Donald of Isla." It is probable that this insertion was printed about 1815 or 1816, when the second edition of Nisbet's 'Heraldry' was published. In Wood's 'Douglas's Peerage,' vol. i. p. 588, we find that the said Col. James "married the only child of Æneas, Lord Macdonnel and Aros"; and at vol. ii. p. 166, that Æneas, Lord Macdonnel and Aros, "had an only daughter, married to the Hon. James Montgomery, of Coilsfield." This is followed in Burke's 'Peerage,' 1837, p. 344, and in all subsequent editions

of that work (that I have seen) up to 1876. In the 'Peerage' for 1883 (p. 465) it is said that Col. James "married, June, 1659, Margaret, daughter of John Macdonald in Kintyre by Elizabeth his wife, daughter of Sir William Stewart." I would ask (1) the authority for the statement last mentioned; (2) Who was "John Macdonald in Kintyre"? (3) Who was Sir William Stewart? It is probable that my queries are fully answered in Sir William Fraser's 'Memorials of the Earls of Eglinton' (1851), to which work I have not access.

SIGMA.

'INDEX LIBRORUM PROHIBITORUM.'—In the second edition, just issued, of Mr. Macray's delightful 'Annals of the Bodleian,' a story is told illustrative of the rarity of the edition of the 'Index Librorum Prohibitorum,' printed at Madrid in 1612-14, and numbered in the Bodleian Catalogue 4° U. 46 Th. A Roman Catholic priest visiting the library in the period of Barlow's headship, 1652-1660, denied that such a book had been printed, and on being shown the volume wished to purchase it at any price, with the supposed intention of destroying it (see 'Annals of the Bodleian,' pp. 127, 128). I have sought vainly for a mention of this 'Index' in the works of reference I possess. As I have before me a copy, picked up by chance some twenty or thirty years ago, I am naturally anxious to learn the cause and, if I may use the word, extent of the rarity. My copy is perfect, but is not what would be called a collector's specimen.

URBAN.

THE TITLES OF THE ARCHANGEL GABRIEL AND ST. JOSEPH.—In a little work by Robert, Cardinal Bellarmin, "De Ascensione Mentis in Deum, Dvaci, apud Balt. Bellerum, anno 1627," Gradus Nonus, p. 235, you find:—

"Et in Ecclesia Catholica vniversa, duo sunt Pontifices maximi, sub Christo Domino constituti; unus visibilis, homo; et unus invisibilis, Angelus, quem Michaëlem Archangelum esse credimus. Eum enim vt olim Synagoga Iudæorum, illa nunc Patronum veneratur Ecclesia Christianorum."

One knows that at present in the Church of Rome the familiar title of St. Joseph, the husband of Our Lady, is that which the late Pope Pius IX. conferred upon him officially, namely, "Patronus Universalis Ecclesiæ." Would it, therefore, now be irregular or heretical to apply to the "Princeps gloriosissimus Michael Archangelus" the title "Patronus Ecclesiæ," under which it would seem that he was venerated in the seventeenth century?

PALAMEDES.

Paris.

GRAMMAR.—Can any of the linguistic readers of 'N. & Q.' inform me whether any language, living or dead, besides the English, ever forms, or ever formed, tenses by means of the auxiliary verb to be in conjunction with the present participle, as,

for example, "I am reading," "She was dreaming," "We have been working," &c.? And further, is any language in the world besides the English able to boast of having and constantly employing eighteen tenses, or forms of expressing time—reckoning the conditional form as a tense and not as a mood? Some modern languages are obliged to be satisfied with eight, or at most ten.

PENRITH.

POPE: MARTINUS SCRIBLERUS.—The last sentence in chap. vii. of the 'Memoirs of Martinus Scriblerus' is:—

"He also used to wonder that there was not a reward for such as could find out a fourth figure in logic, as well as for those who should discover the longitude."

What is intended here by "fourth figure"? Aldrich defines, "*Figura*, sive legitima dispositio mediū cum partibus questionis," and gives the well-known lines for the moods and figures:—

Barbara, Celarent Darii Feraque, Prioris,

Quarta insuper addit

Bramantip, Camenes, Dimaris, Fesapa, Fresison.

But from Crambe's 'Theory of Syllogisms' it is made out that

"universal propositions, being persons of quality, are of the first figure; singular propositions, being private persons, are placed in the third or last figure or rank."

Particular propositions, I presume, were to be in the second figure. Did he mean, therefore, a fourth sort of proposition, or term, or anything? In such writings as these 'Memoirs' it is hard to know what is banter and what is not.

W. E. BUCKLEY.

RALEIGH FAMILY.—Philip Raleigh (grandson of Sir Walter) married Frances Grenville, of Foscot, Bucks, in 1668, and had issue four sons, Walter, Brudenell, Grenville, and Carew. Brudenell and Carew died unmarried. Can any one give me the names and baptisms of any children of Walter and Grenville Raleigh circa 1690-1720?

John Raleigh, buried 1808 at Kensington, aged seventy-one, born 1737, was probably a grandson of either Walter or Grenville. Any information as to his father will be thankfully received.

V.

FRENCH DICTIONARY OF PHRASE AND FABLE.

—Would some reader of 'N. & Q.' kindly mention the best French dictionaries of phrase and fable, explaining literary allusions, &c.? Also, is there any work in French corresponding to Chambers's 'Book of Days'? PERTINAX.  
Melbourne.

POSTSCRIPT=ANYMA.—In the first letter of Columbus to the Spanish sovereigns on his discovery there was another written afterward—a postscript—called *anyma*. This word I do not find in my Spanish dictionary, or not explained. Is it *anima*=soul; or what is its etymology? Did the Spaniards find the postscript so often—

not merely in the letters of ladies—the main body of epistles, like the latter end of the kangaroo, that they called it the epistolary soul, with as good reason as Shakespeare calls brevity the soul of wit?  
JAMES D. BUTLER.

Madison, Wis.

**EPITAPH ON CAPT. TETTERSELL.**—Passing through the old churchyard at Brighton a few weeks since, I stopped to look once more at Capt. Tetterzell's epitaph, which is doubtless well known to your readers. It struck me that the lines—

Which Glorious Act of His for Church And State  
Eight Princes in One Day Did Gratulate,  
Professing All to Him in Debt To Bee,  
As All the World Are To His Memory—

might be worthy of a query. Is this circumstance attested by history; and, if so, who were the eight princes?  
E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

**PROVERBS OF SOLOMON.**—Can any one inform me where I can refer to Eobanus Hessus's metrical version of the Book of Proverbs, "Proverbia Salomon's Elegiac Carmine, per Hel. Eobanum Hessum, Basil, 1538, 8vo." (G. J. Schwindel, 'Bibliotheca Exegetico-Biblica,' Francof., 1734, p. 278). I am obliged by information from the British Museum and the Bodleian that it is not in either of these libraries. I wish to ascertain whether the lines "Fortior est qui se," &c., which have been given as from Ovid, or Baptista Mantuanus, or as from an anonymous poet, are there as the version of Proverbs xvi. 32.  
ED. MARSHALL.

**DUCHESS OF FIFE.**—Is it a fact that the Duchess of Fife, at her husband's request, gave up her status as a member of the royal family, and with it all eventual claims of herself and descendants to the succession? And can such a renunciation take place without the consent of the Queen and the cognizance of Parliament?  
DOROTHEA M. HAAGE.

**WATTS.**—Many years ago I met with a printed pedigree of the family of Watts of the Cold Harbour, Uley, Gloucestershire, who were resident there in the early part of the present century. I am now unable to find it in Burke's 'Commoners,' to which my recollection drew me, nor can I find any mention of this family in Dr. Marshall's 'Genealogist's Guide.' If any reader can help me to trace this pedigree I shall feel obliged.  
W. P. W. PHILLIMORE.

124, Chancery Lane.

**DR. ORKBORNE.**—In Scott's 'Antiquary' the author introduces the reader into Oldbuck's sanctum at the moment when that fastidious gentleman finds his "women kind," to his great displeasure, dusting and arranging his curiosities. The author adds: "Mr. Oldbuck hated putting to

rights as much as Dr. Orkborne or any other professed student." Who was Dr. Orkborne? See 'The Antiquary,' chap. iii. p. 29, Cent. Ed.

A. W. B.

'SONG OF THE CANE.'—Can any of your correspondents furnish me with the 'Song of the Cane,' and the name of the writer? One verse runs thus:

With frown so gloomy and grim,  
And words that hope destroy,  
A man stood there in unmanly rage  
Cruelly thrashing a boy.

Whack! whack! whack!

is the burden, instead of

Stitch! stitch! stitch!

G. SCOTT.

Whitchurch, Hants.

[We fail to find it in Mr. Hamilton's extensive collection of parodies.]

**LANFIER FAMILY.**—Will any kind correspondent inform me (1) the meaning of the family name Lanphier, Lanphere, Lanfear, Lanfier, &c.? (2) The country or place of origin? (3) Where they are mostly to be found now?  
R. L. SHAW.

**BICKERTON FAMILY.**—Will any one give me information about the family of Bickerton, of Cheshire and Shropshire?  
M. C. OWEN.

**TENNYSON'S 'PRINCESS,' III., L. 244.**—

Those monstrous males that carve the living hound,  
And cram him with the fragments of the grave,  
Or in the dark dissolving human heart,  
And holy secrets of this microcosm,  
Dabbling a shameless hand with shameful jest,  
Encarnalize their Spirits.

What is the meaning of the last five lines?

*Ibid.*, v., l. 370:—

And of those—

Mothers—that, all prophetic pity, fling  
Their pretty maids in the running flood, and swoops  
The vulture, beak and talon, at the heart, &c.

To what country and what custom is allusion here made?  
J. A. J.

[Does not the first passage refer to vivisection and post mortem analysis?]

**MELBOURNE HOUSE, WHITEHALL.**—Cunningham, in his 'Handbook of London' (1850), says that Lord Melbourne sold this house in 1789 to the Duke of York, when it received the name of York House, and that "it is now pretty generally known as Dover House." Lady Caroline Lamb died at Melbourne House, Whitehall, on Jan. 26, 1828. Were there, then, two houses of this name in Whitehall?  
G. F. R. B.

**ST. ERIFRITH OR HEREFRITH.**—Is anything known of this saint? He is not mentioned by Butler, Baring-Gould, or Mrs. Jameson. The nearest approach to the name that I can find is St. Ælfric or Helfric.  
JOHN THOMPSON.  
The Grove, Pocklington.



**BARRIER.**—Has it ever been remarked that Pope makes of *barrier* a dissyllable?—

'Twixt that, and reason, what a nice barrier,  
For ever separate, yet for ever near!

'Essay on Man,' l. 222.

In Middle English the word was *barrere*. Was the final *e* sounded? HERBERT MAXWELL.

#### AUTHORS OF QUOTATIONS WANTED.—

A sufficient man with a sufficient stick.  
Carlyle. Where?  
JONATHAN BOUCHIER.

What, do the lords look lowering on the people?  
Tell, then, these lordlings there was once a time  
When the humblest Englishman was as a God  
Compared to other men. JOHN TAYLOR.

Words may be as angels,  
Winged with love and light,  
Bearing God's evangel  
To the realms of might. HARRY HEMS.

#### Replies.

HENRY III.  
(7th S. ix. 488.)

The eldest surviving son of King Henry II. was crowned twice as coadjutor king. His seal represents him in royal robes, with his crown. In his right hand he holds a globe with a cross on the top thereof, and in his left a sceptre, "by which I observe," says Sandford, "that although King Henry his father admitted him partner with him in his crown, kingdom, and sceptre, yet he kept the sword in his own hand to defend him from the ambitious encroachments of this royal rival." His second coronation took place at Winchester August 27, 1172, on which occasion his wife, the Princess Margaret of France, took part in the ceremony. Florence of Worcester says that the crown was placed on her head by the Archbishop of Rouen as "the future Queen of England." She had refused to share in the first coronation of her husband, as the ceremony was not performed by Becket, to whom she was much attached. He had obtained his martyr's crown before the second ceremony took place. Florence of Worcester and Matthew of Westminster speak of this Henry as "Henry the younger" and "King Henry the son." I have never seen him called Henry III., which he would have been had he outlived his father and succeeded him in the regular course. He died of fever at the Castle of Martel, in France, June 11, 1182, and was buried in the church of St. Julian at Mans, near his grandfather Geoffrey, Count of Anjou. His remains were afterwards removed to the Cathedral Church of Rouen, and placed on the right side of the high altar there. Thus, says Sandford, "as he had been twice crowned, so was he twice buried."

H. MURRAY LANE, Chester Herald.

According to my notes, Henry, second son of Henry II., was born on February 28, 1154; baptized at the priory church of Holy Trinity, Aldgate, in 1155 ('Liber Trinitatis'); and died *s.p.* on June 11, 1182. Unfortunately I cannot give my authority for this last statement. He married (? betrothed) Margaret (or Alice, according to Stow), daughter of the King of France, she being about three years old and he seven years old. She was afterwards, in 1183, married to Bela, King of Hungary.

In 1170 Henry, by his father's order, was crowned king, and being crowned without his princess caused war with France. This may account for the double coronation. J. J. S.

There is an exact statement of the time of the death of King Henry III., the first of that title:—

"Rex juvenis undique copiosum congregavit exercitum, et dum congregi cum fratre suo decrevisset, præcæa est, veluti a textente, vita ejus, qui spem multorum deficiens, præcidit. Siquidem in flore juventutis suæ, cum annum ætatis vigesimum octavum complevisset, intra Gasconium, in illo tractu terræ quæ Torroinna dicitur, apud Castellum Martel, in festo Sancti Barnabæ apostoli, Rex junior e medio est subtractus. Corpus autem in lineis vestibus, quas habuit in consecratione sacro chrismate delictus, regulariter involutum, apud Rothomagum delatum est; et in ecclesia cathedrali, prope majus altare, cum honore tanto principi congruo, tumulatur." —M. Par., 'Hist. Maj.,' ad an. 1183, p. 141, Lond., 1640.

ED. MARSHALL.

The earlier Henry III., also known in his lifetime as "King Henry the son," died at Martel Castle on June 11, 1182. Is not Richard, Earl of Cornwall, the first instance of a prince who received an English peerage? HERMENTRUDE.

HENRY FLOOD (7th S. ix. 446).—With reference to the cutting from *Blackwood* to which your correspondent draws attention, it may be remarked that Henry Flood—according to Mr. Lecky, "beyond all comparison the greatest orator and consummate master of parliamentary tactics" of his time—shortly after the accession of Lord Harcourt to the Lord Lieutenantancy of Ireland, in November, 1772, undoubtedly, whatever may have been the inspiring motive, solicited an appointment from his political opponents. In connexion with the application Lord Harcourt wrote in June, 1774: "Among the many embarrassments of my situation I have found none more difficult than to make a proper provision for Mr. Flood." And as his lordship was subsequently of the opinion that "it may be better to secure Mr. Flood at any expense," the great orator was appointed to a post, hitherto reserved for Englishmen, worth 3,500*l.* per annum. The result of his acceptance of office, as a matter of course, cost Flood the loss of the confidence of the Irish people, and he consequently remained silent during the seven years of his official life. At last, finding his position as a minister intoler-

able, he threw up his 3,500*l.* a year and returned to his friends; but he never regained the old place in the affections of his country. About 1784 Flood decided upon leaving Ireland and entering the British Parliament. Although the Duke of Chandos offered him a seat, he preferred his independence, and purchased one for 4,000*l.*

Gratton's surmise proved correct: "He was an oak of the forest, too great and too old to be transplanted at fifty." Flood made little impression in the English House of Commons, and there is something pathetic in his speech on his "Reform Bill, 1790, for the election of an additional 100 members by household suffrage," before he retired, a soured and disappointed man, from public life.

"I appeal to you," he said, "whether my conduct has been that of an advocate or agitator; whether I have often trespassed upon your attention; whether ever, except on a question of importance; and whether I then wearied you with ostentation or prolixity. I have no fear but of that of doing wrong."

Henry Flood died at Farnley, near Kilkenny, of pleurisy, on December 2, 1791, aged fifty-nine. *Vide* Lecky's 'Leaders of Public Opinion in Ireland,' London, 1861-71; Flood's 'Life and Correspondence,' 1838, Dublin; and Froude's 'English in Ireland,' London, 1872-4.

HENRY GERALD HOPE.

6, Freegrove Road, N.

THE EPITHET "BLOODY MARY" (7th S. ix. 469).—Is not the popular opinion, as expressed in old histories, sufficient to account for the epithet "Bloody Mary" being applied to Mary I.? John Speed, in his 'Historie of Great Britaine,' ed. 1623, says:—

"Of all since the Conquest her Raigne was the shortest, onely excepting that of Richard the Tyrant, but much more bloody than was his, and more blood spilt in that short time of her Raigne, then had been shed for case of Christianity in any Kings time since Lucius the first establisher of the Gospell in this Realme."—P. 1151.

In Kennett's 'Hist. of England,' ed. 1719, we are told that

"her Religion.....prompted her to the Effusion of so much Innocent Blood, 'twas just that the Sentence of the Prophet shou'd be fulfill'd on her: The Blood-thirsty shall not finish half their Days."—Vol. ii. p. 358. Strype adds in a foot-note:—

"In short, the Queen died with little Lamentation, condemned almost of all for her Severity and Shedding so much innocent Blood."—P. 359.

Rapin judges that Mary had

"a temper cruel and vindictive.....She was inclined to Cruelty, as well by Nature as Zeal" (ed. 1732, vol. ii. p. 49);

and a foot-note speaks of "hellish and bloody doings" (p. 48). Not to multiply examples, I lastly quote from the curious 'Chronicle of the Kings of England' (1741), by Nathan Ben Saggi (*i. e.*, Robert Dodsley), in which it is recorded that "her Reign stinketh of Blood unto this Day"

(p. 32). See also Heylyn's 'Cosmographie,' 1657, p. 320.

J. F. MANSERGH.

Liverpool.

The epithet "Bloody Mary" cannot, I think, have been given to Mary I. because certain women were most unhappily put to death for heresy in her reign, for the putting to death of women for things relating to religion was not in any way a distinguishing feature of the days when she ruled. W. S. L. S. cannot have forgotten the deaths of Cardinal Pole's mother and Anne Askew during the reign of Henry VIII., nor of Margaret Clithero in 1586 and Margaret Ward in 1588.

EDWARD PEACOCK.

NAYLOR'S TRANSLATION OF 'REINEKE FUCHS' (7th S. ix. 489).—S. Naylor's translation of Goethe's version of this work was, according to the Catalogue of the London Library, p. 894, issued in 1845. I read it many years ago, and, unless my memory plays me false, it is not in hexameters.

EDWARD PEACOCK.

"Reynard the Fox," a renowned apologue of the Middle Ages, reproduced in English Rhyme, embellished throughout with scroll capitals in colours from wood-blocks after designs of the twelfth and thirteenth centuries. By Samuel Naylor, late of Queen's Coll., Oxford, with an Introduction. London, Longmans, 1844."—Lowndes.

ED. MARSHALL.

FIASCO (7th S. ix. 480).—See 'N. & Q.,' 6th S. viii. 17.

R. H. BUSK.

THE LUDDITES (7th S. ix. 485; x. 16).—A very interesting account of the Luddite rioters, and of the murder of Mr. Abraham Horsfall, who was shot by them April 28, 1812, on the Huddersfield road, may be found in 'Old Stories Retold,' by Walter Thornbury, pp. 157-72. It records a black and gloomy page in the history of England. The object of the Luddites was to destroy the new frames and machinery introduced for the purpose of finishing woollen materials, and thereby doing away with much manual labour. By an Act of Parliament which was passed in 1812, and which continued in force until 1814, frame-breaking was made a capital offence. Amongst the most active magistrates who took a leading part in suppressing the riots were Col. Hulton, the Rev. W. Hey, Vicar of Rochdale and also of Ackworth, near Pontefract, and Mr. Joseph Radcliffe, (formerly Pickford), of Milnes Bridge House. The last-named gentleman was created a baronet by Lord Sidmouth in 1813, with the singular honour of a gratuitous patent, in testimony of his courageous services in those turbulent times. There is a fine portrait of him by William Owen in the Court House at Huddersfield, which has been well engraved by Heath, having his favourite dog lying at his feet. Sir Joseph died in 1819. He had assumed the name and arms of Radcliffe in com-

liance with the will of his maternal uncle, William Radcliffe.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CAMBRIDGE SOCIETIES (7th S. ix. 68).—MR. HUGHES'S query has revived old recollections. There was a short-lived incorporated Society of United Johnian Beersoakers. I was well acquainted with several members, prominent among whom were S. J. W. (ob. 1855), I. I. T., and H. M., the last-named being Viceroy of Upware, R. R. F., of Jesus College, being king.

P. J. F. GANTILLON.

FOLK-LORE (7th S. ix. 486).—As you say, some of the superstitions are very widely spread. No. 9, however, in Asia Minor only holds good if you put on your clothes wrong by accident. Doing it on purpose, and trying to force luck, will not succeed.

HYDE CLARKE.

HAIR POWDER (7th S. ix. 508).—On Feb. 23, 1795, Mr. Pitt proposed a tax on persons wearing hair powder, which he estimated would bring to the revenue 210,000*l.* annually, but was the death-blow to the custom, for its use was immediately discontinued. Those persons who continued to wear it were termed guinea pigs, because one guinea was the amount per head of the tax.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MACDONALD (7th S. ix. 287, 518).—Miss Macdonald became the wife of the late Sir Rowland Errington, and died, leaving two daughters, married respectively to Sir Evelyn Baring and Lord Pollington. Probably the portrait by Sir Thomas Lawrence inquired for is in the possession of one of these ladies.

G. P.

DROPPING THE FINAL "G" OF THE PRESENT PARTICIPLE (7th S. ix. 286, 375, 472, 496).—Papal utterances cannot be too carefully worded, especially when addressed to persons who are likely to imagine that a *g* is really dropped in pronunciation when *ing* (as written) is pronounced as *-in*. The expression at the head of this article is a loose and convenient way of implying that the pronunciation in question is properly represented by a simple *-n* instead of the digraph *-ng*, and those who understand the expression in any other sense must be so extremely ignorant that, in view of the vast delays in the publication of the 'New English Dictionary,' it is surprising that DR. MURRAY should spend time upon such very elementary instruction. Persons who require it certainly ought to be told that *-ng* is not always a digraph, and that the *long-g* of *longer* is not generally pronounced by educated Englishmen like the *long-* of *longing*, and also that *length*, *strength* are better not pronounced *lenth*, *strenth*. When DR. MURRAY informs them that the verbal noun in *-ing* is "mistakenly spelt *-ing*," he is

likely to bewilder even phoneticians. By the way, according to Johnson, the ugly word "mistakenly" is an instance of the substitution of *-en* for *-ing*. Let us hope that DR. MURRAY'S dicta will not tend to the nasal heard at the end of *king*, *long*, being altered in unaccented syllables and before dentals in cases where it is etymologically defensible.

AUGUSTUS C. SAMSON.

Peile's Farm, Sioux City, Iowa, U.S.

It sometimes happens that subjects foreign to the heading are treated. We have an instance at the last reference. If Archdeacon Paley called pudding *pudden*, it was undoubtedly a provincialism; but he was remarkable for many of them. Dr. Parr is said to have observed to a lady who imitated Paley in this pronunciation, "Call it *pudding*, madam, and I will with pleasure help you." The elision of *g* seems to be common in America, if we may judge from the writings of Sam Slick, where it is of frequent occurrence.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Are not these droppings, or what you choose to call them, mere freaks of fashion, copied from certain leaders of it, and generally very short lived? An aunt of mine did not say *Lunnon*, as three or four countess friends of hers did, lest we should call it affectation; but one of my most intimate friends would not have said *Harriet*, but always *Hahyet*, till *Hahyet* itself went out, and she lived to call it *Harriet*, like the rest of us; but I think she said *laffin*, or *goiin*, or *shootin*, or *walkin* all her life. I could recall many of these absurdities about the end of George III.'s time; but they are not worth it.

AN OLD LADY.

"RIOUS POOR" (7th S. ix. 429).—Is this meant for righteous?

W. E. BUCKLEY.

VOICE (7th S. ix. 309; x. 10).—I notice that this term occurs in "A Short Introduction of Grammar, generally to be used: compiled and set forth for the bringing up of all those, that intend to attain to the knowledge of the Latin Tongue. London: Printed by S. Buckley and T. Longman, Printers to the King's Most Excellent Majesty in Latin, Greek, and Hebrew, MDCCLXV: cum privilegio." The preface (signed Iohn Ward) embraces a useful conspectus of "the origin of our common grammar," with brief notices of the labours of more or less distinguished grammarians, from Lily to Dr. Willymot. I do not suppose that the book is at all rare, or in any way remarkable, save, perhaps, for its wretched woodcuts and its villainously smudgy letterpress. I give the title in full simply because I have found that the ample and exact references to which one is accustomed in 'N. & Q.' are often valuable for their own sake, and are commonly suggestive of interesting side issues. My present point is that in this grammar

the word *voice* is not used in the tables of verbs, the passives being classed as "verbs in *or*." At p. 63, however, there are two allusions to "verbs impersonal of the passive *voice*." Here the term seems to be used quite as a matter of course, so that it was no doubt familiar in 1765. Now for a side issue. Under this heading, but hardly in connexion with this discussion, may I draw attention to a present-day use of the word *voice* as a verb. In a weekly paper published in London, but devoted to the affairs of Canada, I have frequently seen in the editorial notes such phrases as "No doubt the Toronto *Globe* voices [or *voiced*, or *has voiced*], the public sentiment," &c.; "We believe we shall voice public opinion when we say," &c. Is there the slightest authority for this use or abuse? Will any one venture to defend it as necessary or expedient? For my part, I cannot trust myself to characterize such a corruption. In exercising so much self-restraint I am pretty much in the position of the historical "boss blasphemer," who, at a crisis when he was expected to transcend himself ("to come out perticklerly strong," as the story runs), lamely confessed that his ordinarily exuberant current of invective was quite dammed up. Like him, "I don't feel ekal to the occasion. Perhaps some other gen'leman will oblige."

J. F. McRAE.

INDEX SOCIETY (7th S. x. 28).—The second part (Gi to Mi) of the 'Index to the Obituary and Biographical Notices in the *Gentleman's Magazine*, 1731-1780,' was issued by the Index Society at the end of last year. The completion of the index will be printed by the British Record Society, with which the Index Society is now incorporated, and to which the stock of the publications of the latter society has been transferred. The hon. secretary of the British Record Society is Mr. W. P. W. Phillimore, 124, Chancery Lane.

HENRY B. WHEATLEY,

Late Director of the Index Society.

Information respecting any of the publications of the Index Society can be obtained at the office of the Record Society, 4, Lincoln's Inn Fields, W.C.

C. J. C.

[Many correspondents write that Messrs. Jarvis & Son, of King William Street, are agents for the sale of these publications. Those publishers inform us, however, that their connexion with the Index Society is at an end.]

BYRON: MISSOLONGHI (7th S. ix. 488).—'Byron's Boatman' appeared in the *London Star* on May 6, but without any reference to *Texas Siftings* as its source. The details as to Missolonghi were so minute and clear as to facts (I remember the place forty years ago) that I read the narrative not only with interest, but with full belief that it was genuine. The boatman's name was given as Chazes, he was eighty-seven years old, he was a

ferryman from Missolonghi to Klisova, and "was for months in Byron's service." Seven years ago he took "Mr. Vikelas, the well-known Greek author," across the lagoon, and told him what he remembered of Byron, but did not "reveal anything of importance." If Mr. Bikelas (or Vikelas?) would confirm this story, or any Greek reader of these lines would say whether "the king ordered a noble funeral at the public expense, and placed emblems of mourning on the public buildings at the capital," the story would be an interesting last link with Byron's life.

ESTE.

I have seen recently in at least two English papers (one, if I remember rightly, the *Daily Telegraph*) notices of the death of Byron's boatman.

J. CUTHBERT WELCH, F.C.S.

MEDLEVAL FOWL NAMES (7th S. ix. 268, 492).—For *spervarius* see 'Newminster Cartulary,' p. 273; 'Glossary to Boldon Buke'; Ducange, *s.v.* "Sparvarius." It is a very common word.

J. T. F.

Bishop Hatfield's Hall, Durham.

MURRAY OF BROUGHTON (7th S. ix. 509).—Permit me to say, in reply to SIGMA, that Broughton (Peeblesshire) was the estate of Sir John Murray, secretary to the Young Pretender, and hence the designation of Sir John, "Murray of Broughton." In Sinclair's 'Statistical Account of Scotland' we find the following, under "Broughton, Peeblesshire":—

"The estate of Broughton has been for a number of years in the possession of the Murrays of Stanhope, who resided in the parish, and was sold by the late Sir John Murray, commonly called 'Secretary Murray' (having acted in that capacity to the Pretender) to James Dickson of Edrum, M.P. for the district of Burrows, in the year 1762."

I may add that there is nothing now remaining of the house in which "Secretary Murray" lived at Broughton; but a number of the trees that formed the avenue which led to the house are still standing.

A. FROOD.

The baronets of Stanhope owned an estate in Peeblesshire, described in 1654 as "the lands and barony of Brochtoun within the parochin of Brochtoun" (Retours, Peebles, No. 135). The mansion, there called Broughton Place, was the home of John Murray, of '45 renown, the baronet of Stanhope's son ('New Statistical Account,' Peebles, p. 85).

GEO. NEILSON.

I cannot say how John Murray obtained the designation "of Broughton"; but being somewhat interested in the history of the family, the following account was sent me, some years ago, from a very old lady who knew all the details most thoroughly:—

"John Murray of Broughton, taken prisoner at Culloden, saved his life by turning informer. His son, James

Murray of Broughton, married Lady Catherine, daughter of John, seventh Earl of Galloway. By her he had no children. He had, however, four illegitimate children, to one of whom, Alexander, Broughton was bequeathed. He died *s.p.* 1845, and his widow, Lady Anne Bingham, in 1850. The property seems to have reverted to an indirect, but legitimate, heir."

F. N. R.

In the 'Ordnance Gazetteer of Scotland,' vol. i., sub 'Broughton,' is the following:—

"At Broughton House dwelt the 'Apostate' Murray, secretary to Prince Charles Edward during the '45. The house was burned down about 1775, and shortly afterwards the estate was purchased by Robt. Macqueen—Lord Braxfield."

ONESIPHORUS.

[Other replies to the same effect are acknowledged.]

**CURIOUS NOTICES** (7th S. x. 4).—At Scalby, near Scarborough, there is a notice which reads, "Stick no Bills. One pound reward if found out." The question arises, Who can claim the reward? Can it be claimed (1) by a person who sticks bills; (2) by a person who sticks no bills; (3) or by the person who finds another person out in the act of not sticking bills? I am inclined to favour the last solution, but I own that it admits of argument.

ISAAC TAYLOR.

At Ballydown, in County Down, might be seen some time ago the notice, "Any one trespassing on these grounds, *without permission*, will be prosecuted." The two words which I have italicized are excellent. I have seen another notice on a tramway in the adjoining county of Armagh in which punctuation is treated with scant courtesy. It reads, "It is dangerous to walk on the line by order of the directors." W. W. DAVIES.

Glenmore, Lisburn, Ireland.

On the book-ledges of a suburban parish church was displayed, a short time since, neatly printed, the following notice: "All kneelers should be hung up at the end of the service."

HENRY ATTWELL.

Barnes.

**MILES** (7th S. ix. 508).—The suffix *miles* signifies in heraldry not merely a person entitled to bear arms (*scutifer*, *ecuyer*, esquire), but a knight. A baronet is designated *miles baronetus*.

HERBERT MAXWELL.

Unless there is something in the context to indicate that the word is employed in an unusual manner, *miles* in the English Latin of former days always signifies knight. ANON.

[Many replies are acknowledged.]

**SUPERSTITION IN MANSFIELD** (7th S. x. 5).—This superstition is not confined to Mansfield; in fact, I think it is very general throughout the English counties. As a boy I was acquainted with it in Yorkshire and Norfolk, and in later

years I have come across the same belief in the Midland Counties and in the West of England. It is generally, however, considered desirable that the first person entering the house in the New Year should not reside in it, and preference is given to a person with dark hair. Some people believe that a man with light hair, if allowed "to let the New Year in," brings bad luck.

S. ILLINGWORTH BUTLER.

**AUCTIONS AND AUCTION ROOMS** (7th S. viii. 384, 477).—In reference to MR. R. N. JAMES and my notes at the above references, the following extract from Pepys's 'Diary' should, I think, now that it is found, be made a note of:—

"Sep<sup>r</sup> 3<sup>d</sup> 1662. After dinner, we met and sold the Weymouth Success and Fellowship hulkes, where pleasant to see how backward men are at first to bid; and yet, when the candle is going out, how they bawl, and dispute afterwards who bid the most first. And here I observed one man cunninger than the rest, that was sure to bid the last man, and to carry it; and inquiring the reason, he told me that just as the flame goes out, the smoke descends, which is a thing I never observed before, and by that he do know the instant when to bid last."

From it we get a very clear idea as to how an auction in 1662 was carried on. The auctioneer must have had an exciting time of it after the candle had gone out. F. B. LEWIS.

Putney.

**GLOSSARY TO DANTE** (7th S. ix. 449).—I beg to recommend EGENTE the following, which, however, is not in Italian and English, as he requests, but in Italian only (with Latin derivations):—

"Vocabolario Dantesco, o Dizionario Critico e Ragionato della Divina Commedia di Dante Alighieri, di L. G. Blanc, ora per la prima volta recato in Italiano da G. Carbone. Volume Unico. Firenze: G. Barbèra, Editore. 1877. 4 lire" (3s. 4d.).

Meadows's 'Italian-English Dictionary' is useful in reading the old Italian poets, as he gives frequent references to them: and may I recommend EGENTE Mr. J. A. Symonds's 'Introduction to the Study of Dante,' in case he does not know it?

JONATHAN BOUCHER.

**JOHN CHEVALIER** (7th S. ix. 488).—See Prof. J. E. B. Mayor's 'Baker's History of St. John's,' vol. ii. pp. 1079–1082. P. J. F. GANTILLON.

The admission register of St. John's College, Cambridge, contains this entry:—

"Joannes Chevalier, Rutlandiensis, filius Nathanielis C., clericus, natus apud Castron, literis institutus apud Stamford in agro Lincolnensi sub M<sup>ro</sup> Reed, admissus sub-sizator pro M<sup>ro</sup> Robinson, Junii 10. 1747, annos natus 17 et quod excurrit; tutore eius et fideiussore M<sup>ro</sup> Powell." He was born Aug. 3, 1730; graduated B.A. 1750/1, as third Junior Optime; proceeded M.A. 1754; B.D. 1762; D.D. by mandate, 1777; admitted a Fellow of his college April 2, 1754; Senior Fellow June 5, 1770; and Master Feb. 1, 1775. He served the office of Vice-Chancellor in

1776. Dr. Chevalier, who married, on March 5, 1778, Mrs. Bowyer, of Willoughby, co. Lincoln (*Gent. Mag.*, 1778, vol. xlviii. p. 141), died March 14, 1789, and was buried in the college chapel, where, on a flag-stone, is an inscription to his memory, with these arms: A chevron sable between three escallops gules. In the college books the name is generally written with one *l*, but in the *Graduati* it has two. Gunning, in his 'Reminiscences,' i. pp. 184-6, describing Dr. Chevalier's funeral, mentions that he was blind. An autograph letter from him to the Rev. Dr. Thomas Birch, dated 1754, will be found in *Add. MS.* 4302, fo. 149 (*Brit. Mus.*). DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SPECTACLES IN ART (7th S. ix. 368, 470; x. 38).—May I add to the early examples which have been previously quoted 'The Man with Spectacles,' by Quentin Matsys, who died in 1530? This picture is in the Staedel Institute, Frankfort-on-the-Maine. It is reproduced in the *Classical Picture Gallery*, No. 51 (May, 1890). The man is holding in his left hand, which rests upon an open book, a *pince-nez*, or pair of goggles, or, according to MR. DIXON, "nose-nippers." J. F. MANSERGH. Liverpool.

In the church of Ogni Santi, in this town, is a fresco of Domenico Ghirlandajo representing St. Jerome, and dated 1480. The saint, apparently in the agonies of composing a sermon, is seated at a table on which is a wooden desk. An ink-horn, a pair of scissors, and a *pince-nez* are hanging from tacks or pegs nailed into the side of the desk. The *pince-nez* is small and handleless; the glasses are round, and framed in dark bone; in the bridge, also of bone, is a hinge. ROSS O'CONNELL.

4, Via Micheli, Florence.

The proposal to use "nose-nippers" for *pince-nez* is not satisfactory. *Nipper* means cutting, as in toilet nail-nippers, &c. *Pincers* (grippers or holders) would be nearer *pince* or *pinchers*, but certainly not *nippers*. ESTE.

A short time ago I offended a young lady rather deeply by talking about her "pinch-nose." But I am not deterred from offering it as yet more literal, and yet plainer English, than "nose-nippers."

C. F. S. WARREN, M.A.

Longford, Coventry.

I am not sure we at all want a word for the French *pince-nez*; but should it be decided that we do, would not *nip-nose* be preferable to *nose-nippers*? One reverts to sugar-nippers involuntarily, and one shrinks from the association of that implement with the nose. C. A. WARD.

Walthamstow.

The Arundel Society publish an excerpt, 'Heads from the Fresco by Ghirlandajo' (1451 to 1495).

The Florentine artist here shows an officiating priest wearing a small and beautifully proportioned *pince-nez*, in no way detracting from the dignity of the face, and quite modern as regards width of rims and size of glasses. The glasses are circular, with black rims, and apparently kept in position midway by a spring, as there are no side pieces. FRED. A. RENSHAWE.

Waltham Abbey.

THE GARDENS OF ALCINOUS (7th S. x. 8).—It seems to me that there is no valid reason for supposing the garden of Alcinoüs to have been more extensive than the space which translators and lexicographers have assigned to it. The *γῆρας* may have been a trifle larger than our acre, as is the case with the Scotch and the Irish acre; and the orchard is represented of almost magical fertility, producing fruit summer and winter. Four acres of such land would produce as many pears, apples, pomegranates, figs, olives, and grapes as even a luxurious and hospitable prince would require.

J. CARRICK MOORE.

Bitaubé, in his French translation of the 'Odyssey' (1785), gives "quatre arpents" for *τετράγυος*. M. Émile Personneaux, in his quite recent translation, gives exactly the same measure. One *arpent* is one and a quarter English acre. M. C. Alexandre, in his classical Greek-French dictionary, has the following: "*Τετράγυος*, os, ov, Poët., de quatre arpents. Τὸ τετράγυον, mesure de quatre arpents *qu'un homme laboure en un jour.*" The italics are not mine. DNARGEL.

TRANSMOGRIFY (7th S. x. 24).—In 1830 the Rev. Rowland Hill wrote: "How disgusting to see a man in the garb of a minister transmogrified at least half way towards a monkey" ('Life,' by Sidney, 1834, p. 351).

W. C. B.

WM. DAVY (7th S. ix. 508).—A full account of this laborious man of letters and of his home-made 'System of Divinity' is given in the *Annual Register* for 1826, p. 258.

EDWARD H. MARSHALL, M.A.

Hastings.

MONTE VIDEO (7th S. vii. 7, 293, 333, 477).—I have delayed more than a year in subscribing what information I could provide about this word, in order to satisfy myself upon the evolution of the present spelling out of the original Portuguese exclamation; for "Mount I see," whether Macaronic or not, is unquestionably the derivation of the name. In current Platense literature the word is generally written Montevideo. The accent was originally upon the second *e*, but it is now placed upon the *vid*, the terminating *eo* having almost become a diphthong. To connect the word in any way with the S. *vid* (der. Lat. *vitis*) is monstrous. Leaving aside the question of the indige-

rous flora of the River Plate countries, and treating the word simply upon its grammatical construction, the adjectival formation from *vid* would be *vidoso*, and not *video*. No such adjective exists; and, indeed, did it, it would even so be misapplied; for the collective noun *viña* would be used rather than the individual noun *vid*, and the adj. der. would be *viñoso*. Neither is this adjective to be found in the Spanish tongue. Fortunately, there is no necessity to trace the derivation of a place-name through such a labyrinth of spurious coinages.

The following is a brief historical account of the origin of the word Montevideo. Hernando de Magallanes visited the River Plate in the year 1520 in search of a passage to India, and his lookout espied the small hill near the present capital of the Uruguayan Republic. Upon descending to deck he described the land he had seen in the following words, "Mont-vi-*eu*"; or, as some state it, "Mont-*vide*-*eu*," which means literally, "A mount-I-saw-there." The curt phrase was thought enough to denominate the place on the chart. But the territory became a Spanish and not a Portuguese colony. The clumsy *vi-*eu** offended the Spanish ear, and *video* was substituted. Nor did this err far from the original meaning; for, if I may be allowed to judge from analogy, the Lat. *id* had not been eliminated from the Spanish verb upon the first possession of the River Plate colonies by the Spaniards, and the pres. ind. of the verb *ver*, to see, was still *video*. Even to-day the uncultured gaucho does not say *vi* (I saw); he says *vidi*. Similarly he has not yet changed the old and melodious *ansina* (thus) for the modern *asi*. Thus we have the original *mont-vi-*eu** changed into *Monte-*video**, and the elision of the *id* in modern Spanish still further perplexes the place-name etymologist.

All this information I could have supplied at once. What I have desired to ascertain was—(1) When *Mont-vi-*eu** became Montevideo; and (2) when the pres. ind. *video* became *veo*. As yet I have been unsuccessful. In this last difficulty perhaps some reader of 'N. & Q.' can kindly assist me.

H. GIBSON.

Los Yngleses, Ajó.

DR. SCARGILL (7th S. ix. 407; x. 55).—MR. MACALISTER is quite right. On referring again to the original MS., I find I misread it. It is "ye Recantation of S<sup>r</sup> Scargill" (Sir = Dominus).

W. R. TATE.

Walpole Vicarage, Halesworth.

CALVINANTIIUM (7th S. ix. 509).—*Calvinantium* evidently signifies "the adherents of Calvin," *i. e.*, the Puritans. During the Great Rebellion of the seventeenth century the rightful incumbent of East Hatley was no doubt ejected, and when he was restored to his place he found that the

Puritan interloper had cut down the trees on his glebe and turned them into money, and vented his indignation in the groan that "not even the bit of woodland had escaped the hands of the Calvinists."

E. VENABLES.

The term probably means the Calvinists, one of whom came into the living of East Hatley on the sequestration of Thomas Goode, a most worthless occupant if all that Walker says of him is true ('Sufferings of the Clergy,' part ii. p. 249, London, 1714).

ED. MARSHALL.

The meaning of this word, from the date, appears to me evident. The parson of East Hatley being plundered by the Puritans, called "Triers" (*i. e.*, of the clergy), under Cromwell's rule, says, "Neither did the grove [or, as we should call it, shrubbery] escape the hands of these Calvinists." To conceal his meaning he coins a Latin word, and for better disguise writes it without a capital C. Perhaps if MR. STEVENS consulted Walker's 'Sufferings of the Clergy' he might ascertain whether the parson of East Hatley was among the persecuted list.

E. A. D.

[Other replies are acknowledged.]

PARALLEL ANECDOTES: GARRICK AND SOTHERN (7th S. ix. 465).—An old man with a telescope in Leicester Square used to set it up on clear nights pointing to the moon, or would direct it to any star or planet required, charging a penny a peep. Sir Humphry Davy, passing on one of these occasions, took a look through it. When he handed the fee to the man he, bowing, refused it, and said, "I never charge a brother philosopher." Davy used to tell the story with great gusto.

C. A. WARD.

Walthamstow.

C. R. M. TALBOT, M.P.: IVORY (7th S. ix. 447).—I have the following notes on the name of Ivory, which may be of service to Y. S. M.:—

(1) Sir John Ivory married Anne Talbot in 1683.

(2) Mr. Ivory married Martha, eldest daughter of Sir John William Pole, first baronet, of Shute House, Devon.

(3) Harriet Oakley Beaton, eldest daughter of James Ivory, of Bundamba, Queensland, married April 29, 1878, Hon. Gerard Vanneck, fifth son of Lord Huntingfield.

(4) Barbara, second daughter of Sir John Ivory, mentioned above, married as second wife of Henry Davenport (born 1677, died 1731). She died 1748.

(5) Mary, daughter of William Ivory, of New Ross, Wexford, married (license dated March 11, 1686) Cæsar Colclough, of Rosegarland, M.P. for Taghmon in 1719.

(6) John Ivory (?) of Colhay, Somerset, married, *circ.* 1660–70, Elizabeth, eldest daughter of Thomas Trenchard, of Wolverton, near Weymouth.

(7) James Ivory, son of Thomas Ivory of Dun-

dee, by — Hackney, born 1792, married 1817, daughter of Alexander Lawrie of Edinburgh, appointed a Lord of Session in 1840 under the title of Lord Ivory, and died before 1869.

It occurs to me as probable that the published account of the Ivory family to which MR. TALBOT referred was Anderson's 'History of the House of Ivery, or Yvery,' 2 vols., 1742. That, however, is properly an account of the family of Percival.

SIGMA.

In the Office for Registering Deeds, Dublin, there is a deed between Joseph Fowke and Ivory (129, 209, 86795) which may interest Y. S. M. Should he refer to this document, which I have been unable to do, and will favour me with any information which it may contain concerning Joseph Fowke, he will do me a kindness.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

DR. SACHEVEREL (7th S. ix. 466).—Your correspondent at the above reference should have given his authority for the statement that three men, with the sexton and gravedigger of St. Andrew's, Holborn, were committed to prison Sept. 26, 1747, for stealing 150 leaden coffins from the vault of St. Andrew's Church, Holborn. It seems most unlikely that so large a number could have been stolen. Amongst them are said to have been the coffins of Dr. Sacheverel and Sally Salisbury. Sally Salisbury died in Newgate of fever Feb. 17, 1723/24, on the authority of Thomas Hearne (see 'Reliquiæ Hearnianæ,' vol. ii. p. 192), and Dr. Sacheverel, who was rector of the parish, died very soon afterwards, on June 5, 1724. They were both buried in the vault of St. Andrew's, Holborn, it is said side by side, giving rise to the following epigram:—

Lo! to one grave consigned, of rival fame,  
A reverend doctor and a wanton dame;  
Well for the world they did to rest retire,  
For each when living set the world on fire.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BOOKS WRITTEN IN PRISON (7th S. ix. 147, 256, 412).—1. A letter received from an artist friend at Jerusalem since my last note went to press reminds me of yet another instance. After mentioning a variety of excursions to spots consecrated by historic or traditionary memories, it says, "Something of fresh interest turns up every day; yesterday we visited the cave where Jeremias wrote the Lamentations." This was not strictly speaking a prison, but all Jerusalem was captive at the time, and Jeremias wrote here of himself and her, "The Lord hath delivered me into their hands from whom I am not able to rise up."

2. Having occasion to refer to Boethius (7th S. ix. 410) recalls yet another instance. For it was on occasion of his being taken from the height of

political popularity and literary success and thrown into durance on a false accusation by the sectarian spite of an Arian emperor's myrmidons that he wrote his 'Consolatione Philosophiæ' to pass away his prison days. It has been objected by some that because this work contains no mention of Christ, "his Christianity did not influence his pagan spirit"; while, on the other hand, he is reckoned a "Confessor" by Catholic writers, and some calendars enter him a saint and martyr. The objection is obviously quite superficial. Boethius, a Catholic, being in prison under sentence of death of an Arian Government, did not elect to write a book on 'The Consolation of Religion.' He must, then, have either written in a tone contrary to his own opinions, or else have aggravated his position by asserting them. As an active student he had to write something to occupy his mind, and under the circumstances he chose to write about philosophy and to leave alone the "burning question" of religion.

It is true "his caution was vain," and after his father-in-law Symmachus and two other consuls had been beheaded on their return from the bootless mission to Constantinople, and Pope John I. starved to death, the deferred death-sentence was carried out, apparently with great barbarity, on Boethius also.

To his first wife Elpis is ascribed the hymn in the Breviary for SS. Peter and Paul's day.

R. H. BUSK.

DE LA POLES (7th S. ix. 407, 491; x. 49).—I bow to the corrections of your correspondents, who are better informed on this subject than myself. I did not, however, suppose that the Earl of Suffolk measured his own cloths; but—mised, perhaps, by the general contempt for trade shown in the Middle Ages—I was not aware of the superiority of the citizens of London, at least to the extent indicated. But I am always glad to learn and grateful to my tutors.

"The house of Michael de la Polo, attainted, in Lumbardstrete," was granted, Feb. 8, 1390, for life, to Elizabeth, Countess of Huntingdon, the second daughter of John of Gaunt. (Patent Roll, 13 Ric. II., part ii.) HERMENTRUDE.

BROTHERS-IN-LAW OF HENRY VIII. (7th S. x. 22).—May I suggest a small correction and addition to MR. MURRAY LANE'S interesting list? Philip of Flanders was not King of Spain, but for a few months only King Regent of Castile, as consort of Juana la Loca, Queen of Castile, sister of Katharine of Aragon. Ferdinand the Catholic also left a natural son by the Viscountess de Eboli, called Don Alonso de Aragon, Archbishop of Zaragoza, whom his father recognized and appointed Regent of Aragon. Ferdinand also had a natural daughter, named Juana, who was married to Velasco, Grand Constable of Castile, first Duke of Frias. Should



10t the archbishop and the grand constable be added to MR. MURRAY LANE'S list?

MARTIN A. SHARP HUME, Major.

"INGRATUM SI DIXERIS, OMNIA DIXIT" (7th S. ix. 449, 514).—I have met with the same sentiment, but differently, and thus expressed:—

Ingratum qui dixerit, omnia dixit.

I cannot say whether the latter version is that of any classical author. If we are to take "Ingoldsby" *au sérieux*, his wording of the sentiment is an excerpt from an ancient "bard." But, query, is it?

FREDK. RULE.

ALPHA: J. M. (7th S. ix. 329, 438).—Your correspondent asks who wrote under the initials J. M. or who adopted the pseudonym of ALPHA in 'N. & Q.' in the year 1860. I can give no information about ALPHA, but there is no doubt that the papers which were signed J. M. in 1860 were written by the late Mr. James Maidment, of Edinburgh, whose works on ballad literature and Scottish antiquities are well known to all persons interested in those branches of study. About the same time, there were three contributors who signed with the initials J. M., of whom one was Mr. Maidment; another, who dated from Oxford, was probably the Rev. John Macray; and the third, who hailed from Hammersmith, I am unable to identify. In 1860, however, only Mr. Maidment wrote over "J. M." Mr. James Henry Markland was also a frequent contributor to 'N. & Q.' some thirty years ago, as MR. FITZPATRICK points out, but he usually signed his full name, and rarely his initials "J. H. M."

W. F. PRIDEAUX.

THE SPANISH ARMADA (7th S. x. 26).—On the reverse of a medal struck for Queen Elizabeth after the defeat of the Armada were the words, "Afflavit Deus et dissipantur." This is referred to as follows in the *Spectator* for Tuesday, Feb. 5, 1711/12, the text of the paper being "The prudent still have fortune on their side":—

"I am very well pleased with a medal which was struck by Queen Elizabeth, a little after the defeat of the invincible armada, to perpetuate the memory of that extraordinary event. It is well known how the King of Spain, and others who were the enemies of that great princess, to derogate from her glory, ascribed the ruin of their fleet rather to the violence of storms and tempests, than to the bravery of the English. Queen Elizabeth, instead of looking upon this as a diminution of her honour, valued herself upon such a signal favour of Providence, and accordingly, in the reverse of the medal above mentioned, has represented a fleet beaten by a tempest, and falling foul upon one another, with that religious inscription, *Afflavit Deus, et dissipantur*. 'He blew with his wind, and they were scattered.'"

The same idea gives the key-note to the best contemporary poem on the subject, 'The Triumph of the Lord after the Manner of Men,' by the Rev. Alexander Hume, minister of Logie, near Stirling. Indeed, this hymn, ringing as from the

enraptured inspiration of a Hebrew bard, is conspicuous among the very few poems suggested by the great national crisis which the defeat of the Armada emphatically marks. These are the opening lines:—

Triumphand Lord of armies and of hostes,  
Thou has subdu'd the universall coastes;  
From south to north, from east till occident  
Thou shawes thy selfe great God armipotent.  
O Captaines, Kinges, and Christian men of weir,  
Gather haists in coats of armor cleir  
For to proclame with trumpet and with shout,  
A great triumph the univers throughout;  
For certaine the Lord he will be knowin,  
And have that praise quilib justlie is his awin.

The great prototype of such hymns of victory is the song that was sung by Moses and the Children of Israel when the Lord triumphed gloriously over the horse and his rider in the Red Sea. "Thou didst blow with thy wind," it runs in Exod. xv. 10, "the sea covered them: they sank as lead in the mighty waters."

THOMAS BAYNE.

Helensburgh, N.B.

The special thanksgiving mentioned by NEMO will be found in 'Liturgies and Occasional Forms of Prayer set forth in the Reign of Queen Elizabeth,' edited for the Parker Society by the Rev. W. K. Clay, 1847, p. 619. It was used on Nov. 29, 1588. The words of the special Psalm are, "The Lord scattered them with His winds." The phrase which is in NEMO'S mind is probably the motto on the Dutch medal in commemoration, "Flavit [the Divine Name in Hebrew] et dissipavit." There is no one text in the Bible of which either of these sentences is a verbatim quotation. The nearest is Exod. xv. 10 (the Song of Moses), "Thou didst blow with thy wind, the sea covered them."

C. F. S. WARREN, M.A.

Longford, Coventry.

ST. PATRICK (7th S. x. 9).—As regards St. Patrick being the patron saint of the deaf and dumb, I think ANON. will find some reference in Southey's 'Commonplace Book' concerning St. Patrick's horn, which had some power of curing these afflictions. I have not got the book at hand, or would give the exact reference. G. S. E.

KYPHI (7th S. ix. 370).—

"They worshipped Ra at sunrise with resin, at mid-day with myrrh, and at sunset with an elaborate confection called kuphi, compounded of no fewer than sixteen ingredients, among which were honey, raisins, resin, myrrh, and sweet calamus."—'Encyclopædia Britannica,' s. v. "Incense."

Reference is made also to Parthey's edition of Plutarch's 'De Iside et Osiride,' where receipts for kuphi are given from Galen, Dioscorides, and "the editor's own experiments."

EDWARD H. MARSHALL, M.A.

Hastings.

SAVONAROLA (7th S. ix. 388).—There is a work of fiction in which a marvellous story is told of the so-called burning of Savonarola. I distinctly remember as a child the harrowing effect when it was read aloud to me as history; but now that I know it is fiction I should like to read it again as a fine piece of word-painting. I had a strong impression it was said to be by Dumas (the elder, of course), but I have looked through the most likely volumes of his in vain. I inquired for it (under the heading 'Was any one ever burnt alive?') 7th S. iii. 208, without effect, but the present inquiry affords an opportunity for another effort.

R. H. BUSK.

I am not aware whether there is any standard novel beside 'Romola' in which Savonarola appears, but he is a prominent figure in 'The Home of Frisole,' by Mrs. Ady (Miss Cartwright), published by F. Shaw & Co., 48, Paternoster Row. A sketch of the life and times of Savonarola is appended to the book.

A. W.

The German poet Nicolas Niemsch de Strehlenau, known as Lenau (1802-1850), wrote in 1837 an epic poem entitled 'Savonarole,' in which he illustrates the motto "Thought is the saint, the hero."

DNARGEL.

Paris.

There is a short poem about Savonarola in a volume 'Ezekiel, and other Poems,' by B. M.

A. B.

Savonarola figures in Mrs. Harriet Beecher Stowe's 'Agnes of Sorrento,' the novel ending with his death. That work was first published in the *Cornhill Magazine*, and completed in May, 1862. It is curious that 'Romola,' also first published in the same magazine, followed it after an interval of one month only, beginning in July, 1862.

R. HUDSON.

Lapworth.

FRENCH OF "STRATFORD ATTE BOWE" (7th S. ix. 305, 414, 497; x. 57).—In reply to the question at the last reference, as to who has dealt with "Anglo-French," I am proud to think that I was the very first to attack this most important and unaccountably neglected subject; and I hope it may stand hereafter in the record of my few good deeds.

I began the study in the only possible way, viz., by making collections of words with references. 'A Rough List of English Words found in Anglo-French,' &c., compiled by me, was printed for the Philological Society in 1882. (A second 'List' appeared in 1889.) Then came 'A Word-List illustrating the Correspondence of Modern English with Anglo-French Vowel Sounds,' giving the etymologies of 1,221 Modern E. words, by B. M. Skeat, my eldest daughter, published for the Eng. Dialect Society in 1884.

The ground being thus prepared, of course a work soon appeared upon the subject in Germany, which I am happy to recommend. The title is 'Beiträge zur Geschichte der französischen Sprache in England,' von D. Behrens, Heilbronn, 1886.

The subject will be dealt with in the Second Series (The Foreign Element) of my 'Principles of English Etymology,' which will be ready, I hope, before Christmas. The chapters relating to Anglo-French are already printed off. I trust the conclusions therein contained will prove to be more valuable than some of the random statements on this subject that are but too common.

WALTER W. SKEAT.

JUNIUS (7th S. ix. 447, 514).—Sir Alexander Cockburn's articles on the authorship of Junius were never completed (see the life in the 'Dictionary of National Biography'). Is it too late to suggest that, if the MS. is in a sufficiently advanced state, the executors would confer a great benefit on students of literature by depositing it in one of our great libraries?

C. E. D.

Oxford.

HERMENTRUDE objects to adjectives being used as substantives. "Quis custodiet custodes?" She herself uses the adjective *English* as a substantive. Will she pardon me if I take the liberty of asking what *English* means? It may mean the English people, the English language, the English army, the English possessions, or English hats. It is too late to object to adjectives being used substantively. We have *greens* for dinner; *blacks* are worn by ladies, they come down the chimney, and inhabit the Dark Continent. We have *whites* in our eyes, in our eggs, and in our West Indian colonies. We ride browns, bays, greys, and blacks in Rotten Row. The very name of the horse, *equus*, means the "swift" one; and the dog, *canis*, is the "prolific" one. Even Shakespeare speaks of the *vasty deep*, and Dryden tells us that none but the *brave* deserve the *fair*.

If the use of adjectives as substantives is to be tabooed as "American," the vocabularies of all languages will be reduced to microscopic dimensions.

FENTON.

The 'Encyclopædic Dictionary' (Cassell & Co.) defines *editorial* as a substantive, thus: "An article in a newspaper written by the editor," &c. The article referred to was an "editorial" note, a matter of literary intelligence.

A. H.

CRUMBLEHOLME (7th S. ix. 428).—Probably this is a variant of the surname Cromleholme, sometimes contracted or corrupted into Crumlum, and is, I imagine, of north-country origin. John Cromleholme, M.A., of Queen's College, Oxford, who died in 1810, was for many years rector of Sherington, Bucks. Dr. Samuel Cromleholme was high master of St. Paul's School, London, from

1677 to 1672, and under him the great Duke of Marlborough was educated for a brief period. In 'Nicholas Nickleby' we read of the theatrical manager Mr. Vincent Crummies.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The name of John Crumblehome appeared in the Liverpool 'Directory' for 1887.

J. F. MANSERGH.

Liverpool.

In the fifteenth century a branch of the Crombleholme or Crombleholme family was settled near Ribchester, in Lancashire. In 1467 Elias de Crombleholme was a chantry priest there, and in 1526 Robert Crombilholme was "parson of the parish." A short account of this family is given in my 'History of Goosnargh,' pp. 176-179. In 1715 Richard Crombleholme was vicar of St. Michael's-on-Wyre, in Lancashire, and on his death in 1729 his son William succeeded him. I have been unable to find out the name of the Father Richard Crombleholme (the vicar of St. Michael's). There are still descendants of the Crombleholms of Goosnargh living in the north of England.

It would be interesting to know if the Lancashire Crombleholme descended from the Wiltshire stock, or *vice versa*.

H. FISHWICK.

The Heights, Rochdale.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 469, 519).—

A contented mind is a continual feast.

"A quiet heart is a continual feast." This is the version of Proverbs xv. 15 in Coverdale and the Bishops' Bible. It is nearer than any of the sentiments quoted. The exact words, "A contented mind is a continual feast," occur in Hazlitt's 'English Proverbs,' 1832, p. 7; Bohn's 'Proverbs,' 1855, p. 283, without other reference.

ED. MARSHALL.

(7th S. ix. 429, 519.)

The lines on St. Luke, with the substitution of *utilis* for *nobilis* in the third and fourth lines, are ascribed by Popham, in 'Selecta Poemata Anglorum,' to Mead. Can any one further state a better authority for, or the actual source of, the ascription to Mead?

ED. MARSHALL.

(7th S. x. 9.)

What Cato did and Addison approved  
Cannot be wrong.

An attempted justification of suicide found in the bureau of Eustace Budgell after he had drowned himself in the Thames. A similar apology is put by the dramatist into the mouth of Antony, who cites Cleopatra and Eros as instructors and guides before he slays himself ('Ant. and Cleop.,' IV. ix.).

WM. UNDERHILL.

(7th S. x. 49.)

"Life at the greatest is but a froward child, that must be humoured and coaxed a little till it falls asleep, and then all the care is over."—"Good-Natured Man, I. 1. It will be seen that the quotation was not quite correctly given in the inquiry.

CHARLES WYLIE.

A dream within a dream.

See a little Shelley-like poem by Edgar Allan Poe so entitled. In addition to the title, the words occur at

the end of each of the two stanzas of which the poem consists.

JONATHAN BOUCHIER.

None without hope e'er loved the brightest fair, &c.  
The couplet quoted is from an epigram by Lord George Lyttelton, author of 'Dialogues of the Dead,' and also of various poems, of which, says Dr. Johnson, "there is nothing to be despised, and little to be admired." B. 1709, d. 1773.

FREDK. RULE.

[Many replies to some of the above queries are acknowledged.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Philosophical Classics for English Readers.*—Locke. By Alexander Campbell Fraser. (Blackwood & Sons.)  
THE gloomy view of things which some of our friends are disposed to take is surely in a measure disproved by the success of a series like the "Philosophical Classics for English Readers." The pessimists who hold that we are all of us given up to the newspapers and novel reading have some truth on their side; but there is a select body who still care for thought and the literature in which it is embodied. Locke's influence has been, whether for good or evil, a factor in English life which has modified the opinions of thousands who have never read a line of his writings. To know about Locke from contemporary sources is no uncommon accomplishment; but we fear that there are but few who have read his works themselves. This is a melancholy fact, for which little excuse can be found, for his style is fluent and there is not much in any of his works that is above the comprehension of any educated man or woman who will give to them a fair amount of attention. Their real difficulty consists not in their language, but in their relation to the politics and religio-philosophic speculation of the time. There are not many of us who can throw ourselves back two hundred years and look upon life and thought as our forefathers did when Charles II. and William of Orange ruled over us. Popular writers, who copy one another with a slavish inaccuracy which would be very amusing were it not so harmful, have told us over and over again that Locke was the first person who advocated religious toleration. This is untrue. There had been many writers, English and foreign, Protestant and Catholic, who before his days had argued in favour of a limited toleration, and this was all Locke ever claimed. According to his scheme not only were Atheists to be excluded from the advantages of freedom, but Catholics also, on the ground, as Mr. Fraser tells us, that "he saw in the position of the Roman Church at that time a political force which, on grounds of public policy, it was necessary to restrain as dangerous to the newly reconstituted state." We do not in the least believe that Locke would have persecuted any one for mere opinion, but he had not advanced far enough to see that a man may be a good citizen and still hold opinions which we feel would lead us on the highway towards anarchy if we ourselves entertained them. Locke's writings had a great effect on the mind of his contemporaries, and their influence was not spent until near the end of the eighteenth century. It is impossible for us, in our very limited space, to give, even in a skeleton fashion, an outline of Locke's opinions. Mr. Fraser's book of nearly three hundred pages has in a great measure done so, but not so fully as we could wish. If, however, a student masters Mr. Fraser's volume, and also the treatise published in 1880 by Prof. Fowler, he will know as much as is to be known of Locke and his philosophy without reading his works themselves.

It has been said that the great defect in the writings

of the schoolmen as a body, and of Albertus Magnus in particular, is that they were absolutely ignorant of the physical laws which govern the universe. There is much truth in this, though it is often put forward with comic exaggeration. A similar remark may be made regarding Locke and the philosophy which long bore his name. His great defect was his ignorance of history, and the distortion that his mind had received by living in the corrupting atmosphere of politics during the years in which things were being prepared for the revolution of 1688. His friendship with Anthony Ashley Cooper, Earl of Shaftesbury, did not corrupt a character which seems to have been remarkably elevated and pure in moral conduct; but no one can read what he has left us without feeling that he received much harm as a thinker thereby.

Mr. Fraser's pages are remarkably free from prejudice. There is none of that excessive laudation to which we have been sometimes condemned to listen—a style of writing almost as unpleasant as the pious biographies of obscure worthies which used in the last century to be considered edifying reading for the common people. On many points—some of them of vast import—Mr. Fraser is in the opposite camp to Locke, and he sees more clearly than most men that the exigencies of the time tended to narrow the action of one of the most acute intellects which England has produced. Locke suffered from another defect, for which he was in no degree responsible. In his days there was not in English any clear and exact philosophical vocabulary. Each man who had occasion to write on matters of the higher thought had to make for himself a kind of philosophical dictionary of his own. The Renaissance, even more than the Reformation, had destroyed the authority of the old scholastics. In Catholic countries as well as Protestant their huge folios remained unopened, dust-laden on the shelves; and the modern thinkers were the most admired who avoided a terminology which had become obsolete. We see the effect of this not in Locke only, but in Berkeley, Spinoza, the Cambridge Latitudinarians, and, indeed, in nearly all men of that time who wrote on philosophical subjects. It can never be too strongly enforced that things, not words, are the subject of all philosophical speculation, and that to disturb a nomenclature that is understood is a baneful practice.

We trust that Mr. Fraser's volume will have many readers. If another edition is called for, an index would be a great improvement. The list of Locke's works given in the appendix will be of use to all future students.

*Popular County Histories.—Cumberland.* By Richard S. Ferguson. (Stock.)

CUMBERLAND is an interesting shire both to the geologist and the antiquary. It is true that its natural features are not, on the whole, of so commanding a character as those of some parts of Scotland, but to the student of the earth's crust they are perhaps more interesting, as giving in a small compass so much of the history of the ancient state of our earth. Its human history may be compared with its geological character. No race which has ever settled in England has failed to leave its trace here. The flint men and the men of bronze, each of the families of Celts, the Roman, the Angle, the Saxon, the Dane, the Norman, and later still the Fleming, have all been settlers here, and the blood of all of them, except, perchance, the first, is blended in the veins of the Cumbrian peasant of to-day.

Mr. Ferguson has devoted much time and space to what may not unfrequently be called the race elements of his subject. We do not say this by way of censure. In fact, there is not a word of what he has told us that could well be spared.

The best part of the volume is unquestionably the portion devoted to the Roman occupation. When we consider how scanty are our materials and yet how very much has become certainly known as to this dark period through the good use that Mr. Ferguson and his predecessors have made of the itineraries and inscriptions, it makes us hopeful that future labourers and the chance discovery of inscriptions may yet give us far more knowledge than we at present possess.

Of the time between the withdrawal of the Roman legions and the Norman conquest he has little to tell; but the chapters relating to the forest and the great baronies are of peculiar interest. The wider our knowledge becomes the greater seems to have been the wisdom of our Norman kings—especially of the great bastard duke—and their ecclesiastical ministers, or lieutenants, as we would rather call them. Politicians of all parties and all lands have long agreed that, as the world is now, a great ecclesiastical minister for secular affairs is impossible; but in the days when Norman and Saxon were blending a powerful priest was the only man who could reconcile contending claims without being subject to the overwhelming temptation of endeavouring to found a family. The extreme wisdom of the Conqueror or his advisers of granting the leaders of the incoming race estates far apart can never be sufficiently commended. We cannot follow Mr. Ferguson in his travels down the stream of time. We must remark, however, that, unlike many books of the same kind, the latter chapters seem to have had as much care bestowed upon them as those relating to early times. There is a good list of Cumbrian books and an excellent index.

It is proposed to publish by subscription in a limited edition 'The Ancient Churchwardens' Accounts of North Elmham, 1539 to 1577,' transcribed by the Rev. Augustus George Lerge, M.A., Vicar. Applications can be made to Mr. Agas H. Goose, Rampant Horse Street, Norwich.

### 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. BEET COLLINS ("Better fifty years of Europe than a cycle of Cathay").—The line is, of course, by the Laureate, and the idea conveyed is, we suppose, that a short experience of civilization is better than a long experience of barbarism.

S. ILLINGWORTH BUTLER ("They that wash on Monday").—See 1<sup>st</sup> S. ii. 515.

CORRIGENDUM.—Vol. ix. p. 536, col. 2, Index, for "King, C. S.," read *King, Sir C. S., Bart.*

### NOTICE.

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

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

LONDON, SATURDAY, AUGUST 9, 1890.

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Notes.

SIR JOHN HAWKWOOD, THE CONDOTTIERE, SOME OF HIS LINEAL DESCENDANTS.

A large number of lineal descendants of the famous soldier of fortune John Hawkwood are to be found in the ranks of the English peerage at the present time.

(1) From the marriage of Antiocha, Hawkwood's daughter by his first wife, with Sir William de Coggeshall, of Codham, co. Essex; (2) through the marriage of Coggeshall's daughter, Blanch, with John Doreward, son of John Doreward, Speaker of the Commons in 1399; (3) through the marriage of Doreward's granddaughter, Elizabeth Doreward, with Thomas Fotheringaye; (4) through the marriage of Fotheringaye's daughter, Margaret, with Nicholas Beaupré, of Beaupré Hall, co. Norfolk; and (5) through the marriage of Beaupré's granddaughter, Dorothy Beaupré, with Sir Robert Bell, Speaker of the Commons in 1575, descend:—

1. The Earl of Buckinghamshire, through the marriage of Dorothy, the second daughter of Sir Robert and Lady Dorothy Bell, with Sir Henry Hobart, the male lineal ancestor of the Earls of Buckinghamshire.

2. The Earl of Sandwich, through the marriage of Henrietta, daughter of the second Earl of Buckinghamshire, with her first husband, the first Earl of Belmore, and the marriage of their daughter, Louisa, with the sixth Earl of Sandwich.

3. The Marquis of Lothian, through the marriage

of Henrietta, above named, with her second husband, the sixth Marquis of Lothian.

4. Lord Clinton, through the marriage of Elizabeth Georgiana, daughter of the sixth Marquis of Lothian, with the nineteenth Lord Clinton.

5. The Earl of Mount Edgcumbe, through the marriage of Sophia, daughter of the second Earl of Buckinghamshire, with the second Earl of Mount Edgcumbe.

6. The Marquis of Ripon, through the marriage of Sarah Albinia Louisa, daughter of the fourth Earl of Buckinghamshire, with the first Marquis of Ripon.

7. The Earl of Egmont, through the marriage of Frances, the third daughter of Sir Robert and Lady Dorothy Bell, with Sir Anthony Dering, and the marriage of their great-great-granddaughter, Catherine Dering, with Sir John Perceval, Bart., the father of the first Earl of Egmont.

8. The Earl of Mount Cashell, through the marriage of Helena, daughter of the first Earl of Egmont, with the first Earl of Moira, and the marriage of their daughter, Helena, with the first Earl of Mount Cashell.

9. Lord Brabourne, through the marriage of Mary Dering, great-granddaughter of Sir Anthony Dering, before named, with Sir Thomas Knatchbull, Bart., lineal male ancestor of Lord Brabourne.

10. Earl Sondes, through the marriage of Eleanor, sister of Lord Brabourne, with the fourth Earl Sondes.

11. The Countess of Courtown, daughter of the fourth Earl Sondes.

12. Lord de Ramsey, through the marriage of Mary Julia, daughter of the fourth Earl Sondes, with the first Lord de Ramsey.

13. The Earl of Winchilsea, through the marriage of Frances, daughter of Sir Edmund Bell and granddaughter of Sir Robert and Lady Dorothy Bell, with Sir Heneage Finch, lineal male ancestor of the Earls of Winchilsea.

14. The Duke of Rutland, through the marriage of Charlotte, daughter of the second Earl of Nottingham, grandson of Sir Heneage and Lady Frances Finch, with the sixth Duke of Somerset, and the marriage of their daughter, Frances, with the father of the fourth Duke of Rutland.

15. Lord Forester, through the marriage of Katherine, daughter of the first Duke of Rutland, with the first Lord Forester.

16. Lady Colville of Culross, through the marriage of her mother, Elizabeth Katherine, daughter of the first Lord Forester, with the second Lord Carrington.

17. The Earl of Londesborough, through the marriage of Cecil, daughter of the first Lord Forester, with the first Earl of Londesborough.

18. The Countess of Bradford, sister of the first Countess of Londesborough.

19. The Marquis of Bristol, through the mar-

riage of Katherine Isabella, daughter of the fifth Duke of Rutland, with the second Marquis of Bristol.

20. The Countess of Clancarty, sister of the third Marquis of Bristol.

21. The Earl of Aylesford, from Heneage, first Earl of Aylesford, grandson of Sir Heneage Finch, and younger brother of the second Earl of Nottingham.

22. The Earl of Dartmouth, through the marriage of Anne, daughter of the first Earl of Aylesford, with the first Earl of Dartmouth.

23. Lord Sherborne, through the marriage of Mary, daughter of the second Lord Stawell, and great-granddaughter of the first Earl of Dartmouth, with the second Lord Sherborne.

24. The Earl of Feversham, through the marriage of Charlotte, daughter of the second Earl of Dartmouth, with the first Earl of Feversham.

25. The Earl of Eldon, through the marriage of Louisa, daughter of the first Earl of Feversham, with the second Earl of Eldon.

26. The Earl of Ducie, through the marriage of Elizabeth, daughter of the third Earl of Dartmouth, with the second Earl of Ducie.

27. Lord Bagot, through the marriage of Louisa, daughter of the third Earl of Dartmouth, with the second Lord Bagot. JOHN H. JOSSELYN.  
Ipswich.

'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, 362, 463, 506; vii. 22, 122, 202, 402; viii. 123, 382; ix. 182, 402.)

Vol. XXIII.

P. 17 a. For "Bishopswearmouth" read *Bishopswearmouth*.

P. 22 b. For "Stonebewer" read *Stonbewer*.

P. 27 a, l. 2 from foot. For "similar" read *similar*.

P. 37. J. P. Greaves. See Morell, 'Hist. Mod. Phil.,' 1846, ii. 285-7; 'New Theosophic Revelations,' from his MS. Journal, port., 8vo., 1847; 'Triune Life, Divine and Human,' 1880.

P. 38. John Greaves. John Ray calls him "that learned and curious observer of all natural and artificial rarities" ('Three Discourses,' 1713, p. 84).

P. 39 b. Wheelock. Query *Whelock*?

P. 46 a. Bishop Green ordained Thomas Scott, J. Newton, and William Knight.

P. 84 a. Komensky. Why not *Comenius*?

P. 107 b. For "Stoke-Severn" read *Severn Stoke*.

P. 112 a. For "Cosen" read *Cosin*.

P. 113 b. For "Transactions" read *Publications*.

P. 117 a. George Grenville and Junius. See

Pryme's 'Autob.,' 383. Hammond's Sixteenth Elogy is addressed to him.

Pp. 122-3, Raleigh. Pp. 204-5, Raleigh.

Pp. 124-5. Sir Rd. Grenville seized some goods belonging to the Earl of Suffolk in Holland ('Literæ Cromwellii,' 1676, pp. 212-13).

P. 132 a. There are some lines on the death of Capt. Tho. Grenville in Shenstone's fourteenth Elogy.

P. 142 a. Orembery, in Yorkshire. Some misreading.

P. 212 a. Add 'Register of Walter de Gray,' Surf. Soc., vol. lvi.

P. 233 a. John Griffith d. 1700. See Nelson's 'Bull,' 1714, p. 263.

P. 255 a. Ewood Hall, Brecknockshire. This is in the parish of Halifax, Yorkshire. Grimshaw's 'Life' was also written by J. Newton, 1799, rep. 1854; and by William Myles, 1806, 1813. His only pamphlet, 'On the Miracles,' was reprinted in the *West. Mag.*, 1819, p. 115. Three of his letters to Whitefield in the *Leeds Mercury*, September 22, 1888. See also 'Life of the Countess of Huntingdon'; Southey's 'Wesley,' chap. xxvi.; 'Memoir of H. More,' iii. 48, 79; Benson's 'Fletcher,' 371; Sidney's 'Walker,' 249; 'Life of T. Adam'; 'Life of Venn,' 1834, pref.; Tyerman's 'Oxford Methodists'; Denny Umlin's 'Life of Wesley.'

P. 255 b, l. 6. For "Spencer" read *Spence*.

P. 270 b. Gronow's duels. See Pryme's 'Autob.,' 233.

P. 280 b. See Junius's criticism of Mansfield's charge in the Grosvenor case (Letter xli., November 14, 1770).

P. 296. H. Grove. See his poem prefixed to I. Watts's 'Horæ Lyricæ'; Doddridge's 'Gardiner,' 1778, p. 92.

P. 296 a, Hull Bishop's; p. 342 a, Bishop's Hull.

P. 298 b. Bishop Grove. See Patrick's 'Autob.,' 133-4.

Pp. 330-1. Oldham ridicules the "hideous jargon" with which "Mad Guillim" fills "his barbarous volume" ('Satire touching Nobility'). See Scott's 'Rob Roy,' chap. x.

P. 337 a. Trindon. Query *Trimdon*? For "at the North Bailey" read *in*.

P. 347. Bishop Gunning's patronage of a learned Dissenter, see Nelson's 'Bull,' 1714, p. 168; 'Life of Bishop Stillingfleet,' 25.

P. 349 b. For "Fontenelles" read *Fontenelle's*.

P. 354 a. An extract from and commendation of Gurnall's book at the beginning of Baxter's 'Reformed Pastor.'

P. 356 a. There is an edition of Edmund Gurnay's 'Corpus Christi,' 12mo., London, for I. Boler at the Marigold in Paul's Churchyard, 1630. Dedicated to the very worshipful Richard Stubbe, esquire, who had been his godfather. Gurnay also

commends his book to Richard Stubbe's two daughters, viz., "my cousen Yeluer-ton and the lady Strange"; also

"to Mr. Robert Ruddle of St. Florence in Southwales, and Mr. Henry Godly of Onehouse in Suffolke, my very good and learned Tutors, and to my singular friend Mr. Doctor Porter of Cambridge, and to my Christian friends the parishioners of Edgfield."

Pp. 360-1. Hudson Gurney. See Pryme's 'Autob.' 81.

Pp. 383-4. Adverse criticism of Wm. Guthrie by Gray (ed. Mason, 1827, p. 366).

Pp. 388-9. H. Guy. See 'Topog. and Geneal.' iii. 380; *Gent. Mag.*, 1770, p. 415.

P. 413 a. "Bishop Ryder's" is not a place, but a church in memory of Bishop Ryder at Birmingham.

P. 415 b. For "Stamford" read *Stanford*.

P. 420 a. Praise of Bishop Hacket for his care of Lichfield Cathedral in the dedication of Degge's 'Parson's Counsellor,' 1681.

P. 421. Hacket, fanatic. See Hammond, 'Directory and Liturgy,' 1646, pp. 45, 72.

P. 439 b. Scorton is not near Scarborough.

W. C. B.

P. 27 a, l. 10. For "Captandi" read *Cogitandi*.  
P. 43 b, l. 38. After "Briggestoke" add *now Brigstock*.

P. 133 a, l. 43. After "property" add *except that which he had inherited from his wife*.

P. 157 b, l. 8. For "elected" read *appointed by the owner of Audley End*.

P. 158 a, l. 4, and p. 163 a, l. 10. For "Warwick" read *Brooke*.

P. 255 b, l. 17 from bottom. For "Coldwell" read *Caldwell*.

P. 258 a, l. 9 from bottom. For "1628" read *1648*.

P. 258 b, l. 11 from bottom. Omit "near."

P. 330 a, l. 32, *sqq.* There is something wrong here, but it is hard to say what was meant.

J. S.

P. 393. Guyon's biographer is particularly unfortunate in his spelling of foreign names. One could easily forgive such small slips as, e.g., "honved" for *honvéd*, "Kaplona" for *Kápolna*; but it would require the talent of guessing and patience of a Champollion to decipher, e.g., "Sukoro," which is evidently meant for *Pákoz*, the only clue to this name being the date of the defeat of the Ban of Croatia. Further, "Schewechat" should be *Schwechat*, and "Dembrinski" is the misspelt name of the well-known Polish General *Dembinski*. Mrs. Guyon's maiden name is also wrongly given; it should be *Splényi*, and not "Spleny." Judging by the list of authorities appended to the article the writer has not consulted a single book on the history of the War of Independence in Hungary in 1848-9, though several of them have appeared in almost every European language. L. L. K.

PEDIGREE OF GRIFFITH AP LLEWELLYN,  
PRINCE OF WALES, 1039 TO 1063.

(See 7th S. ix. 368; x. 32.)

Roderic the Great, King of Wales 843 to 877, married Angharad, daughter of Meuric, and on his death the kingdom was divided amongst his three sons, from all of whom Griffith ap Llewellyn was descended.

Anarad, the eldest, succeeded to North Wales, and died 915, leaving two sons, Idwal-Voel and Elis, but Howel-Dha, their cousin, assumed the regency of the state, and on the death of Idwal in 948 was elected king.

Elis was killed in 940, leaving a son, Cynan. Cynan left a daughter Trawst, who married Sitsylht.

Sitsylht was one of the eight tributary kings who did homage to Edgar of England in 973, and rowed his barge down the river Dee to Chester (see Roger of Wendover, Florence of Worcester, Matthew of Westminster). He died at the close of the century, leaving a son Llewellyn, the father of Griffith.

Cadeth, the second son of Roderic the Great, succeeded as King of South Wales, and almost immediately dispossessed his younger brother Mervyn of Powys Land, the third division of Wales, and reigned in his stead. His country was ravaged by the Danes in 913, and he died in that year, leaving a son Howel-Dha, mentioned above.

Howel-Dha (Howell the Good) was thus king of two-thirds of the Principality, in 915 regent of the remaining third, and in 948 king of all Wales. In 921 he suffered defeat by Edward the Elder, and in 927 by Athelstan (Hoveden, Malmesbury, and Florence). In 916 his queen was captured at the storming of Brecknock by Ethelfreda, Lady of Mercia and daughter of Alfred the Great (Henry of Huntingdon and Florence). He died 943, leaving a son, Owain.

Mervyn, the youngest of Roderic's sons, received Powys Land (Mid Wales); he lived some years after his expulsion by Cadeth, dying about the beginning of the tenth century, and left a son, Llewellyn.

Llewellyn appears to have regained some part at least of his father's kingdom from Howel-Dha, as he is mentioned by Roger of Wendover and Matthew of Westminster as aiding Edmund Ironsides in a war with Cumbria in 946, and described as King of Demetria (the south coast of Wales). He left an only daughter, Angharad.

Angharad married Owain ap Howel, mentioned above, and thus united the houses of Cadeth and Mervyn, sons of Roderic.

Owain ap Howel and Angharad left two sons, Meredith and Enion. Owain died in 987.

Meredith had previously, in 985, conquered North Wales and Anglesey, and on the death of

his father became King Paramount of all Wales. He was possibly one of the five kings who fell at the battle of Penhœ, won by the Danes in 1000. Meredith left an only daughter, Angharad.

Angharad, daughter of Meredith, married Llewellyn ap Sitsylht (whose pedigree I have given above), and united the three branches of the family of Roderic the Great.

Llewellyn ap Sitsylht thus became King Paramount of Wales from about 1015 to 1023, and his reign was peaceful, but he was slain in the latter year by Iago ap Idwal. After his death Angharad married Consyn, one of her nobles. Llewellyn and Angharad left one son, Griffith, the subject of this pedigree.

Griffith ap Llewellyn killed Iago ap Idwal, King of North Wales, in 1038, and Griffith ap Tudor, King of South Wales (grandson of Euaion ap Owain), in 1055, gradually extending his power over the whole Principality. In 1055 he ravaged Hereford, slew Leofgar the bishop, and helped to reinstate his father-in-law, the banished Earl Algar of Mercia. He, however, retreated before Earl Harold in 1061, was deposed 1063, and murdered by his own people August 5, 1064. Harold placed his half-brothers Rhiwallon and Bleddyn, the sons of his mother's marriage with Consyn, on his throne. Griffith married Edgitha, sister of Edwin and Morcar and granddaughter of Leofric, Earl of Mercia, and Godiva, of Coventry renown, and left issue. After his death Edgitha married his conqueror Harold, and thus in 1066 was for a few months Queen of England.

"Ipse (Harold II.) Edgivam sororem Edwini et Morcari uxorem habebat, quæ prius Gritfridi fortissimi Regis Guallorum conjunx fuerat" (see Orderic 492D and William of Jumièges).

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(Continued from 7th S. ix. 504.)

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- Sydney. A musical giant for Australia.—*Pall Mall Gazette*, June 3, 1889, description of the grand organ in the Sydney Town Hall.

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(To be continued.)

ACADEMY.—Nares remarks on this word that anciently it was accented on the first syllable; and he gives as follows two quotations to establish the point:—

- Being one of note before he was a man,  
Is still remembered in that Academy.  
Beaumont and Fletcher, 'Cust. of Country,' II. i.  
The fiend has much to do that keeps a school,  
Or is the father of a family;  
Or governs but a country Academy.  
Ben Jonson, 'Sad Shepherd,' III. i.

He then says that Johnson speaks of this old accentuation, which he quotes 'Love's Labour's Lost' (I. i.) to prove, although, says Nares, editions now have *academe*. What are we to understand from all this? The lines he cites himself, which I have given above, lie under precisely the

same necessity of being read as oxytone. It makes a much better English word, to my thinking, as *academe* than as *academy*. It would also conform to the Greek accent and true pronunciation 'Ακαδημεια.

C. A. WARD.

Walthamstow.

AMERICAN HISTORICAL SOCIETIES.—An American correspondent has kindly sent to me a list of the historical societies of the United States and Canada. If you give it a place in 'N. & Q.' it may be of service to your readers:—

- Maine Historical Society, Portland, Maine.  
New Hampshire Historical Society, Concord, N.H.  
Rhode Island Historical Society, Providence, R.I.  
New York Historical Society, 2nd Astor 11th Street, New York.  
Connecticut Historical Society, Hartford, Conn.  
New York Genealogical and Biographical Society, 19, West 44 h Street, New York.  
Long Island Historical Society, Brooklyn, New York.  
Essex Institute, Salem, Mass.  
American Antiquarian Society, Worcester, Mass.  
Vermont Historical Society, Montpelier, Vt.  
New Jersey Historical Society, Newark, N.J.  
Pennsylvania Historical Society, 1300, Locust Street, Philadelphia.  
Maryland Historical Society, Baltimore, Md.  
Iowa Historical Society, Iowa City, Iowa.  
Wisconsin Historical Society, Madison, Wis.  
Smithsonian Institution, Washington, D.C.  
Minnesota Historical Society, St. Paul, Minn.  
Virginia Historical Society, Richmond, Va.  
Georgia Historical Society, Savannah, Ga.  
South Carolina Historical Society, Charleston, S.C.  
New Brunswick Historical Society, St. John, N.B.  
Worcester Society of Antiquity, Box 732, Worcester Mass.  
Delaware Historical Society, Wilmington, Del.  
Kansas State Historical Society, Topeka, Kansas.  
Southern Historical Society, Richmond, Va.  
Kentucky Historical Society, Frankfort, Ky.  
Chicago Historical Society, Chicago.  
Buffalo Historical Society, Buffalo, N.Y.  
Pilgrim Society, Plymouth, Mass.  
Canada Literary and Historical Society, Quebec.  
La Société Historique de Montreal, Jacques Cartier, Ecole Normale, Rue Sherbrooke, Montreal, Canada.  
Prince Edward Island Historical Society, Charlottetown, P.E.I.  
Michigan State Historical Society, Lansing, Michigan.  
Nebraska State Historical Society, Lincoln, Nebraska.  
Manitoba Historical and Scientific Society, Box 1266, Winnipeg, Canada.  
New Haven Colony Historical Society, New Haven, Conn.

ANON.

SEVENTEENTH AND NINETEENTH CENTURY DATES.—During a recent inquiry I lighted upon a curious discovery, which may be as interesting and novel to others as it was to myself. This is that these two centuries exactly correspond as to day and date, so that knowing the day of the week of any date of this century, one can at once fix the day of the corresponding date of the seventeenth century. Thus, July 14, 1890, being a Monday, it will be found that July 14, 1690, was also a

Monday; and so with any other two dates of which the weekday of one is known. It is needless to dwell upon the convenience and usefulness of this happy coincidence.

A. W. ROBERTSON.

Aberdeen.

To SEDATE.—Dr. John Owen, the Nonconformist divine, uses the expression "to sedate these contests," in the sense of to allay or to bring to an end. This is not a verb that has won the favour of modern authors, but it is probable enough that it had currency when Owen used it. The phrase quoted occurs in the preface to vol. viii. (p. 48) of the 'Works,' as published by Johnstone and Hunter. It would be interesting to find a similar usage in another seventeenth-century writer.

THOMAS BAYNE.

Helensburgh, N.B.

CURIOSITIES OF DERIVATION.—Some years since a writer of eminence expressed in 'N. & Q.' his intention of making a collection of the most remarkable curiosities of derivation which came in his way. Here is one which may perhaps obtain a place. Cobbett says, "At a village (certainly named by some author [*sic*] called Inkpen" ('Rural Rides,' 1853, p. 36). ED. MARSHALL.

A LATE MARRIAGE.—The following letter from the *Times* of December 29, 1887, seems worthy of preservation in 'N. & Q.' It is headed "A Fact for the late Sir George Cornwall Lewis":—

Sir,—In the registers of this church (St. Alphege, Greenwich) I have found the following entry: "Marriages.—Nov. 18, 1835.—John Cowper of this parish, alman in Queen Elizabeth's College, aged 103 years, and Margaret Thomas, of Charlton, in Kent, aged 80 years, by licence of ye Lord Bishop of Rochester, and leave of ye governours of ye Draipers' Company."

Yours faithfully,

BROOKE LAMBERT, Vicar.

December 26.

ALPHA.

SWITCHBACK RAILWAY.—According to a bookseller's catalogue there is a large folding plate in Lord Baltimore's 'Gaudia Poetica' (Augustæ, 1770) representing "flying mountains," i. e., a switchback railway, in St. Petersburg.

L. L. K.

BIRD-LORE: THE ROBIN AND WREN.—The author of 'Mary Anerley' has the following. Lieutenant Carraway, Customs officer, speaks in regard to Robin Lyth, free-trader, "Aha, my Robin, fine Robin as you are, I shall catch you piping with your Jenny Wren to-night!" The lieutenant shared the popular ignorance of simplest natural history." It is certainly singular that the wren should be regarded as the mate of the robin, but Mr. Blackmore's remark can be corroborated in a popular impression in Fifeshire. I have little doubt this is derived to a considerable extent from

the old popular rhymes, which, outside of Chambers's collection, have been quoted to me in evidence of the notion. How the misconception arose perhaps one instructed in bird-lore could fully explain. I should think it due to a bit of poetic licence rather than an error on the part of the rhymist.

W. B.

TIPPETS.—There has been much difference of opinion as to what this vestment, allowed by the canon to non-graduates, is like. Clearly, I think it is not "the scarf," as stated by the late lamented Mr. G. French. In the church of Draycott, in the Moors, in Staffordshire, is an effigy in stone of a rector, 1512, habited in surplice, tippet, and stole. A drawing of this would surely settle this question. Will any Staffordshire reader help me by visiting this church and making me a rough sketch?

K. H. SMITH.

Ely.

FOLK-LORE: BUTTERFLY PROGNOSTICATION.—

"A white butterfly settles on the wild parsley growing near: it is the first I have seen this year, so I shall eat white bread till spring comes round again, which does not seem to be such an advantage as in olden days. Of course everybody knows that a brown butterfly means brown bread."

I noted this in an article entitled 'A Day Off' at p. lxxv in the "Nursing Supplement" of the *Hospital*. I crave pardon for not knowing the date of the issue. I can only say that I was reading the number as a new one on July 11, when I was pleasantly interrupted and forgot to make a memorandum of the date.

ST. SWITHIN.

WAR IN EGYPT AND ECLIPSES OF THE MOON.

—In an article published in the *United Service Magazine* for June last on the battle of Waterloo and Wellington's arrangements before it, Col. Maurice incidentally remarks that Lord Wolseley's plans for night marches in the Nile campaign were twice upset by the occurrence of eclipses of the moon. It happens, however, that only one eclipse of the moon occurred during that campaign, which was on Oct. 4, 1884, the middle of which took place in Egypt about midnight. In case it should be thought that reference is also intended to the Arabi campaign in Lower Egypt in 1882, which practically terminated with the battle of Tel-el-Kebir in September, it may be mentioned that no eclipse of the moon occurred during the whole of that year. Both in 1882 and 1884 the Astronomer Royal had furnished, at the request of the War Office (as we learn from the July number of the *Observatory*), lists of the times of rising and setting of the moon in Egypt; and in 1884 information was appended with regard to the eclipse in October, particulars of which were, as usual, also given in the *Nautical Almanac* for that year; the only change necessary in adapting the Greenwich times to Egypt being the addi-

tion of the number representing the longitude of the place. Col. Maurice's expression "twice" must be pure inadvertence. 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.

MRS. MASTERS, THE POETESS.—Boswell writes, towards the end of the 'Life of Johnson' (vol. iv. p. 246, edited by Birkbeck Hill):—

"She [Mrs. Gardiner] told me, she had been introduced to [Dr. Johnson] by Mrs. Masters, the poetess, whose volumes he revised, and, it is said, illuminated here and there with a ray of his own genius."

There is no work by Mary Masters in the Bodleian Library. A few weeks ago I bought her 'Poems on Several Occasions,' in one volume, 1733. The date renders it in the highest degree unlikely that this work can have been revised by Johnson; and the friend whose services are acknowledged in the preface is probably T. Scott, who contributes some poems, printed at the end of the volume. Did Mary Masters publish other volumes of verse; or was Boswell mistaken in supposing that her productions were revised by Johnson? C. E. D.  
Oxford.

SEIDLITZ POWDERS.—When were these powders—which, apparently, are called after Seidlitz, in Bohemia, where there are saline mineral works—first used in England? They certainly were not very common in country places before the middle of this century, although they may long before have been known in the larger towns. I find in 1825 an advertisement of the Cheltenham Seidlitz Powders, prepared only by Alder & Co., chemists to the Duke of Gloucester, 120, High Street, Cheltenham. GEORGE C. BOASE.  
36, James Street, Buckingham Gate, S.W.

[Seidlitz gives its name to a German noble family, members of which have resided in England.]

J. VAN LENNEP.—Can any of your readers tell us the titles of the English versions of the novels of J. Van Lennep, the Dutch novelist? We only know of two—"Rose of Dekama. Translated by Francis Woodley. Library of Foreign Romance. 1847." "The Adopted Son. Translated by E. W. Hoskin. New York, 1847." N. M. AND A.

### 'THE MAYOR OF WIGAN.'

The Mayor of Wigan, a tale. To which is added The Invasion, a Fable. By Hillary Butler, Esq. London: printed for Messrs. Owen, Temple Bar; Wilcox, in the Strand; Davis, in Piccadilly; and John Child, at the Lamb in Paternoster Row. 1760. 8vo. 40 pp.

I have long been looking for the above book, the title of which is transcribed from Col. Fishwick's

Lancashire library. He there refers to a copy to be found in the British Museum Library; but upon inquiry I find there is no copy in the Museum, nor ever has been. In the *Monthly Review* for the year 1760 the book is thus briefly described: "A dirty story, poorly told." Can any reader give me any information about the work, which must be very scarce? H. T. F.  
Wigan.

THE STONE BRIDGES IN ST. MARTIN'S IN THE FIELDS AND IN PADDINGTON.—Where were these bridges? The one is mentioned in the first volume of the 'Middlesex County Records,' p. 235:—

"Dec. 30, Elizabeth 39. True Bill that on the said day in Paddington, co. Midd., on a certain bridge called Stonebridge, John Moore and Francis Palmer, both of London, Yeomen, assaulted John Aphshaw, and robbed him of eight shillings."

The stone bridge in the parish of St. Martin's in the Fields is mentioned at p. 242 in similar terms; but on this occasion the thief got off with a horse, several head of game, 800 eggs, and a black woollen cloak. In both cases these highway robbers were sentenced to be hung.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

'CRITICA NOVAZEALANDICA FUTURA.'—Can any of your correspondents give me information concerning the author, or authors, of a pamphlet I have in my possession? The title-page runs as follows:—

Critica Novazealandica Futura. | A | Notable and Right Marvellous edition | of the | Melodrame | of | Old Mother Hubbard, | Forseen in the Vista of Futurity | by the | Telescopic Art of that most erudite doctor | Alfraganus Trismegistus. | To be published in the country of New Zealand | A.D. 3211. | And now præ-brought-forth for the edification | of the | English Reader. | The British Anteprint | Cambridge | W. P. Grant. | And Chapman and Hall, Strand, London. | MDCCCXXVII. | 32 pages.

ALEX. H. TURNBULL.

WORKS ON MUSIC.—Will some one kindly inform me who wrote 'Musical Recollections of the Last Half-Century,' 2 vols., Tinsley, 1872; also supply any information as to La Borde's 'Essai sur la Musique,' 4 vols., 1780, Paris, published anonymously? W. H.

LANE.—Sir Robert Lane, a Northamptonshire landowner, was concerned in raising local levies of troops for defence of the border in 1750. This would be within Shakspeare's ken as an element of discord, and so serve to emphasize his remarks in sonnet No. 107:—

Peace proclaims olives of endless age,  
supposed to refer to the accession of King James I., in 1603, as removing a constant source of war. I assume that Sir Robert Lane is the same magnate who maintained a company of actors for a few years

about 1580, but cannot trace his seat, residence, or family connexions.

A. HALL.

13, Paternoster Row, E.C.

'THE GREVILLE MEMOIRS.'—In which edition of the first series were the suppressions first made? Can any reader point out, by reference to the first edition, what these suppressions were?

G. F. R. B.

THE HOURS OF THE DAY IN THE GOSPELS.—There is a difference of opinion as to the way in which the hours of the day are counted in the Gospel of St. John. Alford and others suppose that the Evangelist counts twelve hours in the day, according to the Jewish method in use at the time, which is found in the other Gospels. Bishop Westcott and others suppose that he used the modern method of counting twelve hours to noon, and then twelve more to midnight; and in support of this view the stories of the martyrdom of Polycarp and Pionius are quoted as showing that this method of counting the hours was in use in Asia Minor, where John is supposed to have written the Gospel. The inference drawn from these two stories is open to question. In the case of Pionius it is argued that "the tenth hour" can hardly have been 4 P.M., because martyrdoms usually took place in the forenoon. Can any reader of 'N. & Q.' recall any evidence as to (1) the method of counting the hours in Asia Minor; (2) the hours at which martyrs were publicly executed?

J. A. C.

'THE LAST SLAVE SHIP.'—Can any of your readers inform me when the last capture of a slave ship engaged in the Transatlantic slave trade took place? There is an article in a recent *Scribner* called 'The Last Slave Ship,' which describes the successful landing of a cargo of negroes in Cuba in 1859. Now I am sure that several captures took place subsequently to that date, and that the trade was not extinct for some years afterwards.

M.

COLONNA GALLERY, ROME.—Where could I see a catalogue or description of the pictures belonging to this gallery as it was in 1802 or 1803?

LÆLIUS.

MYTENS.—I have a fine three-quarter portrait of a lord mayor, in a dress of the Elizabethan period, showing a portion of a gold chain upon each shoulder. Upon the left side is painted, in letters nearly an inch in height, "Ætatis suæ 83," 1628. The arms are painted underneath. Shield, red ground, saltire, brown bars, and four martlets. Can any one inform me whom the portrait represents?

E. LANDER.

122, Upper Grosvenor Road, Tunbridge Wells.

MR. HUGHES.—According to a paragraph quoted from the *Gent. Mag.*, vol. lviii. p. 76, in Nichols's

'Literary Anecdotes' (vol. v. p. 597), a certain Mr. Hughes edited Shakespeare. Can any reader of 'N. & Q.' tell me who this Hughes was? Was he John Hughes, the poet (1677-1720); and when did this edition appear?

G. F. R. B.

POEM AND AUTHOR WANTED.—It is believed that about the year 1800, or perhaps a little later, a humorous and satirical poem, describing the adventures of a military subaltern in India, was published. The hero was named "Tom Raw." An amateur draughtsman made a series of designs to illustrate these verses; the designs are fifty-two in number, and coloured. Can a reader of 'N. & Q.' tell me the names of the poem, the author, and the draughtsman?

O.

'BUTLER FAMILY.'—The notice in 'N. & Q.' 7th S. ix. 300, of my work on Butlers in America encourages my hope of tracing my lineage across the water. It led Mr. Mark N. Bullen, of Barnard Castle, to write me particulars regarding a British family of Butlers which may prove to be connected with my own. My earliest American ancestor was Stephen, whose first appearance was in Boston about 1635. He was then a boy, and his mother, the widow Butler, had been long married to Benjamin Ward, a shipwright. Now the name Stephen was rare. Of over thirty thousand Oxfordians between the years 1571 and 1622 only eighty-six were named Stephen. Stephen Butler is a name I have never discovered in any English pedigree, though I have sought it often and long. One of that name has, however, been made known to me by Mr. Bullen. This Stephen, son of George Butler, of Fen Drayton, and of Tewin, co. Herts—so named after his mother's father—was born after 1577, d. 1639 in Belturbet, Ireland. A younger brother, or some other kinsman, may have been father of my Stephen. Any genealogist who can confirm or confute my conjecture will do me a great favour.

JAMES D. BUTLER.

Madison, Wis., U.S.

'A WOMAN'S QUESTION.'—A poem with the above title is generally attributed to Mrs. E. B. Browning. The poem begins:—

Do you know you have asked for the costliest thing  
Ever made by the Hand above?

Did Mrs. Browning write the poem? If so, in what edition of her writings can it be found? If not, who was the author?

J. ROSE.

West Dulwich.

SYMBOLISM.—Peter Vischer's great work, the shrine of S. Sebald, at Nuremberg, is supported by colossal snails. What is their significance? On the back of the eagle lectern in the cathedral at Aix la Chapelle there is a displayed bat, which confronts the reader. Has any authoritative explanation of its introduction ever been given? One may please oneself with fancies; but I should

I like to know what the artists themselves intended to set forth.  
ST. SWITHIN.

SOMERSETSHIRE ANTIQUARIAN SOCIETIES.—I should be much obliged to any one who would kindly give me the names and headquarters of any antiquarian or archaeological societies existing in Somersetshire, other than the Somersetshire Archaeological and Natural History Society. I believe there are some smaller local societies.

CANTAB.

BRITH.—The above is a word in common use in this part of the country, which does not appear in the 'New Dictionary.' It denotes the young plants, called elsewhere "quick," of which thorn hedges are made. Can any of your readers suggest its derivation?  
C. SOAMES.

Mildenhall Rectory, Marlborough.

THE POET BAUTRA.—Who was the poet Bautra in the following quotation?—

"It is of no consequence what you and I do, as the king's fool Angeli said to the poet Bautra, urging him to put on his hat at the royal dinner-table."

Where can I find the whole story? K.

AUTHORS OF QUOTATIONS WANTED.—

Forgiveness may be spoken with the tongue,  
Forgiveness may be written with the pen;  
But think not that the parchment and mouth pardon  
Will e'er eject old hatreds from the heart.

R.

A setting sun  
Should leave a track of glory in the sky.

J. D.

Naufragium rerum est mulier malefida marito.

R. G. MARSDEN.

### Replies.

WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY.'

(7th S. vii. 168, 278, 357, 416; viii. 89, 369; ix. 297.)

MR. EWING'S note at the last reference reminds me that some short time after the appearance of my note at 7th S. viii. 369, I wrote another upon this subject which has never appeared in 'N. & Q.' Turning to my desk, I now find it there among a number of miscellaneous papers. It is to the effect that being, shortly before, in conversation with Canon Overton, he referred to this verse of Wordsworth's for the purpose of assuring me that in his judgment there could be no question but that my interpretation is the correct one. He added, as a reason for saying this, that having recently had the privilege of reading a great number of Wordsworth's unpublished letters (and especially some written at a time when the poet was temporarily debarred from fellowship with his beloved hills) he had been much struck by the tone of the

many references to mountain scenery contained in them. I have Canon Overton's authority for saying here that in these letters the note sounded in the verse we have been discussing is constantly recurring. It is the restfulness of the hills that Wordsworth most longed for. They were to him places of retirement and silence, and of that passive receptivity, as in sleep, of the healing and refreshing influences of nature to which he owed so much both as a man and as a poet. So strongly did he feel this tranquillizing influence of the scenery he most loved, that even in the recollection of it he was sometimes "laid asleep in body, and became a living soul," and there could be to him no violence in such a figure as that of this verse.

I do not write for the sake of convincing MR. EWING or any one else who considers Wordsworth capable of writing nonsense, or of allowing it to stand for half a century when written; but I think that Canon Overton's testimony will be welcomed by all sympathetic students of the greatest English poet of the century, and I am unwilling that such an inquiry as this should end in a savour of red herring.  
C. C. B.

I have not hitherto taken any part in this discussion, nor given any opinion as to the meaning of the phrase "the fields of sleep," for the excellent reason that, as I have never understood it, I had no opinion to give—that is, until quite recently. Now I have an opinion. May I first ask MR. C. A. WARD to pardon me if I venture to differ from his view (7th S. viii. 370) that "many words should not be spent upon the theme; it is not worth it"? As the 'Intimations of Immortality' is one of the finest lyrics in our language—remembering the glorious lyrical poetry of Spenser, Gray, Shelley, Keats, and others, I dare not call it the very finest—I think it is hardly possible to spend too many words in order to come to a right understanding of every line, so long as the discussion is not extended to an interminable length. Without further preface,—I was lately reading Tennyson's 'Voyage of Maeldune,' as to the origin of which I inquired recently in 'N. & Q.' (7th S. ix. 308), and on coming to the words, "quiet fields of eternal sleep" in stanza vii., my thoughts naturally reverted to the discussion that has been going on in 'N. & Q.' with regard to Wordsworth's "fields of sleep," and it almost instantly fell on me, like a flash of light—a cloud of darkness possibly some of your correspondents will say, and it is not for me to deny that they may be right—that Wordsworth means the Elysian fields of mythology. Here we must go back to the great father of poetry. Wordsworth is speaking of the balmy winds of mid-spring—"this sweet May morning"—which, if they are not always as balmy as we could wish, do not, at all events, "blow us through and through," like Perdita's "blasts of January." In the

'Odyssey' (book iv. 566-568), the poet, in describing the Ἠλύσιον πεδῖον, says:—

οὐ νιφετὸς, οὐτ' ἄρ' χεμῶν πολλὸς, οὔτε ποτ'  
ὄμβρος,  
ἀλλ' αἰεὶ Ζεφύροιο λιγυ' πνεύοντος ἀήτας  
Ἰκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους.

"No snow is there, nor yet great storm, nor any rain; but always ocean sendeth forth the breeze of the shrill West\* to blow cool on men" (Butcher and Lang's version).

It is true that Homer's Elysium is not the abode of the dead in exactly the same sense that it is in Virgil ('Aen.' vi. 638, *et seq.*), but Virgil's description of the "locos laetos.....sedesque beatas" of his Elysium was most probably suggested partly by Homer's lines above quoted, partly also, no doubt, by 'Odyssey,' vi. 42-46.

Milton, in a lovely passage near the end of 'Comus,' although he is actually describing the gardens of the Hesperides, speaks of "west winds with musky wing," and of Iris "drenching with Elysian dew beds of hyacinth and roses," on which Adonis is laid "in slumber soft." My reason for italicizing these expressions will be obvious. Is it not possible that Wordsworth had both the above, or some kindred passages, more or less consciously in his mind; and that by "the winds coming to him from the fields of sleep," he meant that the wind on that particular May morning was so mild and balmy that it might be said to have come from the Elysian fields, these being fields of *sleep*, because they are inhabited by the dead, of whom it is one of the commonest of metaphors to say that they "sleep"?

Whether this interpretation be right or wrong, it will, I hope, be allowed that it is not unworthy of Wordsworth's grand ode. May I ask lovers of Wordsworth, especially A. J. M. and Mr. T. J. EWING, what they think of my interpretation?

In the note signed W. B. (7th S. viii. 370)—who I am glad to see writes from San Francisco, thereby affording another proof of the length of 'N. & Q.'s' hands—there are two errors in his quotation from the 'Faery Queene.' In the second line, for "rolls" read *rock*, and in the sixth line, for "eyes" read *cries*. JONATHAN BOUCHIER.

Ropley, Alresford.

P. S.—I have submitted the above to a literary friend in whose judgment I have much confidence, and who replies as follows:—

"As to 'fields of sleep'; I must confess that no question had ever arisen in my mind about this beautiful phrase. Surely it is, as you suggest, an allusion to the Elysian fields, to the utter stillness and rest in the place of departed spirits, where there is no room found for grief or lamentation. To me the phrase bears also a secondary significance; the first breath of dawn—the early morning wind—comes to the poet from the fields

of sleep—from darkness and obscurity—into light and warmth. Like many other beautiful things, this phrase can be felt and is apprehensible, but it does not admit of strict interpretation; but I am sure you have given the correct one."

QUAKER MARRIAGE (7th S. ix. 208, 273, 417).

—It should be borne in mind that there is a special favoritism in the English marriage-law for the members of this sect. By the Act 4 Geo. IV., c. 76, s. 23, Jews and Quakers were permitted to marry according to their own usages. This, as Mr. Serjeant Stephen puts it, was an "intolerable harshness upon that numerous and important class of English subjects who, not being either Quakers or of the Jewish manner of belief, yet dissent" from the Church. Consequently the Marriage Act, 6 & 7 Will. IV., c. 85, regulated Nonconformist nuptials; but subsequent statutes have continued the indulgence shown to Jews and Quakers, whose "building" is allowed to be "out of the district," see 3 & 4 Vict., c. 72, s. 5; and 19 & 20 Vict., c. 119, s. 13; also 23 & 24 Vict., c. 18; and 35 & 36 Vict., c. 10.

EDWARD H. MARSHALL, M.A.

Hastings.

LOWER WINCHENDON, BUCKS (7th S. ix. 407).

—According to 'The Manual of Monumental Brasscs,' by the Rev. Herbert Haines, Oxford, 1861, part ii., p. 29, Lower or Nether Winchendon Church contains the following brasses: "I. A man in armour [John Hamperotis, or Hampekon?], c. 1420. Lipscomb, vol. i. p. 533. II. John Barton, *alias* Bayle, and w. Margaret, 1487. *Ibid.*"

W. E. BUCKLEY.

SCOTTISH UNIVERSITY SEALS (6th S. xi. 169, 250; 7th S. vii. 63).—Since I replied in March, 1885, to a query on this subject two new seals have been introduced.

1885. Edinburgh. A shield bearing the University arms (as at 6th S. xi. 250) within a quatrefoil, the foils ornamented with thistles. Inscription in surrounding circle, SIGILLUM COMMUNE UNIVERSITATIS ACADEMICA EDINBURGENSIS. Diameter, 2 in.

1890. Aberdeen. A shield bearing the University arms (as at 7th S. vii. 63) on a richly diapered background within an octofoil: thistles in the spandrels. In the uppermost foil the date of foundation, MXDIV. On a ribbon beneath the shield the University motto, INITIVM SAPIENTIAE TIMOR DOMINI. Inscription in surrounding circle, SIGILLVM COMMVNE VNIVERSITATIS ABERDONENSIS. Diameter, 2½ in. An admirable piece of work, executed by Moring, High Holborn.

P. J. ANDERSON.

Aberdeen.

BELGIAN STOVE (7th S. ix. 348, 416).—Such a stove as your three correspondents describe

\* Buckley, reading πνεύοντα, translates it "the gently blowing breezes of the west wind."

is in common use in France under the name of *chauffrette*, and in Italy under that of *scaldino* ("the little warmer" being the exact English equivalent of each word). In the former case it is generally a box of perforated iron in a perforated wooden case. Any one who has travelled at all must have seen them in the hands or under the feet of the *concierges*, or of the old women who sit at the doors of churches, or those who supply candles, &c. The *scaldino* is a small round earthenware cross-handle basket, generally just big enough for the hands to clasp round, though often larger till it graduates into a *brasero*. A little hot wood ashes to fill these is a thing as often begged for as bread or broken meat. They form a more effectual mode of obtaining warmth than might be imagined; the wood ashes retain their heat many hours, and it is easily revived by waving them in the air or fanning them with a common feather fan. The small extent of their radiatory power is compensated by the great convenience of being able to hold them close to any part of the person. On the other hand, cases occasionally occur of women burned to death from having fanned up the embers of the *scaldino* too recently before putting it under their petticoats or in their beds; but when the embers are not glowing this is commonly done with entire safety, and supplies pleasanter warmth than a fire, at inappreciable cost. R. H. BUSK.

Referring to this subject, a Belgian friend makes this note, which I send to 'N. & Q.':—

"L'usage de cette machine est encore aujourd'hui bien répandu en Hollande et même dans le nord de l'Italie. C'est surtout en usage parmi les gens de campagne qui par des froids intenses quittent leurs villages vers trois à quatre heures du matin pour aller aux villes avoisinantes vendre leurs produits. On voit les femmes, jeunes et vieilles, assises dans leur charrettes (tiré par des chevaux, des mulets, ou des chiens), chacune avec deux *chauffeferettes* (Flamand *stove*), une qu'elle tient sur ses genoux pour se chauffer les mains et l'autre dessous ses jupons. Tellement ces gens ont l'habitude d'employer ces *chauffeferettes* qu'arrivées à un certain âge elles ont l'intérieur des cuisses fumé comme des harengs, ou bien culotté comme un amateur désirerait sa pipe!"

CHAS. WELSH.

I believe they were a Dutch invention, a sort of iron footstool drawn in under their clothes by ladies to keep their lower limbs warm. They were said to be unwholesome, and, I think, soon went out of fashion. P. P.

Sharpe's edition (1812), printed by C. Whittingham, of Gay's 'Poetical Works' has *footstool*, not *footstep*, in the line from 'Trivia' which was quoted by MR. BOUCHIER. J. F. MANSERGH.

Cf. Pope's line—

Fruits of dull heat, and *Sooterkins* of wit.

'Dunciad,' i. 126.

And see the explanation given of the italicized word in Ogilvie's 'Dictionary.' F. W. D.

I am obliged to your correspondents for their replies to my inquiry. "Footstool" makes the passage quite clear. MR. H. A. EVANS'S suggestion that "footstep" is a misprint is undoubtedly right. The edition of Gay's 'Poems' from which I quoted is C. Cooke's pretty little edition in two volumes, 1804. I have corrected the error in my copy.

JONATHAN BOUCHIER.

"PRO OLLA" (7th S. x. 47).—At Durham Abbey, in the Common House,

"dyd the Master thereof keepe his *O Sapientia*, ones in the yeare, viz. betwixt Martinnes and Christmies, a sollemne banquet that the Prior and Covent dyd use at that tyme of the yere onely, when ther banquet was of figs and reysinges, alle and cakes, and therof no superfluitie or excesse, but a scholasticall and moderat congratulacion amonges themselves."—'Rites' (Surt. ed.), p. 75.

The custom was not confined to Durham, and at Ely the *olla* may have been to hold the ale, or possibly the word may stand for the contents of the *olla*, spiced ale, or whatever it may have been. J. T. F.

Winterton, Doncaster.

Without the context it is not very safe to hazard a conjecture; but does not this phrase mean "for the offertory"? At any rate, *olla elemosin'* is understood to be an almsdish. See 'Liber Quot. Cont. Gard.' in other words, the 'Wardrobe Accounts of Edward I.,' 1787, pp. 332, 368. *Olla* in the sense of "a kind of vase," appears in the last edition (by Favre, 1886) of Ducange. GEO. NEILSON.

PENNY FAMILY (7th S. ix. 468).—The royal descent of the Pennys is through the marriage of Stephen Penny, tailor, of St. James's, Westminster, with Sarah, the youngest daughter of Catherine, wife of Isaac Peter Bouillie, and the youngest daughter and coheir of her mother, Lucy Knyvett (second daughter and coheir of John Knyvett), by her second husband, John Field, of Reading, carpenter. Stephen Penny had three sons, Wm. John, an upholsterer; Stephen James, sexton of St. George's, Hanover Square; and Thomas, shoemaker, at Brompton; all of royal descent from Thomas of Woodstock through their mother. Stephen James Penny left one surviving son, James Penny, who was an apprentice to a saddler when Mr. Long wrote his book of 'Royal Descents,' whence these particulars are taken.

B. FLORENCE SCARLETT.

TRANSLATIONS OF QUINTUS SMYRNEUS OR CALABER (7th S. ix. 327, 378).—Some portions of this poet were translated into English verse by the late Alexander Dyce, Oxford, 1821, 12mo. The whole was translated into Italian *ottava rima* by Paolo Tarenghi, Vilna, 1807, 8vo.; second edition, Roma, 1809, 8vo. (this is rather a paraphrase than a version). Again by Teresa Bendettini Landucci, Modena, 1815, 4to. (this is more elegant than faithful).

By Cav. Luigi Rossi, Milano, 1819, 18mo. (a faithful version). By Ab. Eustachio Focchi in *ottava rima*, Pavia, 1823, 8vo. (an easy and elegant version). By Bernardino Baldi da Urbino, who died in 1617, and whose translation was edited by L. Ciardetti, Firenze, 1823, 4to. Some short passages from book iii. were translated into German by Schaffler in 1787 in *Wiedeburgi Humanistisches Magazin*, p. 322, sqq. There have also been Latin versions of the whole poem, and of selections from it. There is also a French version by R. Tourlet, Paris, 1800.

Tarengi in 1806 published his translation of the third and fourth books, describing the death of Achilles and the games at his funeral, in allusion to the death and funeral of Lord Nelson.

W. E. BUCKLEY.

Engelmann's 'Bibliography' makes no allusion to any English version of Quintus Smyrnæus; but a translation into German by Platz (Stuttgart) is mentioned as having been published in 1858.

ALEX. LEEPER.

Melbourne.

The replies cannot be taken to contain the whole of the case. The Englishman may see parts of Quintus Smyrnæus in 'Select Translations from the Greek of Q. Smyrnæus,' by the Rev. Alexander Dyce, Oxford, 1821, 12mo. Just a caution about the name. He is only called Calaber from the discovering of his works in Calabria.

ED. MARSHALL.

PLINY AND THE SALAMANDER (7th S. ix. 365).—The editor of the *Philosophical Transactions* (1716) considered it worth while to insert a paragraph which relates how a salamander, being cast "into the Fire, the Animal thereupon *swell'd* presently, and then Vomited store of thick Slimy Matter, which did put out the neighbouring *Cools*, to which the *Salamander* retired immediately, *Putting them out* again in the same manner, as soon as they *Rekindled*; and by this means saving himself from the force of the Fire for the space of 2 Hours; That afterwards it lived 9 Months," &c. (vol. ii. p. 816).

There is a good deal of information concerning the salamander to be found in 'A Natural History of Serpents' (1742), by Charles Owen, D.D., who states that

"the common Report is that the *Salamander* is able to live in the Fire, which is a vulgar Error; The Hieroglyphick Historian observes, that upon Trial made it was so far from quenching it, that it consum'd immediately" (p. 93).

Our author concludes that

"upon the whole, the *Salamander* being of a mucous, slimy, and cold body, will, like Ice, soon extinguish a little Fire, but will be as soon consum'd by a great Fire" (p. 94).

Mr. Owen has also something to say about "Salamander's Wool" = asbestos.

J. F. MANSERGH.

Liverpool.

BATES: HARROP (7th S. ix. 508).—Joah Bates was born at Halifax, Yorkshire, March 19, 1740–1, and is described in the obituary notice in *Gent. Mag.*, 1799, vol. lxi. part i., p. 532, as of John Street, King's Road (Gray's Inn Lane). He married Sarah Harrop on Dec. 14, 1780; she died at Foley Place, St. Marylebone, Dec. 11, 1811. See further 'Dict. Nat. Biog.,' vol. iii. pp. 397, 399.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

STERRIDGE OR STIRRIDGE (7th S. ix. 167).—=Ridge near a stream called Ster, Stir, *e g.*; Stour. R. S. CHARNOCK.

VINCENZO MONTI (7th S. ix. 128).—As no one has replied to my query at the above reference, I am enabled, thanks to the courtesy of an Italian gentleman in Milan—a stranger to me—who, on seeing my note, sent me a copy of the 'Bassvilliana,' with annotations brief, but to the point, to answer it myself. Perhaps I had better do so, for the sake of other readers who feel an interest in Monti's poetry. As no one has attempted to explain the passages which puzzled me, I conclude they are equally obscure to others. By the "Ipo-crito d'Ipri" the poet means Cornelius Jansen, Bishop of Ypres (*ob.* 1638), and by his "schivi settator tristi" the Jansenists generally. (At the date of the 'Bassvilliana,' 1793 or 1794, Monti was an ardent Royalist.) "Borgofontana" is explained in a note as "una Certosa nel bosco di Villers-Coterets, distante 16 o 17 leghe da Parigi. Ivi nel 1621 si adunarono quelli che poi furono chiamati Giansenisti, e vi fermarono, dicesi, la loro dottrina." The title of the little book above mentioned is 'La Bassvilliana et La Mascheroniana di Vincenzo Monti, annotate da Zanobi Bicchierai': Firenze, 1865, una lira. JONATHAN BOUCHIER.

HARINGTON'S SHAKESPEARE QUARTOS (7th S. ix. 382).—However interesting DR. FURNIVALL'S quotations may prove, they seem inconclusive on the main points.

It seems to me that before the ghost of 'Lingua' can be laid to its final rest we must dispose further of the two Brewers. The initials T. B. are appended to the prose 'Merry Devil' of 1608, and the revival of Tomkins opens up the initials J. T., appended to 'Grim the Collier of Croydon,' circa 1599.

I think it over hasty to ascribe 'Lingua' to Thomas Tomkiss on the ground that he also wrote 'Albumazar,' this last attribution being still unproven. Tomkiss—we have no proof that he was Tomkins—was a Fellow of Trinity College, Cambridge, unquestionably mixed up with the entertainment there given to King James in 1614/15. The college authorities apparently sent to Coventry for a play, and Tomkiss received 20*l.* (as agent or principal?) for furnishing it up for the occasion.



It was partly modernized, perhaps translated; but Tomkiss may have been merely the local patron of some other writer, and the money paid to him possibly handed over to some other party. Tomkiss's intervention in the matter was, however, fully acknowledged, and if he kept his own counsel he could retain all the credit.

The Dering MSS. of 1614, O.S., call 'Albuniazar' "English by Mr. Tomkis"; Chamberlain reports "of Trinity College action and invention"; but these parties knew not that it was then an old play, certainly written before 1603. How can we reconcile this "local invention" with the purchase at Coventry? So with 'Lingua.' Sir J. Harington cites mere gossip; he shows no connexion with author, printer, or publisher that can constitute him an authority. Apart from any hunt after J. T., it seems to me that the authorship of these two pieces is still as completely unknown as the authorship of 'Pilgrimage to Parnassus' of 1597-1601.

As to T. B., I propose to question Chetwood's evidence. The 'Merry Devil' deals with stealing venison. The play has been ascribed to Shakspeare, and may be the origin of the mythical poaching exploits at Charlecote. The prose version is signed T. B., and reprinted in 1657 as by T. Brewer, Gent.; while in 1655 the 'Lovesick King' is by Ant. Brewer, Gent. 'The Country Girl,' a play, dated 1647, bears the initials T. B., used by Thomas Brewer in 'The Weeping Lady,' poems of 1625; but no play has been traced to the full name of Thomas Brewer.

We may withdraw Anthony from any participation in the 'Merry Devil,' play and tract; but is it possible that the T. B. of 1608 should in 1656 produce the account of a Lord Mayor's show, 'London's Triumph'? This literary career seems to need confirmation.

As to Chetwood, I fear he romanced on occasion; so I now ask, can the alleged old poem 'Steps to Parnassus' be produced? I write without prejudice; but though many compilers quote or refer to it, no one gives the date or author's name.

A. HALL.

MAYOR: MAJOR (7th S. ix. 506).—MR. PEACOCK should add an earlier and more illustrious example of "major" for mayor, for is not Magna Carta itself signed, among other lords, by the great "Major de Londoniis"?

EDWARD H. MARSHALL, M.A.

Hastings.

DAY'S WORK OF LAND (7th S. ix. 489).—By Sir Roger Twysden's MSS. (1597-1692), "Four perches make a *day-work*; ten days works make a roode or quarter." In 'The Interpreter,' by Dr. John Cowell, Professor of Jurisprudence and Master of Trinity Hall, Cambridge, published in 1605—which, by the way, was burnt by order of the

House of Commons, on account of its containing unconstitutional doctrines relative to the king's prerogative—we have, "*Day were* of land, as much arable ground as could be ploughed up in one day's work, or one journey, as the farmers still call it." Again, in Norden's 'Surveiors Dialogue,' issued in 1610:—

"You must know, that there goe 160 perches to one acre, 80 perches to halfe an acre, 40 perches to one roode, which is  $\frac{1}{4}$  of an acre, ten *daies worke* to a roode, four perches to a daies worke, 16 foote and a halfe to a perch."

In the 'Craven Glossary,' by Carr, a *day work* is described as three roods of land.

EVERARD HOME COLEMAN.

71, Brecknock Road.

C. asks for an explanation of *entercommoun*. There is the following in Blount's 'Law Dictionary,' 1691:—

"Intercommoung is where the commons of two manors lie contiguous, and the inhabitants of both have, time out of mind, depastured their cattle promiscuously in each of them."

Jacob's 'Law Dictionary,' 1762, has the same, *s. v.* "Intercommoung," with the reference 'Termes de Ley,' 411, by which I suppose is meant 'Termes of the Law,' Lond., 1567, originally by W. Rastell, also by R. Tottel in the same year.

The explanation of "day's work" is as follows:—

"Daywere of land. As much arable land as could be ploughed up in one days work; or one *Journey*, as the farmers still call it. Hence any young artificer who assists a master workman in daily labour is called a journeyman. 'Confirmavi abbati et conventui de Rading tres acras et sexdecim daywere de terra arabili' (Cartular. Rading MS., f. 90)."—Jacob, *s. v.* "Daywere."

ED. MARSHALL.

When the fields lie in ridge and furrow, as in so many northern counties, the ridges between the furrows are locally called "stetches," or "lands." A "land" normally contains either one or two roods, being a furlong (*i. e.*, a furrow long) in length, and either one rod or two rods in breadth. In old documents these "lands" are called *terre*, each messuage having attached to it a certain number of lands, interspersed with lands attached to other messuages, in the common fields, of which there were usually three in each township. A "land" corresponds to the German *zelga* (*sulca*). A day's work of land is a "journey," or acre (the German *morgen*, or morning's work), and would comprise the ploughing of two or four "lands," according to their breadth. By Yorkshire custom nine "lands" or "small lands" constitute one "great land," or half an oxgang by the great hundred in a three-field township.

ISAAC TAYLOR.

It may be of some use to C. to know that the French have the phrase "*ournée de terre*," meaning the space of land which can be ploughed in a

day. A "day's work of land" may, therefore, have the same meaning in the deed here referred to. As for an "enterrcommon townfield," does it not mean a field common to two or more towns?

DNARGEL.

Paris.

[Other replies are acknowledged.]

ARCHÆOLOGY OR ARCHAIOLOGY (7th S. x. 3).—The claims of this word to an archaic spelling cannot be taken into consideration without exciting the jealousy of other words containing a vowel-sound derived from the Greek *α*. Among them is one descriptive of a hospital intended, at all events originally, to put children straight. In the few dictionaries into which it has effected an entrance it is spelt either *orthopædic* or, with apparent acknowledgment of its arrival through a French medium, *orthopédic*. In directories it generally appears as *orthopædic*, in newspaper notices as *orthopædic* or *orthopédic*. The prominence given in the newspaper and directory notices to the cure of club-foot might entitle it to be spelt *orthopodic*. It would be satisfactory if the spelling of this word were ascertained while it is yet young.

The inconvenience caused by the similarity of the diphthongs *æ* and *œ* in MS. or italics is deserving of separate consideration. The inconvenience impressed itself on me when, living abroad, I had to send English copy to press, to be set up by printers who, being unacquainted with English, derived no hint from the context of even other letters. It was necessary not only to mind one's *p*'s and *q*'s, and particularly one's *v*'s and *r*'s, to refrain from a long double *s* (which was sure to become a *p*), but to write the *æ* in ordinary print hand to prevent its appearing as the comparatively rare *œ*. Any one examining the two diphthongs as printed in italics at the above reference will see how difficult it is to discriminate between them.

KILLIGREW.

As the alphabet we use is the Latin, and not the Greek, we conveniently follow the conventional Latin representations of Greek sounds. We cannot stop at the proposed change of *αι* for *æ*, but must also, to be consistent, dismiss the *ch* in *archæology* and use a Greek *chi*, and write *archaiologei*. We should also have to write *Aineias* for *Æneas*, *Aisxulos* for *Æschylus*, and many similar unpleasant pleasantries. But even then we should not have attained consistency, as we should be without signs for *omega* and *theta*, even if we used *h* for the long *e* and an inverted comma for *h*. It would be easier to discard our Latin alphabet altogether and boldly revert to its Greek prototype.

ISAAC TAYLOR.

SIGN OF DEATH (7th S. ix. 466).—A belief somewhat similar to that mentioned by L. L. K. is found in Lincolnshire. There if a fire be lighted

in the morning and be afterwards forgotten or neglected, it will occasionally forbode "death or news of death" by continuing to burn till late in the evening, instead of dying out for want of fuel.

M. G. W. P.

Another sign of death is given when a "live" cinder drops from the grate, if the imagination of the beholder can conceive the cinder to be in the shape of a coffin—no difficult matter, I find, for those who believe in this superstition.

On one occasion, while staying in Norwich, I forgot to extinguish the light in my bedroom before leaving it. I was told by the lady of the house that it was a sure sign of death for either a member of my family or of hers. She was very much disturbed in mind, for at that time her only son was lying seriously ill. I am glad to add that he recovered, in spite of my carelessness.

S. ILLINGWORTH BUTLER.

In this neighbourhood I have frequently heard it said that if a corpse does not stiffen within a reasonable time it is a sign of another death in the family, and know of one case where the superstition chanced—I say "chanced" advisedly—to be verified.

W. W. DAVIES.

Glennore, Lisburn, near Belfast.

This folk-lore contribution, which is confirmed by the testimony of your esteemed correspondent A. J. M., 6th S. ix. 137, may serve also as a note for the localization of folk-lore. Folk-lorists have of late years been much occupied with tracing the universality of many legends and sayings formerly supposed to be local. The fact of a fire remaining alight from over-night can only be sufficiently rare to make it serve for a portent in countries where coal is burnt. A wood fire will as often remain alight all night as not; in fact, a bit of log buried under hot ashes, accidentally or otherwise, will infallibly be found red hot in the morning. The same may be said of another portent mentioned by the same correspondent and others, 6th S. x. 87, 158, where the fact of a tree presenting at the same time blossom and fruit conveys the warning of impending death. This could not, at all events, hold good in "Das Land wo die Oranien blühen."

R. H. BUSK.

COMMISSARIAT (7th S. ix. 508).—The 'Military Dictionary,' which was published in the *British Military Journal* of July, 1799, gives the information that a

"commissary is generally a civil officer, though appertaining to military affairs. It [*sic*] is of various denominations, as Commissary General of the Musters, who takes account of the strength of every regiment, and sees the horses be well mounted, and complete in number. Commissary General of Stores, an officer attached to the artillery, having the charge of all the stores, of which he is accountable to the office of ordnance. Commissary General of Provisions, who has the charge of furnishing the army in the field with all sorts of pro-

vitions, forage, &c., by contract. In time of war their numbers is [*sic*] unlimited, and their emoluments very considerable. They are besides allowed pay as a staff officer, with bat, baggage, and forage money, and have clerks and store-keepers under them" (vol. i. p. 404).

J. F. MANSERGH.

Liverpool.

The Army List of 1782 makes no mention of any Commissariat; and apparently there was none. In 1828 a list of officers of Commissariat appears in the Army List. But in those days they held no military rank whatever. Afterwards relative rank was granted them, and honorary rank in 1885. The Commissariat is now called the Army Service Corps, and is regarded as a combatant branch of the service.

MILES.

HUNGARY WATER (7th S. x. 4).—A curious reference to "Hungary water" appears on the last page (8) of a rare pamphlet:—

The Happy Sinner; or the Penitent Malefactor, being the Prayers and Last Words of one Richard Cromwell (some Time a Souldier and Chyrurgion in the Late D. of Monmouth's Army (and since of their Present Majesties) who was Executed at Leichfield [*sic*] for Murder on the 3rd day of July, 1691, &c., and further with his Legacy to his County of Choice, Physical and Chirurgical Receipts, viz. [seven are specified], and Lastly, Directions to make Two several Waters for the Eyes, with the Last of which he Cured a Boy in Leichfield [*sic*] that had been Blind Three Years, &c. Licensed and Entered according to Order. London: Printed for R. Cavell at the Peacock in St. Pauls Church Yard, and are to be Sold by Mich. Johnson, Bookseller in Leichfield, 1691.

The full details of the "receipts" are given, and are very curious, but too long to be copied. The little thin quarto closes with this:—

"Advertisement. All these Ingredients mention'd, are to be had at the *Apothecaries*, except the Queen of *Hungaries* Water, which is sold by Mich. Johnson, Bookseller in *Leichfield*."

ESTE.

Not only rosemary but Hungary water itself was formerly official—or I would rather say official—under the name of *Aqua Reginae Hungaricae*. The oil of rosemary, indeed, is still official, and enters into several pharmacopoeial preparations. It is a valuable stimulant and rubefacient. The spirit of rosemary of the present British pharmacopoeia does not differ materially from the Hungary water of the old dispensations, which, by the way, ought not to be branded as merely "an elegant stimulant (with an innocent name) for great ladies." We might say the same of eau de Cologne, if all tales are true. Rosemary was a favourite remedy with all classes, and rosemary tea (a purely aqueous infusion) is still made and drunk to some extent by country housewives.

C. C. B.

Piessé ('Art of Perfumery,' p. 121) says of this preparation:—

"It is put up for sale in a similar way to eau de Cologne, and is said to take its name from one of

queens of Hungary, who is reported to have derived great benefit from a bath containing it, at the age of seventy-five years. There is no doubt that clergymen and orators, while speaking for any time, would derive great benefit from perfuming their handkerchiefs with Hungary water, as the rosemary it contains excites the mind to vigorous action, sufficient of the stimulant being inhaled by occasionally wiping the face with the handkerchief wetted with these waters. Shakspeare, giving us the key ["rosemary, that's for remembrance"], we can understand how it is that such perfumes containing rosemary are universally said to be 'so refreshing!'"

Piessé supplies the following prescription, noting that continental rosemary yields quite a different smelling otto from that grown in England:—

"Grape spirit (60 over proof), 1 gallon; otto of Hungarian rosemary, 2 oz.; otto of lemon peel, 1 oz.; otto of balm (*melissa*), 1 oz.; otto of mint,  $\frac{1}{2}$  drachm, esprit de rose, 1 pint; extract of fleur d'orange, 1 pint."

ST. SWITHIN.

FOREST GATE (7th S. x. 68).—I perfectly remember the old five-barred gate leading to Wanstead Flats, from which the suburb of Forest Gate takes its name. Not more than thirty years ago the surroundings were perfectly rural, however improbable it may seem to-day. Approaching the gate from the south (or from the railway station), on the left hand the lane was bordered by a row of labourers' cottages, with a pump in front of them, the houses dating from the beginning of this century. At the end of this row of cottages, which have now been built out and turned into shops, stood the gate-house, projecting into the road, and the gate itself spanned the road to a post on the other side. Opposite to these cottages was the park of West Ham House, with a fine row of elms overhanging the lane. The mansion is still standing, but is quite hemmed in by small houses and shops. On passing through the gate, on the right was a small brick cottage and a smaller wooden one (now, or quite recently, standing), and, adjoining them, the old "Eagle and Child" inn, which was approached by a double row of stone steps. This old inn is now transformed into a modern tavern. Beyond that again was a mansion, standing in its own grounds, at the corner of Chestnut Avenue, and another large house where the lane merged into the Flats. On the left hand, after passing through the gate, were fields, bordered by a hedge and elms opposite the inn, and at the fork of the road, opposite Chestnut Avenue, were the fine grounds, splendidly timbered, of a very large mansion, running on that side as far as the Flats. A local tradesman has adopted an old woodcut giving a fair representation of the gate itself for his trade mark, and I now enclose you two copies of the same in case MR. TREVELYAN should care to have them.

MARTIN A. SHARP HUME, Major.

[If MR. TREVELYAN will send a stamped and addressed envelope, we will forward him the representations in question.]

THE REAL SHAPE OF THE EARTH (7th S. x. 47).—The doctrine of the sphericity of the globe in antiquity is also called the doctrine of the four worlds of the school of Pergamus in Asia Minor. An account of it will be found in my 'Khitā and Khitā-Peruvian Epoch' (1877), p. 68, and in the 'Legend of Atlantis' (Longmans, 1886), p. 7. One of the most curious circumstances is the indication that in prehistoric times there was knowledge of North and South America and Australasia. The proofs of intercourse as shown by me are illustrated by the evidences of language ('Atlantis,' p. 11). This doctrine of the four worlds or quarters of the globe subsisted till the time of Columbus, when it ceased to be a theory, and, being a recognized fact, disappeared in its old form. One peculiarity in its career is that it passed into the domain of theology, and became an incriminated doctrine, more particularly because its acceptance would imply that the mystery of the Passion took place in one world alone, and not in the other three. Hence in the Middle Ages it was kept in abeyance; but it was known to Columbus, and there is good ground for thinking that it was this heretical doctrine which was the chief basis of his convictions as to the existence of a new world. Perhaps with the approach of the fourth century of his great discovery this subject may attract more attention.

HYDE CLARKE.

DR. VINCENT'S 'DEFENCE OF PUBLIC EDUCATION' (7th S. x. 28).—This pamphlet was written by William Vincent when head master of Westminster School. The first and second editions were published in 1802 (London, 8vo.), and the third in 1802 (London, 8vo.). The full title of the third edition is as follows:—

A Defence of Public Education, addressed to the Most Reverend the Lord Bishop of Meath, by William Vincent, D.D., in answer to a Charge annexed to his Lordship's Discourse preached at St. Paul's, on the Anniversary Meeting of the Charity Children, and published by the Society for Promoting Christian Knowledge.

There is a copy of the first and of the third edition in the British Museum. At the end of his pamphlet Dr. Vincent gives a short account of the religious instruction in Westminster School. Curiously enough, there is no mention of this pamphlet in Mr. Phillimore's account of Dean Vincent ('Alumni Westmon.,' 1852, pp. 367-369). The history of the origin of this controversy on the neglect of religion in public education will be found in Nichols's 'Lit. Anecdotes' (1815), vol. ix. pp. 129, 130.

G. F. R. B.

JERRY-BUILDER (7th S. ix. 507).—A correspondent who wrote from Liverpool to *Truth* some years ago regarding the origin of the word *jerry* as applied to bad builders said:—

"The origin of the term was the name of two brothers who resided in Liverpool, and who built many of those rapidly-constructed, ill-built, and showy houses which

form so large a portion of this city, which are inhabited chiefly by the lower middle classes. The style of the firm, 'Jerry Brothers, Builders and Contractors,' caused the name to become generic for such builders and their work; first in this city, from whence the term spread." This seems to be a very satisfactory account of the origin of the term, only, unfortunately, I have not, so far, been able to come across any trace of such a firm as "Jerry Brothers" in Liverpool.

J. F. MANSERGH.

Liverpool.

BEESTON CASTLE (7th S. ix. 407; x. 14).—Seven generations of the family of Beeston of Beeston are to be found in the 'Visitation of Cheshire,' 1580 (Harl. Soc.).

Ormerod's 'Cheshire' gives an account of the siege of Beeston Castle during the Civil Wars, and the hardships of the garrison.

B. FLORENCE SCARLETT.

BARWELL AND WARREN HASTINGS (7th S. ix. 328, 414; x. 58).—The passage which Mr. HOPE quotes about Barwell must not be accepted as impartial or just until an estimate of the character of Sir Philip Francis has been taken into consideration. Macaulay does not exaggerate in saying that

"the friends of Sir Philip Francis must acknowledge that his estimate of himself was extravagantly high, that his temper was irritable, that his deportment was often rude and petulant, and that his hatred was of intense bitterness and long duration."—Warren Hastings, p. 27 of Longman's "Ship Edition."

The passage quoted by your correspondent somewhat bears out Macaulay's views.

LÆLIUS.

SILVER BOX (7th S. ix. 328; x. 16).—While on a visit lately to a friend in the country, he showed me a beautiful snuff or pouncet-box in his possession, which had been given to him many years ago as a memento of a deceased friend. It is of tortoiseshell, the shape oval, and the edges of both box and lid bound with a thin band of silver. On the under surface of the box is a portrait of Charles I., crowned, worked in silver filagree. The lid is covered with silver filagree ornament, and in the centre is a kind of funeral vase supported by two birds. The history of the box, as given to my host, was that it was one of twelve manufactured by order of Charles II. after the Restoration, to be given away in memory of his deceased father.

JOSEPH BEARD.

Ealing.

GIRL PRONOUNCED GURL (7th S. ix. 472; x. 24).—Poets, like other people, may have occasional gleams of common sense; and it is by no means fair to charge them with pronouncing *girl* as *gurl*, merely because the word *girl* is but slightly furnished with accurate rhymes.

Leaving out of count the Scottish word *tirl*, there are, I think, only six words that can fairly be

used to rhyme with *girl*: they are *curl*, *churl*, *pearl*, *earl*, *whirl*, and *twirl*. But all these are singularly apt. The appropriateness of *curl* is, or was till lately, quite manifest; *churl* is obvious by way of contrast; *pearl* is a natural compliment to the sex; *earl* (if the girl has money) is really most appropriate; while as to *whirl* and *twirl*, it would be superfluous to point out their happy significance.

The favourite poet Anon., in those well-known verses of his, has managed to include all the six rhymes to *girl* except *curl*, which he probably omitted because curls were out of fashion, even in his time. Some readers may like to be reminded of the stanza, which is as follows:—

I am, said he, no lowborn churl;  
I am a bold and belted earl,  
Intent to win and wear that pearl  
Which is thy heart:

Ah, give me then, bewitching girl!  
But one more dance—one mystic whirl  
Of thy fair form, one rapturous whirl,  
Before we part!

A. J. M.

CHAWORTH (7th S. x. 8).—John Chaworth, second Viscount Chaworth, of Armagh, &c., died about 1645 (Visit. of Notts, 1662, *Heralds' College MS.*, C. 34), vide 'Complete Peerage,' by G. E. C., 1889, vol. ii. p. 215. DANIEL HIPWELL, 34, Myddelton Square, Clerkenwell.

LABOUR-IN-VAIN COURT (7th S. vi. 268, 356).—In Stow's 'Survey of London,' edited by John Strype, 1720, the following account is given of Labour-in-Vain Yard, viz.: "A large place, having at the upper end, on the north side, a good handsome court with private houses, the southern part being taken up with stables, where it hath a passage into Lambeth Hill." WORTHING.

GEORGE HICKES, NONJUROR, BISHOP (7th S. x. 68).—In his will, dated Nov. 23, 1713, Dr. Hickes speaks of "my Dear Wife Frances." She had died between the date of the will and that of the codicil, July 18, 1715. The will was proved in P.C.C., Dec. 20, 1715. See Curl's 'Last Will and Testament of the Reverend Dr. Hickes,' Lond., 1716, 8vo. The testator was buried Dec. 13, 1715, in the west end of St. Margaret's churchyard, Westminster. DANIEL HIPWELL, 34, Myddelton Square, Clerkenwell.

Chalmers's 'Biographical Dictionary' says of Hickes, "In Sept., 1679, he married," the lady not being specified.

EDWARD H. MARSHALL, M.A.  
Hastings.

GRAY'S 'ELEGY' (7th S. ix. 468; x. 18).—There was evidently some mistake on the part of Warton in regard to the allusion in the 'Elegy.' His, not the poet's, is undoubtedly the bookish observation. His statement is, to a certainty, not only inaccurate

but absurd. Agriculture in England last century is not likely to have been so different from what it is to-day as to have had labour stopped at noon. The whole scene presented by the poet in his opening stanza, clearly that of a rural landscape in early autumn, is in every feature correct, natural, and harmonious. W. B.

MACAULAY'S STYLE (7th S. ix. 8, 73, 171, 237, 473).—The "bitter lines of Voltaire" mentioned at the last reference, commencing "J'ai vu," which procured him lodgment in the Bastille, were not written by Voltaire. They were written by A. L. le Brun, author of the words of a long-forgotten opera, and other hack-work of that day. See Parton's 'Life of Voltaire' (Houghton, Mifflin & Co., Cambridge, Mass.), p. 99, edition 1881.

CHARLES W. MAC CORD,  
Bridgeport, Conn., U.S.

THE DUKEDOM OF CLARENCE (7th S. x. 1, 42, 62).—I am deeply obliged to several correspondents for their *addenda et corrigenda*. The whole series illustrates the great value of 'N. & Q.' as a medium for ascertaining accuracy of knowledge. I am now writing away from home and from books, and cannot verify every correction. In reference, however, to the valuable note of MR. WYLIE, permit me to say that all historians agree that Aquitaine was not English in 1412. It was erected into a principality for Edward the Black Prince in 1362, but was annexed to France, with the exception of Bordeaux and Bayonne, in 1370. It was not reconquered till 1418, when the title of "Duke of Aquitaine" was assumed by Henry V. J. MASKELL.

CHURCH OF SCOTLAND, CAMPERE (7th S. x. 69).—In a book full of interest for Scottish folk, entitled 'The History of the Scottish Church, Rotterdam,' by Rev. Will. Steven, M.A., Edinb., 1833 (which finds mention in Lockhart's 'Life of Scott'), D. F. C. will find, at pp. 288-294, an account of the congregation formerly existing at Camperve. It was broken up on the establishment by the French of the Batavian Republic in 1795, and all the privileges of the old factory of Scottish merchants were abolished in 1799. Until 1797 the congregation continued to be represented in the General Assembly, but after that date no deputy appeared, although Mr. Steven writes that at the time of the publication of his book "it still remains on the roll of the House, and is called over like other places entitled to send deputies." W. D. MACRAY.

EARLY AGE OF MATRICULATION AT CAMBRIDGE (7th S. ix. 388, 516).—The practice of matriculating at a very early age, in the eighteenth century, does not seem to have been confined to English universities. Jamieson, who wrote the 'Scottish Dictionary,' entered Glasgow University at the premature age of nine. There had been two pre-

paratory stages. He was first, for a year, under the junior master in the Glasgow Grammar School, but was withdrawn, as the junior master was of that old-fashioned type of instructor that rejoiced in boon companions, and favoured pupils who (unlike Jamieson) were able to give him substantial "Candlemas offerings." After two years under a private teacher, Jamieson was deemed ready to enter the university, joining, says his biographer, "the first 'Humanity,' or Latin class when only nine years old." There is no wonder that Dr. Jamieson afterwards "gently expresses his regret that his excellent father should have so hurried on his education."

THOMAS BAYNE.

Helensburgh, N.B.

Jeremy Bentham's appears to have been the earliest case of matriculation at Oxford. Born Feb. 15, 1748, he matriculated June 26, 1760, under the age of twelve and a half.

J. M. WHEELER.

'ENGLAND'S PARNASSUS,' BY R. A. (7th S. ix. 486).—Besides that of Robert Allot, the name of Robert Armin has been suggested as the full form of this R. A., and it is so far a better suggestion in that, physically speaking, he could have been the editor. On the other hand, there is not a single ghost of fact, either in his known history or in his writings, beyond the sameness of the initials, to associate him with this book. Nay, more, there is nothing known which in any way connects him with that small poet E. Guilpin. But a Robert Allot, father, uncle, or other ancestral relative, as may be supposed, of the publisher, was joint author with Guilpin of a sonnet before Markham's 'Devereux,' 1597. This vague and otherwise unknown ancestral relative can, therefore, with a good deal of probability, be supposed to be, as I said before, the R. A. of the 'Parnassus' title-page.

BR. NICHOLSON.

I do not admit that in early days "publishers naturally chose the latest day: they could" for entry at Stationers' Hall, whatever may be the modern usage; on the contrary, I say "sharp" was then the word.

DR. NICHOLSON does not appear to have considered the claims of Robert Allot, M.D., of St. John's College, Cambridge, Linacre Professor of Physic.

A. HALL.

THE STUDY OF DANTE IN ENGLAND (7th S. v. 85, 252, 431, 497; vi. 57).—Here is another direct reference to Dante in the "Waverley Novels" in addition to that which I pointed out (p. 431) in 'Rob Roy.' See 'The Fortunes of Nigel,' chap. xxviii., a few lines from the beginning.

JONATHAN BOUCHIER.

WALPOLE AND BURLEIGH (7th S. ix. 89, 139, 439).—Fuller is not the authority for this. It is Bacon tells it, and Fuller no doubt thence derived

it. I fancy it is in the 'Essays,' but in a hurried search I cannot put my hand on it. He used on returning home to throw off his official robes with "Lie there, my good Lord Treasurer," leaving cares aside till he resumed them all again with tomorrow's business. Fuller, as he tells it, has managed to spoil the bloom of Bacon's neat narration.

C. A. WARD.

Walthamstow.

MARCO SADELER (7th S. ix. 348, 435).—Ægidius or Gillis Sadeler seems to have been most talented of this large family, being termed "the phoenix of engravers."

I have a 'Virgin and Child' inscribed "Albertus Durer Almanns Inventor, S. E. M<sup>us</sup> Sculptor Ægid: Sadeler, Sculptit." My impression is unequal, being faint in some parts, very dark in others. If the plate was worn, it has been "touched" afterwards. Where is the original; and was it at first produced as a painting, a wood-block, or an etching?

A. HALL.

GOLDSMITH'S 'TRAVELLER' (7th S. ix. 364, 437).—In Todd's 'Johnson' no example is given of the relative that having the first person as an antecedent. Here is a verse from Shakspeare in which the first person is an antecedent to that:—

But I that am not shaped for sportive tricks,

'Richard III.,' I. i.

E. YARDLEY.

GREAT ORMES HEAD (7th S. ix. 507; x. 57).—In classing the name of the city of Worms among the Teutonic "worm" names, your correspondent C. C. B. has overlooked the fact that Borbetomagus, the oldest form of the name, which we find in Ptolemy, is decisively Celtic. The last portion of the word means a "plain," while the first portion is believed to denote "defence" or "fortification."

ISAAC TAYLOR.

CHURCH OF STA. MARIA DEL POPOLO, ROME (7th S. ix. 366).—This church is noticed in the 'Life of Father Thomas Burke, O.P.,' chap. viii., London, Kegan Paul, Trench & Co., 1884.

ITALIA.

SPURS (7th S. x. 9, 75).—Let me advise your readers who take an interest in this subject to pay a visit to Westminster Abbey and inspect the tomb—said to be one of the finest in the church—of the gallant general Sir Francis Vere, who died in 1609, in the chapel of St. John the Evangelist. The spurs cannot, indeed, gingle or jingle, but they are finely carved on the heels of the four knights in armour who support the canopy on their shoulders, on which lies the armour of Sir Francis, having amongst it a pair of spurs. An excellent model of this monument faces all visitors on their entrance to the South Kensington Museum. It is said that the idea of it was taken from the monu-

ment of Engelbert of Nassau in the cathedral church of Breda, in Holland.

Probably *gingling* or *jingling*, and *clinking* or *clanking* have the same meaning. In a poem by the present Bishop of Derry, recited at Lord Derby's installation in the Sheldonian Theatre at Oxford in 1853, is the following illustrative stanza:

Time pass'd—my groves were full of warlike spears;  
The student's heart was with the merry spurs,  
Or keeping measure to the clanking spurs  
Of Rupert's Cavaliers.

JOHN PICKFORD, M.A.

Seeing that the rowelled spur has been in vogue ever since the eleventh century, is it unreasonable to suppose that in 1599 the military dandy of the day had already discovered what is now well known to every trooper in Her Majesty's service, I mean the deadly effect of a loosened rowel? But, unless my memory deceives me, I have seen Mexican spurs with enormous silver rowels, fitted with bars such as Dr. NICHOLSON describes. But this might simply have been a device to prevent the rowel from dropping out, though I am bound to admit that it would also increase the jingle.

GUALTERULUS.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Ada Murimuth Continuatio Chronicarum. Robertus de Avesbury de Gestis Mirabilibus Regis Edwardi Tertii.* Edited by Edward Maunde Thompson. Rolls Series. (Longmans & Co.)

It has often been remarked that when the great monastic chroniclers left off writing twilight settles on our history. It is true that the national records to be found in Bimer's 'Fœdera,' and yet remaining unprinted, in part supply this gap. They do not do so entirely, however, and when they furnish us with full information as to a treaty or a preparation for war we miss all the interesting and life-like touches which render the monastic chroniclers such delightful reading to those who are not deterred by the language in which they are written. The notion yet exists that the Latin of the Middle Ages, because it differs from that of Tacitus, is therefore barbarous. So silly a superstition must die of itself, and is not worth combating.

The second of the little chronicles in this volume is very interesting. It is almost solely a military history, and as such most valuable, though we cannot help wishing that Robert of Avesbury had taken more interest in home affairs.

"My country, right or wrong," is an immoral maxim which is attributed to America. Wherever it comes from, it is a harmful proposition, which Englishmen who never heard the saying in its proverbial form have acted on for ages. Many people yet have a notion that in the long and cruel wars with France which were waged in Plantagenet times England was almost always in the right. No statement can well be more contrary to fact. The ambition of our English kings was well seconded by the nobles and the common people. No one class is to be blamed for these long-continued horrors. The wars of the last century have been cruel enough, but the atrocities of English, French, and German of late years have been as nothing to what took place in France when England was reaping what men

call glory. The chronicler Speed was well aware of this, and gives a striking picture, far too long to quote here, of the crimes of our countrymen. Southey gives it at length in his notes to the first book of his 'Joan of Arc.' We find little of this in Robert of Avesbury's pages; but his is an accurate chronicle, which must be of the greatest use to any one who shall undertake the task of writing a really good history of the great Anglo-French wars. Our readers must judge for themselves as to motives; but it is a curious fact worth mentioning that the Pope wrote a long letter and otherwise exerted himself to hinder Edward III. proceeding with his ambitious designs. We need not say that this intervention came to nothing. The secular power of the Popes had declined much from the almost absolute position as arbiters in European politics which they had held when Hildebrand and Innocent III. occupied the throne of the fisherman.

Robert of Avesbury does not confine himself entirely to fighting. We have a highly condensed account of that terrible scourge the Black Death. He speaks of it as "pestilentia, quæ in terra per Saracenos occupata primitus incohavit." This is in a measure, but not fully true. That it reached Christendom from Moslem lands is certain; but there is good ground for believing that it came from the furthest East. Those to whom the tongues of Asia are not a sealed book would do a service if they would give us an English version of what the Orientals have to tell of the most terrible pestilence which ever attacked the human race.

*Banbury Chap-Books and Nursery Toy-Book Literature.*  
By Edwin Pearson. (Reader.)

UNDER a title long enough to stand beside that of Nares's 'Life of Burleigh,' Mr. Reader has issued, in a limited edition, a large series of the chap-book and nursery-book illustrations which remained in vogue till near the middle of the century. Very unequal in merit are these, extending from the most rudely executed wood-blocks of primitive times to the works of Bewick and Cruikshank. They are, however, of equal interest. Mr. Pearson has not confined himself to the productions of the Banbury Press, but has dealt with other presses at York, Newcastle, Bath, and elsewhere. The first series of cuts he gives are those by John Bewick, executed for the 'Surprising Adventures of Philip Quarrll.' All but inexhaustible is, however, the matter, including various sets of illustrations to Æsop's 'Fables,' 'Jack the Giant Killer,' 'Goody Two Shoes,' 'Blue Beard,' &c. These are carefully reproduced. 'Banbury Chap-Books' is both entertaining and valuable. It will commend the volume to book-lovers to say that it is likely in time to become as scarce as are the books and leaflets which it reproduces.

In his 'Armenia and the Armenian People,' contributed to the *Fortnightly*, Mr. E. B. Lanin continues the indictment of Russia which has led Mr. Swinburne to publish in the same magazine the fierce diatribe he calls 'Russia: an Ode.' Mr. Austin Dobson writes pleasantly and genially on 'Hogarth's Tour,' depicting for us the MS. as it exists to-day in the Print Room of the British Museum. Dr. Dillon gives a curious picture of 'Mickiewicz, the National Poet of Poland.' 'Ethics and Politics' is the title of a thoughtful paper by Sir Rowland Blennerhassett. Mr. Oswald Crawford returns to the charge against actor-managers, and breaks another lance against Mr. Irving and Mr. Tree.—To the *Nineteenth Century* "Adealt" contributes, under the title of 'A Voice from a Harem,' some curious information as to the changed views now prevailing in Turkey concerning women. Mr. H. G. Hewlett writes at some length concerning 'Charles I. as a Picture Collector.' 'On the Rim of the Desert,' by E. N. Buxton, is a record

of shooting "big game." Dr. Ewart has some remarkable observations concerning hypnotism and its effects. His paper is entitled 'The Power of Suggestion,' Mr. Romanes writes on 'Primitive Natural History,' Mr. Mew on 'The Hebrew Hell,' and Mrs. Frances Darwin on 'Domestic Service.'—The *Century* contains very many noteworthy and admirably illustrated articles. Such are 'The Treasures of the Yosemite,' 'The Perils and Romance of Whaling,' 'An Artist's Letters from Japan,' 'Provençal Pilgrimage,' part ii., with its pictures of Avignon and Villeneuve, 'The Women of the French Salons,' and 'A Yankee in Andersonville.' Mr. Jefferson's 'Reminiscences' deal with John Brougham, Browning, and Fechter. Mr. Stillman writes on 'Sandro Botticelli,' some of whose works in the Florentine galleries are reproduced.—Scott's Heroines' recommences in *Macmillan's* a task begun and suspended some years ago. Alice Bridgenorth is the heroine with whom the writer principally concerns himself. Mr. Goldwin Smith writes on 'The Two Mr. Pitts.' There is also a paper on 'Piranesi.'—*Temple Bar* has papers on 'Dryden's Prose Works,' on 'Watteau,' on 'Rivarol,' and on 'Wilkie Collins.'—*Murray's* deals with 'Heligoland in 1890,' and gives from the pen of Mlle. Blazé de Bury a disquisition upon 'Pierre Loti.'—In the *Gentleman's* Mr. Walford writes on 'Old Q.,' as the Duke of Queensberry was irreverently called, and Mr. W. J. Lawrence on 'Irish Character in English Dramatic Literature.' 'Among Rooks' and 'In Ceylon' are readable.—The first part of an account of 'The Empire in Mexico' begins in *Belgravia*.—Prof. Max Müller writes in the *New Review* 'A Lecture in Defence of Lectures.'—In the *English Illustrated* appears a fully illustrated account of 'Heligoland.' Sir Donald Mackenzie Wallace continues his account 'Overland from India.' 'An August Ramble down the Upper Thames' is pleasing.—Mr. Walter Herries Pollock writes in *Longman's* on 'Théophile Gautier.'—'Summer in Normandy' and 'The Sea and Seaside' appear in the *Cornhill*.—*Newbery House, the Sun, and All the Year Round* have the customary variety of contents.

WITH PART LXXIX. of the *Encyclopædic Dictionary* "Urceola" to "Villénage," the monthly publications of Messrs. Cassell & Co. lead off. The illustrations, which are a feature of the book, are in this part principally applied to subjects connected with natural history, as "Vaccinium," "Valerian," "Vampire Bat," &c.—Part LV. of the *Illustrated Shakespeare*, with an extra sheet, completes 'Othello' and gives two acts of 'Antony and Cleopatra.' The illustrations to the latter play are spirited.—*Old and New London*, Part XXXV., lingers near Westminster, giving views of the coronation of George IV. and that of Anne Boleyn, St. Stephen's Cloisters, Guy Fawkes's cellar, the execution of the conspirators in the Gunpowder Plot, and St. Margaret's Church. A third volume is completed.—Nauermann's *History of Music*, Part XXIX., has a chapter on 'Mozart' and one on 'Music in England after the Death of Purcell.' The illustrations include portraits of Beethoven and Mozart and the Mozart monument at Salzburg.—*Pictureque Australasia*, Part XXII., has capital views of Perth and the Swan river, and some striking representations of a bush fire.—Part XI. of Dr. Geikie's *Holy Land and the Bible* is occupied with the country north and south of Hebron, and has views of Solomon's Pools, Dhaheriyeh, and other spots.—*Woman's World* has a portrait of Mrs. Keudal.

The *Bookbinder*, now issued by Raithby, Lawrence & Co., reproduces many curious and interesting bindings, ancient and modern, and has a pleasant variety of general contents. With it is incorporated the *Book-maker*, and the combined works constitute an im-

portant organ of the book trade. A portrait of Mr. Joseph Zaehnsdorf is the first in a newly-established "Portrait Gallery."

PRACTICAL experience has convinced us that the authors' paper pad of Messrs. Field & Tuer is an ideal paper for literary purposes. Acting on a suggestion of *Punch*, and with a view to assist the travelling writer, the publishers have now issued a wooden pad-holder, by aid of which writing may be accomplished comfortably in a carriage or in any place in which full facilities are not to be obtained. It is a simple and very useful invention.

THE catalogues of Sotheran & Co. contain, as usual, many books of high interest and importance, as a collection of Arctic voyages; Ormerod's 'Cheshire'; Vindelin de Spira's 'Divina Commedia' (1477); 'L'Art de Vérifier les Dates,' large paper, &c. James Westell of Oxford Street issues an interesting catalogue, the first for very many years. The catalogues of Jarvis & Son and Pickering & Chatto contain always some scarce books. Arthur Reader of Orange Street issues two.

REEVES & TURNER of Fleet Street catalogue a large collection of books. Wm. Ridler of Booksellers' Row, John Salkeld of Clapham Road, W. V. Daniel of Mortimer Street, Albert Jackson of Great Portland Street, Tregaskis, Stubbs, Wm. Hutt, and Spencer (all of New Oxford Street), Garratt & Co. of Southampton Row, Rimell & Co. of Oxford Street, Buchanan of Great Queen Street, Dobell of Charing Cross Road, Spencer of Holloway Road, Alfred Cooper of Kensington, Jas. Aston, of Lincoln's Inn Fields, Bailey Bros. of Newington Butts, Palmer of Richmond, and Avery of Greek Street, catalogue miscellaneous works, including, of course, many that are scarce and valuable.

TURNING to country booksellers, the catalogue of Kerr & Richardson of Glasgow is, as usual, full of curious works; that of Geo. P. Johnston of Edinburgh includes a collection of works on mathematics, &c. Birmingham, always an intellectual centre, sends the catalogues of James Wilson of Bull Street, Alfred Thistlewood of Broad Street, William Downing of the Chaucer's Head, New Street, and Charles Lowe of New Street. From Bristol comes the catalogue of Wm. George's Sons, from Exeter that of James G. Commin, from Leamington that of Thomas Simmons, and from Portsmouth that of W. H. Long.

### 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. M. M., AND G. S. B. ("Wayzgoose").—See 6th S. iv. 80.

JNO. HUGHES ("Microbes").—This is a dissyllable.

### NOTICE.

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

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



LONDON, SATURDAY, AUGUST 16, 1890.

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## Pates.

## MESSAGE IN THE WESTERN PACIFIC.

The following case, which happened last August, affords a curious instance of a custom existing amongst the Fiji Islanders, closely resembling that of a system of medical treatment which is largely adopted in European and other civilized countries at the present day. I will merely narrate the facts, and although somewhat of a folk-lorist myself, will leave it to the more profound students of comparative folk-lore to decide whether the system now in vogue in civilized countries under the name of "massage" may not have had its prototype in the means adopted by South Sea Islanders (possibly from time immemorial) to drive out certain evil spirits that were supposed at times to inhabit the human body. Whatever the result of that opinion may be, I think the case is interesting as affording evidence that an "elixir of life" can be just as eagerly sought after by the islanders of the Western Pacific at the present time as ever it was by the alchemists of earlier days; and especially is it interesting as showing under what dark superstition the native race of one of our British colonies may still lie, a colony which has been the scene of one of our most glorious triumphs of missionary enterprise,—enterprise, moreover, which has been quickened by the generous rivalry of half a century of Wesleyan and Roman Catholic influence.

For the accuracy of the following facts I can

speak, as they formed the subject of a magisterial inquiry, the result of which I had myself to consider. It would appear that a certain woman, the wife of a Fijian, was taken ill, and complained of severe pains in her head; to relieve which the husband had from time to time procured washes from native doctors, but without obtaining any relief. Subsequently hearing that a certain midwife (it should be mentioned that the woman was said to be somewhat advanced in pregnancy) who lived in the neighbourhood had the reputation of being able to cure pains in the head, the husband sent for this woman. In the mean time he obtained medicine from a missionary near, and administered some of it to his sick wife. Upon the arrival of the doctress she was told that the patient had taken some of the missionary's medicine, upon which she gave a yell, and exclaimed: "Oh! I am afraid of that. White man's medicine is a bad thing. Native medicine is good," and expressed a wish to leave at once. This apparently had the desired effect upon the husband and a local magnate, or *buli*, who was present, and the offending medicine was at once put away, and the doctress allowed to have her own way. She then set to work and poured some decoction from leaves into the patient's nostrils, which caused her to sneeze and vomit, and in consequence the pains somewhat decreased. Nothing more was done that evening, and the next morning the woman, feeling rather better, partook of some light food. However, it having been suggested that something had during the night banged against the end of the house near where the sick woman had been lying, the presence of spirits was feared, and she was directed to be carried across the river to her own village, which was done. During that morning the husband left the house to go to a neighbouring village, and on his return found that the doctress had during his absence fetched another woman of her acquaintance, presumably also skilled in such matters, to assist her with the patient. The woman who had thus been called in to consult, after a while proposed massage (*boboka*), which the *buli*, who was still present, and also his wife, approved of; whereupon the two women appear to have entered within the screen which in Fijian native houses divides the sleeping portion from the rest of the compartment, behind which on a rude bed of mats the sick woman lay, the men remaining outside the sanctum. The husband gave evidence at the magisterial inquiry, and asserted that on the proceedings commencing he heard his wife scream out, as if in pain, several times, and implore them not to squeeze or press upon her, because she was pregnant. This the doctresses affected to disbelieve, and, going on with their operations, asked her "Who is here?" meaning the name of the spirit in her body. To which the sick woman answered, "What spirit are you giving me all this

trouble about?" Then, as the two women kept on at the massage, she called out the name of a man who, it was suggested, she might have been intimate with at some time of her life; but the doctresses, not satisfied, kept on saying, "Tell us who you have got inside of you, and we will let you go"; the woman meanwhile expostulating with them, and begging them to let her alone. The woman who had first proposed this treatment presently said, "There is something else I intend to find out from you." Then the sick woman called out the name of a man noted for his licentiousness, whereupon the two women stopped, and the first one said, "You are all right now. Spit him out! Spit him out!" The patient then, as the *buli* (who gave evidence) naively remarked, "spat the spirit out, but I only saw the spittle, not the spirit." The inquisitorial doctresses then departed, saying they would return next morning with medicines to prevent a relapse. After they had gone the woman was found to be in a very exhausted state and unable to speak, which so alarmed the husband that he sent after the two women and asked them to return. The instigator of the massage thereupon returned alone, without any medicine, but carrying a small pinch of leaves, which she held between her thumb and forefinger, so small in quantity that it could hardly be noticed. These leaves were then rubbed between the palms of her hands, and holding them still between the thumb and forefinger, she lightly dabbed them on the sick woman's chest, armpits, and thighs. This done, she recommenced the same kind of treatment of hand-friction (*yamoca*) as before, with the assistance of another woman who happened to be present; in the words of her husband, "forcing their thumb-nails under the eyes, and forcing out the eye-balls, and squeezing her wind-pipe and loins with considerable force, endeavouring to find the spirit, and to squeeze it out at her eyes, or at any other place." The object of what was done, it was explained, was to discover the exact spot the spirit was in, and then to press heavily down with their thumbs, the intention being to expel the spirit by pressure at any opening. After this it was not to be wondered at that the unfortunate woman began to utter inarticulate cries, whereupon the prime mover in this torture exclaimed, "She has got a Samoan spirit in her," induced to imagine this, possibly, by the inability of the ill-used and exhausted woman to utter sounds of any articulate character. The husband apparently then became alarmed at his wife's condition, and asked for some medicines to prevent a relapse (!), when the doctress poured a little liquid in a cocoa-nut shell and dabbed a piece of *masi*\* occasionally into it and put it to the sufferer's mouth, remarking that "the medicine for relapse was not so effectual as the medicine to get spirits

out that they were using." Meanwhile they kept on urging the woman to disclose the name of the spirit, and to spit, squeezing her loins and body all the time. This, however, the wretched woman was unable to do, and eventually, finding they could get nothing more out of her, the two women departed, leaving their patient in a fainting and exhausted state, from which she never rallied, and died a day or two afterwards, having been baptized by the priest and having received the last sacraments.

The husband was much upset at his wife's death, and was very angry that the treatment to which he had assented as a supposed remedy for bad headaches should have ended so disastrously. He further stated that both he and his wife were most anxious to have children;\* and from the very first he said he had never missed an opportunity of getting the "elixir of life" (*vai ni tukua*) from both male and female doctors (native) whenever he could. With one exception all he got was from friends, for which he paid nothing; on that one occasion, however, he paid a woman doctor "a box, two 'bolts' of cloth, two ready-made pinafores, and three shillings in money." That time his wife alone drank all the medicine.

It was also given in evidence that before the massage operations commenced the patient's ears were "steamed," and something was poured into them; also, that a native doctor had been previously called in, who had rubbed her head with leaves. A curious part of the case seemed to be that whenever the name of any celebrity was mentioned to the sick woman, she had him or her at once sent for, as though this were a part of the attempted cure. J. S. UDAL.

Fiji.

#### RABBIT AND RIOT.

Much has been heard lately of rabbits in Australia, and much has been heard more recently of riots in Europe. *Rabbit* and *riot*, perhaps, are two of the commonest words in the English language, yet their etymologies are unknown. I venture to suggest that a close connexion exists between them, which clears up the etymology of both.

The demonstration of this relationship may be premised by the citation of Diez's conjecture quoted by Prof. Skeat, as to the derivation of *riot* a tumult. Diez surmises that Cotgrave's French *riote*, "a drawing," stands for *riwote*, from Old High German *riben* (German *reiben*), to grate, rub (originally, perhaps, to rive, rend), and he refers to the German *sich an einem reiben*, to mock

\* The Fijians would seem to be more anxious to rear children properly than many native races are. Only little time ago I had certain precedings for divorce before me, in which the only complaint alleged against the wife was that three children she had borne to her husband had all died!

\* A kind of native cloth.

attack, provoke one, lit. to rub oneself against one. For this supposition of Diez that there used to exist in French a word *riote* or *rivote*, meaning to grate or rub, there seems to me to be very good ground; but they will, I think, be found different from and more interesting than those Diez indicates. My contention regarding the word *riot*, as applied to tumult and brawling, is that, far from having been originally used under such circumstances in its signification of grating or rubbing, it is nothing more nor less than an old word for a rabbit, and that in applying it to tumult and brawling we are simply making use of an easy and ready metaphor afforded us by the hunting-field.

The author of a manuscript in the Bodleian Library, quoted by Halliwell in his 'Dictionary of Archaisms,' instructs the world as follows:—

"What rache [hound] that renneth to a conyng yn any tyme, hym aught to be acryded, saynge to hym loude; War, ryote, war! for noon other wyld beeste yn Ingelonde is called ryote saf the conyng alonly."

This is sufficiently explicit. But how are we to establish the identity of the *ryote* which is a synonym for cony with the *riot* which is a synonym for debauchery? Where is the mother term which shall bear witness to the affinity between the rabbit and drunkenness? It seems to me that it is found in the current fox-hunting phrase "run riot," applied to bounds running off the true scent, often after a rabbit. The rabbit is pre-eminently the scooping or burrowing animal; indeed, its older name of *cony* is derived by Prof. Skeat from that habit, and most of our terms pertaining to the chase we owe to the Normans, who were great hunters. There appears, therefore, good reason to suppose that *ribote*, or *rivote*, as specifying a burrower or scraper, was Old French for *rabbit*, and that whenever a young hound ran wild after rabbit we learnt from our Norman conquerors to speak of it as running *rivote*, or *riot*, absorbing the phrase subsequently, just as we have absorbed many other of the ideas and idioms of our favourite sports, into our every-day conversation, and applying it by analogy to young men pursuing a wild course of life, and hence, naturally, to wildness and uproar itself. Otherwise, why do we talk of *running riot*; and why do we never run drunkenness or dissipation or revolt, or any other of its equivalents?

Whether the word *rabbit*, in its present form, is of French, or, as our dictionaries interpret it, of Dutch origin, it is not important to inquire; but as rabbits have been extensively reared in the Netherlands, and the English have had much commercial intercourse with the Dutch, the great shipping people of a past time, it would be rash to assert that the English form bears no impress of Dutch influence. The French *riote*, or *rivote*, the Old Dutch *robbe*, and the English *rabbit*, have all, probably, their root in the Teutonic *riben*. The ex-

planation of the existence of the French word *ribote* (meaning debauch, drunkenness), the origin of which M. Brachet states is unknown, may perhaps be that the Normans had begun to employ their hunting term in its simple, but graphic, metaphorical sense before they came over and settled in England.

S. D. HOPKINSON.

#### A CROMWELLIAN COMMONPLACE BOOK.

In the pretty rural parish of Northwood, in the Isle of Wight, an old vellum-covered book has been preserved ever since the days of the Commonwealth, when its learned owner, Mr. Sparkes, held the cure. Its closely-written pages are disappointing to the local historian of to-day, who would fain find in them some references to the quiet wooded parish by the Medina, or to the stirring times in which all this erudition was thus patiently committed to paper. But they are interesting as showing how a moderate man in those troublous times regarded the burning questions of his day, and how a scholar, far from books and learned society, employed his mind in deep calculations, exercised his fancy in Greek and Latin verse, and kept his pen busy in copying all manner of religious pamphlets bearing on the theological points which had well-nigh distracted the Church and paralyzed her vitality.

Although in some of the island churches the great wave of Puritanism which swept over the country had caused the suspension of the beneficed clergymen, Northwood (a perpetual curacy under Carisbrook, one of the livings belonging to Queen's College, Oxford) does not appear to have been disturbed. It is said by Neal that the island had never been greatly given to the strict observance of those ceremonies, "cap, tippet, surplice, and wafer bread," which so greatly tried the faith of the more rigid purists of the period. It had been a well-known resort for foreign Protestants and for foreign seamen, and the worship of its churches had, in consequence, a simplicity of its own, so that we read of none of those ravages and rude reformations which in other places destroyed so much that was venerable and defaced so much of the beauty of past ages.

At Newport, indeed, where for a time Puritanical feeling ran very high, the people prayed Queen's College to send them

"an orthodox minister, wee having at this time none other but one wee conceive infested with schism, as appeareth by his frequent seditious sermons."

But from Northwood no complaint came, and we only read in the college records that during these disturbed times

"Mr. Sparkes was to have a competent and proportionable allowance for his pains in discharge of the cure there in the time of the vacancy."

He must have approved himself to the "triers"

who in 1653 were appointed "for the approbation of publike preachers"; and as these commissioners were Presbyterians, Independents, and Baptists, we can imagine that to pass the ordeal of their examination was no easy matter.

It appears to have been in 1654, on the death of the voluminous writer and divine Alexander Rosse, celebrated in Hudibrastic verse, that Mr. Sparkes came to Northwood. That his place was not soon filled we learn from a letter preserved in the old book, and written by the then governor of the island, Sir William Sydenham, brother of the well-known doctor of that name. It runs thus:—

For Mr. Sparkes, Minister, of Northwood, these. There being yet noe Minister settled at Newport I shall desire you to supply that place Again for next Lords Day at ye request of ye maior thereof, is a trouble thus given you by  
Your assured friend,  
W. SYDENHAM.

Carisbrooke Castle, July 3rd, 1657.

It has been said that during the eventful years of the Protectorate the Church of England had no existence save in the persons of scattered and oppressed members of its communion; but here in this peaceful little hamlet we find a courageous and fair-minded Churchman shirking none of the difficulties of controversy, and yet yielding in no minutest point where the Church's rules and his clear, unbiassed conscience make his path plain.

A brief note of some of the contents of his commonplace book may be read with interest by those who would know "the graver thoughts of a country parson" during the memorable years of the Protectorate.

On the first page we find, in the cramped and difficult writing of the day, an entry which throws light on a question recently discussed in 'N. & Q.' It runs:—

"Prohibited Times for Mariage 1626.

"1. ffo' December 4, 1626, to January 14.

"2. ffo' January 22 to April 21.

"3. ffo' April 30 to May 20.

"4. ffo' December 3 to ye end of ye yeare.

"All ye rest of ye yeare ye Church forbids not marriage."

"Quingium Adventus tollit, Hilary relaxat Septuagena vetat, sed Pascha octava relaxat Rogamen vetirat, concedit Trine posestas: Post crux, post cineres, post Spiritus atq Lucie Mercurij, veneris, sabbath ieiunia fient."  
"That is ye Wednesday Friday and Saturday next after ye exaltation of ye Crosse being ye 13<sup>th</sup> of September after ash Wednesday: after Whit Sunday and after St. Lucies Day are ember and fasting, 13<sup>th</sup> of December."

Next, after some deep calculations anent the golden letter, we find the only scrap of folk-lore in the book. It is not to be found in any collection I have had access to, so it may be worth noting:—

"If you would know what a yeare will ensue take four oake apples about St. Michael's Day and cutting them: and if within they be full of spiders then followeth a naughty yeare. If ye apples have within them flies yt

betokens a hard yeare: if they have maggots in them, then followeth a good yeare: if there be nothing in them then followeth greate dearth: If the apples be many and early ripe it shall be early winter, and very much snow shall be before yeares tide, and after yt it shall be cold: If the inner pte or kernell be faire and cleare then shall the summer be faire and come good: bt if they be very moist yn shall ye summer also be moist. If they be leare then shall there be a hot and dry summer: Lastly if in October ye leaves will not fall fro' ye trees then followeth a cold winter or a greate number of catterpillars on ye tree."

(The old Saxon word *leare*, for empty, hungry, or doubled up, is still in use in Northwood and the island generally; but this is almost the only occasion on which the old scholar drops into homely diction.)

The next entry of note (after long lists of words from a Latin dictionary) is a copy of

"the Articles agreed upon by the Archbishop and the Bishop and the rest of the clergy of Ireland in the Convocation holden at Dublin in the yeare of o' Lord God 1615 for the avoiding of the diversities of opinions by ye establishing of consent touching true Religion."

And truly in no uncertain words do these articles set forth the faith. They are nineteen in number, and in one we find some very familiar words:—

"Our duty towards o' neighbour is to love yn as o'selves, and to do to all men as we would they should do to us, to honour and obey our superiors, to preserve the safety of mens persons as also their chastity goodes and good names," &c.

The same article goes on to state the freedom the clergy may exercise "to live the single life, or to abstaine from mariage at their owne discretion," and it ends with an emphatic condemnation of the "Romish doctrine of equivocation."

In the article on baptism we read that

"exorcisms, oile, salt, spittle and superstitious hallowing of ye water are for iust causes abolished, and without yn ye sacrament is fully and perfectly administered to all intentes and purposes agreeable to ye injunctions of Christ."

M. DAMANT.

(To be continued.)

CHARLES II., PRINCE OF WALES.—In the large octavo edition of *Εἰκὼν Βασιλική*, 1649, I have a copy of Hollar's portrait of the prince, in an oval, dated on the margin 1641, with the inscription, "Charles, by the Grace of God Prince of Wales, Duke of Cornwall, York, and Albany, borne May 29, 1630." So that he was considered to be Prince of Wales by the chief portrait engraver of the day, who, moreover, was much employed by the court and nobility.  
J. C. J.

BAR-JONAH.—The good Lenette in Richter's romance feels her faith in Holy Scripture seriously shaken when she first hears the apostles whom hitherto she had known as Petrus and Paulus called Petros and Paulos. Our New Testament revisers should have thought of such simple souls

before changing "Simon, son of Jonas," in the second lesson at Morning Prayer for this day (June 15) into "Simon, son of John." The change is the more remarkable because "Simon Bar-Johah" is retained in the Revised Version of Matt. xvi. 17.

The author of the 'Sermo in festo Apostolorum Petri et Pauli' (MS. Ashm. 42, fol. 281b) has a curious gloss upon this name:—

His thrid name was Bariona ;  
 þe resone whi þat he hight swa,  
 Es þis þat to vndirstandinge is  
 "A doufe sonne" in propir ynglishse ;  
 For doufe sonne was Petir iwisse,  
 For meke he was als þe doufe is ;  
 þe doufe mase dule in stede of sange :  
 And so did Petir þat sorowid lange  
 To haue of Criste sight efter þe time  
 þat he sawe Jesu stye fra hime.

Horstmann's 'Altenglische Legenden,' 77.

The pious writer appears to have been unaware that in Eastern symbolism the dove was an emblem of authority and intelligence, whence it comes to pass that it is still represented upon the sceptres of kings. A few pages earlier in this work, by the way, there is a line that may throw some light on the abbreviation "Xmas," recently noticed in 'N. & Q.':—

Saynt Peter þan with hertly will  
 Answerd and said þus partill.  
*Tu es xp̄i filius dei uiui.*

C. C. B.

JOHN LILBURNE.—About two years ago I published in 'N. & Q.' as complete a catalogue as I could make of the writings by or relating to John Lilburne. I have since met with the following, in the catalogue of Messrs. Garratt & Co., 48, Southampton Row, Bloomsbury:—

"499. Lilburn (Colonel).—Jones (John, Gent.). Jurors Judges of Law and Fact, or certain Observations of certain Differences in Point of Law, between a certain reverend Judge, called And. Horn, and uncertain Author of a certain Paper, styled a Letter of due Censure and Redargution to Lieut.-Col. John Lilburn, touching his Tryal at Guild-Hall, in Oct. 1649. 24mo., boards, vellum back, rare, 7s. 6d. 1650.—The dedicatory epistle 'To the Politique Bodie, and unanimous Fraternitie of the Army of England,' is signed 'John Jones, from my Lodging at Mr. Munday's hous in Clarkenwell.'"

I never heard of the book before. I think, for the sake of future students of our Civil War history, it should have a place in your pages.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[See 7th S. v. 122, 162, 242, 342, 423, 502.]

SINGULAR SOLEICISM.—At the end of the obituary notice of Baron Dowse, in the *Times* of March 15, occurs this startling paragraph:—"A great Irishman has passed away. God grant that many as great may follow him." Of course we charitably believe that the writer intended to ex-

press the (at the moment specially magnanimous) wish that other Irishmen may follow him in being great; but he has worded it so that he seems to wish other great Irishmen may follow him to the land of the passed-away from earth!

R. H. BUSK.

'GLENARVON.'—The following explanatory list of characters and places in Lady Caroline Lamb's novel has been inserted in the copy of the edition of 1816 in the British Museum:—

Lord Glenarvon ... ..	Ld. Byron.
Ld. Avondale ... ..	Mr. Lamb.
Lady Calantha } <i>vide infra</i>	{ Lady Caroline.
Great Nabob } <i>vide infra</i>	{ Lord Holland.
Princess of Madagascar ...	Lady Holland.
Barbary House ... ..	Holland House.
D. of Myrtle Grove ... ..	D. of Devonshire.
Lady A. Selwyn ... ..	Lady Cahir.
Sir R. and Lady Mowbray	Ld. and Lady Mel-
	bourne.
Lady Mandeville ... ..	Lady Oxford.
Buchanan ... ..	Sir G. Webster.
Lady Margaret Buchanan	Duchess of Devon.
Lady Sophia ... ..	Lady Morpeth.
Lady Francis ... ..	Lady Middleton or Lady
	Granville.
Mrs. Seymour ... ..	Mrs. Primmer, Governess
	at Devon House, or Lady
	Besborough.
Ld. Trelawney ... ..	Lord Granville.
Miss Monmouth ... ..	Lady Byron.
Monteith House ... ..	Brocket Hall
Yellow Hyena or } A.	Rogers.
Pale Poet	
Hoiouiskim ... ..	Mr. Allen.
Lord Dallas ... ..	Mr. Ward.
Sir E. St. Clare ... ..	Sir W. Farquhar.

No authority for any of these statements is given. Can any reader of 'N. & Q.' confirm these explanations? Mrs. Primmer is, I imagine, a clerical error for Mrs. Trimmer. G. F. R. B.

BOTELER FAMILY.—On a broken stone in the churcyard of Old St. Pancras, co. Middlesex, is an inscription which is fast becoming illegible. It runs:—

Edvardus Boteler  
 Armig  
 Obiit Octavo die Januarii  
 ..... Dom 1631.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

WOTTON OF MARLEY.—There seems to be a doubt as to the date of the decease of the first baron, and the succession of his son, the second baron, to this short-lived peerage. Sir Edward Wotton, born 1548, half-brother to the Provost, Sir Henry, who died in 1639, and is commemorated by Izaak Walton, was created Baron Wotton of Marley in 1603. Hasted, in his 'History of Kent,' vol. ii. p. 430, says he died 15 James I. (A.D. 1617/18); but later on, in vol. iv. p. 662, he puts the date at 1628. Nicolas, in his 'Synopsis,' is judiciously silent, for he writes "obt 16..." Court-

hope, 'Historical Peerage,' says "1604," as if undoubted. Burke, 'Extinct Peerage,' says "about 1604." Sir Thomas, the second baron, born 1588, died in 1630, about which there is no dispute. I should fancy that in some church register there will be found exact proof on this point.

A. HALL.

GRANGE.—It has been supposed that "grange" is a word which any householder can use, like the many Irish houses which are called "castles," never having been such. In fact, no land or no house ought to be called a "grange" unless it was before the Reformation an appanage or "home-farm" of a religious house. In Oxfordshire, near Chipping Norton, is a house and farm called Bruerne, or Bruen Abbey, and not far off is a house and lands rightly called Bruerne, or Bruern Grange. It had been originally the "home-farm" of a monastery. The word occurs (and doubtless often elsewhere) in a letter to St. Bernard:—

"Henrici episcopi Trecentis ad S. Bernardum de Bulencurie abbatia.....Brulliam cum omnibus appendiciis et pertinentiis ipsarum *grangiarum*," &c.—'Sancti Bernardi.....Opera Genuina,' tom. i., Pérusse Frères, Lyon et Paris, 1854, p. 328.

The surnames Granger and Grainger no doubt come from the same source—custodian of the grange or home-farm of the monastery. H. DE B. H.

DEMOGRAPHY.—This should be noted as a new word, coined in 1890, and about as clumsy a contrivance as new technical words generally are. It is thus explained:—

"I was invited to attend a meeting at the Mansion House on Thursday to help to promote the International Congress of Hygiene and Demography, to be held in London next year. The promotion of hygiene, as everybody knows, is an exciting and captivating occupation, but 'demography' is a science not generally understood. I went, accordingly, for information, but found that my Lord Mayor was, as well as myself, in the dark as to its meaning. Fortunately, Sir Douglas Galton explained that it is 'the study of the life condition of communities from a statistical point of view.'"—*Metropolitan*, July 5.

EDWARD H. MARSHALL, M.A.

Hastings.

VULCAN, A CHRISTIAN NAME.—During a part of the period that Innocent III. occupied the Papal throne there was a King of Dalmatia called Vulcan. Mention of this strangely named sovereign may be seen in the English version of Cardinal Hergenrother's 'Catholic Church and Christian State,' vol. ii. p. 91. The only other Christian that I have ever heard of who bore the name of the Roman god of fire is mentioned in Southey's 'Common-place Book.' A son of the Count of Furstenberg, he says, who was named Vulcan, was killed at the battle of Censolles (vol. iv. p. 507). He further tells us that the editor of Brantome supposes Wolfgang is meant, but he does not inform his readers what edition he is quoting; and Brantome

has had more than one editor. There are reasons which make it improbable that Wolfgang should be thus classically transmuted. ANON.

ALLEGED CURIOUS INSCRIPTION.—The following may be, perhaps, not inappropriately transferred from the ephemeral sheet of the *Cork Examiner* of April 19 to 'N. & Q.':—

"In a Welsh church the following enigmatical inscription was painted under the Ten Commandments, and remained a puzzle for over a century:—

P R S V R Y P R F C T M N.  
V R K P T H S P R C P T S T N.

After generations had gazed with awe on the mystic inscription, an ingenious person discovered that, supplying the necessary *e's*, the inscription ran:—

Persevere, ye perfect men;  
Ever keep these precepts ten.

W. J. F.

Dublin.

HOLY EARTH.—"St. Paul's earth was supposed to be an antidote for snake bites, and the *terra sigillata* Melitæ considered cordial and sudorific" (Dr. Leith Adams's 'Malta,' &c.). In Ireland the peasants in the south and west regard that portion of the earthen floor of their poor homes just inside the threshold—"the welcome of the door," as it is called, where he who enters pauses to say, "God bless all here"—as sacred, and the clay taken from this spot is frequently given medicinally, with full faith in its curative qualities. C. A. WHITE.

Preston-on-the-Wild-Moors.

THE BANNER OF ST. GEORGE.—On a recent visit to Oxford, on the occasion of the inspection by the Duke of Cambridge of the Royal Military College at Cowley, and again on the anniversary of the Queen's accession, June 26, I saw this flag flying on several towers in the fair city. The arms blazoned were Argent, a Greek cross gules. A flag of this kind on the keep of Norham Castle, on the Tweed, in 1513, is described in well-known lines in 'Marmion,' beginning—

St. George's banner broad and gay.

Asking several friends in the university the meaning or the reason for the adoption of this ensign, I found they were unable to assign one.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SUPERSTITION CONCERNING BEES.—Some time ago a friend of mine who keeps bees had a relative die, and shortly after all his bees died as well, because, he was told, "he had not put crape round their hives." The singular thing is that when another relative deceased, a few months ago, his second lot of bees died too, and he had omitted to put the bees into mourning again. On making inquiries here in Norfolk, where the occurrence took place, I find it is a very common belief that unless the bees have crape put on their hives on

the death of a relative of the owner they will die. If the superstition has not already found a place in 'N. & Q.,' it may be sufficiently interesting to do so now.

S. ILLINGWORTH BUTLER.

[See 4th S. xii. 366.]

### 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.

FLETCHER CHRISTIAN AND PETER HEYWOOD.—The mutiny of the *Bounty* in 1789 was originated by the former of these two persons, and the latter, who was implicated in it, was only a youth of sixteen at the time, serving as a midshipman on board, and apparently influenced for evil. It is known that they both belonged to good families in the Isle of Man. In Burke's 'Landed Gentry' (1879) is a pedigree of the ancient family of "Christian of Ewanrigg Hall, co. Cumberland, and Milntown, in the Isle of Man"; but the name of Fletcher Christian does not appear in it, nor does that of his brother Edward Christian, Chief Justice of the Isle of Ely, and Downing Professor of Law at Cambridge, who graduated as third wrangler from St. John's College in 1779, and was junior Chancellor's medallist. The latter is mentioned by Gunning in his 'Reminiscences of Cambridge.' The Hares of Docking Hall, Norfolk, are descended from this family, and it was their original patronymic. In former years they were Barons Coleraine in the kingdom of Ireland, and their sepulchral memorials are yet in existence within the altar rails of Docking Church. Fletcher Christian was subsequently murdered at Pitcairn.

Peter Heywood, the midshipman, when the *Pandora*, sent out by Government, arrived at Otaheite, was seized and put in irons, with the other mutineers, in a cage on the deck of the frigate, called "*Pandora's Box*." She was wrecked off New Holland, but he escaped by swimming, and, after unexampled hardships, arrived in England as a prisoner in 1792. Heywood was tried by a court-martial at Portsmouth, and sentenced to death; but afterwards received a free pardon, whilst three of the mutineers were hanged at the yardarm of a ship in Portsmouth Harbour. He ultimately died in the Isle of Man, in retirement, in 1831, and my father told me that he had met him there in society a few years before that time.

Once when on a visit to the Isle of Man, nearly forty years ago, I saw in a corner of the quiet churchyard of Kirk Onchan, near Douglas, a large railed enclosure, and in it a square pedestal, on which was inscribed, "Entrance to Deemster Heywood's Vault." Most probably his mortal remains repose there with those of his relatives.

Was he in any way allied to the Christian family, as many leading families in the island in those days intermarried? Penning these lines reminds me of an old and frequent correspondent of 'N. & Q.,' William Harrison, of Rock Mount, Isle of Man, who was removed by death Nov. 22, 1884. He both could and would, had he been here, have easily answered the questions raised.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PRIOR AT DEREHURST.—Can any of your readers oblige me with an answer to the following query? Who was prior at Derehurst, or Deerhurst, Priory, Gloucestershire, in the year 912; and what other particulars are known of that place?

WM. RANSOM.

"JACK AN APES BOWER."—In a book relating to the office and accounts of the bailiffs of the late Corporation of Winchcomb is the following item:—

"Richard Caritas for Jack an Apes Bower at pennyless benche, iiii*d*."

What was this bower? At the "pennyless bench" in Oxford the freemen met to await the coming of the mayor to accompany him to the sermon. Where was this bench, and why called "pennyless"?

DAVID ROYCE.

SIR ROBERT JERMIN, KNT.—I should be glad of any information about Sir Robert Jermin and his daughters Anne and Frances, living in 1597.

G. P. A.

EDWARD FITZGERALD.—In a letter to Prof. C. E. Norton, published in W. Aldis Wright's 'Letters and Literary Remains of Edward Fitzgerald,' vol. i. p. 418, the gifted translator of 'Omar Khayyam' refers to a little work he had compiled entitled "Charles Lamb. A Calendar in four pages." The *brochure*, it appears, was never published, but only printed and distributed privately to friends. Can any reader of 'N. & Q.' oblige me with a loan, or inform me concerning the contents, of the calendar?

JOSEPH MAZZINI WHEELER.

27, Eukel Street, Holloway, N.

JABEZ HUGHES, TRANSLATOR AND POET.—When and whom did he marry? Where was he buried? Hughes died on January 7, 1731, and his widow, whose Christian name appears to have been Sarah, is said to have died in Barbadoes in 1740.

G. F. R. B.

GUEVARA FAMILY.—Willoughby Skipwith, of Skipwith, co. York, Esq., in his petition to the Commissioners for Compounding, speaks of his having the reversion of a rent-charge issuing out of the manor of Skipwith, "after the death of Mrs. Ann Guevara, his mother" ('Roy. Composition Papers,' second series, viii. 215). Who was she; and who was his father? A Sir John Guevara, of

Lincolnshire, was knighted by James I., March 23, 1604/5; and Burn ('Hist. Parish Registers,' p. 135) quotes from the parish register of Berwick-on-Tweed the burial, on May 22, 1609, of Sir Henry Guavara, Knt., adding this note: "He was grandson of John Guavara, of Segura, in Spain, the only Spanish family that settled in England on the marriage of Philip and Mary."

A. S. ELLIS.

Westminster.

SAMUEL COATE.—Can any of your readers furnish me with any particulars relative to the above? He was the author of the curious 'Poikilographia; or, Various Specimens of Ornamental Penmanship,' London, 1812. I regret to say that, so far, there is no copy of the 'Dict. of National Biography' in this province, as there would likely be some account of him in that work.

ARCHER MARTIN.

Winnipeg, Manitoba.

[No account of Coate appears in the 'Dict. of Nat. Biog.']

ESCAPEMENT, SCAPEMENT.—I should be glad to be furnished with examples of these words of earlier date than 1779. The Fr. *échappement*, in the horological sense, is exemplified by Littré from a book of 1767. Can the English word be traced further back?

HENRY BRADLEY.

6, Worcester Gardens, Clapham Common, S.W.

MS. POEM.—A half-sheet of MS. has come into my hands containing the end of a poem, which seems to be an appeal for help, supposed to be addressed to some English courtier or statesman by George III. in case he had been dethroned during the Wilkes riots and had taken refuge in France. These are the concluding lines. Does anybody recognize them?—

Then with what joy will the converted nation,  
Crowned with oak branches, hail my R-st-r-t-n!  
Again, as at the vagrant Charles' return,  
These curst Republicans will hang or burn;  
Bells shall be rung, and bonfires shall be made,  
And the park guns all fired on the Parade;  
Bright Thames the famed Regatta shall renew,  
And Ocean glory in a grand review;  
A new thanksgiving by the Archbishops made,  
In all the churches shall be sung or said;  
For three whole days the people shall be drunk,  
And thou shalt be created Baron Monk.

C. F. S. WARREN, M.A.

Longford, Coventry.

WILLIAM SHAWCROSS, or Shalercross, as the name is spelt in Mayor's 'List of Admissions to St. John's College, Cambridge,' Part I., 1882 (all as yet printed), was master of the Stamford Grammar School, 1662-65; succeeded by Samuel Geery, 1665-73; and the latter by Joseph Sedgwick, clerk, who, by entries in the parish registers of St. George's, Stamford, was schoolmaster 1678-82, perhaps later. Wanted to know where graduated

at Oxford (?); also any notes respecting Joseph Sedgwick, rector of Fiskerton, in this county, ins. 1683, on the presentation of the Dean and Chapter of Peterborough, bur. July 12, 1702; also any particulars of his brother (?) John Sedgwick, rector of Potterhanworth, 1698-1703/4. Joseph Chevallier, clerk, ins. to the rectory of Tickencote, Rutland, Aug. 3, 1692, where graduated, &c. Perhaps he was father to Rev. Nathaniel Michael Chevallier, whose name occurs in the parish register of Great Casterton, Rutlandshire, as curate, 1729-1737. Answers sent direct will greatly oblige.

JUSTIN SIMPSON.

St. Martin's, Stamford.

SHOP.—*Blackwood's Magazine* for 1827 contains some papers by the Ettrick Shepherd, James Hogg, in one of which, entitled 'Dreams and Apparitions,' occurs the following passage:—

"One day, as George was sitting in his *shop*, as he called it (for no man nowadays would call that a shop in which there was nothing to sell), sewing away at boots and shoes for his customers."—Vol. xxi. p. 554.

This is very puzzling. We have been accustomed all our lives to hear of the *shops* of tailors, blacksmiths, carpenters, and shoemakers, and have come across them constantly in literature of all sorts. *Shop* has surely had for many years two meanings: (1) the place where things are sold, (2) the place where certain things are made. Was there at the time Hogg wrote a passing prejudice against the second use; or was it a peculiarity restricted to Scotland?

N. M. AND A.

TO DRAW THE LINE SOMEWHERE.—This expression is familiar enough at the present time. Is it known who was the author of it? It occurs in S. Foote's play of 'The Devil upon Two Sticks,' Act I. sc. i., first performed 1768:—

"*Marg.* As Serjeant Second'em said in the debate on the corn-bill, 'Then why don't you chuse better ground, brother, and learn to enlarge your bottom a little? Consider, you must draw the line of liberty somewhere; for if these nights be long——'"

F. C. BIRKBECK TERRY.

CHATERTON.—I should be glad if some correspondent of 'N. & Q.' could give me information respecting a play called 'Chatterton.' I wish to know its author and publisher. If I recollect rightly it was performed at the Theatre Royal, Birmingham, about 1885 or 1886, Henry Irving assuming the title rôle.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

['Chatterton,' a play by Mr. H. A. Jones and Mr. Henry Herman, was produced by Mr. Wilson Barrett at the Princess's Theatre, May 27, 1884.]

CAREY.—In an early will of Carey preserved in the Court of Husting in the City of London, 1298, Thomas Cary, called "le Marchal of the Conduit," left to Roger Brunne the moiety of a tene-



ment in the parish of St. Mary de Colchirche, 'to hold for a term of sixteen years from the day of his death; remainder to Johanna his daughter in tail if she should survive, otherwise the same to be sold for pious uses—Roll 27 (94). Did the neighbourhood of Conduit Street, near Bruton Street, at any time belong to the Careys in London; and did the name of Conduit Street derive its meaning from a well or reservoir before London was built over? In the same court is the will of John Cifrewast, in which he leaves to Thomas Cary his tenement in London without Ludgate. Johanna Cifrewast, his mother, Sir J. Simon Cifrewast, and Sir John, parson of "la Hoke" (Hook, co. Surrey), appointed executors. Dated Kingeston, Tuesday next before the Feast of St. Luke, Evangelist (October 18), A.D. 1348—Roll 76 (239). T. W. CAREY.

A SHIELD OF BRAWN.—In no dictionary, glossary, notings, or book known to me have I been able to come across a clear explanation of this phrase. Holyoke's 'Rider's Eng.-Lat. Dict.' gives its Latin equivalent as "Glandium"; and in the Lat.-Eng. portion this word is explained as "a kernell in the flesh" (i. e., a gland). Thomasius, 1594, gives, "Glandium. Plin. The parte of a Bore next the necke which is full of kernels: the necke itselfe: also a kernell in the flesh." Th. Cooper's 'Thesaurus,' 1578, gives the same down to "itselfe, as others thinke," omitting "which is full of kernels." Coles gives *Glandium*, "A Hog's sweet-bread." Can any one kindly give me—say from any cookery book or elsewhere—a more determinate meaning? BR. NICHOLSON.

THE 'FETH FIADHA.'—Can any one oblige me with the words of the metrical version of St. Patrick's hymn (the 'Feth Fiadha'), published in *Duffy's Magazine* by the late J. C. Mangan? R. W. COCHRAN-PATRICK.

VERSES ATTACHED TO A PICTURE.—The following verses are attached to a water-colour drawing by Thomas Stothard, R.A., which is one of a large collection given to the Nottingham Art Museum by Mr. Felix Joseph:—

So weak poor Cloe's nets were wove,  
That tho' she charm'd into them  
New game each hour, the youngest Love  
Was able to break through them.

Meanwhile young Sue, whose cage was wrought  
Of bars too strong to sever,  
One Love with golden pinions caught,  
And cag'd him there fore ever.

Can any of your readers inform me who the author is? C. HARRY WALLIS, F.S.A.  
Nottingham Castle.

EXMOOR.—In the new six-inch Ordnance the stream joining the Barle at Castle Bridge, under Hawkrige, is named Danes Brook. In the

'Perambulation' of 26 Edward I. it is called Dunmokesbroke. Locally I have always heard it spoken of as Dunn's Brook. What is the authority for "Danes"? C. S. WARD.  
Wootton St. Lawrence.

### Replies.

#### THE CORN-POPPY.

(7th S. x. 45.)

It is generally assumed by modern writers on British botany that the corn-poppay is not one of the aboriginal inhabitants of this island, but a "colonist." The reason for this is doubtless to be traced in the circumstance that the plant is never found far away from cultivated land. At what period the colonization first took place it is, of course, impossible to say; but it must have been so long ago that, at any rate for literary purposes, the plant may be considered as good as native. As a wild plant in this country it is probably older than any historical record or literary document of any kind. Canon Ellacombe, writing in the *Gardeners' Chronicle*, Nov. 3, 1888, gives a list of plant-names taken from the 'Epinal Glossary,' which is supposed to date from the eighth century. In this list occur the words "papaver-popaeg"; but there is nothing to indicate whether the words in question applied to what we now know as the opium-poppay (*Papaver somniferum*), or to one or other of the field-poppies, of which *P. rhæas* is the best known.

In William Turner's 'Libellus,' published in 1538, and of which a facsimile reprint was issued by Mr. Jackson in 1877, the following note occurs: "Papaver sativum. Papaver sativu' græci mecona sativu' dicunt, angli Poppi, Papauer erraticum redecorne rose, aut wylde pappy vocatur." Gerarde, in his 'Herbal,' 1597, gives a good figure of the "Corne Rose, or Wild Poppie," which he also calls by its Latin name, *Papaver rhæas*. "They growe," says he, "in earable grounds, among wheat spelt, rie, barley, otes, and other graine, and in the borders of fieldes."

We have thus certain evidence that the plant grew three centuries ago in this country, in situations similar to those in which it is now found. That its "habitat" now, as then, is restricted to the vicinity of "earable grounds," lends support to the assumptions that the plant is not a true native, and that it would probably disappear if the culture of wheat or clover were discontinued. Johnston, in his 'Botany of the Eastern Border' (1853, p. 30), states that in the formation of the railway cuttings near Berwick great quantities of poppies sprang up on gravel which was brought to the surface from some depth, a circumstance which leads M. Alphonse de Candolle to suggest that the plant might be taken as an indication of the culture of cereals by the Romans in that locality.

Throughout Europe the plant grows in similar localities to those which it affects here. In Greece, from the time of Dioscorides to the present time, the plant has been noted only in fields; but in parts of Dalmatia and in Sicily the poppy, according to M. de Candolle, is found "in collibus apricis herbosis ubique." Now Sicily was a great Roman granary, and our fields may have been stocked with poppies from thence, or at any even earlier period, from the shores of Northern Africa, where the plant is also found.

MAXWELL T. MASTERS.

If MR. PEACOCK wishes to investigate what he not inaptly terms the historic botany of Great Britain, he may with advantage consult Dr. Charles Pickering's exhaustive and ponderous quarto, 'The Chronological History of Plants; Man's Record of his own Existence,' published at Boston in 1849. I have not it before me, or else I might supply, perhaps, thence an earlier mention of the corn-poppy than that quoted by MR. PEACOCK. But MR. PEACOCK can hardly mean to adduce such poetical references as evidence of the existence of poppies (or other plants) in any particular country.

Dryden obtained his simile of the poppy from Virgil and Homer; and had he mentioned the oleander, for instance, in his lines, such quotation could not have proved that oleanders bloomed in the riverside banks of the Thames in the days of the Merry Monarch. Dryden had previously translated Virgil's lines, 'Æneidos,' lib. ix., describing the death of Euryalus:—

Volvitur Euryalus leto, pulchrosque per artus  
It cruor, inque humeros cervix collapsa recumbit:  
Purpureus veluti cum flos, succissus aratro,  
Languescit moriens; lassove papavera collo  
Demisere caput, pluvia quum forte gravantur.

Rendered by Dryden thus:—

Down fell the beauteous youth; the yawning wound  
Gush'd out a purple stream, and stain'd the ground.  
His snowy neck reclines upon his breast,  
Like a fair flow'r by the keen share oppress'd—  
Like a white poppy sinking on the plain,  
Whose heavy head is overcharg'd with rain.

But Virgil had derived, in like manner, his simile from Homer. See 'Iliados,' 6., describing the slaughter effected by Teucer's mortal arrows and the death thereby of fair Castianira's son Gorgythio, *Μήκων δ' ὄς ἐτέρωσε κάρη βάλεν, ἦ τ' ἐνὶ κήπῳ Καρπῷ βριθομένη νοτίῃσι τε εαρινήσιν.* And we know that Sicily was formerly named Mecone (*μηκων*), which is evidence that there were poppies in Greece in Homer's days. Pope's translation runs:—

As full-blown poppies overcharg'd with rain  
Decline the head, and drooping kiss the plain;  
So sinks the youth: his beauteous head, deprest  
Beneath his helmet, drops upon his breast.

I should not like to venture an opinion on the date of the introduction of the corn-poppy; but, speaking off-hand, I should judge that it has been

in these islands as long as wheat has been cultivated. Probably I am wrong in my surmise; but Dryden's lines are no evidence one way or another.

S. PASFIELD OLIVER, F.S.A.

Anglesey, Gŵport.

[Very numerous replies are acknowledged.]

JAMES: JACOB (7th S. ix. 189, 354).—The equivalents of these names in other languages which will, I think, be found of use in investigating the connexion between James and Jacob—or rather Jacob and James, as Jacob is evidently the older form—are, so it seems to me, the following. Italian: Giacobbe, Jacopo, Iachimo, Giacomo. Spanish: Jacobo and Jaime (the *j* pronounced like the *ch* in Germ. *hoch*). Portuguese: Jaime. Provençal: Jaime, Jamme, Jaume (cf. Bret. Jalm), and, in old Prov., Jacme, Jagme, Jamme (and Jammes), Jaime, Jayme. French: Jacomme, Jakemme and Jacquemme, Jakeme and Jacqueme, Jakemes, Jaime, Jame (more frequently Jamme), Jam, Jake, Jakes, Jacques. Dutch: Jaap. Gaelic: Hamish. My authorities for these forms are Miss Yonge (i. 58), Larchey ('Dictionnaire des Noms,' Paris, 1880), Albin Body ('Étude sur les Noms de Famille du Pays de Liège,' Liège, 1880), Mistral ('Dict. Prov. Fr.'), and Legonidec ('Dict. Fran. Bret.').

And now I may as well say at once that I believe James to be a corrupted form of Jacob, and that I am inclined to believe that it has come to us not from the Spanish or Port. Jaime, but from the Italian Giacomo through some of the French forms given above. The different steps may be given as follows: Jacobbe (now found in the form Giacobbe\* only), with the accent on the *o*, as in Hebrew; Jacobo (now no longer found in Italian, but found in Spanish), with the accent on the *a*; Jacopo, Giacomo (with *G* for *J* and *m* for *p*, this latter an uncommon change); Jacomme (comp. our surname Jacomb), Jakemme, Jakeme (comp. Iachimo), Jakme (the first *e* of Jakeme being dropped) or Jaeme (with the *k* of Jakeme left out—Jaeme no longer exists, but comp. the French, Span., Port., and Prov. Jaime), Jame, and (with the addition of the *s*, which is found in the French forms Jakemes, Jakes,† Jacques, and the old Prov. Jammes, and comp. the *sh* in the Gaelic Hamish‡) James.§ This *s* is probably the *s* of the Lat. nom.

\* For the change of a Lat. *j* into *gi* in Italian, cf. Giovanni (from Johannem), Giulia (from Julia), Giovane (from Juvenem).

† Jakes (and Jake) are also found in M. Eng. (see Bardsley, index), but he takes it to be=John, not James. Jakes=locus tertius may well be the same word.

‡ Cf. Hamish with the Spanish Jaime, pronounced *Cha-ime*.

§ The Dutch Jaap is formed in precisely the same manner as James (as Jaes), only in Jaap *p* has taken the place of the *b* of Jacob, whilst in James it is *m*.

Jacobus (cf. Georges = Georgius and Jules = Julius), whilst the French forms in *e* without *s* are probably formed from the acc. *Jacobum*. But it is, of course, quite possible that the French forms have originated in France itself, and the forms in *s* and the Provençal forms\* rather point in this direction.

In our surname *Jacomb* (Kelly's 'London Directory'), if, as seems probable, it = *Jacob*, the *n* has been introduced without the *b* being left out.

F. CHANCE.

Sydenham Hill.

THE BEAUTIFUL MRS. HARTLEY (7th S. viii. 229, 277, 311, 414, 495; ix. 395).—The burial register for Union Independent Chapel, Woolwich, co. Kent, now preserved at Somerset House, contains this entry:—

"Brick Grave.—Eliz. White of King St Woolwich died Jan'y 26th 1824 aged 73 and buried in Sect 11. No. 102. Feb'y 6th 1824 by Mr Burtenshaw."

Mention of this celebrated actress in connexion with a fracas which occurred in Vauxhall Gardens on the evening of Friday, July 23, 1773, will be found in a scarce pamphlet in the British Museum library entitled 'The Vauxhall Affray; or, the Macaronies Defeated,' 1773, 8vo.—the ground of the quarrel being, it appears, that Mrs. Hartley, in the company of her husband and "Parson Bate," had been "put out of countenance by what she deemed the impudent looks of four or five gentlemen."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

TURTON FAMILY (6th S. xi. 189; xii. 9).—One of this family lived in Berks, and died 1722. I will give F. F. C. what information I possess if he likes.

Miss THOYT.

Lulhamstead Park, Berks.

ERRORS OF PRINTERS AND AUTHORS (7th S. ix. 261; x. 11).—The following passage bearing on this subject is worth a place in 'N. & Q.' I quote from the Rev. John Edward Bowden's 'Life and Letters of Frederick William Faber, D.D.,' 1869, p. 490:—

"When they [Faber's 'Poems'] were first published, the phraseology of the North Country was not so well known as at present; and his printer three times returned to him a sonnet in which the word *tarn* occurs, with the line,

By the black *barn* where Fairfield meets Helvellyn."

EDWARD PEACOCK.

STATUE OF GEORGE IV. (7th S. ix. 508; x. 58).—In confirmation of PRECENTOR VENABLES'S remark that "the wretched thing was built up of brick, coated with cement, and moulded into the royal form," I venture to quote from memory a line of a song which was current about town fifty years

\* Italian would, however, be likely to have great influence on the Provençal forms, for even now where Provençal ends Italian begins.

ago, and which I heard in my boyhood, 'The Literary Dustman.' Among other proofs of his ability and accomplishments, he says:—

And George's statue at King's Cross  
Was built by my design, sir.

E. S. W.

Winterton, Doncaster.

HELIGOLAND (7th S. x. 47).—MR. ATTWELL will find the derivation of this name discussed on pp. 10, 11 of my 'Heligoland and the Islands of the North Sea' (1888). MR. ATTWELL has been anticipated in his suggestion as to Hallig-Land by Prof. Ernst Hallier in his 'Nordseestudien,' pp. 84, 85 (second edition, 1869). A *hallig*, as I understand the word, is a sand-island, occasionally covered with water; *Hallig-lunn* would, then, mean the island that is more than a *hallig*. I am afraid Hallier's derivation is but a guess. It is quite true that the Heligolanders always (among themselves) speak of the island as "det Lunn," the land, and their language they call "Hallunner." On the other hand, it is quite certain that so far back as we can go Heligoland was a sacred, or at the least a mysterious land, to which the name Holy Land might appropriately enough be given by dwellers on the continent. The simple name "Det Lunn," or "The Land," was enough for the islanders, who lived chiefly on the water.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

The following verses, composed in the ancient and genuine Frisian dialect of Heligoland (which bear, at least, an early testimony to the popular identification of Heligoland with Holy Land among the native inhabitants), may deserve to be recorded, though it does not pretend to settle the original derivation of the name in its earliest form and meaning:—

Grön is det Lunn,  
Road is de Kant,  
Witt is de Sann;  
Deet is det Woapen  
Van't *hillige*\* Lunn.  
Green is the land,  
Red is the edge,  
White is the sand;  
That is the signal  
Of the *Holy* Land.

H. KREBS.

Oxford.

In the fifth volume, lately issued, of 'Chambers's Encyclopædia,' it is said: "Heligoland (Ger. Helgoland, native name *det Lunn*, 'the land')."

DNARGEL.

HAMILTON OF CASTLE HAMILTON, CO. CAVAN (7th S. ix. 248).—Francis Hamilton, of Killogh, (or Kealagh?), co. Down, was created a baronet of

\* *Hillig, hül, hallig, hellig, hillig* = Old Fris. *hêlech, hêlich, i. e., holy* (v. Doornkaat Koolman's 'Ostfriesisches Wörterbuch,' 3 vols., Norden, 1879-84).

Nova Scotia, with remainder to his heirs male, by patent dated Sept. 29, 1628, and sealed on Oct. 10, (see Milne's list of Nova Scotia baronets prefixed to Foster's 'Baronetage'). His son,

Sir Charles Hamilton, of Killeshandra, was second baronet, and Custos Rotulorum of the county of Cavan. He married Catherine, only daughter of Sir William Sempill, of Letterkenny, co. Longford, and died 1689. (Lodge names his wife St. Paul, *alias* Sempill.) He had issue—

1. Francis, his successor as third baronet, who married, first, Catherine, daughter of Hugh Montgomery, first Earl of Mount Alexander; secondly, Anne, daughter and heir of Claud Hamilton, and died *s.p.*

2. Nichola, married, first, Philip Cecil, of Drum-murry; secondly, Arthur Culme, of Lisnamain, both in Cavan, and had issue, besides other children, (1) James Cecil, "successor to his grandfather"; (2) Philip Cecil, died 1684, leaving a son, Arthur Cecil Hamilton, heir to his uncle, married, Nov. 16, 1720, Anne, daughter and heir of Thomas Connor, of Dublin, and had two daughters and coheirs—Margaret, married, 1741, first Viscount Southwell, and Nichola, married, March 4, 1750, Richard Jackson, of Forkhill, *s.p.*

3. Dorothy, married Francis, son of Sir John Edgeworth, and had issue.

The above information is mainly taken from Lodge's 'Peerage of Ireland.' Sir James (? William) Sempill, of Letterkenny, was son of Robert, fourth Lord Sempill, by his second wife (see Wood's 'Douglas Peerage,' ii. 495). There is some discrepancy here between Lodge and Douglas. I cannot trace any connexion between the Cecils of Drum-murry and the Marquis of Salisbury. The present owner of Castle Hamilton does not appear to be descended from either of the daughters and co-heirs, but purchased it in 1844 from Robert Henry Southwell.

SIGMA.

BYRON'S BIRTHPLACE (7th S. viii. 366; ix. 233, 275, 431).—With reference to Mr. C. A. WARD'S opinion that "the house which bore the tablet in Holles Street" was "not the actual house in which the poet was born," it may not be out of order to reply that in "Literary Landmarks of London" (Unwin, London, 1885), "the chief aims of which book," its American author, Mr. Laurence Hutton, states, in the introduction, "have been completeness and exactness," it is recorded at p. 30 that

"Byron was born at No. 16, Holles Street, Cavendish Square, in a house since numbered 24, and marked by the tablet of the Society of Arts. It is probably unchanged."

HENRY GERALD HOPE.

6, Freegrave Road, N.

ROYAL POETS (7th S. x. 9).—W. B. asks for information as to what foreign potentates, other than

the present Queen of Roumania, have sacrificed to the muses. The following are all I can think of at present.

King René of Provence, immortalized by Scott in 'Anne of Geierstein.'

Charles IX. of France. Two sets of verses addressed to Ronsard, included in "Poésies choisies de P. de Ronsard, par L. Becq de Fouquières, Paris, 1885." To the first of these is appended the following note:—

"A ces vers, publiés en 1578, se joignent l'Élégie sur 'le Livre de la chasse,' composé par le roi Charles IX. et une autre pièce du roi accompagnée de la réponse de Ronsard."

Of the second the editor says: "Publiés en 1651, et sans doute alors remis."

Frederick the Great.—

"In the midst of all the great king's calamities his passion for writing indifferent poetry grew stronger and stronger. Enemies all round him, despair in his heart, pills of corrosive sublimate hidden in his clothes, he poured forth hundreds upon hundreds of lines hateful to gods and men, the insipid dregs of Voltaire's 'Hippocrène,' the faint echo of the lyre of Chaulieu."—Macaulay, 'Essay on Frederic the Great.'

Napoleon at the age of thirteen. Doubtful. See 'N. & Q.,' 1st S. vii. 301.

To the above may fairly be added the troubadour prince, Charles, Duke of Orléans, who, although not actually a king, was the grandson of one king and the father of another. "Il a laissé cent cinquante-deux ballades, sept complaintes, cent trente-une chansons, et quatre cent deux rondeau" (Chapsal). The Scottish kings James I. and James V. and Mary, Queen of Scots, can scarcely be considered foreigners.

JONATHAN BOUCHIER.

High in the list of royal poets must be placed King Robert of France, author of the hymn 'Veni Sancte Spiritus,' still unsurpassed as a Whitsuntide hymn.

C. C. B.

The poems of Charles XV., King of Sweden and Norway, who died at Malmoe on September 18, 1872, were published at Stockholm about 1862, in three small volumes, and were much admired.

EVERARD HOME COLEMAN.

71, Brecknock Road.

May I be allowed to instance Bábar, the founder of the Moghal dynasty in India, of whom it was said, "He was a poet, scholar, and musician"? He was a warrior-poet. He wrote his own 'Memoirs,' which are also said to be the best picture of his life. An admirable writer, an admirable prince, a most admirable father. "I have borne it away! I have borne it away!" he joyously exclaimed, speaking of the sickness of his beloved, brave, exemplary son and successor Humáyun (died January 25, 1556). Have the 'Memoirs' been lately translated into our tongue; or have his verses ever been gathered into one

volume? I wish we were more conversant with the history of his life and the lives of Humáyun and Akbar. Their lives are full of faith, clemency,ovable memory, and such honour as we do not always see in our time.

May I also instance Aurangzib, 1658-1707? He was scholar and poet, and Emperor of India; viewer of the greatest prosperity and the beginning of the end of Babár's dynasty. I doubt not that many warrior poets were also royal poets.

HERBERT HARDY.

Earls Heaton.

MOURNING LACE (7th S. ix. 388, 494; x. 34).—GUALTERULUS wishes to know my authority for stating that the officers of the 63rd Foot wore silver lace with a black stripe previous to 1830. Without wasting space in answer to this question, I will refer him to the Military Exhibition. He will find in Gordon House an officer's coat of the 63rd, *circa* 1820, showing the lace, the method of wearing it, and the celebrated "fleur de lys" skirt ornament peculiar to the regiment.

84th Regiment and black gloves.—The latter were undoubtedly worn at one period, as the following extract from the official report of the 1828 inspection shows, "The officers wear black kid gloves with the blue great coat, sanctioned by Col. Maitland in 1823." This may possibly have been in memory of some esteemed commanding officer.

S. M. MILNE.

THE CROWN OF IRELAND (7th S. viii. 467; ix. 72, 176, 257, 356; x. 14).—When one who professes a jealous regard for the "facts" of history also insists that the line of the Milesian monarchs of Ireland through 183 kings is as historically "indisputable as that of either England or Scotland," what shall we say? When he tells us, as if to silence cavil, that the list of these kings is to be seen in the works he quotes, once more what shall we say? Any one can see also a list of the preadamite sultans if he looks in the right place. But do Soliman Gian Ben Gian, and Soliman Ben Daoud come, therefore, any nearer being historic personages? The chronicles (or the modern *rechariffes* of them) cited by J. B. S. tell us that the Milesian dynasty of Ireland lasted from the year 1698 B.C. to about the year 1183 A.D., or 2,880 years. But Tighernach, admittedly the most reliable of all the Irish annalists (although J. B. S. does not mention him), lays it down (Moore's 'Hist. of Ireland,' i. 105; and O'Curry's 'MS. Materials of Irish Hist.,' Lecture III.) that "all the records of the Scoti (Milesians) before the time of King Cimbaoth are uncertain." Such items as, *e. g.*, that which the record of the thirty-fourth monarch includes—"lived 250 years and reigned 150"—were too much for even the Abbot of Clonmacnoise, and "he makes the historical epoch begin from Cimbaoth (the sixty-third king on the list),

about 289 B.C."—a respectable antiquity enough, observes Mr. Justin H. McCarthy, "for Numa Pompilius was still listening to the sweet counsels of the nymph Egeria when Cimbaoth reigned" ('Outline of Irish History,' chap. i.). When one of the annalists himself cuts down the alleged 2,880 years' duration of the dynasty by about 1,400 years, striking sixty-two kings off the list, what has that list to expect from genuine criticism?

I have already referred to Moore's 'History,' and in vol. i. caps. viii. and ix. will be found some curious instances of the methods by which the list of kings has been spun out by the chroniclers. I need not multiply references. There is, however, one statement of the true relation of these legendary chronicles to history which I must not omit. To the question "Are such works, then, historically useless?" Mr. Richey, in his valuable lectures on Irish history, delivered in the Dublin University, replies:—

"No; most useful; but for purposes different from those to which they are ordinarily applied. They are useful, not as evidence of facts which occurred at dates long prior to the writer, but as evidence of the habits, civilization, and ideas which existed at the time of the writer. They exhibit, not the events which they detail so much as the mode in which such events might be supposed by the author to occur at his own time. It is waste of time to detail the events related in such stories or poems; but it is most useful to exhibit the ideas which they assume. Early Irish history must be treated in this manner."—Lecture I., First Set.

But does not J. B. S. betray conscious weakness when he resorts to the argument that the election of Bruce "shows that there was a crown or monarchy to offer, as does also the fact that by Act of Parliament the crown of Ireland became merged in that of Great Britain.....and if a crown existed there were presumably heads to wear it"? He forgets that the crown then "merged" was not the crown that the one hundred and eighty-third Milesian king resigned. But let that pass. In the argument just quoted we see the indisputable dynasty, dating from 1698 B.C., snatching at a straw of support for its credibility in a presumption drawn from the election of Bruce in Edward II.'s time and an Act of the Anglo-Irish Parliament.

THOMAS J. EWING.

Warwick.

DAB (7th S. x. 46).—The expression "He's a dab-hand" is frequent amongst workmen when speaking of one of the number who is not only rapid in the execution of his work, but turns it out in a superior manner. It is also used in relation to all things done in a clever way.

THOS. RATCLIFFE.

Workshop.

*Dab* in French slang is *God, king, father*, in the argot of thieves; by *employés* it is used in the sense of master, "boss." Delvaux, in his 'Dictionnaire de la Langue Verte,' says, "Les Anglais ont

le même mot pour signaler un homme consommé dans le vice :—*A rum dabe* [sic] disent-ils." That a *rum dabe* is an English epithet for a thorough-paced rascal will be a surprise to most readers of 'N. & Q.'

HENRY ATTWELL.

Barnes.

OLD JOKES IN NEW DRESS (7th S. viii. 66, 136, 291, 409, 433; ix. 30, 158, 251, 354).—The *Cork Examiner* of Saturday, March 29, gives prominence to the following :—

"A story is told of a certain Mayor of Cork, who headed a deputation to the late Emperor of the French, and commenced an oration to His Majesty in what he conceived to be the French tongue. 'Pardon me,' said the Emperor, after he had listened to the speech with much patience, 'English I know fairly well, but I regret to say I have never had an opportunity of studying the Irish language.'"

In my 'Life of Father Thomas Burke, P.P.'—an Irish Lacordaire—which Messrs. Kegan Paul & Trench published six years ago, the true version of the story will be found, vol. i. p. 310 :—

"Fr. Burke brought home with him a pleasant story. Prince Napoleon visited Galway in his yacht; and a local swell, rejoicing in an historic Christian name, who plumed himself on his scholastic attainments, undertook to compose and to read, in the name of the town commissioners, an address in French to the Prince. He had pompously proceeded through the introductory sentence only, when His Highness, interposing, said, in excellent Saxon, 'Perhaps you would not mind addressing me in English, for, alas! gentlemen, I do, not understand Irish.'"

The local magnate to whom I allude was a colossal man—Sarsfield Comyn by name—and familiarly known as "the Great Western"—alluding, of course, to his Connaught home. I fear it may seem a little egotistical to write this note; but no one else could testify to the point.

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

Garrick Club.

"A RUMP AND DOZEN" (7th S. x. 48).—In a MS. family chronicle of 1780 I find "a rump and dozen" the wager laid on the priority of birth of two cousins expected about the same time. I never had a doubt as to its meaning a rump of beef and a dozen of wine. The phrase is explained in Dr. Brewer's 'Dictionary of Phrase and Fable' under "Rumping Dozen."

KILLIGREW.

A. W. B. can find something on this subject in Hussey v. Crickitt, 3 Campbell's Reports, p. 168, a case decided in the Court of Common Pleas in 1811. The marginal note to the case is as follows :—

"An action may be maintained upon a wager of a *rump and dozen*, whether the defendant be older than the plaintiff.

"When a dinner is ordered at a tavern by the authority of two persons who have laid a wager of a *rump and dozen*, if the winner pays the bill, he may maintain an action against the loser for money paid to recover the amount."

It appeared that the wager was laid in May, 1809, when the plaintiff, the defendant, and seven other gentlemen were dining together in Furnivall's Inn Hall. The parties met again in the same place on June 8 the next year, and it was resolved that each should name a friend for the purpose of deciding the question and of ordering a dinner at a tavern for the "rump and dozen." The plaintiff named H. and the defendant named K., who agreed in appointing the 14th of the same month, and ordered a dinner on that day for the parties and the other gentlemen present when the bet was laid, at the "Albion Tavern" in Aldersgate Street. At the day appointed it was found that the defendant was six years older than the plaintiff. He had notice of the dinner, but did not attend. The bill was 18*l.*, which was paid by H., who was repaid by the plaintiff.

The witnesses stated that a "rump and dozen" means a good dinner and plenty of wine for the persons present.

Sir James Mansfield, C.J., in giving judgment, said, "I do not judicially know the meaning of 'a rump and dozen.'.....There seems great uncertainty as to what is meant by 'a rump and dozen.'" and he complained of the frivolous nature of the case.

Heath, J., said, "We know very well privately that 'a rump and dozen' is what the witnesses stated, viz., a good dinner and wine, in which I can discover no illegality."

Chambre, J., said, "The witnesses have explained 'a rump and dozen' to mean a good dinner, and this is sufficiently certain."

WM. BARNARD.

3, New Court, Lincoln's Inn.

SENEGAMBIAN FOLK-LORE: SORCERY (7th S. ix. 401; x. 14).—The widespread custom of placing a plate of salt on the breast of a corpse is supposed by some folk-lorists to have originated in the belief that salt is antagonistic to evil spirits rather than in the knowledge of its antiseptic property. Mr. Conway ('Demonology and Devil-lore') frequently refers to this supposed power of salt over spirits and their ministers. Thus the Jews of the Vosges say that if

"at nightfall a beggar comes to ask for a little charcoal to light his fire, you must be very careful not to give it; and do not let him go without drawing him three times by his coat-tail; and, without losing time, throw some large handfuls of salt on the fire."

Again, there is a weird tale of Heine's of a knight who, wandering in a wood in Italy, came upon a wonderful statue of Venus, and lingering near it, was met by a servant, who invited him to enter a villa he had not before perceived. Here, to his amazement, he was ushered into the presence of "the living image of his adored statue," and amid splendour and flowers was soon seated with his charmer at a banquet where every

luxury of the world was served. But there was no salt. When the knight suggests this want a crowd gathers upon his beauty's face. Presently he asks for salt. It is brought to him by a servant, who shudders as he brings it. The knight takes it. Madness seizes him, and after frightful visions of fiends and monsters he awakes in an agony of terror in his own villa.

In his second volume (p. 217) Mr. Conway quotes a curious and most interesting account, given by Mr. James Napier in his book on folklore, of a charm against the evil eye to which the author was himself subjected by an old Scotch-woman, in which salt played the principal part. He refers also to the 'Liber Revelationum' of the Abbot Richalmus, to Job's sacrifice, and to the Jewish 'Covenant of Salt,' as throwing further light upon this superstition, which he attributes to the notion that devils, as the powers of death, hate the "agent of preservation." C. C. B.

This appears to be a case in which emphasizing italics\* would have made the writer's meaning more clearly understood. MR. YARDLEY'S "but" at the last reference has the appearance of implying that the writer of the original note was oblivious of "the common belief that witches have an objection to salt." Had the word "this" been italicized it would have been clear beyond all need for reply that it was only this particular application of salt to the skin of a sorcerer's animal-form that was said to be peculiar to Senegambia. Other uses of salt in superstitious rites have been often recorded in 'N. & Q.' (6th S. ix. 461; x. 37, 92, 256, 374; also 6th S. ix. 428, 514; x. 134, &c.). All this and much more concerning salt superstitions could not but be well known to so experienced a folk-lorist as MR. CLOUSTON.

With regard, however, to his recommendation to the Senegambians to burn, instead of pickling, the cast skin, I will venture to remind him that we have many instances of that process proving disastrous and by no means final. Thus, in my 'Sagas from the Far East,' which are not unknown to him, as he has honoured me by quoting largely from them in his collection, the second Siddhi-kür story tells how Cuklaketu, the beautiful son of the gods, had two bird-forms, and that the burning of the feathers of one of them was not only transferred to the other, but to his human form also, and that without destroying him. In the seventh, the white bird's wife gets into a terrible lot of trouble by burning her husband's bird-form; and in the twenty-third the husband gets into similar trouble by burning his wife's red dog-form.

R. H. BUSK.

16, Montagu Street, Portman Square.

In Comte Hamilton's charming story of 'Fleur d'Épine' the hell-broth which the old witch Dentue

is preparing is neutralized and made powerless by a bag of salt which the hero throws into it.

J. CARRICK MOORE.

ANGELS AND NEEDLES (7th S. viii. 247; ix. 436, 514).—The Rev. J. HOOPER refers to Alagona for the phrase "An plures angeli possint esse simul in eodem loco." Alagona wrote a "compendium" of the 'Summa' of St. Thomas Aquinas (Taurin., 1866), and the reference for this is to p. 62. But the expression belongs, of course, to St. Thomas himself, who at 1<sup>a</sup>, quæst. lii., examines these three points:—

"Utrum angelus sit in loco; utrum angelus possit esse in pluribus locis simul; utrum plures angeli possint simul esse in eodem loco";

which last is still more like the dancing. But neither in the 'Summa,' nor "on the sentences," nor anywhere else, can I make out that Aquinas justifies the reference to him by I. D'Israeli.

The Rev. W. E. BUCKLEY, at ix. 436, was able to show from Cudworth that there was an earlier use of the phrase in my query than that by D'Israeli. Can Mr. HOOPER trace it to a still earlier source by a reference to Bernardo de Carpino, whose use of it he mentions? ED. MARSHALL.

In the conversation between the servants in Addison's play of the 'Drummer, or the Haunted House,' one of them, the butler, says:—

"Why a spirit is such a little, little thing, that I have heard a man, who was a great scholar, say that he'll dance ye a Lancashire hornpipe upon the point of a needle."—Act i. sc. i.

This seems to prove that Addison was acquainted with the passage in Cudworth, or perhaps with the author from whom Cudworth derived the custom. W. E. BUCKLEY.

Many curious and interesting observations on angels, their nature and offices, are to be found in the "Preliminary Discourse" prefixed to Sale's Koran, chiefly in chap. iv., but also scattered about in the various explanatory notes to the Koran itself. H. E. WILKINSON.

Anerley, S.E.

BETULA, THE BIRCH (7th S. ix. 328; x. 12).—In the Erse and Gaelic *beith* (older *beth*) the aspirated dental is mute, the word being pronounced like English *bay*. But the dental is organic, and remains softened to *d* in the Welsh *beduen*, still more in the Breton *bezo*, *bedhu*. The French *bouleau* is the Latin *betula*, contracted to *boule*, with a further diminutive making it *bouleau*. Doubtless the Latin and Celtic words are cognate, but there is no Celtic form *bertha*, as quoted by MR. C. A. WARD. HERBERT MAXWELL.

BYRON (7th S. x. 8).—The third edition of 'English Bards and Scotch Reviewers' consisted of two issues. Of the first issue few copies seem to have been printed, since it is now very

scarce as compared with the second issue. Following the second edition, the first issue of the third edition has 1,052 lines, whilst the second issue contains but 1,050 lines, as do also the fourth and most succeeding modern editions. The varying collation is due to ll. 741-744 in first issue having a substituted reading in the second issue, whilst ll. 745 and 746 are omitted entirely in the second issue. The following are the two readings. First issue:—

Though Crusca's bards no more our journals fill,  
Some stragglers skirmish round their columns still.  
Last of the howling host which once was Bell's,  
Matilda snivels yet, and Hafiz yells;  
And Merry's metaphors appear anew,  
Chain'd to the signature of O. P. Q.

Second issue:—

Though Bell has lost his nightingales and owls,  
Matilda snivels yet, and Hafiz howls,  
And Crusca's spirit, rising from the dead,  
Revives in Laura, Quiz, and X. Y. Z.

The first issue bears no imprint on the back of title, the second issue bearing the imprint of "T. Collins, Harvey's Buildings, Strand, London."

The knowledge of the cause for this alteration after a portion of the edition had been printed would be interesting. The third and fourth editions being published whilst Lord Byron was on his first tour abroad, may I suggest (awaiting proof) that the alteration in the text was received from Byron by his publisher during the printing of the third edition, and was at once made by the printer, the copies already struck off being sent out on their travels in the original unaltered state?

Whilst speaking of this edition, I should like to say the preface advertised in the third edition as for that edition is really simply a reprint of the preface written by Lord Byron shortly before leaving England for the second edition, and published in that edition.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

This mysterious "third edition" has been fully criticized in the *Publishers' Circular* of June 2, 16, and July 1. The writer of the first article says, after various details of other issues:—

"Next come four copies of the 'third' edition, all bearing Cawthorn's name on the title-page, together with the date 1810. The water-marks in the paper are respectively 'Joy Mill 1808,' 'Pine & Thomas 1812,' 'Joy Mill 1817,' and 'J. & R. Ansell 1818,' so that out of the four only one has any claim to be rightly considered an actual third edition."

Two other copies have respectively water-marks (1) 1809 no name, 1805 E. & P., 1805 J. Whatman, 1807 Edmeads & Pine, and 1804 E. & P.; and (2) 1812 Pine & Thomas all through, while the date on the title is 1812. It is, therefore, certain that there were several issues of the third edition, on various papers, during 1810.

ESTE.

HIGHGATE (7th S. x. 8).—Probably from the silly character attaching to Highgate, from the burlesque negatory oath, sworn upon the horns kept at the various inns. See 'Journey through England and Wales in 1752'; Hazlitt, 1869, p. 81, with note; Hone's 'Every-Day Book,' ii. 73; Lysons's 'Environs of London,' first ed., iii. 78; quoted in Hazlitt's 'Proverbs,' p. 169, 1882. There is a representation of the mockery in Chambers's 'Book of Days.' See vol. i. pp. 117-19.

ED. MARSHALL.

ATHASSEL ABBEY (7th S. ix. 407, 477).—'Irish Wits and Worthies' (mainly a memoir of Rev. Dr. Lanigan, the ecclesiastical historian), a book now out of print, contains at p. 77 matter in point. Published by Duffy in 1873. CLERICUS.

REGISTER, REGISTRAR (7th S. x. 66).—The old Registration of Deeds Acts for the West, East, and North Ridings of Yorkshire, 3 Ann, cap. 4; 6 Ann, cap. 35; and 8 Geo. II., cap. 6, use the word *register* instead of *registrar* throughout. I have seen, within the last fifteen years or so, the memorandum of registration endorsed by the registrar on a deed signed by him thus, "A. B., Register"; but it is quite the exception to see the word spelt in that fashion, and I should think there are but few instances of it of late years. I have heard the word *register* used by a County Court judge, when speaking of his registrars, frequently, and was much struck with it at first; but it would now seem that, if the spelling of old Acts of Parliaments may be taken as an example, the user of the word *register* has at least some authority for it. The present usage is undoubtedly the other way, and *registrar* almost invariably used. I happen to hold two offices, both of which have the title "registrar" affixed to them; and never do I remember, and I have held them for years, being addressed in writing as *register*, and only very occasionally so in conversation. The present Registration of Deeds Act for Yorkshire (1884) uses the word *registrar*, and *register* is confined to the book in which the registration is entered, and to the verb. W. O. WOODALL.

In the Isle of Axholme, as in MR. PEACOCK'S own neighbourhood, the word *register* is commonly used for *registrar*, but it is pronounced *regéster*, with a strong accent upon the middle syllable. This preserves an old form of the word, and (perhaps?) an old pronunciation. C. C. B.

An earlier example of the use of *register* in the present sense of *registrar* than that given by MR. PEACOCK (May 15, 1654) is to be found in the Launceston (St. Mary Magdalene's) parish register (1559-1670):—

"Burrough of Dunheved, otherwise Launceston. October y<sup>e</sup> xj<sup>th</sup> 1653. Thomas Reese being before this tyme y<sup>e</sup>ly chosen to bee Parish Register within this



orough in obedience and according to the late act of this present Parliament in y<sup>e</sup> behalfe made and provided, as this present day approved, allowed of, and also sworn before mee Richard Grills, gent., maior of this burrough and one of y<sup>e</sup> Justices assigned.

“RICHARD GRILLS, Maior.”

In the same is the following further entry respecting the same person being appointed to the same office in the adjoining parish of St. Thomas the Apostle:—

“The ninth day of November 1653 Thomas Reese was duly chosen and sworn Register of the parish of St. Thomas by Mr. Leaner Trease.”

ALFRED F. BOBBINS.

“*Court of Chancery.* Sir Joseph Yates, Chancellor. William Lee, Esq., Register. Mr. William Hopper, Deputy. Mr. Thomas Huggall, Cursitor and Examiner.”—Description of the County of Durham, appended to Sanderson’s ed. of ‘Antiquities of Durham Abbey, 1767, p. 133.

J. T. F.

Winterton, Doncaster.

SIR WILLIAM WALLER (7th S. ix. 508).—In ‘A Book of Knights,’ 1426–1660, edited by Walter C. Metcalfe, F.S.A. (London, Mitchell & Hughes, 1885), at p. 180, in the list of knights made in 1622, is the following entry, “At Wanstead 20 June: Sr William Waller. Kent.” See also Le Neve’s ‘Catalogue of Knights’ (Harleian Soc.) and Wood’s ‘Athenæ,’ therein referred to, and Granger’s ‘Biog. Dict.,’ vol. iii. p. 67 (fifth edition).  
T. CANN HUGHES, M.A.

Sir William Waller, of Kent, made knight at Wanstead on June 20, 1622 (Metcalfe’s ‘Book of Knights’).

Sir William Waller married Anne, daughter of William, Lord Pagitt, of Beaudesert, co. Stafford, the widow of Sir Simon Harcourt, the governor of Dublin for King Charles I., and he was slain there 1642.

Sir William Waller, general of the Parliamentary Army. His daughter Anne married Sir Philip Harecourt, of Staunton Harecourt, in Oxfordshire (Le Neve’s ‘Knights’).

For lineage see Walter of Farmington in Burke’s ‘Landed Gentry.’  
R. A. COLBECK.  
1, Wansey Street, S.E.

THE REV. JONATHAN BOUCHER: ‘EPSOM, A VISION,’ BY SIR F. MORTON EDEN, BART. (7th S. ix. 462).—The advertisement to the edition of 1820 is signed “The Editor, Dryebridge House, near Monmouth.”

“The editorship of ‘The Vision,’ a humorous illustrated poem on Jonathan Boucher’s philological studies, written by Sir F. M. Eden, Bart., and published in 1820, has been wrongly attributed to [Barton] Boucher.”—‘Dict. Nat. Biog.,’ vol. vi. p. 4.

In the account of Sir Frederick Morton Eden, Bart. (‘Dict. Nat. Biog.,’ vol. xvi. p. 356), it is said that

“from his humorous poem called ‘The Vision,’ in which he takes to task his friend Jonathan Boucher for being unduly engrossed in etymological study, one might imagine that his bent was not less to literature than to political economy. The notice in the *Genl. Mag.*, 1804, vol. lxxiv., p. 591, of Boucher is by Eden (pref. to ‘Letters of Rich. Radcliffe and John James,’ Oxford Hist. Soc., p. xiv).”

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

FOLK-LORE: EARS BURNING (7th S. x. 7).—In Wiltshire the old form was to cross the ear with the right or left forefinger and to say,—

If you’re speaking well of me  
I wish you to go on,  
But if you’re speaking ill of me  
I wish you’ll bite your tongue.

ESTE.

I heard the second line,

Left or right, good at night,

a year or two ago, but had not heard it before that time.

J. F. MANSERGH.

Liverpool.

THE BIBLIOGRAPHY OF DIALLING (7th S. viii. 142, 243; ix. 216, 298).—Since the date of publication of my previous list of works on dialling the following have come under my notice:—

Dictionarium Polygraphicum, or the whole body of Arts regularly digested containing the Arts of Designing, Painting, Washing Prints, Dialling, Carving, Etching, &c. 2 vols. London, 1735.

The Spot-Dial very useful to shew the Hour within the House, together with Directions how to find a true Meridian, &c. By Gilbert Clarke. 1687.

Mr. De Sargues Universal Way of Dialling; or Plain and Easy Directions for placing the axeltree and marking the hours on Sun-dials. 1659.

Horologigraphia Optica, Dialling Universall and Particular in a Threefold Praecognita illustrated by diverse Opticall Conceits taken out of Anglonius, Kercherius, Clavius and others; lastly Topothesis, or a feigned description of the Court of Art, full of the benefit for the making of Dials and most propositions of Astronomie, together with many Instruments and Dials in Brasse made by W. Hayes at the Crosse Daggers in More Fields, by Silvanus Morgan. London, 1652.

A Mathematical Compendium, or Useful Practices in Arithmetic, Geometry and Astronomy, Geography and Navigation, Embattelling and Quartering of Armes Fortification and Gunnery, Guaging, Dialling, Explaining the Logarithms, &c. with the Projection of the Sphere for an Universal Dial, &c. By Sir Jonas Moore, Kt., late Surveyor General of his Majesty’s Ordinance.

I take this opportunity of thanking Y. T. for his kind offer of a copy of the satire referred to by him, which would be very acceptable.

EVERARD HOME COLEMAN.

71, Brecknock Road.

W. G. B. suggests that the dials in parishes near Pocklington were perhaps made by William Watson, of Pocklington, who published a tract on the art of dialling in 1854. If W. G. B. refers to the ‘Book of Sun-dials’ (second edition, Bell & Sons), p. 325, he will find an account of a well-

known dial-maker, Mr. John Smith, who was born at Beilby, near Pocklington, and erected many dials at various places in Yorkshire. Mr. Smith's mechanical talent almost amounted to genius, and it seems more probable that he was the maker of the dials referred to than Mr. Watson, who wrote on the subject.

H. K. F. EDEN.

Mr. De Sarguen Universal Way of Dyalng; or Plain and Easy Directions for placing the axeltree and marking the hours on Sun-dials. By Daniel King. 1659. 4to. (Front, and twenty-eight plates of diagrams.)

All the Year Round, July, 1890, 'Idle Dials: Sun-dials.'

Mechanick Dialling; or The New Art of Shadows. By C. Leadbetter. 1769. 8vo. (Twelve copper-plates.)

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

DIGBY (7th S. x. 8).—Simon Digby, Bishop of Elphin (1690), was the son of Essex Digby, Bishop of Dromore, and Thomasine, daughter of Sir William Gilbert, Kut., of Kilminchey, Queen's Co., who died in 1654. A full pedigree of this family will be found in Pennant's 'Chester to London,' Hutchins's 'History of Dorset,' &c.

R. F. BULLEN.

Kensington.

ALLEGED CHANGE OF CLIMATE IN ICELAND (7th S. x. 6).—Surely an astronomer like Mr. LYNN must see on consideration that the precession of the equinoxes is bound to produce much climatic change in all Arctic and sub-Arctic latitudes. The sun is now seven days longer in our hemisphere than in the southern, and six centuries ago was eight days longer, whereas when the perihelion was at our longest day he was eight days more in the southern hemisphere than in ours. The total annual receipt of sunshine by each pole is, indeed, always equal; but what a difference between having all this poured upon you in less than twenty-five weeks, or spread over more than twenty-seven of the fifty-two. Though our northern summer has but declined one day of the sixteen that it has to decline from its maximum six centuries ago, this has made East Greenland from a habitable a non-habitable coast, and has antiquated the vine-streets and vineyards of all English towns.

E. L. G.

As there did not appear to me to be much room for doubt as to the derivation of this name, I was surprised to meet the following observation in 'Bradshaw's Continental Guide':—

"Iceland (Denmark). The name signifies *Island*, not the land of ice, a mistake for which Iceland may have suffered in the estimation of tourists."

The question—if ever there was one—seems to be disposed of by a quotation given in Vigfusson's 'Icelandic Dictionary,' s.v. "Ís-land": "Hann er norðr yfir fjöllin fjórð fullan af hafsum, því kól-

luðu þeir landit Ísland." *Hafsum* is, of course, sea ice.

GLAUGOV.

J. YOUNG.

Café PROCOPE (7th S. x. 46).—A note on this may be interesting as a rider to your notice of its impending disappearance, which is owing to the superior attractions of the Boulevard St. Germain and Boul' Mich' *cafés*.

François Procope, a Sicilian, became noted as a retailer of good coffee at the St. Germain fair when the beverage was first introduced into France. In 1688 the society of French comedians bought the old racket ground of L'Etoile in the Rue des Fossés St. Germain, and built a theatre there. Procope seized the opportunity in 1689 to open a *café* near the theatre, and it at once became the literary rendezvous of Paris. (The Rue des Fossés became the Rue de l'Ancienne Comédie when the theatre was pulled down.) A host of famous clients of Procope are mentioned in De Mailly's 'Les Entretiens des Cafés de Paris' (1702), and Le Sage describes the *café* in 'La Valise Trouvée' (1779):—

"I go regularly," he says, "to two *cafés*. In the one you see twenty or so grave persons playing at draughts or chess on marble-topped tables in a large room adorned with mirrors. They are surrounded by attentive bystanders, and players and audience keep such a profound silence that the place might well be called the Café d'Harpoerut. It is altogether the opposite in the other of my haunts, where there is more noise than in the great room of the Palace. There is an ebb and flow of all conditions of men, nobles and cooks, wits and sots, pell mell, all chattering in full chorus to their heart's content."

The first mentioned is the Café de la Regence, the other the Café Procope. It used to amuse me to ask the Paris waiters for antiquarian wrinkles. I think I elicited from about five at this *café* that it never struck them to inquire who Procope was. Not far off, opposite the Cluny Abbey (once the residence of "la Reine Blanche," Mary, Queen of Scots), is a restaurant "à la Reine Blanche." When I demanded from the *garçon* who the "White Queen" was, "Tiens!" he said; "Monsieur does not know the game of chess, then?"

ARTHUR MORRIS.

MARRIAGES OF THE FIFTH EARL OF ARGYLE (7th S. x. 67).—There is certainly something very curious in the quotation given from the 'Memoirs of Queen Mary's Time,' and I fail to see the probability, not to say possibility, of the daughter of Robert, fourth Lord Boyd, having been married first to the Earl of Argyle and secondly to Hugh, fourth Earl of Eglintoun. From the 'Boyd Papers,' published by the Archeological Society of Ayr and Wigton, I find the following abstract of Sasine, printed in full in vol. iii.:—

"Contract between Hugh, third Earl of Eglintoun, on the one part, and Robert Lord Boyd on the other part, for the marriage of Hugh, Master of Eglintoun, son of

the former, with Gelia Boyd, daughter of the latter, before Michaelmas next after: For which marriage the Earl was bound to infest the said Hugh and Gelia his house, in the lands and barony of Egglisshame, with the tower of Polnons and others: reserving to himself the different of the lands, and the right of occupying the tower of Polnons: and Robert Lord Boyd was bound to pay to the Earl 8000 merks: in respect of the youth of the couple (the bridegroom being only fourteen years of age), whereby they were unmet for the governing and guiding of a house, it was agreed to appoint an honest man to attend to their interests till the said Hugh, Master of Egglintoun, should attain the age of seventeen years. Edinburgh, Irwin, and Baidlay, 12<sup>th</sup>, 16<sup>th</sup>, and 26<sup>th</sup> May, 1576."

It will, of course, be noticed that the lady's name is Gelia, not Egidia, and the youth of the bride was such as to make a previous marriage very improbable. I would also point out that from the same authority I find a charter by Hugh Montgomery, of Hestlheyd, in implement of contract between Lord Boyd and Helen Boyd, his daughter, on the one part, and the said Hugh on the other, of date at Glasgow, December 27, 1559, granting to Helen (who is described as pure, spotless, and inviolate virginity) certain lands, &c. This, then, points to Robert, Lord Boyd, having had a daughter named Helen, not referred to by SIGMA. What, then, was the name of the eldest daughter?

ALFRED CHAR. JONES.

The account given by SIGMA from Crawford of Drumoy is partly correct, for the earl was divorced, after a fashion, from Jean Stewart, the half-sister of Queen Mary. The case is said to be the first example of the kind in Scotland. Argyll, who was a Reformer, while the countess adhered to the Catholic party, sued her for adherence, and after some years' litigation got a decree of divorce against her for desertion on June 23, 1573, under a convenient Act of Parliament passed on April 30 of that year. He proceeded, without loss of time, to ally himself in August following to Jean Cunningham, daughter of another Reformer, Alexander, Earl of Glencairn, and he died probably in September, certainly before December, 1573. Douglas, however, prolongs his sufferings—he died of the stone—till September 12, 1575. Lady Jean Stewart asserted her rights as his real widow, apparently with success, for she held possession of Castle Campbell (the chief Lowland seat of the Argyll family) in 1582, and kept other jointure lands till her death on January 7, 1587/8. She was buried, as Countess of Argyll, with her royal ancestors in the Abbey of Holyrood. These facts and dates are proved by the records of the Court of Session and of the Commissary Court of Edinburgh, and will be found at more length in Kiddell's 'Peagee and Consistorial Law,' vol. i. pp. 547-51. It is dangerous to trust to the statements of Douglas or any Scottish peagee without verifying the authority, when it happens to be given—not always the case, however.

JOSEPH BAIS.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*Annals of the Bodleian Library, Oxford.* By the Rev. William Dunn Macray, M.A., F.S.A. Second edition. (Oxford, Clarendon Press.)

This second edition of Mr. Macray's admirable 'Annals of the Bodleian' is a boon to scholars. Upon its first appearance, twenty-two years ago, the volume obtained a warm welcome. The story, indeed, of the growth of this pride of Oxford and of England, from the nucleus provided by Sir Thomas Bodley to the half-million or so of volumes it now possesses, has deep interest, and is fascinatingly told. We own to having gone entirely over the old ground, and read with augmented interest the account of the contributions, direct or indirect, of Bodley, Laud, Selden, Rawlinson, Malone, Gough, and Douce. As a subject of historical importance, moreover, the manner in which the fortunes of this noble library were influenced by national vicissitudes is of much value. Especially interesting is the period of Civil War, with the account how, in 1645, King Charles sent for the 'Histoire Universelle' of D'Aubigny, the message bearing the special authorization of the Vice-Chancellor, and how Rous, the librarian, mindful of his oath, showed the statutes to the king, who thereupon would not permit the volume to be taken out of the library, and how in the distractions of 1647 and 1648 no accounts were kept, but four pages were left blank for entries that were never made.

Very lamentable is it to read of the robberies in the library, though in some cases missing volumes have been restored. In one case two rare tracts of Thomas Churchyard were cut out of a volume in which they were bound. A small and valuable MS., subsequently recovered from a bookseller, was stolen by a well-known Eastern scholar. Under the date 1596 appears the promise of Joseph White to return on demand a portrait which has been lent him. Three subsequent memoranda of the then librarian are significant: "Not returned, June 24, 1607"; "Not as yet, Oct., 1606, J. [Price]"; and, at a subsequent date, "And never to be ret.": Worst of all is, however, the division among themselves, in 1649, by the newly intruded officers and fellows of Magdalen College of a sum of 1,400*l.* left by the founder. This embezzlement of corporate funds, though it did not directly concern the library, has been advanced as the cause of Selden withholding from it his own library in its entirety. It is amusing to find the first application of the word Bodleian to the library resented as "flippant and vulgar." With the various treasures of the library, from its not unquestioned Shakespearean autograph downwards, it is needless again to deal. The present volume is one-third larger than its predecessor. In the additions is included the record between the years 1862 and 1866, further continuance being judged unnecessary by the appearance of Mr. Nicholson's reports of the years during which he has held office. The facsimile of the Shakespeare autograph, accessible elsewhere, is omitted, and a handsome folding plate of the library and engraved portraits of Bodley and Rawlinson are supplied. Bodley's will, a list of all recorded donors, the rules of the library, notes on binding, and other matters, including a full index, form a very useful supplement.

*Trials of a Country Parson.* By Augustus Jessopp, D.D. (Fisher Unwin.)

FULLER observed two centuries ago that "clergymen are deeply rated to all payments." The clergy of the present day are overtaxed—far more highly taxed than any other class of the community. This is one of the severest trials of a country parson, upon which Dr. Jessopp dwells with

much force and feeling. While his outgoings are more than other men's of the same position, he is assessed on his freehold more highly than they, and has to pay taxes on an income which he never actually receives; and for this there is no redress. Why will not some one present an eloquent Socialist to a fat country living, in order that the burning wrongs of this really oppressed class may find utterance?

Dr. Jessopp possesses a facile pen and a sprightly style that can turn out a readable magazine article from but slight material; but whether these seven chapters, having once served in that capacity, deserved the more permanent recognition which a book is supposed to confer may be questioned. With his pathetic lament over the almost entire want of movement and change in the lives of the country clergy we quite agree. He is at one with Mr. Fuller in desiring that the owners of the land, and not the occupiers, should be held responsible for the tithe rent-charge. No doubt much of the friction which is creating such heat at present would thus be got rid of. By the way, the *stars*, or Hebrew contracts of the Record Offices, which gave name to the Star Chamber, need not have puzzled Dr. Jessopp. The word is known to be traceable, through the forms *shitar*, *shetar*, to the Hebrew *shetar*, to write.

*Le Livre Moderne* for August opens with a very interesting account of the portraits and caricatures of Victor Hugo. It is very difficult for those who recall Hugo in his later years to find any resemblance to the portraits taken in the years 1823 and 1829, and some, at least, of the caricatures are impossible. 'Les Parodies Théâtrales' are continued. Important autograph letters of Petrus Borel, Feuillet de Conches, and other celebrities are given.

In common with all literary England we experience a sense of loss in the departure of John Henry Newman. No direct contribution to 'N. & Q.' from the pen of the brilliant writer and theologian can be traced. His name, however, appears constantly in our columns, and once, through the agency of Dr. Greenhill (see 6th S. i. 232), a letter bearing his signature was published. The controversy as to the meaning of certain lines in "Lead, kindly light," occupied successive volumes of the Fifth and Sixth Series, and the subject remains obscure, in spite of Newman's explanation. Particulars of the life of the cardinal will be found in every book of biographical reference, and we need not burden our columns therewith. It is fitting, however, that some tribute of regret should be paid to the memory of one of the foremost Englishmen of the century.

We have much pleasure in giving a permanent record to the fact that on Saturday, July 26, our correspondent the Rev. W. D. Macray, M.A., F.S.A., received a gratifying testimonial on the completion of his fifty years' service in the Bodleian Library. This consisted of a congratulatory address, artistically printed, and signed by the present staff, as well as by many others who had formerly co-operated with him in the library, most of these now widely scattered. The address concludes by paying the following true and graceful compliment to Mr. Macray: "We recognize in you a man after Sir Thomas Bodley's own heart, and one who, as the historian of this great Library, will take rank in the regard of future generations with its greatest benefactors in another kind, such as Laud, Digby, and Selden, Rawlinson, and Gough, and Douce." A morocco purse of new sovereigns accompanied the address, and an enlarged portrait of the reverend gentleman by Messrs. Hill & Saunders is in course of execution. Mr. Macray's labours in the Bodleian, we may observe, are only a portion of the excellent

work which he has done in the literary field, and as an exemplary clergyman both in the city and diocese of Oxford.

'MEMORIALS OF OLD CHELSEA: A NEW HISTORY OF THE VILLAGE OF PALACES,' by Mr. Alfred Beaver, will be issued in quarto size by Mr. Elliot Stock to subscribers, and will be copiously illustrated by the author. — 'Studies in Jocular Literature,' by Mr. W. C. Hazlitt, will be added to the "Book-Lover's Library."

### 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."

JNO. C. DENT ("Earldom of Rochester").—Extinct since 1753. It was borne by Lord Wilmot of Adderbury, created by letters patent dated Paris, December 13, 1652. He died at Dunkirk in 1659, and was succeeded by his son, John Wilmot, the notorious second earl. He, dying in 1680, was succeeded by his son Charles, who died the following year, unmarried, in his minority. The title was then, November 29, 1682, bestowed on Laurence Hyde, second son of the first Earl of Clarendon. He died 1711. His son, Henry, second earl, became fourth Earl of Clarendon, and died in 1753, when the title "Earl of Rochester" became finally extinct. For further particulars see Burke's 'Extinct and Dormant Peerages', 1840.

PORCUPINE.—

Like an island in a river

Art thou, my love, to me, &c.

This song appears, p. 342, in the seventh and sadly impaired edition of Mr. Bailey's noble poem 'Festus' (Bell & Daldy, 1864).

HENRY.—

Then comes a mist and a weeping rain,  
And life is never the same again.

By George Mac Donald, a paraphrase, we believe, of Heine.—The publisher of Miss A. Mary F. Robinson's 'Songs, Ballads, and a Garden Play' is Mr. Fisher Unwin.

LÆLIUS ("Wright of Derby, 1734-1797").—A biography of him, with an account of his principal works, appears in the last edition of Bryan's 'Biographical Dictionary of Painters and Engravers.'

J. LAWRENCE-HAMILTON ("Bummaree").—See 1st S. iv. 39, 74, 93.

CORRIGENDA.—7th S. ix. 324, col. 2, l. 10, and 360, col. 2, l. 26 from bottom, for "i." read *ii.*; x. 112, col. 2, l. 12, for "e. g." read *s. g.* Insert in Index of Vol. III. of Fifth Series, *Guernsey, The Death-Bed Confessions of the Countess of*, 6, 153, 212, 318.

### NOTICE

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

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

LONDON, SATURDAY, AUGUST 23, 1890.

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Notes.

SYMBOLISM OF THE COLOUR GREEN.

Some two years since the learned Dr. Paulus Cassel, of Berlin, issued a very neatly printed little book entitled 'Der Grüne Papagei. Eine Symbolik des Grün und Apologie der "Pfaffen,"' which seems to have attracted little or no notice in this country, though it is full of interest to students of folk-lore.

According to Dr. Cassel, green is the colour symbolic of life—new and vigorous life. Its central letter (each colour has its "Mittelpunkt") is r: in r all things roll and run and rush into new forms: the stream of rivers and brooks is named with it. The Rhine, the Rhone, the Rha (Volga), testify of it; root and rod (rush) germinate when the rain runs; and among the German people especially it is the symbol of spring, when all things grow and germinate, and grass (gramen) appears on the prairie (pratun).\*

"St. George was the Springtime of Faith and the Champion against the foes of Christ's teaching—mainly against the dragon Satan, when and wherever he appears. A similar contest was symbolized in the chase by the

\* "Im Grün ist das r der feste Mittelpunkt; mit r ist gleichsam alles neue Leben verbunden. Mit dem r rollt es und rennt es und rauscht es von neuem; das Strömen der Flüsse und Bäche ist mit ihm benannt. Der Rhein, der Rhone, der Rha (alter Name der Wolga) zeugen davon; das Reis (pīca), die Ruthe keimen auf, wenn der Regen rinnt. In den meisten Bezeichnungen für grün stellt es sich dar—im Sanscrit hari, lat, viridis, griechisch prasinos, hebr. jerek," and so on.

archers of the Green Parrot. The Parrot was chosen on account of its green hue, because it is Satan's (colour). .....George is mainly a copy of Jesus himself. He is, as his name shows,\* the tiller of the field, the overcomer of the power of winter. As Jesus in the garden appears to Mary as a gardener in vernal raiment, so is he (George) the knight of spiritual springtime. The Arabs identify him with Al-Khizr (fr. khuzrat, greenness?), which name means nothing else but springtime and the young verdure.....Satan is the great Ape of Christ—the Parrot is the green copy of the Ape, that mimics his monkey-tricks and chatter, but is nevertheless devoid of the spirit of truth. Jesus is clad in green in the scripture of the Resurrection.† Green is also the Devil's colour, and not less that of male and female demons generally (cf. Darell's 'History of Dover Castle,' p. 112). The Scots and Irish have also earth-spirits (Erdgester) clad in green. In Scotland the colour is, in fact, held as bringing ill luck (Grimm, 'Irische Elfenmärchen,' p. xx)."

After giving, in the fifth chapter, examples from every corner of Teutonic Europe as to the devilish quality associated with green, Dr. Cassel goes on to say (p. 51):—

"The choice of the green parrot as the customary object of fowling practice (Vogelschiessen) will thereby have been explained clearly enough. The Devil was green—what better butt (Schiessobjekt) could there be for a Christian society [of archers]?—the Parrot was a green bird."

He then gives some brief examples of parrot-lore (pp. 52, 53):—

"In the 'Tūtī Nāma' it is confessedly the wise Parrot whom the house-master leaves behind as guardian of his wife, and the bird by his cunning stories restrains her from sin. She always asks him for his advice, and he so turns his words as to cause the affair to have a good issue. There is a parrot in the tales themselves, who would have had to suffer for the confidence [reposed in him] had he not by his prudence preserved both his master's weal and his own (ed. Rosen, i. p. 130).‡ In 'Mishe Sindibād,' and its variations in other stories (Sagen), the Parrot has also to suffer for his faithful guardianship. In a Breton tale certain giants have a magic parrot of whom they are wont to ask news concerning what has happened in their house, and it tells them all. The giant asks it—

Beau Perroquet, dans mon chateau  
Que se passe-t-il de nouveau ?

(Pretty Parrot, what 's the news in my castle?) But at

\* Geo-örgos, earth-worker.

† Apocryphal Gospels?

‡ Dr. Cassel cites Rosen's German translation, which is, I think, made from the Turkish version of the 'Tūtī Nāma' (Parrot-Book). This is a Persian collection of tales by Ziyā ed-Din, who assumed as his poetical name (takhallus) Nakhshabī, from the name of his native town, Nakhshab. It was composed in the year 1326, after an older Persian work of the same kind, which was taken from a Sanskrit story-book, now represented by the 'Suka Saptati,' or Seventy (Tales) of a Parrot. There is a similar Indian collection entitled 'Hamsa Vinsati,' or Twenty (Tales) of a Hamsa, a species of goose, which Dr. Cassel could hardly find suitable for his theory of the green bird. In the text of the 'Tūtī Nāma,' partly done into English by Gerrans in 1792, in the story referred to by Dr. Cassel of the parrot that "would have suffered," and so on, the bird is a cockatoo, and it is made to suffer, and very sorely too, for the enraged lady plucks out its feathers and throws it into the street.

last it is itself caught, and the giant, with all his fellows, is killed (Luzel's 'Contes Populaires de Basse Bretagne,' ii, p. 236 ff.).

'Cibele' ('Zoologia Popolare Veneta,' Palermo, 1887, p. 115) tells the comic story current in Venice of a parrot who was so learnedly clever that the monks at last cried out, "Questo xe el diavolo, non pol esser altro" ('This can be no other than the Devil himself'). Kaden, in his South Italian Popular Stories ('Under the Olives,' p. 30 ff.), gives us the tale of a notary whose uncle, the Devil, turned him into a parrot, to get possession of a woman whom he fancied.† The place of the Parrot in the Eastern forms of the 'Seven Wise Masters' is in the European versions taken by the Magpie (*Elster*), of whom, indeed, it is told that she understands German, Latin, English, and Bohemian, and elsewhere even Hebrew (Keller, 'Li Roman des Sept Sages,' p. xxxvii. Cf. F. W. Val. Schmidt *apud* Straparola, p. 289).‡ Magpies are out-and-out birds of the Devil (*Dämonische Vogel*). It is on magpies' tails that the witches ride to the Blocksberg on May-day eve, and so on May-day none are to be seen (Kuhn and Schwarz, 'Nord. Sagen,' p. 378).\*

From these few samples—taken almost at random—it will be seen that Dr. Cassel has produced a work of very considerable importance to folklorists, even though he often makes strange excursions in quest of material to support his theory, which, however, seems in the main very plausible.

I do not agree with Dr. Cassel in his interpretation of the St. George and the Dragon legend, which is not only very much older than Christianity, but is current in many parts of the world. Mr. Baring-Gould—who is past master in the moribund school of solar-mythologists—offers (in his 'Curious Myths of the Middle Ages,' which is a very curious book)

\* This is in the Venetian dialect.

† This last story, cited by Dr. Cassel from Kaden, is evidently identical with the second in Pitre's collection of Sicilian tales, which is to this effect: A merchant, who is very jealous of his wife, is obliged to go on a journey, and at her own suggestion he shuts her up in the house with a plentiful supply of food. One day she looks out of a window which her husband had inadvertently left open, and just at that moment a gentleman and a notary happen to pass and see her. They lay a wager as to which of them shall first speak to the lady. The notary (very naturally!) summons an evil spirit, and sells his soul on the condition that he win his bet. The Devil changes him into a parrot, and in this form he gains access to the lady's presence, and to entertain her relates three stories. On the merchant's return the parrot is placed on the table at dinner, splashes some of the soup into the husband's eyes, dies at his throat and strangles him, and then escapes through the window. After this the notary assumes his proper form, marries the merchant's widow, and wins his wager with the gentleman.—Crane's 'Italian Popular Tales,' p. 167 ff.

‡ Possibly Dr. Cassel, in saying that in some versions of the 'Seven Wise Masters' the bird understands "even Hebrew," refers to the Armenian version, of which an account is given in 'Orient und Occident,' ii. 369 ff., where the bird—a popinjay, however, not a magpie—talks in the Hebrew language. The story has been taken out of the 'Book of Sindibad' (the Eastern prototype of the 'Seven Wise Masters') into the 'Arabian Nights,' and is familiar to all readers of that fascinating story-book under the title of 'The Merchant, his Wife, and the Parrot.'

a characteristic explanation of the St. George legend. "The maiden," he says, "which the Dragon attempts to devour, is the earth; the monster is the storm-cloud; the hero who fights it is the sun, with his glorious sword the lightning-flash." Such are the conceits of the solar-mythologists! What connexion there is between the sun and the flash consequent on the collision of clouds overcharged with the "electric fluid" it is not easy to understand. Moreover, the reverend interpreter of our popular fictions—which need none, I ween—does not vouchsafe to inform us what may be meant by the men and beasts devoured annually by the Dragon before his fatal meeting with the Cappadocian champion. I consider that both Dr. Cassel and Mr. Baring-Gould are absurdly wrong in their "interpretations."

The St. George legend has its prototype in the well-known Greek story of Perseus and Andromeda, which again finds countless parallels and analogues in both Asiatic and European folk-tales. The oldest known form is the 'Bakabada,' which occurs in the grand Hindú epic the 'Mahábhárata,' and which has been rendered into English verse by Dean Milman, under the title of 'The Brahman's Lament'; and the outline of the legend is given by Sir Monier Williams in his 'Indian Epic Poetry.' For Danish, Russian, Albanian, Arabian, Persian, and other Indian versions, I take leave to refer readers to my 'Popular Tales and Fictions,' vol. i. pp. 158-164.

Muslims confound Al-Khizr not only with St. George, but also with Moses and Elias. I am disposed to think that this mythical personage (Al-Khizr="the green one") is represented as being clad in a green robe not because it is a symbol of "springtime and the young verdure," as Dr. Cassel makes it out to be, but because it is symbolical of perennial youth. According to the Muhammedan legend, Alexander the Great despatched Al-Khizr to procure for him some of the Water of Immortality. The "prophet," after incredible toil, at length reached, in "the land of darkness," the Fountain of Youth, of which he drank a little, whereupon the waters disappeared and have never since been seen of men. In consequence of this draught of the waters, Al-Khizr is ever youthful: he is the tutelary friend of good Muslims, and often appears to them to guide and advise them in times of trouble. The myth of the Fountain of Youth was current throughout Europe during the Middle Ages, and figures in many of the chivalric romances as well as in the *fabliaux* of the Trouvères. In the romance of 'Duke Huon of Burdeaux' a trace of the legend of Alexander and Al-Khizr is found in the name of the spot where the Fountain is said to be situated, "the Alexander Rock." It is probable that the myth was brought to Europe by minstrels or palmers returned from Syria during the Crusades.

But I must conclude, for I find I have occupied more space with my "notes and comments" than with extracts from Dr. Cassel's most interesting little book, which I cordially commend to the attention of students of folk-lore, and I trust it may be ere long translated into English.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

THE CUSTOM OF DUNMOW.

"There have been nine applications for the Dunmow fitch of bacon this year, and out of these the committee have selected two couples whom they think most likely to qualify. Both couples are of middle age. One of the men is now living at Tottenham, where he is employed as a gardener. The other couple live in London."—*Daily News*, July 19.

This announcement does, indeed, remind us of an ancient and time-honoured custom, the "claiming of the fitch of bacon" by those who never desired the nuptial knot to be untied at least for a year and a day after marriage. It may be safely said that no custom has been more frequently heard of in England, or circulated more widely than this. All ranks, from the peer to the peasant, as well as from the palace to the cottage, have heard of "the custom of Dunmow." Scarcely a marriage has been solemnized without its having been referred to, and the wish uttered that the contracting parties may claim, or rather obtain, the fitch of bacon.

The place where it has been awarded since the thirteenth century—Little Dunmow—is a small village in Essex, with a population of some 350 souls, once a house of Augustinian Canons. It is quite a different place from Great Dunmow, a market town of some 3,000 inhabitants, and an agricultural centre, about three miles distant. Why this custom should have obtained among monks bound by the vows of celibacy is not at all clear, as they could not have been competent or practical judges of so important a subject. Little Dunmow is some thirty-five miles from London, and in a part of England which it is usual to suppose flat and uninteresting; yet John Constable, the great painter of English rural scenery, found much that was beautiful to depict in Suffolk and Essex, as the Vale of Dedham and the Valley of the Stour. To his mind—it must be observed he was a native of East Bergholt—this was more beautiful than the Cumberland mountains or Westmoreland lakes. Little Dunmow is not far from Felstead, where, in the Grammar School, the sons of Oliver Cromwell and Elizabeth Bourchier his wife received their education, as did also the learned divine Isaac Barrow; and Easton Lodge, once the home of the Maynards, is at no great distance. Much beautiful woodland scenery is to be found in Essex, and it is rich in green lanes with wild flowers in abundance.

The custom of giving the gammon, or fitch of bacon, seems to have originated with Robert Fitzwalter in the reign of Henry III., a great benefactor to Dunmow Priory, and to have continued at intervals until the dissolution of the monasteries in 1536. Instances are not found of many cases in which it was awarded up to that time—perhaps the records are lost—and very few are in existence of its award up to the present time. Besides this, no record seems to have been kept of either the name or number of the unsuccessful applicants for the honour. There is some legend of the parties quarrelling on their way as to which of them was to possess the bacon, and their claim in consequence being vitiated. Of such Chaucer observes, in his 'Wife of Bath':—

The bacoun was nougt fet for hem, I trowe,  
That som men fecche in Essex at Donmowe.

The old Oxford antiquary, Thomas Hearne, writing under date May 22, 1731, gives the following interesting account of the custom, which he heard from his friend Mr. Loveday, of Magdalen College, who was a great traveller over England, and chronicler of ancient customs:—

"The custom of the gambone of bacon is still kept up at Dunmowe, as I am told by Mr. Loveday, of Magd. Coll., who returned home on Thursday last, May 20, from whom I had what follows this morning.

*Dunmow nuper Priorat.* { At a court barron of the right worshipful Sir Thos. May, Knight, there holden on Friday, the 27th day of June, in the year of our Lord 1701, before Thomas Wheeler, gent., steward of the said manor, it is thus enrolled.

*Homage.* { Elizabeth Beaumont, spinster.  
Henrietta Beaumont, spinster.  
Annabella Beaumont, spinster. } Jur.  
{ Jane Beaumont, spinster.  
Mary Wheeler, spinster. }

Be it remembered that at this court it is found and presented by the homage aforesaid, that Wm. Parsley and Jane his wife have been married for the space of three years last past, and it is likewise found and presented by the homage aforesaid that Wm. Parsley and Jane his wife, by means of their quiet and peaceable, tender and loving cohabitation for the space of three years aforesaid, are fit and qualified persons to be admitted by the court to receive the ancient and accustomed oath whereby to entitle themselves to have the bacon of Dunmow delivered unto them, according to the custom of the manor. Whereupon at this court, in full and open court, came the said Wm. Parsley and Jane his wife in their persons, and humbly prayed they might be admitted to take the oath; whereupon the steward with the jury, suitors, and other officers, proceeding with the usual solemnity to the ancient and accustomed place for the administration of the oath, and receiving the said bacon; that is to say, two great stones lying near the church door, where the said Wm. Parsley and Jane his wife kneeling down on the two stones, the said steward did administer the oath in these words, or to the effect following:—

You do swear by custom of confession,  
That you never made nuptial transgression;  
Nor since you were married man and wife,  
By household brawls or contentious strife

Or otherwise at bed or board  
 Offended each other in deed or in word;  
 Or in a twelvemonth's time and a day  
 Repented not in thought any way;  
 Or since the church clerk said Amen,  
 Wished yourselves unmarried again,  
 But continue true and in desire  
 As when you joynd hands in holy quire.

And immediately thereupon Wm. Parsley and Jane his wife claiming the said bacon, the court pronounced sentence for the same in these words, or to the effect following:—

Since to these conditions without any fear  
 Of your own accord you do freely swear,  
 A whole gammon of bacon you do receive,  
 And bear it away with love and good leave;  
 For this is the custom of Dunmow well known,  
 Tho' the pleasure be ours, the bacon's your own.

And accordingly a gammon of bacon was delivered unto the said Wm. Parsley and Jane his wife, with the usual solemnity.—Exam<sup>d</sup> p<sup>r</sup> Tho. Wheeler, gent., steward,—*Will<sup>m</sup> Hague.*

This delivery of the bacon took place in 1701, when William III. was King of England; and it may be asked, Who were William Parsley and Jane, his wife? Probably they were tenants in the neighbourhood, perhaps of Sir William Beaumont, of Great Dunmow, who died in 1719, and no doubt rescued from oblivion by this sole act in their lives, were pointed out by their friends during the whole of their after life as successful claimants for the bacon. Who were the ladies named Beaumont and Mary Wheeler, all of them spinsters; and why was the office of juror delegated to them? One would have thought that spinsters were as ill calculated to form an opinion on matrimonial matters as monks could have been in former ages.

Fifty years pass by, and in 1751, the bacon was claimed successfully by John Shakeshaft, a woolcomber, of Wethersfield, and Anne his wife, who on this occasion induced a jury consisting of six bachelors and six spinsters to recognize their claim. This formed the subject of a painting by David Ogborne, which has been engraved. This used to be chronicled in almanacs within my own recollection as a remarkable event, "Last Flich of Bacon claimed at Dunmow." Perhaps, however, there may have been additional unrecorded instances. In 1855 the old custom was galvanized by Mr. Harrison Ainsworth, who presented the prize, and has written a descriptive novel, entitled 'The Flich of Bacon; or, the Custom of Dunmow.' Now, after the lapse of so many years, the custom is to be again resuscitated. Yet there may, however, since 1855, have been some intervening instances which are unnoticed. The custom seems to have been preserved in the curious tavern sign sometimes seen, "The Flich of Bacon," and perhaps may be hinted at in the saying, "Saving one's bacon." The old chair in which the recipients sat after receiving the bacon, which probably was once the chair of the prior, or perhaps the lord of the manor, has been depicted. An appropriate

inscription for it would be, "Semper gaudentes sint ista sede sedentes." Good accounts of the custom may be found in Blount's 'Jocular Tenures,' p. 99, edited by W. C. Hazlitt, and in Brand's 'Popular Antiquities,' vol. ii. pp. 118-122, edited by the same authority. The custom is also referred to in 'N. & Q.,' 4<sup>th</sup> S. i. 15; iv. 194, 262, 344; v. 19, 102, 392. JOHN PICKFORD, M.A.  
 Newbourne Rectory, Woodbridge.

ROBERT BROWNING AND THE PARODISTS.—As every scrap of information relating to the great poet is being eagerly sought for, the following note, I received from him, may be thought worthy of a place in 'N. & Q.' His strong disapproval of parodies was in striking contrast with the views held by Mr. F. Locker-Lampson, Mr. G. R. Sims, Mr. Austin Dobson, Mr. Ashby Sterry, and other living writers, who enjoy the fun of these things, and can laugh at a joke, even if it be a little at their own expense. I had written to ask Mr. Browning's consent to quote a few lines from two of his most popular poems, to illustrate the imitations:—

29, De Vere Gardens, W., Dec. 23, '88.

Sir,—In reply to your request for leave to publish two of my poems along with "Parodies" upon them, I am obliged to say that I disapprove of every kind of "Parody" so much that I must beg to be excused from giving any such permission. My Publisher will be desired to enforce compliance with my wish, if necessity should arise.

Believe me, Sir,  
 Yours obediently

(Signed) ROBERT BROWNING.

Walter Hamilton, Esq.

Of course I treated his wishes with deference, and carefully avoided the insertion of any parody which could be considered offensive, either to himself or to his works. WALTER HAMILTON.

PEERAGES GRANTED TO SONS OF PRINCES OF WALES.—I observe that the *Saturday Review* says there is one thing unique in the peerage which was lately betowed on H.R.H. Prince Albert Victor of Wales. "He is the only son of a Prince of Wales," remarks the reviewer, "who has been elevated to the House of Lords before his father's accession to the throne." This observation is only true if the grant of a peerage is not considered complete unless and until the grantee has attained to the full privileges of the order. The reviewer would have been correct if he had stated that Prince Albert Victor was the only son of a Prince of Wales who had taken his seat in the House of Lords before his father's accession to the throne. Elevation to the House of Lords is a different matter. In 1726, King George I. granted peerages to two of his grandsons, sons of George, Prince of Wales, but, being minors at the time, they were, of course, unable to take their seats in the House of Lords. One of these was Frederick, who has been wrongly quoted by the *Saturday Review* as an instance in



favour of his assertion. Prince Frederick was created Duke of Edinburgh, Marquess of Ely, Earl of Eltham, Viscount Launceston, and Baron Snowdon. His brother William, who in the letters and memoirs of the time always figures as "The Duke," *par excellence*—a dignity shared in later times by another military hero, whose blue frock, white trousers, and "good grey head" most of us who have reached their *cinquantaine* can well remember—was created at the same time Duke of Cumberland, Marquess of Berkhamsted, Earl of Kennington, Viscount Trematon, and Baron Alderney. George I. died on June 11, 1727, and his successor, who seems to have hated his eldest son from his childhood, left him in Hanover for a year and a half. Prince Frederick arrived in England on Dec. 4, 1728, and shortly afterwards was created Prince of Wales and sworn of the Privy Council. The prince had then attained his majority, but the long delay in the issue of the patent has some interest in connexion with the recent discussion on the title of "Prince of Wales" in 'N. & Q.' The ministerial party were delighted with the prince's arrival in England, and the event was celebrated by their Grub Street allies in a series of poems. In one of these effusions, which now lies before me, entitled 'A Poem on the Arrival of His Royal Highness Prince Frederick,' the bard thus touches on the approaching creation:—

All Hail, Great Prince! Britannia smiles to see  
 Brave Brunswick's Features live so strong in Thee!  
 Your Faithful Britons give their cheerful Voice,  
 And Her Welch Sons, in antique Notes, rejoice;  
 No longer now, their Harps remain unstrung,  
 Never again to be on Willows hung;  
 Each sportful Swain his nimble Finger flings,  
 With careless Ease, across the trembling Strings;  
 From String to String, in various Notes, they fly,  
 And ev'ry Sound, and ev'ry Measure, try.

It is to be feared that poor Prince Fred did not quite realize the hopes of his admirers.

W. F. PRIDEAUX.

Jaipur, Rajputana.

GILT SIXPENCES.—The following paragraph, which appeared in the *Examiner* for June 30, 1833, shows that neither gilt sixpences nor low gambling houses in the parish of St. James's are new things:

"The new sixpences lately coined have the word 'Sixpence' impressed upon them, to prevent them being passed, when gilt, as half-sovereigns, a fraud which had been committed to a great extent by passing gilt sixpences of a former coinage. A great quantity of base silver coin is put into circulation at the low gambling-houses which swarm, and are daily increasing at the west-end of the town, particularly in the parish of St. James's."

J. D. C.

ELECTROCUTION.—The term electrocution, or execution by means of an electric current, seems to have originated in America, where the first experiment of applying such a capital punishment was made on August 6, at New York. It may

be worth while to ascertain whether this concise expression was first invented by an American or an English journal.

H. KREBS.

Oxford.

THOMAS BETTERTON, ACTOR.—The son of Matthew Betterton, he was baptized in the Church of St. Margaret, Westminster, Aug. 12, 1635. This note will lend additional value to the article on Betterton in 'Dict. Nat. Biog.,' vol iv., p. 434.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

FOLK-LORE.—I think the following strange piece of folk-lore may be as new to others as to myself. Remarking, recently, to an old man that, though it rained, it did not appear warmer, he replied, "We shan't have fine weather till after to-morrow." I said, "Why?" "Because to-morrow is 'hanging day.'" Three men were to be hung the next day at Worcester!

W. M. M.

CAMPANELLA, OR SACRING BELL.—We read of the sacring bell in Shakspeare, 'Hen. VIII.,' in the passage where the brutal courtiers charge the fallen Wolsey with gross immorality with a certain brown wench; also in the ordinances of the Bishops of Worcester ('Constit. Episc. Wigorn.,' A.D. 1240):

"Campanella pulsetur cum Corpus Domini in altum erigitur, ut per hoc devotio torpentium excitetur, ac aliorum charitas inflammetur."

This constitution is quoted in 'The Principles of Divine Service,' by the Rev. Philip Freeman, of St. Peter's College, Cambridge, and sometime Principal of the Theological College, Chichester, published, Oxford and London, by J. H. & Jas. Parker, 1857, p. 86, note.

H. DE B. H.

CURIOUS ENTRY IN A PARISH REGISTER: FORDHAM, CO. CAMBRIDGE.—

"Fordham. In y<sup>e</sup> Parish Register under y<sup>e</sup> year 1604 is this Entry. 1604. Upon Wednesday y<sup>e</sup> 27 of Febr<sup>y</sup> y<sup>e</sup> year above written, y<sup>e</sup> High and Mighty Prince, James, by y<sup>e</sup> Grace of God, King of Great Britain, France & Ireland, Defender of y<sup>e</sup> Faith, &c., did hunt y<sup>e</sup> Hare with his own Hounds, in our Feilds of Fordham, & did kill six near a Place called Blackland, & afterwards did take his Repast in y<sup>e</sup> same Feilds at a Bush, near unto King's Path."—Cole's MSS., vol. viii. fo. 7 (Add. MS. 5809).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

WOMEN ARCHITECTS.—Few women are associated with architectural fame; but two ladies at least deserve "a niche."

1. Part of the sculptures at the church of San Petronio at Bologna, Italy, are said to have been designed by Propertia de' Rossi. (*Vide* Rev. B. Webb's 'Notes on Architecture.')

2. In the *Church Times*, May 2 of this year, p. 437, the most interesting fact is stated that the beautiful (Renaissance) church of St. Dunstan's in the East was built by Sir Christopher Wren from a lady

friend's designs. Of course the "crown imperial" spire of the other St. Dunstan's (in the West) was imitated from Newcastle parish church, now both a parish church and a cathedral. The crown imperial, as on our florins and other later issues of coins, is, like the crown imperial of the now dissolved Holy Roman Empire, and like the crown imperial of the present German Emperor, really in origin a depressed mitre, or analogous to that form. The Venetian Doge's cap was, I take it, suggested either by the classic Roman pileus, or possibly by the Phrygian cap, afterwards desecrated in France as the "cap of liberty."

H. DE B. H.

THOMAS COOKE.—The information furnished by the annexed extract from Report XI., part vii. p. 43, of the Hist. MSS. Commission, will form a fitting addition to the account of Cooke found in 'Dict. Nat. Biog.,' vol. xii. p. 95:—

"The Manuscripts of the Duke of Leeds at Hornby Castle, Yorkshire. Cooke, Thomas. Germanicus, a tragedy. A note is prefixed by the Duke of Leeds, dated Feb. 25, 1796, that he believes the dedication is to his father, and that it must have been written about 1731; of the author he knew nothing. Pp. 145, 4to."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

TWO BEDS.—Village superstitions have an anti-quarian interest, and sometimes are far reaching. In this village (Edwinstowe, Nottingham) a woman named Perry died on Saturday, July 5, from a fall. When it was told to Mrs. Branford, a neighbour, whose mother died on the previous Tuesday, she replied, "Ah! I was sure there would be another [death] before the week was out, for she [meaning her mother] said, 'There are two beds,' and them was the last words she spoke."

E. COBHAM BREWER.

THE TERMINATION "ICK."—I notice that Lord Holland, in his 'Reminiscences,' always writes "publick," "republick," "diplomattick," &c. As the work was published so lately as the year of Her Majesty's accession, this fact may serve to show how rapidly, at all events, one change—that of abbreviation—is passing over our tongue, for I suppose that nobody nowadays would use the final *k* in such words.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

A LANCASHIRE LAD.—Perhaps the following "merry Northern adage," from 'Hearne's Collections,' vol. iii. p. 156 (Oxford Historical Society, 1888), may be worthy of a corner in 'N. & Q.':—

He y<sup>t</sup> will fish for a Lancashire Lad

At any time or tide

Must bait his Hook with a good Egg py

Or an Apple w<sup>th</sup> a red side.

Hearne seems to have taken this from a translation of some 'Comments on Chaucer's "Troilus and Cresida," by Sir Fra. Kinnaston, of Oatly, in Salop.

J. P. H.

BUTT: BUTT-WOMAN.—Some years ago a correspondent of 'N. & Q.' inquired the meaning of one or both of these words. A *but* is a West of England word for a hassock used in churches. A *but*-woman is (or was) a pew-opener or sextoness. She generally wore a black dress and white cap, and was most often attached to chapels of ease. Probably by this time her office has come to an end.

H. BOWER.

FLASH.—The *Manchester Courier* says (July 18, 1890):—

"The country around his [John Brindley's] home was infested with two gangs of pedlars. Those hailing from the village of Flash were known as 'flashmen,' and the goods they dishonestly vended as 'flash' goods."

This deserves recording in 'N. & Q.'

W. A. 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.

CIVIL WAR TRACTS.—A broadside of the seventeenth century which has just come into my hands is headed thus:—

"A Complete Collection of Books and Pamphlets; Begun in the Year 1640, by the Special Command of King Charles I. of Blessed Memory, and continued to the happy Restauration of the Government, and the Coronation of King Charles II."

A somewhat lengthy history is given of the inception of this collection, which contained above two thousand bound volumes with a catalogue in ten volumes folio. Bound with the printed tracts are near one hundred several MS. pieces, that were never printed, all or most of them on the king's behalf, which no man durst then publish without endangering his ruin. Whenever His Majesty had need of a volume he had the use of it, and his appreciation of the design greatly encouraged the undertaker of the work, who spent twenty years in the task. The devices for ensuring the safety of the collection during the troubles are related at large, and the broadside concludes with the statement that the undertaker refused 4,000*l.* for them in his lifetime, supposing that sum not sufficient to reimburse him. What was the ultimate destination of this vast assemblage of ephemeral literature? The above-mentioned announcement contains no hint of a forthcoming sale; it was, apparently, simply a handbill intended to stir up an interest in the collection. Carlyle (Introduction to 'Cromwell's Letters and Speeches') says that there are

"thirty to fifty thousand unread pamphlets of the Civil War in the British Museum alone; huge piles of mouldering wreck, wherein at the rate of perhaps one pennyweight per ton lie things memorable."

Did a part or the whole of the mass alluded to in

the broadside ultimately find its way to the national collection? J. ELIOT HODGKIN.  
Richmond.

THE EARL OF LITCHFIELD.—Wanted the previous political or court history of Lord Litchfield (not Lichfield, as 'The Book of Dignities' has it), who was appointed captain of the Gentlemen Pensioners, and sworn of the Council in 1762. D

"SWAN INN," FULHAM.—I should be much obliged to any reader who would kindly give me (direct, if he likes) any references to, or descriptive accounts of, the old "Swan Inn," near Fulham ferry, burnt down in 1871. It is mentioned in Capt. Marryat's 'Jacob Faithful.'

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington, W.

BOURBON.—Can any of your readers enlighten me as to the origin of the family of Borbone del Monte in Italy? Rietstap gives their arms as "D'azur, à 3 fleurs de lis d'or, au bâton de gu. en abime posé en bande," which looks as if they were a natural branch of the Bourbons of Naples or Parma. Dussieux, in his 'Hist. Généalogique de la Maison de Bourbon,' however, makes no mention of any illegitimate sons of the Italian branches. Another family, Borbone di Monte Santa-Maria, bear "D'azur, au chevron d'or, acc. de 3 fleurs de lis du même."

G. MILNER-GIBSON-CULLUM, F.S.A.

THE DASHWOOD FAMILY OF SUFFOLK.—Will some of your numerous correspondents inform me if there were any families of position of the name of Dashwood in Suffolk in 1735-6-7, whereabouts they resided in that county, and where I can find any particulars of them? C. MASON.  
29, Emperor's Gate, S.W.

'CHILDE HAROLD'.—Will you kindly inform me, through the medium of your paper, whether any great literary man has ever written a moral on the life and character of Byron's 'Childe Harold'? If so, I should be glad to know name and publisher of book. E. R. OLIVER.

MUMMY.—What is the meaning of *mummy* in the popular mind? At an inquest held at South Reston, Lincolnshire, on May 27, a farm labourer is reported to have said that when he saw the deceased "her face appeared to be smashed to a mummy" (*Leeds Mercury*, May 28, p. 5, col. 7). EBORAC.

[Mummy=pulp is known in the West Riding.]

GRISCOMBE.—In an American pedigree appears the following:—"The ancestor of this family was one Andrew Griscomb, who came from Yorkshire, England, in 1680." I have succeeded in localizing the name by finding the marriage of Francis Gris-

combe, of Spotland, Lancashire, with Isabell Stringer on May 25, 1639, and of the baptism of a son of this marriage at Rochdale parish church on April 19, 1640. I shall be extremely obliged for any early references to the name.

R. ALFORD.

'REMINISCENCES OF AN ETONIAN'.—I picked up the other day a little book, apparently rare, with the above title, and published by subscription in 1831, and dedicated to the Duchess of Kent. The imprint is "Chichester, Printed for the Author by J. Hackman, Tower Street"; and there is no clue to the authorship, except that the writer dates his preface from Bognor, and that on the last page he tells us that he left Eton to be entered at King's College, Cambridge. The list of subscribers contains a very large proportion of titled personages. E. WALFORD, M.A.  
7, Hyde Park Mansions, N.W.

CHRISTOPHER FAMILY.—Information is requested on the following points:—

1. Who was Robert Christopher, executor of the will of Isabel, Lady Gresham, 1565? (*Misc. Gen. et Her.*, ii. 140.)

2. To which branch of the Wilkinsons did Margaret, who married John Christopher, of Norton, co. Durham, belong? She ob. 1786, æt. eighty-seven.

3. The date and place of marriage of William Thomas Christopher, of London, born 1802, and Harriet, daughter of Capt. H. Christopher, and widow of James Taylor, Esq., H.E.I.C.S.

4. The date and place of marriage of Margaret Ashington Christopher and John Bell, officer in 3rd Regiment Fusiliers. Supposed to have taken place in London, circa 1825-30.

Notes respecting any persons of the name prior to 1750, and anything concerning the family of Ashington, will greatly oblige.

GEO. F. TUDOR SHERWOOD.

6, Fulham Park Road, S.W.

MEANING OF INSCRIPTION SOUGHT.—Would you or any of your readers kindly inform me to what the following inscription refers?—

Success to the Hundred and five,  
Be honest and staunch ye True Blue.

It is on a large china bowl in an ancient family seat in Anglesea. H. A. COSGRAVE.

LINES FROM POPE.—In a sermon preached on Sunday, June 7, by the Cardinal Archbishop of Westminster, his Eminence is reported in the *Tablet* to have quoted the following couplet:—

For points of faith let senseless bigots fight,  
He can't be wrong whose life is in the right.

Every one knows these lines are by Pope; but what is the correct reading? Has the reporter made a blunder; or do they exist in more than one form? I have consulted four editions, one a folio,

undated (perhaps it is the first), and three in octavo, 1736, 1740, and 1758. They all read:—

For modes of faith let graceless zealots fight,  
He can't be wrong whose life is in the right.

It by no means follows that an error has been committed either by the archbishop or his reporter. There are many various readings in Pope's verse. It is a matter, however, that it would be well to have cleared up. ANON.

BELFAST MOTTO, "Pro tanto quid retribuamus."—To what favour does this refer? Has it any reference to King William III.; and what is the meaning of the bell on the canton in the arms? Arms, Parted per fesse, arg. et az., in the first a pile vaire; second, in base, a ship in full sail ppr., on a canton gu., a bell or.

RICHARD HEMMING.

Belfast.

CIVIL WAR PICTURES.—I wish, if possible, to get together a list of pictures by well-known artists representing events which occurred in Northamptonshire during the great Civil War. Information also as to the present location of such pictures, and whether or not they are accessible to the general public, would be much appreciated by

JOHN T. PAGE.

Holmby House, Forest Gate.

FENCING.—Will anybody owning the following kindly communicate? Set of old drawings, Dutch or English, seventeenth century, probably sepia-washed or outline, but perhaps coloured. Subject, fencing. Seems intended to illustrate fencing work. Most likely among family papers in old private library.

W. LONDON.

1, St. Mark's Grove, Fulham Road, S.W.

MEERES FAMILY.—Of this family Sir Thomas, M.P. for Lincoln 1658–1708, and Admiralty Commissioner 1685, was a member. Particulars of the life and death of William, third son of the above Sir Thomas Meeres, what heirs he left, &c., would oblige. Perhaps some of your numerous genealogical correspondents could throw light on this subject.

E. D.

FITZWARREN.—Can any one help to establish the connexion between the two Devonshire families, (1) Fitzwarren of Brightleigh and (2) Fitzwarren of Tawstock? (1) With regard to the former family, Sir W. Pole states that "William, sonne of Fulk Fitzwarren, receyved this land from his father in Hen. II. tyme." He then gives the pedigree onwards of the Fitzwarrens, or Brightleighs, as they came to be called from their dwelling. (2) With regard to the latter family (the Fitzwarrens of Tawstock), the same author mentions that Margaret, daughter of Lord Audlegh, married one Fulk Fitzwarren. This lady brought Tawstock to her husband by a special entail. Their son Fulk

had a daughter Elizabeth, who married Sir Richard Haukford, and Thomasine, the issue of the marriage, brought Tawstock to her husband, William Bouchier, created by writ (Hen. VI.) Lord Fitzwarren, and from whom the Bouchiers, Earls of Bath (of Tawstock), descended. Was Margaret Audlegh's husband, Fulk Fitzwarren, of another branch of the family of Fitzwarren of Brightleigh? Tawstock and Brightleigh are only six miles apart; the name Fulk is common to both families; and the arms of the families are as follows: 1. Fitzwarren of Brightleigh, Gules, a chief indented argent. 2. Fitzwarren of Tawstock, Quarterly, per fesse indented argent and gules. It would almost seem as if the latter shield were differenced as being a younger branch of the original stock at Brightleigh, since "Gules, a chief indented argent," is the simpler shield of the two.

HARDINGE F. GIFFARD.

2, Garden Court, Temple.

JULIA ALPINULA.—Readers of 'Childe Harold' will remember Byron's very effusive remarks on the epitaph of Julia Alpinula in a note on stanza lxxvi. of canto iii. I find this epitaph given in full at p. 123, vol. i. of Orelli's 'Inscriptionum Latinarum Selectarum Collectio,' &c., Turici, 1828, but with the following remarks appended:—

"A Paulo Gulielmo habuit Lipsius 'Auctar.' p. 53. Grut., 319, 10, nemini posthac visam et procul dubio a fraudulento isto homine confictam e Tacit. 'Hist.' i. 68, ut visum est jam Ryckio ad Tacit. 'Ann.' iii. 23, et Hagenbuchio MSS., i. p. 218; quamvis eadem deceptus est etiam immortalis noster Joannes Muellerus ('Schweizer-Geschichte,' b. i. c. vi.) et Anglus poeta Byron: 'Je ne connois point de composition humaine plus touchante que cette inscription.' V. Lord Byron par Mme. Louise Svv.-Belloc, Paris, 1824, t. i. p. 346. Levade, p. 21: 'Cette épitaphe a été transportée en Angleterre.'"

To the last remark Orelli adds a note of interrogation. Is, then, the story of Julia Alpinula a myth?

PROCLM.

HOGARTH.—Did Hogarth the painter change his name to Hoggart; and, if so, when? Were the Hoggarts, who lived at Fox Grove, Beckenham, his descendants; if so, by and through whom?

H. A. W.

TRICYCLE.—Is there any earlier instance of the use of the word *tricycle* for any kind of vehicle than in the following extract from the *Annual Register* for 1828 ("Chronicle," p. 185)?—

"Tricycles.—Christmas Day was rendered memorable to the Parisians by the starting of this new species of carriage for public accommodation. The tricycle is a kind of coach, mounted on three wheels; it is drawn by two horses only. It moves very lightly, although there is an appearance of weight about it. One wheel is placed exactly as the leading wheel of the steam coach: it is capable of containing twenty persons, whom it conveys distances of at least three miles for five sous each."

A. F. R.

**VAUGHAN FAMILY.**—Do you or any of your numerous correspondents know of any MSS. extant relating to the Vaughan family, of Tretower, Breconshire, prior to Edward Vaughan, Gent., *ans* issue, eighth in descent from Sir Roger Vaughan, of Tretower, who was killed at Agincourt (from Jones's 'Breconshire,' 1809, vol. ii. p. 497-505)? If any one could give me any information on the matter I should feel obliged.

C. M. VAUGHAN,  
Chaplain H. M. S. Orontes.

**BATTLE OF THE BOYNE.**—What account of this battle by eye-witnesses of it or actors in it are now extant? Are there now existing any pictures of this battle which were produced near its date? Are any relics of it still to be seen; if so, where? Are there in existence lists of the officers who fought on James II.'s side, and of the confiscations resulting from their being on the losing side? Any other sources of authentic information would oblige.

WILLIAM OF ORANGE.

#### AUTHORS OF QUOTATIONS WANTED.—

'Tis well to be off with the old love  
Before you are on with the new. R. J. C.

[The first two lines are, we believe,—  
'Tis well to be merry and wise (?),  
'Tis well to be honest and true.]

A cloud that rayed down darkness.  
N. M. AND A.

I passed within the minster old  
And listened to the singing;  
The mighty organ's thunder rolled,  
A pæan heavenward flinging.  
I heard the anthem die away,  
The organ cease its pealing,  
While from the chancel worn and grey  
The evening hymn came stealing.

JOHN PICKFORD, M.A.

Why should my harassed (?) agitated mind  
Go round and round this terrible event?  
Seeking (?) in vain some secret cause to find,  
Some cause why all this trouble (?) has been sent,  
PATERFAMILIAS.

#### Replies.

#### EXECUTION OF CHARLES I. (7th S. ix. 446; x. 38.)

If there is nothing of importance to be brought afresh to the examination of the particulars of the execution of Charles I., there is still room in 'N. & Q.' for placing them in the light of contemporary illustration.

I have before me a copy of the 'Tragicum Theatrum Acturum et Casuum Tragicorum Londini Publice Celebratorum' (Amst., 1649, 12mo.). At p. 185 there is a print of the execution, from which it appears that the block was exactly opposite to the fourth window from the left end of the hall, as you face it. The block appears to reach

up to the roll of the breeches of the assistant, who holds up the head, that is, just above his knee. The perspective makes it appear to reach higher up the leg of the man with the axe.

In the account of 'The Trial of Charles I.' in the "Family Library," 1832, there is, at p. 107, a print of "The Execution, from an Engraving published at Amsterdam, 1649." From the similarity between the two this appears to be from the same source with that in the 'Theatrum,' *u.s.* But it represents the block as reaching much higher up, with other variations in the scene of the execution itself, as well as some omissions in the representation of the spectators. Was there another print at Amsterdam in 1649 as well as that in the 'Theatrum,' in which these variations occur? Will any one who has the opportunity look in the Sutherland Collection to ascertain this point; or can any one state whether this is so from any other authority? It will clear up the question whether the height of the block is to be taken from the size as it appears in the print of the 'Theatrum' or in that of the 'Trial,' both, on the face of them, contemporary with the execution.

ED. MARSHALL.

As you have had a note on the execution of Charles I., possibly you may admit the results of a little investigation of the subject, and the more so that I think I have arrived at a very probable, if not at a definite conclusion. Ed. Phillips, the continuor of Baker's 'Chronicle,' in the edition of 1674, gives an account of this execution which has every appearance of having been taken from contemporary records, and not improbably from official sources. I say not improbably, both on account of the change then made from the shorter and less determinate statement given in the editions of 1660 and 1665, and because the same statement is made, all but verbatim, in R. Burton's (Nath. Crouch's) 'Wars in England.....from 1625.....to 1660-1681.'

For contrast's sake, however, and for other reasons, I first give Baker's records of the executions of Mary, Queen of Scots, and of Strafford. Of Mary it is said, p. 372, ed. 1674:—

"She came to the Scaffold.....where was a Chair, a Cushion, and a Block, all covered with Mourning..... Prayers being concluded.....then shadowing her face with a linnen cloth, and lying down on the Block she repeated the Psalm 'In te Domine speravi ne confundar in aeternum'; at which words she stretching forth her Body her head at two blows was taken off."

While, therefore, she knelt at prayers, she probably lay recumbent at the time of execution, and as "she shadowed her face with a linnen cloth," she lay, in all probability, with her face upward.

Of Strafford, p. 530, we read:—

"Then he address himself to the Block, and having prayed a while, he gave the Executioner the token of his preparedness, whereat the Headsman.....severed his head from his Body at the first stroke."

Here, though there may be some uncertainty, it is more probable that, having knelt in prayer, and that nothing being said of any intervening time or change of posture, that he was beheaded kneeling, with his neck on the "higher" block, Mary's being, of course, of the lower kind.

Now we come to the execution of Charles, which will be found on p. 602. After addressing his speech, necessarily to Juxon and Col. Tomlinson, for the populace were kept at a distance by strong bands of soldiers, he said to the executioner, "I shall say but very short prayers, and when I thrust out my hands [showing how he would thrust them out], let that be your sign." Then, after giving some conversation with Juxon, and after speaking of some change of costume, &c., and of his again repeating his admonition and his intended sign, the writer continues:—

"After that, having said two or three words (as he stood) to himself, with hands and eyes lift up, immediately stooping down, he laid his neck upon the Block; and then the Executioner, again putting his Hair under his Cap [his nightcap, under which the bishop and the headman had previously helped him to place it] the King (thinking he had been going to strike) said, Stay for the sign.

"Executioner. Yes, I will, and it please your Majesty: And after a very little pause, the King stretching forth his hands, the Executioner at one blow severed his Head from his Body."

The king, a little before his execution, had declared that "he died a Christian according to the Profession of the Church of England." He therefore knelt during his short prayers. That he also had this position in view is shown by his "looking very earnestly on the [low] Block when he first came upon the scaffold," and then asking Col. Hacker "if it could be no higher," as also, though not so distinctly, by his looking again on the block just before his private prayers, and saying to the executioner, "You must set it fast."

I need say nothing as to the low block being purposely chosen, since it seems that arrangements had been made to bind him to it in case of his offering any resistance to the sentence; but I gather that, though kneeling, he, through this lowness of the block, had to stoop his head still lower, thus accounting for Phillips's use of the words "stooping down," and that, in fact, his attitude was perforce that of kneeling-prostration.

BR. NICHOLSON.

D. B. (see 3<sup>rd</sup> S. xi. 54, 144, 164) ought to read the letter of Miss Whitmore Jones, of Chastleton, in the *Times* of June 14. While confirming the information he received as to the sale, on the death of Lady Fane, of sundry effects used in the last hours of Charles I., the drift of the letter forbids the idea of the block having been part of those effects, as D. B. was informed. It may be remembered that information received by D. B. on another point was corrected by another correspondent,

D. B. having been informed that Lady Fane's first husband was Bishop Juxon, instead of Bishop Juxon's grand-nephew, as he actually was. Mistakes in such matters easily arise. The year of the death of Lady Fane's second husband is given by D. B. as 1782; in Burke's 'Peerage' ('Foreign Titles,' 'De Salis') as 1772; in Burke's 'Dormant and Extinct Peerage' as 1776.

It can hardly be hoped that the actual block will now be called into court to settle the case between Mr. Palgrave and his opponents, as lately discussed in the *Times*, and referred to slightly in 'N. & Q.' at the above references. Miss Whitmore Jones refers, in her interesting letter, to the catalogue of a sale at Little Compton on Lady Fane's death in 1792, lot 158, in which is "The chair of K. Charles I., with the stool he knelt on at his execution." The chair, now at the cottage hospital at Moreton-in-Marsh, the stool, the location of which is uncertain, and the Bible given to the bishop, now in the possession of Miss Whitmore Jones, would have formed an interesting addition to the "Relics of the Beheading of Charles I." shown at the Stuart Exhibition last year. The Prayer Book used on the scaffold was exhibited by Mr. Evelyn.

Miss Whitmore Jones thinks that the entry in the Little Compton catalogue settles the question of the king's position at his execution, in favour, I presume, of kneeling to a raised block. To me it does not seem so conclusive. A chair and a stool are articles most likely to have been provided for the king's accommodation. The presence of a stool does not necessitate the idea of its being used for kneeling purposes. At Charles II.'s coronation part of the paraphernalia was "a Rich Chayre of State with a Footstool & Cushion for his Ma<sup>ty</sup> to sitt in & a Faldstool to kneele at upon occasion." Whether Charles I.'s stool was footstool or faldstool, the fact of the cataloguer having described it as "the stool he knelt on at his execution" does not necessarily imply that he knelt upon it while being beheaded. It may have been used for previous purposes of prayer. The auctioneer of 1792 could hardly have said less than he did. Miss Whitmore Jones writes of "the relics of the tragedy—the chair, the stool, and the Bible used on the scaffold." It would be open to perversity to argue that as the chair was used on the scaffold the king was beheaded in a sitting posture.

If, again, it were conceded that the stool was used during the brief process of decollation, the question of position would not be settled. The luxury of a raised block would be rather counter-balanced by raising the knees of the victim on a stool; and if executed in the lying-down position, he must kneel down as a preliminary measure.

MR. JONES is doubtless aware of the existence of prints of the beheading of Charles I., in which

he is shown lying down to a low block. Though these do not afford conclusive evidence, they show, at all events, that the idea was a familiar one in times much nearer to the event than these.

KILGIGREW.

Some inference may be drawn in support of the supposition that the block must have been a low one from the contemporary account of the execution which is found in the little quarto pamphlet

"King Charls (sic) | His | Speech | made upon the | Scaffold | at Whitehall Gate | immediately before his Execution | on Tuesday the 30 of Jan 1648 | with a Relation of the Man-r (sic) of | his going to Execution | Published by Special Authority | London printed by Peter Cole at the Sign of the Printing Press in Cornhill, near the Royal Exchange 1649.

"The King then said to the Executioner is my Hair well. Then the King took off his Cloake and his George, giving his George to Doctor Juxon saying Remember— (it is thought for to give it to the Prince). Then the King put off his Dublet and being in his wastcoat, put his Cloak on againe then looking upon the block said to the Executioner you must set it fast.

"Executioner : It is fast Sir.

"King : It might have been a little higher.

"Executioner : It can be no higher Sir.

"King : When I put out my hands this way then— (stretching them out).

"After that having said two or three words (as he stood) to Himself with hands and eyes lift up ; Immediately stooping down, laid His Neck upon the Block : and then the Executioner again putting his hair under his Cap the King said Stay for the sigue (thinking he had bin going to strike).

"Executioner : Yes I will and it please Your Majesty.

"And after a very little pause the King stretching forth his hands—The Executioner at one blow severed his head from his body."

GEORGE CLULOW.

Belsize Avenue, Hampstead.

Gilbert Burnet, in his 'Memoires of the Lives of the Dukes of Hamilton,' published 1673, gives an account of the execution of James, first Duke of Hamilton, a few months after that of King Charles, in which he says:—

"He [the duke] turned to the Executioner, and after he had observed how he should lay his body, he told him he was to say a short prayer to his God, while he lay all along.....and then he stretched himself out on the ground, and having placed his head aright, he lay a little while praying," &c.

CONSTANCE RUSSELL.

I have in my possession a small book, 'The Wars in England, Scotland, and Ireland,' printed for Nath. Crouch at the Seven Stars in Sweeting Alley, 1681. One plate represents the execution of Strafford, who is lying full length on the scaffold, with his neck on a piece of wood (not a block) a few inches high. The same piece of wood appears in a plate 'The Martyrdom of King Charles I.,' but no block.

W. G. F. DILKE.

DISPERSION OF THE WOOD OF THE CROSS (7th S. ix. 204, 316, 449 ; x. 34.)—As there has been

a good deal of cross-firing over this discussion, may I be allowed to recapitulate ?

1. It is curious, in the first instance, that two or three correspondents write to refer readers to Rohault de Fleury, quite oblivious that he is the authority relied on in the quotation from Mr. Riley's book given originally by MR. BUCKLEY.

2. MR. WOODALL also says he has been to the British Museum to search Mr. Riley's book for his authority without success, while all the while this triple reference to Rohault de Fleury was before us. Apparently, however, the 'Mémoire sur les Instruments de la Passion' is not in the British Museum Library, though it does contain other works of G. R. de Fleury.

3. I must plead guilty to having myself "played dominoes" by diverging at the second reference from the history of the "dispersion" to a legend of the "construction" of the cross. But I beg to point out that two correspondents at the third reference hastily treat this as if I had given an "imperfect version," instead of a variant, as CANON TAYLOR's wider experience of legends led him to perceive. They ought to have observed, from the terms in which I spoke of it, that I by no means treated it as a normal version, but as an almost unknown variety. Many literary curiosities are printed in Italy in the form of complimentary books on occasion of weddings, christenings, &c., which never reach the eye of the general reader ('N. & Q.,' 6th S. v. 207 ; vi. 335), and as I happened to know of this one, I took the opportunity of Mr. BUCKLEY's note to bring it forward as an illustration of the same, and also on account of the lately preceding discussion ('N. & Q.,' 7th S. viii. 382, 501) concerning Sacchetti's writings, as well as for the sake of Sacchetti's own quaintly business-like comment.

4. The calculation quoted from Rohault de Fleury is interesting, so far as it may be correct, from being a response to those cavillers who have often maintained that the volume of pieces claiming throughout Christendom to be relics of the cross far exceed that which the cross itself could possibly have contained. At the same time it is not to be denied that in early times it was believed that the actual wood was multiplied in dispersion by a simple miracle, after the manner of the miracle of the loaves. It has also, on the other hand, to be borne in mind that many articles treated as relics were originally but facsimiles, venerated because they had touched the original, but came in process of time, by excessive veneration, to be treated as originals. This is very likely the case with the Bishop of Brechin's portion. An accurate estimate of the scattered portions is, therefore, well-nigh impossible to arrive at. MR. BUCKLEY speaks of the Bishop of Brechin's relic being half an inch long. Now I am myself in possession of a piece (duly accompanied with the necessary sealed "Autentica")

conceded to me under circumstances which induce me to think it as big as any piece likely to have been given to a Protestant, and yet it is certainly barely a quarter of that length. Has not his veneration led him to magnify the size through his memory of "forty odd years"? It is obvious that such very natural inaccuracies, multiplied by the vast number of small sections scattered throughout Christendom, demand a wide margin of allowance in any attempt at estimating the total bulk.

5. Where Mr. Riley appears to have gone wrong is in the pronouncement that

"up to the year 636 the Holy Rood remained entire, and then, to provide against the calamity of its destruction by the infidels, it was decided to divide it into nineteen portions."

a list following of the places among which he supposes it to have been distributed—some of them moderately insignificant, and Rome not mentioned at all. Now of course the majority of people at the present day consider the fact of the "invention" of the cross mere superstition, not to say bosh; but for those who accept the story which St. Cyril relates as an eye-witness and other early historians treat as a fact, St. Helena at once divided it into three portions: (1) the first was enshrined in the Church of the Holy Sepulchre at Jerusalem, (2) the second was given to Constantinople, and (3) the third was carried by St. Helena herself to Rome, where the oft-times rebuilt Basilica of Sta. Croce in Gerusalemme stands to attest the veneration in which it has ever since been held. Whatever authenticity Mr. W. O. WOODALL so positively claims for the "Title" preserved there attaches *à fortiori* to this relic of the true cross, the "Title" being but an adjunct, depending for its authenticity on that of the cross.

6. The portions of the wood of the cross which remained at Jerusalem and Constantinople were the subject of numerous serious vicissitudes. St. Louis, however, obtained a considerable share of one of these, and enshrined it in the Sainte Chapelle at Paris, together with a chief portion of the crown of thorns, handed over to him for safe custody by Baldwin II., and the point of the lance,\* which he redeemed from certain money-lenders of Venice, to whom Baldwin had sent it in trust for the sinews of war supplied to him by them.

7. It is doubtless the careless mention of the portion of the cross which fell into the hands of the infidels as "the cross" which gives rise to the sensational and at the same time erroneous account of its utter loss quoted by MR. WOODALL. I observe, too, that Fortune has caught him in a

snare which she seems always to lay for one whenever one ventures to pronounce anything "quite certain." It truly seemed "quite certain" that the two divergent statements of Rohault de Fleury and of W. C. Prime "could not both be true." Yet, after all, they are thus quite reconcilable: (a) De Fleury estimates first the whole bulk of the original cross, and secondly the bulk of the sums of all the remaining portions, showing by deductions of one from the other that a vast amount is lost or its whereabouts unknown to us at present. This seems to tally with the amount which is supposed to have fallen into the hands of the "infidel." (b) W. C. Prime, ignoring the large portions deposited in safe custody prior to the inroads of the "infidel," treats the lost portions as "the cross," and thus gets himself and those who follow him into a muddle.

8. The silence of Eusebius, on which MR. WOODALL lays so much stress, cannot be called "inexplicable," as it has often been discussed and variously accounted for. The accidental silence of one writer cannot invalidate the positive statements of others. Nor is it an unusual fact at various points of history, as Dean Stanley has pointed out in another relation, that important facts escape noting by contemporary writers. It has further been pointed out that Eusebius himself does record the miracles said to have been continually worked at the spot where the wood of the cross lay enshrined.

9. MR. WOODALL asserts that during the interval between the date of Christ and that of St. Helena "history and tradition are both silent as to the existence even of the original cross." But for those who accept the history of the "invention" at all, the cross was buried all this time, and in that case there was not much that history or tradition could have said about it. Nevertheless it is to be presumed that pious minds were exercised by the desire for its discovery, otherwise St. Helena would hardly have been so enthusiastic in the assumption of her arduous task.

10. The question asked by MR. J. R. HAIG—whether there is any reason to suppose that Christ was crucified on a cross specially made for him—is answered (for those who accept the history of the "invention") by the detail recorded in it that St. Helena was guided to the spot where it lay buried by the local information that it was the custom to bury out of sight, as objects of horror and repulsion, the instruments by which a condemned man had been put to death, near his place of suffering or burial, whence it would follow that a new instrument of death was required for each execution. Possibly MR. HAIG is right as to "a public gallows being kept in our own day." It is, however, certainly not kept standing, but is erected on every occasion of use, so that the difference is not great.

R. H. BUSK.

\* The lance itself, minus this point, was sent in a splendid case to Innocent VIII. by Sultan Bajazet in 1492, and is now in St. Peter's, where it is exposed on various days commemorative of the Passion.



Hitherto 'N. & Q.' has been a neutral ground, on which we have been able to correspond with one another quite irrespectively of religious belief. Of late we seem to have approached dangerously near to the verge of controversy on the subject of the cross on which Jesus suffered. I cannot understand Mr. WOODALL's assertion that "the authenticity of the tablet set up over it has never been questioned." I suppose few persons ever heard of its existence. That an oaken board buried in the earth for three hundred years should not have perished seems as wonderful as the preservation of the cross itself. MR. WOODALL says, "The letters are incised. The Greek and the Latin versions read from right to left [!]. The Hebrew portion is quite destroyed."

In each of the four Gospels the word used to express the inscribing is some form of  $\gamma\rho\phi\omega$ . Matthew, Mark, and Luke say the soldiers set up the accusation. John says Pilate wrote it and put it on the cross. This variation is quite explicable. "Qui facit per alium." In any case, the inscription seems to have been done off-hand, not by the slow process of carving. The object of setting it up was to make it as widely read as possible. Letters cut in wood would not answer this end. A piece of whitened board or cloth or a skin of parchment, with letters written or painted thereon, would be much more to the purpose.

J. DIXON.

I give the following as to the special character of the cross on which Christ suffered from my summary of the story of the "Holy Rood" in Dr. Horstmann's edition (Early English Text) of the 'South English Legendary.' The account therein is at least of interest:—

"Adam was buried in the valley of Hebron, and in a few years afterwards three small twigs sprang up. Moses found the three trees when he led the people through the wilderness. They stood there till the time of David, who carried them to Jerusalem, set them in a reserved place, and built a wall round them. When he visited them next day they had grown into one tree—typical of the Trinity. King Solomon felled the tree in order to use it at the building of the Temple, but it was too short. It was being used as a bridge, but the Queen of Sheba prevailed on Solomon to raise it from that position. It was then removed and buried far from the dwellings of men. A beautiful well sprang on the spot. After our Lord came to the earth the tree floated, and the Jews used it as the cross on which he was put to death. After our Saviour's death the cross was buried along with two others, and lay more than a hundred years."

Reference is then made to the discovery of the cross by the Empress Helena, the carrying away of a part by Chosroes II. into Persia, and the recapture and removal of this to Jerusalem by the Emperor Heraclius. W. B.

'INDEX LIBRORUM PROHIBITORUM' (7th S. x. 87).—It is said in Mendham's 'Literary Policy of

the Church of Rome,' second edition, p. 141, that the Madrid 'Index' sometimes clashes with the Roman. It disagrees also in one instance with a Naples 'Index.' It may possibly, therefore, notwithstanding its having had for its editor Cardinal Sandoval, the Inquisitor-General and Archbishop of Toledo, have been regarded with some disfavour; and the fact that it was reprinted at Geneva under Protestant editorship in 1622 may conceivably have helped to produce in some quarters a real or affected disbelief in its existence. But there does not seem to be any evidence that the book itself is of very rare occurrence. A description of it, with a brief summary of its contents, is given at pp. 42-46, bd. ii. of Reusch's 'Index der Verbotenen Bücher,' Bonn, 1885, but nothing is there said of any rarity attaching to it above that of other books of like class. Mention is made of it in other works to which Reusch refers.

W. D. MACRAY.

MRS. MASTERS, THE POETESS (7th S. x. 107).—I have got several letters from Mary Masters to my great-grandmother, Barbara Kerrich, written from Norwich, where she appears to have lived between September, 1749, and January, 1752. One contains a poem about an old maid. They have much local interest, and show how curiously and persistently she went to work to get subscribers for what must have been a second volume of poems. I never saw a copy for sale of either volume, though I have long looked for them. If C. E. D. would care for any extracts from Mrs. Masters's letters, I shall be very glad to send them.

ALBERT HARTSHORNE.

A volume entitled 'Familiar Letters and Poems on Several Occasions,' by Mary Masters, was published in 1755 (London, 8vo.). In the list of the subscribers is the name of "Mr. Samuel Johnson, A.M., author of 'The Rambler,' &c."

G. F. R. B.

She also published 'Familiar Letters and Poems on Several Occasions,' London, 1755, 8vo.; and the name of Mary Masters, a native of Odley, near Leeds, in Yorkshire, is attached to four pieces appearing in Baldwin's 'Poems by Eminent Ladies,' 1755, vol. ii. pp. 147-156.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

[Other replies are acknowledged.]

KABÒS (7th S. ix. 89, 216, 355).—Your correspondent MR. HOBSON is very far adrift in his phonetics. The proper Romanized form of the word is *kabâb*, not either *kâbôb* nor *kabôb*. The latter spelling was probably invented to show the stress fell on the second syllable, the syllable, no doubt, being sounded by the speller with the vowel sound heard in the English name Bob. The second vowel, properly sounded, is the broad *a*

heard in English *father*, while the first vowel is the short formless *a* heard only in English in unstressed syllables, as in *aside*, *agoing*, *woman*; not the vowel in *man*, which is radically different, though represented alike in our effete and senseless spelling. This short formless *a* is the sound of the short German *a*, common to most continental languages, which, pronounced by most Englishmen like the *man* vowel, makes them objects of ridicule and mimicry by Germans listening to them. It is now generally admitted that the Latin short *a* was pronounced in the same formless manner. However difficult to Englishmen to catch its sound exactly when stressed, they are quite near enough if they sound it as the fully formed vowel heard in *pup*, *gun*, *dove*, *come*. In *kabāb*, however, the first vowel is quite unstressed, so there is no excuse for mispronouncing and perverting it. Moreover, I feel convinced that *kabob* has come to us through the Hindustāni language, though it is of Persian origin. It represents the corrupt pronunciation given to *kabāb* by Englishmen ignorant of the language except so far as picked up by ear. The same class of our countrymen gave us in days gone by "Sir Roger Dowler" for *Sirāj-ud-daula*, the tyrant of Black Hole infamy. The same class to-day persist in saying "doll" for *dāl* (millet), "konner" for *khānā* (food), "molly" for *mālī* (gardener), "nabob" (*neybob*) for *nāwāb*, or more correctly *nawwāb*, and this class have enriched English with a whole crop of such-like barbarous jargonisms, as they were well termed by the late Dr. Duncan Forbes, the Orientalist. DIGNA SEQUAMUR.  
Rangoon.

JOHN GEORGE LAMBTON, FIRST LORD DURHAM (7th S. x. 69).—According to the *Annual Register*, 1840, this Whig statesman's first wife was "Miss Harriet Cholmondeley," whom he married "at the age of twenty," time and place not specified, but apparently in the year 1812. The *Annual Register*, 1812, records a marriage in January, "at Greta Green, Hon. William H. Lambton, E.-q., of Durham, to Miss Cholmondeley, daughter of the late celebrated Madam St. Alban." Lord Durham's Christian names were John George. EDWARD H. MARSHALL, M.A.

Hastings.

'SING A SONG FOR SIXPENCE' (7th S. x. 45).—Alas! "Sing a song for sixpence" is the accepted version of to-day, probably just because children nowadays never think of doing a thing unless it is for something. And so in high and low places when the dear old rhyme is heard, it is always "for sixpence." Years ago, when there were fewer books, our mothers were most exact in teaching the little one a prayer, a verse, or a rhyme, and "mistakes" of words were not allowed to pass. We always had in our minds, when the "pocket full o' rye" was reached, the big, roomy pockets

which our mothers wore under their gowns—there were no dresses thenadays. The late Mr. Caldecott mistook his work when he drew in his admirable illustrations an old woodman instead of an old woman. A child in the old days could not in mind associate a man with "a pocket full o' rye." No! Whoever first sang the 'Sing a Song o' Sixpence' had certainly in mind an old, a very old woman, and there are still some among us who can see her as they saw her when there was only the rhyme to guide the eye of the mind. This is how the children in a Derbyshire village said, or sometimes sung in a sing-song way—never quite the same "tune"—the old *nomony* or *ditty* :—

Sing a song o' sixpence,  
Pocket full o' rye,  
Four an' twenty black-bods  
Bakt in a pie!  
When th' pie wor oppunt,  
Bods begun ter sing,  
An' werner that a danty dish  
Ter set befowert king?  
T' king wor int chamber,  
Countin owert his mony,  
T' queen wor int parler,  
Eetin bread an' hony.  
T' maid wor int gardin,  
Hengin ert cloos,  
An' there come a pynet,  
An' snapt off her noos!

THOS. RATCLIFFE.

Workshop.

MURRAY OF BROUGHTON (7th S. ix. 509; x. 92).—It may interest some readers of 'N. & Q.' to know that in the cathedral burying-ground of St. Andrews there is a tombstone with the following inscription :—

Sacred  
to the Memory of  
William Henry Wood Murray, Esq<sup>re</sup>,  
(Grandson of  
Sir John Murray of Broughton)  
who, for upwards of Forty Years,  
was the talented and highly respected  
Lessee and Manager  
of the Theatres Royal and Adelphi  
Edinburgh,  
Born 26<sup>th</sup> August, 1790,  
Died 5<sup>th</sup> May, 1852.  
Requiescat in pace.

D. H. F.

MONTE VIDEO (7th S. vii. 7, 293, 333, 477; x. 94).—I have no doubt that Mr. GIBSON is in the main right about the derivation of the above, and I may perhaps help him in his difficulty about the time when the *d* disappeared from the past tense of the verb *ver*, to see. I have before me as I write two Spanish manuscripts—one the letter of an ambassador to the king, dated 1560, in which the first person singular past tense of the verb is written as it is to-day, *vi*; and the other written by a Castilian resident in Lisbon, and dated 1589, in which *vide* is used. I am led thus to believe

tl at the form *vide* lingered much longer in Portugal than in Spain; indeed, I well recollect having heard in my childhood Gallego servants say *vide* and *vido* for "I saw" and "he saw," and I have no doubt ignorant Gallegos say so still. The probability, therefore, is that Magalhães's sailor would, being a Portuguese, exclaim, "Monte vide eu," which would literally mean "I saw a mountain." Castilian tongues would soon soften the personal pronoun *eu*, and the result would be Monte Video. I do not at all understand what Mr. GIBSON means by saying that the accent has been changed from the second *e* in Montevideo to the syllable *vid*. I was in the city a few months ago, and heard no change from the pronunciation which had been familiar to me all my life, namely, *Monte-vidéo*.  
MARTIN A. SHARP HUME, Major.

ST. ERIFRITH OR HEREFRITH (7th S. x. 88).—Herefrid occurs in the Rev. Richard Stanton's 'Menology of England and Wales,' p. 526. There appear to have been two Herefrids, one an abbot and the other a hermit; they may, however, have been the same. According to Potthast's 'Index of Saints' in the 'Supplement' to his 'Bibliotheca Historica Medii Œvi,' p. 218, St. Herifrid was Bishop of Auxerre (Autissiodorum). His feast is on October 23. As I have not, I much regret to say, a copy of the 'Acta Sanctorum,' I am unable to supply any details as to his life.

It may interest MR. THOMPSON to know that in the Churchwardens' Accounts of Louth, Lincolnshire, which I am preparing for the press, there occurs an inventory of the goods belonging to the church in 1486. Among other precious objects there was: "j come of Ivery that was saynt herefridis." This object had probably belonged to the English abbot or hermit, not to the Gaulish bishop.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Herefrid, Abbot of Lindisfarne, from whom Bede learned the particulars of the dying hours and death of St. Cuthbert ('Bedeæ Vit. S. Cuthb., xxxvii-xl), may be the person meant. I am not at present able to say whether he was sometimes styled "St." at Durham or not. MR. THOMPSON might refer to the 'Dictionary of Christian Biography,' which is probably in the York Chapter Library.  
J. T. F.

Winterton, Doncaster.

[Other replies are acknowledged.]

POSTSCRIPT=ANYMA (7th S. x. 87).—In the earliest printed copies of the first letter of Columbus, describing his discovery, the postscript is not called *anyma*, but is headed "Nyma que venia dentro en la carta." This accounts for *anyma* not being found in the Spanish dictionaries. *Nema*=seal. The *nema* was really a piece of paper placed on the outside of a letter like a padlock, and over

which the seal was put. Presumably the postscript was written on this piece of paper. The MS. transcript of Columbus's letter, which is preserved at Simancas, and is of later date than the above-mentioned printed copies, calls the postscript *anyma*, but I do not know the reason of the variation; perhaps only a clerical error.  
R. V. E.

BROTHERS-IN-LAW OF HENRY VIII. (7th S. x. 22, 96).—I am much obliged to MAJOR SHARP HUME for his remarks upon the above. Strictly speaking, it may be doubtful if Philip of Flanders should be styled King of Spain, as his father-in-law, King Ferdinand, outlived him. But his grandson (the husband of our Queen Mary I.) has always been known as Philip II., King of Spain. Who, then, was Philip I., if not his grandfather, the consort of Juana and the father of the Emperor Charles V., who (I write under correction, having no books of reference near me) styled himself Charles I., King of Spain, in the lifetime of his mother, the nominal Queen Regnant?

My list only dealt with the legitimate issue of King Henry VIII.'s fathers-in-law, therefore I could scarcely introduce the names of the Archbishop of Zaragoza and the Grand Constable amongst them.

Permit me to take this opportunity of correcting a slip of the pen in regard to the name of Queen Catherine Howard's parents. Her father and mother were Lord and Lady *Edmund*—not William—Howard, as everybody knows.

H. MURRAY LANE, Chester Herald.

Aigle, Switzerland.

ENGLANDIC: ENGLISH SPEAKING (7th S. ix. 425; x. 37).—This is such a good English expression that one is led to feel that the wish for something shorter may possibly be carried too far. As, however, "English speaking" seems to some rather long, and "Englishic" does not gain supporters, it may be asked why "English tongued" would not supply this want. It is a little shorter than "English speaking," and perhaps admits the suppression of the noun following it (*i. e.*, world, people, &c.) a little better than the latter, while at the same time it would allow the use of both concurrently.

AD LIBRAM.

How are the mighty fallen! I wonder what the Romans would have said if one of them had written in the strain of MR. HYDE CLARKE.

J. F. MANSERGH.

Liverpool.

ARROW THROWING (7th S. x. 7, 75).—Your correspondent at the second reference does not describe the arrow-throwing referred to by your first correspondent. Twenty years ago, when I amused myself with arrow-throwing, we had no feather to the arrow and no "nick cut round the shaft." The arrow was made in exactly the same way as an

ordinary pointer, and the string—a piece of whipcord—if drawn sufficiently tight kept itself in position. I believe I am right in stating that the opening day for arrow-throwing was Shrove Tuesday. I seem to remember that "Collop Monday" and arrow-throwing came close together; but I may be wrong.

One thing more. Unless in the matches which now take place more accurate measurements are taken than was the case formerly, not much reliance is to be placed on the "scores." The measurements were taken in a very rough and ready fashion, on the principle that "it was as fair for one as for another," and, except in matches where a rather high stake was thrown for, I never knew the ground to be measured before the match commenced.

S. ILLINGWORTH BUTLER.

PLESHEY CASTLE (7th S. x. 68).—When I visited Pleshey two years ago I found the fragment of a stone with the inscription built into the outer face of a wall on the left hand side of the road as you enter the village from Chelmsford. It is certainly deserving of better protection than it now has in so exposed a spot, as being one of the very few remains of the college founded there by the Duke of Gloucester in 1393. When Weever (p. 637) visited Pleshey about 1630 he found that "the Parishioners (being either unwilling or unable to repair the decays) had carried away the materials from the upper part of the church which were employed to other uses."

The rich funeral monuments, he says, were "hammered a peeces, bestowed and divided according to the discretion of the Inhabitants." Richard II. was not imprisoned at Pleshey, but he seized the Duke of Gloucester there and sent him over to Calais to be murdered. On Jan. 15, 1400, the Earl of Huntingdon was beheaded in the courtyard at Pleshey, close to the bridge which still spans the inner moat. He was buried in the church at Pleshey, and Weever found a piece of his "dismembered monument." King Richard was buried at Langley, and his remains were afterwards transferred to Westminster Abbey.

J. HAMILTON WYLIE.

Rochdale.

Rapin's 'Hist. of England' (ed. 1732) informs us, on the authority of Walsingham, that the dead Richard II. was carried from Pontefract "to London in a Coffin, with his Face uncovered, to be seen of all Persons. His Funeral was solemnized at St. Paul's, the King himself being present. After that he was carried to Langley Abbey, and buried," *i. e.*, "in the Church of the Fryars-Preachers at King's Langley, in Hertfordshire" (vol. i. p. 490). Henry V. had the body removed to Westminster Abbey. See also Kennett's 'Hist.' (1719), vol. i. p. 280.

J. F. MANSERGH.

Liverpool.

SOURCE OF PHRASE SOUGHT (7th S. ix. 347).—Plutarch says of Cato Major:—

Πολλῶν δὲ ὄραν ἀνισταμένους ἀνδριάντας, Ἐμοῦ δὲ ἔφη, ἔρωτῶντ᾽ βούλομαι μᾶλλον τοὺς ἀνθρώπων, δὴ τί ἀνδρίας οὐ κείται Κάτωνος, ἢ διὰ τί κείται.—'Aprophthegmata,' 'Opp. Mor.,' fol., p. 198 F.

In another place it is:—

Ὁ δὲ Κάτων, ἠδὴ ποτὲ τῆς Ρώμης ἀναπμπλαμένης ἀνδριάντων, οὐκ ἔων αὐτοῦ γενέσθαι, Μᾶλλον, ἔφη, βούλομαι πυνθάνεσθαι τινος διὰ τί μὴ ἀνδρίας οὐ κείται ἢ διὰ τί κείται.—'Reipubl. Gerendæ Præcepta,' *ib.*, p. 820 B.

In Plutarch's 'Life of Cato,' after noticing his statue in the Temple of Health, he observes:—

"Before this he laughed at those who were fond of such honours, and said, 'They were not aware that they plumed themselves upon the workmanship of founders, statuaries, and painters, while the Romans bore about a more glorious image of him in their hearts.' And to those that expressed their wonder that, while many persons of little note had their statues Cato had none, he said, 'He had much rather it should be asked, why he had not a statue, than why he had one.'"—The Langhornes' translation of Plutarch's 'Lives,' vol. ii. p. 509, Lond., 1819.

ED. MARSHALL.

ORDER OF ST. JOHN OF JERUSALEM (7th S. ix. 468; x. 74).—If MR. FRED. C. FROST wants to know about the above order, he can obtain every information at the Grand Priory of the Order, St. John's Gate, Clerkenwell. That any one can in the present day be ignorant of the history and work of the Venerable English Langue of the Sovereign Religious and Military Order of St. John of Jerusalem, now, by Royal charter, "the Order of the Hospital of St. John of Jerusalem in England," a work which has revolutionized the empire, from the Orkney and Shetland Islands to Australia and New Zealand, breaking down all caste prejudices in India, is somewhat surprising. The information on the subject furnished by MR. FROST is, to say the least of it, astounding to members of the Order, which has no connexion whatever with Freemasonry. No doubt many of the Frères Chevaliers are Freemasons, but I know of no instance in which they were not Masons before being received into the Order, there being, in my opinion, insuperable difficulties in any member of it becoming a Freemason. Of course, the Bishop of St. Albans and Sir R. Dixon are members of the Order, the former being Chaplain General of it, the other a Knight of Justice. Each wears his decoration, as ordered by the statutes of the Order and by the charter granted by the Queen when she secularized the Order, following the example of the late King Frederick William of Prussia and the Johanniter branch of the Order, May 14, 1888, appointing herself sovereign head and patron of it, and H.R.H. the Prince of Wales.

Grand Prior of England. By the charter, the various members of the Order wear their decorations on all state occasions, whether in or out of uniform, and by the regulations of the Horse Guards officers in uniform are always to wear the decoration of their rank in the Order.

FRANCIS ROBERT DAVIS,  
Knight of Justice of the Order of the Hospital  
of St. John of Jerusalem in England.

Since my note appeared in your columns, I read in the *Western Morning News* of July 30:—

"The Prince of Wales, Grand Prior of the Order of the Hospital of St. John of Jerusalem in England, accompanied by a distinguished party of members of the Order, presented the silver medal to Thomas Chapman, pitman, of Drakewalls Mine, for his conspicuous gallantry during the rescue of the two miners, Rule and Bant, who were entombed in the mine for five days in February, 1889. The presentation was made at Marlborough House," &c.

The report goes on to speak of another presentation of a medal to another recipient, but does not give the date.

FRED. C. FROST.

Teignmouth, Devon.

POTWALLOPER (7th S. ix. 367, 435).—I think the following quotation from Macaulay's review of the 'Life of Chatham' (about five pages from the beginning) is worthy of a corner in 'N. & Q.' The historian is speaking of the bribery and corruption practised by the Duke of Newcastle:—

"A third whispered that he had always stood by his Grace and the Protestant succession; that his last election had been very expensive; that Potwallopers had now no conscience; and that he hardly knew where to turn for five hundred pounds."

LÆLIUS.

THE TRICOLOUR (7th S. ix. 384, 415).—Will you allow me to say with regard to MR. HALY'S opinion that "this revolutionary emblem was adopted from the colours of the house of Orleans, white, red, and blue," that it does not coincide with the statement on the subject of the formation of the tricolour cockade in M. Thiers's 'History of the French Revolution' (vol. i. p. 67, 1853); and also to remind MR. HALY that the colours of the Orleans livery were not white, red, and blue, as he states, but the very same as those of the city of Paris, namely, red and blue? It may not be out of place to mention, in connexion with the matter, that the Marquis de Lafayette, the creator of the National Guard—"an institution that was cowardly in war, anarchical in revolution, ever on the side of disorder, never on that of order, and powerful only in mischief"—was also the inventor of the tricolour cockade, in which he symbolically blended the king and the people. Immediately after the storming of the Bastille, in July, 1785, Lafayette, being commandant, incorporated into the Civil Militia several Swiss, and a great number of soldiers who had deserted their regiments in hope

of higher pay. The king himself had authorized this proceeding. The Militia assumed the name of the National Guard, selected a uniform, and added to the two colours of the Parisian cockade—red and blue—white, the colour which was that of the king. This was the tricolour cockade adopted on July 26, 1789, and was presented by Lafayette as follows. He said:—

"Gentlemen, I bring you a cockade that shall make the tour of the world, and an institution at once civil and military, which shall change the system of European tactics, and reduce all absolute governments to the alternative of being beaten if they do not imitate it, or of being overthrown if they dare to oppose it."

HENRY GERALD HOPE.

6, Freegrove Road, N.

JOSEPH BOUCHIER SMITH (7th S. x. 48).—It may prove useful to mention, as illustrative of this query, that the monument of Joseph Smith, D.D., Provost of Queen's College, Oxford (1730-1756), and Rector of St. Dionis Backchurch, may be seen facing the door of the college chapel. Upon it there is a long inscription, surmounted by a shield of arms and a bust of Dr. Smith. It is said that he is buried in the vault of the chapel. The same monument also commemorates Timothy Halton, D.D., Provost of Queen's College 1677-1704, whose remains are said to have "been removed to the vault of this chapel." The Bouchiers were an old family long resident at Hamborough, in Oxfordshire, a parish at no great distance from Kidlington, and their monuments used to be in existence at Hamborough Church.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The son of Dr. Joseph Smith, of the city of Oxford, he matriculated as of Queen's College, June 16, 1775, aged sixteen. His grandfather, Joseph Smith, D.D., Provost of Queen's College, Oxford (died November 23, 1756, aged eighty-six), had been buried in the vault under the chancel of the college chapel. The *Gentleman's Magazine*, 1822, vol. xcii. part ii. p. 649, records the death on December 29 of John Boucher Smith, Esq., while on a visit to the Earl of Coventry at Worcester.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

UNICORN (7th S. x. 49).—G. H. R. will find an answer to his question in *All the Year Round*, First Series, xii. 118, where a description is given of the royal arms of England from the reign of William the Conqueror to the date of our present Queen coming to the throne. He should also refer to 'N. & Q.', 1st S. ii. 135, 190, 221; 5th S. vii. 25, 113.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Two unicorns are the supporters of the arms of Scotland, and when James VI. of Scotland became King of England the Scottish unicorn was asso-

ciated with the lion as a supporter of the royal arms in the place of the red dragon.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

[Replies enough to fill a number of 'N. & Q.' are acknowledged. 'Our National Arms,' Parker's 'Glossary of Heraldry,' Boutell's 'Heraldry,' and Burke's 'General Armory,' are among the books most constantly recommended.]

THE WEST WINDOW OF THE CHAPEL, NEW COLLEGE, OXFORD (7th S. ix. 507).—If my memory does not deceive me, K. will find a full-sized coloured plate of the once famous, but now discredited west window of New College Chapel, containing Faith and Fortitude and the rest of what Walpole with unjust contempt styled "Reynolds's washy virtues," in Ackerman's 'University of Oxford' (1814), which may be assumed to give a faithful representation of the colours employed. May I add another question to that of K.? What has become of the "Virtues" themselves and the "Nativity"? I do not mean Reynolds's original designs, which are—at least the "Virtues"—or were in the possession of the Earl of Normanton, and have been exhibited at Burlington House, but Jervais's reproductions of them on glass. With all their faults, they are too good to be put away in a lumber room or broken up. E. VENABLES.

'SONG OF THE CANE' (7th S. x. 88).—I beg to say that I have a copy of 'The Song of the Cane,' which, if Mr. SCOTT desires, I will forward to him. The lines in my possession were published in a Manchester weekly paper some dozen years ago, and were, I think, originally copied from *Punch*.

EDWARD ROBERTS.

19, Walmer Place, Longsight, Manchester.

"TRUCKLE CHEESE": "MERLIN CHAIR" (7th S. x. 67).—A merlin chair, so named, I believe, from the first maker, is the three-wheeled invalid chair which has a double tire to the two front wheels, the outer tire being somewhat smaller than that on which the chair rests, so that by turning it with the hand the chair can be propelled. G. F. R. E. can see a picture of it in any collection of trade advertisements. I saw one myself only an hour ago in my July 'Bradshaw.'

C. F. S. WARREN, M.A.

Longford, Coventry.

Annandale, in his 'Dictionary,' says "truckle cheese" is the local name for a small flat cheese.

EVERARD HOME COLEMAN.

71, Brecknock Road,

For "truckle cheese" see Brand's 'Popular Antiquities,' i. 67 (Bohn's edition).

EDWARD H. MARSHALL, M.A.

Hastings.

BARLEY (7th S. ix. 445, 513).—The greatest of Barleys, next to Sir John, was Bess of Hard-

wick, better known as Countess of Shrewsbury and mother of the Cavendishes. Her first husband, and the generous founder of her fortunes, was a wealthy Derbyshire squire named Barley. There is a Barley parish in Hertfordshire. A. HALL.

BYRON (7th S. vi. 369, 493).—In the 'Works of Lord Byron' (Francfort, O.M., 1826, pp. 590-1) the 'Ode to Napoleon Buonaparte' consists of only the original sixteen stanzas; as also in the 'Works of Lord Byron' (Murray, London, 1828, 4 vols., vol. iii. pp. 91-96). In 'The Miscellaneous Works of Lord Byron' (Murray, London, 1831, 2 vols., vol. ii. pp. 400, 401) are published 'Additional Stanzas to the Ode to Napoleon Buonaparte,' being stanzas xvii., xviii., and xix. Thus we can fix the date of first publication between 1828 and 1831, and their separate publication in the last-mentioned edition seems to point to their being recent then.

The *Morning Chronicle* of April 28, 1814, contained the following letter to the editor:—

Sir,—The two stanzas which I now send you were, by some mistake of the printer, omitted in the copies of Lord Byron's poetical ode to Napoleon Buonaparte, already published. One of the "devils" in Mr. Davison's employ procured a copy of them for me, and I give you the chance of first discovering them to the world.

Your obedient servant,

J. R.

*Additional Stanzas to Lord Byron's Ode to Napoleon Buonaparte.*

(Not printed in Mr. Murray's edition.)

Yea! better to have stood the storm,  
A monarch to the last!  
Although that heartless, fireless form,  
Had crumbled in the blast;  
Than stoop to drag out life's last years,  
By nights of terror, days of tears,  
For all the splendour past:  
Then,—after ages would have read  
Thy awful death with more than dread.  
A lion in the conquering hour!  
In wild defeat, a bare!  
Thy mind hath vanished with thy power,  
For danger brought despair:  
The dreams of sceptres now depart,  
And leave thy desolated heart,  
The Capitol of care!  
Dark Corsican! 'tis strange to trace  
Thy long deceit, and last disgrace.

What connexion have these stanzas with the poem? Were they the production of Byron, or an imitation? I have but once seen them reprinted, and then not as an addendum to the 'Ode.' It would be interesting could their authorship be settled in these pages. J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

MR. GLADSTONE'S OXFORD ADDRESS (7th S. ix. 144, 249, 394; x. 29).—I must have written in a very slovenly fashion, for I am much misunderstood. I will try to be distinct and concise. I do not believe that the Greeks in Homer's time had learned any astronomy from the Chaldees, and

for two reasons. First, because in Homer's time the Greeks had no astronomy. Homer believed the earth to be a vast plain surrounded by a mighty river Oceanus, into which the sun and stars plunged, and from which they arose refreshed. Hesiod was of the same faith. Names had been given to a score or so of stars, but that is not astronomy. Our boors had given names to the daisy and the shepherd's purse, but that is not botany. Secondly, the Chaldees in Homer's time had no astronomy. Centuries after Homer, when the Greeks had elaborated their magnificent geometry, and were becoming scientific astronomers, that great man Hipparchus, with whose name a dozen great discoveries are coupled, applied to the Chaldees for their observations. He found that they had only begun to register eclipses in the year 721 B.C. In a word, he learned nothing from them. They had, indeed, made catalogues of stars, and the use they put them to was to divine fortunes; that is, not to advance science, but to propagate error. Every one is free to believe, with Berosus and Critodemus, that the Assyrians had observations extending over 490,000 years, or, with Pliny, over 720,000 years, or, better still, with Simplicius, over 1,440,000 years. I prefer the fact that Hipparchus could not find any older than 721 B.C.

With regard to Achilles's shield, it seems to me no argument that the figures moved, because Hephaistos did sometimes make automatic figures. When he did so it was for a wise purpose. He was still lame from that terrible fall from heaven to the isle of Lemnos, and therefore a kind of Bath chair which moved spontaneously must have been a great convenience. So the Tripods which came with a wish to assist him in his toil. But I can conceive no purpose that would be answered by the figures on a warrior's shield moving their heads or arms. And as the text does not say so, I do not believe it. I am still in the belief that what artists call composition is one of the highest excellences in painting and in sculpture; that is, that the figures should be arranged as in real life, so as to tell the story. And that I take to be Homer's meaning—"They were grouped like living men."

J. CARRICK MOORE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Dante's Treatise 'De Vulgari Eloquentia.'* Translated into English, with Explanatory Notes, by A. G. Ferrers Howell, LL.M. (Kegan Paul & Co.)

THE year of the sexcentenary of Beatrice sees yet another work devoted to the study of Dante. The human race cannot be sufficiently thankful to the *Ré del Canto* for having endowed it with the most mellifluous of all idioms for the expression of thought, and substituting for a base Latinity a terse, stately, and musical language. It is, nevertheless, remarkable that the treatise in which

Dante has left (confessedly only in fragmentary form) the record of the cogitations which led up to this great achievement, is far from being an admirable performance. Wordy and involved throughout, oftentimes inconsequent and fanciful, perhaps its greatest merit is that it serves to show by contrast how much greater was Dante's mastery of the language he treated than of that he abandoned. How different are the laboured, far-fetched, often obscure ratiocinations of this little Latin treatise from the tender flowing outpourings of the Italian 'Vita Nuova'! But, also, how different is the condition of knowledge to be dealt with in the thirteenth and nineteenth centuries may be observed by comparing Dante's tentative guesses at the origin of language with, say, such an article as that on the 'Origin of Alphabets' in the current number of the *Edinburgh Review*. Mr. Ferrers Howell sums up ably what has been argued as to the date at which the treatise was written, to the effect that it must have been quite within the first decade of the fourteenth century. Though now generally accepted by *Dantisti* as a genuine work, there is still just sufficient doubt about the authenticity of the treatise 'De Vulgari Eloquentia' to supply the spice of fascination which is wanting to it inherently, the fascination of exercising our powers of judgment on it as we read. For these reasons, and also because Dante himself tells us that it was the first treatise ever written on this pregnant subject, and because whatever Dante wrote deserves to be studied, all English readers who aspire to any acquaintance with higher literature cannot but be grateful to Mr. Ferrers Howell for saving them much weariness by putting them in possession of the first English translation, and making it so readable, not to say attractive, a version—a version in which loving care has obviously been taken that the rendering should wear all the pleasantness of which a faithful translation was susceptible. A most arduous task it must have been.

*The Collected Writings of Thomas de Quincey.* By David Masson. Vol. X. (Edinburgh, Black.)

DE QUINCEY is more interesting and more instructive in literature than in politics, and it is pleasant in the tenth volume of his collected works to get back to literary history and criticism. This latest volume of the new edition of his collected works begins with the 'Letters to a Young Man' whose education has been neglected. Following these comes the essay on 'Rhetoric,' followed again by the brilliant and discursive paper on 'Style and by one on 'Conversation.' Of 'A Brief Appraisal of the Greek Literature in its Foremost Pretensions' Prof. Masson gives what might almost serve as an exegesis. Two short and valuable essays dealing with Shakespeare and Milton are also given. In addition to his admirable preface Prof. Masson supplies introductory observations to different portions of the volume.

*Our Title Deeds.* By Rev. Morris Fuller. (Griffith, Farran & Co.)

MR. FULLER's book is a defence of the Church against disendowment, and is a perfect storehouse of facts and documents bearing on the subject of tithes. It is a reply to Mr. Miall's unfortunate treatise, in which he ventured to impugn the Church's right to her own property on the ground that somehow and somehow it had been conferred upon her by the State; and Mr. Fuller ruthlessly tracks out and exposes the blunders and fallacies into which the writer was betrayed, especially the "fallacy of reference," by which the authorities he appeals to are often made to suggest conclusions quite at variance with their real opinions. It is a subtle form of misrepresentation which *parti pris* is notoriously prone to. The historical sketch of the rise of the tithe system is full and

interesting. Mr. Fuller has here failed to notice that among the primitive Semites tithes were originally tribute in kind paid to the king, and afterwards to the national god as king, which has been shown in Mr. Robertson Smith's recent volume 'Religion of the Semites.'

In a book which rightly insists on accuracy as of supreme importance, we regret to notice a large number of typographical errors, e.g., "frondos" (p. 37) for "fundos"; "maneuves" (p. 52) for "manuces"; "Cyriesceat" (p. 82, &c.) for "Cyriesceat"; "Duyer" (p. 190) for "Dwyer"; the Council of "Macon," p. 27, is "Mascon," p. 41; "less" (p. 26) is a misprint for "more, &c." Every lover of truth, however he may feel disposed to the National Church, would do well to master the contents of this volume.

*Induction and Deduction: a Historical and Critical Sketch of Successive Philosophical Conceptions respecting the Relations between Inductive and Deductive Thought; and other Essays.* By Constance C. W. Naden. Edited by R. Lewins, M.D. (Bickers & Son.)

IT is impossible to read this work without deriving both profit and pleasure from the perusal. Induction is defined in the introduction as the passage upward from less general to more general truths; deduction as the passage downward from truths more general to truths less general. At the end a more precise formula is given: "Induction is a process of cognition involving recognitions. Deduction is a process of recognition involving cognitions." The series of essays which comprise the largest part of the work before us traces these processes in the reasonings of the greatest thinkers of ancient and modern times. In its course the erroneous views often held with regard to some of them, particularly Aristotle and Bacon, are pointed out. The latter, as the authoress remarks, was, in fact, the precursor not of Newton, who would have done his work quite as well had Lord Verulam never lived, but of J. S. Mill and Jevons. It is much to be regretted that Miss Naden was called away last winter, before she had completed her thirty-second year. Those who study her writings will endorse the view expressed by Mr. Herbert Spencer, that they exhibit a degree of receptivity and originality which are not often combined.

*Tales fra Linkisheere.* By Mabel Peacock. (Brigg, Jackson & Son.)

MISS PEACOCK'S fresh contribution to Lincolnshire dialect deserves and will receive a warm welcome. The dialect, as she is careful to explain, is that spoken in "the stretch of country lying between the Ancholme on the east, the Humber on the north, the Trent on the west, and the old coach road from Gainsborough to Bishop's Bridge on the south." As the aim of her book is scholarly, it is well to be thus precise. Her language generally, however, and her expressions with very few exceptions, can be understood a hundred miles away in some directions from North Lincoln. Her stories, which, with one or two exceptions, are of local growth, may be read, as we have tested, with much gratification, and have both humour and tenderness. Their "Doric," moreover, is a recommendation to others besides Lincolnshire readers. Many curious traits of folk-lore and superstition are enshrined in a volume of exceptional interest.

*The Genealogist.* N.S., Vol. VI. Edited by Keith W. Murray. (Bell & Sons.)

THE first volume of the *Genealogist* which appears, under the editorship of Mr. Keith Murray, since the lamented loss of Mr. Walford Selby, deserves a special welcome at our hands. It is also the first volume which we have seen for some years. Looking back at past issues of the *Genealogist*, and comparing them with this their suc-

cessor, we gladly recognize many familiar features and some familiar names among the writers. Mr. Joseph Bain raises a question of considerable interest concerning the identity or difference of blood between the Riddels and De Riddels, who appear side by side in Scottish and English mediæval history. We incline, from our own independent researches, to the view indicated by Mr. Bain, of which the outlines were stated by him, under the name of ANGLO-SCOTTS, in 'N. & Q.,' 5th S. xii. 102 though we do not altogether share his apparent confidence in the earlier portion of the pedigree of Riddell in Hutchinson's 'Durham.' The statements made by the new editor of the *Genealogist* in his preface regarding the probable early completion of the 'New Peerage' commenced in the pages of our valued contemporary by G. E. C., will be read with satisfaction by all who are acquainted with the portion so published. In the present volume we are glad to find the good work of printing parish registers entire, as distinguished from extracts, is being well carried out, Mr. J. V. L. Pruyt contributing the marriages at St. Saviour's, Southwark, 1606-25, down to 1610, and the whole of the parish registers of St. Margaret's, Bermondsey, from their commencement, 1543, down to 1563, being given as a separately paged publication, covering forty-eight pages of the volume. Not a few existing Bermondsey names, e.g., Goodman, are here represented, and also in St. Saviour's, Southwark, while the element of curious and foreign names is strong in both. Thus, in St. Saviour's, Southwark, we meet with an Alice frigosus (? Fregosus) and a Polidorus Abcee, and in St. Margaret's, Bermondsey, with a John Widesacke, a Thomas Piggs, and a Thomas Appultaste.

*The Antiquary.* Vol. XXI. (Stock.)

AMONG many articles of interest in the twenty-first volume of the *Antiquary* are the contributions by the Baron de Cosson and the Hon. Harold Dillon on 'The Tudor Exhibition'; Mr. Hope's 'Holy Wells: their Legends and Superstitions'; and 'Roman Castrametation,' by the late H. H. Line. The *Antiquary* keeps up its reputation, and its longer essays will always repay perusal.

### 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. C.—"To square the circle"—to find a square of the same area as a given circle—a famous problem, incapable of geometrical solution. See 'New English Dictionary,' under "Circle."

DERF ("Book-plate").—We have no means of reproducing your design.

### 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, Curstort Street, Chancery Lane, E.C.

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



LONDON, SATURDAY, AUGUST 30, 1890.

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Notes.

A CROMWELLIAN COMMONPLACE BOOK.

(Continued from p. 124.)

The sermon which follows the extracts previously given is interesting when we consider its period, for the text is "Touch not mine anointed." After it come two letters in Latin from Urbanus Octavus, Pont. Max., to Doctor Gilbert, professor and pastor of the French Church, London, bearing date November, 1628. Next comes an extract from Mr. Pike's book 'Of Conscience,' and a sermon follows which is worthy of quotation, as it deals with the conscientious scruples of some of the ministers of the days of King Charles:—

"It is not to be thought unreasonable that divers of ye ministers, especially among ye inferior sorte, doe finde yourselves much aggrieved with ye oath yt is now comming on. for certes it will be said y<sup>e</sup> none will stumble at ye oath but such as have formerly conceived some disaffection to ye government of ye Church. Yet they cannot be now iustly blamed for y<sup>e</sup> disaffection yt have hitherto all y<sup>e</sup> tyme submitted yourselves quietly & obediently, & so w<sup>d</sup> doe still were they not pressed with more yn ever they were before. formerly they have felt and suffered more yn was desirable. But this oath irks in such a manner and in such a matter as may startle any conscience yt is not stifed wth ye worldly advantage that comes to some thereby. Might it not suffice yt ye embrace ye present discipline unlesse we must applaud? Might it not be enough if we bind ourselves for this king's tyme, unlesse we binde ourselves for ever, which includes this world and ye world to come? Might it not

be enough to swear in generall unlesse we must abide all manner of vexations & molestations? Might it not be enough to swear this matter sincerely for necessity's sake unlesse we must do it willingly and gladly? This last branch implies the impression that it is not so much to binde for ye tyme to come as to finde out wher ye ministry have any soreness of stomacke to this forme of rule and to exerne them altogether. But this encroaching upon the liberty of Christ may well be distasted of."

Lengthy extracts from 'Parson Harkwell's Apology of the Power and Providence of God' follow; also some from a book by one Carolus Gallusa dated 1592, and from another by "Mr. Meade, a noted divine of Cambridge 1627."

In a sermon on 'England's Destiny for Reformation' we have a long list of the "daungers" she has been saved from in order that she may devote herself "to this good worke." Among these mercies to Protestants are "the escape of Dublin from a massacre in 1641, the escape of England fro' the Armado in '88, fro' the powder treason in 1605, and fro' the Spanish navy in 1639, and now fro' many plots and Heresies."

But the worthy minister was evidently no fanatic, for he quotes with approval the sermon preached by Mr. Owen before the House of Commons on April 29, 1646 (the year before the king came a prisoner to Carisbrooke), where the preacher inveighs against "those State Physicians who take themselves to be Church Physicians & would fain pronounce sentence of blood against hereticks."

Digressing for some few pages from these weighty matters, we find the old scholar deep in the making of "dials both plaine and Horizontall as well as Cylindricall," all illustrated by neat diagrams, endless calculations, and little movable pieces of parchment carefully attached to the great circles, crowded with minute figures and learned notes. In the making of these he evidently took the keenest delight, and the book abounds with doggerel rhymes on the subject, and hints "for finding of the time of day (if a Clocke or sundiall cannot be had) merely by your hande alone if the sun doe but shine," and many a scrap of Latin verse on a fly-leaf or note of a sermon has been used by him for these minute and endless calculations. The letter from that "brave soldier and wise governour Sydenham" owes its preservation solely to the figures on the back, and another letter—apparently a discouraging reply from one of Mr. Sparks's relations, refusing money and recapitulating all that "your father has done for you"—is used in the same way. It is of considerable interest, from the extraordinary difference in the writing from that of the book and its enclosed writings. Evidently the old-fashioned or uncultured hand of that day varied even more from the hand of the period than does the slanting and feeble style of the first half of this century from the bold and dashing hand of the present day. The address reads quaintly, too, for whereas on the other letters it runs thus—

for his respected friend  
Mr. Sparks at Northwood  
these,

the cold response to his begging letter brings a  
great sheet of rough paper addressed—

To my loving Brother  
M<sup>r</sup> Vincent Sparke in  
The Ile of Wighte  
deliver thes I praye.

In another scrap we find him falling foul of one  
Morgan, who seems to have very ignorantly dabbled  
in his own pet pastime of dialling. He begins  
his halting lines by—

Some—after Homer—would write Iliades  
And prove themselves to be far stouter blades  
'Than were the former Giants, yet when all  
Is done they can, they prove not halfe so tal, &c.,

and so forth, with sledge-hammer satire.

On yet another scrap we find a list of books,  
apparently of books lent by the minister, for beside  
the name of one of them he has written in different  
ink the sad remark, which so many of us find true  
for all time, "Yt came not againe."

To enumerate the odd jumble of letters and ex-  
tracts so carefully preserved would be too long a  
task, but the only piece of printed paper in the  
book is well worth noting. It is an almanac for  
1646, and contains a list of the kings and queens  
since the Conquest, with the "number of their  
years, mons, and daies." It is strange to see the  
name of King Charles, the last on the list, and the  
empty space under the heading "Since the Reigne  
ended" filled up with the words "Vivat Rex et  
Regina."

The rest of the almanac is taken up by "Pro-  
gnostications of Eclipses for this present yeer and  
calculations as to when the sun maketh his revolution  
thorow the 12 signes." Also a table of the  
planets "in some sorte to satisfy the desires of  
those who are curious to the weather."

Apparently our country parson was one of this  
class, and his interest in the planets was not con-  
fined to their effect on the weather, for we have  
some curious notes on the casting of the nativity,  
the domination of starres, and the nature of the  
planets, mixed with medical observations "for  
him who intendeth to study physicke, and is  
neither knave nor fool." "Know, then," says the  
old scholar, "that sympathy and antipathy are the  
two hinges upo' which the whole body of Physicke  
hangs. Erecte the whole fabricke upon this founda-  
tion if thou beest wise. If not, thou art unfit to  
be a physician."

It is strange to find a man so learned as Mr.  
Sparks writing gravely of astrological influences  
on health, cholera, and the complexion, and giving  
rules for finding the complexion and character by  
the dreams. He quotes with approval some verses  
written by Thomas May, E<sup>sq</sup>., which describe the  
different dreams which may tell whether the

dreamer be "Melancholik, Cholerick, Sanguine,  
or Phlegmatik," and winds up his extracts by  
observing that he himself most surely believes that  
men and women "may know strange truths by  
their dreames if their nativities be accordingly,  
either by nature or Arte."

But this excursion into merely secular matters  
is almost the only one in the book, for the mind of  
the old minister was filled with the weighty con-  
troversial matters, on which war was so fiercely  
raged both by tongue and pen in the disturbed  
days he lived in. That the bent of his thoughts  
was purely and deeply spiritual we may see from a  
remarkably beautiful morning prayer which follows  
this medley of learning and superstition. We find a  
rhythm and a harmony in this beautiful prayer  
which show that the parson of Northwood had a  
fine sense of style, and its composition is very like  
that of the fine prayers one hears in the Presby-  
terian churches of the north of Ireland, where so  
much true eloquence is to be found.

The question of "mixed Communion," as  
treated in "the booke of Mr. Jeanes," greatly  
exercises the mind of the "pastour," who attacks  
Mr. Jeanes both in Latin verse and in English  
doggerel, beginning:—

This booke, in this great doubt, doth by no means  
Thee satisfy, though writt by learned Jeanes.  
Hee proves indeede wee may with equity  
Sup there, where is not full Presbytery.  
And why not? If ye companie be all  
So faire as needes not for a censure call  
Or if ye faulty people willingly  
Hold yt their pastour shall them certify.  
But may or must wee sup where ye people  
Are plainly grosse, and most invincible.  
But then what needes there of Presbyteration,  
May yt turn off ye blessings of a nation?  
You say yt if pastours and people try  
Their utmost to sett up Presbytery  
And yet cannot, they may communicate  
With scandalous folke, and not sin in this state.  
A steward the pastour is, an angel in his place  
Chosen, accepted,—ruling in this case.  
The power of ruling is in him chiefly  
He's God to others—as their neede doth cry.  
Will you such scandals in a Church permitt  
Rather yn grant her pastour what is fitt?  
And shall ye worst, if forwarde hee shall prove  
Prevails to treade on *w<sup>m</sup>* the Lord doth love.  
O do not then by force—and cavillation  
Harden bad heartes and hinder reformation,  
for this ye fearefull strive, leaste this displease  
The goddesse worldlings yt have wealth and ease.  
Let us Him please, who's Lord of life and death,  
Men-pleasers feare not God (while they have breath).

M. DAMANT.

(To be continued.)

#### SOME DISPENSATIONS MENTIONED BY THEINER.

Two papal dispensations, hitherto, I believe, un-  
noticed, are recorded in Theiner's 'Vetera Monu-  
menta Hibernorum et Scotorum historiam illus-

trantia,' which throw a curious light on the family history of the early Stewart kings.

1. Elizabeth, daughter of Sir William Mure of Rowallan, was the first wife of Robert Stewart, Earl of Athole and Strathern, who in 1371 ascended the throne of Scotland as King Robert II. They had a well-known dispensation from Pope Clement VI., dated at Avignon X Kal. December in the sixth year of his pontificate (1347), and addressed to the Bishop of Glasgow, in whose diocese both parties resided, which states that "diu coherentes prolis utriusque sexus multitudinem procrearunt," and that there was a double impediment to their marriage, Robert being related to Elizabeth in the fourth degree of consanguinity and Elizabeth being related in the third and fourth degrees to Isabella Boutellier, or Boucellier, with whom Robert had a previous *liaison* (Theiner, p. 289). But it has not been observed, so far as I know, that a third impediment to their marriage appears to have been removed in 1345, when the same Pope, by letter dated at Avignon, XIII Kal. June, in the fourth year of his pontificate (1345) (see Theiner, p. 284), authorized the Bishop of St. Andrews to dissolve a marriage contracted with the consent of friends, "per verba de presenti," between Hugh Giffard, of the diocese of St. Andrews, and Elizabeth Mure, of the diocese of Glasgow, when Hugh was nine years of age and Elizabeth eleven, regarding which the letter says:—

"Cum ad pubertatem pervenerunt contra hujusmodi matrimonium reclamavit, ipsunque matrimonium gratum sive ratum non habuerunt, nec adhuc habent, immo expresse dissenserunt, et adhuc dissentiunt matrimonio memorato."

It is, perhaps, impossible to prove now that the betrothed wife of Hugh Giffard was identical with Robert Stewart's wife; and it would occupy too much space to state here all the arguments for and against that proposition. Those in favour of it considerably outweigh, in my mind, those against it. It is pleasing, charitable, and not inconsistent with probability to conjecture that Robert and Elizabeth were married in good faith, and that when confronted with the fact that their marriage was invalid through Elizabeth's early contract, had no resource but to avail themselves of the Pope's dispensing power. It may also be noted that Hugh Giffard of Yester, the famous "necromancer," confirmed by charter in 1345 a grant that his grandfather, Sir Thomas Morham, had made to the monks of Holyroodhouse, and then, or at some other time, founded the collegiate church at Yester (Wood's Douglas's 'Peerage,' ii. 650).

No attempt seems to have been made to trace the consanguinity which the dispensation of 1347 states to have existed in the fourth degree between Robert Stewart and Elizabeth Mure. The pedigree of the Mures of Rowallan as generally accepted affords no clue to any consanguinity. There is a

dispensation of Aug. 29, 1322 (see Theiner, p. 225), which shows that Janet Mure, heiress of Polkelly, hitherto regarded as mother of Elizabeth Mure, was not Sir Adam Mure's only wife. By this dispensation a former marriage between Adam Mure and Joanna Cunningham, both of the diocese of Glasgow, which had been celebrated "olim," without due dispensation from the impediment caused by Adam being related in the third degree of consanguinity to Hugh de Hutsconperi, Joanna's former husband, is sustained, and the issue already born, and to be born, declared legitimate. If Joanna Cunningham was the mother of Elizabeth, it is possible that the consanguinity with Robert Stewart is to be traced through her. (I have not met elsewhere with the name Hutsconperi in Scotch family history.)

2. Robert Stewart, third son of Robert II. and Elizabeth Mure, afterwards Duke of Albany and Regent of Scotland, married Margaret, Countess of Menteth, as his first wife. She was the only child and heir of Mary, Countess of Menteth, by Sir John Graham, and seems (if the dispensations are correctly printed in Theiner) to have had four husbands. Her first husband was John de Moravia, Lord of Bothwell and Panetarius Scotiae, who died s. p. 1352, and as his widow she had a dispensation from Clement VI., dated at Avignon, August 15, in the eleventh year of pontificate (1352), to marry Thomas, thirteenth Earl of Marr. The impediment is not stated in the dispensation, but it arose from the earl being nephew (by the half blood) of John de Moravia, her first husband, through Lady Christian Bruce, mother (by her third husband) of John and grandmother (by her first husband) of the earl. In this dispensation (printed in Theiner, p. 300) it is stated that the petition alleged "quod tu, fili comes, in toto Regno Scotiae, unde oriandus existis, aliquam mulierem nisi te, filia Margarita, cum qua secundum tui status decentiam, matrimonialiter copulari valeas, commode invenire non potes." Andrew Stuart mentions a second dispensation of 1354 in favour of the same parties, but as the second dispensation is not printed in Theiner, I am unable to say if it differs from the first, or if it explains the necessity of its issue. Thomas, Earl of Marr, was divorced from the countess, and there is a letter, unnoticed by genealogists, from Pope Innocent VI., dated IV Kal. May, in the eighth year of pontificate (1360), authorizing the Bishop of Dunblane on certain conditions to absolve John Drummond and Margaret, Countess of Menteth, from the ecclesiastical censure and excommunication incurred by their having "olim" contracted marriage, knowing that they were within the prohibited degrees of consanguinity, and to permit them to marry, and to declare their issue legitimate (Theiner, p. 315). This John Drummond was, I presume, Sir John Drummond, ancestor of the Earl of Perth,

who is said to have married Mary de Montifex, heiress of Stobhall, &c., and to have had by her four sons and four daughters. His "long and fatal feud" with the Menteths was settled in 1360 by the intervention of King David II. (see Wood's Douglas's 'Peerage,' ii. 359). If the Countess Margaret was remarried to Sir John Drummond under the dispensation of 1360 it is probable that Sir John died soon after the ceremony, for on the V Ides Sept., in the ninth year of his pontificate (1361), she had another dispensation from the same Pope to marry "Robertum natum Roberti comitis de Stratherne," the impediments being (1) that Robert and Margaret were within prohibited degrees; (2) that Robert was within the fourth degree of consanguinity to John de Moravia; and (3) to Thomas, Earl of Marr, Margaret's former husbands (Theiner, p. 317). It is curious that the dispensation of 1361 does not refer to that of 1360, and does not mention Sir John Drummond, who was certainly, through his sister Margaret, queen of David II., and his daughter Annabella, queen of Robert III., connected by affinity, if not by consanguinity, with Robert Stewart. This difficulty would be removed if we suppose that there is a misprint in the 1360 dispensation as given by Theiner, and that the countess who had married Sir John Drummond was not Margaret the daughter, but Mary the mother, whose first husband, Sir John Graham, was executed by order of Edward III. in 1346; and this conjectural emendation is consistent with a charter of King Robert II., dated at St. Andrews the penultimate of March, 1372, confirming the donation that "Maria Comitissa de Menteth, in sua viduitate fecit et concessit Joh'ni de Dromond" of certain lands in Levenax (Reg. Mag. Sig. 113, 3). It would be interesting to know what became of the issue of Sir John Drummond and the Countess of Menteth, whom the Bishop of St. Andrews was authorized to declare legitimate.

SIGMA.

## FOLK-LORE OF EAST AND WEST COMPARED.

Students of folk-lore have often been struck by the occurrence of the same popular beliefs in countries widely remote from each other. Such observations have generally been made by Europeans, but in a recent communication to the Anthropological Society of Bombay, Mr. Jivanjee Jamsheedjee Modi has approached the subject from the point of view of an educated Parsee familiar with the learning of East and West. During his residence in Paris he noticed, amongst other customs, that of blessing any one who sneezes. There are allusions to this in the classical literature of Greece and Rome, and the fact that the custom is mentioned by Aristotle, at all events, disposes of the theory that it originated during a mediæval epidemic of great fatality and of which the first symptom was a violent attack of sneezing. When

Mr. Modi was staying at Vienna, a sudden sneeze brought him an elaborate bow and an expression of wishes for his good health from the porter who was standing by. Under such circumstances a Parsee mother will say, "My Jamsheedjee will live long, and the tailor will prepare suits of clothes for him." In India, however, the sneeze of one of the opposite sex is a good omen. If a man has a small pustule on the eyelid, he may expect seven in succession.

Bird omens are very common in Europe and in India, and the word "auspices" has its parallels in Sanscrit, Gujerati, Persian, &c. The Hindoo woman, when she sees a crow, endeavours to propitiate fate by this invocation:—

Oh crow, oh crow,  
I will give thee,  
Golden rings on thy feet,  
A ball of curd and rice,  
A piece of silken cloth for thy loins,  
And pickles for thy mouth.

This is the bird's supposed ideal of bliss. A peculiar noise made by the crow is the forerunner of a visit from a dear relation or of a letter from him. When the auspice is correct, sweets are placed for the birds, and it is a matter of belief that none of the feathered crowd will touch the food until the feast is begun by the particular crow whose prophetic instinct had earned the largesse.

Salt superstitions are numerous. In India, when they pass it from hand to hand, the giver pinches the hand of the receiver, so as to end any possible quarrel in a friendly pinch. To eat a few grains of salt on your birthday will ensure a sufficiency of *nimak roti*, salt and bread, until the succeeding anniversary. For the same reason a little salt is often put in the tiffin basket of any one going a journey.

If a sick person speak of his illness to one who is healthy, the latter touches his amulet, or taps under the table, or places two fingers in a V shape, in order to prevent the disease being transferred to him. The belief in the "evil eye" is widespread; in India, mothers place a black mark on their child's face that it may avoid this danger. Old shoes are placed on poles for the protection of the growing crops. That the forefinger is in some special sense dangerous is generally accepted. It is wrong to point a forefinger at a fruit-tree in India, and at a baby in England. The horse-shoe is nailed on the wall alike in East and West to guard against evil eye, witchcraft, and ghosts. Iron is thought to have special virtue for protection and exorcism. A small knife, nail, or scissors, is attached to the cradle of a child. When a wife expects to be a mother, the greatest care is taken to prevent the evil eye or other maleficent influences. If an eclipse occurred during her pregnancy the husband would not be allowed to hold a knife in his hand or even to mend his quill pen.

Friday is an unlucky day in India as well as in Europe. Odd numbers are regarded as lucky and even numbers as unlucky, which is the reverse of the general European superstition. The reason is said to be that corpses are usually carried by an even number of bearers. The Western huntsman regards meeting with an old woman as a sign that good game will be wanting in the day's sport. The Hindoo widow, in the same way, is regarded as a man of danger and ill-luck to those whom she may encounter.

These are but samples of the multitudes of rival occurrences and accidents from which the superstitious alike in East and West draw conclusions as to the good or ill fortune that may be in store or them. Man will never conquer a feeling of curiosity as to his fate, nor extinguish the desire to raise the curtain hiding the future; but as education advances he will, it may be hoped, forget these puerile superstitions, which are even now but emblems of the childhood of the race.

WILLIAM E. A. AXON.

Armytage, Bowdon.

AMBROSE PHILIPS.—In the edition of Spence's Anecdotes which he has prepared for Mr. Walter Scott's "Camelot Series" of books, Mr. John Underhill gives short biographical notices of the various writers concerned. These should be acceptable to readers, especially as they are concise and terse, but to be completely satisfactory they ought to be as nearly accurate as possible. Mr. Underhill, speaking of Ambrose Philips, gives 1695 as the year of his birth, which would make him under fourteen when his 'Pastorals' appeared, and seventeen on the production of his famous 'Distressed Mother.' It is curious that such a slip should have occurred, for even Dr. Johnson, although admitting that he had been baffled to discover the date of Philips's birth and the facts of his early life, states that he "died June 18, 1749, in his seventy-eighth year." Other biographers have now no hesitation in giving the extreme dates of the poet's career as 1671 and 1749.

Philips still suffers at the hands of critics in regard to other matters besides dates. Mr. Gosse, for example, in his 'Eighteenth Century Literature,' p. 138, says that he "composed a number of birthday odes to children of quality, in a seven-syllable measure, which earned him the name of 'Nabby-Pamby,' but which form, in their infantile, or servile, prettiness, his main claim to distinction." In Ward's 'English Poets,' vol. iii. p. 130, Mr. Gosse, writing on the same subject, states that "his odes to private persons, and in particular to children, . . . won him ridicule from his own age, and from Henry Carey the immortal name of Nabby-Pamby." Neither of these descriptions of the odes is correct in point of fact. They are not all birthday odes to children of quality, for while there are twelve altogether, one is an address to an

Italian singer, one is a supplication on behalf of a child suffering from small-pox, two are memorial tributes to the worth of deceased noblemen, two are grouped as songs, and say nothing of children, and one (as Dr. Johnson mentions) is addressed to Robert Walpole as "steerer of a mighty realm." This likewise disposes of Mr. Gosse's further definition of the odes as being in honour of "private persons," and it may just be added that the two memorial odes find their occasion in the deaths of the Earl of Halifax and Earl Cowper respectively. Nor, apparently, did Philips himself regard Signora Cuzzoni as a private person, for he implores her to retreat southward, in case disastrous national results should follow from the exercise of her art:

Tuneful mischief, vocal spell !  
To this island bid farewell ;  
Leave us as we ought to be,  
Leave the Britons rough and free.

Philips may not have been a very great poet, or a very brave man, but that is no reason why people who write about him should not strive to give him his due.

THOMAS BAYNE.

Helensburgh, N.B.

THE QUEEN AND HER FAMILY.—Our beloved Queen commemorated the fiftieth anniversary of her marriage with the late Prince Consort on February 10 last. That union was singularly blessed in its issue. Her Majesty was herself an only child; but she has lived to see her children's children's children. At this time (August), this numbers fifty living descendants, including sons and daughters, grandsons and granddaughters, great-grandsons and great-granddaughters. Besides whom, she has four sons-in-law, four daughters-in-law, five grandsons-in-law, and one granddaughter-in-law.\* The Queen has lost one son and one daughter, five grandsons, one granddaughter, one great grandson,† and one son-in-law. If these were living, her family circle would number seventy-four.

C. H.

LITERARY PARALLEL.—Has the following interesting coincidence ever been noted? I call it a coincidence, because we may feel pretty sure that when Scott wrote the scene in question he was not thinking of Robert Greene's pleasant Arcadian romance. When Front-de-Boeuf receives the summons and challenge signed by Le Noir Faineant, Gurth, Wamba, and Locksley, he, like a true mediæval knight, being unable to read, hands it to the Templar, who delivers the contents amidst the inextinguishable laughter of De Bracy and

\* Strictly speaking, Her Majesty has two granddaughters-in-law, viz., the Empress Augusta Victoria of Germany and the Princess Henry of Prussia; but as the latter is also the Queen's granddaughter by birth, she is necessarily enumerated among them.

† The still-born infant of H.R.H. the Duchess Fife.

himself at the idea of a cartel of defiance signed by a swineherd, a jester, and a yeoman ('Ivanhoe,' ch. xxv.). Compare this with the following passage in 'Menaphon,' report vi. I have modernized the spelling:—

"As soon as they came there Melicertus begirt the castle with such a siege as so many sheepish cavaliers could furnish: which when he had done, summoning them in the castle to parley, the young knight [Pleusidippus] stepped upon the walls, and seeing such crew of base companions, with jackets and rusty bills on their backs, fell into a great laughter, and began to taunt them thus: "Why what strange metamorphosis is this? Are the plains of Arcadie, whilome filled with labourers, now overlaid with lances? Are sheep transformed into men, swains into soldiers, and a wandering company of poor shepherds into a worthy troop of resolute champions? No doubt either Pan means to play God of war, or else these be but such men as rose of the teeth of Cadmus..... Here she is, shepherds, and I a Priam to defend her with resistance of a ten years' siege: yet, for I were loath to have my castle sacked like Troy, I pray you tell me, which is Agamemnon?"

It is immediately after quoting some glowing stanzas sung by Menaphon in praise of Samela that M. Taine, in his 'Histoire de la Littérature Anglaise,' says, with more or less truth: "Je veux bien croire qu'alors les choses n'étaient point plus belles qu'aujourd'hui; mais je suis sûr que les hommes les trouvaient plus belles."

JONATHAN BOUCHIER.

#### FOLK-LORE FROM CHICAGO AND THE COREA.

—The following paragraphs, cut from the *People* for Feb. 26, 1888, may interest the readers of 'N. & Q.':—

"Sheriff Matson, of Chicago, received a letter from a woman in Cerro Gordo, Ill., asking him to send her one strand of a rope that had been used to hang some person. She had been told, she wrote, that it would 'cure the fits from which her boy suffered.'

"The Coreans are essentially a superstitious people. Lately they have been freely discussing the probability of serious trouble in that kingdom, which they allege is foreshadowed by the early fall of snow, accompanied by thunder and lightning."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

HENRY ALDRICH, DIVINE AND SCHOLAR.—It may be noted that Henry Aldridg, son of Henry by Judith, was baptized in the Church of St. Margaret, Westminster, Jan. 22, 1647. See further 'Dict. Nat. Biog.,' vol. i., p. 251.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

JESSE WINDOWS.—A note on these windows may not be out of place. M. Du Caumont ('*Abécédaire*,' Caen, 1870, p. 373) states that these symbolic representations in stained glass are not earlier than the thirteenth century in France. For convenience I translate the paragraph, 'L'Arbre de Jessé — d'Amiens:—

"The tree of Jesse is a representation by which the mediæval sculptors and image-designers gave material

expression to the fulfilment of the prophecy which had foretold that Jesus Christ would be born of the seed of David, the eighth son of Jesse: *Etegre dicitur virga de radice Jesse, et flos de radice ejus ascendet*. The numerous existing representations of this symbolic subject display a genealogical tree with the different members of the race of David from Jesse to the Blessed Virgin. Her figure is at the summit of the tree, and the other figures are always supported on a branch, the height of which determines their chronological order. This subject is found sculptured in a large number of cathedrals, and is painted on many glass windows from the thirteenth to the sixteenth centuries. Jesse is the figure of a sleeping man, sometimes recumbent, sometimes sitting, and the stem of the genealogical tree springs at times from his breast, at times from his head. The figure now given shows Jesse sitting and asleep, with his head supported by his right hand. It is taken from Amiens Cathedral."

M. Du Caumont's woodcut on the same page illustrates the treatment of the subject. It may here be noted that the idea of the genealogical tree is taken from the classic Roman *stemma*, cf. Juvenal: "*stemmata quid faciunt?*" Isaiah's prophecy as to the root of Jesse suggested, as we know, the anthem in the Sarum rite, 'O Radix Jesse,' one of the nine antiphons, commonly called "The Nine O's," sung from December 16, "O Sapientia," to Christmas Eve. By a beautiful and pious fidelity to the sacred past of our Church, the anthem "O Sapientia" is yearly sung in Latin at evensong on December 16 at Magdalen College Chapel at Oxford.

M. Du Caumont, *ibid.*, p. 717, gives a cut of a Jesse tree of the fifteenth century carved in wood. Springing from the loins of the recumbent Jesse are the various patriarchs and kings standing crowned on the several branches, and with the B. V. M. holding her Divine Child, at the summit. She is enclosed in an elliptical "glory." The place where this work of art is preserved is, unfortunately, not stated. There is also a Jesse tree in one of the churches of Nuremberg. It is represented in the window known as the "Volkamer Fenster."

In England, among, doubtless, other instances of Jesse windows or carvings, I may just note that they are to be found in Winchester College Chapel (dedicated to Our Lady of Winton, the cathedral of course, being under the invocation of SS. Peter and Paul), and at the magnificent church at Dorchester, Oxon, which was the see in that region before it was transferred to Lincoln, the see of Oxford being, as is well known, a "New Foundation" one, *i. e.*, dating only from the Reformation. Unhappily, the Dorchester example is mutilated. *Vide the Athenæum*, July 19, p. 104, where, in a notice of the British Archaeological Association's visit to Oxford, it is stated that among other architectural remains are "the carved 'Root of Jesse,' with the culminating group, the Virgin and Child, hacked away, in a window at the east end; an adjoining window containing scenes from the life of Christ, and some local traditions, such as St. Birinus converting Cynegils," &c. The current

*Church Times*, moreover, mentions that there is a Jesse window in Selby Abbey Church. Perhaps some of your learned contributors could give an exhaustive list of the ancient Jesse windows to be found here and on the continent of Europe. There is a Jesse window at the east end of Wells Cathedral, and also a Jesse window (over the site of an altar) at St. Cuthbert's, Wells.

H. DE B. H.

### Queries.

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

QUOTATION AND ITS SOURCE WANTED.—Years ago I once met, in a leader in the *Times*, with a Latin quotation, expressing the truth—or I might even call it truism—that the reward of labour, or the recognition of it, comes often late in life, but then amply. It made such an impression on me that I subsequently frequently quoted it myself in private letters and articles I wrote; but when lately I wished to quote it again, I found, to my regret, the beginning had slipped my memory, and I only recollect now the end of the dictum, running thus: “*sæpe tarda, sed ampla venit.*” As my forgetfulness annoyed me very much, and I was anxious to recall the beginning to my mind, without, however, succeeding, I applied to our foremost classical scholars here and elsewhere, but not one had ever even heard of, or met with, the dictum. Nor, of course, could I find it in any dictionary or other work of reference, not even in the otherwise so exhaustive ‘*Dictionary of Latin and Greek Quotations*,’ &c., by Riley (London, G. Bell & Sons). An application to the editor of the *Academy*, too, I regret to say, remained unanswered. May I, then, hope that in thus addressing myself to you, and through you to your learned readers, I may be more successful? Of course, I should like, at the same time, to ascertain the source whence the dictum is derived. DAVID ASHER.

2c, Lehmann's Garten, Leipzig.

CORONATION ROBE.—The Dalmatic robe used at the coronation of the sovereign of this country is embroidered with “Golden eagles intermixt with roses, flower de luces, and crowns,” as described by Sandford two centuries ago, and as it exists now. What is the meaning of the eagles?

SEBASTIAN.

REFERENCE TO WM. PENN.—Can any of your readers assist me in finding out in which of William Penn's works, and in which chapter, &c., the following quotation is to be found, viz., “A man should make it a part of his religion to see that his country is well governed”?

EDMUND HARVEY.

HANNINGTON FAMILY, HANTS.—A family, named after the village of Hannington, near Basingstoke, held lands, &c., in many neighbouring parishes, and in the sixteenth century were lessees of tithes at Preston Candover, and of the manor of Moundesmere there. It is supposed that the above family intermarried with the Oades, afterwards of Moundesmere. Desired, information concerning Hannington and Oades families.

VICAR.

WILLIAM VIGOROUS, Rector of Fulham, circa 1336.—Wanted, any biographical information respecting this person. Sir William Vigorous I find, in a deed dated 21 Ed. III., described as one of the executors of Sir Stephen de Gravesende. Kindly reply direct. CHAS. JAS. FÈRET.  
49, Edith Road, West Kensington, W.

SHARPE'S ‘CATALOGUE OF WARWICKSHIRE PORTRAITS.’—This book is referred to in Colville's ‘*Warwickshire Worthies*.’ When was it published, and where can a copy of it be seen? It does not appear to be in the ‘*Brit. Mus. Cat.*’

G. F. R. B.

WILLIAM HORWOOD, OF POLHAMPTON, HANTS (Inq. P.M., 10 Henry V., No. 11).—He held manor of Stevenbury, n Preston Candover, which manor he granted to John Marchaunt and Johanna his wife, held of the lord of the manor of Bradfield, in Berks. Desired to know how the connexion between Stevenbury (*alias* Stenbury) and Bradfield arose.

VICAR.

MUSIC AND WORDS OF SONG WANTED.—The song containing these lines:—

Here's the nook, the brook, the tree,  
Hark! hark! a voice! don't you think 'tis he?  
It is not he, and the night is coming on;  
Oh! where is my lonely wanderer gone?

It is supposed to be an old Wiltshire song.

F. W. M.

ICELANDIC MEASUREMENT.—On p. 2 of ‘*Icelandic Reader*,’ by Vigfusson and Powell, is a statement that the distance between Reykjanes, in Iceland, and Jölduhlaup, in Ireland, is three (nine?) days' sailing. Where in Ireland is Jölduhlaup (=Leim na h-eilte—the doe's leap)?

K. A. A.

LADY CAROLINE LAMB.—Disraeli is supposed to have painted Lady Caroline's portrait in the characters of Mrs. Felix Lorraine in ‘*Vivian Grey*,’ and of Lady Monteagle in ‘*Venetia*.’ In what other characters of his does her portrait appear? I ask this question as Mr. Hitchman seems to imply, in his ‘*Public Life of the Earl of Beaconsfield*’ (1879, vol. i. pp. 30, 127), that there was at least one other portrait.

G. F. R. B.

OKEY FAMILY.—I seek for information concerning the family of Col. Okey, who signed Charles I.'s

death warrant. He had a son, as I believe a Capt. Okey, who is referred to in Noble's 'Lives of the Regicides.' There was a family named Okey, some of whom lived at Chesham, in Buckinghamshire, the eldest of whom, Jeremiah, was born December, 1712, and was the son of Jeremiah and Mary Okey, of whom I have no further record. It is supposed by the family that this last-named Jeremiah was the son of Capt. Okey. As Col. Okey was born early in the seventeenth century, this may be so.

FREDERIC HEPBURN.

PETER LE ROYER, PHYSICIAN TO THE FRENCH AMBASSADOR.—On July 13, 1647, a petition was presented to the House of Lords by Peter Le Royer, a French physician, asking for redress for certain wrongs suffered at the hands of the Royalists during the Civil War. In this he stated

"That yo<sup>r</sup> Pet<sup>r</sup> being Dtor in Phisicke to his Ma<sup>ty</sup> of fraunce was sent into this Kingdome, about 9 yeares since to the right Ho<sup>ly</sup> the Marquess of Senctor then Embassador to the King of England from the french King."

The matter was referred to the Commons for settlement, but I can find no record of the result. Is anything known further about Le Royer, who would appear, from his own description, to have been a prominent medical man?

A. F. R.

PROTECTION OF ANIMALS FROM CRUELTY.—Mr Moncreu Conway, in the Chicago weekly journal the *Open Court*, June 12, says:—

"Darwin is the real founder of every existing society for the prevention of cruelty to animals. I cannot learn, after some inquiry, that a single society of that kind existed, either in Europe or America, before the publication of Darwin's 'Origin of Species.'"

Is this statement historically correct? Allow me to ask before tradition has invested the Society for the Prevention of Cruelty to Animals with a legendary origin.

A. R.

Gomshall.

SHAW FAMILY.—Can any correspondent give me information regarding the Shaw family? (1) Where the members came from originally? (2) Where now mostly found? (3) Whether any branch at one time called Laphier, or inter-married with that family?

R. L. SHAW.

HENRY LABOUCHERE, LORD TAUNTON.—Are there any portraits or engravings of Lord Taunton? I am aware of Sir Thomas Lawrence's portrait of him and his younger brother, taken when they were children.

G. F. R. B.

SIXTH CENTENARY OF ABBOT NORTON, OF ST. ALBAN'S.—In Clutterbuck's 'History of Hertford' we read that Roger de Norton died of a paralytic affection on the morning of the feast of All Souls in the year 1290, and was buried before the great altar, the Bishop of Ely performing the service at his funeral, which was attended by the

Prior of Waltham and a great number of his regular and secular clergy. Sir Gilbert Scott attributed the earlier portions of the great Norman apse, which formed the eastern boundary of the church, to the time of this abbot. F. B. Mason's guide to the abbey says that while the workmen were lowering the floor of the south transept they discovered a cylindrical hole sunk in a block of stone, in which was found the lid of a small wooden box, of about five inches in diameter, of Oriental design, and richly painted. Some Arabic characters are distinguishable on the lid of the box. It is supposed that it may have contained the heart of Abbot Norton. Can any of your readers give any explanation of this theory?

W. LOVELL.

Temple Avenue, E.C.

"WRITE YOU."—"I will write you," instead of "I will write to you," as we were taught in the days of our youth. Is this an English and grammatical expression? It sounds like a vulgarism.

H. A. W.

JOHN PORDEN.—Can any one give me particulars of John Porden, the architect of the Dome, Brighton?

A. OLIVER.

LE SERGENT HOFF.—Lieut.-Col. Hennebert, in 'Nos Soldats' (book i. pp. 20, 21), says:—

"Tout le monde a entendu parler du Sergent Hoff, de cet Alsacien qui, durant le siège de Paris, a joué tant de bons tours aux Prussiens.....Des Anglais lui offraient, après la guerre, un grade dans l'armée des Indes. Il refusa. 'Un Français,' disait-il, 'ne doit pas aller servir dans les armées étrangères.'"

What possible employment could have been offered him in our Indian army, and by whom?

GUALTERULUS.

MARTIN LLUELYN.—The inscription on the tomb in Wycombe Church of Martin Lluelyn, poet, soldier in the army of Charles I., and physician to Charles II., the Latinity of which, due to Dr. Isaac Milles, has attracted attention, records that

"Bino matrimonio felix septem liberos superstites reliquit, Lætitiam et Martinum ex priore, Georgium, Ricardum et Mauritium, Martham et Mariam ex posteriore, nuper amantissimâ conjuge nunc mæstissimâ viduâ, Martha Georgii Long de Penn Generosi filiâ."

The disconsolate widow, while admitting the happiness of the marriage with the first wife, has not been careful to have that lady's name recorded. Who was she, and where did the marriage take place? That of her successor took place at Penn, August 5, 1662.

KILLIGREW.

MILES COVERDALE.—Where shall I find a contemporary account of the removal, in 1840, of Coverdale's bones from the now demolished church of St. Bartholomew, Exchange, to that of St. Magnus, London Bridge? Did the monument



which marked the original spot of sepulture perish in the Great Fire? and is the only knowledge of it contained in the Latin epitaph given in Anthony Munday's edition of Stow? In 'Old and New London,' vol. i. p. 574, it is stated of Coverdale that "dying in the year 1568, at the age of eighty-one, he was interred in this church," i.e., St. Magnus. How a statement like this could be repeated in a "new edition, carefully revised and corrected," I cannot imagine. Perhaps the editor, when copying the inscription from the monument erected by the parishioners to the memory of Coverdale on the east wall of St. Magnus, did not notice a smaller tablet immediately beneath it, recording the fact that

"his remains were interred in the first instance in the chancel of the church of St. Bartholomew, Exchange: but on the occasion of that church being taken down they were brought here on the fourth of October, 1840, in compliance with the wishes and at the request of the Rector, the Rev. Thomas Leigh, A.M., and parishioners of St. Magnus the Martyr."

## EDDONE.

REW FAMILY, AND REWE, NEAR EXETER.—The family of Rew has been settled in Devonshire, in the neighbourhood of Exeter, for several centuries. Can any one give dates of earliest mention of the family, in Devon or elsewhere?

The little village of Rewe lies about five miles from Exeter, on the road to Tiverton. What connexion is there between the patronymic Rew and the place-name Rewe? Did one name arise from the other? How, or when? The information is required for a study of the family's history.

## URIAN.

WELLINGTON.—An article in the *Cornhill Magazine*, August, 1879, has the following: "The Bocings had their home at Buckingham, and the Wealings their town at Wellington." Can these points be proved; or are they only assertions? The prefix Welling is not uncommon, and it seems probable that some authentic information might be got as to some of the Wellingtons, Wellinghams, Wellingboroughs, &c. My own impression is that the analogy of Ermington on the Erme, Leamington on the Leam, Tynningham on the Tyne, &c., makes it more probable that a spring gave rise to these well-names.

It seems unlikely that the tribes which crossed the North Sea began a new system of nomenclature in these islands; but I have never seen any trustworthy comparison of the frequent continental termination *ingen*, with the many *ings*, *ingtons*, *inghams*, and *ingleys* of South-Eastern Britain.

## ARGLAN.

PORTRAIT OF DOUGLAS JERROLD WANTED.—Can any of your readers direct me where I can procure a portrait of Douglas Jerrold other than that which appears in the 'Collected Works' or in the 'Life' by his son?

T. S.

## Replies.

## UNFASTENING A DOOR AT DEATH.

(7th S. x. 66.)

During a terrifying storm of incessant and vivid lightning, accompanied by long, lasting, and almost continuous roaring of thunder, which took place last August over the home counties, the few villagers of a scattered hamlet north of Epping Forest were so scared by the tempest that they sat up through the night; those whose tenements adjoined seeking by the society of their neighbours to acquire additional fortitude in the hour of peril. These good folk thus remained for some hours in momentary expectation that the end of the world was on the point of arrival; and so impressed were they by the unwonted electrical phenomena that they took scrupulous care to open the doors of their cottages, fully believing that their defunct relatives would arise from their graves in the churchyard, and enter their former abodes, before being summoned to judgment by the last trumpet. It was, indeed, a *Dis ira* for them. In more than one instance a meal was actually prepared for these expected visitants of the other world. It is noticeable that the risen dead were supposed to be corporeal, since the doors were opened to enable them to enter their homes. Of course, the minds of all these rustic peasants had been from their youth up instructed in the simple belief that it was necessary for the gravcs to be opened in order that the reanimated bodies might issue thence. Indeed, it is inculcated by the infallible Church (1 Thessalonians iv. 15-17). "And the graves were opened; and many bodies of the saints which slept arose" (St. Matthew xxvii. 52). We must not, therefore, call this practice a superstitious (?) one. It is a religious observance, strictly orthodox in parochial communities, in our island. Doubtless it is the same idea which has led to a conviction, common (I believe) throughout Christendom, and possibly universal throughout the world, that on the approach of the last agony the doors and windows ought to be opened wide to allow the easy departure of the spirit. This conviction, like many other beliefs, has prevailed, apparently, not only among modern Christians and the Aryan race generally, but also among the older Turanian peoples; and to this day, throughout China and Tartary, it is usual when the head of a family is at the point of death to remove him into the entrance hall of his dwelling and dress him in his state robes, with his feet to the door, which is opened ceremoniously, in order that the spirit may depart with becoming dignity from his earthly tenement to enter the domain of disembodied souls in the unknown and unknowable empyrean of infinity. Contrast this dignified exit from the mortal body with the death of a classic hero slain in battle unworthily:—

Vitæque cum gemitu fugit indignata sub umbras.

A line Virgil repeats more than once. Every scholar knows the idea of the departed shade as portrayed by Homer:—

“Ὡ πόποι ἦ ῥά τις ἔστι καὶ εἰν Αἴδαο δόμοισιν  
Ψυχὴ καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.  
Παννυχί γάρ μοι Πατροκλῆος δειλοῖο  
Ψυχὴ ἐφροσθήκει γούωσά τε μυρομένη τε,  
Καὶ μοι ἕκαστ’ ἐπέτελλεν ἔϊκτο δὲ θέσκελον  
αὐτῷ. ‘Iliados,’ ψ.

Our country bumpkins imagine no visionary aerial semblance, but a substantial corpus. In the same parish one of the labourers, when relating how he had been confronted one moonlight night with the ghost of a lately deceased comrade, who, as it was reported, “walked” during the midnight hours, on being asked how he recognized Bill So-and-so, declared that he could swear to him by the peculiar way in which he habitually banged the gate after him!

S. PASFIELD OLIVER, F.S.A.

P.S.—Since the above was written, a case in point has occurred, fully exemplifying the custom; for, at the death-bed of a very recently deceased dignitary of the Church, the last moments of the dying man were announced to the members of his family by the wife suddenly throwing wide open all the doors and windows of the house wherein he lay. This seems to have been done as a matter of course.

EDOUART'S SILHOUETTES (7th S. x. 65).—Your correspondent H. C. M. is hardly exact in saying that the curious will find out what became of M. Edouart's collection by referring to my paper in the July number of the *English Illustrated Magazine*. While fortunate in being able to supply the information, the exigencies of space forbade the insertion of a paragraph or two which perhaps may be allowed to find a resting-place in ‘N. & Q.’ Here is the omitted matter. During the short period of ten years (1825–35) Edouart cut out more than fifty thousand silhouette portraits, about ten thousand being those of children. He made duplicates of all, which he preserved in fifty large books, writing in particulars for reference in case of future demand. Practising his art, he travelled in England, Scotland, Ireland, America, and France many years after his book was written, so that he probably produced altogether a hundred thousand portraits.

These wonderful reference books, containing portraits of numerous somebodies amongst innumerable nobodies, would now be invaluable; but, alas! silhouette portraits fare badly if exposed to damp, and still worse if exposed to salt water. On Edouart's return, in 1849, from a professional tour in America, the Oneida, in which he was a passenger, was wrecked in Vazon Bay, off the

island of Guernsey, and his enormous collection went to the bottom of the sea. He himself escaped, and was housed and hospitably cared for by the Lukis family in Guernsey. Far advanced in years, he was almost heart-broken at his loss. About a dozen books were fished up from the wreck, but, though carefully sponged and dried, they were almost ruined. The loss of the greater part of his collection so prayed upon the old man's mind that he forsook his profession, presenting, before he left the island, what remained of his silhouettes to Mrs. Lukis—in whose family they still remain—in grateful recognition of many kindnesses. Edouart returned to his native country and settled at Guinnes, near Calais, where he died in 1861 in his seventy-third year.

ANDREW W. TUER.

The Leadenhall Press, E.C.

ARCHÆOLOGY OR ARCHAIOLOGY (7th S. x. 3, 114).—I observe that CANON TAYLOR, on the assumption that we use the Latin, not the Greek, alphabet, has no difficulty in showing that we should write *archæology* rather than *archaiology*; and certainly it is far better.

But the assumption is not wholly correct. As a fact we do *not* use the Latin alphabet precisely, but the Anglo-French modification of it; and if we were only to use our common sense we should adhere to this throughout, instead of occasionally recurring to the Latin type.

Unfortunately, at the time of the Renaissance the pedants tried to introduce pure Latin spellings, and even wrote *cedify* for *edify*; but in a large number of instances the Anglo-French habit has held its own. Still the pedants have succeeded in introducing confusion and doubt, under the impression that they were “classical.” The whole matter is explained in my ‘Principles of Etymology.’

It were much to be wished that “scholarship” could be taken for granted, instead of being constantly exhibited in Latin and Greek spellings. We do not accuse a man of ignorance of Latin because he writes *edify*; and for the same reason it would be well if we could be content with *primeval*, *medieval*, *pedagogue*, *orthopedic*, and *archæology*, all with the French *e*, and not with the Latin *æ* at all. I have been for many years trying to explain to scholars at Cambridge that *medieval* is a better (*i.e.*, a more practical) spelling than *mediæval*. But no one seems to grasp the argument. They will admit *primeval*, because it is in dictionaries; but they will have none of *medieval*, because it looks “unclassical.” This is a complete answer to the eminently foolish suggestion, frequently made, that we ought to have an “academy” for settling questions such as these. They will never be settled on any principle except popular caprice. In spelling English words it has long ago been agreed that no rule or habit shall be carried out

consistently. There is, in English, nothing "correct" unless it be confused, inconsistent, and capricious.

WALTER W. SKEAT.

There appears to be a growing desire to meddle with English words of this class, due, I fear, to that "little knowledge" which has ever been "a dangerous thing." he suggested alterations in the spelling of words originally compounded from the Greek by persons desirous of making a new English word cannot be regarded even as purism, and are generally, I fear, the pedantry of ignorant conceit. Scientific men have recently fallen into the ridiculous practice; and, for example, now write Miocene for Miocene and Pleiocene for Pliocene, though probably Sir Charles Lyell was at least as good a scholar as his modern improvers, and knew exactly what he wanted, namely, an English word to express a certain meaning in stratigraphical geology. The fact is, people are too clever by half in these days, and though, as a general rule, they do not add greatly to our store of knowledge, they are wonderful hands at improving the British language as well as the British constitution.

JAMES DALLAS.

THE DUKEDOM OF CLARENCE (7th S. ix. 481; x. 1, 44, 64, 117).—The dukedom of Clarence practically "became extinct at the decease of each possessor of the title." Lionel and Thomas both died without male issue; George's honours were forfeited, and his only son never succeeded to the title of Clarence. In point of fact, the latter was only titular Earl of Warwick, that title having been also attained. William Henry died without issue, as King of England, in 1837.

John, Duke of Lancaster, although nominated duke at the same time as his elder brother Lionel, was "invested" before him, consequently Lancaster was really "the second duke created in England."

"Richard," who figures on p. 2 as the brother of Thomas, Duke of Clarence, is a *lapsus* for Humphrey, who became Duke of Gloucester.

In Lionel's will (Nichols's 'Royal Wills,' p. 89) the express words are:—

"It'm lego Thomæ Waleys unum circulum aureum, quo circulo frater meus et dominus creabatur in principem. It'm Edmundo Mone lego illum circulum quo in decem fui creatus."

The expedition of Thomas to France in 1412 was certainly in the interest of the Dukes of Orleans, Bourbon, and Berry, and against the Duke of Burgundy. The conduct of Clarence is thus referred to by Martin ('Hist. France,' vol. v. p. 526):—

"Une fois arrivé sur le territoire de Bordeaux, Clarence annonça hautement l'intention de reconquérir le duché d'Aquitaine et recommença les hostilités."

In fact, Aquitaine, although not finally and completely acquired by France till 1453, had been

recovered from the English in 1370. (See Louvet, 'L'Histoire de l'Aquitaine,' Seconde Partie, p. 90.)

The story of the varying fortunes of this part of France is graphically, however briefly, told by Freeman in his 'Historical Geography of Europe,' pp. 348-350. He sums up the losses of the English after the death of the Black Prince thus:—

"The actual possessions of England beyond the sea were cut down to Calais and Guines, with some small parts of Aquitaine adjoining the cities of Bordeaux and Bayonne."

The quoted account of the death of Thomas, second Duke of Clarence, is substantially the same as that given by Grafton and Hollingshead in their chronicles. Both give the name of the Lombard as Andrew Forgusa. Compare Sandford's 'Genealogy,' p. 309. I have mislaid the record of the source of the quotation on p. 2 beginning, "Being betrayed by his scout-master," &c. It is essentially identical with all the other accounts. Sir John Swinton, however, is clearly another personage than John, Earl of Buchan.

J. MASKELL.

Brussels.

ALLAN RAMSAY (7th S. x. 84).—I thought Mr. Gosse's monograph on Gray, in the "English Men of Letters" series, so good that I am sorry to hear from MR. BAYNE's note that Mr. Gosse (by inference) depreciates Allan Ramsay's songs. As MR. BAYNE truly says, "It is a recognized canon of criticism to credit a man with the excellence that is his due, and not to give him summary dismissal for his comparative failures." It is, in fact, in the case of an author, exactly the reverse of a chain, which is as strong as its weakest link. We welcome Milton for the sake of 'Paradise Lost' and 'Comus,' and do not politely bow him out on account of the lines 'On the University Carrier.' In Miss Mary Carlyle Aitken's 'Scottish Song,' in the "Golden Treasury" series, 1874, there are twelve pieces of Allan Ramsay's. Two of these are surely amongst the most beautiful songs in our literature, namely, No. viii., "When first my dear laddie gaed to the green hill," and No. xlv., 'Farewell to Lochaber.' Has Burns written any song more charming and tender than the former of these, or more pathetic than the latter? Then No. vii., 'The Wauking of the Fauld,' although not equal to the other two I have mentioned, is not unworthy of Burns in his less inspired moments. It must be allowed that the other songs of Ramsay's in Miss Aitken's collection are inferior to these; but their inferiority does not detract from the merit of "When first my dear laddie" and 'Farewell to Lochaber.'

Miss Aitken (p. 6) calls Allan Ramsay "after Burns the most distinguished Scottish poet." This is matter of opinion; and Miss Aitken is entitled to hers. Possibly Miss Aitken might not have thought this had her second Christian name been other than it is, and had not her preface been

dated "Chelsea." Combining these facts with the remembrance of a certain unhappy article, first published in the *London and Westminster Review* for 1838, it is not difficult to guess why the accomplished editor of 'Scottish Song' thinks the author of 'Farewell to Lochaber' and "When first my dear laddie" a greater poet than the author of 'Glenfinlas,' 'Rosabelle,' and 'Alice Brand,' Allan Ramsay is, as I have endeavoured to show, an excellent poet; but over-praise, as Hotspur says, "doth nourish agues." JONATHAN BOUCHIER.

POEM AND AUTHOR WANTED (7th S. x. 108).—If O. will accept the transposition of the figures of the number of illustrations—which will entail their reduction from fifty-two to twenty-five—his wants will be very nearly met by

Tom Raw, the Griffin: a Burlesque Poem in Twelve Cantos: illustrated by Twenty-five Engravings, descriptive of the Adventures of a Cadet in the East India Company's Service, from the Period of his quitting England to his obtaining a Staff Situation in India. By a Civilian and an Officer of the Bengal Establishment. London: Printed for R. Ackermann, 96, Strand, 1828.

The first of these coloured engravings shows Tom Raw crossing the line, in a blue coat with brass buttons, and nankin trousers with tight straps. The last shows him in possession of a staff appointment and a wooden leg.

The work is attributed to Sir Charles D'Oyly, who is duly entered in Burke as the seventh baronet and distinguished amateur artist, and who was in the Bengal Civil Service from 1798 to 1838. Though no mention is made of other authorship of 'Tom Raw,' either in the article on Sir Charles D'Oyly in the 'Dictionary of National Biography,' or in the entry of the work in Halkett and Laing, collaboration would seem to be implied by the wording of the title and an account of the origin of the work given in the preface, while some of the notes indicate a personal military experience which would not have fallen to a Bengal civilian. It may be mentioned that an acknowledged work of Sir Charles D'Oyly, 'The European in India,' published in 1813, included, as appears by the full title, "a Preface and Copious Descriptions by Captain Thomas Williamson, and a Brief History of Ancient and Modern India by F. W. Blagdon," and Allibone seems to credit D'Oyly with only the illustrations of that work. His fame would not suffer by being deprived of the authorship of the poetry of 'Tom Raw,' though the description of manners is of interest; but the illustrations will bear comparison with the best caricature draughtsmanship of the day. KILLIGREW.

Writing from memory and by guess, I should say that there was a book like this with the title 'The Qui-hi in Hindostan,' or some such title; and that the coloured plates were not by any amateur, but by Rowlandson. If this guess is

right, further information can be had by hunting up the works that are connected with Rowlandson's name. WALTER W. SKEAT.

Many years ago I saw this poem, illustrated with coloured engravings. It is entitled 'Tom Raw, the Griffin,' a name which used to be applied to a subaltern in India for a year and a day after his joining the army. The name of the author I cannot remember. JOHN PICKFORD, M.A. Newbourn Rectory, Woodbridge.

FLINT FLAKES (7th S. vi. 489; vii. 36, 254).—

"At Brandon, in Suffolk, at this moment, no fewer than thirty-five men are still employed in fashioning gun flints, or 'flint-knapping,' as it is generally called. No less a number than thirty millions of gun flints of various qualities and sizes are officially stated to have left the workshop of one Brandon man alone during the last ten years. Their destination is the West Coast of Africa, whence they are distributed among the savage tribes of the interior. Auctioned off many years ago, as no longer of any use to us, our old flint guns and pistols have found their way to remote parts of the great African continent."—*Daily News*, July 18.

L. L. K.

ST. BERNARD'S HYMN FOR THE DYING (7th S. x. 69).—I should suppose that the "Dies IRE, Dies Illa" is, without doubt, the one meant. Translations are many and various.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

ARTHUR WILLIAM DEVIS (7th S. x. 27).—I do not know whether the information will assist Mr. FLOYD, but the episode he refers to was painted by a Mr. Mather Brown, and an engraving of the work was published in 1793. In the window of a bric-a-brac shop, a few doors up from Holborn, on the left-hand side of the Gray's Inn Road, I saw recently exposed for sale the original print, subscribed (left-hand lower corner) "Mather Brown, pinx<sup>t</sup>." Historical painter to their R.H.H. the Duke and Duchess of York, and (in the right-hand lower corner) "Daniel Orme, sculp<sup>t</sup>." Historical engraver to H.R.H. the Prince of Wales, and the date of publication appended as 1793; but perhaps MR. FLOYD is acquainted with the existence of this work. NEMO.

Temple.

'THE MAYOR OF WIGAN' (7th S. x. 107).—The notice of this work as "a dirty story, poorly told," appears in the *Monthly Review*, 1760, vol. xxii. p. 342.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

'A WOMAN'S QUESTION' (7th S. x. 108).—It would surprise me very much if some verses beginning with the lines quoted by your correspondent, and transferred by me from the *Grantham Journal* to my scrap-book about seven years ago, should be found in any edition of the works of Mrs. E. B. Browning. Somebody signing himself "A Bottes-

ford Bachelor" had sent rhymes to the paper setting forth the qualifications he deemed desirable in a wife. The exact particulars I do not recollect, but at the very least, she ought to be a perfect angel plus cook and seamstress. "Easton Spinster" forwarded the following spirited reply, giving no hint that it was anything but original:—

Do you know you have asked for the costliest thing  
Ever made by the Hand above—  
A woman's heart and a woman's life,  
And a woman's wonderful love?  
Do you know you have asked for this priceless thing  
As a child might have asked for a toy—  
Demanding what others have died to win  
With the reckless dash of a boy?  
You have written my lessons of duty out,  
Man-like you have questioned me:  
Now stand at the bar of my woman's soul,  
Until I have questioned thee!  
You require your bread should be always good,  
Your socks and your shirts should be whole;  
I require your heart to be true as God's stars,  
And pure as heaven your soul!  
You require a cook for your mutton and beef—  
I require a far better thing:  
A seamstress you're wanting for stockings and shirt—  
I want a man and a king!  
A king for the beautiful realm called home,  
And a man that the Maker, God,  
Shall look upon as He did the first,  
And say, It is very good!  
I am fair and young, but the rose will fade  
From my soft young cheek one day;  
Will you love me then 'mid the falling leaves,  
As you did 'mid the bloom of May?  
Is your heart an ocean so strong and deep  
I may launch my all on its tide?  
A loving woman finds heaven or hell  
On the day she is made a bride!  
I require all things that are good and true,  
All things that a man should be:  
If you give this all, I would stake my life  
To be all you demand of me.  
If you cannot do this,—A laundress, a cook,  
You can hire, with little to pay;  
But a woman's heart and a woman's life  
Are not to be won that way.

ST. SWITHIN.

JUDICIAL WHIPPING IN ENGLAND (7th S. viii. 287, 357, 432; ix. 253).—In the Launceston Municipal Accounts are payments for various judicial whippings, one point in them, concerning the corporal punishment of women, being specially noteworthy. In the mayoral year 1783-4 a woman, found guilty of stealing a piece of beef, of the value of tenpence, from the open market, was sentenced to be confined in prison until the following Saturday, the local market-day, and then to be stripped naked and to receive thirty lashes on her bare back, during the infliction of which she was to be led through the main streets of the borough. But nine years later another woman, for theft, was sentenced "to be stripped to the bare back, and privately whip'd until she be bloody"; while a man, for stealing, received a similar sentence, except that the punishment was to be administered "in the public

street." A similar distinction between the sexes was made in 1805-6, a man being condemned to be "whip'd on his bare back round the market," and two women, likewise for theft, "to be privately whip'd." This kind of punishment died hard. In 'Launceston, Past and Present,' Mr. A. F. Robbins states that

"the process of flogging at the cart's tail for larceny was got rid of in 1826, the last to suffer the infliction being a man for stealing silver spoons. The penalty of twenty-five lashes on the bare back was laid on by the town scavenger.....Other floggings took place at the old pump in Broad Street, close to the assize courts, the scavenger still officiating, and a couple of men were flogged in the town on two successive days in 1826 [the earlier culprit being stated in a local diary of the period to have been "tied to the Launceston Pump," and the later "flogged round the town"]. The last who suffered punishment at the pump was a man in 1831 for stealing tarts; but the last flogging which took place in Launceston was in the autumn of 1834, when.....a young man was tied to a tree which stood in the centre of the old workhouse yard, and there given twenty-five lashes as a preliminary to three months in Bridewell for assault."

DUNHEVED.

SPURS (7th S. x. 9, 75, 118).—I am sorry to see that, in replying at p. 75 to the query at p. 9, I have in the last sentence introduced an element of confusion by writing "plate that bore the rowels," which is nonsense, instead of "plate that bore the points," or "rowel that bore the points." As, however, the sentence was not essential to the completion of such reply to the query as I could give, I trust that the querist has not been puzzled.

KILLIGREW.

UGBOROUGH CHURCH (7th S. x. 68).—A description of the 'Figures on the Screen in Ugborough Church' will be found in the *Western Antiquary*, iii. 207.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'THE GREVILLE MEMOIRS' (7th S. x. 108).—Certain statements in the first edition of this work, 3 vols., 1874, were omitted from the second edition.

HENRY GERALD HOPE.

Freegrove Road, N.

JACOB VAN LENNEP (7th S. x. 107).—To the English versions of his works mentioned at the above reference may be added, 'The Count of Talavera,' translated by A. Arnold, and appearing in 'The Modern Foreign Library,' Lond., 1880, 8vo.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

DROPPING THE FINAL G OF THE PRESENT PARTICIPLE (7th S. ix. 286, 375, 472, 496; x. 91).—At the last reference it is correctly stated that "the *long- of longer* is not generally pronounced by educated Englishmen like the *long- of longing*." In others words, the division of sound in *longer* is made immediately before the *g*, and in *longing*, is made immediately after it. There are at least two

words in which the educated use and the dialect use are respectively expressed by this very difference, or rather, by the converse of it. They are *singer* and *singing*. In each of these words the educated use divides the sound after the *g*; while the dialect use, especially in Salop, divides it before the *g*. The dialect use does, in fact, double the *g*; so that *singer* becomes *sing-ger*, and *singing* becomes *sing-ging*.  
A. J. M.

DUKE OF WELLINGTON (7th S. x. 5).—The following extract from a file of the *Freeman's Journal* of May, 1769, may be of interest to your correspondent HARDRIC MORPHYN:—

"Birth.—Dublin, May 6th. In Merrion Street, the Right Hon. the Countess of Mornington of a son."

R. M. SILLARD.

3, Nelson Street, Dublin.

TOM KILLIGREW'S WIVES (7th S. ix. 248, 318, 372).—How long is the joke about the arms of wives to be kept up? We quarter the arms of the ladies we are descended from, if they be heiresses. But we are not descended from our own wives. How, then, can we quarter them? It would be worse than the sister-in-law case. It is very desirable that writers should remember this. So many of them are anxious to quarter their own wives, or at least somebody else's, instead of using the word they really do mean.

P. P.

ST. SAVIOUR'S, SOUTHWARK (7th S. ix. 447; x. 54).—It may be interesting to note that Miss Gwilt, in spite of age and infirmity, was able to be present on July 24, on the occasion of the laying of the memorial stone at St. Saviour's by the Prince of Wales. Her heart must have glowed at being allowed to see the completion of the great work—which her father had so much at heart—at least begun. It is also worth noting that the sexton and caretaker, Mr. Drewill, remembers the old nave in its former state. He has outlived the present hideous structure, and will, I trust, be spared to see the restoration of the church to its former beauty.  
CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

WORKS ON MUSIC (7th S. x. 107).—'Musical Recollections of the last Half-Century' was written by the Rev. John Edmund Cox. G. F. R. B.

CARDINAL NEWMAN AND 'N. & Q.' (7th S. x. 140).—Besides the communication which Dr. W. A. GREENHILL made about "Lead, kindly Light," there is another point of contact between Newman and 'N. & Q.,' which should be recorded. He himself writes:—

"A misstatement was made some time ago in 'N. & Q.,' to the effect that I had expressed 'doubts about Machyn's Diary.' In spite of my immediate denial of it in that publication, it has been repeated in a recent learned work on Anglican orders. Let me, then, again declare

here that I know nothing whatever about Machyn, and that I have never even mentioned his name in anything I have ever written, and that I have no doubts whatever, because I have no opinion at all, favourable or unfavourable, about him or his Diary."—Catholicity of the Anglican Church, 'Essays,' ed. 1871.

EDWARD H. MARSHALL, M.A.

Hastings.

VICTORIAN COINS (7th S. x. 68).—According to the "Companions" to the *British Almanac*, there were 601,920 sixpences coined in 1861, but in the returns for 1847 and 1849 only the total value of the coins issued of each metal is given. It may be worth mentioning that gold, silver, and copper were all coined in the years 1837–8.

J. F. MANSERGH.

Liverpool.

In 1847 there were 586,080 sixpenny pieces coined; in 1849, 205,920; and in 1861, 601,920. The first Victorian crown was issued in 1844, the first four-shilling piece in 1887, the first half-crown in 1839, the first florin in 1849, the first shilling, sixpence, groat, and threepence in 1838.

G. F. R. B.

'SING A SONG FOR SIXPENCE' (7th S. x. 45, 154).—Happily it is not the case that wherever the rhyme is now heard it is always in this wrong and ridiculous form. But, as to "pocket"! Surely a pocket of rye is like a pocket of hops, *i. e.*, a large sack!  
D.

THE TRICOLOUR (7th S. ix. 384, 415; x. 157).—I repeat what I previously stated, that the decorations at Vaux show that the tricolour was an old French military flag.  
D.

THE CHURCH OF SS. ANNE AND AGNES (7th S. x. 68).—MISS FRADELLE PRATT'S question, When was the Church of St. Anne and St. Agnes built? is easy enough to answer. Not so her second question, as to "the guild or company to which it belonged." It would be interesting to know whether Miss PRATT has come upon any documentary evidence connecting the church with any such guild or company. There is no notice of any such connexion either in Stow or Newcourt. The church of St. Martin-le-Grand, to which this church was attached in the eleventh century, was in very early times connected with the Guild of Saddlers, and seems to have been the place of their religious assemblies. Had St. Anne's any share in this union? There were two chantries in the church, one founded for the souls of Thomas Juvenall and Agnes his wife, in the reign of Edward III., and one founded by Sir William Gregory, Lord Mayor of London, in 1451. The existing church was built by Sir Christopher Wren, after the Great Fire, in 1680. Its predecessor, which had also "suffered from casualty of Fire," writes Newcourt, was re-edified in 1548,

and again "beautifully repaired" in 1624. The advowson belonged to the great collegiate church of St. Martin-le-Grand, before the Conquest, and was confirmed to the college by William. When Henry VII. annexed the college to the Abbey of Westminster, in 1502, the abbot and convent became patrons of the church, until the advowson was given by Queen Mary to Bonner, Bishop of London, and his successors in the see. The street in which St. Anne's stands was formerly known as Pope Lane. From MISS PRATT'S letter, it has now been merged in the tortuous, ill-planned thoroughfare dignified by the title of Gresham Street, which has blotted out so many ancient historical names. EDMUND VENABLES.

COMMISSARIAT (7th S. ix. 508; x. 114).—If a simple reference is made to some common sources, it will be seen how much earlier the use of *commissary* in the English army is than is given in the references. The earliest authority which appears for "Commissary of Masters" is 1799. But in Beatson's 'Political Index,' 1788, p. 402, there is a notice of the "Commissary General of Masters, at and since 1760." Johnson takes us still further back, for he has in illustration of the "Commissary, an officer who draws up lists of the numbers of an army and regulates the procuration and conveyance of provision or ammunition," a quotation from Prior:—

And when you should your heroes' deeds rehearse,  
Give us a commissary's list in verse.

The "Commissary who has the distribution of provisions in an army," as also "the Commissary General of the Masters," occurs in Bailey. The qualification for the appointment of the "Commissarie at warre," as appears from Minshew, were, in 1617, that "hee should be a Gentleman, and such as hath served six yeeres at least in the warres, and appointed by the Generall under the King." ED. MARSHALL.

From the description of Commissary General of Provisions, quoted at the latter reference from the *British Military Journal* for July, 1799, matters seem then to have been in much the same state at the beginning of that century, except that at the earlier period the number of these officers was not unlimited, while their (I may say his) emoluments were doubtful. A commission under the signature of Queen Anne, dated October 22, 1703, constitutes and appoints a gentleman with whose record I am acquainted to be Commissary General of the Provisions "for all and singular our forces which we are sending into Portugal." In the Calendar of Treasury Papers, vol. xcv., is a letter from him to the Lord High Treasurer, accompanying an account of horses delivered to the Hon. Major-General Harey's regiment and to the Right Hon. Lord Raby's regiment by the Commissary General of the King of Portugal, dated Lisbon,

Aug. 24, 1705. Vol. xcvi. contains a petition from him to the Lord High Treasurer for payment of charges laid out by him from his arrival in Portugal in 1703 to January, 1705/6.

KILLIGREW.

HENSHAW QUARTERINGS (7th S. x. 69).—That the Beverley family was of Fifield, co. Essex, is, I think, proved by a monumental record in the church of Fifield to Mrs. Ann Beverley, the eldest daughter of James, son of Thomas Beverley, of Gaynes Park, co. Hunts. This Ann was born Aug. 13, 1680, and died Sept. 29, 1702. It is recorded in Suckling's 'Essex,' p. 73. Another older account, under "Fifield" ('Hist. of Essex,' vol. iii. p. 338), gives the dates Aug. 18, 1680, died Sept. 27, 1762. This is most likely to be correct. C. GOLDING.

Colchester.

JOINTED DOLLS (7th S. x. 27).—The expression used in the letter quoted may have the same meaning as "making feet for children's stockings." This expression may not be generally known, but it refers to an occupation incidental to married ladies. W. H. P.

Is there any mystery about them? They used to be common in toy-shops. When they first came out as a new toy, they were, I think, called German dolls. This would, I think, be sixty or seventy years since. P. P.

ALLEGED CURIOUS INSCRIPTION (7th S. x. 126).—I came across this quaint inscription in a book several years ago, but did not preserve the reference. Can any reader give the name of the Welsh church? I have an idea that in the account I read it was stated that some church in England contained the original. LÆLIUS.

When I was at school this was a favourite puzzle, which had the charm of being involved in an atmosphere of archæology, inasmuch as it was said to have been found on the walls of Persepolis!

ST. SWITHIN.

The same existed for many years in the church at Pensher or Painshaw, near Houghton-le-Spring. J. T. F.

Winterton, Doncaster.

THE EARLY PORTGRAVES OF LONDON (7th S. ix. 483).—Should Mr. STOCKEN persevere, I would beg him to define more closely his views as to certain names, thus: Stow quotes, *temp.* Henry I., Leofstanus, Goldsmith, Provost; is this personage identical with Liefstan, grandfather to Henry FitzAlwyn? Later on Robert Bar Querel is provost; is this an error for Bucherel (Bocherelli), or is it confused with Buchevet? Then we have Ernulvus Buchel (Buckle), who is defined as Ernest Bucherel; are all these to be taken as one family, say son

and grandson of Robert Bar Querel? In addition come Thos. Bokerel, 1217; Stephen Bockerel, 1227; Michael Bockerel, 1256; Andrew Bockerel, 1231. A. H.

BIRD-LORE: THE ROBIN AND WREN (7th S. x. 106).—The robin and wren have several points of resemblance, that may account for their supposed conjugal relation. They both frequent the neighbourhood of human habitations, they both sing in winter, and, perhaps for these reasons, they both have a semi-sacred character. They are associated in popular belief in the pious office of covering "the friendless bodies of unburied men.

C. C. B.

Is it not possible that the popular error alluded to by W. B. may be due to the fact that the young robin, though not resembling in size and form the common wren, yet assimilates to it in colour and markings. Possibly ignorant observers may have seen the old birds with their red breasts in association with the brown and speckled young, and have jumped to the conclusion that the two were mating, and that the unadorned young individuals were wrens, notwithstanding the great difference in size? JAMES DALLAS.

HAMPSTEAD (7th S. ix. 484).—The will of Mrs. Lessingham, dated Dec. 12, 1782, and proved May 14, 1784 (262 Rockingham, P.C.C.), by Thomas Harris, Esq., the sole executor, is thus expressed:—

"Dec. 12th 1782. This is to revoke all former Wills or Donations I leave to Thomas Harris Esq<sup>r</sup> whatever I may die possessed of in trust for the sole use of my three sons Thomas Charles and Edwin so that it shall not be dependant on the private fortune nor to be considered by his Creditors as belonging to himself and in case he survives them all then it is for his own use and I do appoint for him only to act as my Executor Should Frederick not be better provided for he must take his share with the rest but not otherwise. Jane Hemet commonly called Lessingham, to which I have affixed my hand and Seal."

An affidavit appended thereto, dated May 11, 1784, and sworn to by John Webster, of the parish of St. Thomas the Apostle, London, Gentleman, and James Brandon, of the parish of St. Paul, Covent Garden, Gentleman, states that

"they were well acquainted with Jane Hemet otherwise Lessingham late of Hampstead a Spinster deceased for four years and upwards before and to the time of her death which happened as these Deponents have been informed and believe in the Month of March in the Year of our Lord 1783," &c.

DANIEL HIPWELL.

GIRL PRONOUNCED GURL (7th S. ix. 472; x. 24, 116).—I beg leave to suggest that spellings convey no notion of sound to any one, unless they are given according to some phonetic system. I have been wondering, for example, what in the world the above title means. In Southern English we

pronounce *China*, *America*, &c., in such a way that the final sound is "the obscure vowel," represented, in romic notation, by a turned *e* or (*æ*). The same sound, prolonged and accented, is heard in a large number of words in the neighbourhood of London, in the mouths of people who do not trill the *r*. I was born in London, and have lived in it, and also at Sydenham, Highgate, Woolwich, &c.; and I have always heard and used this sound in *girl* (*gærl*), *burn* (*bœrn*), *churl* (*chœrl*), *heard* (*hœd*), *bird* (*bœd*), &c. Mr. Sweet's experience is the same. I should be glad to learn how, and where, any difference is made, even by those who trill the *r*, between the vowels in *girl*, and *churl*, and *pearl*. But the information will be useless unless conveyed in some phonetic spelling, such as romic, or palæotype, or the system in the 'New English Dictionary.'

WALTER W. SKEAT.

I will venture to add to "the poet Anon.'s" lines one more verse, with three additional rhymes:

And thus, with song like merry merle,  
Defiance to gainsayers I hurl,  
And then the swelling sails I furl,  
Of Poet's Art.

There is also, besides the Scottish word *tirl*, another, namely, a verb *thirl*=to bore, but when and by whom used I know not. E. A. D.

DR. THOMAS SHAW, THE TRAVELLER (7th S. x. 28).—A brief memoir of this learned traveller, with a transcript of the inscription on his monument in Bramley Church, co. Hants, will be found in Nichols's 'Literary Anecdotes,' vol. ii. p. 287.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

The third edition, Edinburgh, 1808, has "some account of the author" (Lowndes).

ED. MARSHALL.

MYTENS (7th S. x. 108).—The portrait described must be that of Sir Richard Dean, Lord Mayor in 1628. The arms painted were his.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

COLMAN HEDGE (7th S. ix. 387, 454).—I do not accept this term as a personal name, but refer it to the class of labourers called "coalheavers" *i. e.*, in old phraseology, "colemen," arising from the trade in charcoal. The haw, or hedge, would then be a locality under whose shelter they would rest or sleep during the off hours of labour; the associations quoted would necessarily follow. A. H.

KELLY FAMILY (7th S. ix. 508).—CENTAUR will find, 7th S. ix. 265, under the heading 'The Beautiful Mabel Kelly,' a note of mine on this family. She was a sister of the Right Hon. Thomas Kelly, P.C., formerly Prime Sergeant of Ireland, later one of the Justices of the Irish Common Pleas. Is



CENTAUR right in saying he was the Lord Chief Justice of the Court of Common Pleas in Ireland? Particulars of his ancestry will be found in the Heralds' Office, Dublin, at the references given by me in my note. Sir Jonah Barrington, in his 'Recollections of his Own Time,' has a very interesting account of this amiable and well-known judge. So far as I remember, fuller particulars are given in the first or second edition than in the third. I have lent my copy, so cannot refer to it at the moment. Sir Jonah will state, doubtless, whether he was Chief Justice or not.

ARCHER MARTIN.

Winnipeg, Manitoba.

MACKINTOSH (7<sup>th</sup> S. viii. 387, 473).—At the latter reference, MR. WILLIAM CRAWFORD was kind enough to give me some information about Wm. Tosh, or Mackintosh, Provost of Rutherglen in 1827. Can he say who the Provost first married; or give me any particulars of his ancestry?

CASSHE.

BRAT (7<sup>th</sup> S. viii. 464; ix. 77, 113, 232, 314, 511).—I have not at the moment all the recent numbers of 'N. & Q.' before me, but, so far as I can remember, Sir Walter Scott's explanation of the word *brat*, in 'The Fair Maid of Perth,' chap. xiii., has not been introduced into this discussion. At the Council of State, deliberating on the "Highland number" between the Clan Chattan and the Clan Yuhele, it is reported that "their forces are assembling on each side, and not a man, claiming to the tenth degree of kindred, but must repair to the Brattach of his tribe." To this Sir Walter appends the following foot-note:—

"Standard—literally cloth. The Lowland language still retains the word *brat*, which, however, is only now applicable to a child's pinafore, or a coarse towel. To such mean offices may words descend."

Whatever may be thought of this etymology, it could be added that a *brat* is to this moment, in Lowland Scotland, either a coarse apron or a forward, pertinacious child, as the occasion may demand. Nay, the word may even be used to rebuke the pretensions of an adult upstart through suggestion of his essential insignificance.

THOMAS BAYNE.

Helensburgh, N.B.

SENEGAMBIAN FOLK-LORE: SORCERY (7<sup>th</sup> S. ix. 41; x. 14, 134).—Referring to what has been remarked about throwing salt into the fire in order to check witchcraft, I may mention that in an article in an old number of *Blackwood's Magazine*, signed W. S., which, I think, must stand for Walter Scott, it is said that people guard against Witches by throwing salt into the fire. Possibly this has not been recorded in 'N. & Q.' I dare say that Miss BUSK's alteration would improve my former note on this subject. I have forgotten what I said; but, in attempting to be brief, I may

have become abrupt. I remember that I had a doubt whether I was saying anything which would be new to the querist.

There is an Irish folk-story similar to the Eastern one which Miss BUSK has narrated. Doubtless, however, it is one of the stories which she knows.  
E. YARDLEY.

DE LA POLES (7<sup>th</sup> S. ix. 407, 491; x. 49, 96).—The De la Poles were also of Welsh Pool, in Montgomeryshire, then called Pwll. I find them in an unpublished MS. of 1285, which is now in the printer's hands, and will come out in the *Shrewsbury Archaeological Transactions* towards the end of the year, with some notes and references which I have been enabled to furnish.

Welsh Pool takes its name from a remarkable pool in Powis Castle Park. The castle was formerly known as Castell Coch, or Red Castle. It is one of the seats of the Earl of Powis. From MR. STOCKEN'S remarks, which are sound and pertinent, some previous writer seems to have been sadly at fault. The names of the highest families in the land occur in the registers of the trade guilds, younger sons having been apprenticed to merchants of all denominations, and the connexion was not thought at all a matter of disgrace. See a paper on the Glovers' Company of Shrewsbury in the local *Transactions*, where I have pointed this out.  
BOILEAU.

WRIGHT OF DERBY (7<sup>th</sup> S. x. 140).—LÆLIUS will find incomparably the best biography of Wright of Derby in the comely volume written and illustrated by his relation, Mr. William Bemrose, of Derby.  
F. G. STEPHENS.

DR. SACHEVERELL (7<sup>th</sup> S. ix. 466; x. 96).—*Apropos* of Sally Salisbury, can any correspondent tell me who are the other Sallys alluded to in an early eighteenth century ballad entitled 'The Three Sallys of London'?—

Three Sallys of London are gotten to high renown,  
There's Callico Sally all light,  
Sally Salisbury learn'd to fight,  
But Sally Cutz(on)j . . . .  
Do's sing do's sing to the Town's delight.

J. ELIOT HODGKIN.

SUPERSTITION CONCERNING BEES (7<sup>th</sup> S. x. 126).—The custom of "putting crape round the hives" is not, I fancy, restricted to any one particular county. At any rate, when fishing in the neighbourhood of Malvern, a season or two ago, I witnessed the ceremony of imparting the news of a death to the inhabitants of a row of beehives, after which a piece of crape was duly attached to each hive, and I was informed would be allowed to remain until, in the ordinary course of events, it became worn away by exposure to the weather. On making inquiries, I elicited, further, that in cases where the observance had been neglected the

"stocks" invariably pined away, but that if the omission was remedied within a reasonable time they speedily regained their vigour.

S. J. F. NEWBERY.

25, Wingate Road, W.

The prevailing superstition seems to be not that the bees die, but that they leave the hive after a death in the family of the owners. Mr. J. G. Whittier, in a note appended to his exquisite poem 'Telling the Bees,' mentions this. He says:—

"A remarkable custom, brought from the Old Country, formerly prevailed in the rural districts of New England. On a death of a member of the family, the bees were at once informed of the event, and their hives dressed in mourning. This ceremonial was supposed to be necessary, to prevent the swarms from leaving their hives and seeking a new home."

If Mr. BUTLER is not acquainted with the poem mentioned, he will be much interested in reading it.

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

LANPHIER (7th S. x. 88).—The Lanphiers were formerly merchants in the town of New Ross, co. Wexford, in the earlier half of this century, and long before, I think, they were also settled in Clonmel.

Y. S. M.

So called from a Llan Fair, name of nineteen places in Wales, from Llan Fair, for Llan Mair=church (lit. enclosure) of Mary. In thirteen of the places the church or chapel is dedicated to St. Mary.

R. S. CHARNOCK.

International Club.

THE ETYMOLOGY OF "ANLAS" (7th S. x. 65).—This word is found in the 'Book of Aneurin,' and a derivation is given in Pugh.

R. S. CHARNOCK.

International Club.

LYBE (7th S. x. 7).—In Ritson's 'Ancient Songs,' London, 1792, these lines are printed thus:—

Jvy hath a lybe she kaght yt w' y' colde,  
So not they all hafae y' w' jvy hold,

from a MS. of Henry VI.'s time (Bibl. Harl. No. 5396); and in the glossary, at p. 322, "Lybe" is inserted without explanation. The emendation proposed (*kybe*) seems to be right.

W. E. BUCKLEY.

"A RUMP AND DOZEN" (7th S. x. 48, 134).—Surely this meant a steak and a dozen of oysters in sauce—the beatific rump-steak and oyster sauce!

O.

CUTHBERT BEDE (7th S. ix. 203, 258, 336, 415; x. 33).—It is perhaps worth recording that the following prices were paid at a sale at Messrs. Sotheby & Co.'s, on January 18, for the three parts of 'Verdant Green,' first editions:—'Verdant Green,' 1l. 5s.; 'Further Adventures of Verdant Green,' 2l. 2s.; 'Verdant Green Married and Done

For,' 2l. 2s. Mr. Quaritch was the buyer. The parts were published at one shilling each.

ROBERT PIERPOINT.

St. Austin's, Warrington.

THE INTRODUCTION OF TURKEY-RED DYEING INTO ENGLAND: THE MARQUIS DE LAUNAY (7th S. viii. 485; ix. 37).—I was asked to explain my article at the above reference, and send the following paragraph from the *Manchester Weekly Times* of Oct. 5, 1889, which will, perhaps, give satisfaction of the explanation:—

"THE LATE MR. C. L. DELAUNAY.—We regret to record the death of Mr. Charles Louis Delaunay, a member of an historical family. Mr. Delaunay, who had resided in Salford for many years, was the son of the late Mr. L. B. Delaunay, of Blackley, and had reached his sixty-third year. He was the grandson of the Marquis de Launay, who about a century ago was Governor of the Bastille in Paris. The family of the unfortunate marquis came over to England and started the first turkey-red dyeing establishment formed in England, at Blackley."

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Manchester.

Your correspondent Mr. TAVARÉ is, I believe, in error when he claims this as due to a member of the De Launay family. I have been informed, and family letters support the statement, that scarlet, or turkey-red dyeing for the English army and the Levant trade was first carried on in England at Wandsworth, Surrey, by Malachi Hawtayne (1688–1772), formerly a captain in the 23rd Regiment, who is supposed to have obtained the secret from the family of his wife, who came from Holland. Her maiden name is not known; but she, with her husband and a sister, widow of Theodore Hodshon, are buried in the Huguenot burial-ground at Wandsworth.

Perhaps some correspondent resident at Wandsworth can give particulars as to these persons and the site of the dye-works on the banks of the Wandle.

X. BEKE.  
Demerara.

THE BURIAL-PLACE OF SIR THOMAS MORE (7th S. x. 46).—Referring to the opinion of your correspondent Mr. H. PUGH, that "Chelsea is a much more likely place" of burial of Sir Thomas More than the Tower, I ask permission to say, in reply that a few years before his lamented execution Sir Thomas ordered a vault to be made in Chelsea Church, to which he removed the remains of his first wife, fully intending that it should also be the locality of his own interment; but it may be added that it is a matter of dispute whether Sir Thomas More's body was ever really buried at Chelsea. There is certainly no mention of the subject in C. More's 'Life' (1626) of his great grandfather. However, with regard to the chapel of St. Peter ad Vincula, many writers differ as to the precise position in it of the grave of the

author of 'Utopia'; but from the circumstance that his eldest daughter, Margaret Roper, conveyed the body of Bishop Fisher from Barking churchyard, in which, after execution, it had been interred, to the Tower, where the bishop requested his remains might be placed, to be near those of his friend her father, it may be surmised that the little chapel in the Tower not only contains the ashes of Cardinal Fisher, sometime Bishop of Rochester, but also those of the Lord Chancellor, Sir Thomas More, both beheaded in 1535.

They were lovely and pleasant in their lives,  
And in their death they were not divided.

HENRY GERALD HOPE.

6, Freegrove Road, N.

AS MR. PUGH says, we know about the head, but the headless body we do not know about. Chelsea, of course, had the Chancellor died in the ordinary way, would have been the likeliest place to have received his body. But after his execution, unless special permission had been granted, the body would be sure to have gone back into the Tower, or, like that of Bishop Fisher, to the adjacent Allhallows Barking. Had any special order been granted, we should probably have known something, or it might even have existed still. The absence of comment implies that the body mouldered under the dust of the chapelry dedicated to St. Peter in Chains. Barring a bone or two, any sepulchre would be empty enough of all identifiable relics by this time. But the pilgrims were fairly safe as to the site. Historic silence seems in this case to give consent *nem. con.* C. A. WARD.

Arthur Cayley the younger, in his 'Memoirs of Sir Thomas More,' 1808, says that

"his body was buried in the chapel of St. Peter in the Tower, probably near Bishop Fisher, who, like More, had appointed himself a tomb in his lifetime, which he never occupied. Some of our antiquaries have asserted that More's body was afterwards removed to Chelsea by his daughter Margaret; but this is by no means satisfactorily made out, and appears to be improbable, for more reasons than one."—Vol. i, p. 236.

K. P. D. E.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 9, 319).—

"Trees are encumbrances," &c.—It would be interesting to know whence MR. WILLIAM N. FRASER obtained this version. I am able now to correct my version, p. 319. "Trees are an excrescence provided by nature for the payment of debts."—First Earl of Carnarvon.

HAROLD MALET, Colonel.

(7th S. x. 49, 99.)

"Life at the best is but a froward child," &c.—The passage is from Sir William Temple's essay on 'Poetry' ('Works,' 1720, i. 249). Goldsmith quotes it, not textually, in 'The Present State of Polite Learning,' 1759, p. 186. He seems to recollect it in 'The Bee,' 1759, p. 124; and, in 'The Good Natur'd Man,' 1763, p. 8, he puts it in the lips of Croaker. (See the "Temple Library" 'Goldsmith,' 1889, i. xxiv.)

AUSTIN DOBSON.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The Roxburghe Ballads.* Part XX. Vol. VII. Edited by Joseph Woodfall Ebsworth, M.A., F.S.A. (Ballad Society.)

WITH the present part Mr. Ebsworth begins the last portion of his heroically discharged task. The seventh volume will be the last, and of the three parts of which it is to be composed one is before us, and a second is all but ready for the printers. No reason, indeed, except the slackness of subscribers, is there why the work should not be finished "off the reel." On the desirability of this it is needless further to insist. That the society, whenever the assistance of Mr. Ebsworth is withheld, will find the utmost difficulty in replacing him is self-evident, since no living man probably unites an equal knowledge of ballad literature to an energy equally indomitable, and no one else thus qualified will be able to reproduce in facsimile the quaint woodcuts which add greatly to the attractiveness and interest of the broadsides. Part XX. opens with a group of "Tradesmen and Sportsmen Ballads." Before these, in the introductory portion, are given, however, 'The Lancashire Lovers; or, the Merry Wooing of Thomas and Betty,' and 'Toby's Delight; or, an Incouragement for Young Men and Maids.' Appropriately enough, since the note of lamentation is heard in all literatures, the group of tradesmen's ballads begins with 'The Tradesman's Complaint upon the Hardness of the Times.' In the same line, to a certain extent, is 'The Sorrowful Lamentation of the Pedlars and Petty Chapmen,' though the complaints concerning the hardships of the times end in exhortation to purchase goods, and so remove cause for complaint. Other ballads, with titles not unlike, prove, however, to be attacks upon feminine frailties, a source of abundant occupation for masculine pens. More idyllic and attractive is the 'Song in Praise of the Bonny Milkmaid,' who has always been a favourite with the poets. Milton tells how the "milkmaid singeth blyth," and the refrain in praise of those "that carry the milking-pail" has never lost its attraction. In a kindred vein is 'The Happy Husbandman; or, Country Innocence,' 'May Day: Country Mirth' is another ballad which sings "as if the world would never grow old." This series is, indeed, far more interesting than one would suppose from its title. A small selection of "Cupid Ballads" follows, and gives place, appropriately enough, to a group of "Matrimonial Ballads." In the last-named series is 'The Northern Lass's Lamentation; or, the Unhappy Maid's Misfortune.' To this Mr. Ebsworth draws especial attention as unique. He is disposed to assign the authorship to Martin Parker. Its burden—

O the Oak, the Ash, and the bonny Ivy Tree,

They flourish most bravely in our Country,

has the pathos of some of the Scottish and North Country ballads. Through ballads too numerous to indicate Mr. Ebsworth leads us, dispensing useful and erudite information, furnishing precious illustration, drawing attention to beauties, and binding the whole together with a string of personal comment, all of it belonging to one nursed in Cavalier lore. He is prodigally generous to his friends, appreciative of whatever in the past is of good report, and impatient only of modern professions and shams.

*Antient Drogeries.*—No. 1. *Cobb's Prophecies*, 1614. Reproduced in facsimile by Charles Prætorius. With a Preface by A. H. Bullen. (Printed for private circulation.)

We have here the first of a series of reprints, limited to three hundred, which are likely to be greatly in demand

with antiquaries and bibliophiles. No name of publisher accompanies the reprint, which, however, reaches us from Mr. Bertram Dobell, of Charing Cross Road, whose previous publications justify the assumption that the experiment is his. 'Cobbe's Prophecies, his Signes and Tokens, his Madrigalls, Questions,' &c., was printed for Robert Wilson at Grayes-lune Gate in 1614. To us it was quite unknown. *Book Prices Current* gives no mention of it. In Mr. Arber's 'Transcripts from the Stationers' Registers' we find the entry under May 12, 1614 (vol. iii. p. 546); and the 'Bibliographer's Manual' chronicles the sale of a copy in the Bingley Collection for 5*l*. The preface to the volume, signed Richard Rablet, Mr. Dobell thinks is assumed after Rabelais, and Mr. Bullen, whose preface is all that is most gracious and scholarly, regards the conjecture as plausible. With customary and unflinching instinct, Mr. Bullen selects in his preface those poems which have the nearest approach to inspiration or contain the most pleasing references to rustic customs. Quaintness is, perhaps, the highest quality with which the author of the "drolling prophecies" can ordinarily be credited. As a rule our author points out an unenviable and imaginary state of affairs—

when

Young men follow imperfections,  
And old men dote in ill affections,  
When Beauty is a baite of sinning,  
While wanton threads make wicked spinning,  
And wealth doth onely breede ambition, &c.—

and then mildly protests against its arrival. He has, however, a livelier vein, as when he writes:—

When a man is old,  
And the wether blowes cold,  
Well fare a fire and a fur'd Gowne;  
But when he is young,  
And his blood new sprung,  
His sweete hart is worth halfe the Towne.

We cannot dwell longer upon this pleasing reproduction. The prophecies are, however, a mine of strange phrases and proverbial allusions. In one poem we have the phrase "To put the cockes eies cleane out," and the verse:—

When Baiard is downe in the mire,  
And the fat is all in the fire,  
When loue hath lost his desire.

*Yorkshire Oddities, Incidents, and Strange Events.* By S. Baring-Gould, M.A. New and Revised Edition. (Methuen & Co.)

ERRORS of this strange and stimulating book succeed each other, and will continue to do so while interest in human nature prevails. The singularly happy motto from the Rolls House MSS. which Mr. Baring-Gould prefixes to his volume is in itself a piece of inspiration: "There be such a company of wilful gentlemen within Yorkshire as there be not in all England besides." With insight into those around him, wrote, in 1556, the Abbot of York to Cromwell. From the new edition we miss a few records. Their exclusion is due, doubtless, to the desire to compress into one volume the contents of the two volumes of the previous edition of a decade ago. There seems, indeed, to be some doubt as to how many editions the book has known. That issued in 1880, by John Hodges, of King William Street, Strand, is proclaimed on the title-page the fourth. In a preface, dated April 12, 1890, the author speaks of this latest edition as the fourth. The question is worth settling, for the sake of future bibliographers, since many new editions may yet be expected.

BURNSIANA.—Mr. Kennedy, of New York, has presented Burns's manuscript of "Scots whae hae wi'

Wallace bled," which he bought at Sotheby's, to the city of Edinburgh. Mr. Kennedy has since acquired a much finer preserved copy from Mr. Stillie's collection of Burns's manuscripts. This copy is titled, "Bruce at Bannockburn sent Mr. Thomson for his Collection—Sept. Tune, Hey tuttie taitie," and was presented by Burns to a club in Dumfries ("Jerusalem Tavern"), of which he was a member, with the following inscription: "I send you a copy of the last song I have sent Mr. Thomson, and I think that it is quite sufficient to do credit to the next Performance of your Club.—ROSB. BURNS." Mr. Kennedy has also acquired a first edition of the Kilmarnock 'Burns' and many other interesting manuscripts, including Burns's charming ballad of "John Anderson my Joe, John." These documents Mr. Kennedy intends to present to an institution in New York.

THE facsimile in colours of the grant of arms by Clarenceux King of Arms to Thomas Northland, of the county of Sussex, gentleman, dated "London, the xth day of November, xxj<sup>th</sup> year of the reign of King Edward the iiiij<sup>th</sup>" (1483), will appear in the October part of *Miscellanea Genealogica*. This grant is the earliest known, and the mantling and accessories of the arms in this rare instance of heraldic drawing are deserving of attention.

### 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."

M. E. M. ("Essays on Shelley's Poems").—There is an essay by J. C. Shairp on 'Shelley as a Lyric Poet' in *Fraser's Magazine*, c. 38; one by T. Bayne on 'Shelley as a Poet' in *St. James's Magazine*, xliii.; one on 'Shelley's Life and Poetry,' by D. Masson, in *Macmillan*, ii. 338; a second on the same subject, anonymous, in *Temple Bar*, iii. 638. Essays on the 'Poetical Works' will be found in the *Edinburgh Review*, lxxix. 503, xc. 419, cxxxiii. 426; in *Fraser*, xvii. 653; *London Quarterly*, xxxviii. 124; *Westminster*, xciv. 75; and in *Tait's New Series*, viii. 681. For the 'Prometheus Unbound,' see *Blackwood*, vii. 679; *Gentleman's*, New Series, xii. 421.

LÆLIUS ("Royal Authors").—The book in question is the well-known 'Royal and Noble Authors' of Walpole.

S. C. R. B. ("An Austrian army awfully arrayed").—This is given in 'N. & Q.' 3<sup>rd</sup> S. iv. 88 (August 1, 1863). Information concerning it appears 2<sup>nd</sup> S. viii. 412, 460 xii. 279, 336.

T. LEWIS O. DAVIES ("Overseers of Wills").—Consult Burn's 'Ecclesiastical Law.'

### NOTICE

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

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

LONDON, SATURDAY, SEPTEMBER 6, 1890.

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Notes.

ARCHIBALD CREGEEN, THE MANX LEXICOGRAPHER.

As no memoir of Archibald Cregeen has hitherto appeared, it seems just to the memory of that able Erse scholar to record a few facts relative to his life, though meagre indeed these must necessarily be.

Near the prettily situated hamlet of Colby, in the parish of Arbory, Isle of Man, is a little cottage, which in the close of the last century was occupied by William Cregeen and Mary his wife. The cottage, together with a small piece of land attached to it, was his patrimonial estate. William was a native of the Isle, but Mary, whose maiden name was Fairclough, was a native of Ireland. He was a cooper, and from his trade and the proceeds of his little farm derived a modest but respectable livelihood. They reared a family of four sons, of whom Archibald, the subject of this brief memoir, was next to the youngest. Archibald was born in the end of October or the beginning of November, A.D. 1774, and was baptized in Arbory Church on November 20 in that year. He was taught from his infancy the Manx tongue, which was generally spoken in the locality in which his parents resided.

Education was not, even at the close of the last century, very much valued in the secluded villages

of the isle. Whether there was then a school in the immediate vicinity of Archibald's home is doubtful, but it is certain that he was for the most part his own instructor. His boyhood was chiefly spent in rural occupations. He had selected marble masonry as his trade, for the pursuit of which it was, of course, necessary that he should acquire the ability to read, spell, and write English. During the term of his apprenticeship he spent much of his leisure in the study of English grammar and literature. That term had not very long expired before he began to examine critically the structure and idiomatic characteristics of the Manx dialect. The scanty literature which it afforded was by him carefully read and considered. This was mainly composed of the Manx translation of the Holy Scriptures, the Manx translation of the Book of Common Prayer, and a Manx translation, by the Rev. Thomas Christian, of selections from 'Paradise Lost,' besides Manx ballads and carols, the last-mentioned translation having then been recently published. It has been estimated that about two-thirds of the Manx tongue have been preserved in the translation of the Scriptures and that of the Church Liturgy.

On March 8, 1798, his marriage with Jane Crellin, who then resided at Peel, was solemnized in the parish church of German. By her he had eight children—six girls and two boys. Cregeen pursued his trade, and it was only during intervals of leisure that he was enabled to continue to gratify his literary taste.

Subsequently to his marriage he built in the neighbourhood of Colby, and near to his father's residence, a cottage, which he and his family occupied until his death.

In the year 1813 he was appointed coroner of Rushen Sheading, an office which he continued to hold every alternate year for many years. The duties appertaining to this were at that time somewhat important. Besides the holding of inquests of death\* and the impelling of juries in certain other cases, the Sheading coroner served summonses and other processes, levied fines and executions as directed by the temporal courts. Some of his official duties were irksome. Cregeen had no fondness for the infliction of legal terrors, and exercised with mildness the authority with which he was invested. He was intellectually very superior to any who had held, then held, or have since held, a similar office. It seems strange that a man of his mental capacity could have tolerated the monotonous, disquieting, and painful technicalities which he was officially obliged to perform. It is, moreover, remarkable that he could subject himself to the taunts which, in the early part of the present century, it was

\* These inquests are now held by the four high bailiffs within their respective districts.

deemed essential to the importance of the insular bench to inflict upon the minor officers of the court. Cregeen bore with philosophic calmness the judicial chidings with which he was occasionally assailed, thus evincing a consciousness of superiority over the presiding functionary.

About the year 1814 it occurred to Cregeen to prepare for publication a vocabulary of the Manx dialect. No such work had as yet appeared. Dr. Kelly's 'Manx and English Dictionary' had, indeed, long been written, but had not been published. It was not printed until the year 1866. Cregeen's work first appeared in 1838, though the date given on the title-page is 1835. Kelly's 'Dictionary' was published, under the editorship of the Rev. William Gill, by the Manx Society. Along with it, in the same volume, is an 'English and Manx Dictionary,' edited by the Rev. J. T. Clarke. Both these works have been enriched by large additions from Cregeen and by some from a MS. by Mr. John Ivon Mosley. The additions from Cregeen, as acknowledged by the editor, amount to between 800 and 900 words. Cregeen had not access to Dr. Kelly's MS., nor is it to be regretted that he had not. If he had been able to avail himself of it, much of the originality and philosophic character by which his own work is marked would probably have been wanting. He diligently studied the 'Manx Grammar,' published by Dr. Kelly in the year 1804.

Cregeen foresaw the research and labour which his projected compilation would involve, and it was after much hesitation that it was begun. He mentioned to two or three of his friends that he had commenced to prepare a dictionary of the Manx tongue. Among these was the Rev. John Harrison, a native of the isle, and then vicar of the parish of Jurby. He was thoroughly conversant with the Manx dialect, and urged upon Cregeen perseverance in the preparation of his work. He offered him, too, any help which it was in his power to give. Indeed, it is not improbable that the preface to the book, and also the first six paragraphs of the "Introduction," were written by Mr. Harrison. Quiggin, the printer and publisher of the work, believed that they were. The third paragraph of the "Introduction" is a verbatim abstract (unacknowledged) from the preface to T. Connellan's 'English-Irish Dictionary.' The dictionary progressed slowly. Slip after slip was filled, copied, and recopied—word after word was added; and for the few scraps carried by Cregeen in his pocket were soon substituted sheets of paper, on which words were alphabetically arranged.

Cregeen constantly invaded the cottages of the native islanders for the purpose of obtaining the information he desired. Night after night he repaired to some rural abode where his favourite language was spoken, and there the portly form of the Manx lexicographer might be seen occupying

a three-legged stool at the *chiollagh*. There, beneath the spacious chimney, he elicited from the intelligent, but unlettered, host valuable philological knowledge. Many Manx proverbs with which his work abounds, and which enhance its value, were thus raked up and collated. Several of these are, indeed, similar to those of different countries, but others are marked by originality, and evince peculiar traits of the native character.

Cregeen worked thus sedulously during a period of nearly twenty years. His philological labours were not always agreeable to his wife. She naturally considered that domestic enjoyment was somewhat marred by her husband's seclusion consequent on the occupation of his leisure, which she thought ought, for the most part, to be spent in association with herself. He, however, bore with complacency the pardonable strictures which devotedness to his lingual pursuits had evoked.

In the year 1827 Cregeen met with a serious accident, which caused him to be confined to his bed for many weeks. When returning to his cottage on a frosty day, he slipped on the ice and fractured his leg. When laid up in consequence of this accident a large portion of his time was devoted to his dictionary.

Cregeen's dictionary is the result of profound and indefatigable research, and a work of great philological value. Its arrangement is more scientific than that of Dr. Kelly's 'Dictionary.' It has one prominent feature—the indication of the radical initials of words given throughout the work. After every non-radical word is placed its mutable radical initial, e.g., "*Feer-vane*, a., very white. B." The letter B. here denotes the radical word *bane*, the initial letter of which (*b*) has been changed into *v*. Some of the interesting introductory remarks on the linguistic peculiarities of the Manx tongue have been borrowed from Dr. Kelly's 'Manx Grammar,' but are not given as quotations. The numerous original prefatory observations of Cregeen are replete with learning, and indicate an accurate knowledge of the idiomatic characteristics of the dialect. The numerous conditions under which initial and other verbal changes occur are lucidly pointed out and explained.\*

I am one of the very few living persons who had the privilege of knowing Cregeen intimately. He was a man of middle stature and heavily made. His broad forehead, dark, protruding bushy eyebrows, the left brow lower than the right, or bent downwards, are still distinctly pictured on my memory. From under these bushy brows peered a pair of small dark-brown eyes. Cregeen always

\* The Rev. Robert Williams, in his admirable 'Lexicon Cornu-Britannicum,' seems to have largely utilized Cregeen's 'Dictionary,' from which he has been enabled to discover and point out the Manx words cognate with the Cornish and other dialects.

were a low-crowned broad-brimmed hat, which gave him a Quaker-like appearance. He was a profound thinker, and uttered his thoughts and opinions slowly and in few words. He was exceedingly unassuming and modest. He was an agreeable companion, and delighted to converse on topics connected with his native tongue or with the manners and customs of the Manx peasantry. Though he had not made the Scotch Gaelic the subject of special study, he could construe it without great difficulty. I once heard him translate at sight with apparent ease some Ossianic poems.

Cregeen died on Good Friday, 1841, in the sixty-seventh year of his age. His grave is in the pretty little churchyard of Arbory, and his tomb bears the following inscription:—

In Memory of  
Archibald Cregeen, of this parish,  
who departed this life on the 9<sup>th</sup>  
of April, 1841,  
in the 67<sup>th</sup> year of his age.

He was the author of the Manx Dictionary,  
lived respected and died lamented.

Cregeen's wife is also buried in the same churchyard, and, according to the inscription on the tomb, she died on May 3, 1844, aged sixty-eight years.

J. M. JEFFCOTT.

Iale of Man.

THE 'NEW ENGLISH DICTIONARY': ADDENDA  
AND CORRIGENDA.

(See 7<sup>th</sup> S. v. 504; vi. 33, 347; vii. 12; viii. 4, 114; ix. 224; x. 3.)

*Bead*, 3, combin. Add: *Bead-lady*, 1606, Birnie, 'Kirk Burial,' dedic.: "Your dayly beed-Ladies, your Mother to wit, and your Spouse."

*Beckon*, sb. (earliest in D., ante 1718). The word seems to occur 1513, G. Douglas, 'Æn.,' xii. 11, 173:

A bekkun with his hand to thame mayd he.

*Befit*, pple.—forged, wrought, 1513, G. Douglas, 'Æn.,' ix. 6, 118:

Coupis and goblettis forgit fare, and beft  
Of massy silver.

*Beget*, sb. (latest in D., 1430). 1486, 'Book of St. Alb.,' 6, 8: "That shall I tell the, quod he, for a littill byzete."

*Bego*, 6=dress, adorn (latest in D., 1513). 1591, Rob. Stene's 'Dream,' p. 4, l. 3 (1836):

All gold begaine, a glorios growme.

*Bekane*=nightshade (not in D.). 1412, 'Carmen de Fundat. Furness' (in Dugdale, 'Mon. Angl.,' v. 246, 1825, quoted by West):

Hæc vallis tenuit olim sibi nomen ab herbâ  
Bekân, quâ vritul dulcis nunc, tunc sed acerba,  
Unde domus nomen Bekansgill elairut ante.

1774, West, 'Antiq. of Furness,' cap. 6, init.: "Abundance of the Lethal Bekan, the Solanum Lethale, or deadly nightshade, from which circumstance the vale first obtained the name of Bekans-Gill."

*Bellisand* (not in D.). Ante 1400, 'Rauf Coilyear,' at 37, 10: "His brydill bellisand and gay" ('Early Pop. Po. of Scotland,' Edinburgh, 1827). See Jamieson.

*Bellish* (D. only fifteenth century). 1606, Birnie, 'Kirk Burial,' p. 14 (1833): "A fond folly to bellishe the out-side of a within rotten tombe."

*Belly-blind* (latest in D., 1510). Circa 1571, 'Admoni-

tion to Regent Mar.' (Pinkerton's 'Anc. Sc. Po.,' 1786, p. 164):

Be not thairfof syld as ane bellie blind.

*Belly-flaught*, to flay (earliest in D., ante 1550). Circa 1450, Henryson's 'Fables,' p. 93:

And belly-flaught full ferillie them flaid.

*Bere*, sb. (D., "Noise of voices of men or animals"). G. Douglas uses the word of a flood:

And landbrist rumland rudely with sic beir.

*Bere*, vb. (D., "to cry, roar"). It is used of the singing of birds, 'Pistill of Susane,' vii.:  
The bridres in blossoms the beeren wel loude.

Also of thunder, G. Douglas, 'Æn.,' viii. 6, 98:

The wattry cloudis, that makis thundris beyr.

*Bespark* (not in D.). 1513, G. Douglas, 'Æn.,' xii. 2, 37:

As wha byspark wald the quhite evor Indane

With scarlet droppis.

*Binge* (earliest in D., 1562). 1513, G. Douglas, 'Æn.,' xii, prol., 290:

Behaldis how I beinge and do reverens.

*Bir*, vb. (latest in D., 1375). 1505, G. Douglas, 'King Kart,' st. 13:

Thou bird think shame and of thy riot rew.

*Black-mail* (earliest in D., 1552). 1530, record (in Pitc., 'Crim. Tri.,' i. 145\*): "Adam Scot, convicted of art and part of theftuously taking Black-mail."

*Blaken* (earliest in D., 1570). 1513, G. Douglas, 'Æn.,' viii. 4, 31: "With vissage blayknit" (Virgil, "pallida").

*Blaundrell* (earliest in D., circa 1440). Ante 1400, 'Pistill of Susane,' viii.:

The britouns, the blaundersers, the braunches, the bewes.

*Blood*, 13, combin. Add: *Blood-gush*, 1606, Birnie, 'Kirk Burial,' p. 11 (1833): "As a blood-gush made Julian at last know Christ."

*Bloom-smithy* (s.v. "Bloom, sb. (2)"). The quot. 1831, J. Holland, is taken by him from West's 'Antiq. of Furness,' 1774, p. 33 (1805).

*Boilspell*=ballspiel. 1611, record (in Pitc., 'Crim. Tri.,' iii. 214): "Reidhous was apone the Ball-grene playing with Kirkmichel the hailt lycht,.....and the perserw is nott able afferme that thair war darnit oftir the boilspell dissoluti."

*Bonnet*, 10, combin. Add: *Bonnet-case*, 1619, record (in Pitc., 'Crim. Tri.,' iii. 478): "Thift and Stouth-reif of his maisteris bonnet-caice."

*Bonyalla*=happy departure? 1597, MS. quoted in Pitc., 'Crim. Tri.,' iii. 2: "The 7 day of Mañ he went homeward; and for honour of his bonyalla the canons shot out of the Castell of Edimburgh."

*Boyer* (only ex. in D., 1648). Circa 1450, 'Houlate,' pt. iii. st. 6: "The Boytour callit was Cuke."

*Brace*, sb. (2), 4=arch (in D. only from 'Cath. Angl.'). 1513, G. Douglas, 'Æn.,' vi. 10, 10:

Thai portis with thair stalwart bowand brace,  
(Virgil, "fornice.")

*Braid*, v. (1), 6, trans.—utter (D. only 1562). Often in G. Douglas. See 'Æn.,' ii. 2, 128; iv., prol., 61; iv. 7, 5; x. 11, 152.

*Brank*, v. (2), 2 of persons (D., 1550). 1505, Dunbar, 'T.M.W.' 180: "Brankand with bonet on syde."

R. D. WILSON.

BELL ALLEY: DEFOE.—I have lived and slept in what had been for centuries the large residential capital of London, and now most of it has disappeared like Pompeii; but we cannot excavate the remains, like those of Pompeii. As

in Paris and other old cities, in going down twelve or fifteen feet we used to come upon the relics of the Roman city, and sometimes on prehistoric remains. These supplied the museum of Charles Roach Smith, now being numbered with the dead. Attached to his chemist's shop in Bloomfield Street was the beginning of his museum, which gave a good example to the British Museum and to the Guildhall Museum. Another local museum was the fine geological collection of W. D. Saull, the wine merchant, in the lofts over his stables in Aldersgate Street; and there were other collections. Now the excavators go so deep that they scoop out the soil down to the primitive clay, and nothing can hereafter be found. The universal destruction removes landmarks, even to names. One name, which will be remembered in Defoe's 'History of the Plague,' is Bell Alley. Great Bell Alley has been expunged by Telegraph Street. Now Little Bell Alley and Leathersellers' Buildings are erased for the title of Copthall Avenue. During the excavations part of the course of Walbrook was laid open, with its sluice, and sufficiently explained why Bell Alley was marked during the Plague. Bell Alley must have been built with its tributary courts on the site of Walbrook, which five hundred years ago had become muddy and offensive. This alley led to Moorfields as a great foot thoroughfare, and thence by Long Alley a route could be made through a strange world now extinct. No tablet records in "Copthall Avenue" where Bloomfield, the poet, lived and worked.

HYDE CLARKE.

DR. BUSOLT AND ANCIENT ECLIPSES.—In a notice of the first two volumes of Busolt's 'Griechische Geschichte,' which appears in the *English Historical Review*, vol. iv. p. 549, there occurs a passage on which it seems desirable to make a few remarks. It runs thus:—

"Thus even in the case of so well-established a date as 480 B.C., the year of Xerxes' expedition against Greece, he [Busolt] is able to explain away an old difficulty with the help of fresh evidence. For Herodotus (ix. 10) mentions an eclipse of the sun as occurring at that time; until quite lately, however, astronomers only knew of an annular eclipse in the year 473 B.C. But Dr. Busolt cites from Hoffman's (*sic*) more recently (1884) calculated tables an eclipse on Oct. 2, 480, thus confirming both the ordinarily received date and the narrative of the ancient historian."

The mistake about G. Hoffmann's work (who would indeed be surprised to hear that he had calculated fresh lunar tables) is the reviewer's only. Busolt gives, at p. 135 of his second volume (which appeared in 1888), the title of Hoffmann's treatise (published at Trieste in 1884, &c.), 'Sämtliche bei griechischen und lateinischen Schriftstellern des Altertums erwähnte Sonnen- und Mondfinsternisse,' and the statement he founds upon it is:—

"Ausserdem steht das Jahr jetzt auch dadurch un-

verrückbar fest, dass die von Hdt. ix. 10 erwähnte Sonnenfinsterniss beim Rückzuge des Kleombrotos von Isthmos bald nach der Schlacht bei Salamis auf Grund der neuen bessern Mondtafeln von Hoffmann a. a. O. berechnet worden ist. Sie fand am 2 Oktober 480 Statt."

This is not intended to imply that the newer lunar tables employed by Hoffmann had been calculated by himself (as they certainly were not), but only some deductions from them. But the reviewer has also fallen into another misconception. In the same note in the above page Busolt has the following passage:—

"Die einzige Finsterniss welche in diesen Jahren gegen Frühling in Sardes beobachtet worden konnte, war die ringförmige am 16 Februar 478."

The writer of the review has, it will be noticed, omitted the words "gegen Frühling." Astronomers have long known of the eclipse of B.C. 480, October 2; it is mentioned in the table in the first volume of 'L'Art de Vérifier les Dates,' published at Paris in 1819. I have myself referred to it in a letter dated April 18, 1884, contributed to the *Observatory* (vol. vii. p. 538), as probably the cause of the so-called prodigy (the darkening of the sun at midday) stated by Herodotus, *in loco*, to have so frightened Cleombrotus, King of Sparta, whilst engaged in fortifying the isthmus of Corinth from the threatened advance of Mardonius after the retreat of Xerxes that he at once returned to Sparta, where he died shortly afterwards. Thirlwall, indeed, thought that this return occurred in the spring of B.C. 479, the year of the battle of Plataea; but I pointed out in my letter that whilst the narrative is consistent with its having been in the previous autumn (Blakesley, indeed, considers this is its most natural meaning), the fact of the eclipse having taken place on October 2 makes it extremely probable that that was the portent alluded to, and thus fixes the date of the expedition of Xerxes as earlier in the same year, B.C. 480.

It cannot be said, therefore, that Busolt has brought forward any fresh evidence, or thrown any fresh light upon this matter, though it is satisfactory to find him agreeing with Blakesley on the point of history.

W. T. LYNN.

Blackheath.

"LEAD, KINDLY LIGHT."—The late cardinal's letter to DR. GREENHILL (6th S. i. 232) seems rather designed to check inquiry than to furnish information. To me it appears that the fine hymn "Lead, kindly Light" is unfinished. I do not call it a fragment, but suggest that, having completed three verses as part of a whole, the author found himself entangled with a complex idea, and so put it aside for further consideration, he having then worked out the primitive motive of its origin. Had he continued or resumed it, he would no doubt have elucidated the final couplet, "Angel faces smile," &c., which I connect, very naturally, with the earlier line, "I was not ever thus," so "lost



avhile" follows on. Critics say he was weak in descriptive power, which may account for his hesitation. The "angel faces" I should call conscientious approval—the "conscia recti." But the auxiliary fourth verse is discordant. The author of the hymn was influenced by the Mosaic "pillar of fire by night" of the Exodus, hence "th' encircling gloom," thus ascribing his guidance to the Almighty, whereas the sudden introduction of the Saviour's name, however well intentioned and well illustrated, jars on the concords. I do not find the hymn included in the 'Hymns for the Use of the Birmingham Oratory' of 1875. A. HALL.

**CARDINAL NEWMAN'S BAPTISM.**—The annexed extract from a stamped certificate now before me appears eminently worthy of a place in the pages of 'N. & Q.' for future preservation and reference:—

"Baptisms solemnized in the Parish Church of Saint Benet sink in the City of London in the Year 1801.—John Henry, son of John Newman and Jemima his wife, born February 21, 1801 was baptized April 9, 1801 by Robert Watts, Curate."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

**BEES AND THE HEALTHY OR THE SICK.**—The communication on p. 126 reminds me of the following, as lately told me by an elderly and trustworthy woman, the cook, and now the nurse, of Mrs. Boswell-Stone, in Dorset. It is this: "My father kept bees for a long time in his garden, and both he and they were accustomed to one another. He would both lift up the hives, or the boxes with which he covered the hives in cold weather, and even take the bees in his hand and close it upon them with impunity. When, however, there was a stranger present, and my father lifted the hives or boxes, the bees would attack the stranger, and hence my father would sometimes do this for amusement. When, however, he became ill with Bright's disease, they attacked him, and would not even allow him to be in the garden without being stung, so that he often said to one of us, "So-and-so, go and get me such-and-such from the garden," instead of going himself. My brother, also, obliged to be near them when working in the garden, was never touched till he went into a decline, and then they attacked him in like manner." Possibly this may arise from the fact, stated by Bartholome, that bees "hate stinking and other evil smells," and as he seems to gather from Aristotle:—

"For stinking savour grieveth them full sore,.....and if the hives stinke in any wise, they will forsake their hives, and if it hap that the Bees abide therein, they shall take sickness of the stench."—B. xii. chap. iv., and B. xviii. ch. xii.

BR. NICHOLSON.

**SWEDISH BAPTISMAL FOLK-LORE.**—The following scrap appeared in a recent number of the

*North British Daily Mail*, as part of a contribution from a tourist:—

"Great importance is attached to baptism, and in country districts in Sweden some queer superstitions linger in connexion with it. One is that the devil has power over an infant until it has been baptized. Parents will therefore carry a child miles away in the depth of winter to the minister to have it baptized before it is half a day old. There are, however, methods by which it is supposed, even if baptism be deferred, that the devil's power over the child can be neutralized. One is to wrap the baby in red cloth, and lay it in its cradle with a psalm-book and a pair of scissors placed crosswise upon its breast. The fear of the evil eye also lingers in many rural districts. It is supposed that a child will turn ill if a bad person sees it absolutely naked. To prevent the possibility of this, a thread is tied round the child's arm even when it is being washed in a bath, so that it may, even in these circumstances, have something on. People in this country who laugh at superstitious ideas, and wonder how any sensible person can entertain them, are sometimes found entertaining ideas as absurd themselves. Where several children are being baptized together in church, you will almost invariably find the boys presented first, the idea being entertained by many that if a girl comes before a boy the girl instead of the boy will have a beard."

Readers of the poem of 'Tam o' Shanter' need hardly be reminded that

Twa span-lang wee unchristened bairns

formed part of the ghastly surroundings of the unholy orgies witnessed by the pot-valiant farmer in Alloway Kirk—a fact showing that the absurd notions touching the risks run by the unbaptized from demoniacal influences were in Burns's day important heads of the popular creed. J.

Glasgow.

**IRISH VARIANT OF THE LEGEND OF ST. SWITHIN.**

—This summer, in Ireland, in the province of Leinster, I heard from a servant girl an amusing variation of the weather-lore tradition of St. Swithin. "Sure he was a bad man, and bate his wife every day for forty days, and she cried every day for thim forty days, and 'tis for her tears, that be dropping, that we have the rain for forty days." In this traditional account the episcopal and celibate character of St. Swithin seems to have been lost.

J. W. HARDMAN, LL.D.

Cadbury House, Yatton, Bristol.

**'THE BACHELOR'S WISH.'**—I came across the following lines written on the fly-leaf of an odd volume of the *Repository*, 1783. I have never seen them in print:—

- 1 Female companion to soften my cares,
- 2 Thousand a year to support my affairs,
- 3 Dogs and a gun to pass away time,
- 4 Horses and chaise to indulge me and mine.
- 5 Jolly companions with whom to make merry,
- 6 Dishes each day, with 6 glasses of sherry.
- 7 Beds in my house, for my friends at their leisure,
- 8 Something or other to add to their pleasure,
- 9 Pounds in my pocket, when y<sup>e</sup> same I require,
- 0 H! grant but these, Heaven, no more I desire!

WALTER HAMILTON.

"SPY FOR RIDINGS."—I never heard of this game before. It is mentioned in the report of the Cork Summer Assizes in the *Eagle and County Cork Advertiser*, July 19:—

"Cornelius Lynch, twelve years of age, brother of the deceased, was the first witness called. He said that on the night of March 31 he and his brother Jeremiah, the prisoner (Daniel Collins), Florence M'Carthy, John M'Carthy, and Edward Connor were playing the game of 'spy for ridings'—that was, when a boy was caught he had to give another a ride."—P. 2, col. 1.

EDWARD PEACOCK.

INSCRIPTIONS ON OLD HOUSES.—At Riccarton, in the parish of Currie, near Edinburgh, the seat of Sir J. Gibson-Craig, is a quaint inscription let into the wall of the modern building, and which has evidently been taken from the ancient part when the additions were made, as appears from the date:—

By Godlinesse the air is establishit,  
Bot crying sinnes spewis him out of possession.  
Vive Deo et Vives.

Anno 1621.

Sit Deus intransibus Solamen, Præsidium exeuntibus.  
The above is taken from the *Buider* for Dec. 22, 1888. I suppose that by "air" is meant *heir*.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

PHANTOM HOUNDS.—A correspondent in the county of Antrim writes to me:—

"The following story was told me a few years ago by a blacksmith living in Carey, whom I met when travelling on the mail car from Ballycastle; he vouched for the truth of it:—About forty years ago, in the month of October, during the harvest moon, between eleven and twelve o'clock at night, he was poaching rabbits on Ballycastle Warren. He had shot several, and had them hung behind his back to keep him warm. He was always on the alert in case Mr. McGildowney's gamekeeper might pounce upon him. Shortly after he had commenced shooting he was startled by a brindled greyhound appearing in front of the muzzle of his gun. Thinking that a gamekeeper was in the vicinity, he hid his gun and the rabbits in the bank of the river, and then walked round the warren, searching carefully every spot. When he was thoroughly satisfied that there was no one about he commenced shooting again. A second greyhound appeared in front of him when he fired at the rabbit. He then went on and killed a third rabbit, when three greyhounds appeared in front of him. He then loaded to fire at the dogs, but his gun hung fire. It had not done so before, and seemingly there was no good reason for it. This frightened him so much that he gave up shooting, and ran home as quickly as he could, thoroughly convinced that they were enchanted dogs, or evil spirits, as there were no greyhounds which answered their description in the neighbourhood."

W. H. PATTERSON.

Belfast.

POPE'S 'DYING CHRISTIAN TO HIS SOUL.'—There a variant of this poem in Wesley's 'Collection of Moral and Sacred Poems' (Bristol, 1744), to which I can find no reference elsewhere, though Wesley includes it (apparently) in a number of

pieces taken from Lewis's 'Miscellany.' It runs as follows:—

1.

Vital Spark of Heav'nly Flame,  
Dost thou quit this mortal Frame?  
Trembling, hoping, ling'ring, dying,  
Oh the Pain, the Bliss of dying!  
Cease, fond Nature, cease thy Strife:  
Let me languish into Life.

2.

My swimming eyes are sick of Sights,  
The lessening World forsakes my Sight,  
A Damp creeps cold o'er every Part,  
Nor moves my Pulse, nor heaves my Heart,  
The hovering Soul is on the Wing;  
Where, mighty Death! oh where's thy Sting?

3.

I hear around soft Musick play,  
And Angels beckon me away!  
Calm, as forgiven Hermits rest,  
I'll sleep, as Infants at the Breast,  
'Till the last Trumpet rend the Ground:  
Then wake with Transport at the Sound!

Are the last two stanzas Pope's? Wesley does not give the poem as his, but he prints it and Pope's translation of Hadrian's 'Ad Animam Suam'—

Ah fleeting Spirit, wand'ring fire!—

on opposite pages without comment. I have only the Globe edition of Pope. C. 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.

DR. JOHNSON'S FUNERAL.—A few days ago I was looking through an odd number or two of the *Bermuda Gazette* for the year 1785, and came upon the following extract from a London letter, dated Dec. 20 (1784), which a correspondent had published in the *Gazette* of the following March. In the hope that it may still be of interest to many of your readers, I now send it:—

"Doctor Johnson died a few days since after a long and severe fit of the gout.

"Dr. Johnson's manuscripts, which are numerous and valuable, we hear, are left to his respectable friends, Sir Joshua Reynolds, Dr. Brocklesby, Mr. Steevens, and Mr. Langton.

"The late Dr. Johnson expressed no wish himself for any particular place of interment, but left it to the discretion of his executors, only requesting, that if any monument should be erected it might be placed directly over his body.

"This day about twelve o'clock the corpse of Dr. Samuel Johnson was removed in a hearse from his house in Bolt Court, Fleet Street, for interment in Westminster Abbey. There were twelve coaches and four in the procession. The following are the names of the greater number who attended at this solemnity:—

"Sir Joshua Reynolds, Sir John Hawkins, and Dr. Scott, Executors.

"Sir J. Banks, Mr. Langton [*sic*], Mr. Burke, Mr. Colman, Mr. Wyndham, and another, pall-bearers;

General Paoli, Rev. Dr. Farmer, Dr. Brocklesby, Dr. Burney, Mr. Stevens, Mr. Malone, Dr. Wright, Rev. Mr. Stubbs, Rev. Mr. Strahan, Mr. Cook, Mr. Hoole, Mr. Ryland, Mr. Nichols, Mr. Du Moulin, Mr. Sastres, and Mr. Burke, Junior."

I would ask, were the general public excluded from the "solemnity" in the Abbey, for otherwise one can hardly imagine that the above names comprised the "greater number" of those present? Secondly, were the great lexicographer's wishes as to any monument strictly carried out? Thirdly, can any one tell me who was the writer of the letter published in the *Bermuda Gazette*?

J. S. UDAL.

Fiji.

THE UTAS OF EASTER.—In the year 1385 the Lord William of Hainault was married to the Lady Margaret of Burgundy, and the Lord John of Burgundy was married to the Lady Margaret of Hainault, at Cambrai, at the *utas* of Easter. And it would seem that the two weddings took place on Easter Tuesday. What is, or are, the *utas* of Easter? I am aware that he who asks this simple question exposes himself to the scornful reproof of the learned and to the despitfulness of the proud. He may, perchance, be referred with ignominy to Robinson's great work on this very subject, or to Jones's celebrated dictionary, which he ought to have consulted before his frivolous inquiry was submitted to 'N. & Q.' But, being ignorant of Jones and unacquainted with Robinson, he can only repeat with trembling, What meaneth this word *utas*, and whence is it derived?

A. J. M.

[*Utas* are the octaves of a festival.]

'MOTHER HUBBARD.'—A friend of mine has a copy of 'The Comic Adventures of Old Mother Hubbard and her Dog,' second edition, published May 1, 1806, and a "Continuation," published January 1, 1807, now bound together, containing in all twenty-six verses, with pictures. The first part has the following dedication:—

"To J. B. Esq' M.P. county of — at whose suggestion and at whose House these Notable Sketches were design'd this volume is with all suitable deference dedicated by his Humble Servant S. C. M. 1805.

My friend tells me that her aunt, to whom the book was given in 1809, always said that the whole was a political satire, and was so recognized when it first appeared. Is anything known of what it referred to?

ERNEST B. SAVAGE.

St. Thomas's, Douglas.

LOUIS DE BOURBON-MALAUSE.—In Dussieux's *Histoire Généalogique de la Maison de Bourbon* I find that Louis de Bourbon-Malause, Comte de a Case, a member of a Hugonot illegitimate branch of the royal house, entered the service of William III. of England, and was killed at the Battle of the Boyne. He was a nephew, on his

mother's side, of Louis de Durfort, Earl of Faversham. Can any of your readers tell me where he was buried? G. MILNER-GIBSON-CULLUM.

'JOHN BULL' NEWSPAPER.—Any one who has access to the *John Bull* of 1820 will greatly oblige me by stating under what date the 'Visit of Mrs. Muggins' appeared. It contains thirty-one stanzas, and begins:—

Have you been to Brandenburg, heigh ma'am, ho ma'am?

JAYDEE.

JOHN CLARE.—Can any of your numerous readers inform me if there is a complete edition of Clare's poems published in a single volume? The original editions are seldom seen now, and the 'Life and Remains,' edited by Mr. J. L. Chery, excellent in many respects, gives but a very imperfect idea of Clare as a poet. C. ERNEST SMITH.

Lorrimore Road, Kennington Park.

PRÉCIS OF HAMLEY'S 'OPERATIONS OF WAR.'—Wanted to know where I can purchase this; or by whom it is edited. A *précis* I know has been printed. SOLDIER.

WAYZGOOSE.—I recently sent an inquiry respecting this strange word, and was referred to 6th S. iv. 80, which stated it was the principal dish at, and consequently gave the name to, a feast annually given by master printers to their men, at the present time by the chief tradesmen of Exeter to those they employ—*wayzgoose* being *stubble goose*. My original query is not answered, Whence *wayz*; is it Saxon? W. M. M.

[Annandale's 'Ogilvie' gives: "*Waygoose*. The forms *wayzgoose*, *waytsgoose*, also occur, and the first part of the word seems to be the G. *weizen*, *weitszen*, wheat, the term being probably borrowed from Germany."

'LETTERS OF ABELARD AND HELOISE.'—Can any reader of 'N. & Q.' give me the date of the first edition of John Hughes's translation of these letters? "The fourth edition, corrected," was published anonymously in 1722 (London, 12mo.).

G. F. R. B.

SIR ORNESTUS BIRON, BART.—Where can I find a genealogical notice of Sir Ornestus Biron, Bart.? He must have been living during the latter half of the seventeenth century. E. H. W. DUNKIN.

Kidbrooke Park, Blackheath.

TO "GAUM."—What is the meaning of this apparently slang or technical term? The *Athenæum*, August 2, p. 168, says that "gauming" has vulgarized and defaced the interior of Westminster Abbey. JOHN W. BONE.

DE QUENTON.—Where can I find any information respecting this name, which occurs in the fourteenth century? Was it the same as Quintin? Information specially wanted about Sir William de

Quenton, who married in 1358 Joan, widow of Roger, Baron de St. John de Lageham. Was he the same Sir William de Quenton who married Beatrix, widow of Thomas Longevill, of White Roding?

CONSTANCE RUSSELL.

Swallowfield, Reading.

SALUSBURY: POMFRETT.—In the account of the funeral of the Countess of Cork in 1629 (Add. MSS. 4840, 227), amongst the bearers of pennons I find the names of Mr. Salusbury and Mr. Pomfrett. Is there anything known of these gentlemen, their wives, or their families? Y. S. M.

ROBERT HOLMES.—Can your readers give me any information regarding a Robert Holmes, who came from the Isle of Wight about 1654 or 1655, during the protectorship of Cromwell, and settled in the county of Donegal, near Castlefin, in a place called afterwards Holmestoun, or his family or ancestors in the Isle of Wight? He was married to a Miss Young, of the Isle of Wight, and afterwards to a Miss Irvin, of co. Fermanagh. The family crest is an arm embowed in armour, holding a sword through a lion's head erased azure. Motto, "Arte et Marte." R. H.

THE "ELY" PORTRAIT OF SHAKESPEARE.—This portrait was given by Mr. Henry Graves to the museum of Shakespeare's birthplace. It was bought by him at the sale of the Bishop of Ely, some twenty or thirty years ago. It had been previously traced to an old London house. Mr. Graves was offered a large sum for his purchase; but, as a trustee of Shakespeare's birthplace, and a generous giver of many rarities, he sent it to Stratford-on-Avon. It certainly has many claims to be accepted as a contemporary portrait, which I may urge hereafter; but I want full details and dates of its history, if any reader can supply them.

ESTE.

GERMAN AND ENGLISH HEAD-LETTERS.—Can any of your readers say when the practice of using capital or head letters for nouns was finally given up by English printers, and how the change was brought about? Did it happen gradually and unintentionally; or were there some objections raised against the practice either by printers and publishers among themselves, or by outsiders in the world of literature? Can any one also say when, and for what reasons, the practice began in Germany and England, or elsewhere? To a foreigner learning a language it has clearly something to recommend it. But what is the supposed advantage to readers in common? Do those who have attained a good education find any advantage; and is it an aid in attaining such education more speedily?

AD LIBRAM.

LADIES' PRIVILEGE IN LEAP YEAR.—The origin of this saying has been sought in 'N. & Q.' (2nd

S. i. 9; 4th S. viii. 505), but without eliciting a satisfactory reply. I now learn from the *Illustrated Almanac* for 1865 that the Scottish Parliament passed an Act about 1228 in which it was

"ordomit that during yre reign of her maist blesit maiestie Margeret, ilka maiden, ladee of baith high and lowe estait, shall hae libertie to speak yre man she likes. Gif he refuses to tak hir to bee his wyf, he schale be mulct in the sum of ane hundredty pundis, or less, as his estait may be, except and alwais, gif he can make it appere that he is betrothit to anither woman, then he schal be free."

Where can the Acts passed by the Scottish Parliament be consulted?

EVERARD HOME COLEMAN.

CEANGAIL.—What is the meaning of the Irish word *ceangail* (= Icel. *Köngull*)? Is it a vine, or a bunch of grapes? K. A. A.

[*Ceangail*, pl. Ties, bonds, ligatures.]

'BLACK EYES': SONNET (BY TENNYSON).—Amongst my newspaper cuttings, circa 1875, I have a sonnet signed "Alfred Tennyson," and stated to be from *Laurel Leaves*, which is, I suppose, the name of a magazine. Is this really by Tennyson? If so, where did it first appear; and is it included in any edition of his collected works? It is as follows:—

*Black Eyes.*

There are three things that fill my heart with sighs  
And steep my soul in laughter—when I view  
Fair maiden forms moving like melodies—  
Dimples, rose lips, and eyes of any hue.  
There are three things beneath the blessed skies  
For which I live—black eyes, and brown, and blue:  
I hold them all most dear—but, oh! black eyes!  
I live and die, and only die for you.  
Of late such eyes looked at me—while I mused  
At sunset underneath a shadowy plane  
In old Bayona nigh the southern sea,  
From a half-open lattice looked at me,  
I saw no more, only those eyes, confused,  
And dazzled to the heart with glorious pain.

JONATHAN BOUCHIER.

"ARMES OF THE CROWNE AND OF THE NOBILITIE OF ENGLAND."—A friend of mine has a book containing a quantity of beautifully executed coats of arms on vellum. On one of the fly-leaves is written:—

"The armes of the Crowne and of the Nobilitie of England drawn out by M. Roehan Oilhgh and presented to the Right Honorable Sir Eduard Kelley Knighte Baron of Imany Lorde of Newe Liben and Libbers and one of the Emperours privy Counsell at Prague the 18 day of June Anno 1596."

Will some one say who these persons were, or where their history can be found? P. F.

LETTER X.—In passing along a street in the Hague I observed that on the dial of the clock over the entrance to a synagogue the letter P was used wherever the letter X usually occurs in the Roman numerals marking the hours—"IP." for

*IX.*, "PIL." for *XII.*, &c. Have any of your correspondents seen this elsewhere; or can any one suggest why the usual method is altered in this way?  
THOMAS ARNOLD.

**BULWER LYTTON.**—Is there any comprehensive bibliography of this voluminous writer? I am asked for details respecting (1) 'Forces or Powers of the Air'; (2) 'The Haunted and the Haunters'; (3) 'The House of the Brain.' Supposed spiritual essays or magazine articles of the 'Zanoni' school.  
A. H.

**SIR JOHN MOORE, SHORNCLIFFE AND SANDGATE.**—The celebrated general Sir John Moore, it is well known, trained the Light Division, afterwards so famous, at Shorncliffe, and had his quarters in Sandgate, as the following anecdote proves:—

"Another time, when going from his quarters in the village of Sandgate to the evening parade on the heights of Shorncliffe, the ascent being steep, Moore said to six or eight officers who were with him, 'Now for a race to the top of the hill,' and away we all started. Neil Campbell (afterwards with Napoleon at Elba) beat us all, and Moore was second."—Napier's 'Lights and Shades of Military Life.'

And in the 'Historical Records of the 52nd Regiment,' there is a letter, dated Sandgate, April 8, 1805, wherein Sir John thanked the officers of that regiment for a Star of the Bath, value 350 guineas, with which they presented him. I should like to ascertain when Moore was appointed to the command at Shorncliffe, and whether the 'Army Lists' of the period give the staff and establishment of the camp; also, whether a camp existed prior to Sir John's command.  
R. J. FYNMORE.  
Sandgate, Kent.

**MEN OF MARSHAM.**—In the 'Heart of Midlothian,' chap. xxviii., mine host of the "Saracen's Head," at Newark, says of the footpads of the neighbourhood, that now "they hold together no better than the men of Marsham when they lost their common." Can any reader explain the allusion? The men of Marsham, in Norfolk, are still in enjoyment of a common. Is there another Marsham; or is the spelling at fault?  
A. T. M.

**JENKINSON, BART.**—Lineage: (1) Sir Robert Jenkinson, of Walcot, son and heir of Sir R. Jenkinson, of Walcot, co. Oxford, and "the heir of the celebrated Anthony Jenkinson," &c. (See Burke's 'Dictionary of the Baronetage,' 1853.) Does any reader of 'N. & Q.' know how and when Sir R. Jenkinson became such heir?  
WILMOT PARKER.  
11, Lincoln Street, Chelsea, S.W.

**BULSTON OR BULSTONE.**—We have in Somersetshire a hundred called Abdick and Bulston, and in the parish of Branscombe, Devon, is a hamlet

named Higher Bulston. Can any of your numerous readers tell me the origin of the word Bulston, or Bulstone?  
W. W. MUNCNKTON.

### Replies.

#### CHURCHMEN IN BATTLE.

(7th S. x. 67.)

Among the occasions, not unfrequent in mediæval times, when bishops threw aside the crozier for the sword and, exchanging the mitre for the helmet, took the field, mentioned by Mr. JONATHAN BOUCHIER, I do not find reference to the battle of Mytton (a little Yorkshire village between the Swale and the Ouse), fought Sept. 20, 1319, between the Scots under Douglas and Randolph and the hastily-gathered disorderly forces of William of Melton, Archbishop of York. In this disastrous affray no fewer than three hundred men in holy orders are said to have been killed, while many more were taken prisoners, among whom was William de Armin, afterwards Bishop of Norwich, Bishop Hotham of Ely, who was one of the leaders, narrowly escaping the same fate. From the number of clerks who fell it was termed "the white battle," or "the Chapter of Mytton."

The battle is thus described by Barbour in 'The Brus,' as quoted by Canon Raine in his 'Lives of the Archbishops of York' (p. 403). MR. BOUCHIER will notice that the archbishop fights under his own standard:—

Th' Archbisshop of York tha [they] mad  
Thar capitane, and till conaill  
Has tane that tha in plane battall  
Wald assale the Scottismen  
Thet fer fewar then tha war then.  
Then he displait his baner,  
And other bisshopis that thar wer.

Of tha yhet thre hundreth war  
Prestis that deit [died] intill that chas:  
Tharfore that bargane callit was  
The chaptour of Mytoun, for than  
Slane so many prestis war.

A more modern example of a bishop taking his place at the head of a regiment in military equipment is afforded by Bishop Compton of London at the period of the Revolution. Having been in early life a cornet in the Royal Horse Guards, he resumed his former profession to escort his old pupil, the Princess Anne, in her secret flight from London to Nottingham. Macaulay writes ('Hist. of England,' ii. 521), "He preceded the princess's carriage in a buff coat and jack boots, with a sword at his side and pistols at his holsters." On a body-guard of volunteers being offered her "they invited the bishop to act as their colonel, and he consented with an alacrity which gave great scandal to rigid Churchmen and did not much raise his character even in the opinion of Whigs." In full military costume

the Bishop of London marched at the head of his troop to Oxford, where, we are told, "he made his appearance, to the consternation of the inhabitants, in a blue coat and with a naked sword, preceded by a standard bearing the motto, 'Nolumus leges Angliæ mutari.'" Whether the bishop's military ardour would have carried him into battle may be questionable, but the ignominious flight of James II. put an end to the possibility of any active hostilities. The warlike prelate next appears in a more fitting character at the head of his clergy waiting on William III. at St. James's, and a few days later, December 30, administering the Lord's Supper to his new sovereign. EDMUND VENABLES.

Casan, in his 'Lives of the Bishops of Winchester' (vol. ii. p. 190), observes of Bishop Mew, Mews, or Meux, who was appointed in 1684, that "in June, 1685, he appeared in actual service for James II. against the rebels, conducted by James, Duke of Monmouth: his services being very signal, His Majesty was graciously pleased to reward him with a rich medal."

In a note there is:—

"He managed the artillery at the battle of Sedgemoor, Somerset, in 1685. See Guibrie's 'History of England,' and other histories."

ED. MARSHALL.

In the very interesting cathedral of Münster, in Westphalia, is the life-size marble figure of Christophorus Bernardus Galen. He is represented wearing a richly embroidered cope, and kneeling upon a cushion before a crucifix held by an angel. The pastoral staff rests within the bend of the left arm, the hands are in the posture of prayer, and a tall mitre stands at his feet. The bishop died in 1678, and in the inscription he is spoken of as "Hostium Terror." He was, indeed, more than this, for he kept a standing army, and on one occasion bombarded his own city.

ALBERT HARTSHORNE.

MUSTREDEVILLIARS (7th S. x. 84).—Readers of 'N. & Q.' ought to be grateful to PROF. SKEAT for his note on this word, and for what he says of the "shameless guesswork for which English editors are remarkable." Things are, perhaps, better now than they were in the days when 'N. & Q.' was young; but still there is never a month goes by without one's coming in contact with derivations which are pure guesswork, and, therefore, almost certainly wrong. If some one or more of your correspondents would compile a list of these crude fancies he would be doing a service. I remember a few which may amuse your readers:—

*Brimham*, Yorkshire=Beth Rimmon.

*Gunness*, corruptly Gunhouse, a Lincolnshire village on the Trent, so called because the Danes lodged their guns there.

*Partridge*, so called because when on the fallows they lie in the hollows, and thus part the ridges. My father was gravely told this when a young man, and regarded as a dangerous sceptic because he refused to accept it.

*Mendicant*=Mend I can't. I was seriously told this some forty years ago.

*Quinine*, named after Dr. Quin. See Madden's 'Life of the Countess of Blessington,' vol. ii. p. 181.

*Res*, "A rectè agendo vocatur" (Kelly, trans. of Gosselin's 'Power of the Popes in the Middle Ages,' vol. ii. p. 33 n.).

*Humber*, the river, so called because a king of the Huns was drowned in its waters, or on account of the humming noise the tide makes therein. A young lady from the parts of Lindsey, when at school, was severely censured because she called in question the latter derivation.

To recur to the word at the head of the article. There cannot be much doubt that the derivation which PROF. SKEAT gives of *mustredevilliars* is correct. It occurs frequently in the fifteenth and sixteenth centuries. I have several notes of it, but in many cases have passed it by, trusting to memory, an unwise practice, for which I cannot sufficiently express my sorrow. I append a few, which may be of service to future inquirers:—

"In eadem cista una toga de musterdvyls."—Inventory of Ric. Bernys, fifteenth cent., in Macray's 'Notes from the Muniments of St. Mary Magd. Coll., Oxford,' p. 19.

Mr. J. E. T. Rogers mentions having found "mustardevilers in 1454, 1457, 1461, 1486, 1488, 1489. "After 1503," he says, "I do not find it named in the sixteenth century, though the word is said to have existed till the reign of Elizabeth."—'Hist. of Agriculture and Prices in England,' vol. iv. p. 566.

"Lego Henrico Hewyk, j togam de mostar de velis."—Will of John Gregson, 1488, 'Acts of Chapter of Ripon,' ed. J. T. Fowler, Surtees Society, p. 286.

"j quart. unius vln de musterdvylles p. vln iij<sup>ij</sup>."—Comptous of Little Carlton, co. Linc., 11 & 12 Edward IV.

"Willielmo Holcombe unam togam talarem clausam apte ante de mustvyls."—Will of William Holcombe, 1499, in Oliver's 'Monasticon Diocesis Exoniensis,' p. 287, col. 2.

"And then he se a woman with a must de villers gown."—Account of a vision seen by a shepherd attached to the abbey of Sawtree in *Archeologia*, vol. xlviii. p. 252.

"To Thomas Kelly of Moreton, a gown of mustard vylers lined with calaber."—Will of John Kelly, 1486, in Dyamond's 'Calendar of Deeds, St. Petrock's, Exeter.'

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BIBLIOGRAPHY (7th S. ix. 348, 510; x. 76).—I can give A. S. L. C. S. no further information about the marriage of Swinton of Elbroke to Eleanor Wybergh. The only pedigree of the Wyberghs mentioned in Marshall's 'Genealogist's Guide' is that in Burke's 'History of the Commons,' from which my quotation was taken. I

would suggest, however, that the judge in question may have been John Swinton, of Swinton, elder brother of Lord Mersington, who was made one of Cromwell's Lords of Session in 1651 (?1655). Two wives are ascribed to him in the Swinton pedigree, and he may have had a third. Your correspondent speaks of there being indications of Lord Mersington having married Miss Johnstone, of Hutton Hall, Berwickshire. If, as I am inclined to suspect, Hutton is here misprinted for Hilton, might I ask what these indications are?

I have notes of the following marriages of persons of the name of Swinton to members of English families, which may perhaps be of service to A. S. L. C. S.:—

1. Lawrence Swinton, died 1691, having married a daughter of Sir Lislebone Long, Knt., of Stratton, co. Somerset, Recorder of London and M.P. for Wells. There is a monument to him in Salisbury Cathedral.

2. Elizabeth, daughter of Sir James Swinton, of Knutsford, co. Chester, is said to have married, 1540, Philip Oldfield, of Oldfield and Middlewich.

3. John Swynton, of Nether Knutsford, co. Chester, married, 1693, Mary, daughter of John Lowe, of Hartford, co. Chester.

I should like to add to my former note on Alexander Nisbet and his 'System of Heraldry' that Robert Fleming, the publisher of the second volume of that work, was son of Robert Fleming, minister of Kirkintilloch, by the eldest daughter of Andrew Hay, of Inchknock, by Mary, daughter and coheir of John Hutcheson, of Scotstoun. Andrew Hay, of Inchknock, was descended through several generations of Hays, who were rectors or parsons of Renfrew, from Hay of Limplum, an ancient branch of the Hays of Yester. SIGMA.

AMERICANISMS (7th S. ix. 406, 424; x. 52).—The phrase, "I wrote.....with the tears running down my pen," is, indeed, a very good thing; but, I think, not to be compared with the saying of Dr. Panrace, in Molière's 'Le Mariage Forcé.' The "tears running down the pen" is a forced metaphor, the author of which has not remembered the excellent rule given by H. Blair in his fifteenth lecture on 'Rhetoric and Belles-Lettres,' namely:

"The peculiar effect of metaphor is to give light and strength to description.....In order to produce this effect, however, a delicate hand is required; for, by a very little inaccuracy, we are in hazard of introducing confusion, in place of promoting perspicuity."

But the defiance of the enraged Dr. Panrace, in Molière, contains no metaphor at all, all the words being taken in their plain and literal meaning. Here Molière alludes to the custom of the pedants of his days to write huge folios about very small and quite unimportant matters. The fun of the thing is that Panrace bawls out his "Je soutiendrai mon opinion jusqu'à la dernière goutte de mon encre" in the same indignant and self-

important tone as a true knight might have said, "I will fight for my king and my lady-love to the last drop of my blood"; and the comparison raised in our minds by the words of the pedant is enough to make us laugh. In the seventeenth century the pedants fought duels with their pens as the noblemen and gentlemen did with their swords. Salmasius and Milton were really two champions hacking and hewing with their 'Defensio Regis' and 'Defensio Populi.' Molière likes to contrast the two kinds of fighting. In another of his plays, and a much better one, 'Les Femmes Savantes,' III. v., he introduces two low pedants, Trissotin and Vadius by name, and makes them converse about literature. They begin with carrying one another to the clouds, each saying that the other is the greatest writer of the age; but, by an incident very cleverly brought about, the tables are turned, and they come to quarrelling, and the scene ends thus:—

Vadius. Ma plume t'apprendra quel homme je puis être.

Trissotin. Et la mienne saura te faire voir ton maître.

Vadius. Je te défie en vers, prose, grec et latin.

Trissotin. Eh bien! nous nous verrons seul à seul chez Barbin.

(Barbin was a celebrated bookseller of the time.) This mock challenge reminds one of the defiance of the noblest knights of the chivalrous ages.

If the phrase, "Tears running down the pen," must be compared with some French saying, I think it can very accurately be likened to the word of M. Joseph Prudhomme, the celebrated hero of Henri Monnier, who, receiving a sword on the day of his being appointed captain in the National Guard, cried out, "Ce sabre est le plus beau jour de ma vie." DNARGEL.

I am the more pleased that a scholarly correspondent should have taken a fancy to the expression, "With the tears running down my pen," which I quoted from Mr. Norris, because some time ago "Writing with tears in her pen" occurred to me as an allowable version of "Speaking with tears in her voice." I cannot remember to have seen the expression used by others till I read Mr. Norris's more powerful rendering of the idea. I should like to ask a question about "tears in the voice." Littré writes, under "Avoir des larmes dans la voix," "Avoir une voix qui dans le moment d'attendrissement fait partager l'émotion." So that it is applied to the faculty, not the act, of thus showing emotion. Is this the invariable usage in French? In English, so far as I remember, it is otherwise. KILLIGREW.

ST. MARY OVERY (7th S. ix. 209, 277, 435; x. 54).—As I read MR. WHEATLEY'S note I had open before me the observations of Joannes Albertus on the New Testament (1725) at Matt. xiii. 2. His remark is curiously to the point:—

"Beza ultima verba reddidit; *supra littus stabat*. Belgae: *op de oerer*. Rectius: *ad littus*, Belg.: *aan het strandt*. Ut enim *littus* apud Latinos, sic *strandt* apud Belgas de mari dicitur; contra *ripa*, *oerer*, *de flumine*." The distinction is worth noting, though a passage which Strattmann quotes from Havelok, 321, "on þe seis ovre," would give *littus*. But in that passage the author wanted a rhyme for Dover, and so caught at the word:—

And dede leden hire to *Douve*  
That standeth on the seis *ovre*.

Even here the *ovre* seems rather to be "a high bank" than a sea "shore." O. W. TANCOCK.  
Little Waltham.

I dare say my derivation may be absurd, but, at any rate, I am in good company. Stow, in his 'Survey of London,' says, "East from the Bishop of Winchester's house standeth a fair Church called St. Mary over the Rie or Overie, that is, over the water"; and Camden, in his 'Britannia' (for the sake of convenience he speaks of St. Mary Overie in the chapter on Middlesex), says, "The Priory of the blessed Virgin Mary, called St. Mary over Rhe, because it standeth beyond the River of Tamis in regard to London." Again, in his account of Surrey, he begins, "Surria, which Bede nameth Suthronia, commonly called Suthrey and Surrey, and by the Saxons of bordering South (upon the river, Suð, ðea, for Suð, with them betokeneth the South, and ðea a river or floud)."

I may add that in Dr. Wm. Smith's 'Manual of Modern Geography,' p. 35, he puts in a note on Surrey, "old form Sothe-rye=South realm"; and in the 'National Gazetteer,' published by Virtue, Surrey is said to have been part of Suth-Seaxnare, or the South Saxon kingdom.

So that, at any rate, there seem different opinions on the subject. Camden, by-the-by, calls Riegate "Rhie-gat (which if a man interpret according to our ancient language, is as much as the River's course)."

It was the legend which I termed absurd; as it was evidently an attempt to substitute a Mary Overy—who never existed—for the Blessed Virgin.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

LEGEND CONCERNING THE IVORY CHRIST AT BRUSSELS (7th S. ix. 327).—The Christ in ivory in the sacristy of Notre-Dame au Sablon is the work of Jerome Duquesnoy of Brussels, who flourished from 1602 to 1654. I cannot discover that there is any special legend connected with it. There are, however, two legendary stories told respecting another ornament in this church. It consists of a boat, sculptured in wood, placed on a sort of gallery or shelf under the rose window of the south transept of Notre-Dame. The boat carries a mast, with cordage and sails, and contains at least four life-sized figures, two of

them being the Virgin and Child. One legend informs us that during the fourteenth century two cross-bowmen were on their way to a shooting match "où l'on devait abattre l'oiseau." As they were going on board their boat to descend the Senne down to Brussels, a lady carrying an infant begged them to carry her with them to the fête. They cheerfully agreed to her request, and placed the lady and her child in the boat with every token of respect. When the boat started they observed a halo playing about the lady's head. She proved to be the Blessed Virgin, who promised that they should be victors in the contest to which they were going. In fact they became one after the other "rois du grand serment de l'Arbalète," and in honour of the event placed their confederation under the patronage of the Virgin. Hence the banners and medals of the Arbalète bore the image of Notre Dame and a representation of the boat erected in the Church of the Sablon.

The other legend reports that in 1348 a poor woman of Antwerp, Beatrice Soetkins, was directed in a dream by the Blessed Virgin to erect a statue of Notre Dame à la Branche:—

"Le sacristain qui voulut s'opposer à l'enlèvement de la statue, fut frappé d'immobilité, et Beatrice, montée sur un frêle esquif, se refugia à Bruxelles. Le duc Jean III. lui fit un brillant accueil et la statue fut transportée en grande pompe à l'église du Sablon."

See H. de Bruyn, 'Trésors des Églises de Bruxelles,' 8vo., 1884. J. MASKELL.

EPITAPH ON CAPT. TETTERSELL (7th S. x. 88).

—There is an omission in the extract from the epitaph of the prose which comes before the verses in the epitaph, which are sixteen in number. There is a notice of Capt. Tettersell in Pepys's 'Memoirs,' vol. iii. p. 409, 1848, which, as well as the lines, are suggestive of the sources where information may be sought:—

"The man that got the vessel to carry over the King from Bredhemon, who hath a pension of 200*l*. per annum, but ill paid, and the man is looking after getting a prize-ship to live by; but the trouble is that this poor man, who hath received no part of his money these four years, and is ready to starve almost, must yet pay to the Poll Bill for this pension. He told me several particulars of the King's coming thither, which was mighty pleasant, and shows how mean a thing a king is, how subject to fall, and how like other men he is in his afflictions."

It is stated in a note, as may also be implied from the inscription pretty nearly, that he was "the master of a coal-brig, on board of which Charles II. embarked and was safely landed at Fécamp." See also Lingard, vol. viii. ch. iv. p. 161, 1855.

ED. MARSHALL.

ALLEGED CHANGE OF CLIMATE IN ICELAND (7th S. x. 6, 138).—When I stated that the procession of the equinoxes could produce no change in climate, I, of course, meant that phenomenon



considered by itself, which can never, in its whole circuit, produce any such change. E. L. G., in his letter, speaks of an effect arising from combining this with a totally different phenomenon, viz., the progressive motion of the line of apsides of the earth's orbit. But this is very slow, amounting to less than 12" in a year, so that a whole circuit occupies about 110,000 sidereal years. The motion of the equinoctial points being, however, more rapid and in the reverse direction, these will recur to similar positions with respect to the line of apsides of the earth's orbit in a period of about 21,000 years. It will, therefore, require more than ten thousand years to reverse these positions, and whatever change of climate may be produced by this cause, the amount of it since the time of Columbus, of which I was speaking in my former letter, must have been quite inappreciable, probably even smaller than that arising from the secular diminution in the obliquity of the ecliptic to which I there alluded.

The mistake (referred to by MR. J. YOUNG) of the writer in Bradshaw's 'Continental Guide' about the etymology of Iceland, evidently arose from ignorance that *is* in the Scandinavian languages signifies "ice."

W. T. LYNN.

Blackheath.

**BARRIER** (7th S. x. 89).—*Barrier*, used as a disyllable by Pope, is noticed in Walker's 'Dictionary.' Under the word "Barrier" is the following note:—

"Pope, by the license of his art, pronounced this word in two syllables, with the accent on the last, as if written *bar-reer*."

'Twixt that and reason what a nice *barrier*!  
For ever sep'rate, yet for ever near.

'Essay on Man,' I. v. 215.

And yet in another part of his work he places the accent on the first syllable, as we always hear it in prose.

Safe in the love of Heav'n, an ocean flows  
Around our realm, a *barrier* from the foes."

ALEX. M. DOUGLAS.

Kilmarnock.

**GALLEGO** (7th S. x. 69).—Two glossaries of the Spanish, or rather Portuguese, dialect of Galicia have appeared, viz., (1) by Rodriguez, Coruña, 1863; (2) by Cuveiro Piñol, Barcelona, 1876, which latter is by far the completer work.

H. KREBS.

Oxford.

The 'Diccionario Gallego-Castellano,' by D. F. J. Rodriguez (Coruña, 1863), is, I think, the only work on this dialect. ARGLAN will find it in Trübner & Co.'s large catalogue of grammars and dictionaries.

H. S. M.

**MELBOURNE HOUSE** (7th S. x. 88).—On reference to 'Old and New London,' vol. iv. p. 258, your correspondent G. F. R. B. will find the information that The Albany, Piccadilly, was

known in the last century as Melbourne House, and that its owner, Lord Melbourne, exchanged it with the Duke of York for his mansion in Whitehall, subsequently known as Dover House. The supposition that there were two houses in Whitehall named Melbourne is, therefore, erroneous.

HENRY GERALD HOPE.

6, Freegrave Road, N.

**FIASCO** (6th S. viii. 17; 7th S. ix. 480; x. 90).

—The following paragraph, from the *Daily Graphic* of April 1, is worthy of being added to other items on the same subject in the collection of 'N. & Q.':

"An Italian contemporary, in reviewing the past musical season, adopted recently a system of symbols which we may commend to the notice of English Journalists. Appended to the notice of each new opera was the picture of a wine flask, which varied in size with the degree of failure achieved by the particular work. Every one who remembers that the word 'fiasco'—popularized as a synonym with 'failure'—is really Italian for a 'flask,' will perceive the convenient possibilities opened up by this method. At present the critic is often compelled to write whole columns, of which the whole gist might be comprised in two words. How much better it would be if we adopted the delightfully terse symbolism thus suggested. One column would be reserved every week; the name of the pieces would be set down, and opposite we should put a finely graduated series of wine-flasks, showing the precise degree of good and ill success attained.

ST. SWITHIN.

**PRINCES OF WALES** (7th S. ix. 308, 429, 514; x. 124).—A little handbook which lately fell into my hands, entitled "A Catalogue of Dukes (and other Peers) of England, Scotland, and Ireland, &c., collected by T. W., printed at London by J. Dawson, for Thomas Walkley, 1642" appears to confirm Whitaker's statement that Charles I. had been created Prince of Wales, as this book gives the lists of Knights of the Bath made upon these five occasions, and in the following order:

1. The coronation of King James (62).
2. The creation of Henry, Prince of Wales (26).
3. The creation of Charles, Duke of York (11, including the prince).
4. The creation of Charles, Prince of Wales (26).
5. The coronation of King Charles (60).

Estimating the value of this authority for what it is worth, it does not support the idea that Charles II. was ever, or at least up to 1642, created Prince of Wales (by patent). He was, therefore, probably only declared such.

JOHN J. STOCKEN.

**UNICORN** (7th S. x. 49, 157).—Your readers may be interested by the following passage from the curious 'Life' of Robert Frampton, Bishop of Gloucester, which was edited in 1876 by Mr. T. Simpson Evans. Frampton had spent many years in the East ere he rose to the Anglican Episcopate. He was deprived in 1689, for refusing the oaths to the king and queen *de facto*. On one occasion he

came in contact with "a great officer of the king of that country they there call Ethiopia," who told him

"that the most famously remarkable beast they had was the Unicorn, which, tho' very wild and rarely taken, he had often seen, and described just as we paint them. And the man being utterly unacquainted with the European fancy made it, if not probable, at least possible, that such a beast there might be, tho' in that little frequented country, not well known by us, it might escape the notice of those few that had been there."—P. 114.

N. M. AND A.

MEANING OF INSCRIPTION SOUGHT (7th S. x. 147).—This china bowl doubtless commemorates the victory of Sir Nicholas Bayley, Bart., over his opponent Owen Meyricke, at the Anglesey election in 1754. The numbers were: Bayley, 231; Owen Meyricke, 126; majority for Bayley, 105. Sir Nicholas Bayley, who died Dec. 9, 1782, was the grandfather of Henry, first Marquis of Anglesea.

G. F. R. E.

'REMINISCENCES OF AN ETONIAN' (7th S. x. 147).—"Reminiscences of Eton. By an Etonian. Chichester, 1831." This book was written by the Rev. H. I. C. Blake, and published by subscription in order to raise money when the author was in difficulties. His father was a Proctor of Doctors' Commons, and the son was born at Upton, Bucks, 1791. He left Eton to become scholar of King's, Cambridge. He afterwards wrote 'The Cantab; or, a few Adventures and Misadventures in After Life,' 12mo., issued by subscription, Chichester, 1845. In the former book he claims to be a lineal descendant of the English admiral who defeated Van Tromp.

W. C. B.

CURIOSITIES OF DERIVATION: INKPEN (7th S. x. 106).—John de Inkpenne was the constant attendant of Aylmer de Valence in 1296, and Roger de Inkpenne was a personal friend of Aylmer's mother, Joanna, Countess of Pembroke. See 'Illustrations of Domestic Manners during the Reign of Edward I.,' by C. H. Hartshorne, *Journ. Brit. Arch. Ass.*

ALBERT HARTSHORNE.

The Rev. E. Marshall mentions this Berkshire village, which Cobbett (presumably as a joke) suggested must have been named by some author. But surely there need be no difficulty about its real meaning, the first syllable (as is clearly hinted by Bosworth, in his 'Anglo-Saxon Dictionary') having been corrupted from *ing* into *ink*. The second syllable is undoubtedly the Celtic word for *height*, or *summit*. Canon Taylor, in his well-known book 'Words and Places,' says that "Inkpen stands on a high hill in Berkshire"; and, indeed, the beacon is the highest point of the chalk range in the south of England, its elevation amounting to 1,010 feet. It is situated very near the border of Wiltshire. *Ing* in Anglo-Saxon means a meadow, corresponding to the Icelandic *eng*; so

that the whole word probably signifies "the meadow on the hill." When authors select such places it is not, I apprehend, whilst they are at work, using ink and pen.

W. T. LYNN.

Blackheath.

ELECTROCUTION (7th S. x. 145).—Surely it is too much to say that this horrible word is "conscience"! It seems rather born of Mother Ignorance and a Yankee editor. I have always thought that an "execution" is the proper word by which to describe the carrying out of any sentence of the law, limited generally in its use to the extreme penalty of death, by whatever means—hanging, shooting, garotting, or, as recently in New York, by the use of an electric current. Subject to the decision of your expert contributors, may I affirm that to say, "So-and-so was executed," is, to put it mildly, loose English; but, "So-and-so was present at the execution of another" is not objectionable? I prefer short words and plain English, and to say, "The man was hanged." Happily, at present there is no need to invent a word for killing by electricity. When the English language has to be thus ornamented, I pray some proper and sensible compound may be adopted. Until then we must try to keep "electrocution" on the other side of the Atlantic.

J. ROSE.

West Dulwich.

COLUMBANUS (7th S. ix. 509).—"Columbanus [Charles O'Connor] ad Hibernos; or, Seven Letters on the Present Mode of Appointing Catholic Bishops in Ireland," Buckingham, 8vo. 1810-16. See Lowndes, *s.v.* "O'Connor."

ED. MARSHALL.

In reply to the query "Who was Columbanus, who figured at the beginning of this century, and is often quoted by Southey"? it may be briefly mentioned that this writer was the Rev. Dr. Charles O'Connor, a Roman Catholic priest of great learning, librarian at the Duke of Buckingham at Stowe.

W. J. F.

TOMB OF THOMAS HEARNE (7th S. ix. 286, 377, 493; x. 72).—It may be interesting to record the inscription on the tomb of the younger Hearne:—

"Here lie the remains of Thomas Hearne Esq: author of the antiquities of Great Britain, who died the 15th April 1817, in the 73rd year of his age. His character as an artist is sufficiently stamped in his many excellent works. His mind was strong, nervous and independent. His memory clear and retentive. His judgment sound. His manners gentle and conciliating. In short, he possessed more estimable qualities than generally fall to the lot of an individual.

"This stone is erected by his Exors.

"Henry Edridge Esq: and Thomas Monro Esq: M.D.

J. E. P.

AINSTY (7th S. x. 68).—Francis Drake, in his 'Eboracum; or, History of York,' London, 1736, folio, devotes chap. ix. to a survey of the Ainsty,

or county of the City of York. This begins on p. 381, whence the following extract:—

"The name of *Ainsty* is an odd appellation, which Mr. Camden says some derive from the word *anciently*, to denote its antiquity; but, he is of opinion it comes rather from the German word *anstossen*, implying a bound or limit. There is little reason for this conjecture, for it is certain this district was called the *Ainsty*, long before it was joined to the city [to which it was annexed the 27 Henry VI.]. In some old writings that I have copied and given in the juridical part of this work, it is constantly called *Ancitly*, by which name it was probably known when it was a weapontake of the county at large; and styled so from the old northern word *Ament*, yet well known amongst us to signify a hundred *contiguous, opposite, or near* the city itself."

This is repeated in the 'History and Antiquities of the City of York,' York, 1785, in 3 vols. 12mo., at vol. iii. p. 70, without addition. Some further explanation of the older form *Ancitly* seems needed.  
W. E. BUCKLEY.

The following is from Allen's 'History of the County of York,' vol. ii. pp. 388-9:—

"Some have supposed the word *ainsty* to have been derived from *anciently*, denoting its antiquity. Camden conjectures that its etymology may be more plausibly referred to the German word *anstossen*, implying a boundary or limit. Drake derives it from the old northern word *ament*, which signifies *opposite or contiguous*, and says it was called the *ainsty* long before it was annexed to the city."

ALEXANDER PATERSON.

Barnsley.

MR. HUGHES (7th S. x. 108).—The letter quoted from the *Gent. Mag.* by Nichols is dated 1771, up to which date the only editors of Shakespeare quoted by Bohn in his edition of Lowndes, col. 2270, are Rowe, Pope, Theobald, Hanmer, Warburton, Hugh Blair, Johnson, Steevens, Capell, and Ewing. But as Mr. B. Victor, the writer of the letter, in his nomenclature of editors and the sums paid to them by the booksellers, mentions Mr. Hughes immediately after Rowe and before Pope, it is not unlikely that he was employed to superintend Lowe's second edition in 1714 (the first having been published in 1709), for which he was paid *£l. 7s.*, Mr. Rowe having received *36l. 10s.* What lacks this more probable is that Mr. Hughes, in the year 1715, published an edition of Spenser, thus showing that his attention was being turned to our older poets about that time. He died in 1720. Chalmers, in the life of Hughes prefixed to his 'Poems' (vol. x. of his collection), and transferred to the 'Biographical Dictionary,' does not mention him as an editor of Shakespeare.

W. E. BUCKLEY.

LINES FROM POPE (7th S. x. 147).—I can state, *d ex cathedra*, that Cardinal Manning, who once he was a boy has hardly read Pope's works, quits the reporter, and takes the blame of an inaccurate quotation. The cardinal, however,

thinks that his version does not alter Pope's meaning. By-the-by, ANON. himself misquotes the second line of Pope's couplet, which is:—

*His (i. e., modes of faith) can't be wrong, &c.*

FREDK. RULE.

P.S.—"Who now reads Cowley?" asks Pope. 'On the Death of Crashaw,' Cowley has this couplet:—

*His faith, perhaps, in some nice tenets might  
Be wrong; his life I'm sure is in the right.*

Had not Pope, for one, read Cowley?

Mr. Pattison, in his notes to the 'Essay on Man' for the Cl. Pr. series, has no variation from the common text in his note on the passage. But the note of such an editor is worth study for the illustrative matter which it contains.

ED. MARSHALL.

Roscoe, in his edition, London, 1824, vol. v. p. 159, prints:—

*For modes of faith let graceless zealots fight;  
His can't be wrong whose life is in the right.*

'Essay on Man,' Epist. iii. 305-6.

He does not indicate in his note that there is any variation from the above text. Is ANON. right in stating that he has found the reading "He can't be wrong" in four early editions?

W. E. BUCKLEY.

Perhaps it may not be out of place to mention, in connexion with this question, that the following lines appear in the late H. G. Bohn's 'A Dictionary of Quotations from the English Poets,' Bell & Sons, London, 1881:—

*For modes of faith let graceless zealots fight;  
His can't be wrong whose life is in the right.*

Also *vide* 'Works of Pope,' vol. ii. p. 69, Aldine Edition, Bell & Daldy, Fleet Street, London, 1866.

HENRY GERALD HOPE.

6, Freegrove Road, N.

SIR WILLIAM WALLER (7th S. ix. 508; x. 137).—I am obliged to your correspondents for their replies, but my query has been misunderstood. The Sir William Waller whose identity I am seeking is not the celebrated Parliamentary general of that name, who died in 1669, but Sir William Waller, Knt., M.P. for Westminster in 1680 and 1681. He is mentioned in Le Neve's 'Catalogue of Knights,' but neither parentage nor date of knighthood is recorded. Nor do I find him in the Waller pedigrees in Burke's 'Landed Gentry.'

W. D. PINK.

[Some important contributions sent us refer to the wrong Sir William.]

DAB (7th S. x. 46, 133).—For the benefit of future compilers of English dictionaries, be it solemnly protested that *dab* does not mean "an expert" in the language as now spoken in England. In the United States things may be different.

*Dab* means one who is clever, smart, with an intuitive faculty for picking-up any work that requires intelligence. As a matter of fact, it is generally used of light jobs and of games. An expert means one who, having devoted himself to a particular study, is able to speak with authority on points connected with it; and the word is being more and more restricted to mean such a person giving evidence in a court of law. Although the 'Century Dictionary' defines the word in the wider sense, all the quotations given illustrate the narrowed and more usual meaning; and it would not, I think, be easy to find examples in modern English of the substantive being used as meaning merely a clever, accomplished person. Q. V.

The earliest instance of *dab* given at the first reference is quoted from a letter written by Lord Chesterfield in 1733; but it had appeared many years before that date, namely, in the third and last volume of 'The Posthumous Works of Mr. S. Butler,' third edition, 1719, among some verses entitled 'Hudibras's Elegy.' Line 57 says:—

In preaching, too, he was a dab.

This poem is falsely attributed to Butler, and does not appear in his 'Genuine Remains,' published under that title by Thyer in 1757 (reprinted in 1827). J. DIXON.

Surely there can be no mystery in the phrase "dab hand." I suppose it will be admitted without dispute that *dab* is a mere contraction of *adept* (*dep*), hand. We have no need to cross the water for so simple a perversion.

E. COBHAM BREWER.

WOMEN ARCHITECTS (7<sup>th</sup> S. x. 145).—I hardly understand on what grounds H. DE B. H. claims for Properzia de' Rossi, famous for her skill and her misfortunes, a niche in the temple of architectural fame. There is no tradition in Bologna that assigns to her a portion in any work of construction in her native city, either of the church of San Petronio or of any other public building. The great church of Bologna was as far completed as we now see it before Properzia de' Rossi was born, and such of her work as may be seen there is hardly to be accounted structural. Malvasia, in his less-known work, "Pittura, Scolture, ed Architettura delle Chiese.....e Case della Città di Bologna.....Bologna, 1792," mentions in detail the works of Properzia de' Rossi extant in the churches of San Petronio and of the Madonna del Baraccano, but nowhere speaks of her in connexion with any work that can entitle her to a place among architects. Vasari gives a short and interesting life of her. Her skill showed itself at an early period in the carving out of images of the Crucifixion, with the bystanders, from peach-stones. Later on she begged the workmen at San Petronio to allow her a share in their labours. Her life

was made unhappy by an unrequited affection, which is said to have inspired her 'Temptation of Joseph' in San Petronio. She died in 1530, according to Muzzi, during the coronation ceremony of Charles V., who had expressed a desire to see her and compliment her on her skill. I have not been able to meet with the Rev. B. Webb's 'Notes on Architecture,' or, at least, no book bearing that exact title is to be found under "Webb" in the British Museum. 'Sketches of Continental Ecclesiology; or, Church Notes in Belgium, Germany, and Italy,' by the Rev. Benjamin Webb, London, Masters, 1848—a very feeble production, at least so far as Italy is concerned—is the nearest approach to the title quoted; and this book, while giving notes of some of the churches in Bologna, contains no allusion to Properzia de' Rossi.

W. KENWORTHY BROWNE.

'SONG OF THE CANE' (7<sup>th</sup> S. x. 88, 158).—Your correspondent may be interested to compare the following lines with those quoted by him. I believe they are by Thomas Hood, and were taken from his works some years ago; but I am sorry I have not a copy of these at hand to verify:—

O for the lessons learned by heart!  
Ay, though the very birch's smart  
Should mark those hours again,  
I'd kiss the rod, and be resigned  
Beneath the stroke, and even find  
Some sugar in the cane!

ALEX. FERGUSSON, Lieut.-Col.  
Lennox Street, Edinburgh.

WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY' (7<sup>th</sup> S. vii. 168, 278, 357, 416; viii. 89, 369; ix. 297; x. 109).—The notes of C. C. B. and of MR. BOUCHIER at this last reference are excellent; and I am obliged to MR. BOUCHIER for his courteous wish to know my opinion of his suggestion. His suggestion is, that when Wordsworth says, "The Winds come to me from the fields of sleep," he means that they come, *i. e.*, may be metaphorically said to come, from the Elysian fields of old Greek and Roman mythology. It is true that the dead are said to sleep, and that the Elysian fields are an abode of the dead; but the dead who are privileged to go there do much else besides sleeping. They are awake, as often as not, they inhabit a land where it is always afternoon, they enjoy the tranquil delights of a perpetual garden-party, undisturbed by the nuisance of lawn tennis. For these reasons I cannot venture to think that the Elysian fields were what Wordsworth meant by the fields of sleep; though their restfulness and balminess may have been in his mind when he used that phrase. Moreover, whether or not he meant the Elysian fields, that difficulty remains to which I have already, in a former note referred to: the first half of the line is literal, and the second half is metaphorical. Assuredly, Wordsworth did not "write nonsense"; and his full

meaning in this line about the fields of sleep is well worth finding out. But I, for one, have not fully found it out, even with MR. BOUCHIER'S help, unless by the aid of that imaginative sympathy which some folks seem to despise. I adhere to all that the Editor permitted me to say on May 25, 1889; and beyond that I cannot go.

A. J. M.

'GLENARVON' (7th S. x. 125).—Lady Caroline Lamb, in this novel, published in 1616, intended to give a description of Lord Byron in the person of its hero, and also of the dangers arising out of a life devoted to pleasure and fashion. It may, however, be mentioned, in connexion with the inquiry of your correspondent, that 'Glenarvon' did not obtain a very exalted position in the estimation of Childe Harold as a true picture of himself; for in a letter written in Venice to Moore, on Dec. 5, 1816, Byron gives expression to his opinion of the work in question in the following derogatory terms, viz:—

"By the way, I suppose you have seen 'Glenarvon'? It seems to me if the authoress had written the truth, and nothing but the truth—the whole truth—the romance would not only have been more romantic, but more entertaining. As for the likeness, the picture can't be good—I did not sit long enough."—*Vide 'The Life, &c., of Lord Byron,'* by Thomas Moore, Murray, London, 1860.

With reference to the poet's remark, "I did not sit long enough," perhaps it may not be uninteresting or out of place to quote here what Samuel Rogers (referred to in 'Glenarvon' as "A Yellow Hyena or Pale Poet") has recorded relative to the connexion between Lord Byron and Lady Caroline Lamb:—

"Several women were in love with Byron, but none so violently as Lady Caroline Lamb. She absolutely besieged him. He showed me the first letter he received from her, in which she assured him that, if he was in any want of money, 'all her jewels were at his service.' They frequently had quarrels; and more than once, on coming home, I have found Lady C. walking in the garden [i. e., behind Mr. Rogers's house in St. James's Place], and waiting for me, to beg that I would reconcile them.....But such was the insanity of her passion for Byron that sometimes, when not invited to a party where he was to be, she would wait for him in the street till it was over! In spite of all this absurdity, my firm belief is that there was nothing criminal between them."—See the 'Recollections of the Table-Talk of Samuel Rogers,' by the Rev. A. Dyce.

My copy is one of those published by H. A. Rogers, of New Southgate, in 1887.

HENRY GERALD HOPE.

6, Freegrove Road, N.

MUMMY (7th S. x. 147).—The phrase "beaten o a mummy" has been familiar to me from my youth up, and I have always understood it as equivalent to beaten to a jelly. Does it not refer o the medicinal substance formerly known as mummy, which kept its place in our dispensaries

until pretty late in last century? It was variously composed, and not always of the same consistence, but its general appearance would probably resemble that of soft pitch. I speak now of the spurious kinds, which were doubtless most common. Even the "genuine" sorts were not, however, necessarily Egyptian. Penicher, in his 'Traité des Embaumemens' (Paris, 1699), gives directions for the composition of mummy from human flesh expressly for medicinal purposes. He recommends certain parts only of the body to be used, and these to be dried, macerated, and spiced out of all likeness to their natural condition. Mummy so prepared entered into a great variety of "balsms" and other medicaments, for which Penicher, in his concluding chapter, gives recipes from older writers. Some of these have the consistence of oil, others that of an ointment. It is clear, from the references in Nares, that in our own country mummy and its preparations were well known, and from the "make mummy of my flesh," which Nares quotes from an old play, to "beaten to a mummy" is a natural and an easy step.

C. C. B.

SAMUEL COATE (7th S. x. 128).—He is described in 'Coate's Miscellany, a Collection of Treatises and Discourses on various Subjects in Divinity,' Lond., 1812, 12mo., as "Late Minister of the Gospel in America." He appears to have been a member of the Methodist Connexion, with charge of the Church meeting in Montreal, Lower Canada.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

FLETCHER CHRISTIAN AND PETER HEYWOOD (7th S. x. 127).—Fletcher Christian was born in 1763, and was fourth son of Charles Christian, Esq., of Mairlandclere, in Cumberland. Some part of the family subsequently removed to Douglas, Isle of Man. They were nearly connected with the Christian Curwens of Cumberland. Peter Heywood was one of the younger children of Peter John Heywood, a deemster of the Isle of Man, by Elizabeth, only child by a first marriage of Mr. Spedding, of Summer Grove, near Whitehaven, Cumberland. Peter was born June 6, 1773, at the Nunnery, near Douglas, a property which the last descendant of Capt. Caldecote and Margaret Goodman, the last prioress of the Nunnery, brought in marriage to Hugh Connell, whose only daughter married the grandfather of Peter John Heywood. Bligh, who was appointed to the command of the Bounty, married a daughter of William Betham, Esq., first collector of customs in the Isle of Man after the Duke of Athole had sold his manorial rights to the British Government. The above is taken from 'The Mutineers of the Bounty,' by Lady Belcher, Peter Heywood's step-daughter. She thought that Bligh's "wife's connexion with the Isle of Man probably influenced him in the selection of Fletcher Christian

as mate and Peter Heywood as midshipman to that vessel," but no mention is made of the families of Christian, Heywood, or Betham being allied in any way, nor is the burial-place of Heywood specified.  
H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

EARLY AGE OF MATRICULATION (7th S. ix. 388, 516; x. 117).—James Halley, a distinguished Scottish student, who was a contemporary of the late Archbishop Tait at Glasgow University, and who in a remarkable contest for the "Blackstone" prize for Greek beat both the future archbishop and Archibald Smith, of Jordanhill, afterwards Senior Wrangler, Cambridge, matriculated at Glasgow, according to his biographer, in October, 1826, "before he had completed his thirteenth year" ('Memoir of the late James Halley, A.B.,' by the Rev. Wm. Arnot, second ed., Edin., 1842).

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

'ENGLAND'S PARNASSUS,' BY R. A. (7th S. ix. 486; x. 118).—Had MR. HALL not been so eagerly combative when he read my noting, he would, I think, have seen that I did not say that "publishers naturally chose the latest day that they could for entry at Stationers' Hall," but set forth this point that I would make, that each publisher would, and did, naturally choose the latest date that he could for the date of his title-page. An example will explain this more fully, and illustrate it. The Stationers' Registers commenced the year—say the year 1593—according to the official form, on March 25. But each publisher, as a trader, dated his books published after January 1, "1593," following in this the ordinarily received commencement of the new year. Thus 'Tell-Trothes New-Yeares Gift,' entered on Dec. 16, 1592, bears on its title-page the date 1593; and his 'Passionate Morrice,' entered, according to the Registers, on Feb. 5, 1592, has its title-page dated 1593. The reason is obvious: had the printer printed 1592 the reading public would, on taking them up, suppose them to be books of a past year, and especially deem the 'New Yeares Gift' to be a second attempt of the publisher to get rid of those copies that had been unsold at the previous new year. Hence many—for Londoners were as greedy of novelty as had been the Athenians, and as careless of what was old and out of date—would toss it aside and pass on.  
BR. NICHOLSON.

"PRO OLLA" (7th S. x. 47, 111).—Cutts, in his 'History of Colchester,' p. 107, says that "every house has an olla, which may be taken to be a great brazen pot.....Some have a tripod by which the olla was hung over the fire on the hearth," and then quotes an inventory, p. 111, "1 brass olla, 2s."

May I add a query to this? What is the mean-

ing of the "master keeping his O Sapientia" (p. 111)? "O Sapientia" is the first antiphon said at the Magnificat on the ninth day before Christmas.  
H. A. W.

'CRITICA NOVÆZÆLANDICA FUTURA' (7th S. x. 107).—A query as to this *brochure* having appeared in 7th S. viii. 168, I sent a reply, 7th S. viii. 271, that it was written by the late Ven. John Hannah, Vicar of Brighton and Archdeacon of Lewes, before he came into residence at Oxford as a member of Brasenose College.  
W. E. BUCKLEY.

GIN PALACES (7th S. ix. 448; x. 78).—In the Epilogue to Pope's 'Satires' there are two references to gin:—

This calls the Church to deprecate our sin,  
And hurls the Thunder of the Laws on Gin.

Dialogue i., 129, 130,

and—

Must never Patriot then declaim at Gin  
Unless, good Man! he has been fairly in?

Dialogue ii., 191, 192.

These lines were written in 1738; yet, at the first reference, a note was thought necessary to explain that "gin is a spirituous liquor, the exorbitant use of which had almost destroyed the lowest rank of the People till it was restrained by an Act of Parliament in 1736."

It is not clear to me what the word *print* means in connexion with Geneva. JAMES HOOPER.  
27, Shardeloes Road, S.E.

BIBLE FAMILY RECORDS (7th S. x. 8, 75).—It may as well be mentioned that before Bibles came into general use family records were commonly entered in the calendars of MS. Horæ, Breviaries, &c., notably Obits, which were, in fact, an extension into family life of the doctrine of the Communion of Saints, to which the saints' days bore witness—a commemoration of some few out of the "great multitude, which no man can number."  
J. T. F.

Winterton, Doncaster.

I have an older family record than either of the two mentioned by the REV. C. F. S. WARREN and MR. MANSERGH. It is as follows:—

Ric'us Corbet filius & heres Richardi Corbet, militis, natus xvj anno RR Hen octavi regis Angliæ Franciæ & hib'udie mensis.

Anº Domini 1524.

The Bible which contains this inscription is a folio Matthew's version, commonly called "Tyndale's" Bible.  
J. R. DORE.

Huddersfield.

TRINITY SCHOOL, DORCHESTER (7th S. vii. 287, 455, 518).—"Statutes and Ordinances for the ordering of the Schoolemaister and Schoole of Dorchester made the twentie-ninth day of September, 1652, by John Fetiplace, of Swinbrooke, Esq.; founder of the said Schoole," folio, Add. MS.

25 426 (Brit. Mus.). On the fly-leaves of this paper volume are memoranda relating to the church of Dorchester from 1673 to 1703.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Chronicle History of the English Stage.* By Frederick Gard Fleay, M.A. (Reeves & Turner.) In his 'Chronicle History of the English Stage,' Mr. Fleay has supplied the most scholarly and important contribution to our knowledge of the early English stage that has yet seen the light. Genest's 'Account of the Stage' is a work of exemplary patience and of commendable accuracy. Few, except those who have been compelled constantly to use it, know how much information is crowded into its pages. With this work, however, which practically begins after the Restoration, Mr. Fleay's book, which ends eighteen years previously, does not clash. It is the theatre of Shakspeare in its rise, progress, and incipient decline with which Mr. Fleay deals. With the earliest stage of all, with the performances of mysteries and miracle plays, and with the links which bind the religious drama to pagan performances, Mr. Fleay has comparatively little concern. The period he takes comfortably overlaps that of Shakspeare's life, including the growth of a regularly constituted drama, of which Shakspeare came as the crowning honour; and the decay of his influence, until the stage was neglected in consequence of internecine strife.

Within these limits—narrower, perhaps, than could be wished—abundant matter is to be found. This Mr. Fleay has sifted and analyzed, the result being a work which entitles him to the admiration and thanks of all scholars. A rather cumbersome method has been adopted by the author, and the work is calculated to instruct rather than delight. It is, however, a model of fulness and painstaking accuracy, and will simplify immeasurably the labours of those who study the greatest of intellectual developments. Nothing in existence approximates in value the lists Mr. Fleay has made out. It is, indeed, only by use that the full value of Mr. Fleay's works becomes recognized. Sustained employment of his 'Shakspeare's' has convinced us that it is the soundest and most trustworthy book in existence upon a subject that has led competent men astray and has brought about a lamentable display of literary immorality. A similar conviction will attend the study of this 'Chronicle History,' and the amount of trouble involved in mastering its method will be amply repaid. To all, indeed, who seek to know our stage history, such exertion is imperative. With Mr. Fleay's literary verdicts we are not always disposed to coincide, and we note with regret the complaining tone which he is ever ready to employ. His work is monumental, however, and we look forward with extreme hopefulness to the promised third volume, on the lives of dramatists, which shall complete the stage history of the epoch. Mr. Fleay might, however, with advantage reconsider, in his forthcoming volume, his decision not to deal with actors outside their theatrical careers. For the student, at least, it is all-important to have all accessible information brought within his reach, and not to be compelled to hunt through the undigested information supplied by Malone, or trust to the mischievous forgeries of Collier. The new volume is handsome enough to adorn the shelves of the most fastidious, and accurate and important enough to be an honour to English scholarship.

*Bibliographical Miscellanies.* By William Blades. Nos. III., IV., V. (Blades, East & Blades.)

THREE parts in one of these interesting miscellanies deal with 'Books in Chains,' a subject begun in No. II. A full account, so far as is obtainable, of the various libraries of this class, from Hereford Cathedral, with its fifteen hundred chained books, probably the largest collection in existence, and Wimborne, which, with about two hundred and forty chained books, stands second in the list, to the churches from which, since at the outset of his career 'N. & Q.' dealt with the subject, the volumes have disappeared, is given. Views, moreover, of various chained libraries at home and abroad are supplied, and at the close is an alphabetical summary of chained books. Most common among them are Bibles, Fox's 'Acts and Monuments,' the 'Paraphrase upon the New Testament' of Erasmus, and works of Bishop Jewel. These 'Miscellanies' deserve to be kept.

*De Quincey's Collected Writings.* By David Masson. Vol. XI. (Black.)

THE eleventh volume of the 'Collected Writings of Thomas de Quincey' completes 'Literary Theory and Criticism.' Most important among its contents are the paper bantering Schlosser for his 'Literary History' and the reviews of Gilliland's 'Literary Portraits.' The entire volume is, however, a mine of admirable criticism.

*Scottish History from Contemporary Writers.—The Days of James IV., 1488–1513.* By G. Gregory Smith. (Nutt.)

It is not easy to over-estimate the value for educational purposes, or, indeed, for reference, of this admirable series of books.

MR. W. S. LILLY's contribution to the *Fortnightly* on 'John Henry Newman' will be read with much pleasure. Especially interesting is the correspondence, ending at last with the short, sad missive, "I am too old to write; I cannot hold the pen.—J. H. N." 'Sexual Morality in Russia,' by Mr. E. B. Lanin, eclipses all that has been said in former contributions concerning Russian domestic life. It is calculated to make the hair stand on end. 'Pro Bono Publico' enshrines a comic idea. 'Goethe's Last Days,' by Prof. Dowden, is excellent.—'Mutual Aid among Animals,' by Prince Krapotkin, in the *Nineteenth Century*, gives some histories of combination among animals for defence, and casts a curious, if incidental, light upon the views of the author. Mr. W. Morton Fullerton has a disquisition upon 'Bion,' and Mr. Frederic Harrison has a not very practical suggestion that we should entomb for the benefit of our remote successors specimens of our life of to-day. Under the heading 'A Mediæval Popular Preacher,' Mr. Maurice Hewlett deals with the 'Contes Moralisés' of Nicholas Bozon, a revivalist worthy whose name is but recently brought to general knowledge. Mr. Edward Dicey, C.B., is of opinion that Central Africa is not worth having.—The *Century* opens with a portrait of the Princesse de Conti, accompanying the fifth instalment of 'The Women of the French Salons.' Some very striking views are given of the features of the proposed Yosemite National Park, a place at present of singular beauty and grandeur. The 'Autobiography of Joseph Jefferson' is pleasantly continued. A series of lovely illustrations are afforded of Wells Cathedral. 'An Artist's Letters from Japan' retain their attractions.—In *Macmillan's* Mr. Arthur Tiley has a thoughtful essay on 'Montaigne,' 'The Last Days of Heine' is a readable translation from the German. It does not mention the visit Heine is said to have had from Berlioz. 'The Modern Spirit in Rome' is described by one who takes, in the main, a favourable view of it. 'Idleness,' by P. Anderson Graham, is agreeable reading.—In *Murray's* 'A Tragical Tertulia,' by E.

Armstrong, gives an account of the destruction in 1723 of many titled folk by the bursting of a waterspout. 'Lady Artists in Paris' deals largely with the *ateliers* of M. Julian.—'The Bard of Hope' is the fantastic title given to a paper in *Temple Bar* on Thomas Campbell, Dryden and Scott are the subjects of a not very obvious parallel. 'John Bull Abroad' repeats a familiar arraignment.—Mr. Schutz Wilson supplies, in the *Gentleman's*, a study of Calderon and Goethe, with the title "'El Mágico Prodigioso" and "Faust,"' Mr. J. E. Taylor writes on 'The Geology and Natural History of the Algerine Hills.' Mr. Withers deals with 'The Ordeal by Poison,' and Mr. W. H. Davenport Adams with 'Literary Frauds, Follies, and Mystifications.' In the last Mr. Adams deals with the MS. corrections of Shakespeare in the Collier Folio, but passes over Mr. Collier's own delinquencies.—Part II. of 'The Empire in Mexico' appears in *Belgravia*. 'A Little Walk in Hampshire' merits perusal.—The *New Review* has a 'Gipsy Song' by the Queen of Roumania, and a valuable paper by Mr. C. Kegan Paul on 'Cardinal Newman.'—In *Longman's* Mr. Lang is in excellent form. Mr. Bartlett, writing on 'The Fighting Instinct,' furnishes many curious stories of combats among animals. 'Wine Facts and Fables' narrates, it is to be hoped, more fables than facts.—The *Cornhill* gives an account of 'Sedan,' a second of 'Cable-Laying.' 'Rome and the Romans' is concerned with to-day, and not with the time of the Cæsars.—Dr. Jessopp writes in the *Newbery House Magazine*, and Mr. Charles Welsh supplies the second part of 'Some Notes on the History of Books for Children.'—*All the Year Round* and the *Sun* have the customary variety of contents.—A quasi-antiquarian flavour attends Mr. Hawkins's paper on the 'Sublime Society of Beefsteaks' in the *English Illustrated*. The room in which the members used to congregate has kept up under Mr. Henry Irving its festive tradition. 'Potters in Rhineland,' by Mr. Woodall, M.P., with illustrations by Harry Furniss, and 'A Glimpse of Osterley Park,' alike repay attention.

The *British Bookmaker*, No. XXXVIII, (Raithby, Lawrence & Co.), has a portrait of Mr. Matthew Bell. The illustrations to 'Plantin and the Plantin Celebration' and to an article called 'Book Illustration' are excellent.

Four numbers of the *Western Law Times* reach us from Winnipeg, Manitoba. It is in magazine shape, and contains in 'The Rise of Law in Rupert's Land' an article continued through various numbers, which is likely to be of interest to English readers.

THE publications of Messrs. Cassell lead off with the *Encyclopædic Dictionary*, of which Part LXXX carries the alphabet from "Villinous" to "Way." This work, which may rank among the boldest ever executed by a private firm, now approaches completion.—Part LVI. of the *Illustrated Shakespeare* all but completes 'Antony and Cleopatra.' The illustrations to this play are among the best and most dramatic in the work.—The *Holy Land and the Bible*, Part XII., opens with a curious design of a swarm of locusts. A full-page plate of Frank Mountain follows, and is in turn succeeded by the "traditional Cave of Adullam." Many views of Bethlehem follow.—Naumann's *History of Music*, Part XXX., is principally occupied with Beethoven, of whom several portraits, including a drawing of Danhauser of the composer on his death-bed, are given, together with a facsimile of a portion of a letter.—*Picturesque Australasia*, Part XXIII., gives a full-page view of a Corroboree and many views of aborigines. A new chapter is then opened with the western ports of Victoria.—*Old and New London*, Part XXXVI., shows Milton's house, "The Old Cock Tavern," Tothill Street. It then passes to St.

James's Park, of which many curious illustrations are given. Strange, indeed, is the alteration the present century has witnessed.—*Woman's World* concludes the series.

To the "Falcon Collection of Plays of Shakespeare" (Longmans & Co.), convenient in shape and excellent for educational purposes and for study, have been added *King Henry V.*, edited by A. D. Innes, M.A., and *King John*, edited by O. Elton.

MR. W. E. A. AXON has reprinted for private circulation in a limited edition, from the *Library*, his admirable biographical and bibliographical account of Thomas Taylor the Platonist, and will give a copy to any applicant. He will be glad of additions and corrections. Mr. Axon has also reprinted (Manchester, John Heywood) from the *Manchester Quarterly* the *Story of the Pied Piper of Hamelin*.

MESSES. F. THIMM & Co. have issued a third edition of 'A New Practical and Easy Method of Learning the Modern Greek Language,' by Dr. Angelos Vlachos, after the system of Mathias Meissner.

MR. J. FOSTER PALMER, L.R.C.P., has issued in a shilling volume *Orkney Past and Present, its Race, Relics, and Resources*. The publishers are Cousins & Co.

MR. ELKIN MATHEWS, of the Bodley Head, Vigo Street, will issue in a limited edition, with illustrations in photogravure, 'The History of St. William, the Boy Martyr of Norwich,' by Frederick William Rolfe.

#### 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 ("Appealing from Philip drunk to Philip sober").—A woman is said to have appealed against a judgment of Philip of Macedon, and being asked to whom, to have said, "From Philip drunk to Philip sober." With whom the story originated we know not.

ALBERT E. BRIGGS ("Christmas Mummings").—The play you seek is quoted 6th S. xii. 489. See indexes of 'N. & Q.' on the subject generally.

W. M. M. ("Lead, kindly Light").—The added verse by Dr. Bickersteth is that you quote.

MAC ("Drinking from Skulls").—There is ample precedent for Lord Byron's "vagary." See 'N. & Q.', 1st S. iv. 161, 231; vi. 441, 565; vii. 112.

CORRIGENDA.—P. 164, col. 1, l. 20 from bottom, for "Bishop of St. Andrews" read *Bishop of Dunblane*; p. 163, col. 2, l. 23 from bottom, for "orlandus" read *orlandus*.

#### NOTICE

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

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



LONDON, SATURDAY, SEPTEMBER 13, 1890.

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## Notes.

## "UNCLE REMUS" AND SOME EUROPEAN POPULAR TALES, &amp;c.

(Continued from p. 62.)

## II.

The American little boy's inexhaustible storyteller, among the rascally tricks of Brother Fox's false friend, relates a droll story, of which the following is the substance:—

## BRER RABBIT AND THE BUTTER.

Brer Rabbit, Brer Fox, and Brer Possum "sorter pounced der perwishins tergedder in de same shanty." By-and-by the roof began to leak, and before they set to work to patch it up they put their victuals in one pile and the butter in the spring-house, to keep it cool. (The butter was Brer Fox's contribution to the common stock.) After they were at work some little time, Brer Rabbit aises his head and cries, "Here I is. 'Wat you want vid me?" and off he runs. He goes to the spring-house and eats some of the butter. On his return, "War you in?" asks Brer Fox. "I hear my chiluns callin' me," says Brer Rabbit, "en I hatter go see wat dey want. My le 'oman done gone and tuk mighty sick." They work on; by-and-by Brer Rabbit calls out, "Hey! hole on! 'im a'-comin'!" and off he goes again, and eats some more of the butter. On his return he says, "I bin ter see my ole 'oman, on she's a-sinkin'." A third time Brer Rabbit goes off, and now cleans out the butter-keg. "How's yo' ole 'oman dis time?" asks Brer Fox. "I 'm blige ter you, Brer Fox," says Brer Rabbit, "but I 'm ear'd she's done gone by now," and Brer Fox and Brer Possum fell a-moanin' with Brer Rabbit. When dinner-time comes Brer Possum is sent for the butter, and re-

turns to say that it is all gone. The two others go and see that such is the case. Brer Rabbit says that if they go to sleep he 'll catch the chap that stole the butter. Soon Brer Fox and Brer Possum are sound asleep. Then Brer Rabbit smears Brer Possum's nose with butter, after which he goes and eats up all the dinner. Brer Possum is accused of stealing the butter, and Brer Rabbit says that the best way to find out the thief is to build a heap of brushwood, set it on fire, and then let them jump over it in turn, when the culprit would fall in. Brer Rabbit clears the fire like a bird. Brer Fox jumps, and so nearly falls in that he gets the tip of his tail singed—that's why there's white on the tip of the fox's tail to this day. "Ole Brer Possum he tuk a runnin' start, he did, en he come lumberin' 'long, en he lit—kerblam!—right in de middle er de fier, en dat wuz de las' er Brer Possum."

There is a similar story in Powell and Magnusson's 'Legends of Iceland' (Second Series, 'The Butter Tub'), in which an old man and his wife set apart for the winter a tub of butter, and the old woman, pretending on three occasions she is invited to a christening, goes secretly and eats up the butter. The sequel is different from "Uncle Remus's" tale, though an innocent one also suffers. Her husband was surprised to find the tub empty, and asked her if she knew how it had happened. Just then the old wife saw a big fly which had got into the open barrel, and she said, "Ah, there comes the wretched thief! Look here—this hateful fly has doubtless eaten all our butter from the tub." This, the old man thought, must be true, and ran off for the big hammer with which he used to beat his dried fish, and would break the skull of the fly. He shut the door of the cottage that the fly should not get out, and now chased the fly all over the place, knocking and beating it, but never hitting save his own furniture and household chattels, which he broke to pieces. At last the old man, being tired, sat down in fury and despair. But then the fly came and sat on his nose. Then the carl begged his wife to kill the fly, and said, "Make haste, while it sits on my nose!" which since passed into a common saying. The old woman lifted up the hammer with all her might, and thumped it on the old man's nose, and broke his skull so well that he was dead on the spot; but the fly escaped with unbroken skull. And the old woman is still wailing over her carl.

But very near akin to the story of "Uncle Remus" is one in Rivière's 'Contes Populaires de la Kabylie du Djurdjura' (Paris, 1882, i. iii. 4), where a lion, a jackal, and a boar jointly possess a jar of butter. One day they all go to plant beans. The jackal becomes hungry, and pretends he is called away. "Who calls thee?" asks the lion. "My uncle; there's a marriage at his house, so I'm off to the feast." The jackal goes and eats half the butter. When he comes back, "Have you had a good feed?" the others ask. "Yes, yes; God bless them!" Next day he goes off on a similar pretended errand, and eats the rest of the butter. After some time they invite all their friends to a great feast, and on finding the butter-

jar empty, the lion and the boar, exclaiming, "You ate it—ah, you scoundrel!" tear the jackal in pieces.

Will the chief apostle of the "anthropological" school of folk-lorists maintain that each of these stories was independently conceived? There is certainly a striking resemblance between the North African and the American negro versions. In both the animals are three in number, though the culprit is punished in one, while he gets off scot-free in the other. This difference is only what might be expected, and is really of no significance. In the Norse version, in place of beasts we have an old carl and his wife, and the catastrophe is taken from a well-known fable, which was current in Europe during medieval times, and finds its oldest form in the 'Játakas,' or Buddhist Birth-stories, where a foolish youth tries to kill a mosquito that had alighted on his father's bald pate, and kills his father, while the insect flies away. The same story, slightly modified, is also found in the 'Panchatantra' and other old Indian collections. It seems to me that all three are simply variants of a common original. In each a pot of butter is purloined, and in similar circumstances: (1) Brother Rabbit pretends that his wife is ill; (2) the jackal that his uncle is giving a grand feast; and (3) the old wife that she is invited to a christening. I cannot consider these resemblances as merely fortuitous.

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#### SHAKSPEARIANA.

'TROILUS AND CRESSIDA,' I. iii. 265.—

Kings, princes, lords!

If there be one among the fair'st of Greece  
That holds his honour higher than his ease;  
That seeks his praise more than he fears his peril;  
That knows his valour and knows not his fear;  
That loves his mistress more than in confession  
With truant vows to her own lips he loves,  
And dare avow her beauty and her worth  
In other arms than hers,—to him this challenge.

I greatly mistrust the word *fair'st* in the second line here. Æneas addresses "Kings, princes, and lords" directly, and I suspect that his appeal should run,

If there be one among the *first* of Greece,—  
that is, among you who are the first of Greece. But what is to be said of the lines lower down, which, so far as I know, have hitherto passed undemurred to?—

That loves his mistress more than in confession  
With truant vows to her own lips he loves.

The Globe editors put a comma after "confession," with no gain that I can apprehend—"loving a mistress with truant vows" is to me as unintelligible as "confession with truant vows." In what sense can vows be confessed—and to lips, too; and how, if uttered to a mistress, can they be styled truant?

I am of opinion that the passage as presented to us has suffered severely by disarranged sequence of its clauses, and then by one false word and misplacement of another, "vows" caught from the adjacent "avow," being substituted for *lips*, and "lips" in turn usurping a place which *ears* should occupy.

The reconstitution of the text which satisfies me runs thus:—

That knows his valour and knows not his fear;  
That loves his mistress more than in confession  
To her own *ears* he loves, and dare avow  
Her beauty and her worth with truant *lips*  
In other arms than hers,—to him this challenge.

Otherwise those who are in awe of critics of the *putidissimè Brunckiusi* school may accept the simpler transposition—

And dare avow her beauty and her worth,  
With truant vows to her own lips he loves,  
In other arms than hers.

The clue to the correction is the manifest relation of the expressions "truant" and "in other arms." How the clauses got jostled out of place I am little concerned to inquire after having succeeded to jostle them in again. Hammer plausibly suggested *profession*, *vice* "confession," but "confession" is here technical (cf. Cressid's "large confession," III. ii.). W. WATKISS LLOYD.

'KING LEAR,' V. iii. (7th S. x. 83).—Supply a word understood, and the meaning of the passage is plain:—

If Fortune brag of two she loved and hated,  
One of them we (each) behold.

Lear, blind with grief, not recognizing Kent, asked, "Who is this?" Kent replied, "Of the two men who have experienced most the smiles and the frowns of Fortune, you behold the one in me, I behold the other in you."

R. M. SPENCE, M.A.

Mansel of Arbuthnot, N.B.

I think this is the meaning of the two lines quoted here: "If Fortune brag of two men she loved and hated by turns, we (I) behold one of them, and the other is looking at us (me)." The reference is to King Lear, who, after being a mighty potentate, has been fooled by two of his daughters to the top of their bent, and, finally, has become quite insane and raving mad; and to Kent, who, after being a very great lord and the bosom friend of the said monarch, has been banished by him and obliged to hide and disguise himself to serve him. DNARGEL.

'OTHELLO,' III. iv. 47, 48.—This tragedy according to Malone, was produced about A.D. 1611. The institution of the order of baronetage effected five years later, must then have been in contemplation. Is there any contemporaneous (topical) allusion to the well-known badge or de

ice the bloody hand, designative of the rank, to be deduced from the lines,

The hearts of old gave hands,

But our new heraldry is—hands not hearts?

do not remember having met with this speculation before. NEMO.  
Temple.

'MEASURE FOR MEASURE,' I. ii.: THANKS-IVING BEFORE MEAT.—"There 's not a soldier of us all that, in the thanksgiving before meat, doth elish the petition well that prays for peace." That here is allusion to some formula of grace commonly used in Shakespeare's time seems clear. What was it? Is it given in the notes to any edition of Measure for Measure? I find it in none of mine.

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SHAKESPEARE LEXICOGRAPHY: "MOVE," "MOTION" (7th S. vi. 342; vii. 302; viii. 103; ix. 23).

—The following passage from Ford may or may not be of use to one or other of the combatants in his interesting duel:—

*Ilh.* Orgilus, forbear.

*Bass.* Disturb him not; it is a talking motion  
Provided for my torment.

'The Broken Heart,' IV. ii.

C. C. B.

XAVIER DE MAISTRE'S 'VOYAGE ATOUR DE MA CHAMBRE.'

I have lately read Xavier de Maistre's charming Voyage autour de ma Chambre, a work worthy to be, as it is, a French classic. I have marked in the margin of my own copy some parallel passages to the works of other authors, which, as they are interesting to myself, I hope may not be entirely without interest for other readers who are fond of noting coincidences of thought—I do not mean plagiarism, we have heard enough about that. The first I have noticed is in chap. ii., where the author, addressing the sick, the timid, and those who, for one reason or another, are discontented with the world, says: "Daignez m'accompagner dans mon voyage [i. e., autour de ma chambre]; nous marcherons à petites journées, en riant le long du chemin des voyageurs qui ont vu Rome et Paris." This reminds me of two lines which I have seen noted, I think, in one of Mr. Hughes's ("Tom Brown's") books, and which I fancy are from the east-country song 'George Ridler's Oven':—

While vools go zarching vur and nigh,

We bides at whoam, my dog and I.

The comicality of the coincidence in this case must be due to the homeliness of the Gloucestershire—if Gloucestershire it be—bard's effusion. For an opposite view, see 'Childe Harold's Pilgrimage,' canto i., stanza xxx.

In chap. v. the author says: "J'avoue que j'aime le jour de ces doux instants, et que je prolonge

toujours autant qu'il est possible le plaisir que je trouve à méditer dans la douce chaleur de mon lit." Compare this with 'Popular Fallacies,' No. xiv. in the 'Essays of Elia':—

"We choose to linger a-bed and digest our dreams. ....Some people have no good of their dreams. Like fast feeders, they gulp them too grossly, to taste them curiously. We love to chew the cud of a foregone vision.....Therefore we choose to dally with visions. The sun has no purposes of ours to light us to. Why should we get up?"

In chap. xxiii., the author, apostrophizing one of his pictures representing an Alpine scene, says: "Aimable bergère, dis-moi où se trouve l'heureux coin de terre que tu habites. De quelle bergerie éloignée es-tu partie ce matin au lever de l'aurore? Ne pourrais-je y aller vivre avec toi?" Wordsworth says much the same thing in his poem addressed 'To a Highland Girl at Inversnaid':—

O happy pleasure! here to dwell  
Beside thee in some heathy dell;  
Adopt your homely ways and dress,  
A shepherd, thou a shepherdess!

Thy elder brother I would be,  
Thy father, anything to thee.

The following anticipation of one of the best and most amusing chapters of 'Sartor Resartus,' that entitled "Adamitism" (book i., chap. ix.), is very interesting:—

"Enfin, dans la classe d'hommes parmi lesquels je vis, combien n'en est-il pas qui, se voyant parés d'un uniforme, se croient fermement des officiers—jusqu'au moment où l'apparition inattendue de l'ennemi les dérompe! Il y a plus: s'il plaît au roi de permettre à l'un d'eux d'ajouter à son habit certaine broderie, voilà qu'il se croit un général, et toute l'armée lui donne ce titre sans rire,—tant l'influence d'un habit est forte sur l'imagination humaine!" (chap. xli.).

Compare the effect of the "Montenegrin prince's" képi in 'Tartarin de Tarascon.'

One of the pleasantest chapters is xxvii., "Un Tableau Parfait," the picture in question being his mirror, in which, although it gives back a perfectly truthful reflection, each person sees himself as he wishes:—

"Au moment où les rayons vont pénétrer dans notre oeil et nous peindre tels que nous sommes, l'amour-propre glisse son prisme trompeur entre nous et notre image, et nous présente une divinité."

In chap. xliii., De Maistre says:—

"Le mérite de cet homme habile [un médecin] occupait ma pensée; et cependant, me disais-je, s'il m'était permis d'évoquer les âmes de tous ceux qu'il peut avoir fait passer dans l'autre monde, qui sait si sa réputation ne souffrirait pas quelque échec?"

Compare this with Toinette's lively remark à propos of Monsieur Purgon's "huit mille bonnes livres de rente"—"Il faut qu'il ait tué bien des gens pour s'être fait si riche!" ('Le Malade Imaginaire,' Acte I. scène v.).

The chapter of the 'Voyage' which is perhaps the most interesting to us as Britons is that en-

titled "Une Réhabilitation" (xxxvii.), in which the author makes a confession, regarding "le sublime aveugle d'Albion," of what I dare say hundreds of Milton's readers have felt, without daring to whisper it to the reeds, or even to themselves, namely, that his interest in, and admiration of, Satan, as he appears in 'Paradise Lost,' is so great that, struggle against it as he may, he cannot—

"souhaiter un moment de le voir périr en chemin dans la confusion du chaos. Je crois même que je l'aiderais volontiers, sans la honte qui me retient. Je suis tous ses mouvements, et je trouve autant de plaisir à voyager avec lui que si j'étais en bonne compagnie."

And this, although Satan was on his way to destroy the human race, and, of course, Xavier de Maistre with them. This is perhaps the highest compliment that has ever been paid to the power of Milton's genius; and yet we may feel sure that Milton would have been much more horrified than pleased could he have foreseen that his poem would have this effect on some, at all events, of his readers. It would seem that Milton was not fully aware of the greatness and splendour of his poetic gift. It is a curious speculation,—Had the poet foreseen that his readers would regard his Satan with more interest and admiration than horror, would he have sacrificed some of the splendour of his verse, and made Satan more mediæval and Dantean, and less "like Teneriffe or Atlas, unremoved," with "sail-broad vans," like the sails of an entire fleet "stemming nightly toward the pole"? How could Milton, as a poet, not foresee that such magnificent imagery would almost necessarily take his readers captive, and tend to neutralize the religious lesson which the poet proposed to himself to teach? Surely Milton's Satan is the greatest creation in all poetry!

In chap. xxxvi. De Maistre says that in reading fiction, "comme si je n'avais pas assez de mes maux, je partage encore volontairement ceux de mille personnages imaginaires, et je les sens aussi vivement que les miens." In this he was like Macaulay, who would weep over pathetic passages in Homer and authors far inferior to Homer, like any schoolgirl—that is, if modern schoolgirls are not too advanced to weep over books. It is pleasant to know, both from this and other proofs, that Macaulay's heart was as good as his head.

I do not know if the duel that De Maistre fought at Turin was fatal to his adversary, but from the circumstance of his having been arrested I should imagine that it was so. At all events, good has come out of evil, as it is to the fact of De Maistre's having been "gated" for six weeks that the world owes this delightful work of discursive literature, a work worthy to be placed on the same shelf with the 'Essays of Elia' and 'Un Philosophe sous les Toits.'

JONATHAN BOUCHER.

Ropley, Alresford.

A CROMWELLIAN COMMONPLACE BOOK.

(Concluded from p. 162.)

After the vexed questions of Presbytery (evidently to be pronounced with the accent on the second syllable), the scholar turns to Ben Jonson's "lines to himself," which end by praising "the artes of Charles his reign," and after carefully transcribing the six stanzas, gives the Latin verses into which his own learned friends have translated the vigorous lines. First we have "Mr. Streede of Ch: Ch: turning;" then "Mr. Maisters of New College," who gives them in Greek, and the whole thing looks like a page of *Kottabos*, the brilliant journal wherein the wits of Trinity College, Dublin, were wont in more recent days to give their "turnings" of classic verse.

Seventeen closely-written pages are filled by the copy of a pamphlet—"The Advise of a Sonne, now professing the religion established in the present Church of England. To his deare mother—yet a Roman Catholicke. By Anthon: Hungerford of Blackburton in Com: Oxon: Knight. Printed at the university 1616."

A still older MS., dated 1584, baffles our curiosity by its fragmentary nature and by the state secrets at which it hints. It is headed "Leicester's Respub.:" "It speakes of our duty to our gratiouse Princesse, and ye forewarning of daungers imminent to her and the state," but feares to disclose them "leste a flourish of ye ragged staffe should come about our eares hereafter if ye names should breake forth, so the bearer knoweth not what he carrieth by secret meanes, and of this I thought it good to monish you."

The longest extract in the book, however, is, perhaps, the most interesting of all. It is a dialogue between B and D as to the ministers who raised objections to the use of ceremonies they could not approve.

"Why," says B, "should they thus depart?"

"Because," replies D, "many men have many mindes, and they have hope of better maintenance, and feare of encroaching Popery, they shun to be dayly flouted at for their wayes, they finde fault in ye ecclesiasticks, and they finde pressure on their consciences."

"But," asks B, "what better maintenance can they finde but in this land—ye best of all?"

"Excellent it is," says D; "but yet things are deare, land and houses hard to be had, and people being thicke here those yt have little money must go to provide for ymselfes and to transporte others."

"Is there now such fear of Popery?" asks B; to which D replies promptly, "The Pope is not so bad as his cozen-german the Armenian—a bringing in of their altars with often preaching to encourage images, the Sabbath changed on authority."

"But how," asks B, "should the ecclesiastics offend them?"

"Because Bishops are going to usurp iurisdiction over pastors, and parte ye people, parsons collegiat to rob ye body and neglect ye soule of their people—in pluralities, impropriations, non-resident, and dumly abominated—"

"Wherein then," says B, "do they think they are unjustly flouted at?"

"For observation of Sabbath, frequenting of sermons, refusing to swear, Dance, drinke, card, dice, stage, sports on ye Sunday; yet for exercising of piety in their families they are flouted—"

"Perhaps," replies B. "But yet onely by the prophane. But what presses on their consciences?"

"When they are forced," says D, "to approve and observe those ceremonies and formes of liturgie wh: they hold to be unlawfull. Some they *doubt* about, and these they performe, as thinking it unfit for a doubt to arry them into manifest disobedience, but some they will not performe, since to do so were to lye outright, they knowing them to be unlawfull. Thus, to avoid trouble and breach of the peace, they thinke it best to go way. Being thrust out of ye ministry they thinke they are good hope to converte ye infidles to ye faith."

"What ceremony," asks B, "do they finde lesse reason or than ye rest—"

"for ye Crosse," says D, "for ye surpliss and for kneeling, because it doth not appeare that ye Church hath authority to bring in a new ceremony into ye solempn worship of God or to assert a needlesse conformity with dolaters. And though cutting of ye hair be a thing indifferent for the fashion, yet since it hath been done yone sect you shew yourself by so cutting it to be of yt ide, faith and manners, and he who beareth ye proper adges, and weareth ye peculiar livery of ye devill is not with Christ."

"But the surpliss," says B, "is so long used by Protestant and Papist both it is but a civill thing."

"Nay," tis more religious. In civill meetings who equireth such a weede—and why needes ye vesture be ussed? Ye minister being firste bounde blacke, yn a blacke cassett upon yt, yn to a priest coate upon ye assett, why neede a surplisse upon ye coate, and a hoodes upon ye surplisse? Shall there be a boundless progress of rayment to satisfy men's devotion?"

"Yet I do not see wherefore we neede forbear to kneel in prayer to God and to stand in confession."

"Then belike," says B,—apparently encouraged by this concession,—"belike you will not object to ye ring in marriage."

"Nothingless," says D, "the ring hath beene among all nations an ornament and token of honour. Then why say a man not give his wife such a respected token when he takes upon him to honour her? What nations have not at ye solemnization endowed their wives with some ft: and as marriage is a bargaine made between two fore witnesses, there should be some token—visible as well as audible—and permanent as well as transient. So considering that God hath left the ceremony to ye pious secretion of men, what better signe can we have yn this ring and receiving of a ring?"

"Will not this fitt ye cross as a signe in baptism?" asks B.

"Nay," replies D, "for ye crosse is no token of anie bargain. It is not permanent. When the crossed comes age he feels it not, he sees it not. It is not as a ring on his finger or a print in his forehead to remember him his promise to God. It is a meere ceremony."

"Then belike," says B, "men must bring in no ceremonies about the worship of God."

"It has seemed good to ye Holy Ghost," says D, "and ye apostles to lay on men no greater burdens yn theyuld bear, and who may in these our dayes show more authority than they had, or who can show that ye Church hath now more neede of such ceremonies yn had the Church of those tymes?"

With these words D is left victorious; and with

these words I must close my notes from these yellow old pages. Difficult to decipher—with all the cramped contractions of the time, with antiquated forms of letters, more akin to German than to our latter-day English hand, with no capital *F*'s, with no distinction between the *j* and the *i*, with their faded ink and their wild spelling—they are still full of interest to those who would know how men thought and wrote during "the unhappy confusions" we read of in the preface to the Prayer Book, and how they regarded those "innovations and new-fangleness" which, in the words of the same piece of sound English common sense, "made men to discover a greater regard to their own private fancies and interests than to the duty they owed to the publick."

MARY DAMANT.

A CURIOUS DEFINITION.—In 'Apparitions,' by the Rev. B. W. Savile, M.A. (Longmans, 1880), at p. 50, I find:—

"The mournful tunes of the unearthly requiems were nightly wafted down the vale of the Exe and across to the opposite bank of the river, where lies the village of Kenton, or Ken-tone, which retains to this day the name derived from the inhabitants listening to the mournful songs of departed souls."

The author was the incumbent of the adjoining parish, so he must have been perpetrating a small joke. There should have been some notification of this, however, as the sub-title of the book I quote from is "A Narrative of Facts."

FRED. C. FROST.

Teignmouth.

IRELAND AND AMERICAN INDEPENDENCE.—I am not sure whether an estimate has ever been formed of the part which was taken by Irishmen in the American war. Galloway, the Speaker of the House of Assembly in Pennsylvania, when giving evidence before a Select Committee of the House of Commons, 1779, was asked about the composition of the "rebel army" in the service of Congress, and stated in reply:—

"The names and places of their nativity, being taken down, I can answer the question with precision. There were scarcely one-fourth natives of America, about one-half Irish; the other fourth were English and Scotch."

J. STANDISH HALY.

Temple.

AFTER, BEFORE, &c.—Occasionally 'N. & Q.' admits agrammatical crux into its pages. It occurred to me a day or two ago that no one would dare to use such expressions as the following: "John arrived an hour after she," "The officers must enter before I," "As for Jones, Smith is always before [after or behind] he is paying his rent." These and similar adverbs of time, &c., are so firmly identified with the corresponding prepositions that it would sound almost farcical to attempt their restitution. Similarly *than* is almost always made

to govern the accusative case of pronouns, as "He is no better than me." Without passing any opinion of my own, I think the question may be profitably introduced into the pages of 'N. & Q.,' our modern Priscian. E. COBHAM BREWER.

THOS. CRAWLEY, 1753.—I have in my possession a gold ring, handsomely made and minutely enamelled, "Tho. Crawley, ob. 18 Apr., 1753." It is most likely London work, and a memorial ring of some value. This date may be of interest to some one connected with the family.

HYDE CLARKE.

"WHICH" CRAFT.—Here are two extracts from a recent number of 'N. & Q.' A more exact reference is, perhaps, undesirable:—

"The following, from a descendant of the great Protector, and which is taken from," &c.

"I have myself tested it with the vocabulary published by the Abbé Rochon in 1802, but which the Abbé obtained from," &c.

I said recently, "Grammar be hanged!" but this is murder. C. C. B.

BELL INSCRIPTION.—'N. & Q.' contains many bell inscriptions. It will be well to add the following to their number:—

"The collegiate church of St. Peter was once amongst the finest buildings in Namur; but this too was destroyed about a century since, when the French bombarded the city. The church was burnt; and, with other objects that perished at the same time, was a famous bell called in Walloon the *Blancq' Klocq'*. This bell, which contained a great deal of silver, was cited for twenty leagues round as the best toned throughout the provinces, and the inhabitants of Namur held it in such veneration that they made relics of its fragments. It bore the following inscription, 'Quand je sonne je fais trembler le cœur de l'homme,' signifying that it always tolled at public executions."—Dudley Costello, 'Tour through the Valley of the Meuse,' 1845, p. 164.

EBORAC.

INCORRECT QUOTATION.—

"*L'accent Anglais* is so largely practised about France, that the French, at all events, well know its peculiar sound, and have some trouble in comprehending that the English do not hear it themselves with the same distinctness. But they do not; they go on talking 'not French of Paris, but French of Stratford-on-Bow-Town,' as Chaucer put it some time ago, with a placidity and a confidence worthy of a better end."

So, with "placidity" and "confidence," quotes the author of 'French Home Life' (Blackwood & Sons, 1873), pp. 259, 260. St. SWITHIN.

CAVE UNDERHILL, ACTOR.—The annexed notes on an actor of some celebrity in his day may serve as an introduction to further particulars. The only son of Nicolas Underhill, clothworker, he was born in St. Andrew's parish, Holborn, March 17, 1633; admitted to Merchant Taylors' School January, 1644/5 ('Register of Merchant Taylors' School,' ed. Rev. C. J. Robinson, 1882); married Elizabeth Robinson at St. James's, Clerkenwell,

Nov. 17, 1664 (parish register); and died soon after the publication of an appeal to the public in his behalf. In a letter appearing in the *Tatler* (No. 22) of May 31, 1709, he is mentioned as

"honest Cave Underhill, who has been a comic for three generations.....Poor Cave is so mortified that he quibbles and tells you he pretends only to act a part fit for a man who has one foot in the grave, viz., a grave-digger. All admirers of true comedy, it is hoped, will have the gratitude to be present on the last day of his acting, who, if he does not happen to please them, will have it even then to say that it is his first offence."

A copy of Betterton's 'History of the English Stage,' 1741, in the British Museum Library, contains a MS. note (p. 33) that "Underhill's last app. was in Ned Blunt in 'The Rover,' at Mr. Penkethman's Theatre at Greenwich, Aug. 26, 1710, at Mr. Penkethman's Benefit."

A comedy, 'Win Her and Take Her; or, Old Fools will be Medling,' London, 1691, 4to., contains a dedication with his signature.

A mezzotint portrait of Underhill in the character of Obadiah, designed by Robert Bing and engraved by Johan Faber, Jun., had publication in 1712 (Bromley's 'Cat. of Portraits,' 1793).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SHAKING HANDS.—It would seem that sixty years ago shaking hands "between persons of different sexes" was hardly proper, and that ten or twenty years earlier it was considered highly indelicate. My authority is the following, copied from the law reports of the *Examiner* for 1828:—

"Court of Arches, Nov. 19, 1828.—Divorce: *Hamerton v. Hamerton*.—Sir John Nicholl, in giving judgment, said that conduct highly blameable and distressing to the feelings of a husband had been proved, but, although thirty witnesses had been examined, no indecent familiarities had been proved beyond a kiss. The shaking of hands when they met was a practice now so frequent between persons of different sexes, however opinions might differ as to its delicacy, that no unfavourable inference could be deduced thence."

J. D. C.

THE POISONERS OF THE SEVENTEENTH CENTURY AND THE NIHILISTS OF THE NINETEENTH CENTURY.

—Mackay, in his account of 'Popular Delusions,' admits the poisoners of Italy and France into his book, considering, I suppose, that the propensity to take away life by poison was as much a mania as the dancing mania and that which impelled the flagellants to lacerate their own bodies. If this be correct, should we not include Nihilism in the same category? In the trial of Nihilists in Paris recently it appeared that the accused were manufacturing bombs for the destruction of life, without having the lives of any particular persons in view. It was enough that lives were destroyed, no matter whose, the higher the rank of the person the better; but any one holding office in Russia would not come

ariss. This is so very like the proceedings of the prisoners that I think the resemblance worth pointing out.  
E. LEATON-BLENKINSOPP.

**BAPTISMAL SUPERSTITION.**—As our parish church will be reopened after restoration in a few weeks, I have been asking parents, who could judiciously do so, to postpone baptisms till the auspicious day. A labourer's wife has demurred to my reasons of state, alleging as her excuse that her baby was nearly two months old, and must be forthwith "shortened." It appears that if the baptism takes place after this interesting domestic event, the baby is not only noisy and disagreeable in church during the administration of the sacrament, but remains bad-tempered and ill-natured for ever after. This superstition is new to me.

J. W.

Dalston, Carlisle.

**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.

**BARONS' LETTER TO POPE BONIFACE VIII.**—I am anxious to elicit all the information I can re this document, doubtless well known to many readers of 'N. & Q.' There are two copies, supposed to be duplicates of original, in the Public Record Office. I wish particularly to know if the original has ever been searched for at the Vatican, whether any contemporary notice of this document has been met with of record or otherwise; and if it is known from what source Dugdale and Rymer obtained their transcripts, which differ in many particulars from the copies at the Record Office. I know the notes contained in the Lords' Committee Report on the Dignity of a Peer, 1825, but should be glad of a reference to any printed or MS. matter which has appeared prior to or since that date. It may be worth noting that on a recent inspection of the before-mentioned duplicates I found the date had disappeared since Caley made his transcript for the report of above Committee. Answers direct will oblige.  
NATHANIEL HONE.

Heleny-on-Thames.

**ST. JOHN OF JERUSALEM.**—Would any officer of the College of Arms tell us by what authority the tinsel star and badge of the Order of St. John of Jerusalem are worn at the present day by gentlemen in evening dress at social or public gatherings? Is not this an inconvenient innovation, that might tend to lessen the distinction of noble orders of knighthood?

NEMO ME IMPUNE LACESSIT.

**OGDEN: LEGGE.**—I shall be glad to hear concerning the parents of Jane Ogden, who in the

seventeenth century married Charles Ryves, a Master in Chancery. She was the mother of the Rev. Jerome Ryves, Dean of St. Patrick's, who married Anne Maude, of the De Montalt family. Also I should be glad of information on the subject of Col. William Legge, who in the seventeenth century married a daughter of Richard Fitzgerald, of Castle Dodd, co. Cork. His daughter and heiress, Alice Legge, married George Le Hunte, of co. Wexford, who died in 1697.

KATHLEEN WARD.

**JOSEPH INCHEBALD**, husband of the famous Mrs. Inchbald, is buried in Leeds, with a Latin inscription over his grave by John Philip Kemble. In what churchyard is his tombstone? An inquiry concerning his birthplace and parentage appeared 2<sup>nd</sup> S. vii. 217, but remains unanswered. Tate Wilkinson says "he never knew an actor of such universal worth."  
URBAN.

**STATUE AT GHENT.**—Wanted, details of a story represented in the statue of a son about to execute his father to save his own life (said to be a fiendish condition devised by Alva). At the last moment he drops the axe, preferring death to patricide. Does any book relate the full facts?

V. J. L.

2, Allison Gardens, Dulwich Common, S.E.

**CURAÇA OR CURAÇAO.**—Which is the correct way of spelling this word; and what was the Spanish name of the island before it came into the possession of the Netherlanders?  
ANPIEL.

**SHELLEY.**—Where can I find essays on Shelley's poems, and especially on the 'Prometheus Unbound,' in addition to those mentioned in Poole's 'Index to Periodical Literature'?  
M. E. M.

**BOURCHIER.**—In 1833 a Mr. Bouchier lived in Edward Street, Portman Square, London. Can any of your readers tell me what profession he followed? I hope to find that he was a doctor or surgeon.  
M.A. OXON.  
127, Queen's Road, East Grinstead.

**ROMNEY'S HOUSE IN CAVENDISH SQUARE.**—The painter occupied one for some years subsequent to 1775. Can anybody tell me which it was?  
LÆLIUS.

**SOULSBY FAMILY.**—Any information about this family, formerly of Hallington Hall, co. Northumberland, would be gratefully received. They were connected with the Fenwicks, of Bywell, and the Reeds, of Chipchase Castle, co. Northumberland.  
BASIL H. SOULSBY.  
24, Norham Road, Oxford.

**GEOFFREY DE FOLEHAM.**—Among the MSS. of the borough of King's Lynn, 46 and 47 Ed. III., is a document giving an account of Hugh de Elyngham, &c., Chamberlain. Among other entries is the

following: "xvid. paid for wine and spices spent on Geoffrey de Foleham [Fulham?], the Duke of Lancaster's steward." Can any reader send me direct any information respecting this Geoffrey de Foleham?  
CHAS. JAS. FÈRET.

49, Edith Road, West Kensington.

GRACE O'MALLEY.—Could any of your contributors refer me to a good English contemporary account of the visit of my ancestress, Grace O'Malley, of the county of Mayo, to Queen Elizabeth? I should think that some English writer must have chronicled the occurrence. It is all referred to in the appendix to 'Irish Pedigrees,' by John O'Hart, of Dublin, who also gives a translation of some pretty Irish verses made on the occasion. It appears that she travelled in her own galleys from Clare Island to Chester, and during the voyage her son Theobald, afterwards created Viscount Burke by James I., was born. There is a tradition that one of Elizabeth's courtiers thought it necessary to supply the Irish chieftainess with a pocket-handkerchief, and that she, after using it, threw it away, saying she would not put such a thing in her pocket.

DOMINIC BROWNE.

DYER FAMILY.—Can any one assist me in tracing the descendants of William Dyer, of Newnham, co. Herts, who was second son of Sir William Dyer, of Tottenham, and brother to Sir John Swinnerton Dyer? William Dyer married, first, Mary Hayward, about June 27, 1684, and secondly, Anne, daughter of Sir Thomas Hook, about May 31, 1687, and by her is said to have had three sons and two daughters. It is the names of these three sons and two daughters I am desirous of finding, where they lived, and what became of them. When did William Dyer die?  
E. A. FRY.

King's Norton.

"BORN WITHOUT A SHIRT."—In the *Dover Telegraph*, Aug. 6, there is: "In the reign of Charles I. a mayor of Norwich sent a man to goal for saying the Prince of Wales was born without a shirt." What is the authority for this?

ED. MARSHALL.

ADMIRAL SUTTON.—I shall be glad if some reader can inform me as to the parentage of the wife of Rear-Admiral Evelyn Sutton, who died in June, 1817; also the name of his eldest son, and whether the latter had issue. To which branch of the Sutton family did the admiral belong?  
J. T. G.

HEMINGTON, LEICESTERSHIRE.—What is known of the history of the church of this village? The church is now in ruins, but it appears to have been a substantial structure, dating, I should say, from the early part of the fourteenth century, and comprising chancel, nave with aisles, and western tower, surmounted by a short broach spire. A

'History of Hemington,' by Mr. J. J. Briggs, was, I understand, printed privately some years ago, a copy of which I have not been able to see, though there is one, I believe, in the British Museum.  
A. G.

Noel Street, Nottingham.

CHURCH AT GREENSTEAD.—There was at Greenstead, in Essex, as we are informed, a church built of cleft oak timbers, after the manner of the Scottish and Anglo-Saxon churches of very early times. Does this fabric exist still; or has it been swept away by the hand of the restorer? Dr. Lingard, in his 'History and Antiquities of the Anglo-Saxon Church,' speaks of it remaining lately (ed. 1858, vol. ii. p. 338).  
N. M. AND A.

"NIMBLE NINEPENNY."—Is anything known of the origin and meaning of this familiar phrase? I have searched all the Indexes of 'N. & Q.' in vain.  
ESTE.

SHIRE HORSES.—In the reports of agricultural and horse shows of recent years the phrase "shire horses" has been used to indicate either cart-horses or some class of them. Will some expert say when, why, and by whom this designation was introduced? As there are eleven counties not included in "the shires," how are the horses bred in them to be classified?  
W. E. BUCKLEY.

HENRY MARTEN.—Can any of the Martin or Marten brotherhood, or others, give me particulars as to the subsequent or previous genealogy of the Henry Marten who was a signatory to Charles I.'s death-warrant?  
EDWARD A. MARTIN.  
4, Como Road, Forest Hill.

[See 1<sup>st</sup> S. viii. 621; 2<sup>nd</sup> S. i. 376; 3<sup>rd</sup> S. vii. 114, 389, 488; ix. 77; xi. 115; 5<sup>th</sup> S. iii. 208; 6<sup>th</sup> S. xi. 228, 358.]

"THANK YOU VERY MUCH."—Is there any authority for this expression beyond that of its use for the last thirty years? The forms "Thank you much" and "Thank you very much" came into use at Oxford between 1855 and 1860, and, it seemed to me, as not being true English expressions, but borrowed in form from the French.  
H. A. W.

["For this relief much thanks," 'Hamlet,' I. i., and elsewhere in Shakspeare.]

BERKELEY: CAPEL.—I shall feel extremely obliged for (1) the arms and crest of the good and great George Berkeley, Bishop of Cloyne from 1733 to 1753; and (2) the parentage, lineage, arms, and crest of Joseph Capel (or Chappell), of Cloghroe, co. Cork, who was buried in St. Fin Barre's graveyard, in the city of Cork, in 1800. He was a captain in the 28th Regiment, retired from the army in 1759, was admitted a freeman of Cork in 1768, and was High Sheriff of co. Cork in 1790. He was undoubtedly an English-



man, and is said to have been of the same family as William Chappell, Bishop of Cork and Cloyne (Milton's tutor), who died in 1649, and was buried at Bilsthorpe, Nottinghamshire. Capt. Capel married Elizabeth McCarty, and had issue Jane, married in 1784 to Robert McCarty, of Carrignavar, co. Cork, and Elizabeth, married in 1785 to Sir Thomas Judkin-Fitzgerald, Bart.

C. C. W.

HERBERT. — William Herbert, topographical antiquary, is credited with "having produced a number of plans of the several settlements [in India], incorporated into a publication by Bowles, printseller, near Mercers' Chapel," before 1769. Not having traced this work, I shall be glad of further details.

A. H.

AMERICAN MOBBY.—Is this beverage, described by Dr. Johnson as "an American drink made of potatoes," still in use in the United States?

GEORGE ELLIS.

St. John's Wood.

SERVENTESE. — Carducci, in his lectures on Dante, uses this word to describe Dante's metre, or *terza rima*, but spells it *serventese*. In the great dictionary of Matteucci I find no etymology of the word and no reason for its application. Some Italian scholar ought to be able to analyze so long a word. Miss BUSK, who teaches us so much, I hope will not be wanting here.

JAMES D. BUTLER.

Madison, Wis., U.S.

JOHN LANGHORNE (1735–1779).—Where did he obtain his degree of D.D.? It is stated in several notices of his life that this degree was granted him by Edinburgh University, but upon inquiry there it appears that there is no evidence of any such grant in their books. From the title-pages of Langhorne's various works it seems that he first assumed this degree between 1766 and 1770.

G. F. R. B.

"NANDO'S."—I shall be glad to have one or two points cleared up in connexion with this coffee-house. John Timbs, in his 'History of Clubs and Club Life,' p. 284, says that it was the house at the east corner of Inner Temple Lane, No. 17, Fleet Street, and that it has on it, "Formerly the palace of Henry VIII. and Cardinal Wolsey." Peter Cunningham tells us about the Inner Temple Gate-house, erected 5 King James I., and "erroneously inscribed" as above. Elsewhere he says that "Nando's" was "a coffee-house in Fleetstreet at the east corner of Inner-Temple-lane, and next door to the shop of Bernard Lintot the book-seller," but he does not connect the two. From Mr. Noble's 'Memorials of Temple Bar' I gather that about 1802 Mrs. Clark, the then owner of Mrs. Salmon's waxworks, removed them from

over the way to No. 17, Fleet Street. This is confirmed by Dr. Hughson in his description of London, 1809, for he gives a view of the Gate-house by Schnebbelie, with a fish projecting in front as a sign. Can any of your readers tell me, first, if "Nando's" and the interesting old Gate-house, now No. 17, Fleet Street, were one and the same, as stated by Timbs; and, secondly, when "Nando's" ceased to exist as a coffee-house? It is mentioned in Roach's 'London Pocket Pilot' as late as 1796.

PHILIP NORMAN.

### Replies.

#### SEVENTEENTH AND NINETEENTH CENTURY DATES.

(7th S. x. 105.)

MR. A. W. ROBERTSON has been somewhat precipitate in announcing his "discovery," and I am inclined to think that he overrates its importance. The "happy coincidence," I need scarcely say, is not novel, and is of much more restricted application than its rediscoverer seems to imagine. Still, some of the many searchers of musty documents and vetust tomes may take the hint at MR. ROBERTSON'S value, and for those—not many, I should imagine—the following observations may prove to be of use.

We are told that "these two centuries exactly correspond as to day and date, so that, knowing the day of the week of any date of this century, one can at once fix the day of the corresponding date of the seventeenth century." Now, at the outset, this is not so. The last year of the seventeenth century was bissextile, whilst the last year of the present century will be a common year. In the next place, the coincidence of day and date in these centuries applies only to Scotland. In that country the year began with January in 1600, but in England it was reckoned during the whole of that century as beginning on March 25. (I do not know whether it has been already pointed out that the 'Encyclopedia Britannica' erroneously gives April 25 for this important date, *s. v.* "Calendar," iv. 677.) This fact must be borne in mind with reference to the dates of legal deeds executed in Scotland from 1600 to 1752, and must be kept constantly in view in the case of every English date in the first quarter of every year of the century, *viz.*, January 1 to March 24. The difficulties occasioned by this difference in reckoning are considerably enhanced by the fact that the numerous almanacs of the period—conforming to popular usage—began the year with January. But the true import of this is explained by Saunders, in his 'Apollo Anglicanus' for 1677, in these terms:

"Note that Astronomers do begin the year at the first day of January, and so it is vulgarly taken with us. But the Church of England from an ancient custom began the year upon the 25th of March, so that the date of all

Writings, Deeds, Evidences, Leases, and such like have their beginning of the year with our Lady-day," &c.

Wharton's 'New Almanack' for 1663 begins the year with January in the customary manner; but in a 'Brief Chronologie' annexed thereto each year's events are chronicled from March 25 to March 24 following. Concerning this New Year's Day difficulty Carlyle writes: "It has occasioned more misdatings and consequent confusions to modern editorial persons than any other as simple circumstance.....in short the whole Correspondence is jumbled to pieces; a due bit of topsy-turvy being introduced into the spring of every year." In these circumstances, it is evident that by placing *en regard* the dates of the seventeenth and nineteenth centuries confusion is worse confounded. Let me give an instance. James I. began to reign March 24, 1603, and died March 27, 1625. But any seventeenth century almanac will give the first date as March 24, 1602, really the last day of the year, whilst the date of his death, the third day of a new year, remains stated as 1625, in accordance with our present reckoning. Now, it is known that James occupied the throne twenty-two years and a few days. This period deducted from 1625 gives 1603. March 24, 1603, was a Thursday, and on that day James's reign really commenced; but any one meeting with the date in an old record would find it given as March 24, 1602, and adopting your correspondent's method would get Wednesday for the day, and so fall into error.

As another case in point, I may be allowed to refer to some notes which appeared not long ago in 'N. & Q.,' as to the day of the week on which the Queen of Scots was beheaded (7th S. iv. 441; v. 23, 183). Here again the difficulty was to decide whether the date, February 8, was in 1566 or 1567. It was, of course, decided that the latter was the year, but no notice was taken of the strongest argument in support of that decision. The death-warrant is dated "1<sup>o</sup> february anno xxix. of o<sup>r</sup> Raigne." As 29 Elizabeth ended Nov. 16, 1567, this determines the year in which Mary was decapitated, and consequently the day, Wednesday. At the time of this discussion the discrepancy as to the beginning of the year was not very accurately explained by Mr. W. T. LYNN (7th S. iv. 441), and his explanation was accepted by a critical correspondent, NEMO (7th S. v. 23). I only allude to this matter in order to emphasize the prevalence of much misapprehension as to the divergence in question. Mr. LYNN wrote: "The legal year began on March 1, and February was the last month of the year." It will have been seen from the foregoing remarks that such was not the case.

Again, in the case of "that incomparable Royal Martyr Charls," the date of "the deep damnation of his taking-off" has been variously ascribed to 1648 and 1649. The almanacs of the latter half of the seventeenth century give it as Jan. 30, 1648.

The warrant for his execution is dated "January xxixth, Anno Dm. 1648," and the *Intelligencer* for Monday, February 5 of that year, under date "Tuesday, January 30," states that, "This day the King was beheaded." The year was 1649 by our present computation, and as Jan. 30, 1648, was a Sunday, Mr. ROBERTSON'S method is again at fault.

The same caution has to be exercised with regard to foreign dates; all European countries—with few exceptions, Russia being the most important—having preceded England in adopting the Gregorian calendar (indeed, a remnant of the old style still lags in some of the Treasury Accounts, Lady Day dividends, for example, not being due till old Lady Day, April 6, instead of March 25), although the change was not made simultaneously in these countries. An instance of the confusion arising from disregard of this difference of style is offered by the coincidence of the deaths of Cervantes and Shakespeare on the same day, April 23, 1616. But Spain had already adopted the new style; Cervantes consequently died on a Saturday, and Shakespeare on the Tuesday week following.

In an interesting paper on 'A Cromwellian Commonplace Book,' which is now appearing in 'N. & Q.,' the following extract is given:—

"That is ye Wednesday Friday and Saturday next after ye exaltation of ye Crosse being ye 13<sup>th</sup> of September after ash Wednesday: after Whit Sunday and after St. Lucies Day are ember and fasting, 13<sup>th</sup> of December" (7th S. x. 124).

This, of course, refers to the four ember weeks, and there should be a stop after September; but whilst St. Lucia's Day is December 13, the almanacs and Prayer Books indicate September 14 as Holy Cross Day. This is the kind of error, if it be one, which proves a stumbling-block in the way of the verification of a date.

At the risk of multiplying examples, I would invite Mr. ROBERTSON'S attention to a note in 'N. & Q.' of the 23rd ult. (7th S. x. 145), on a 'Curious Entry in a Parish Register,' in which he will find a date: "Wednesday, 27th Feb., 1604." By adopting his "discovery" he will find that Feb. 27, 1804, was a Monday. By our reckoning the date was 1605. If, however, the agreement of day and date in any two centuries—hampered by the restrictions above referred to—is of any practical value at all, it may be noted that the concluding forty-eight years of last century (*i.e.*, from Sept. 14, 1752) coincide as to day and date with the same portion of the fifteenth century, whilst the agreement referred to by your correspondent will be repeated, and with greater accuracy, in the century beginning Jan. 1, 2201. Next century, now not very far ahead, is coincident with the twelfth.

J. YOUNG.

Glasgow.

THE TRICOLOUR (7th S. ix. 384, 415; x. 157, 174).—It is a fair question whether Lafayette did

not really adopt two tricolour cockades in 1789. That of July seems to have developed, a few months after, into one of an elaborate character, bringing into use a subsequently well-known allegorical design in alliance with the new triad of colours. A copper-plate engraving of the period—clearly a trade advertisement—thus describes it:—

“Representation de la Cocarde Nationale dont le relief est blanc sur un fond bleu entouré de rouge. [Then follows the circular cockade, about three and one-fifth inches in diameter, and its description.] Cette Cocarde est l'emblème de la Constitution Française. La Nation assise et foulant aux pieds les Privilèges, Dimes et Droits Féodaux, tient d'une main les Tables de la Loi sur lesquelles on voit écrit 'Droits de l'Homme et Constitution.' De l'autre main elle tient un Faisseau [sic] d'où sort une Massue emblème du courage, couronnée du Bonnet de la Liberté. Ce Faisseau est attaché par des liens dont le centre est le Roi [the king's head on a medallion, round the head the words “Louis XVI. Restaurateur de la Liberté Française”], et marque l'Union qui seule peut conserver la Liberté. L'exergue est le Serment de la Garde Nationale. Cette Cocarde a été acceptée par M. le Marquis de La Fayette, le 17 Xbre, 1789. Elle se vend à Paris chez l'Auteur, Place Dauphine, No. 13. Prix 15 sols. Et chez Dardel, Rue des Dechargeurs, à l'ancien Caffé [sic] de Paul.”

The imprint at foot is “Bureau des Révolutions, Rue Jacob, Faubourg St. G. No. 28,” and below is pasted a bit of old ribbon, red, white, and blue.

FREDK. HENDRIKS,

Vicarage Gate, Kensington.

“JACK AN APES BOWER” (7th S. x. 127).—It is a pleasure to see the name of the REV. DAVID ROYCE. If he will refer to 6th S. v. 307, 436; vi. 15, 157, he will see that the term was the subject of some notices in reference to a lane in London of the same name.

There is the following notice of “Pennyless Bench” in the ‘Companion to the Guide and a Guide to the Companion, being a Complete Supplement to all the Accounts of Oxford hitherto published,’ attributable to Tom Warton, p. 15:—

“In this neighbourhood, adjoining to the east end of Carfax Church, are to be found the imperfect traces of a place properly dedicated to the Muses, and described in our statutes by the familiar but forbidding denomination of Pennyless-Bench. History and tradition report, that many eminent Poets have been Benchers there. To this seat of the Muses we are most probably indebted for that celebrated Poem, the ‘Splendid Shilling’ of Phillips. And that the author of the ‘Panegyric on Oxford Ale,’ was no stranger to this inspiring Bench, may be fairly concluded from these verses, where he addresses the God or goddess of Ticking,

Beneath thy shelter Pennyless I quaff

The cheering cup.

“We wish some future genius may arise, to lament the change which modern barbarism has produced in this valuable antiquity. Nothing which formerly belonged to it now remains, except two ferocious warriors, clad in coats of mail, originally placed above, to admonish the oiterers by their significant strokes at just intervals, of the rapid flight of time, as is represented in the annexed cut.

“The original pavement of the classic ground beneath

has not indeed been destroyed; but the seat itself has been rudely torn away, and the hospitable covering which formerly protected the sons of contemplative ignorance is at present abridged to an useless scanty border, which looks like an apology for the devastation committed upon the former venerable canopy.”

The lines from the ‘Panegyric’ above seem like a skit, for the printing in the original ‘Oxford Sausage,’ in which the poem appears, 1764, p. 57, is:—

Hail, Ticking! Surest guardian of distress!  
Beneath thy shelter, penniless I quaff  
The cheerful cup.

while the print p. 55 represents the exterior of a pot-house, not of Carfax Church. So, too, the lines which presently follow are:—

Nor Proctor thrice with vocal heel alarms  
Our joys secure, nor deigns the lowly roof  
Of pot-house snug to visit: wiser he  
The splendid Tavern haunts, or Coffee-house  
Of James or Juggins.

“Ticking” seems to be meant for an inkeeper like these, but possibly with a significant name.

The “ferocious warriors” now keep a silent watch over the fireplace in the Mayor’s Parlour at the Town Hall. The progress of change receives an illustration from the circumstance that the removal of Carfax Church, with the exception of the tower, is an alteration in contemplation at the present time. An Act of Parliament has been obtained.

Pennyless Bench became an encroachment, for Wood states that it was “a little Bench between the two buttresses at first,” but was “afterwards enlarged to the comberance of the street,” in his notices of the churchyard with its “encroachments,” ‘Oxford,’ vol. i. p. 221. For a recent examination of the locality, after Loggan’s map, see also p. 477 of Wood’s ‘Oxford,’ by Rev. A. Clark, for Oxf. Hist. Soc., 1889, vol. i. The reference to Phillips is also given, but without criticism of its accuracy, in note 1, p. 86, of vol. ii., 1890. The bench appears to have been in existence so early as 1545, after which the structure was “re-erected with stone pillars in July, 1667.” If MR. ROYCE asks for critical purposes, there is also a reference to make to W. H. Turner’s ‘Records of the City of Oxford,’ Oxf., 1880, pp. 234, 419. “Pennyless Bench” occurs in 1<sup>st</sup> S. i. 307.

ED. MARSHALL.

P.S.—The print in the ‘Oxford Sausage’ is questionable as to its reference. But in Dr. Ingram’s ‘Memorials of Oxford,’ “St. Martin’s Parish,” p. 4, there is a view of “The old church, showing the situation of Pennyless Bench.”

[MR. A. COLLINGWOOD LEE adds, from Nares’s ‘Glossary,’ that “Jack an Apes Bower” was a cant term for a state of poverty.]

PORTRAIT (7th S. x. 68).—This may represent Sir Charles Wills, Knight of the Bath, Lieutenant-General of the Ordnance, Colonel of the First Regi-

ment of Foot Guards, Field Marshal and General of Foot. He was present at the battle of Preston Pans, became M.P. for Totness, and died Dec. 25, 1741. In the oval portrait by Michael Dahl, which was engraved by Jean Simon, General Wills appears in cloak and breastplate (Bromley's 'Cat. of Portraits,' 1793).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

JAMES: JACOB (7th S. ix. 189, 354; x. 130).—DR. CHANCE'S remarks at the last reference are very helpful.

I think we may safely say that the *s* in *James* is the Anglo-F. and F. nom. suffix, added to the form *Jame* by analogy with *Charles*, *Jaques*, &c.

Also, that *Jame* was certainly derived from Lat. acc. *Iacobum*. The only difficulty is to ascertain the precise historical order of the facts.

Surely the Mid. Eng. *Iame* (also *James*) must be closely connected with the Span. *Jame*, in which the initial *J* (though at present sounded like the G. *ch*) was originally sounded like the mod. and Mid. E. *J* in *James*.

I do not remember any early reference to *James* in Mid. Eng. in which the reference is to any other than the St. James whose shrine was at Compostella. English people (including the Wife of Bath) became familiar with the name by actually resorting to that place. This historical fact seems to me to be of great importance. I have given several references in my notes to 'P. Plowman,' B. prol. 47.

WALTER W. SKEAT.

Cambridge.

MS. POEM (7th S. x. 128).—I have not "Peter Pindar" by me at present, but am confident that the verses are by him. His style of rhythm and malicious hatred of George III. are unmistakable.

W. R. TATE.

Walpole Vicarage, Halesworth.

MAORI WAR OF 1865 (7th S. x. 8).—MR. MORANT will find an account of the Maori war of 1865 in 'New Zealand after Fifty Years,' by Edward Wakefield, published by Cassell in 1889.

SYDNEY SCROPE.

Tompkinsville, New York.

CHURCH OF SCOTLAND, CAMPVERE (7th S. x. 69, 117).—In addition to the book mentioned by MR. MACRAY, I would refer any one interested to a book which incidentally gives a great deal of information on the subject, viz., 'An Account of the Scotch Trade in the Netherlands, and of the Port of Campvere.' It was published in London in 1776. The author was the Rev. James Yair, minister of the Scotch Church in Campvere, and he derived a great deal of his information from documents existing in Holland "in the Old French, Dutch, and Scotch languages," which he says are, considering the changes that have taken place, very difficult to make out.

The book is dedicated to "the Honourable Patrick Craufurd, Esq., Lord Conservator of the Scotch Privileges in the Netherlands," who had been appointed to this office as well as "His Majesty's Agent and Consul there, providing always that he does not concern himself with the trade of his Majesty's servants in England."

The Scotch Church, established as a natural sequence of the Scotch factory, no doubt had increased strength from the sympathy between the Scotch and Dutch Churches. The first minister was appointed in 1625, when absence from service was declared to entail a fine of five shillings Flemish. The conservator had to be a member and an elder of the church.

In 1641 the minister, the Rev. W. Spang, was invited to join the General Assembly. He had written a treatise in Latin on Scotch affairs, which made the leaders of the church think his presence would "be behooffull for the correspondence our church intends holding with our brethren abroad." Shortly after, Spang and an elder were summoned to an Assembly to be held at St. Andrews in 1642.

The sum fixed by the royal boroughs of Scotland for the minister's stipend was 1,200 guilders per annum, and 100 guilders additional for a reader. In 1686 the Rev. Charles Gordon was appointed. In addition to being a member of the Classis of Walcheren, he maintained his connexion with Scotland, being not only a member of the General Assembly, but the first Campvere minister attached to the Presbytery of Edinburgh and the Synod of Lothian and Tweeddale. The ministers seem to have played a very important part, and their religious teaching no doubt helped to keep the Dutch in sympathy with their countrymen.

APFLEBY.

The search was in vain for the name of this place in several gazetteers and atlases, but at last it was found in 'Chambers's Encyclopædia,' under its old name Campvere. It is a small fortified town on the north-east of the island of Walcheren, in the Netherlands, and is now called Vere, Veere, or Ter-Veere. There is a brief but very interesting account of it and its connexion with Scotland in the above-named book. It is there stated, at the conclusion of the article:—

"No factor might settle at Campvere without the written authority of the commissioners of royal burghs of Scotland, who took security for his honourable behaviour. In 1795 the Batavian republic withdrew the privileges, and the factory was broken up, but the conservatorship was held as a sinecure long after the necessity for the office had ceased, the name of Sir Alexander Ferrier appearing in the 'Edinburgh Almanac' as 'Conservator at Campvere' so lately as 1847. The magistrates of Campvere were bound to provide a church for the factory, 'to the end that the people of the Scottish nation be not frustrate of the Word of God, and exercise of the Reformed religion in their own proper language.' The ministers were appointed by the commissioners of

royal burghs from 1613 to 1790, when the last appointment was made."—First edition, vol. ii. p. 547.

Sir Walter Scott alludes to this place in 'The Bride of Lammermoor,' the probable date of which story is 1709, with one of the little quiet touches of humour so prevalent in his writings:—

"Lucy eagerly embraced the expedient of the worthy divine. A new letter was written in the precise terms of the former, and consigned by Mr. Bide-the-Bent to the charge of Saunders Moonshine, a zealous elder of the church when on shore, and when on board his brig as bold a smuggler as ever ran out a sliding bowsprit to the winds that blow betwixt Campvere and the east coast of Scotland."—Chap. xxx.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ST. AGNES LE CLAIR BATHS (7th S. ix. 507).—Why it should be deemed a "manifest error" to suppose that Ben Jonson mentions the well of St. Agnes le Clair in his 'Bartholomew Fair,' I am at a loss to understand. I have not the play at hand, but unless Mr. Cunningham gave a false quotation in his 'Handbook to London'—which is quite incredible—one of the characters speaks of a "glass vash'd with phatersh [waters] of dame Annish Cleare" (ed. Gifford, iv. 437). Stow writes thus of the once famous well: "Somewhat north from Holywell is one other well curved [curbed?] with stone, and is called Dame Annis the clear" ('Survey,' ed. Thoms, p. 7 b). The name subsequently degenerated into "Annised Clear." It was not a "bath," but a "well," taking its name either from its dedication to St. Agnes (ἄγνη), the pure) and from the purity of its waters, or, like "Lamb's Conduit," from some Dame Agnes by whom the spring was walled in and made available to the public.

E. VENABLES.

The date assigned to this well is 1502. Stow, in his 'Survey of London,' written in 1598, mentions it as "Dame Annis the Clear." Ben Jonson, in his 'Bartholomew Fair,' Act III. sc. i., has the following:—

"*Capt. Whit.* A delicate show-pig, little mistress, with sheet sauce, and crackling, like de bay-leaf 'i' de fire, la! tou shalt ha' de clean side o' de table-clot, and di glass vash'd with phatersh of dame Annish Cleare."

Whalley, in a note, explains that

"there was anciently near Hoxton, a spring of water called Agnes le Clare and corruptly Annis the Clear; this was the water meant here by the Poet."

See the 'Works' of Ben Jonson, in 9 vols., by William Gifford, Esq., London, 1816, vol. iv. p. 437.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Your correspondent writes, "Mr. Alexander Wood.....says.....that Ben Jonson speaks of these baths in 'Bartholomew Fair,' a manifest mistake. Where does he speak of them?" Here is the passage:—

"*Whit.* Tou shalt ha' de clea side o' table clot,

and di glass vash'd with phatersh of dame Annish Cleare."—"Bartholomew Fair,' Act III. sc. i.

The note on the passage is as follows:—

"There was anciently near Hoxton a Spring of Water, called Agnes le Clare, and corruptly Annis the Clear: this was the water meant here by the Poet."—Ben. Jonson, 'Bartholomew Fair,' ed. Peter Whalley, 1756, vol. iii. p. 331.

E. A. D.

MUTINY OF THE BOUNTY (7th S. x. 86).—In a copy of 'The Island,' in four cantos, by Lord Byron, London, 1823, in my possession, I fail to find any allusion to George Stewart, midshipman on board the Bounty at the mutiny in 1789, unless it be in the following passage:—

And who is he? the blue-eyed northern child  
Of isles more known to man, but scarce less wild;  
The fair-haired offspring of the Hebrides,  
Where roars the Pentland with its whirling seas.

Canto ii. stanza viii.

But Lord Byron could never have meant by the Hebrides "the Orkneys," where Stewart was born. He was an Orcadian (not an Arcadian, as stated at p. 86 of the current volume of 'N. & Q.),' and went down when the Pandora—sent out to apprehend the mutineers—was wrecked off the north-east coast of New Holland. Appended to my copy of 'The Island' is Bligh's interesting account of the mutiny, in which it is stated that

"Stewart was born of creditable parents in the Orkneys, at which place, on the return of the Resolution from the South Seas in 1780, we received so many civilities, that in consideration of these alone I should gladly have taken him with me. But he had always borne a good character."

In my library is a 'History of Orkney,' 4to., Edinburgh, 1805, by the Rev. George Barry, minister of Shapinsay, a parish and an island of itself, and on the fly-leaf is written, "To Mrs. Barry, from her affectionate husband John Barry." She was presumably the sister of Midshipman George Stewart, and perhaps sister-in-law of the Rev. George Barry. The book is a very interesting one, giving a well-written account of Orkney, its history, manners and customs, and productions. There are in it several well-executed whole-page engravings, some of them after drawings by James Skene of Rubislaw, the friend of Sir Walter Scott, and to whom he dedicated the fourth canto of 'Marmion.'

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

STATUE OF GEORGE IV. (7th S. ix. 508; x. 58, 131).—I remember the statue of George IV. near Battle Bridge, that is at King's Cross, a well-known place which, I suppose, took its name from the effigy. It was made of stucco moulded upon brick, as was apparent when, in its dilapidated later days, the stucco peeled off and revealed the meaner material and its mortar in layers. It was about eight feet high, standing, in royal robes falling about the feet, so as to give it an extinguisher-like

aspect, combined with much simplicity of outline. On the head, although it was not a "kingly" likeness, was a crown, in one hand was the sceptre, in the other the orb of dominion. The figure surmounted a kind of lofty octagonal sentry-box of similar materials, where an anchorite had taken refuge, and in a misanthropical manner, for the structure was in the middle of four or five ways where there was but little traffic, sold ginger-beer. I have a hazy recollection that, because this delicacy was not appreciated, the recluse afterwards sold green-grocery, and hung the sentry-box all round with cabbages, a decoration which, to my boyish fancy, was out of keeping with the neighbouring statue of the first gentleman in Europe. The whole structure disappeared about, I think, 1845, after having been a sort of butt for wits and patriots, who, as lately with regard to the London water supply, the absence of pianofortes in board-schools, and many other things faddists rave about, declared that it was a "disgrace to the country," and so forth.

Another public statue has disappeared from the position it had occupied many years before the time of George IV., and where it long survived that monarch's effigies at King's Cross. I mean the energetic but somewhat disproportioned—the legs and head being at issue—and dislocated—there being anatomical difficulties anent the neck and back, to say nothing of the hips and thighs—life-size figure in Portland stone which erst stood in the centre of Marlborough Square, Chelsea—a green oasis in a grubby wilderness—and was variously reported to represent the Duke of Marlborough in a "Roman habit," Mars armipotent, or Bellona. It might be any one of these worthies, and the question of its subject was not solved by those who said it was intended as a compliment by the then Earl Cadogan to his renowned commander-in-chief. Long did I bewail the removal of this statue, which, in a maze of squalor, a Pandemonium of bawling women, impudent urchins, and the shabbiest gentility, kept alight the lamp of history and marked the immortality of a noble friendship. That probably one hundred and fifty winters, and summers more injurious, had worn the surface, defaced the foedifying countenance, broken the helmet, filched the weapons, and battered the lorica; that one, at least, of the arms had vanished; and that of the dogs of war at the statue's feet only puzzling fragments were in existence; all these defects were as nothing to sympathizing observers, who wondered how the memorial came there almost as much as they marvelled why it was taken away. I thought surely the County Council must have put a tax upon it, or the district surveyor burned it, like the bones of the King of Edom, into lime. That the one would wish to "rate" it if the other had written a report upon it was morally certain. I feared to inquire, lest both these things should

happen. What was my joy on finding the champion or the goddess, not much more worn than when last we met, safely ensconced in the fore-garden of a house in Beaufort Street, Chelsea, and duly honoured there. Let the County Council do its worst; I do not care, my statue is safe!

F. G. STEPHENS.

"DOWN ON THE NAIL" (7th S. ix. 366; x. 31).—For one more instance of the use of "on the nail" there may be a reference to 'The Pleasure of being Out of Debt, Horace, Ode XXII. bk. i., Imitated,' in the 'Oxford Sausage,' p. 73, London, 1764:—

What joy attends a new-paid debt!  
Our Manciple I lately met  
Of visage wise and prudent;  
I on the nail my battels paid,  
The monster turn'd away dismay'd,  
Hear this, each Oxford Student!

This little work is an instance of one increasing in value. The original price was 2s. sewn, but it appears now in Pickering's catalogues at 2l. 5s. Pickering states that it has prints by Bewick. But in the title it is "engraved in a new taste, designed by the best masters." I am not aware of the authority for Bewick. Is anything more known of these prints? ED. MARSHALL.

TALBOT: IVORY (7th S. ix. 447; x. 95).—I am much obliged for the notes about Ivory, but SIGMA will see that the information I seek for is in reference to the ancestors of Capt. William Ivory, a Cromwellian officer probably.

There is a tablet on one of the walls of the ruins of the old parish church of New Ross, erected by Anne, widow of Sir John Ivory, on which is given the dates of death of Capt. William, July 18, 1684, aged fifty-nine; his widow Anne, April 9, 1692, aged sixty-three; Sir John, Feb. 24, 1694, aged thirty-nine; and his infant daughter Mary, Sept. 1, 1691, aged twenty months.

Sir John Ivory had been M.P. for the county of Wexford. Le Neve, besides his elder son John, gives him a son William and two daughters, Anne and Dorcas. I do not know his authorities for these latter three. His second son was called Talbot, not William. He was of the city of Dublin in 1715, having been made a freeman of New Ross in 1711 and free burgess in 1714. I am ignorant of his subsequent history. Sir John had certainly a daughter Barbara (second daughter in my notes), who was second wife of her cousin, Henry Davenport.

Thomas Ivory, Esq., of New Ross (probably a brother of Capt. William), was appointed a Commissioner for Wexford under the Act 4 William III., cap. 3. He seems to have had three daughters: Jane, married Francis Green (M. L. Jan. 25, 1684); Elizabeth, married William Napper, Esq. (M. L., Sept. 13, 1697); and Ellen, who is named in the will of Mrs. Anne Ivory (Capt. William's widow)

as her niece. She also names another niece, Judith Hawkins. There was a David Ivory in Wexford, whose wife Mary was buried there in 1719.

Sir John Ivory's elder son, John, sold his Irish estates, with the exception of his dwelling-house in New Ross, called "the Abbey House." This he conveyed in 1713 (I think) to trustees as a public school, with an endowment. One of the trustees was, I believe, Henry (brother of William Napper above mentioned), the lineal ancestor of the present Major-General Napper, J.P.

In his garden Mr. Ivory had raised from seed the admirable apple called the Ross Nonpareil. Dr. Edward Kavanagh, who died at the age of ninety, told me more than once that he remembered to have often seen the original seedling tree bearing abundant crops.

I have seen two deeds executed by Mr. John Ivory in 1712 and 1714, on the seals of which was the impression of a coat of arms, which seemed to be a bend charged with three leaves between two winged lions, or perhaps Pegasi. I could not trace the colours. In his letter to me, dated October, 1888, the late Mr. Talbot says, "I have a seal of one of the family, and the arms are not what you describe." He also said, "I would suggest your procuring a copy of the book on the Ivory (not Yvery) family, well known to London booksellers, one of which was once offered to me for sale by Mr. H. G. Bohn, the publisher, of York Street, Covent Garden; I did not buy it." I have searched for it, but in vain. Mr. John Ivory having inherited Laycock Abbey, assumed the additional surname of Talbot, and was M.P. for Wilts.

Living as I am out of Ireland, I fear I shall never make a search in the Registry of Deeds Office for Mr. FOWKE. I have some few notes on Fowke and Foulkes, which are at his service.

Y. S. M.

BANIAN: MISS CHUDLEIGH (7th S. ix. 443; x. 77).—In my note at the former reference I observe a slip. I am made to say that the ball at which Miss Chudleigh appeared in the character of Iphigenia was *later* than the "banian" ball in 1773. For "later," *earlier* should, of course, be read, as the celebrated masquerade in which the frisky maid of honour appeared as Aganemnon's daughter took place in May, 1749, or twenty-four years before the other ball.

W. F. PRIDEAUX.

Jaipur, Rajputana.

ENGRAVED PORTRAITS OF FRANCIS, LORD JEFFREY (7th S. x. 86).—I should like to remark that Mr. PICKFORD is not quite correct in his supposition that "no doubt there are paintings in oil" of Lord Jeffrey either in the Parliament House or in the Scottish National Gallery, Edinburgh. It may, however, be mentioned that, although there

is no portrait, I regret to say, of Jeffrey, distinguished alike as a critic, an editor, a wit, and a judge, yet there is a bust and also a statue of him (by Sir John Steell)—the latter, by the way, erected by public subscription—in the "Old Parliament House." But on further inquiry your correspondent will find that in the Scottish National Portrait Gallery there is a painting—to waist, seated to right, front face—by Sir Henry Raeburn, R.A., of Francis Jeffrey, one of the founders—including Henry Brougham, Sidney Smith, and other prominent literary members of the Whig party—of the *Edinburgh Review* in the year 1802.

HENRY GERALD HOPE.

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JOHN PORDEN (7th S. x. 168).—William (not John) Porden, who was architect to George IV., was born at Hull about 1755. He was a pupil of S. P. Cockerell, and was engaged in many important works, a list of which will be found in 'The Dictionary of Architecture,' issued by the Architectural Publication Society, vol. vi. p. 154. He died Sept. 14, 1822, and was buried at St. John's Wood Chapel.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

MR. OLIVER will find a biographical notice of Porden in Redgrave's 'Dictionary of Artists.'

JAYDEE.

BAGE ARMS (7th S. ix. 428).—Several years ago I had occasion professionally to investigate the records of this family at some length, and if E. W. B. will communicate with me direct, I may be able to help him to some information on the matter.

T. CANN HUGHES, M.A.

The Groves, Chester.

'A WOMAN'S QUESTION' (7th S. x. 108, 172).—Mrs. Mary T. Lathrop, a popular temperance lecturer, of Jackson, Michigan, is the author of 'A Woman's Question,' otherwise entitled 'A Woman's Answer to a Man's Question.' The poem is said not to be found in any poetical collection. It has been attributed to Phoebe Cary, to Adelaide Procter, and to Mrs. Browning.

K. L. H.

Hartford, Conn.

[Miss Procter's poem 'A Woman's Question' is altogether different.]

HENRY LABOUCHERE, LORD TAUNTON (7th S. x. 168).—There is an engraving of this gentleman (probably between the age of thirty and forty), by Maclure, Macdonald & Macgregor, London, "from a picture in his possession," and published by Thomas Collins, London. The original portrait is, I imagine, at Quantock Lodge, near Bridgwater, the seat of E. J. Stanley, M.P., who married Lord Taunton's eldest daughter and heiress.

CROSS-CROSSLER.

**JABEZ HUGHES, TRANSLATOR AND POET (7th S. x. 127).**—The brief account of him appearing in Duncombe's 'Hughes's Letters,' 1773, i. 160, states that he died Jan. 17, 1731, in the forty-sixth year of his age. His elder brother, John Hughes, also a poet and translator, had been "privately buried in the vault under the chancel of St. Andrew's Church, Holborn," on Feb. 22, 1719/20 (Baker's 'Biographia Dramatica,' 1812, vol. i. p. 378).

DANIEL HIPWELL.

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**THE EARL OF LITCHFIELD (7th S. x. 147).**—In 1762 "George Henry Lee, Earl of Litchfield [*sic*], D.C.L. St. John's College, High Steward," was elected Chancellor of the University of Oxford ('Historical Register,' 1888, Clarendon Press, p. 19). He had been elected High Steward in 1760. His wife was Dinah Frankland, daughter of Sir Thomas Frankland, of Thirkelby, Yorkshire. The appointment in 1762 is thus noticed by Wood:—

"George Henry Lee, Baron of Spilsbury, Viscount Quarendon, and Earl of Litchfield; created M.A. 1737, D.C.L. 1743; High Steward of the University 1760; was elected Chancellor Sept. 23, 1762. The degree of D.C.L. was conferred upon him by diploma Sept. 27. On Oct. 5 following the Vicechancellor, Proctors, and a large Delegacy, proceeding to his Lordship's seat at Ditchley, in the County of Oxford, admitted his Lordship to his office, and afterwards partook of a most splendid entertainment."—*Hist. of Colleges and Halls*, app. by Galch, Ox., 1790, p. 173.

"He died Sept. 17 in this year [1772], and was a considerable benefactor to the University, by bequeathing an establishment for a Clinical Professor of Physic."—*Ibid.*, p. 176.

The epitaph upon his monument at Spilsbury is said to have been composed by T. Warton, whom he presented to the rectory of Reddington, of which parish he compiled the well-known 'History.'

ED. MARSHALL.

The spelling of this title is uncertain. The *Annual Register*, Beatson's 'Political Index,' Burke's 'Extinct Peerage,' the 'Catalogue of Oxford Graduates,' 1851, pp. 401, 789, give it as in the query—Litchfield. But Collins's 'Peerage,' by Sir E. Brydges, and the 'Honours Register of the University of Oxford,' 1883, pp. 10, 11, have Lichfield. It is thus printed also by Peter Cunningham in the Index to Walpole's 'Letters,' vol. ix., 1859. Horace Walpole himself spells it in both ways, viz., Litchfield in vol. i. pp. 103 (note), 229, 239; vol. ii. p. 447; vol. iv. p. 18; and Lichfield in vol. i. p. 153; vol. iii. p. 361. At the last reference Walpole says, "Lord Lichfield and several other Jacobites have kissed hands" (letter to G. Montagu, November 13, 1760); and in vol. iv. p. 18 (letter to Sir H. Mann, August 29, 1762), "The Chancellorship of Oxford will be an object of contention. Lord Litchfield will have the interest of the Court, which now has some influence there;

yet perhaps those who would have voted for him formerly may not now be his heartiest friends," to which he adds in a note, "The Jacobites." Having been elected High Steward of the University in 1760, he was made Chancellor in 1762. The name of the city from which the title is derived is usually spelt Lichfield. (See Le Neve's 'Fasti Ecclesie Anglicane,' by Hardy, Oxford, 1854, vol. i. p. 539.) "Tempore Ethelredi Regis Merciorum Episcopus Lichfeldensis in quinque parochias dividetur, tertia apud Lichfeldiam" ('Ran. Cicest.', v. 19). This was in 680. In the 'Saxon Chronicle,' A.D. 716 and afterwards, the name is Licet-feld, as in Bede, iv. 3, and elsewhere, which Warner, in his 'Life of St. Chad,' p. 64, after Camden, interprets as "the Field of the Dead," as "by tradition a thousand British Christians perished here in the persecution of Diocletian." Bosworth gives some other derivations. Would this form account for the *t* in Litchfield?

W. E. BUCKLEY.

The Earl of Litchfield was the eldest son of George Henry Lee, second Earl of Litchfield, by his wife Frances, daughter of Sir John Hales, Bart. He was educated at Westminster School and at St. John's College, Oxford, where he matriculated January 1, 1736, and was created M.A. February 14, 1737; D.C.L. August 25, 1743; D.C.L. by diploma September 27, 1762. As Lord Quarendon he represented Oxfordshire in the House of Commons from February, 1740, to February, 1743, when he succeeded his father as the third earl, and took his seat in the House of Lords on March 7 following. In 1760 he became High Steward of the University of Oxford and a Lord of the Bedchamber. In 1762 he was elected Chancellor of the same university, was appointed Captain of the Gentlemen Pensioners, and sworn of the Privy Council. He married Dinah, daughter of Sir Thomas Frankland, Bart., and died without issue on September 19, 1772, when the titles devolved upon his uncle Robert Lee, the fourth and last earl. The third earl also held the post of Custos Brevium in the Court of Common Pleas, and was a Vice-President of the Society of Arts. His name will be found appended to five protests in Prof. Rogers's 'Protests of the Lords.'

G. F. R. B.

**MESSAGE IN THE WESTERN PACIFIC (7th S. x. 121).**—The Fiji islanders are not so very far behind-hand in this religious practice. Here in England it was practised even in the reign of Queen Elizabeth. Many of the readers of 'N. & Q.' have heard of Dr. Samuel Harsnet, Archbishop of York, and may know that Shakespeare was quite familiar with his 'Declaration,' published in 1604. I bought the odd-looking book of 284 pp. of Mr. B. Quaritch, of Piccadilly, for about three guineas. Sara and Fid. Williams were comely girls of sixteen



or eighteen years of age, but were "possessed of evil spirits," which were hunted out of them by "massage." I make my extract verbatim from p. 75 onwards, and premise that it is part of the public examination of Edmunds, *alias* Weston, and divers other priests, March 12, 1698, at Westminster:—

"Sara saith, you [the priest] began with your fiery hands at her foot, and so vp all along her legs; so her knee, her thigh, and so along all parts of her body: And that you followed the chase [of the evil spirit in her] so close that it could neither double, nor squat, but you were ready to pinch [*i. e.*, with your massage]. Vvas this a fayre chase for holy anointed priests to make, especially with those holy hands, that had instantlie before celebrated the holy Masse.....to bring the same holy hands piping hote from the Altar to the chayre where Sara sate at Masse, to seize with the same hands vpon her toe, slip them vp along her legge, her knee, her thigh, and so along all parts of her body, till you came neere her neck, and by the way with the same holy hands to handle, pinch, and gripe, where the deuil in his blacke modesty did forbear, till you made her crie *Oh!* and then you to crie, '*O, that Oh is the deuil.*'.....Fid Williams doth complaine.....that with your holy hote burning hands, you did hunt the deuil counter in her toe; and did toe-burne, shin-burne, knee-burne her, and so forth, till you made her crie *Oh!*.....Trayford was soone dispatched of his deuil.....and was not hunted from toe to top.....nor Ma. Mayne was neuer troubled with this [massage], but Sara, and Fid stuck long in your fingers, or your fingers about them; and euer and anone they were at the holy chayre, and this dislodging, coursing, and pinching, the deuil was still in their Parkes."

There is no lack of such massage in Dr. Harsnet's book; but the extracts given above are chaste as icicle on Dian's temple compared to some others, where the evil spirit in some coy girl would not depart, but was hunted up and down, up and down, tormented by "massage," and prevented from escape by the priests clapping their fingers on the mouth, ears, and other parts of the body where a passage of exit presented itself.

No doubt the trial of these priests will be found in the Westminster law reports; but it seems that Harsnet's book has been largely bought up and destroyed; for not many copies are to be found.

The massage of the Fiji islanders seems very like the massage spoken of by Dr. Harsnet—hunting evil spirits up and down the body by hand-rubbing; but the Fijis employ women instead of men to practise on their own sex.

E. COBHAM BREWER.

BRAT (7th S. viii. 464; ix. 77, 113, 232, 314, 511; x. 177).—*Brat* is at this moment in constant use by those employed in Yorkshire textile factories, both for the long cotton pinafore worn by overlookers in certain departments and to describe these officials themselves and the airs they often put on with their mark of authority—a "long brat," *i. e.*, an overbearing overlooker.

E. F. S. D.

GRANGE (7th S. x. 126).—Let me put the question, and try to answer it: Whence does H. DE B. H. get authority for his assertion that "in fact no land

or no house ought to be called a 'grange' unless it was before the Reformation an appanage or 'home-farm' of a religious house"? Such writers as Chaucer, Spenser, R. Greene (who uses it nine times), Nash, Shakespeare, Drayton, Beaumont and Fletcher, Dekker, Sylvester, Hakluyt, and Holland (in his 'Pliny') used it, and in no one case is there any reference to its being held by a religious house, while in many—as, for instance, in those of Greene—a supposition is either ridiculous or plainly negated. Spenser's use deserves quotation:—

Ne have the watry foules a certaine grange  
Wherein to rest, ne in one stead do tarry.

'F. Q.,' book vii. canto ii. stanza xxi.

Here the word is used metaphorically; but did Spenser intend to imply, even metaphorically, that water fowls lived in celibitic monasteries?

Of Shakespearian commentators, Steevens, Hunter, Dyce, and probably most of the others, agree with this general use of "grange." Malone, with Warton following him, alone says that "the word in its original signification meant a farm-house of a monastery," but gives no reason for this, unless this be one, "(from *grana gerendo*)."

Turning to our dictionaries, Baret (1580), Minshew, 'The English Expositor,' Coles, Cocker, Dyche and Pardon, Ashe, Johnson and his editors, Jamieson—who distinguishes between the secular and the monastic uses—and Richardson all give it as "a farm," "a farm-house and its appanages," and say nothing of its having necessarily belonged to a religious house. In Lincolnshire, we learn, and in other northern counties, "grange" is in common use, and is frequently used for a lone house. Among Latin dictionaries Thomasius, 1594, and Th. Cooper, 1578, give "Colonia.....a grange or farme," and the former "Paul. a fee-farm or copiehold." Calepine, 1598, has, under the same, "Angl. a grange or farme." And Holyoke's Rider's 'Eng.-Lat. Dict.' has, "A grange or farme—Colonia." Du Cange, under the forms "Grancea," "Granchia," "Granea," "Granga," &c., gives much as he does under "Grangia (1) Area seu locus ubi bladum teritur as Fr. *Grange* [threshing-floor or barn]. (2) Prædium [manor or farm land], villa rustica"; and then he quotes Lindwood, much as does Minshew. Under, however, none of these words does he restrict the meaning to a farm, &c., held by a monastic house. But under "Grangerius" and "Grangianus," as does Kersey under "Grangerus" and "Grangiarus," he in special gives them as he who among monks looked after their granges, or villas, or farm, or manor ("prædium"). This monastic title, however, by no means conflicts with the more general use of "grangia" or "grange," as may be seen from what he says, from what I have said above, and from what I will presently quote. Monastics, of course, held granges and farms, as they held other tenements and lands, and may

have given certain names to those who looked after these granges, just as they gave the names of abbot, prior, abbes, to the heads of their religious houses. Still it may be doubted, when one looks to the French *granger* and *grangier* and to the Spanish *grangero*, whether those Latin forms were not derived from these vulgar ones, and whether extended examination might not show that they were extended to the laity.

In French—and I may interpolate that no such English word occurs either in the 'Cath. Angl.' or in the 'Prompt. Parv.'—Cotgrave gives, among others: "*Grange*, A Barn; also a *Grange*," "*Grangée*, A Grange or Country houshold," "*Granger* and *Grangier*, A Farmer," "*Grangiere*, A Farmer's wife." But, as before, there is nothing as to a grange being, or having been, possessed by a monastic house. Similarly Florio, in Italian (1598), gives, "*Grangia*, a grange, a countrie *farme*," and in his 'Spanish Dictionary,' 1599, "*Granja*, a farme, a grange—*Grangear*, to play the good husband.....to hoord up.—*Grangeria*—*Grangero*, A good husband, a thriftie man."

Hence I submit that the assertion here taken exception to is one devoid of proof and even of probability, while it is fully proved that *grange* was in English, as in other languages, equivalent to a barn, a farm, or manor house, and to the land constituting a farm.

BR. NICHOLSON.

A great deal about granges will be found in 'Cistercian Statutes,' printed by the Yorkshire Archaeological Society in some of their recent volumes, and shortly to be issued by them in a separate form.

J. T. F.

Winterton, Doncaster.

I wonder why H. DE B. H. should say that "no land or no house ought to be called a 'grange' unless it was before the Reformation an appanage or 'home-farm' of a religious house." He seems to speak with authority, but he offers us no proof. The word *grange* is connected with *granum*, corn, and there is nothing in it which made it especially appropriate to an ecclesiastical farming establishment, or which would make it unsuitable to designate the homestead of the ordinary agriculturist; neither, it seems to me, is there any reason why post-Reformation folk should not dub their farm or other country houses granges if it seem good to them to do so. Hear what the editor of the 'Promptorium' says:—

"The primary meaning of the word *grangia*, in French *grange* or *grance*, seems to have been a repository for grain, or, according to Ducange, a threshing floor; and thence it implied the farming establishment generally, with its various buildings and appliances, as it is accurately defined by Lyndwood in his annotations on the 'Constitut. of Abp. Mepham, Provinc.,' lib. ii. tit. i. Spelman cites a MS. in which the name Thomas Atelape, that is, at the lathe, or barn, is said to be in French Thomas de la Grange. The term has even the more extended sense of a hamlet; that is probably the assemblage of

dwellings occupied by the dependants of the farm, which, doubtless, forming a nucleus, gave rise to the greater number of villages in ancient times. Palgrave gives 'grange, or a lytell thorp, *hameau*. Grange, *petit village*.' Hulot makes the following distinctions:—"Grange, or manour place without the walls of a cite, *suburbanum*. Grange, or little thorp, *viculus*: Grange, where husbandry is exercised, *colonia*."

ST. SWITHIN.

The correct meaning of this word is duly recorded in Dr. Brewer's 'Dictionary of Phrase and Fable.'

KILLIGREW.

'JOHN BULL' NEWSPAPER (7th S. x. 187).—'Mrs. Muggins's Visit to the Queen' appeared in the *John Bull* newspaper for Sunday, April 22, 1821, tune "Have you been to Abingdon?" the musical score being obligingly given.

W. W.

"A LANCASHIRE LAD" (7th S. x. 146).—This adage is probably more correct than the form adopted by Ray in his 'Proverbs,' ed. 1768:—He that would take a Lancashire man at any time or tide,

Must bait his hook with a good egg-pye, or an apple with a red side.—P. 247.

W. E. BUCKLEY.

ST. GEORGE (7th S. x. 48).—General Sir John St. George, K.C.B., compiled a splendid history of his family, and no doubt would supply the desired information to MISS WARD. His address was, and probably is, 22, Cornwall Gardens, Queen's Gate, S.W.

Y. S. M.

SWITCHBACK RAILWAY (7th S. x. 106).—The curious plate to which L. L. K. refers is not to be found in all the copies of 'Gaudia Poetica, Latina, Anglica, et Gallica Lingua Composita A° 1769' ("Augustæ litteris Späthianis MDCCLXX"). This very unsafe and dangerous looking switchback was one of the wonders of 'Sarsocello':—

"A chariot rushes down and soon rises, it rolls head-long and mounts directly, a violent impetus conducts it with a sudden fall and great noise. Five times it flew rapidly over lofty hills, and five times it descended into deep valleys. The breath is taken away, the eye-sight is obscured, and a cold convulsion seizes the body. Astonished and blind we passed over land and water, and our flying limbs were carried into woods and rooms" (pp. lxiii-lxiv).

G. F. R. B.

In confirmation of L. L. K.'s statement, it may be remarked that in Belgium the switchback railway is called "Montagne à la Russie." If I mistake not, it is so called at the Kursaal, Tête de Flandre, opposite Antwerp.

J. MASKELL.

PARALLEL ANECDOTES (7th S. ix. 465; x. 95).—Another parallel to the stories of Garrick and Sothorn will be found in 'Memoirs of the Life of Mrs. Sumbel, late Wells,' 1811, ii. 214:—

"I was led by curiosity to see the shows at Bartholomew-fair: I went into one where there was some tum-

bling to be performed: one of the actor-men perceiving me, recognized me to be the Mrs. Wells, late of Covent-garden, came over to me and said, 'I hope, madam, you have not paid anything at the door, as we never take money from one of us.' Upon my saying I certainly had paid, he insisted on my money being returned; and, to prevent giving offence to this good-natured man, I was obliged to comply."

W. F. PRIDEAUX.

Jaipur, Rajputana.

FOLK-LORE: BUTTERFLY PROGNOSTICATION (7th S. X, 106).—This bit of folk-lore is mentioned in Dyer's 'English Folk-lore' as peculiar to Gloucestershire.

C. C. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Madagascar; or, Robert Drury's Journal during Fifteen Years' Captivity on that Island.* Edited by Capt. Pasfield Oliver. (Fisher Unwin.)

*Memoirs of the Extraordinary Military Career of John Skipp, late Lieutenant in His Majesty's 87th Regiment.* Written by Himself. With an Introduction by H. Maurice Chichester. (Same publisher.)

To the "Adventure Series," the first volume of which was recently noticed, Mr. Unwin has added two noteworthy volumes. In the many editions through which it has gone, Drury's 'Journal' is familiar to the general reader, and especially to the student of 'N. & Q.,' in which the subject of its authenticity has been freely treated. To the discussion already raised there is nothing here to be added. The opening pages seem to suggest Defoe. Those which follow are well calculated to carry conviction of authenticity. At the close of a re-perusal, undertaken rather for the sake of amusement than with any purpose of critical investigation, we are impressed by the justice of Capt. Oliver's comments, to the effect that, although there might have been a basis of fact, and although the actors in Drury's story are real people, if not under their own names, the authenticity of the story, as a whole, is not to be trusted. It has, however, much of the charm of Defoe, who may possibly have been the editor, and may for its own sake be read with much interest. Some capital illustrations from various sources add to the attractions of a handsome and readable volume.

Not a whit less stirring, far more trustworthy, and practically unknown to the present generation, are the 'Memoirs of John Skipp.' The writer was a thoroughly representative specimen of those by whom our Indian Empire was won. Few, indeed, are there who, having begun the perusal of his adventures, will quit the volume until the close. A farm servant at the outset, ill-treated by a brutal master, and without education, Skipp joined the army under exceptional circumstances as a lad, and achieved the assuably unparalleled feat of twice rising from the ranks to a lieutenantcy. If ever courage, skill, and resource justified promotion, it was in his case. Thrice he led the forlorn hope in the desperate but unavailing assaults upon Bhurtpore in 1805, and there was scarcely a desperate undertaking in which he did not take part. Again and again wounded, he did not wait for recovery to renew his efforts. In the course of his thirty-two years' service he received, apart from minor casualties, six matchlock wounds—one through the forehead above the eyes, permanently, he held, impairing his sight; two on the top of the head, from which sixteen pieces of bone were at different times extracted; one in the right arm; one in the right leg; and one

through the forefinger of the left hand, all but involving the loss of the hand. It is pleasant to think that his forfeiture of his commission seems to have involved no disgrace, and was due in part to a reckless generosity not seldom characteristic of the soldier. After his return to England he obtained civic employment in Liverpool, in which the same qualities of heroism and resource were displayed. He was a fairly voluminous writer, and the more important of his publications are duly recorded in Lowndes.

*The Century Dictionary: an Encyclopædic Lexicon of the English Language.* Prepared under the Superintendence of William Dwight Whitney, Ph.D. Vol. II. (Fisher Unwin.)

THE second volume of the 'Century Dictionary' carries the alphabet from "Conocephalus" to the end of "F." Without attempting a species of investigation and analysis for which space fails it is impossible to give an adequate idea of the amount of conscientious labour involved in the production of the volume. What is the scope of the work, and what are its claims to consideration, and its relations to preceding dictionaries has already been stated. It is now far beyond the period at which indebtedness is possible to the great English dictionary before it in the field. Its chief distinction is the encyclopædic character of the information it conveys. For scientific purposes a language, classic in origin and development, and beneath which the genuine English language is buried, has sprung, within the last three or four generations, into use. To this the 'Century' is the best guide the present generation is likely to see. Of the twenty-eight words on the first page of the second volume one only, *conquer*, is in the amplest sense English, though three or four others, *connoissee*, *connormal*, &c., do not altogether belong to the jargon of science. Of the scientific words the best accessible explanation is given, the text being accompanied, whenever it is possible, with illustrations, which are of the highest utility. These are naturally most abundant in connexion with objects of natural history, though architecture, armour, scientific apparatus, &c., have a fair share. Opening at random, we find on two opposite pages designs of *Eumenes fraterna*, a species of wasp; *Eumetopias stelleri*, or northern sea lion; *Eunectes murinus*, or anaconda; *Eunice antennata*, a species of annelid; *Eupogonurus*, a species of hermit-crab; *Eupatorium*, *Eupelmus*, *Eupetes*, and *Euphemia*, a genus of Australian grass-parakeets. A certain number of slang words may be found, but the province of Mr. Farmer, in his 'Slang and its Analogues,' is not seriously invaded. The number of extracts given is adequate for the purpose of a dictionary in which the encyclopædic may almost be said to be dominant. A quotation from the "York Plays," or some reprint of the Early English Text Society, is, when possible, followed by other quotations from Shakspeare, Baker, Hobbes, Stillingfleet, Crabbe, and Herbert Spencer, showing thus the progression of the word. The completion of the 'Dictionary' will be a matter for congratulation. So far the progress is commendably steady.

*A Primer of Spoken English.* By Henry Sweet. (Oxford, Clarendon Press.)

THIS is a courageous attempt on the part of Mr. Sweet to perform what is probably impossible—to do for the eye what the phonograph does for the ear, to render the audible visible, or, in his own words, to give "a phonetic photograph of educated spoken English" as he hears it. The machinery he employs for this purpose consists of a number of arbitrary symbols, more or less resembling the letters of the alphabet, and having a more repellent effect even than "glossik" on the eye of the reader. Some years ago the inventor of the latter ingenious sys-

tem was good enough to draw out a specimen half-page for the guidance of the uninitiated, and, to the huge enjoyment of the profane, broke down more than once in the use of his own notation. Mr. Sweet seems much more expert in the use of his ugly phonograms; but we cannot help thinking that a fundamental fallacy lies at the basis of his endeavour. He disclaims, indeed, in express terms setting up a standard of spoken English, and modestly contents himself with recording "facts." But he fails to perceive that these facts of his are essentially of a subjective character—his own impressions of the sounds he has heard rather than those objective sounds themselves. He is unconsciously making his own ear the standard of spoken English. It is the truest of platitudes that no two people see quite alike, or, probably, smell quite alike. If Mr. Sweet were invited to draw on a sheet of paper the apparent diameter of the moon as he sees it, we would accept it as his notion of it, but certainly not as an absolute standard of correctness for other people's eyes. Then why should we be asked to accept Mr. Sweet's impressions about spoken sounds if our ear and another person's ear claim to give other results? The personal equation, as he himself candidly admits, can never be wholly eliminated, and the doubt again and again returns as we examine his book, Are not these Mr. Sweet's auditory impressions that we are conning, and not spoken English as we hear it? For instance, he knows it "as a fact that most educated speakers of Southern English say an *idea* of, *India* Office." But do most educated people speak so even in rapid utterance? He asserts that there is no audible distinction between *laud* and *lord*, or between *father* and *farther*; likewise that there is no perceptible *r* to be heard in *murmur* and *together*. The first and last syllables of *together* he regards as vocally identical, while the two vowels of *murmur* and *tonight* must be differentiated by distinct symbols. Further, the *r* which is heard in *pouring* and *erring* is inaudible to Mr. Sweet in *pour*, *powered*, and *err*. It may be so, but our perverse ears persist in hearing "the dog's letter" even there, and are not singular, we are confident, in this respect. In phrases like "I don't know," "I can't go," the *t*, we are told, is often dropped. It may be by slovenly speakers, but hardly by *educated* ones. And is it really the same vowel sound that is heard in the last syllables of *always* and *city*? Is there really no *k* sound heard in *asked*? For all these shocking statements Mr. Sweet is responsible. They may be true, but the present writer can only say they are not true for him.

*Court Life under the Plantagenets.* By Hubert Hall, F.S.A. (Sonnenschein & Co.)

In this handsome volume Mr. Hubert Hall, of the Record Office, has sought, under the thinnest conceivable guise of fiction, to depict life in England in the period of Henry II. To those acquainted with his 'Society in the Elizabethan Age' it will be no surprise to hear that he has produced a work of much antiquarian research. Taking for hero Richard de Anesti, or Anstey, a real personage, a member of a noble Essex family, he carries him from Anesti Manor, in Hertfordshire, to London, Westminster, Windsor, Waltham, and St. Alban's. In the descriptions of the City, its guilds and games, the King's Council, the King's Court, &c., a large amount of curious and pleasing erudition is agreeably conveyed. It may be doubted whether any work previously existing imparts so vivid an idea of twelfth century life in this country. Five brilliantly coloured plates, in facsimile, by Mr. Ralph Neville, F.S.A., with many other illustrations from the joint treasure-houses the Record Office and the British Museum, add greatly to the value of a most attractive book, while an appendix supplies much

solid and important information. In so goodly a garb antiquarianism appeals to a very general public.

*English Miracle Plays, Moralities, and Interludes.* Edited by Alfred W. Pollard, M.A. (Oxford, Clarendon Press.)

In a volume dedicated to Prof. Skeat Mr. Pollard issues specimens of the pre-Elizabethan drama, with a valuable introduction and with notes and glossary. Most of our great collections of miracle plays are now accessible to the student. The York mystery plays have been given to the world, from the Clarendon Press, by Miss Lucy Toulmin Smith so recently as five years ago. Many of the collections are, however, scarce, and can only be consulted in a public library. A volume of selections from these is, accordingly, sure to be valued by the student of the drama. Mr. Pollard's scheme extends, however, beyond the miracle plays, and includes works such as 'The Interlude of the Four Elements,' 'Theraytes,' and Bale's 'King John.' Extracts sufficiently ample to convey a good idea of the earliest forms of mediæval and renaissance drama are given, the notes are useful, and the glossary answers its purpose. Much curious information concerning the redevelopment of the drama is given in the introduction, which, however, might with advantage be extended. A mistake or misprint meets one, moreover, on the second page, where the 'Théâtre de Hrotswitha' is said to be edited by "C. Magren" instead of *Charles Maguin*.

A GUIDE to All Hallows Barking Church has been compiled by the Rev. Joseph Maskell, author of 'Berkyngye-Chyrche Juxta Turrim,' a work which has now for many years been out of print. The 'Guide' consists of an abridgment of his larger work, with illustrations and diagrams. This will be ready in a few days.

### 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. TAYLOR.—"Putting your foot into it." See 'N. & Q.,' 1<sup>st</sup> S. viii. 77, 159.—"Getting into a scrape." See 5<sup>th</sup> S. xii. 174.

E. H. COLEMAN ('South Sea Bubbles').—The Earl and Doctor are Lord Pembroke and Dr. Kingsley. See *Athenæum*, February 10, 1872.

H. S. A. ("Tattering a Kip").—See 3<sup>rd</sup> S. viii. 433, 526; ix. 48; 5<sup>th</sup> S. viii. 503; ix. 117, 275.

J. H. DAVIES ("I see a hand you cannot see," &c.).—Tickell, 'Colin and Lucy.'

CORRIGENDUM.—P. 197, col. i., l. 10, for "1616" read 1816.

### NOTICE

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

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

LONDON, SATURDAY, SEPTEMBER 20, 1890.

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## Notes.

## THE BELLENDEN FAMILY.

In the hot still days of an Indian summer it is pleasant to take down a volume of Walpole or Hervey and inhale the odour of *pot-pourri* which still lingers amidst its pages. Round no names does this fragrance breathe a sweeter savour than those of the sprightly girls who figure so often in the writings of Pope and Gay, and who were the brightest ornaments of the brilliant circle that surrounded Caroline, Princess of Wales:—

Adam had fallen twice, if for an Apple

The Devil had brought him *Bellenden* and *Lepell*.

Molly Lepell, though nearly twenty years older than Horace Walpole, lived, like her friend Mrs. Howard (Lady Suffolk), to be one of his favourite correspondents, and was nearly seventy years of age when she died. Mary Bellenden lived a shorter, and perhaps a merrier life. She was the youngest daughter of John, second Lord Belenden; the exact date of her birth does not seem to be known. She appears to have been appointed maid of honour in, or perhaps before, the year 1716, through the influence of her relative, the Duchess of Roxburghe; and Lady Cowper in her *Diary*, under date April 9, 1716, says that the princess resented the duchess's recommendation, and her great friendship with Mrs. Howard. It is plain that Miss Bellenden belonged to Mrs.

Howard's faction at Court, and that the princess entertained no very friendly feeling towards her. She may have had some cause for displeasure, for her husband, the Prince of Wales, fancied himself in love with the maid of honour, and an amusing story is told by Walpole of the future king attempting to play the part of Jupiter to her Danae (Cunningham's edition, i. xxiv.). Miss Bellenden, however, would have none of him, and, with all her love of gaiety, her conduct never seems to have afforded the slightest room for scandal. Lord Hervey, in alluding to the fact of the prince's attachment to Miss Bellenden, speaks of her as "incontestably the most agreeable, the most insinuating, and the most likeable woman of her time; made up of every ingredient likely to engage or attach a lover" ('Memoirs,' ed. 1843, i. 54). Walpole describes her in the following terms:—

"Her face and person were charming; lively she was almost to *étourderie*; and so agreeable she was that I never heard her mentioned afterwards by one of her contemporaries who did not prefer her as the most perfect creature they ever knew."

Walpole's intimacy with her bosom friends Lady Hervey and Lady Suffolk renders him a good authority on this point; but she was equally appreciated by Gay, the friend of duchesses, and by the unknown writers of the streets. She is thus eulogized in a contemporary ballad:—

But Bellenden we needs must praise,  
Who, as down the stairs she jumps,  
Sings over the hills and far away,  
Despising doleful dumps,

The exact date of her marriage to Col. John Campbell, one of the grooms of the prince's bedchamber, is unknown, as, owing to her fear lest her royal master should throw any obstacles in the way of the match, it was kept secret for some time; but it was publicly announced on Oct. 22, 1720, and she then left the princess's service. After her marriage she paid a visit to Bath, where her friend Lady Hervey was also staying, and subsequently resided at Combe Bank, her husband's place in Kent, until her appointment as housekeeper at Somerset House. Unlike that of her friend Lepell, her married life seems to have been happy, and in her letters to Mrs. Howard she always refers to "my John," as she calls her husband, in the most affectionate terms. She seems, however, to have been afflicted with bad health. Miss Chamber, afterwards Lady Vere, in writing to Mrs. Howard on July 27, 1730, says, "Mrs. Campbell's mind and body are but in a poor way; for her utmost ambition is but to be as young and as lusty, and to look as well as my Lady Fracklin"—doubtless a well-preserved dowager of the period. There are six of her letters in the 'Suffolk Correspondence,' which certainly bear out the character of *étourderie* given her by Walpole. She died in childhood on Dec. 18, 1736, and her remains were

borne with unusual honours from Somerset House to the church of St. Anne, Westminster, where they were interred ('N. & Q.' 4th S. xi. 182). She was the mother of four sons and a daughter, who married first the Earl of Ailesbury, and secondly (on being left a widow at the age of twenty-five) Walpole's cousin and friend Field-Marshal Henry Seymour Conway. Mrs. Campbell's husband long survived her, and became fourth Duke of Argyll in 1761. He died in 1770, and was succeeded by his eldest son John, who in 1759 had married the widowed Duchess of Hamilton, the lovely Elizabeth Gunning. The Campbells seem to have had the knack of allying themselves with beauty.

Mary Bellenden had an elder sister, Margaret, who was also a correspondent of Lady Suffolk, and, with her sister, is commemorated in Gay's 'Mr. Pope's Welcome from Greece' as

Madge Bellenden, the tallest of the land,  
And smiling Mary, soft and fair as down.

I should like to learn something of the fate of Madge Bellenden, who seems to have been as lively as her sister, and who had the sense to discourage the use of "red," which in those days was carried to a dangerous extent, in a young niece of hers who was attached to the Court.

These ladies had a brother, a good-looking scapegrace, who was known as Harry Bellenden, and the story of whose duel with Lord Coke is told with amusing exaggeration by Walpole in his letter to George Montagu, dated July 14, 1748 (ed. Cunningham, ix. 483). Harry was subsequently knighted, and appointed Usher of the Black Rod; but as he advanced in years he developed an inordinate fondness for the bottle, as so many other good fellows have done, and, in plain English, seems to have died of drink. Walpole's account of his death is contained in a letter to Conway dated April 10, 1761; and a few days afterwards he communicates to Montagu an anacreontic, written by Lord Middlesex, on "honest Harry Bellendine," which in his opinion had "all the fire, poetry, and simplicity of Horace." In inspiring such a masterpiece Harry was happy in his death, but I fear that modern taste will hardly ratify the dictum of the lord of Strawberry.

To wind up, I may say that I am anxious to know if there is any portrait of "smiling Mary" in existence, and to receive any other particulars which your correspondents may be able to supply regarding the family and peerage of Bellenden. I may add that there is not a copy of the 'Dictionary of National Biography' within reach.

W. F. PRIDEAUX.

Jaipur, Rajputana.

[There is no mention in the 'Dictionary of National Biography' of any Bellenden of the eighteenth century, As regards the family of Bellenden, COL. PRIDEAUX can consult Douglas's 'Peerage of Scotland.']

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#### SOME NOTES ON THE NAME OF CHEYNE (CHEN, CHYEN, OR CHEEN).

Much information on this subject is collected in my article at p. 638, vol. i., of the 'Scottish Nation,' to which and to Mr. George Crawford's 'Lives of Scotch Officers of State' (p. 263) acknowledgment is due and reference will be made.

In the Parliament of Brigham, March 14, 1290, we find the names of Renaud le Chen, *père*, and Renaud le Chen, *filz* ('Hist. Doc. Scotland,' i. 129). On Aug. 23, 1291, Edward I. ordered the "custos orastē de Spe" to give ten shags to Sir Reginald le Chen, senior, and six shags to Sir Reginald le Chen, junior, "ex dono nostro" ('Rotuli Scotiæ,' . 5).

Sir Reginald, the father, had been "Camearius Scotiæ" in 1267, 1268, and 1269, and Crawford says he obtained the barony of Duffus by marriage with Mary de Moravia, and that Sir Reginald, the son, married Eustachia Colville. But it is clear

that Crawford has reversed the order of the wives of father and son, and that Sir Reginald, the father, married Eustachia (said to be daughter of Sir William Colville of Ochiltrie), for we find that Edward I. gave orders on Sept. 3, 1296, that Eustachia "quæ fuit uxor Reginaldi le Chen patris, quæ stetit vidua per iii annos et amplius," and had done homage, should have livery of her husband's lands in the counties of Ayr, Banff, Kincardine, Forfar, Inverness, and Aberdeen ('Rotuli Scotiæ,' ii. 96).

The article in the 'Scottish Nation' says that Sir Reginald, the father, was nephew of John Comyn, Lord of Badenoch, who was killed by Bruce at Dumfries in 1305; but I find no authority for this, and the dates are against it.

It was Sir Reginald, the son, who married Mary de Moravia. She was elder daughter of Friskin of Duffus, who was son of Walter de Moravia, younger brother of William de Sutherland, ancestor of the Earls of Sutherland. Her sister (and coheir) married William de Federeth, and in 1335 Edward III. grants to William de Moubray the lands of Strabrok, in Linlithgowshire, "quæ fuerunt Reginaldi le Chene et Wilhelmi de Federeth inimicorum nostrorum" ('Rotuli Scotiæ,' i. 411). This grant, made twenty-one years after the battle of Bannockburn, was probably "ultra vires."

Sir Reginald, the son, was "vicecomes de Elgyn et de Kentray" in 1292, and in 1296 was directed by Edward I. to make over the castles of Elgin and Forres to Henry de Ry, whom that king had appointed escheator "ultra mare Scotiæ" ('Rotuli Scotiæ,' i. 28). In 1299 an exchange of prisoners was made, when Edward released "Johannem de Kalentir pro Reginaldo le Chen" ('Rotuli Scotiæ,' ii. 370). He was then on the English side.

Henry le Cheyn, brother or uncle of the last, was Bishop of Aberdeen from 1281 to 1333 (see articles in 'Scottish Nation' and in the 'Dictionary of National Biography').

Both Crawford and the writer in the 'Scottish Nation' make Sir Reginald, the son, to have been last of his line and father of the two coheiresses who parted the patrimony of the Cheynes. But I think it clear that there was a third Sir Reginald, who married one of the four daughters and coheiresses of Malise, Earl of Strathorne, Orkney, and Caithness (see Wood's Douglas's 'Peerage,' i. 294). The name of this daughter seems to have been Helene, for there is a dispensation (Oct. 1353) from Pope Innocent VI. for the marriage of Sir David Graham and Helene, widow of Sir Reginald Cheyne (Theiner, 'Vetera Monumenta,' p. 305). It was probably this, the third, Sir Reginald who fell at Hallidon Hill in 1350. His daughters and coheiresses were Mary of Duffus, wife of Nicholas Sutherland of Thorboll, second son of the third Earl of Sutherland, and Mariota of Innergie, wife first of John Douglas, secondly of John, second son of Sir Edward Keith, Marischall

of Scotland. The editor of Douglas's 'Peerage' seems to have been unaware that these two ladies were sisters and coheirresses (see Wood's Douglas's 'Peerage,' i. 294, 445).

From Mary Cheyne and Nicholas Sutherland descended the Sutherlands of Duffus, who quartered the arms of Cheyne (Azure, three cross crosslets fitché argent) and received a peerage in 1650. The Hon. James Sutherland, grandson of the first Lord Duffus, took the name of Dunbar, and his grandson succeeded as sixth Baron Duffus in 1827. The title is supposed to be extinct.

Mariota was ancestress of the Keiths of Innerogie and Ludquhairn. Sir William Keith of Innerogie died in the sixteenth century, leaving two daughters his coheirs, one of whom married William Keith, fourth Earl Marischall, and the other William, seventh Lord Forbes. Sir Robert Keith, fifth baronet of Ludquhairn, was a general in the service of the King of Denmark, and died in Jutland Feb. 14, 1771. He had two sons, born in 1751 and 1752, regarding whose history both Sir Robert Douglas (1798) and Sir Bernard Burke (1841) afford no information.]

Regarding Mary and Mariota a curious but improbable story is related in the 'Scottish Nation.'

On Oct. 16, 1365, Edward III. gave a number of safe conducts to "mercatores Scotiæ." One of these is granted to "Reginaldo de Chene, mercator de Scotie cum sex sociis" ('Rotuli Scotiæ,' i. 897).

Besides the persons of the name mentioned in the 'Scottish Nation' I may note the following:—  
"Parson Cheyne," married *circa* 1600 Margaret, daughter of John Johnstone of that ilk.

Robert Cheyne, married *circa* 1600 as second husband of Katherine, fifth daughter of Alexander Skene of Skene.

James Cheyne of Arrage, married *circa* 1630 Isobel, daughter of Alexander Burnet of Leys.

SIGMA.

SCULDUDDERY OR SCULLDUGGERY.—In the classic pages of the *Scots Observer* of August 23 I note an early appearance of this elegant American importation. On p. 346 the writer of an article appropriately headed 'A Dip into the Future' talks of the French convicts in New Caledonia "living in a state of liquor and *sculduddery*." I am not sure whether this expressive phrase is spelt and used correctly. Some two or three years ago one of the New York papers—the *Herald* I think—announced that a missionary on the Congo intended to return to America and blow up the whole *sculduddery*; meaning, apparently, to expose the false pretences on which money had been collected for the mission. The *sculduddery* I take to signify the committee of the society. I have since asked several Americans as to the origin and precise meaning of the

phrase, but could obtain no information. If the word is to belong to the English of the future, at all events let us know what it means and how it should be spelt. Is it merely an intensive form of "scullery," or does it refer to the "duds" worn by "scullions"? American papers please copy!  
ISAAC TAYLOR.

TIGHE FAMILY OF IRELAND.—I find several errors in the account of the Tighe family which appears in the 'Landed Gentry.' It is stated that Alderman Richard Tighe, three times Mayor of Dublin, married Mary, daughter of Newman Rooke, Esq., of London, but in their respective funeral certificates, signed by their son William, her father is called simply Thomas Rooke, without any further description (see 11 Funeral Entries, 156, 192). Again, their daughters are given as Anne, Rebecca, and Mary, and Rebecca is made the wife of Hugh Leeson, a statement repeated in the 'Peerage.' If that be so, it seems strange that Rebecca, her husband, and children, should be entirely ignored by her brother William, who certifies that his parents

"had divers children, of whome are yet liveing William Tighe, son and heire, and three daughters, viz., Anne, Mary, and Frances. Anne, eldest daughter, married Captain Theophilus Sandford, by whome she had issue six children, of whome there is yet liveing one son named Henry and three daughters, viz., Anne, Mary, Elizabeth. The said Theophilus Sandford departed this life the 6th of February, 1668, and was buried at Moyglare."

It further states that his remains and those of his son Richard were afterwards removed from Moyglare to the tomb of the alderman in St. Michar's Church. Even if Rebecca and her husband were both dead, their children would certainly have been named by their uncle. I do not, therefore, believe Rebecca to have been daughter of the alderman. The parish register of St. Michar's mentions three daughters as having been baptized, viz., Mary, Dec. 28, 1652; Frances, born Sept. 30, bapt. Oct. 5, 1656; and Elizabeth, born May 31, bapt. June 10, 1659. The last, no doubt, died young.

Under "Tighe of Mitchellstown" the pedigree commences with Robert, born 1645, brother of Alderman Richard (as above), who in 1681 married *Abella* Stearne, and was succeeded by his elder son, Robert, born in 1683. But the husband of *Abella*, or *Abella* Stearne was Richard, not Robert, who probably was the nephew, not brother, of the alderman, who was high sheriff of Dublin in 1649. The eldest son of Richard and *Abella* was William, bapt. July 17, 1681, so his parents were married before that year. William died in infancy, but Robert was fourth son, and was bapt. May 7, 1686, not 1683. He had an elder brother Richard, bapt. Aug. 14, 1682; graduated in Trinity College, Dublin; and was called to the Irish Bar in 1711. He died Jan. 13, 1752, having married Dorothy, sister of the Rev.



James Ward, Dean of Cloyne, and second daughter of Isaac Ward, Esq. (by his wife Cordelia Howard), and had three sons and two daughters, Cordelia, Mrs. Bingham (whose will, dated 1683, was proved 1687), and Anne, who died unmarried 1720. Of the sons, Isaac died young in 1714, while the eldest (Stearne) and youngest (William) had each a son and two daughters, this entire branch being ignored in the 'Landed Gentry.'

The burial on March 27, 1710, is recorded in St. Michan's of William, son of Henry Tighe, gentleman, and Barborah, his wife. I do not know who they were. The family name is spelt in various ways Tige, Tigh, Tighe, but I have given it in accordance with modern usage.

Y. S. M.

GIPIES AND JEWS IN ENGLAND IN 1562.—In Strype's 'Annals,' anno 1579, there is a quotation from William Bullen's 'Book of Simples and of Surgery,' written in 1562, which mentions both gipsies and Jews, real or pretended. Speaking of empirics, whom he styles dog-leeches, Bullen says:—

"They buy some gross stuff, with a box of salve and case of tools, to set forth their slender market withal, &c. Then fall they to palmistry, and telling of fortunes, daily deceiving the simple. Like unto the swarming of vagabonds, Egyptians, and some that call themselves Jews: whose eyes were so sharp as lynx. For they see all the people with their knacks, pricks, *domifying* and figuring with such-like fantasies. Feigning that they have familiars and glasses; whereby they may find things that be lost. And beside them are infinite of old doltish witches, with blessings for the fair, and conjuring of cattle."

I have not access to Bullen's book; but this passage deserves consideration. If there was any rigid enforcement of the exclusion of the Jews, the pretended physicians would hardly have ventured to claim relationship with them.

WILLIAM E. A. AXON.

Armytage, Bowdon, Manchester.

LODGE'S 'SONG TO PHILLIS.'—It is not often that one differs from Mr. Bullen's emendations; but in his last charming anthology, 'Lyrics from Elizabethan Romances,' there occurs one which is, I think, open to question. In the old edition of 'Phillis,' of which, I believe, only three copies are known, the first line of this song runs thus:—

Love guides the roses of thy lips.

This is obviously wrong, and Mr. Bullen takes it to be "evidently a misprint for 'gildes,' and consequently prints the first line—

Love gilds the roses of thy lips.

To this correction I cannot give my assent. It would be as superfluous to gild a rose as to paint a lily, and no lover could possibly think that the application of gold-leaf could improve the dewy carmine of his mistress's lips. The *motif* of the little poem is that Love is acting as a sentinel over

Phillis, and I therefore venture to suggest that for "guides" we should read *guards*. The first stanza would then run as follows:—

Love guards the roses of thy lips,  
And flies about them like a bee;  
If I approach he forward skips,  
And if I kiss he stingeth me.

The comparison of Love to a bee was a favourite with Lodge, and it always implied a certain "noli me tangere" property in the lady, which the poet-physician evidently admired.

W. F. PRIDEAUX.

Jaipur, Rajputana.

THE REASONING OF CATS.—Hereditarily fond of cats, about two years ago I had but two, and our practice for many years has been to choose at each littering one, after the lapse of about twenty-four hours, and drown the rest. On this occasion they littered within a day or two of one another, and the first was found to have discarded two—both of them as well and as lively as the other two—out of her four kittens. The second also retained more than one, but had discarded the rest; but I remember not the exact numbers, as she and they were discovered by our servant in an attic. Those discarded, however, were, as in the former case, in good health. In each case the broods, spite of the selection they had made, were severally remingled, and after a few hours our own selection of one for each mother was, as usual, made. The first curious fact I would draw attention to is that of both cats doing this, and for the first time, together, as though they had resolved one with another so to do. The second is that they, having found their plan useless, have not done so since.

BR. NICHOLSON.

EARTHELINDA.—Among singular names recorded in your pages I do not remember to have seen that of Earthe Linda, which it may interest many of your readers to know is the Christian name of a lady recently elected on a school-board near where I live.

H. M.

WHEN DOES THE CENTURY BEGIN?—This "foolish question" seems to vex men's minds at the beginning and end of each century. Holcroft, in his 'Diary' for July 9, 1798, gives an account of a discussion on this subject which took place at a dinner given by Phillips, of the *Monthly Magazine*. From a remark made by Dr. Geddes during the discussion, it would appear that "there were pamphlets which showed the same question was agitated at the beginning of the last century" ('Memoirs of the late Thomas Holcroft,' 1852, pp. 119-120).

G. F. R. B.

OLIVER CROMWELL AND GLOUCESTER.—At the recent Archeological Congress at Gloucester, the Mayor and Corporation of that ancient city exhibited the original daily register of events kept

by their town clerk during the Civil War, in which, under date Sept., 1651, occurs the following entry:—

“Resolved that this House do shape to thrust his Excellency, Oliver Cromwell, Lord General of the Parliament, forwards to be Lord High Steward of this City, and that in consideration of his honourable favour extended and to be extended to this city, he shall have an annuity of Five Pounds per annum during his life, paid out of the lands of this city, with a clause of distress, and a patent for the same, together with a piece of plate to the value of twenty pounds or thereabouts to be presented to him.”

This resolution, it will be observed, was passed within a few days after the news of Cromwell's victory at Worcester reached Gloucester.

E. WALFORD, M.A.

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MS. LINES.—In Wells Cathedral Library there is a copy of Camden's 'Britannia,' 8vo., 1600. Over the woodcut title is written "Liber Thomæ Jannes ex dono Auctoris Aug 3 A° 1600." On the opposite page, in a contemporary hand, are the following verses:—

One sayre par royall hath our Island bred  
Wherof one is alive & two are dead  
Sidney y<sup>e</sup> prince of prose & sweet conceipt  
Spenser of numbers & Heroick Ryme  
Injurious fate did both their lives defeat  
For wane & want slew both before their time  
Now tho' they dead lodge in a princely home  
One wants a verse, the other wants a toome  
Camden y<sup>e</sup> finest [?] first] alone of all y<sup>e</sup> three  
For Roman stile & English Historie  
England made them, yu makst England knowne  
So well art thou y<sup>e</sup> prince of all y<sup>e</sup> payre  
Sithence yu hast an England of thine owne  
Lesse welthy but as fruitfull & more fayre  
Nor is thine England moated with the mayne  
But doth our seas & firm'd lands containe  
And scornes the waves wherewith our yle is pent  
Spreading itselfe through y<sup>e</sup> wide worlds extent  
Lesse needs it feare y<sup>e</sup> swellinge of a brooke  
Whose lowly channell feeds on private Lake  
That can the prouder ocean overlooke  
And all y<sup>e</sup> streames they thence their sources take  
Long may both England live & Sover<sup>n</sup> reigne  
In spite of envy thine & ours of Spaine  
While ours in thine, may thou in ours abide  
Thine ages honour & thy countreyes pride  
And if perchance the ungratfull age denyes  
To grace yr death w<sup>th</sup> toombe of scrolled verse  
Each village church & house their want supplies  
Each stone thy grave each letter is thy verse  
And if all these should be with thine outwone  
Ech streame should grave thy name upon his shore  
Ios, T. Latt. Truman.

R. S. T.

THE BRAES O' BALLOCH.—Travellers by the coach from Kenmore, Loch Tay, to Aberfeldy, may be told (as the driver recently told me) that the Braes o' Balloch, famous through Mrs. Grant's 'Roy's Wife,' are to the south of the Tay, a little eastwards from Kenmore. The scene of Mrs. Grant's song is, of course, nearer the Spey than the

Tay; but the Perthshire claim seems capable of explanation. In 'The Fair Maid of Perth,' chap. xxvii., Sir Walter Scott lodges Simon Glover with his friend Neil Booshalloch, near the romantic spot where the Tay emerges from the lake, adding that in later days the district was dominated by "the feudal castle of the Ballough, which in our time has been succeeded by the splendid palace of the Earls of Breadalbane." To this he appends the explanation that "Balloch is the Gaelic for the discharge of a lake into a river." Another well-known Balloch, it may be added, is situated where the Leven flows out of Loch Lomond.

THOMAS BAYNE.

Helensburgh, N.B.

THOMAS SHAKESPEAR.—When consulting the records of the Vintners' Company in London, a few weeks since, I met with the following entry:—

"William Jephson in cons. of 31l. 10s. takes Thomas Shakespear, son of George, Citizen and Leatherseller of London pro 7 Ann. a Date."—Book of Apprentices, A.D. 1666 to 1736, fol. 756.

C. MASON.

29, Emperor's Gate, S.W.

THOMAS BECKET'S GRACE CUP.—From a cutting of a *London Journal* of 1850 it is gathered that the grace cup of Canterbury's famous Archbishop may be still existent. This cup, it is said, fell into the hands of Henry II., among Becket's personal property, and is supposed to have been sold by Queen Eleanor towards the ransom of her son Richard. There was then an hiatus of more than three centuries in its history, for it was next found in the possession of Sir Edward Howard, Lord Admiral of England, who was slain in a naval engagement, in Conquet Bay, on April 13, 1513, upon the deck of a French galley which he had boarded. In his will this cup was bequeathed to Queen Catherine of Aragon, but afterward passed, by some means, into the possession of the ducal house of Howard, and was presented, or bequeathed by Charles, Duke of Norfolk, to Henry Howard, in whose possession it was in the year 1840.

The cup itself is described as engraved with the initials "T. B." interlacing a mitre, and stamped with the peculiarly-formed little cross which is known to have been the royal mint-mark of Aquitaine at the period when Eleanor, the consort of Henry II., was the sovereign of that duchy. This cup, moreover, was made of richly chased gold, surrounded with a broad band of ivory. It will hold about half a pint, and is of chalice form, with a cover which is elaborately studded with knots of rubies, garnets, and pearls. Upon the cover is engraved this restraining injunction: "Sobrii Estote,"—"Be sober"; and around the rim of the cup is this inscription: "Vinum tuum bibes cum gaudio"—"Drink your wine with gladness."

The origin of these grace cups is attributed to Margaret Atheling, the consort of Malcolm Can-

more, who observing an irreverent habit among the Scottish nobles of quitting table before grace could be pronounced by her chaplain, promised to reward those who tarried for that ceremony with a draught, *ad libitum*, of the choicest wine from a gold cup, which was passed from hand to hand around the board, after the thanksgiving for the meal had been duly said. The bait proved successful, and the custom, thus instituted in the palace, soon spread to the halls of the barons, and thence to the convent refectory. The fashion also obtained in England among all who could afford a custom so much in unison with the national taste; and these cups are of frequent mention in the testamentary documents of that and later periods.

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.

**THE ANDES.**—Will some one recommend me one or two trustworthy accounts of recent, or comparatively recent, travels amongst the greater Andes (other than Humboldt's), descriptive rather than scientific? Also, is it known for certain which is the highest of the Andes peaks? Collins's 'Advanced Atlas' says, Sorata, 24,813 ft.; Aconcagua, 22,424 ft. Bartholomew's 'Pocket Atlas of the World,' 1887, says, Aconcagua, 22,415 ft.; Sorata, 21,484 ft.; whilst Rosser's 'Bijou Gazetteer of the World,' 1871, says, Aconcagua, 23,910 ft.; Sorata, otherwise Ancocuma, 21,286 ft. Where do Chimborazo, Sahama, and Illimani come? The sovereignty appears to lie between Aconcagua and Sorata. Who are the best authorities on the subject of their respective heights?

I think Humboldt says (I quote from memory) that no one has ever reached the crater of Cotopaxi. Has any one since Humboldt's time reached it? Is it not an almost impossible feat?

Will some one also tell me what is the height of the Mexican (non-volcanic) peak Iztaccihuatl, a little to the north of Popocatepetl? The height of the latter is not quite 18,000 ft. Iztaccihuatl is not marked in any of my atlases, nor is it in Rosser's 'Gazetteer' above mentioned. It appears, however, in both the maps in Prescott's 'Conquest of Mexico,' edited by J. F. Kirk, 1889. From what Prescott says, I fancy it must be nearly the same height as Popocatepetl (p. 234). Prescott mentions it several times—in one instance as "the mighty Iztaccihuatl"; and at p. 409 he says in a note:—

"It rises far above the limits of perpetual snow in the tropics, and its huge crest and sides, enveloped in its silver drapery, form one of the most striking objects in the magnificent *coup-d'œil* presented to the inhabitants of the capital."

It is, accordingly, strange that it should not be marked even in a good map of Mexico in Collins's 'Advanced Atlas.' Orizaba, or Zitlaltepeltl, is marked in all my atlases, and is mentioned also in Rosser's 'Gazetteer.' The Mexican mountains, strictly speaking, I believe, are not part of the great Andes chain; but Prescott (p. 5) speaks of them as "the Cordillera of the Andes."

In an excellent geography which I have just got, namely, 'Manual of Modern Geography,' by William Lawson, F.R.G.S., one of "Collins's School Series," Chimborazo is called (p. 380) a "volcanic summit." Although most—or at all events many—of the greater Andes are, I believe, volcanoes, I think Chimborazo is one of the exceptions. The old Spaniards, according to Prescott, called all lofty mountains "volcans," and he especially mentions Chimborazo as a "volcan de nieve," or snow volcano. May this have misled Mr. Lawson? Prescott speaks of Chimborazo as one of the lofty peaks which have "never given signs of combustion."

With regard to Iztaccihuatl, Mr. Lawson does not mention it amongst the Mexican mountains, nor is it marked in his map of North America.

Mr. A. R. Wallace's very interesting 'Travels on the Amazon and Rio Negro' stop just short of the Northern Andes. JONATHAN BOUCHIER.  
Ropley, Alresford.

**FORGERIES.**—Will any of your readers tell me which are generally accounted the dozen or so chief literary forgeries? Are there any well-known ones in Portuguese or in German? CAMERA.

**CHINESE CUSTOM.**—Could any of your readers learned in matters Chinese tell me if there exists a custom of making offerings to the spirit of the Yung-tse Kiang river? On these occasions the emperor in person is said to cast various gifts into the river, one of them being a jade cup in the form of a lotus flower, no copy of which is allowed to be made. Such was the account given of a very beautiful cup of this description in my possession, presented to my father, some forty years ago, by a wealthy Cantonese merchant, who, however, did not say how he obtained it. I may say that it represents a nine-petalled lotus, and is worked to such thinness as to float easily on water. S. P.

**TESTA DE NEVILL.**—What was the date of the Testa de Nevill? Is it still extant; and, if so, where can one see it?

F. B. D. BICKERSTAFFE-DREW.

**SOURCE WANTED OF COAT OF ARMS.**—I have recently come across a coat of arms upon an antique silver-gilt fruit spoon. The shield is charged with a cannon mounted on wheels and muzzle turned to the sinister, while in chief are the letters "I. D. S.," and a ship's mast flying pennon between the D. and the S.; the whole ensigned with an Eastern

crown. The handle of the spoon is terminated by the figures of a king and queen, and as each bears a sceptre, I think they may represent William and Mary. Having failed to identify these arms, permit me to try your columns for an explanation. It may be that this piece of plate formed part of the service of some regimental mess.

J. BAGNALL.

Water Orton.

"PIT" IN PLACE-NAMES.—Does the syllable "Pit," occurring in many names of localities in Scotland, belong to Gaelic or to Scandinavian? We have Pitcairn, Pitlochrie, Pitsligo, Pitcaithly, Pitlessie, and many more. Does *Pit* mean "fort"; or what is it? AN INQUISITIVE ETYMOLOGIST.

KOKERSAND.—Where was the Abbey of Kokersand? To whom was it dedicated? What were the arms of the abbey? Is there any list extant of its abbots?

F. B. D. BICKERSTAFFE-DREW.

OLD CHALICE.—I remember hearing some time ago of the finding by some workmen engaged in pulling down an ancient building of an old chalice, on the foot of which was scratched the words, "Restore me to Croston in Lancashire." Can any reader give me an account of the discovery, or reference to the print where it appeared?

A. B.

BOLES.—Can any of your readers kindly inform me who was the father of Capt. Thomas Boles, of Kilbree, in the county of Cork, born 1608, as described in Burke's 'Landed Gentry,' 1886, seventh edition? In Sir Henry Chauncy's 'Historical Antiquities of Hertfordshire,' 1826, vol. i. p. 97, a Thomas Boles succeeded his forefathers since the time of Edward IV., to the manor of Wallington, Herts, who, 18 Elizabeth (1576), was constituted sheriff of Herts. He married Mary, second daughter of Sir Ralph Sadler, of Standon, Knt. and Bart., by whom he had issue, Thomas, who was his heir; Ralph, who died in infancy; Richard, married to — Bawtry, co. Cambridge; Jane, married to Edward Wilson; and Ellen, married to Richard Baker. It is just possible that this Richard may have been his (Capt. Thos. Boles's) father, for the Christian names of all the prior and subsequent generations of both families correspond. Does any one know if Richard left issue; or if he or any of them came to Ireland; or are any of the descendants of the Boleses of Wallington living? The manor of Wallington was sold by Thomas's great-great-grandson, Thomas, in 1671, to John Breton, D.D., Master of Emanuel College, Cambridge, who gave these arms: Argent, on a chevron between three boars' heads coup. sable, as many escallop shells or, within a bordure engrailed vert besanty. Crest, upon a ducal coronet or, a boar's head coup. sable, between two wings gules billetty or. John Bowles (*sic*),

Master of Arts, was rector of the parish 2 Edward II. The arms borne by Capt. Thomas Boles, of Kilbree, and his descendants were, Azure, between a chevron argent, three boars' heads erased in cups or. Crest, a boar's head transfixt with a spear.

SPOTSWOOD BOWLES.

Springfield, Castle Marytr. co. Cork.

CALENDAR.—The following copy of an old calendar has come to light among some old papers. It seems hardly a correct version. Can any of your readers kindly give information of any kind about it? *Ferice* would surely be *ferias*! To what substantive does *annuum* refer?

*Calendaræ Mentale Perpetuum.*

En tibi epheridem mentalem perpetuamque,

Unde diem mensis disticho expedies:

Dinumera diem de litera ad annum, et adde

Ferice: huic septem adde insuper aut adime.

ST. FILLANS.

THE ARMS OF THE BATHGATE FAMILY (LINTHGOW) are given in Burke's 'Armory' as follows:—Az., three suns in splendour or. Crest, a bee volant ppr. Motto, "Vive ut vivas." Can any of your readers say by whom these arms are now borne, or who was the last rightful bearer?

E. KINNER.

Parkgate, Cheshire.

JOHN JACKSON, dramatist, and manager of the Edinburgh and other Scotch theatres, and an actor at Covent Garden, was the son of the Rev. Mr. Jackson, Vicar of Beenham, Berks, and was born, it is said, in Westmoreland in 1742. Where and when did he die? Any particulars not to be found in the 'Biographia Dramatica' will be welcome.

URBAN.

'POOR RICHARD'S ALMANAC.'—My bookseller writes me word that he cannot get me a copy of the above, which I want for a lecture on proverbs. Would any reader send me a card stating how and where I can obtain it, by loan or purchase?

R. GEE, D.D.

The Vicarage, Windsor.

'ENTERTAINING GAZETTE.'—Can any of your readers give any information about a periodical of this name? I have been unable to find any reference to it in the British Museum Catalogue. It is supposed to have been published by Harding, in Paternoster Row, about 1820-1826.

M. LEVY.

LISTS OF ORDINARIES.—During recent years a large number of old armorials from MS. sources have been printed by Mr. Greenstreet and other heraldic authorities in various archeological publications. Has a complete list of these armorials been compiled; and, if so, where may it be found? If not, I would venture to predict that if such a list could be published in 'N. & Q.' the thanks

of many antiquaries would be gratefully bestowed on the compiler. It would not occupy more space than is occasionally given to papers that do not so closely observe the purposes for which 'N. & Q.' was established, and it would greatly assist in the preparation of that desideratum, a general index, based on authentic materials, of names and arms.

CHEVRON SABLE.

FLORENCE ELIZABETH JARMAN, ACTRESS.—When did she die? Did any obituary notice appear? With the life in Oxberry's 'Dramatic Biography' I am familiar. H. T.

WEDGWOOD BRASS IN HORTON CHURCH.—Can your correspondents give me any information about the Wedgwood brass in Horton Church? Is it on the wall or on the pavement of the church? The inscription runs:—

"Hic jacent sepult' corpora Joh'is Wedgwood de Haracles Armigeri Et Marie uxoris ejus filio Thomæ Egerton de Walgrave armigeri qui: obierunt hic sexto die Aprilis, Ann<sup>o</sup> Dom 1559: illa quinta die Septembris Ann<sup>o</sup> Dom 1582: Sobolem post se relinquens filios tres filiasq; quinque quoru' animas cum justis remanere Spera'm."

Does not this inscription point to the fact that they were Catholics after the time of the Reformation? I shall be very grateful for any information about this brass and the two families commemorated in it. G. S. B.

OLDEST MANOR IN ENGLAND.—In the late Mr. Charles Richard Weld's 'Notes on Burgundy' we are told that Park, near Oswestry, Shropshire, is "the oldest manor in England" (p. xvii). What is the authority for this? It is a strange assertion. ANON.

PROTOTYPE OF ETHEL NEWCOME.—In a recent number of the *Star* (New York) I find the following paragraph:—

"The prototype of Ethel Newcome was the beautiful Miss Lallie Baxter, who married Mr. Hampton, and died at Charleston during our Civil War under the saddest circumstances."

Can any reader give the foundation, if any, for this assertion? SYDNEY SCROPE.  
Tompkinsville, New York.

THE STINKS OF BILLINGSGATE.—Would some of your contributors kindly give me any references in song or story to the stinks of Billingsgate? Some twenty-five years ago there was (?) a song about the invasion of London, whose chief defences were the Billingsgate stinks.

J. LAWRENCE HAMILTON, M.R.C.S.  
17, Burlington Street, Brighton.

TALLY-WOMAN.—In the *Leeds Mercury* of the 1th ult. there is reported a case (*Raunsley v. Mallinson*) in which the plaintiff said of another woman, "I thought she was his tally-woman lately. A tally-woman, I understand, is one who lived

with a man without being married to him." Is there any other recorded use of the phrase?

H. HALLIDAY SPARLING.

BURSCOUGH PRIORY.—Where was Burscough Priory? To whom was it dedicated? What were the arms of the priory? Is any list extant of its priors? F. B. D. BICKERSTAFFE-DREW.

AUTHORS OF QUOTATIONS WANTED.

Was ever Tartar fierce or cruel  
Upon the strength of water gruel?  
But who shall stand his rage and force  
If first he rides, then eats, his horse?

KEN.

Time was made for slaves.

G. L.

Men whose stately tread  
Brings from the dust the sound of liberty.

ANON.

### Replies.

BATTLE OF THE BOYNE.

(7th S. x. 149.)

With reference to the inquiry of your correspondent relative to the "pictures of this battle which were produced near its date"—that is to say, July 1, 1690—I may mention that there are now five old pictures in the "Historic Loan Collection" in the "Battle Gallery" of the Royal Military Exhibition, 1890, at the Royal Hospital, Chelsea. They consist of three paintings in oil and two engravings, and very interesting they really are.

One of the paintings, to which I draw the attention of WILLIAM OF ORANGE is on a very large scale indeed; is signed and dated "I. Van Wijk, 1763." Of the other two in oils, one is entitled 'William III. Reconnoitring at the Boyne, with James, Second Duke of Ormonde, in Attendance,' by Dirk or Theodore Maas, a Dutch painter of landscapes and battles, who was in England in the time of the third William (Lord James W. Butler, D.L., who has kindly lent this picture for exhibition, is a collateral relation of the Duke of Ormonde depicted by the artist); and the second is named a 'Battlefield, probably the Boyne,' signed and dated "B. V. Hoogstadt, 1704" (lent by the Duke of Leeds). As to the question, "What accounts of this battle by eye-witnesses of it or actors in it are now extant?" Mr. and Mrs. S. C. Hall, in their admirable illustrated work 'Ireland, its Scenery, Character, &c.' (How & Parsons, London, 1842), draw particular attention to, and quote at pp. 436, 437, in vol. ii., the concise and circumstantial statement made by Capt. John Richardson about the ever-famous conflict. This Williamite officer, it may be remarked, expressed great anxiety that

"an event of so great importance to this kingdom might be transmitted to posterity in a true and clear light, and justice done to the memory of the chief actors and greatest sufferers in it";

and he accordingly thought it only proper to "publish this draught and true narrative of the battle, which is more particular than any extant yet."

With regard to "the names of the officers who fought on James's side," WILLIAM OF ORANGE will find most important records, in every respect, on the subject in 'Illustrations, Historical and Genealogical, of King James's Irish Army List, 1689,' by John D'Alton, Esq., barrister, &c. My copy is one of the second edition, apparently published by John R. Smith, 36, Soho Square, London, 1861.

Your correspondent should not, he will permit me to state, fail to consult George Story's 'Wars of Ireland, 1689-92,' London, 1693—a work much appreciated by Macaulay when he was writing for his 'History' the account of the Battle of the Boyne. In conclusion, it may not be out of place to mention that many interesting details of the battlefield and surrounding country, and also of the very beautiful river itself, will be found in Dr. W. R. Wilde's charming volume 'The Beauties of the Boyne and its Tributary the Blackwater,' Dublin, 1849, in which it is recorded, at p. 251, that Schomberg's skull "is still shown in St. Patrick's" Cathedral, where also may be seen the monument erected to him owing to the energy of Jonathan Swift, the great Dean of St. Patrick's, Dublin, not only to mark the resting-place of the brave old Dutchman, but also to serve as a memorial of the heartlessness and ingratitude of the duke's descendants, who refused the funds for any monument whatever to their kinsman—one that was styled in his time "the first captain in Europe."

HENRY GERALD HOPE.

6, Freegrove Road, N.

If WILLIAM OF ORANGE will visit the Royal Military Exhibition at Chelsea, he will see amongst the pictures and relics that I collected for the Battle Gallery four representations of the Battle of the Boyne or of incidents thereat—one a fine work of "Jan Van Wyck, 1690," another by Hoogstat. I feel sure that Lord James Butler, the owner of the picture by Van Wyck, would be able and most willing to assist WILLIAM OF ORANGE in the other information he seeks.

HAROLD MALET, Col.

A pretty full account of the Battle of the Boyne is given in 'The Life of William III.,' second edition, London, 1703, pp. 269-73.

J. F. MANSERGH.

Liverpool.

WILLIAM OF ORANGE is referred to 'Illustrations, Historical and Genealogical, of King James's Irish Army List, 1689,' by John D'Alton, Esq., Barrister, Dublin, 1855, vol. i., 'Cavalry'; vol. ii., 'Infantry.'

RICHARD HEMMING.

Belfast.

There is a fine picture of this battle in tapestry in the Court Room of the Bank of Ireland, formerly

the Irish House of Lords. There is also, I remember, another old picture of the same event at the Military Exhibition, Chelsea. 'King James's Army List,' Dublin, 1860, by John D'Alton, supplies valuable details which cannot fail to interest your correspondent.

W. J. F.

Dublin.

DEMOGRAPHY (7th S. x. 126).—The writer in the *Metropolitan* for July 5 last has misled Mr. E. H. MARSHALL by at least fourteen years. The word *demography* is no new coinage of 1890, as MR. MARSHALL might have seen by reference to earlier volumes of 'N. & Q.,' for it was discussed so far back as 1878, in 5th S. ix. 247, 295, 474, in connexion with an alleged proposition to found a Chair of Demography in the University of Moscow. The reply which I sent, printed at p. 295, carried back the history of the word to 1876, when "the propriety of the title as indicating a branch of the science of man" was discussed at some of the meetings of the Anthropological Society of Paris. In the course of those meetings it was stated that the term had been invented by Achille Guillard to express the statistics of the human race ("la statistique humaine"). Under its French form, *démographie*, the word will be found in Littré, whose definition I cited 5th S. ix. 295. "Vital statistics" would seem to be a possible English alternative, and the term is, I believe, so used. That there is a close etymological relation between the terms *ethnology*, *ethnography*, and *demography* was urged by M. Lagneau at the meetings to which I have referred, though the Rev. E. Tew, at p. 474, denied it, importing into the words a political sense which no scientific student would give them.

C. H. E. CARMICHAEL.

New University Club, S.W.

BYRON AND R. B. HOPPNER (7th S. viii. 507; ix. 35).—May I say that R. B. Hoppner is known to literature by the following work—"Voyages Round the World, in the Years 1803, 4, 5, and 6; by the command of his Imperial Majesty Alexander I. in the ships Nadeshda and Neva, under the orders of Captain A. J. Von Krusenstern," translated from the German by R. B. Hoppner, 1813, first edition, 4to., 2l. 12s. 6d. (maps and plates).

J. CUTHBERT WELCH, F.C.S.

RABBIT: RIOT (7th S. x. 122).—I should like to connect *rabbit* with *rat* as names of ill omen, derived from objectionable habits. You cannot separate *rat* from Latin *rado*, *radere*, *rasum*, "to scrape"; and we know the mischievous results of rattening. So with *rabbit*, "the stripper of leaves"; and we have *rabbet* in carpentering, *i. e.*, to cut in smooth grooves, which is by some connected with *rado*, as above (Diez); others say *rebeat*. The rabbit is a robber, and we seem to have the word pretty much to ourselves, for the Old Dutch *robbe*

is extinct; but *rebeat* connects with *rebate* as compounds, ultimately Latin *batuo*, Greek βαράζω. In Spanish we find *rabotear*, "to dock the tail," *rabotada*, "cropped tail," as the rabbit is—an effect similar to our *abate*, *rebate*. *Ribote*, quoted by Mr. S. D. HOPKINSON, is our *ribald* (see Skeat, "Riot" and "Ribald"); it is Spanish *baxo*, while *rebaxo* equates our *rabbit*. In Portuguese *rabolar* is "to plane," the French *raboter*; so I cannot doubt that *rabbet* and *rabbit* are the same word differently used, and the rabbit a four-footed locust, which will plane down a farmer's crops to one dead level if not checked. A. HALL.

THE "GRAVE MAURICE" (7th S. vii. 487; viii. 15, 75, 291, 397, 477; ix. 338).—The following is an earlier literary reference than has yet been given:—

"If you be a souldier, talke how often you have bene in action.....then you may discourse how honourably your *Graue* vsed you; obserue that you cal your *Graue Maurice* your *Graue*."—Dekker's 'Girls' Horn-Booke, 1609, chap. v., in 'Works,' ed. Grosart, i. 238.

GEO. L. APPERSON.

THE 'LIBERAL' (7th S. ix. 467).—Perhaps Lord Byron's own explanation of his connexion with this journal may not be out of place in 'N. & Q.':—

"As to the *Liberal*—it was a publication set up for the advantage of a persecuted author and a very worthy man. But it was foolish in me to engage in it; and so it turned out—for I have hurt myself without doing much good to those for whose benefit it was intended. Do not defend me—it will never do—you will only make yourself enemies."—*Vide* Letter 522, "To Lady —," May 17, 1823, 'Life, &c., of Lord Byron,' by Thomas Moore, John Murray, London, 1860.

HENRY GERALD HOPE.

6, Freegrove Road, N.

MRS. ANN MARSHALL, OF CHELSEA (7th S. ix. 349, 418).—I append transcripts of the entries in Cole's MSS.:—

"Mrs. Marshall [of Outwell] to whom Mr. Beaupre Bell left 200 pds. p' An' for Life."—Add. MS. 5809, p. 114.

"Subscribers to the Turnpike Road from Cambridge to Ely. Meeting with the following List at Dr. Gooch's at Ely Jan. 13, 1769, I was desirous of copying it, as the Persons who promoted so good a Work may justly be looked upon as public Benefactors [*inter alia*]—Mrs. Marshall of Ely, 10*l.* 10*s.*; The 2 Miss Marshall's her Daughters, 10*l.* 10*s.*"—Add. MS. 5813, p. 176 b.

The will registered 25 Tyndall, P.C.C., does not refer to the above-named lady.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE REV. JONATHAN BOUCHIER: 'EPSOM, A VISION,' BY SIR F. MORTON EDEN, BART. (7th S. ix. 462; x. 137).—There is no doubt that the 1820 edition of this was edited by my uncle, the Rev. Barton Bouchier. The dedication prefixed to the edition of 1828 is signed "Barton Bouchier" (as he then wrote his name). This is

conclusive as to the editorship of the 1828 edition. It is equally certain that the anonymous "editor" of the 1820 edition, who dates "Drybridge House, near Monmouth," is also Barton Bouchier, as I happen to have by me several back sheets of old letters, folded in the manner of the pre-envelope days, addressed to my uncle at "Drybridge House, Monmouth." The writer of the notice in the 'Dict. Nat. Biog.' is, accordingly, mistaken when he says, as quoted by Mr. HIPWELL, that "the editorship of 'The Vision'.....has been wrongly attributed to [Barton] Bouchier."

It still remains a mystery why my uncle, in his preface to the 1828 edition, makes no allusion to the edition of 1820. JONATHAN BOUCHIER.

Ropley, Alresford.

TIPPETS (7th S. x. 106).—Doctors differ widely as to the vestment described as a "tippet," and ordered to be worn over the surplice by ministers who are not graduates. Mackenzie Walcott identifies it with "the stole" ('Sacred Archaeology,' p. 578). Hook, in his 'Church Dictionary,' p. 735, asserts "the tippet grew out of the ancient *almutium*, or *amice*, i. e., a vesture which covered the shoulders and included a hood." He goes on to say that the *liripipium*, or pendant part of the hood, became gradually separated from the *amice*, and hence the tippet. A short *amice* without the hood might easily come to be called a "tippet." This seems intelligible. According to the canons, a hood or tippet of silk ought to be worn by all the clergy who are graduates; but the tippet alone, and that of stuff only, by non-graduates. Blunt, in his 'Annotated Book of Common Prayer,' index and glossary, p. 729, defines a tippet as "a hood of some black material which is not silk, worn by ministers without a degree." A very intelligent and well-instructed "literate" made this reply to a third-rate graduate of Cambridge when reproached for wearing a theological hood: "Show me the pattern of the canonical tippet, and I will order one at once."

At the Cathedral of Malines, on July 30th, I witnessed a service—*tierce*, I think—at which the entire chapter assisted and the canons wore a short cape, or tippet, of purple silk over their *habits d'église*. This is, I presume, the *cappa canonicorum* which is sometimes met with in old writers on ceremony. J. MASKELL.

SOCIETY OF CAMBRIDGE APOSTLES: FREDERICK MAURICE (6th S. xii. 228; 7th S. ix. 432; x. 34).—Will you allow me to make a slight correction? The distinguished military man and "Sandhurst professor" mentioned by A. J. M. is a colonel of the Royal Artillery, and not of the Royal Engineers, as stated by your correspondent. It connexion with the matter, it may not be out of place to mention that Col. John Frederick Maurice—when lieutenant—was the first winner of the prize

of 100l. offered by the late Duke of Wellington in 1871 for the best essay on 'The System of Field Manœuvres best adapted for enabling our Troops to meet a Continental Army.' My copy of 'The Wellington Prize Essay,' published by Messrs. Blackwood & Sons in 1872, has on the title-page, "By Lieut. F. Maurice, Royal Artillery, Instructor of Tactics and Organization, Royal Military College, Sandhurst. William Blackwood & Sons, Edinburgh and London. MDCCCLXXII."

The father, by the way, of Col. John Frederick Maurice was the Rev. Frederick Denison Maurice (John, as quoted by A. J. M., was not one of his names), born in 1805; he died in 1872, and was buried at Highgate. The founder (from, it must be remarked, the proposals of a barrister named John Malcolm Ludlow) of "The Working Men's College," London, and the author of 'The Friendship of Books,' 1873, and other works, is gracefully referred to in Henry Crabb Robinson's delightful 'Diary,' vol. iii. p. 421, Macmillan, London, 1869, as follows:—

"I have read Maurice's letter to Jelf [re the heresy of Maurice]. I admire the spirit of the man much. There is an indescribable sweetness in some of his expressions about the love of God which go the heart—except of a theologian."

HENRY GERALD HOPE.

6, Freegrove Road, N.

The honoured name of F. D. Maurice deserves a higher place than the last in a list of eminent members of this club. He was the refounder, "a kind of second father," of the society, as will be seen by a reference to that most interesting and instructive book, his 'Life,' by Col. Maurice, vol. i. pp. 54, 109, 110, 165.

EDWARD H. MARSHALL, M.A.

Hastings.

THE DROMEDARY (7th S. ix. 485; x. 36).—In an interesting and valuable repertory, the 'Domestic Annals of Scotland,' by Robert Chambers, there is the following notice of an exhibition of this animal at Edinburgh in January, 1659:—

"The people of Edinburgh were regaled with the sight of a travelling dromedary, probably the first that had ever come to Scotland. 'It was very big,' says Nicoll, 'of great height, and cloven-footed like a cow, and on the back ane seat, as it were a saddle, to sit on. Being kept close in the Canongate, none had a sight of it without threepence the person. There was brought in with it ane little baboon, faced like unto an ape.'"—Vol. ii. p. 249.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JORUM (7th S. x. 68).—Burns sang—

And here 's to them that like oursel  
Can push about the jorum.

Song, "O may thy morn."

Jamieson's 'Dict.' explains that *joram* (compare McAlpine's 'Gaelic Dict.' voce "*Iorram*, an oar song"), *joram*, or *jorum*, properly a boat song,

came to mean a chorus, and from its application to a drinking song passed into the sense of the cup itself. *Jawtheram* appears to be a Yorkshire variant. See Nicholson's 'Folk-Speech of East Yorkshire,' p. 93. *Jordan* is a phonetically impossible source. GEO. NELSON.

Is not this word a form of the name of the Israelite King Joram? JULIUS STEGGALL.

Webster, in his 'Dict.,' says:—

"*Joram*, *Jorum*, n. (probably corrupted from *jorden*, an earthen pot). A large drinking vessel, and also its contents, namely, nut-brown ale, toast, with sugar and spice. (Colloq. Eng.)"

DNARGEL.

SPECTACLES IN ART (7th S. ix. 368, 470; x. 38, 94).—Sir Walter Scott, describing Lord Crawford, Captain of the Scottish Guard to Louis XI., says:—

"He sat upon a couch covered with deer's hide, and with spectacles on his nose (then a recent invention) was labouring to read a huge manuscript called the *Rosier de la Guerre*, a code of military and civil policy which Louis had compiled for the benefit of his son, the Dauphin."—'Quentin Durward,' chap. vii.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

ACADEMY (7th S. x. 105).—For the pronunciation of this word see Dr. Wallis in Oxford Historical Society's *Collectanea*, vol. i. p. 324:—

"What emphasis there may be in the French *académie* more than in the English *academy* I will not dispute. .... And such *académies* or *universities* we have two in England."

See also the editor's note at p. 336. In a draft of the same treatise, printed in Gutch's 'Collectanea Curiosa,' vol. ii. p. 25, Wallis writes of a pretended "necessity of erecting an *Académie* (as they call it, because that is a new word, and of a French sound, better than our *Academy*)." This seems to show that *academy* was the accepted pronunciation so late as the year 1700. C. E. D.

Oxford.

"MAN-TRAPS AND SPRING GUNS SET HERE" (7th S. ix. 405, 517; x. 73).—Your correspondents with one consent say that man-traps are simply enlarged rat-traps. Allow me to point out that in some instances this is a mistake. For example, there is one in the Dorset County Museum which may be described as a combination of two rat-traps. It has a spring at each end, and closes with great force. Escape would be absolutely impossible. It has been set many a time in a neighbouring orchard, I believe. It is 3 ft. 8 in. long. But we know of, and hope to get, a much larger one. H. J. MOULE.

Dorchester.

I lately saw an old-fashioned man-trap, with cruel jaws, which is preserved as a curiosity in the guard-room of Knaresborough Castle in Yorkshire. J. F. MANSERGH.



FRENCH DICTIONARY OF PHRASE AND FABLE (7th S. x. 87).—PERTINAX will find such in 'Ephémérides Universelles,' edited by M. Edouard Monnaix, and published by Corby in April, 1828, thirteen volumes 8vo. EDWARD CONNER. Paris.

ENGLANDIC : ENGLISH SPEAKING (7th S. ix. 425 ; x. 37, 155).—We have authority for the use of the expression "English tongue" in 'Ruth,' a poem written by Wordsworth in 1799 :—

From Indian blood you deem him sprung,  
But no ! he spake the English tongue,  
And bore a soldier's name ;  
And when America was free  
From battle and from jeopardy  
He 'cross the ocean came.

One of the qualifications for the office of a deacon is, according to the preface prefixed to the ordination service, being "learned in the Latin tongue." There is also the old rhyme :—

Ye that would in tongues excel,  
Learn grammar first, learn grammar well.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

My notion, in reply to MR. MANSERGH'S challenge, about the Romans is that they would have written as I have done. That is my version on Virgil's text of—

Hoc tu, Romane, memento, &c.

A nation which is greater than the Romans does not always, in these times, remember its true position or its duties.

HYDE CLARKE.

WAYZGOOSE (7th S. x. 187).—Nothing can be sillier than the "derivation" of this word from German. Surely *goose* is not a German, but an English word ; as a moment's reflection will show. The guess is plainly due to the notion I have so often denounced, viz., that all native English words are falsely imagined to be of "German" origin. I would rather suppose that *ways* is a phonetic spelling of *vase*, in the sense of "stubble," so that *wayzgoose* is simply "stubble-goose." This is the explanation which I have repeatedly offered to correspondents ; and, oh ! the number of times I have been asked ! *Wase* is used provincially to mean a "straw-pad" ; see Halliwell. Cf. Icel. *vasi* ; Swed. *vase*, a sheaf ; Mid. Du. *vase*, a torch (i. e., twist of straw), as in the 'Tale of Beryn,' 2351.

WALTER W. SKEAT.

See a long note on this subject by W. C. Hazlitt, in his edition of 'Early Popular Poetry,' vol. iv. p. 124, published 1866, by John Russell Smith. And in 'My Study Windows,' by James Russell Lowell, are some important remarks on the matter and on Mr. Hazlitt's treatment of it. It is in a review of J. R. Smith's 'Library of Old Authors,' p. 237 of the third edition, 1871. R. R. Boston, Lincolnshire.

"LEAD, KNIDLY LIGHT" (7th S. x. 184).—MR. HALL seems to me to write of these lines as if Cardinal Newman had expressly set himself to compose a poem or hymn that should be artistically faultless, and had failed. Surely any one who has read the 'Apologia' must come to the conclusion that the whole beauty and interest of the lines lies in their essentially personal reference. The words about "Angel faces," "which I have loved long since and lost awhile," coupled with those others, "I was not always thus," &c., refer, I should say, to the two periods in every life, of innocent childhood and of less innocent boyhood and youth. I have never been able to understand why "Lead, kindly Light" should be sung by a congregation in a church. I am sure such a thing has never been thought of in any Catholic church.

MANCUNIENSIS.

WOMEN ARCHITECTS (7th S. x. 145, 196).—If H. DE B. H. is right, the lady must have suggested to Wren the "crown imperial," which distinguishes not, as he says, "the other St. Dunstan's (in the West)," but this in the East. The other, near Temple Bar, was untouched by the fire or by Wren, and famed for automata striking its clock-bell, till replaced, about 1830, by the present building, of remarkably good Gothic for that date, with tower imitating the upper half of that of Boston.

E. L. G.

The mention by name of Propertia de' Rossi's alleged sculptural work at San Petronio, Bologna, is, I think, to be found in Mr. Westmacott's 'Lectures on Sculpture.'

H. DE B. H.

AMBROSE PHILIPS (7th S. x. 165).—The second paragraph of MR. BAYNE'S note at this reference is not only entirely misleading as to what Mr. Gosse says of Philips in his note in Ward's 'English Poets,' but is singularly unfair to Philips himself. It would hardly be supposed from MR. BAYNE'S note that Mr. Gosse praises Philips highly, and only refers to the ridicule he received from his own age for the purpose of vindicating him from it. He says :—

"But while all these works, on which his contemporary reputation was founded, are forgotten, his odes to private persons, and in particular to children, which won him ridicule from his own age, and from Henry Carey the immortal name of Nabby-Pamby, have a simplicity of versification and a genuine play of fancy which are now recognized as rare gifts in the artificial school of Addison in which he was trained. Ambrose Philips is moreover to be praised, not in these odes only, but in his poems generally, for an affectionate observation of natural beauty."—'Eng. Poets,' ed. 1880, iii. 130.

Upon this it may be observed that its descriptions are quite "correct in point of fact," for Mr. Gosse does not say that "all" the odes are addressed to "children of quality" or to "private persons." He only selects for praise those which are so addressed, and in this he exercises, as one may be

allowed to think, a sound judgment. But what shall be said of MR. BAYNE, who, by cutting the first of the above sentences in two, and quoting only its first half, exactly reverses its meaning? Whatever be the answer to this question, I think the full quotation now supplied shows that Mr. Gosse, at any rate, quite gives "slow Philips" his "due."  
C. C. B.

As I have had occasion to take an interest in Ambrose Philips, I am pleased to afford MR. BAYNE some gratification. The late Archbishop Trench, no mean judge, gives up four of the 388 pages of his 'Household Book of English Poetry,' 1868, to two of Philips's namby-pamby odes, viz., those addressed to Miss Carteret and to Miss Georgiana Carteret. In a note he claims that, though they are only *vers de société*, yet their truly poetical treatment raises them into a higher sphere, and justifies their being drawn from the absolute oblivion into which they have fallen. He also points out that Philips's artificial contemporaries were unable to appreciate the return to nature which these poems display, and he adds that another singularly beautiful specimen of his poetry is quoted in Prof. Palgrave's 'Golden Treasury.' Ambrose Philips's 'Poems' were reprinted so lately as 1807.  
W. C. B.

FLASH (7th S. x. 146).—It is probable that the information given by the *Manchester Courier* has been obtained from Canon Taylor's very interesting book 'Words and Places,' where it may be read on p. 308.  
S. ILLINGWORTH BUTLER.

LETTER X (7th S. x. 188).—In some mediæval scripts, especially about the fifteenth century, the letter  $\alpha$  is hardly distinguishable from  $p$ . Probably what your correspondent took for a  $p$  was really an  $\alpha$ . See Chassant 'Paléographie,' plate iii.  
ISAAC TAYLOR.

THE CUSTOM OF DUNMOW (7th S. x. 143).—The custom of the fitch of bacon was not peculiar to Dunmow. In the *Spectator* for Oct. 15 and 18, 1714, we find a full account of the claiming and giving of the fitch, taken from Dr. Plot's 'Natural History of Staffordshire.' The *Spectator* writes facetiously upon the subject, and tells us of the many unsuccessful claimants for the fitch, winding up thus: "I find but two couples in this first century that were successful. The first was a sea captain and his wife, who since the day of their marriage had not seen one another till the day of the claim. The second was an honest pair in the neighbourhood. The husband was a man of plain good sense, and a peaceable temper. The woman was dumb." I cannot but think that when Macaulay's New Zealander, having finished his sketch of the ruins of London Bridge, turns to reviewing the literary taste of the latter part of the nineteenth century, he will come to the erroneous conclusion that the

*Spectator* was a forgotten work when he finds three columns of 'N. & Q.' occupied with the history of the fitch, with no allusion to Nos. 607 and 608 of a work that in my youth was certainly considered a classic.  
A. H. CHRISTIE.

MR. PICKFORD in his genial contribution on the fitch speaks of it as known "from the peer to the peasant." He might have gone further, and have said "from the Crown," if a story once current is true, that on the conclusion of her first year of married life a fitch was sent to the Queen, as an instance of a lawful claimant, and was sent back with the remark that "it was not an article in use in Her Majesty's kitchen."  
ED. MARSHALL.

MR. PICKFORD'S lucid account of the custom at Dunmow needs supplementing by a statement of the fact that its exact counterpart obtains at Wichnor, in Staffordshire. Wichnor was a member of the great honour of Tutbury, which passed from the Ferrers family to the Lancastrian Plantagenets; here we find record of claimants and successful candidates for the fitch, side, or gammon of bacon. Both are Roman sites; so I ask, Can folk-lorists trace an analogue to this custom in pagan times?  
A. HALL.

BELL ALLEY: DEFOE (7th S. x. 183).—DR. HYDE CLARKE makes a slight mistake as to Mr. Charles Roach Smith's shop. It was not in Blomfield Street, but in Liverpool Street, in that western portion which faced the dead wall of Old Bedlam burying-ground. Blomfield (not Bloomfield) Street ran at right angles to Liverpool Street. Of all the outrages committed by railway companies, nothing, I think, has surpassed the breaking up of this ground. In 1569 the Lord Mayor, Sir Thomas Row, gave an acre of land in Moorfields as a burying-place for Bethlem Hospital, and there his wife was buried. When Broad Street Buildings were erected, the ground was allotted to the houses as private gardens, and they continued to form a quiet open space until the railway company laid hands on it. Then the buried remains were carted away; and the site now forms part of the approach to Broad Street Station.  
JAYDEE.

SUPERSTITION CONCERNING BEES (7th S. x. 126, 177).—In every English county that I know—and I know a goodish few of them—it is held that bees will either die or go away unless each death in their owner's family is reported to them and their hives are decked with crape. I have now consulted our Polly, our Susan, our Jim, and indeed all my neighbours, and they are unanimously loud in astonishment that any one should be ignorant of these elementary truths in natural history. "Why, master," says Polly (who is herself a mine of folklore), "don't you remember as our Lizzie put crape on the hives when poor Dick died? An' when our Jim's bees swarmed into Mary Owen's garden,

an' her said they was hern, an' Jim said they wasna, an' got 'em back again, our Lizzie says, 'Aye,' her says, 'it's all very well, but they'll sure to die'; an' die they did, every one on 'em. Their mun never be no fuss nor quarrels over bees; they're curous creatures, an' they wanna stand it."

These golden words of our Polly should be laid to heart by every soul of man; for who is base enough to endure that the sinless race of bees should be injured by his sinful brawling?

A. J. M.

I can testify to the common belief prevailing sixty years ago in Buckinghamshire and Berkshire that if you would preserve your bees on the occasion of a death in the family you must put crape, or some other emblem of mourning, on their hives. If the head of a family died it was also usual to tap at the hives, and say, "Brownie, brownie, brownie, your master is dead"; the bees resenting the omission of the announcement by deserting their hives.

At the same period it was deemed unlucky to have strings of birds' eggs in a house, especially in case of sickness. I can well remember my brothers and myself, our father being seriously ill, being compelled by our maiden aunt to remove our birds' eggs from the house, and hang them up in the garden. Whether these superstitions still sign in those districts I cannot say.

EDMUND VENABLES.

My wife, a native of West Surrey, says that in that part of the world it was till lately, if it is not still so, imperative on the nearest relation of a person deceased to go immediately, by night or day, after the death, and, knocking on their hive, inform the bees what had occurred. But it was not required to put the hive in mourning. It was called "waking the bees," and if the rite was neglected they were sure to leave the hive.

F. G. S.

A friend of mine, who keeps a great many bees, told to whom I read the note at the above reference, tells me that in the North of England, where he was brought up, it is customary to give the bees a taste of all the eatables and drinkables prepared at a funeral. I have frequently heard of putting open round the beehives, but never before of this northern custom.

C. C. B.

POEM AND AUTHOR WANTED (7<sup>th</sup> S. x. 108, 12).—Your esteemed correspondent the REV. R. TATE has written to me on the subject of a burlesque poem, 'Tom Raw the Griffin,' mentioned by KILLIGREW and the REV. J. PICKFORD, the latter of whom I think I must often have had the pleasure of meeting in Kent many years ago. Referring to Sir Charles D'Oyly, he says: "The book was written by my uncle, and illustrated by

him. I had a copy some time ago, but lent it to some friend who never returned it." (An experience by no means uncommon.) Artistic talent would seem to be strictly entailed in the D'Oyly family. The late Sir John was noted for his skill in drawing, and his son, the present baronet, excels both in oil and water-colour painting. Those who visited the exhibition of Indian pictures in Bond Street this season will no doubt have noticed and admired some charming landscapes by Sir Charles D'Oyly.

WILLIAM MARRIOTT.

The Down House, Blandford.

A SHIELD OF BRAWN (7<sup>th</sup> S. x. 129).—If a definite explanation of the term "a shield of brawn" is not found, I hazard the conjecture that it really meant the pickled side of a fatted boar. Gervase Markham, in 'Cheape and Good,' gives directions for "the best feeding of a swine for larde, or a Boare for Brawne," and the 'Encyclopædia Londinensis,' s.v. "Brawn," says:—

"The method of preparing brawn is as follows: the boar being killed, it is the fitches only that are made into brawn; the bones of which are to be taken out."

The flesh has then to be salted, rolled up, boiled, and, when cold, put into pickle.

"The length of the collar of brawn should be as much as one side of the boar will bear, so that when it is rolled up it will be nine or ten inches in diameter."

J. F. MANSERGH.

Liverpool.

If it is the term "shield" for which the exact meaning is sought, it may be seen in a reply by W. H., of Shrewsbury, in 'N. & Q.,' 2<sup>nd</sup> S. x. 479. The term "brawn," which some have thought referable to the name of a cook who was the maker of it, is more correctly given in Wedgwood.

ED. MARSHALL.

DISPERSION OF THE WOOD OF THE CROSS (7<sup>th</sup> S. ix. 204, 316, 449; x. 34, 151).—It is very likely that I over-estimated the length of the piece of the cross given to the late Bishop of Brechin, and it very probably was of the same size as that in the possession of Miss BUSK. So valuable a relic has no doubt been carefully preserved; and if this note should meet the eye of the present owner, the exact dimensions may be made known to 'N. & Q.'

W. E. BUCKLEY.

'GLENARVON' (7<sup>th</sup> S. x. 125, 197).—Though not related directly to G. F. R. B.'s contribution, it may be of interest here to note in connexion with the subject an instance of Byron's generosity to others, even though the public were led to see an untrue picture of himself. The Countess Guiccioli relates that an Italian translation of 'Glenarvon' was made and printed, but that publication was refused by the censor (Sgr. Petrolini) until he had consulted Lord Byron on the matter. The latter desired the translator might be allowed to publish the result of his labours.

(‘My Recollections of Lord Byron and those of Eye-Witnesses of his Life,’ 1869, second edition, London, p. 58.) I should be very glad to learn whether this translation was ever published; and, if so, some particulars respecting it.

J. CUTBERT WELCH, F.C.S.

The Brewery, Reading.

It is hardly worth while to rake up the painful stories connected with Lady Caroline Lamb. They are narrated by a kind and sympathetic pen, which does full justice to her husband also, in Mr. Torrens’s ‘Memoirs of Lord Melbourne.’ As for the way in which some “English ladies” regarded Lord Byron, reference may be made to a passage in Lord Malmesbury’s ‘Memoirs of an Ex-Minister.’ EDWARD H. MARSHALL, M.A.  
Hastings.

TO “GAUM” (7th S. x. 187).—*Gaum* is a vulgar Yorkshire word, of which *baum* is the Northamptonshire variant. In the latter county it is generally used with respect to little children who *baum* their fingers and faces with honey, jam, or other sticky substance. The Coronation Chair in Westminster Abbey was “gaumed” or “baumed” by children of a larger growth in 1887.

ALBERT HARTSHORNE.

“A great gaummy” in South Notts means an over-grown, awkward lout. Halliwell, under “Gaum,” says, “To comprehend, or understand; to distinguish; to consider; to fear; to handle improperly. *North.*” This last meaning is found in Fletcher’s ‘Poems,’ p. 230, and is still in common use. In some places not to “gaum” a man is not to mind him. Also to smear or maul.

C. C. B.

This word (signifying “to smear”) appears to be of recent introduction from the French *gomme* = gum, which is derived through the Latin *gummi* and the Greek *κόμμι* from an ancient Egyptian or Coptic root. It is, of course, a different word altogether from the North-Country verb to *gaum* = to pay attention or give heed to, from the Icelandic *gaum*, connected with the Icelandic substantive *gaum* = attention.

W. T. LYNN.

Blackheath.

Halliwell, in his ‘Dict. of Archaic and Provincial Words,’ says in the north it expresses to handle improperly, and in that sense is used in Fletcher’s ‘Poems,’ p. 230, and is still in common use. The Rev. T. L. O. Davies, in his ‘Supplementary English Glossary,’ explains it as pawing about, and gives the following quotation from Swift’s ‘Polite Conversation’ (conv. ii.), “Don’t be mauning and *gauming* a body so. Can’t you keep your filthy hands to yourself?”

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Innumerable replies are acknowledged.]

TREASURE TROVE (7th S. x. 69).—The story in question is taken from Philostratus’s ‘Lives of the Sophists,’ book ii. i. (“Herod”), chap. ii, and translated runs as follows:—

“And to him (Herod) the sources of wealth were many, and from many families; but the chief were from his father and his mother. For his grandfather Hipparchus had his property confiscated on charges of treason, which the Athenians did not bring forward, but of which the Emperor was not ignorant. But Fortune did not overlook Atticus, this man’s son, and Herod’s father, who had from a rich man become poor, but she showed him an unspeakably great mass of treasure in one of the houses, which he had near the theatre. And he, being over-fearful rather than overjoyed on account of its greatness, wrote to the Emperor a letter composed as follows: ‘A treasure, oh King! I have found at my house. What orders do you give concerning it?’ And the Emperor, Nerva then ruled, said, ‘Use what you found’ (*χρῶ, ἔφη, οἷς εὔρες*). But since Atticus remained in the same fear, and wrote that the limits of the treasure were beyond him, ‘Well,’ said he, ‘abuse the godsend, for it is yours’ (*καὶ παραχρῶ, ἔφη, τῷ ἐρμαιῷ σὸν γάρ ἐστιν*).”

JULIUS STEGGALL.

SWEDISH BAPTISMAL FOLK-LORE (7th S. x. 185). These superstitions are, or at least were until recently, common enough in different parts of our own country. To follow them to their source might carry us into controversial matters; but a reference, at least, may be permitted to the baptismal exorcism of the Roman and Lutheran churches. “In Scotland,” says Brand (‘Popular Antiquities,’ vol. ii., 1849, p. 73), “children dying unbaptized were supposed to wander in woods and solitudes, lamenting their hard fate, and were said to be often seen.” Similarly, living children are supposed to be before baptism subject to malignant fairies and the influence of the evil eye. “Some even now,” says Mr. Conway, “teach that a white angel follows the baptized, a black demon the unbaptized.” The same writer refers to a bit of Icelandic folk-lore to the effect that when God visited Eve she kept some of her children out of sight because they had not been washed; and it seems probable that remnants of an old superstition regarding the virtues of water have mingled with confused notions of the Christian doctrine of baptism. C. C. B.

GERMAN AND ENGLISH HEAD-LETTERS (7th S. x. 188).—Not attempting to give the dates about which English printers gave up capitals except in the cases of words commencing a sentence or a poetic line or in names, I would remark on two errors into which I conceive *AD LIBRAM* has fallen. 1. Head-letters are not with us synonymous with capitals, but may be used as expressing the first letter of a word or line, or for those letters which in older times commenced a work or a chapter, those which are unusually large and are sometimes coloured or are pictorial, *i. e.*, have engraved devices around them. 2. Nor were capitals used for all nouns, and thus the nouns distinguished from

other parts of speech. Sometimes they were used for distinction's sake, and hence an absurd theory has been broached that such nouns were always intended to be emphatic. From a booklet of 1597, now lying open before me, I note the following: On the two pages are "*Vertues*," "Honour," and "wisdom." So in close juxtaposition "*Loue*" and "*loue*," both being nouns. Similar instances to these occur throughout, and in other books. "*Morte*" and "*morte*" occur in the same stanza. So in one line "comfort, Care and Kinde," "*A Sonet of Time and pleasure*." Words also that are not nouns are sometimes capitalized. In this booklet are "*Lamenting*," "*Tawnie lace*" and "*Chrystal eyes*." Indeed, both as to capitals and italics compositors and, it may be supposed, authors differed considerably.

BR. NICHOLSON.

It was only for a short period that all nouns were in England printed with capitals. I have not carefully investigated the subject, but I think I am not far wrong when I say that the practice extended from about 1680 to 1730; but even then it was not universal. There is much difference of opinion as to the utility of this custom. Some persons whose opinion is worthy of respect strongly object to it; others, of whom I am one, advocate it with equal vehemence.

K. P. D. E.

**CURIOUS DISCOVERY OF A MURDER** (7th S. ix. 284, 376).—This story is narrated as having occurred to the celebrated Dr. Donne, Dean of St. Paul's, at the first living to which he was appointed. It is told at p. 611 of a book called '*The World of Anecdote*,' by Edwin Paxton Hood, published in 1886, and cited as at second hand from another work called '*The Providence of God Illustrated*.' Dr. Donne died in 1631.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"**MY FATHER'S AT THE HELM**" (7th S. ix. 449; p. 15).—This little poem, under the title '*Our Father's*,' &c., is printed in the *Annual Register*, 837, p. 405. EDWARD H. MARSHALL, M.A.  
Hastings.

**HABITUALLY USING ONE EYE MORE THAN THE OTHER** (7th S. ix. 304, 375).—I can sympathize with HERMENTRUDE, for I have a blueish discoloured eye and a yellowish one, not perceptible to a person looking at me. My eyes are also of different "numbers," as opticians call it. One eye does not want a deeper glass than 2, whereas the other prefers 5 or 6, so I cannot wear a pair of spectacles with both glasses the same. The defect is amusing, for, being thus unable to use ordinary spectacles, I am perpetually congratulated by my friends, both rich and poor, for my wonderful eyesight for so old a lady. I am,

and I ought to be, very thankful for all this. I am an old subscriber to '*N. & Q.*'—from the first number of it. I have often wondered if these defects were common. AN OLD LADY.

**CHATERTON** (7th S. x. 128).—There is a drama so entitled, by Alfred de Vigny, produced in 1835. I have not read this, but I believe it is very good. Louis Ratisbonne, in a passage quoted in Cassal and Karcher's '*Modern French Reader*,' 1885, relates the following incident in connexion with this drama, a striking testimony to its power:—

"Puis il transportait son éloquent plaidoyer sur la scène où l'on jouait avec un succès d'enthousiasme et de larmes le drame si simple et unique en son genre de '*Chaterton*.' C'est au sortir d'une de ces représentations que le comte Maillé de Latour-Landry fit accepter à l'Académie française une somme qu'elle décerne tous les deux ans à quelque poète en lutte avec la vie."

Is this thoughtful and kindly biennial gift still continued? JONATHAN BOUCHIER.

Ropley, Alresford.

**SIR JOHN HAWKWOOD** (7th S. x. 101).—I ask your permission to make the following corrections in MR. JOSSELYN'S very interesting note on the lineal descendants of the famous soldier of fortune Sir John Hawkwood. Apprenticed to a tailor in London, he was enlisted or impressed for the French war. From a common archer he speedily became a captain, and was knighted for his prowess at the battle of Poitiers. According to Hallam, Hawkwood was the first real general of modern times. He died on St. Patrick's Eve, 1394, and was buried in the cathedral at Florence.

6. The Marquis of Ripon. Sarah Albina Louisa, daughter of the fourth Earl of Buckinghamshire, was the wife (married 1814) of the first Earl (and not of the first Marquis) of Ripon (c. 1871), born October 24, 1827.

10. Earl Sondes. The peer who married the fifth daughter of Sir Edward Knatchbull, Bart., was George John, fourth Baron Sondes.

11. The Countess of Courtown. The father of Elizabeth Frances, Countess of Courtown, was the fourth Baron (and not Earl) of Sondes.

12. Lord de Ramsey. The wife of Edward Fellows, of Ramsey Abbey, &c., was the daughter of the fourth Baron (and not Earl) Sondes.

15. Lord Forester. Katherine Mary, wife (married 1800) of Cecil Weld-Forester, first Baron Forester, was the daughter, not of the first Duke, who died in 1711, but of the fourth Duke of Rutland, the notorious Lord-Lieutenant of Ireland. Born in 1754, he died at the early age of thirty-three Oct. 24, 1787.

17. The Earl of Londesborough. Lord Albert Conyngham, third son of the first Marquis of Conyngham, was elevated to the peerage in 1850 as Baron Londesborough. He married 1833 Henrietta Maria—not Cecil, as quoted by your corre-

spondent—the fourth daughter of the first Baron Forester. Baron Londesborough died January 15, 1860, and was succeeded by the present peer, upon whom an earldom was conferred in the Jubilee year, 1888.

26. The Earl of Ducie. The second Earl of Ducie, married June 29, 1826, Elizabeth, the elder daughter of John, second Baron Sherborne, and not to a daughter of the third Earl of Dartmouth, as stated by MR. JOSSELYN.

HENRY GERALD HOPE.

6, Freegrove Road, N.

SINGULAR CUSTOM (7th S. ix. 328, 395, 478 ; x. 70).—It was not my intention to assert that the healths of exiled sovereigns of the house of Stuart were always drunk in a kneeling posture. Yet very likely in many instances during the exile of Charles II. the Cavaliers who drank it knelt down to do so, "the knee on the ground and the hand on the sword," in token of respect and loyalty. It may, however, perhaps be merely a metaphorical expression. Some of your readers may have been present at Scotch dinners when healths have been drunk with Highland honours on St. Andrew's Day, and have heard 'Auld Lang Syne' sung with the hands clasped in friendship.

The following citation from 'Old Mortality,' the date of which is May 4, 1679, the day after the murder of Archbishop Sharp, would appear to show that people suspected of disaffection towards the higher powers in Church and State were forced to kneel down to drink toasts :—

"They have drunk the King's health," said Halliday. 'I heard that green Kail-worm of a lad name his Majesty's health.'

"Did he?" said Bothwell. 'Then, Tom, we'll have them drink the Archbishop of St. Andrews' health, and do it on their knees too.'

"So we will," said Halliday, 'and he that refuses it, we'll have him to the guard-house and teach him to ride the colt foaled of an acorn, with a brace of carabines at each foot to keep him steady'" (chap. iii.).

The allusion made by Halliday is to the military punishment of the wooden horse, at that time in vogue, though it may be doubted whether civilians were ever subjected to it. In a poem at p. 115 of 'Carmina Quadragesimalia,' published at Oxford in 1723, the punishment is referred to, and seems to have been inflicted for theft and drinking treasonable toasts. It is said to have been abandoned owing to its producing rapture.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In the 'Life' of the first Lord Exmouth, by Osler, it is mentioned that the father of the future admiral used to give his children a glass of wine on Sundays, and that they drank the king's health on their knees. Lord Exmouth was born in 1757, so that this custom was observed in the early years of George III. If the Pelles were Hanoverians

Mr. Pellew, the father, may have adopted the practice of the Jacobites to instil a feeling of loyalty towards the reigning dynasty.

W. E. BUCKLEY.

As your correspondent MR. E. H. COLEMAN, in alluding to the death of King John, has not given a strictly literal extract from Caxton, you may perhaps consider the full account of this circumstance, as recorded in his 'Chronicle' of 1480, worthy a place in 'N. & Q.' :—

"Tho went the monke in to a gardeyne and fonde a grete tode therein and toke hir up and put hir in a cuppe and prikked the tode thurgh with a broche many tymes till that the venyme come oute in every side in to the cuppe, and tho toke he the cuppe and fylled it with good ale and brought it before the Kyng and kneylng said, Sir, quoth he, Wassalle for never daies of your lyfe ne drone ye of such a cuppe. Begynne monk, quoth the King, and the monke drank a grete draught and toke the Kyng the cuppe and the Kyng also drank a grete draught and sette downe the cuppe. The Monke anone right went in to the fermorie and ther died anone on whos soule god have mercy, Amen, and v monkes sing for his soule specially and shullen whiles the abbey scarf. The King aroos up anone full evell at ese and commaunded to remove the table and axed for the monke and men told him that he was dede for his wombe was broke in sunder. When the Kyng herd this he commaunded to trusse, but alle it was for nought, for his bely began to swele for the drinke that he dranke that he died withynne ii daies the morwe after Seint lukes day."

C. LEESON PRINCE.

The Observatory, Crowborough.

The opening lines of 'The Gallants of England,' one of poor Whyte Melville's most spirited songs, have not been noticed by any of your correspondents :—

Ho ! fill me a fagon as deep as you please,  
Ho ! pledge me the health we all drink on our knees, &c.

GUALTERULUS.

KNYVETT : HOLT : FIELD (7th S. ix. 488).—Lucy Knivett left by her second husband, John Field, of Reading, one surviving daughter Catherine, who married first, in 1759, Isaac Peter Boullie, secondly Thomas Greaves. She died in 1810, leaving two daughters and coheirs—Catherine Boullie, married 1781 William Nicholson, and died 1828, leaving a son William Nicholson ; and Sarah Boullie, married 1783 Stephen Penny, and died 1814, leaving a son Stephen James Penny. (See Edmund Lodge, 'Genealogy of the British Peerage,' 1838, p. 50). Lucy Field, the other daughter mentioned by GENEALOGIST, must have died before her mother. She is not mentioned by Lodge. SIGMA.

ARCHÆOLOGY OR ARCHAIOLOGY (7th S. x. 3, 114, 170).—MR. DALLAS says, and is quite justified in saying, that "there appears to be a growing desire to meddle with English words of this class." Perhaps his explanation of the origin of this desire is likewise defensible, but

it is a pity that he mentions a "little knowledge" as the "dangerous thing," instead of "a little learning," which would have been even more pointed as a probable cause, besides having the additional merit of being an accurate quotation. See Pope's 'Essay on Criticism,' part ii. l. 15:—

A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring.

THOMAS BAYNE.

Helensburgh, N.B.

If we are to have a change at all, why not write *archeology*, which, as ESTE shows, was in use in 1669? Properly speaking, there are no diphthongs in modern English, and when a word has become thoroughly Anglicized it is better to omit it, as is now done in the case of *economy*, *coeval*, and many others. I see, therefore, no reason why we should not write *archeology*, *paleography*, *paleolithic*, &c., in the case of words in which a diphthong is not required to determine the pronunciation, and which can no longer be regarded as foreign excrescences, but as fully naturalized members of the English body politic of speech.

W. F. PRIDEAUX.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The History of the Parish of Rochdale, in the County of Lancaster.* By Henry Fishwick, F.S.A. (Rochdale, Clegg.)

COL. FISHWICK has long been known as a zealous antiquary. We have had the pleasure of reading several books written by him. None of them, however, though all are good, can be compared in minuteness and accuracy with the volume before us. It may seem not a little strange to commend a book for what it does not contain. We are, however, justified in doing so. No one who has studied our topographical literature can have failed to remark how much time and how many pages are commonly wasted by treating of matters entirely foreign to the subject to which the work is professedly devoted. We have at this moment a book in our mind which professedly treats of a large district in one of our northern shires, a great part of which is occupied by gossip concerning general history—a weak abridgment, in fact, of Hume. There are others who have not gone to so reconcile a source as that of "our standard historian," but have been content to boil down Goldsmith or Pinnock. No folly of this kind can be laid at the door of Col. Fishwick. He has confined himself strictly to his subject, and in no single case has been tempted to wander off for the sake of discoursing on things in general. Within the limits he has marked out for himself he reigns supreme. It may seem a bold assertion, but we believe we are well within the limits of truth when we say that no better town history has been produced within the present generation. The earlier part is devoted to prehistoric and Roman times. Of these there is not much to tell. The mediæval annals of this large parish are carefully worked out, and there are a series of very interesting extracts from the manor court rolls. These, we are sorry to say, are given in English. We have, however, no doubt that the translation is accurate. One of the most important documents in the volume is the charter of foundation of Trinity Chapel of the year 1487. It is in the curious Eng-

lish of the time, and is very important as showing what were the duties which a chantry priest had to perform. These chantry priests, or *capellani*, are constantly mentioned both in general history and in our local annals. They have even found their way into novels; but there are very few persons who, if asked, could define what were the duties of clergy of this kind. A study of this curious document—which Col. Fishwick has, we believe, printed for the first time—will help to remove the ignorance which enshrouds so many.

One important feature in the book is the excellent account, illustrated with good engravings, of the curious old houses of the district. Col. Fishwick also gives a facsimile and an explanation of a most strange charm against evil spirits which was found a few years ago in pulling down an old barn. He says, and we have no doubt that he is right, that it is not more than a hundred or a hundred and fifty years old. The state of mind of people who could believe in such rubbish was abject enough for the darkest period of the Middle Ages.

Col. Fishwick has printed *in extenso* the list of names of the Rochdale folk who signed the Protestation of 1641. It forms, we believe, an almost complete directory of the place. Judging from what we know of other places, it is almost certain that every one signed except Roman Catholics and a few very extreme Puritans.

*Index to the Obituary and Biographical Notices in the Gentleman's Magazine, 1731-1780.* By R. Henry Farrar, F.R.H.S. Vols. I. and II. (British Record Society.)

MANY inquiries concerning the progress of this, the *magnum opus* of the Index Society, have appeared in 'N. & Q.,' and the information required by a considerable number of contributors has been supplied in its pages. It is a curious proof of the vicissitudes of fortune that have attended the production that the three volumes of which the work is to consist, and of which one has yet to appear, will bear different addresses. Part I. is published by the Index Society, 6, Hanway Street; Part II. is published for the Index Society by J. W. Jarvis & Son, 28, King William Street, Strand; and Part III. will no doubt be issued by the British Record Society, with which the Index Society is now merged. Of the many useful labours in which the Index Society has been engaged this we are disposed to regard as the most important. Next, perhaps, to our own pages the *Gentleman's Magazine* is the work most frequently consulted by those engaged in the study or composition of biography. The so-called indexes previously existing are, however, a complete illusion and snare. Unless the seeker knows proximately the date of the man after whom he inquires his task is practically interminable. Let us say that he seeks a Nicodemus Wright, of whom he knows only that he died in the last century. Turning to the index he will find in one collection, with no initial of Christian names, all the Wrights who during the period covered by the index have been born, died, have married, or been bankrupt, dissolved partnership, been gazetted to commissions, hanged, or what not. As each individual name involves a reference to a volume of the magazine and a careful search down two closely printed columns the task is arduous enough. Considering, moreover, that if the reference is made in the Library of the British Museum certain volumes are sure to be in use, it is practically as futile as onerous, and the result to the busy man is discouragement. Under the systematic alphabetical arrangement of Mr. Farrar all is simplicity. Opening at haphazard the second volume, on the appearance of which we congratulate the Society, we find the name Howell thus disposed: "Howell, Mr., on Tower Hill, 1759, 46; Howell, Mr., *at*, 87, in St. Giles's Parish,

Oxford, 1767, 280; Howell, Capt., at Deal, 1774, 333; Howell, John W., at Kensington Gravel Pits, 1771, 239; Howell, John, Richmond, Surrey, 1764, 46; Howell, John, et. 90, of Lincoln's Inn, at Newland, Gloucestershire, 1778, 392; Howell, John, executed at Tyburn, 1780, 46." Here is all the information that can be wanted, and the alphabet up to "Mi" is now within reach of readers. We can only hope for the speedy completion of the task, and commend to the patronage of our readers the British Record Society, of 124, Chancery Lane, to which we owe this and similar boons.

*The Story of my Wanderings in the Land of my Fathers.*  
By Isaac Levinsohn. (Holness.)

MR. LEVINSOHN is of Jewish race. Many years ago he embraced Christianity, and has, we have understood, devoted himself to missionary work among those of his own race. With the theological aspects of the book before us we have nothing to do; as a book of travels it is interesting. So far as we can call to mind, there is nothing in it that is new. Indeed, new knowledge as to Palestine is not to be hoped for from the ordinary traveller. The land is visited yearly by thousands of intelligent Europeans and Americans. It is only from residents who devote themselves to the work of exploration that we may hope for discoveries. Every foot of the Holy Land is worth study; but its outward features have become as familiar to us as maps, engravings, and photographs can make them. The author's interest has been stimulated not only by the religious associations which will ever overshadow the Land of Promise, but also because it was the home of his ancestors. Such a feeling is natural. It has been the cause of the production of a work which, though not free from faults, has much in it that we cordially admire. The engravings are, many of them, remarkably good. One (p. 75), called a 'Scene near Bethlehem,' brings to our mind places and customs far removed from Biblical history or Oriental life. Dwellers in the Eastern Counties may be credited with knowing what a swape-well is, though most of them have now given way to the prosaic, but far more useful, pump. A swape-well is a well from which the water is raised by a loaded lever. Such were once very common all over England, and are still employed in brickfields near London. A drawing of a well of this sort occurs in a twelfth century manuscript in the British Museum. They are still found over the whole East, and the author's sketch, if the palm trees and camels were removed, might well pass for many a well of this sort which we have seen on the Eastern shores. The engraving of Jerusalem by moonlight brings vividly before us the calm restfulness of Oriental life. We wonder whether the maker thereof had in his mind the description of such a scene which occurs in Lord Beaconsfield's 'Tancred,' and which many have said to be the most eloquent passage to be found in that nobleman's writings.

*Records of Yarlington: being the History of a Country Village.* By T. E. Rogers. (Stock.)

MR. ROGERS has given us a concise and accurate account of a Somersetshire village. He might have told much more than he has done, but it is a great thing to have avoided errors and the habit of wild guessing which besets so many persons who labour in the great field of local history. It so happens that several great historic families have been connected with Yarlington. Plantagenet and Berkeley flit before us, carrying the imagination back to the Scottish and French wars, if not to Acre and Jerusalem. In later times we meet with Pole, Godolphin, and Bruton. The author gives a list of incumbents, which seems to be very carefully compiled, and, what should never be omitted from a work of this nature, the inscriptions in the parish church.

No. IX. of *Le Livre Moderne* opens with 'Le Théâtre d'Alfred de Musset devant la Censure.' Very curious is it to read the condemnation passed by the authorities upon 'Les Caprices de Marianne' and 'André del Sarto,' and to contemplate the structural alterations the poet was compelled to make. A hope is expressed that M. Claretie will produce at the Comédie Française 'Lorenzaccio,' as yet unseen. 'Les Neo Bibliophiles' expresses the views of M. Uzanne as to the future of illustrated books. 'Bibliophiles et éditeurs de luxe en Angleterre' is an interesting paper by M. Gausseron. It is a pity such misprints as Hallivell-Phillips are seen. A design in yellow, blue, and red of Polichinelle appears as an illustration.

In addition to the customary illustration, which is of much excellence, the *Art Interchange*, No. XVIII., has a valuable literary supplement.

A new volume of the "Book-Lover's Library" is announced for immediate publication, entitled 'Studies in Jocular Literature,' by W. C. Hazlitt.

### 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."

ANTONIO.—We have not been able to trace any coats seeming to answer exactly to your description in Papworth's 'Ordinary.' The nearest approach (but only an approach) would appear to be, for 1 and 3, Crencourt or Crinker (presumably, together with Grenker, which is given in the same category, variants of Crèvecoeur; Philippe Moët, Sieur de Crèvecoeur, was in States General of 1593), Dokesbury, Malton, Taverner, and for 2 and 4, Crispin and Topping; but in the case of 2 and 4, though the number of lozenges is the same, their arrangement is different. As there is some uncertainty in your description, we can only offer these suggestions *quantum valent*.

THORNFIELD ("Apple-pie order").—The origin of this has been frequently asked, and elicited nothing but conjecture. See 1<sup>st</sup> S. iii. 330, 468, 485; vi. 109; 3<sup>rd</sup> S. vii. 132, 209, 265; 4<sup>th</sup> S. iii. 69. *Cap-à-pie* seems the favourite source of the phrase. See especially the last reference.

J. CUTHBERT WELCH ("Gone to Jericho").—The information you find in the *Echo* of Sept. 13 is given in 'N. & Q.', 2<sup>nd</sup> S. ii. 330, Oct. 25, 1856. Many of the *curiosa* noticed in the various papers are culled from early volumes of 'N. & Q.' For further information as to Jericho, see 5<sup>th</sup> S. v. 415, 474; vi. 37, 119.

K. W. ("Wick: Wicked").—The derivations of these words are different. The resemblance to the case of *méchs* and *méchant* is curious, but without significance.

### NOTICE

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

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



LONDON, SATURDAY, SEPTEMBER 27, 1890.

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Notices to Correspondents.

## Notes.

## THE ETHICS OF GRANGERIZING.

In a recent number of 'N. & Q.' (7th S. ix. 507), an inquiry was made with regard to the proper method of "grangerizing" a copy of Clarendon's History of the Rebellion. This question, which have no intention of answering in a specific form, as suggested the thought whether it may not be worth while to consider the general principles on which any undertaking of this nature should be based. Most people will concede that the value and interest of a book is enhanced if its pages are illustrated by additional matter which really throws light upon the contents of the work and assists in the intelligent comprehension of the writer's meaning.

In formulating a rule of life much weight is secured if the writer can point to the experiences of his own career in order to afford, as the case may be, an example or a warning to others. This principle holds good in matters of minor import; and I shall, therefore, with the Editor's permission, devote a few lines to relating "how I became a grangerizer." Although a book-collector from my early manhood, I had never turned my thoughts towards this special form of spending money until the day, several years ago, I happened to pass a bookseller's shop in London, and saw in the window a book with several plates and autographs

loosely inserted between its leaves. The book was Britton's 'Remarks on the Life and Writings of Shakespeare,' of which a few copies were privately struck off as presents for the author's friends. Some of the portraits were scarce, and the autograph letters chiefly related to the first folio. It was an interesting little book, and after purchasing it I thought it would add to its value if I completed the former owner's idea, and inserted between every leaf an engraving representing an editor, commentator, or actor of Shakespearian plays. I took it to an old friend of mine in Green Street, Leicester Square, from whom I was in the habit of purchasing prints, and he quickly produced a sufficient number of portraits to carry out my plan. Many of these were, however, of too large a size to admit of insertion in a small octavo volume, and I therefore commissioned him to inlay the volume on fine drawing paper of quarto dimensions. The result was a stately volume, which still lies in an unbound condition among my books in England, as a few of the portraits did not quite attain my standard of perfection.

Flushed with this first success, I set to work vigorously to purchase portraits, playbills, and autographs for Cunningham's 'Nell Gwyn' and Doran's 'Her Majesty's Servants,' which were the objects of my next pursuit. Having laid in a considerable stock, I found myself pulled up for want of a suitable print of Samuel Pepys. To fill up this lacuna, I obtained a copy of Pepys's little book on the English Navy, of which an account was given in 'N. & Q.' a year or two ago (7th S. viii. 81). I had scarcely cut out the portrait by White, which forms the frontispiece of the book, when I was struck by a sense of the enormity of the crime which I had committed. I almost felt as if I were guilty of the murder of the innocent Secretary of the Admiralty. Up to that time I had never seriously reflected upon the morality of the business on which I was engaged, and it is in the effort to make some atonement for my sin that I now offer these remarks for the benefit of those who may be afflicted with a similar *œstrum*.

In the first place, then, never mutilate a book for the purpose of filling up a hiatus in your work. Let it remain; *maximè defendendus*, if you will, but it is better to keep an unstained conscience. I see no harm in profiting by the sins of others, and you may rely on it that your forbearance will be rewarded in time.

Next, be careful that every illustration, in whatever form it may be, bears strictly on the subject-matter of the text. I have from time to time purchased books which have been grangerized with no regard for principle, and which I should be glad to reduce to their naked elements again. If, when illustrating the life of a modern poet, you find that for majesty of diction he is said to be comparable with Homer, do not consider yourself justified in

inserting the first *busto* of the blind old bard that you may pick up in a print-shop. Confine yourself wholly to portraits or autographs of persons the thread of whose lives has to a greater or less degree been intertwined with that of your hero. This principle, to the truth of which every thinking person will accede, is lamentably neglected by many who grangerize with more zeal than knowledge, and have never taken the trouble to fathom the *rationale* of the business.

In the third place, let your illustrations be, so far as possible, contemporary with the date of the book which you have in hand. Nothing looks more incongruous than an age-browned seventeenth century print wedged in between the white satiny leaves of a recently published book. But this is primarily a question of taste; and as it is impossible to lay down the same rigid principles in aesthetics as in morals, the grangerizer must generally in such cases be guided by his own sense of propriety.

I shall now venture to offer a few words of advice upon the class of books which are susceptible of being grangerized. Works of science and philosophy may at once be left out of sight. No one would care to illustrate the books of which Adam Smith's 'Wealth of Nations' or Mill's 'Political Economy' are the representatives.

First in rank come works of pure literature, and especially works of imagination. These must be treated with the greatest caution. The immortals must not have profane hands laid upon them. If you are fortunate enough to possess the 'Lyrical Ballads' of 1798, the 'Poems' of 1833, or those other 'Poems, chiefly in the Scottish Dialect,' which were printed at Kilmarnock in 1786, in their original covers, it would be sacrilege to add aught to them. This rule applies generally to *éditiones principes* in their pristine state. The author should be there, but nothing else. But in the case of a bound copy, a slight relaxation may be permitted. A portrait, or an autograph letter, may be added, care being taken that it is inserted before the half-title, if the book possesses one, or, at all events, in such a way that it cannot be confounded with the printed matter. The illustrations must also be contemporary with the date of publication. To insert a portrait of Browning at the age of seventy before the first page of 'Sordello,' or a letter written by Dickens in 1865 in front of the 'Sketches by Boz' would exhibit an anachronistic faculty that not even the most careless writer in English literature could be guilty of. Grangerizers wishing to gain some wrinkles on this subject should procure a copy of the catalogue of M. Noilly's collection of books belonging to "l'école romantique" which was sold by auction in Paris in 1886. M. Noilly appears to have collected every accessible portrait of Hugo, De Musset, Gautier, and the other leading lights of

this school, and to have used his acquisitions with the greatest taste and feeling.

Biographies afford perhaps the most extensive field to the grangerizer, and of these it is probable the lives of theatrical celebrities take the first rank. A dramatic biography, illustrated with portraits, autographs, playbills, newspaper critiques, and miscellanea, which throw light on the character of the subject or the estimation in which he was held by his contemporaries is a valuable and instructive book. But how often do we see good material thrown away, and all kinds of heterogeneous matter substituted. The greatest confusion is generally made in the case of character portraits. You read of Garrick as Macbeth, and opposite you find inserted a print of him as Kiteley or Abel Druggier. No character-print and no playbill should be admitted to which special allusion is not made in the text, nor any contemporary portrait of an individual who has not been brought into immediate personal relations with the hero of the book.

Historical works offer a wide scope for the taste and patience of the grangerizer. But in their case some larger latitude is permissible, although better results would be obtained if the illustrator adhered as closely as possible to the lines which I have laid down. Lastly, there are the standard works on topography and county history. In works which form the labour of a lifetime chronological limits may very properly be overstepped, and artistic fitness must sometimes yield to the requirements of history and archæology. But the grangerizer should never forget that a book is not a portfolio; that miscellaneous illustrations which are appropriate to the one are not fitted to the other; and he must always bear in mind that the central aim of his pursuit is to "illustrate," and not to adorn.

W. F. PRIDEAUX.

Jaiapur, Rajputana.

#### DINNER.

Scheler gives six derivations which have been proposed for the corresponding French word *dîner*. The derivation that now seems to be generally accepted is that from the non-existent, or, at any rate, non-extant, Low Lat. verb *decanare* = the Ital. *desinare* or *disinare*. This suggestion appears first to have been made by Diez, and is supported at much length by Scheler and Littré, and has been adopted by Prof. Skeat. There are two great objections to it. The first is that the *de* in *decanare* has no sense, and is not wanted. It is ridiculous to compare it, as Scheler and Littré do, to the *de* in *devorare* and *depasscere*, where the simple verbs have the sense of eating or devouring (a meaning which is not inherent in *cenare*), and the *de* is anything but otiose. Diez allows that the *de* in *decanare* is "ziemlich müszig," but he says that it

often is more or less so in Low Latin verbs, and quotes several examples.\* The second objection, much graver, and to my mind fatal, is that at the time the Low Lat. *dinare* came into use (it is found so early as the ninth century) there is but little doubt but that the meal implied by it took place between eight and eleven in the morning; whereas it is doubtful whether the Roman *cæna* ever took place before midday, and in the days of the Roman emperors it probably never took place earlier than three in the afternoon, and must frequently have been much later. And as the Romance languages are derived almost entirely from the Latin of the time of the emperors, it is the meaning which *cæna* then had, and not earlier, that we should expect to find perpetuated in them.† And, indeed, whenever in the Romance languages the Lat. *cæna* has been preserved, as in Ital., Span., Port., French, Provençal,‡ the Romance dialects of Switzerland, and Roumanian, the meaning is always that of the last meal in the day, and not that of dinner. In Italian, the ordinary word for dinner is *pranzo*,§ from *prandium*, the meal which preceded the *cæna*.

I have stated that in the Middle Ages the meal implied by *dinare* probably took place between eight and eleven A.M. Now this word no doubt came into use either in Italy or in France, as in those two countries only, among the Romance-speaking peoples, is a derivative from this word till in common use. But with regard to Italy I am unfortunately unable to give any information with regard to the time at which the inhabitants dined from the ninth century onwards. With regard to France, however, I have some little information. In the 'Dict. de la Conversation,' &c. Firmin Didot, Paris, 1875), vol. xv., s. v. "Repas," I find the following:—

"Nos aïeux sous François 1<sup>er</sup> [1515-1547] dinaient à neuf heures du matin et soupaient à cinq heures du soir, suivant cette rime,

\* *Decenare* might well have the meaning of "to clear away supper," just as *decibare* (Dief.)=*cibum auferre*.

† It may, however, be urged that the Romance languages were formed chiefly from the Latin of the people, and that the *cæna* among them was probably much earlier than among the higher classes. Perhaps so; but as *cæna* was commonly the last meal in the day, it probably would not be taken very early, even by the lower classes. There was, indeed, a later meal taken by some, called *comessatio*, but it would seem that it was chiefly drink, and not food, which was taken at this meal. See Smith's 'Dict. of Ant.'

‡ In French and Provençal, *cène* and *cæna* are, it is true, used only of the Last Supper, but this, like the Jewish Passover, is supposed to have been eaten late in the day.

§ *Pranzo* is the ordinary word; *desinare*, or *disinare*, more especially used of the dinner of the poor. In France, on the contrary, as I ascertained from two French servants, who came from different parts of France, *godter* seems to be used instead of *dîner* among the poorer classes.

Lever à cinq, dîner à neuf,  
Souper à cinq, coucher à neuf,  
Font vivre d'ans nonante neuf.

Sous Louis XII. [1493-1515] on dînait à huit heures du matin; mais pour plaire à sa dernière femme, le monarque changea de régime; il ne dîna plus qu'à midi, et au lieu de se coucher à six heures du soir, il se coucha souvent à minuit. Cette nouveauté ne fit pas fortune à la cour de France; aussi après la mort de ce roi continua-t-on à dîner de neuf à dix heures du matin, et à souper à cinq ou six heures du soir. Sous Henri IV. [1589-1610] et Louis XIV. [1643-1715], la cour dînait à onze heures du matin. Aujourd'hui, on le voit, nous déjeunons à l'heure où l'on dînait autrefois; et nous dinons à l'heure du souper."

And again, in the 'Life of St. François de Sales' (1567-1622), by the Curé of S. Sulpice (Paris, 1867), i. 442, among the regulations drawn up by St. François himself for his household, on his becoming bishop (1602), I find the words, "On dînera à dix heures, l'on soupera à six." And yet his servants and attendant priests got up at five A.M.\*

It is true that one cannot exactly deduce from the above at what time dinner took place in the ninth century, or earlier; but I think that if I can produce any evidence in favour of the view that the verb *dinare* of those times may originally have meant to take a meal at ten o'clock in the morning, no one will be able to object to my derivation that I have fixed the time for dinner too early.

*Decimare* (from *decimâ*=*decimâ horâ*) has, indeed, already been suggested as the origin of *dinare* (see Diez and Scheler), and seems to have been objected to both on the score of the time and on account of the difficulty of the change of the *m* into *n*. The first of these objections I hope I have already shown to be unreasonable; the second objection I get over by suggesting the verb *decenare*, from *decenus*=*decimus*. This word *decenus*, though scarcely recognized by Ducange (he has only two short articles on *decena*=*decima*),† undoubtedly existed to a greater extent than might be supposed from this. In Spanish we have *decena*=Ital. *decina* and French *dixaine* (both of which, to judge by the length of the *i* and the *ai*, must also come from *decenus*), and also *deceno*=*decimo*.‡ The verb *decenare* is not found, it is true, but Godefroy gives the corresponding *dixainer*=“in-

\* From a note in 2<sup>nd</sup> S. ii. 187, it appears that during the reign of Elizabeth the usual time for dinner was eleven A.M., and for supper from five to six P.M.

† *Decena* (2) is written by him also *Decenna* (as if from *decem* and *annus*) and from this form there is more than one derivative.

‡ Similarly we have *novenus*=*nonus*, and from it several Low Lat. derivatives. See Ducange, who gives *novendâ horâ*, so that *decendâ horâ* may well also have existed. Hence the Old Fr. *novain* and *newvain*, and the mod. Fr. *newvine*, which is properly the fem. of *newvain*. Again, we have *decenus*=*duodecimus* (Duc.), whence the Span. *doceno*, *docena* (cf. *doc*=twelve), and the O.Fr. *dozen*, *douzin*, and the mod. Fr. *douzaine*=our dozen. See my note on 'Hundred' (7<sup>th</sup> S. iv. 322).

scrire e: ranger par dizaines," and this verb is also written *disiner*, which points to a shortening of the second syllable, and exactly corresponds to the Ital. *disinare*=to dine. And it is evident that *decenare*, with the same shortening of the second syllable and the same withdrawal of the accent to the first syllable which is so willingly accorded in the case of *decenare*, would readily yield the form *disinare*=the Ital. *disinare* and the French *dîner*; for just as *decimare* gives in Old Fr. *dismer* and in modern Fr. *dimer*, so *decinare* (the second *e* changed into *i*, as in Godefroy's *disiner*) would give in Old Fr. *disiner* and in mod. Fr. *dîner*. And as for *to tenth*=to eat a meal at ten o'clock, comp. *noner*=in Old Fr. *to take a meal at the ninth hour (i.e., three P.M.\*)*, cited by Diez and Scheler and to be found in Roquefort, and the Germ. *mittagen* (Kaltschmidt)=to eat at *Mittag*, or noon,† whilst there is a kindred use of an ordinal number in *to fourth*, used at Trinity College, Cambridge=to go to the fourth court.

The point raised by Mr. Wedgwood, and admitted by Prof. Skeat, that *dîner* and *déjeûner* are sometimes used of the same meal, whence the former draws the rather hasty conclusion that they must be the same word, is, I think, not important. The inference which I would draw is rather that, both meals being then taken before eleven o'clock, and perhaps before ten, and the second (the dinner) sometimes as early as eight, what was breakfast to one man was dinner to another. From the three French lines quoted by me in the course of this note, it is evident that then, as now, many Frenchmen took their first meal several hours after they had left their beds, and when this first meal was taken at the ordinary dinner hour of those times, it would, strictly speaking, be a *déjeûner* (or breaking the fast), but would naturally often be called a *dîner*.

In conclusion, I am fully aware that my suggestion is nothing more than a guess, but the derivation from *decenare* is still more of a guess, if it is possible. The readers of "N. & Q.," therefore, must decide which of the two guesses is the more reasonable.

F. CHANCE.

Sydenham Hill.

P.S.—Since this note was sent to 'N. & Q.' the last edition of Scheler has come into my hands. In

\* *None* (=our noon) was originally an ecclesiastical word, and as in Church matters the Roman computation was kept up, the ninth hour meant three P.M., and not nine A.M. I do not know how old this verb *noner*, or the corresponding Low. Lat. *nonare* (if it ever existed) is, but if either of them is older than *disinare*, and this really=*decenare*, we see why neither *nonare* nor any verb connected with *nonem* could be used in the meaning of to take a meal at nine in the morning, although it is pretty clear, from what I have already said, that dinner was sometimes eaten as early as this.

† Cf. also *Neunbrot*, *Neunubr(en)brot* (Sanders, s.v. "Brot"), though the meaning is breakfast (*Morgenbrot*), and not dinner.

this he declares his belief that M. Gaston Paris has shown the true etymology of the word to be *disjejunare*, which differs but little from the suggestion made years ago by Wedgwood, viz., *dejejunare*, though it is, of course, somewhat more easy to get *disinare* out of the former word than out of the latter. I have not yet read G. Paris's article, but what Scheler quotes of it does not in the least dispose me to exchange my view for this new one. At the same time, Scheler and Gaston Paris are such eminent authorities that I must crave permission in a future short note to say a few words about the derivation from *disjejunare*.

HALLAM'S REMAINS.—When endeavouring to elucidate certain points in Lord Tennyson's works, one cannot but feel that it is a pity the poet should avow such apathy or indifference with regard to locality, even when alluding to matters of fact, to an extent which is remarkable, if not misleading. An instance occurs in the uncertainty as to the port at which the remains of A. H. H. were disembarked. It is well known that he died at Vienna:—

That in Vienna's fatal walls,  
God's finger touch'd him, and he slept.

This was in September, 1833, and his remains were brought over to England about January, 1834, and interred in Clevedon Church. The sexton at Clevedon tells the tale that when a boy he witnessed the interment, and that the hearse was brought by sixteen black horses from Dover. Another account says the procession was made up of the hearse and three coaches, each drawn by four horses, this agreeing with the number of horses. Lord Tennyson says that the landing of the remains at Dover was news to him. He had always believed that the ship which brought them put in at Bristol, which appears much more likely, if we look at the following facts. Hallam died at Vienna; the nearest ports to this city are in the Adriatic Sea, viz. Venice, 300 miles, Trieste, 250 miles. The sea voyage would then, of course, be *via* Gibraltar, and naturally to Bristol, about ten miles from Clevedon. Whatever the facts may turn out to be, it is certain that the poet looked upon this as the route. Perhaps taking it for granted as the most likely way, he thus addresses the ship:—

Fair Ship, that from the Italian shore,  
Sallest the placid ocean-plains  
With my lost Arthur's loved remains,  
Spread thy full wings and waft him o'er.

Then there are the lines:—

The Danube to the Severn gave  
The darken'd heart that beat no more.

But these may be taken to refer to the vicinity of Clevedon Church to the river Severn; and, of course, the ship may have gone up Channel to Dover, and landed the remains there.

The other route would be from Vienna to Calais,

or perhaps Amsterdam, about 700 miles overland ; then across the Channel to Dover, and from Dover another 200 miles to Clevedon. In these matters most depends upon the feelings and wishes of friends, so that either route may be looked upon as probable ; but the point is, that there should remain any doubt on the subject. It would be most interesting to many students of the Laureate's great poem to know the name of the vessel which wuffed over the remains and the port to which it sailed:—

Henceforth, wherever thou may'st roam,

My blessing, like a line of light,  
Is on the waters day and night,  
And like a beacon guards thee home.

So may whatever tempest mars  
Mid-ocean, spare thee, sacred bark ;  
And balmy drops in summer dark  
Slide from the bosom of the stars.

So kind an office hath been done,  
Such precious relics brought by thee ;  
The dust of him I shall not see,  
Till all my widow'd race be run.

Surely students can be found both at Dover and Bristol enthusiastic enough to take up the port and paper records and search them for the name of the ship, and to clear up the doubt as to which port the loved remains were landed at. Undertakers' books might also be looked into in both places. C. J. C.

CLERGYMEN IN PARLIAMENT.—It is often supposed that Horne Tooke's case stands isolated, and that the question of the admissibility of clerks in holy orders to sit in the House of Commons had not before been raised. This is not so ; for at the general election in 1774 a candidate described as "Edward Rushworth, Esq.," was returned for the borough of Newport, Hants, which borough had been created by a statute of 23 Edw. I. ; and it is stated in a note to p. 35 of Stockdale's 'New Companion to the London Calendar,' "London, printed for John Stockdale, opposite Burlington House, Piccadilly, 1786," that "a petition was presented against this gentleman as being a priest in deacon's orders [sic], therefore ineligible. But the House overruled the objection, and thus established a right in the clergy to sit as members of the British House of Commons." The expression "priest in deacon's orders" is, of course, a blunder ; but the fact is that, deacon's orders being quite as indelible as priest's orders, deacons must have been under the same disability, if any, as priests were—or were, at least, by some supposed to be. The later history of the subject, of course, was that an Act of Parliament was passed in order to exclude Horne Tooke, who was personally or politically obnoxious to the majority of the House, and this resolution was a *privilegium*, in the classic sense of Livy and other Roman historians, i.e., a disabling and penal measure,

passed, as a matter of internal and domestic discipline, by the House of Commons. It was neither the law of the Church nor a product of the Common Law nor of a Court of Equity. Still less was it sanctioned by either the Southern or the Northern House of Convocation, or under direct episcopal approval.

It has been supposed that the statute commonly known as Hibbert's Act, under which the Rev. H. V. Stuart, Prof. Rogers, and others have sat, has created a new principle, hostile to the Church, or, rather, hostile to the spirituality, which, of course, is not the whole Church, but only a part. This I think is an error. It enables clerics to sit in Parliament without the penalties which, after Horne Tooke's case, the Commons themselves had imposed. Nay, more, it is really in favour of the sanctity of holy orders, for the priest or deacon who secularizes himself has first to execute a deed poll renouncing his office, so far as the secular law is concerned. He has to set out that he has resigned any ecclesiastical preferment that he held, he has to register the deed poll in Chancery, and has no way of re-entry to the Christian ministry, for the deed is irrevocable. Neither has the Act worked much evil. The exact numbers of "renouncing clergymen" I do not know, but a schedule to Hibbert's Act, published at intervals, shows those numbers, and I think that not more than about fifty Anglican clergymen have so renounced. As there are about 20,000, the percentage of self-secularized clerics would now be only about one quarter per cent. Of course this calculation excludes those lost by suspension, deprivation, or silent "slipping out" of the clerical ranks, and also those who, not "being in Crockford" are for any or many causes non-efficient and virtually secularized. H. DE B. H.

TO-DAY.—I think I must be safe in assuming that the extension of the sense of the adverb *to-day*, by which it is made to mean "now-a-days," is of recent date. The innovation is common in print and in formal speech, and seems to be making way in the colloquy of educated persons. But with illiterate people *to-day* still means simply "this day." This tampering with a useful word (which is wanting from other languages\*) is a serious mischief ; for, while importing into our English tongue an element of ambiguity, it supplies no deficiency. Such phrases as "now-a-days," "at the present day," &c., perform amply the additional service imposed upon *to-day*.

HENRY ATTWELL.

Barnes.

GEORGE WHITEFIELD AND THE COLLEGE OF NEW JERSEY.—The name of this eminent

\* The German *heute* and the French *aujourd'hui*, e.g. = Lat. *hodie*, "to-day," and "now-a-days."

preacher occurs under the year 1754, in a 'Catalogue of the Students who have taken Degrees in the College of the Jerseys, with the Theses,' &c., published by order of the Trustees, circa 1764. This list of graduates, consisting of two broadsides, is described as a "great literary curiosity, still in the possession of the present Rev. Weeden Butler" (Nichols's 'Literary Illustrations,' 1828, vol. v. p. 853). Now Whitefield is frequently mentioned as holding a master's degree, but it is quite certain that he did not proceed beyond that of B.A. at Oxford. Would it be correct, therefore, to assume that the College of New Jersey was the source of the higher title?

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE PREHISTORIC RACES OF ITALY.—Canon Isaac Taylor's article in the *Contemporary Review* on the prehistoric races of Italy draws attention to the early peopling of that peninsula from the north of Europe. A study of place-names will, I think, show that it was peopled partly by tribes which also overran Britain. I refer to the common termination *ney* or *ni*, which I interpret thus: *ey*, or *i*, island; and *n*, the remains of *ing*, which, with the preceding syllable or syllables, gives the name of the tribe which possessed the island. Compare Athelney (Athelinge), Somersetshire; Ferney (Feeringey), Switzerland; Terni (Terringey), Umbria—ishes of the Athelings, Feerings, and Terrings. (Athelington, Somersetshire; Feering, Essex; Ter- rington, Norfolk and Yorkshire.)

J. J. COULTON.

Pentney, Swaffham, Norfolk.

THE GRAVE OF THOMAS BANKS, R.A.—The following paragraph appeared in the *Daily Telegraph* on Sept. 6:—

"The proposal to utilize a portion of the disused churchyard of St. Mary, Paddington Green, as a playground is not likely to pass unchallenged. Several correspondents protest against what they designate 'this preposterous scheme,' and one writer indignantly exclaims, 'Surely some plot of ground could easily be found for these Paddington children without meddling with one of the most memorable and hallowed spots in London. The Paddington Vestry, or whoever is responsible, have in my opinion done quite enough already in the way of desecrating their interesting old graveyard. Not content with neglecting in a shameful manner the tombs of the great Sarah Siddons, of Benjamin Robert Haydon, of William Collins, R.A., and of George Barrett, the well-known landscape painter, they have actually allowed the grave of the eminent sculptor Thomas Banks, who was deemed worthy enough for a memorial in Westminster Abbey, entirely to disappear from sight. Up to a year or two ago his gravestone—dilapidated enough, to be sure!—was to be seen near to the middle of Paddington Churchyard, containing a long and noteworthy inscription; but this tombstone is now completely buried under a big flower-bed, and, in fact, gone!"

In June, 1887, I paid a visit to this interesting graveyard, and after having searched out and

found the resting-places of Siddons, Haydon, Collins, Barrett, and others, I quite accidentally came across that of Thomas Banks. Not far from the western boundary of the northern portion of the ground, I stood for a time beneath the grateful shade of a large chestnut tree. At my feet was a recumbent slab, from which nearly all the inscription had been defaced by the action of the weather and other causes. On closely examining the stone I found that it marked the place of sepulture of Thomas Banks, R.A.; and after some little trouble I succeeded in deciphering the following words:—

Underneath this stone  
are deposited the remains of  
Thomas Banks Esq. R.A.  
of.....in the parish of

The rest was quite obliterated. Perhaps some reader of 'N. & Q.' can complete this "long and noteworthy inscription."  
JOHN T. PAGE.

Holmbly House, Forest Gate.

"O SAPIENTIA."—May I again suggest that, in view of indexing, separate notes, queries, or replies should be put under separate heads? In reply to the by-question put by H. A. W. under 'Pro Olla' (7th S. x. 47, 111), I may say that at Durham and elsewhere it was customary to have a monastic refectory on the day marked in the calendar as "O Sapientia." There is a great deal about this in a recent volume of *Archæologia*, but I cannot just now give the precise reference.

J. T. F.

Winterton, Doncaster.

SWIMMING ACROSS THE CHANNEL.—In Franklin's time, apparently, to swim on the back was a novel experiment, at least with the help of a kite for a sail, for he speaks of it as a peculiarity of his own. He observes in respect to it:—

"I have never since that time practised this singular mode of swimming, though I think it not impossible to cross in this manner from Dover to Calais. The packet-boat, however, is still preferable."—*Essays*, "On the Art of Swimming," p. 53, 1850.

ED. MARSHALL.

DE QUINCEY.—As a new edition of De Quincey's 'Works' is being published, there is an opportunity for correcting the error in the following quotation from his essay on 'French and English Manners,' which was printed in the edition issued by Messrs. A. & C. Black in 1862:—

"This social expression, which is the chief thing that men think of when describing manners as good or bad, lies in two capital features: first of all, in respect for others; secondly, in self-respect. Now, the English fail too often in the first, the French in the second. There is the balance. The French have reason to take us for models in all which regards the first; we them as regards the second."—Vol. iii. p. 99.

It is evident that the last sentence should read "The French have reason to take us for models in

all which regards the second; we *them* as regards the first."

J. F. MANSEGH.

Liverpool.

'LITTLE MAN AND MAID.'—In a small chap-book, called 'The Cheerful Warbler,' I came across this nursery rhyme, after having forgotten its existence for many years. It will be familiar to many readers of 'N. & Q.,' but I do not remember reading it in 'The Nursery Rhymes of England,' though, as I write from memory, I may be mistaken.

There was a little man,

And he wo'd a little maid,

And he said, "Little maid, will you wed, wed, wed,

I've little more to say,

But will you? Yea or nay;

Will you make a little print in my bed, bed, bed?"

This proposal is not in 'How Men Propose.'

S. ILLINGWORTH BUTLER.

#### 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.

'TOM TELL-TROTH.'—Has a plain-spoken tract, addressed to James I. about 1621, ever been printed? It is 'Tom Tell-Troth; or, a Free Discourse touching the Murmers of the Tyme directed to his Ma<sup>tie</sup> by the Way of Humble Advertisem<sup>t</sup>.' It begins thus:—

"Sir,—Since they that have the honour to appertaine unto you have neither the courage nor the conscience to acquainte you with the fearfull discontents of the tyme," and finishes,—

"I have used a fewe heartie words in a cause my soule loves above all that is mortall, and for the advancement whereof I dare suffer as much as they deserve that dissuade you from it."

The appeal is very plain-spoken and warlike, recommending active war measures in the matters of the Palatinate and Protestant cause in France, and ends by pointing out the advantage of uniting English and Scotch troops, as one means of cementing the real union of the English and Scotch peoples. In the middle of the tract is a translation of the Bull of Pope Gregory XV. to King Louis of France, dated September 4, 1621. In speaking of the king's duty and interest to take active steps in favour of the French Protestants, he says:—

"Hitherto you have put God Almightye to do miracles for them who will not suffer them to perrish for his owne name sake, but it is now expected both of God and man that you should put to your helping hand and command that reason with your sword, which you have too often in vaine desired with your penn: Your Majesty shall noe sooner exceed wordes and shew yourself real in this resolution but the foot-balls will presently be on your side and then it will be your turne to receive ambassadors as fast as you have sent them for the mediation of peace."

Is it possible to "spot" the writer? He seems to have been a Puritan, not over-pleased with the king's fondness for hunting, and probably he gives a sly hit, in an imagined evil prince, at what took place in the court. It says this bad man

"shall not neede to take the lesse drinke when he goes to bedd nor the more thought when hee riseth. Hee may solace himselfe as secure in his bedchamber as the Grand Signior in his Seraglio, hee wears Lords Spiritual for his mites, Lords Temporal for his enuches, and whom hee wille for his incubus. There may hee kisse his minions without shame and make his groomes his companions—a pack of ravenous currs that know noe difference betweene the Commonwealth and one of their master's forests and think all other subjects beasts for they [*sic*] to prey on."

The book is bound in handsome gilt calf, evidently intended for presentation, whatever really came of it.

J. C. J.

SIR JOHN DEAN PAUL, BANKER.—I should be obliged to any reader who would forward direct to me a few brief particulars respecting this person. He was, I believe, mixed up in some disreputable transactions, and got transported. He resided for some years at Ivy Cottage, Fulham. Can any one quote me in full, or refer me to, some doggerel verses regarding Sir John's transportation, beginning,

Paul, Strachan, and Bate,  
Hard is their fate?

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington.

ROBERT PENNE.—Can you, or any reader, please inform me when and where Robert Penne was baptized, who lived at Bewdley (parish of Ribbesford), Worcestershire, from 1677 to 1729; also whether he was the same Robert Penne as the one baptized at Codicote, Herefordshire, January 4, 1643; and state names of his parents, and what relation he or his family was to William Penn, founder of Pennsylvania?

Robert Penne, married to Sarah Garniston at Ribbesford, May 30, 1676, buried there July 27, 1729, had three daughters, Isabel, Sarah, Eliza, and sons, Robert, married to Sarah Caswell May 30, 1676; and John (Rev. John Penn), baptized at Ribbesford May 11, 1679, and minister of Edwinstowe, afterwards of Elmley, Yorkshire, from the year 1708, and buried there January 28, 1731, leaving a son John (Rev. John Penn), born at Edwinstowe 1707, married to Mary —, and minister of Cromhall, Gloucestershire, from 1736, and buried there 1774.

GEORGE ALLAN KIRKHAM.

Woodlands, 26, Tynewald Hill, Stoneycroft, Liverpool.

PANORAMIC PRINT.—I have several dozens of small coloured prints, all exactly two inches in height, and in width varying from two to five, six, or seven inches. The numerous and cleverly-drawn subjects include stage-coaches, carriages,

costers' barrows, dog-carts, accidents of the road, horses, and pedestrians, all moving in one direction. I suspect these prints formed part of some procession. If so, what? The costumes belong to the early part of the century.

F. A. L.

FULHAMS, OR FULLAMS=LOADED DICE.—Dr. Brewer, in 'Phrase and Fable,' tells us that these were so called

"from the suburbs where the Bishop of London resides, which in the reign of Queen Elizabeth was the most notorious place for blacklegs in all England."

There is a similar assertion in the 'Imperial Dictionary.' I should much like to know (1) what authority there is for this statement; (2) whether these false dice were so called because they were chiefly made at Fulham, or whether because gamblers used them at the inns, &c., here? and (3) I should be glad of any quotations from writers using the word other than Shakespeare ('Merry Wives of Windsor'), Butler ('Hudibras'), Green ('Art of Juggling'), Jonson ('Every Man out of his Humour'), Decker ('Bellman of London' and the 'London Prodigal'). Kindly reply direct.

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington.

A MISSING MANUSCRIPT.—In Gough's 'British Topography,' published in 1780, is the following entry under "Cornwall" (vol. i. p. 270), "History and Antiquities of Launceston," MS., Anstis's Catalogue, No. 621." This is the latest definite mention of the actual existence of this work of Queen Anne's Garter King of Arms; and so far back as August, 1810, the Rev. F. V. Jago (afterwards Jago-Arundell), Vicar of Landulph, and a well-known Cornish antiquary, wrote to the *Gentleman's Magazine* (vol. lxxx. part ii. p. 103), asking for information concerning it. His remarks may assist investigation, for he said:—

"The late Mr. Anstis, the celebrated Herald, left, among various other MSS., a 'History of Launceston, the County Town of Cornwall,' prepared for the press. Mr. Astle bought the greater part of Mr. Anstis's MSS.; and the Marquis of Buckingham purchased them at Mr. Astle's death of his representatives; but the 'History of Launceston' is not among them: neither is it to be found in the British Museum, the Bodleian Library, the Library of the Royal Institution, the Library of the Antiquarian Society, or the Heralds' Office."

It may be added that Anstis's heraldic collections were included in the Ashburnham MSS., dispersed in 1883, but Lord Ashburnham has informed me that this particular treatise was not among them. I would still hope, however, for information as to its continued existence. ALFRED F. ROBBINS.

ARMS OF GLASGOW.—Can you or any of your readers explain the meaning of the arms of the city of Glasgow? I mean that of the tree with the little bird on the top, and the fish with ring in its mouth across the stem of the tree. GLASGOW.

ESCUADERO.—Some modern dictionaries cite Ben Jonson as authority for the use of this word in English. Can any correspondent furnish me with the reference? Any other examples of the occurrence of the word will be acceptable.

HENRY BRADLEY.

6, Worcester Gardens, Clapham Common, S.W.

CHILD'S HYMN.—

Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take.

When is the first appearance in print, or what is known concerning the oral transmission of this hymn?

CHARLES MARSEILLES.

TOBIAS LANGDON.—Can any reader mention sources of information regarding Tobias Langdon, described on a gravestone in the south transept of Exeter Cathedral as "Master of Music, Priest-Vicar, and Sub-Chanter of this Church, and Prebendary of Bodmyn, in Cornwall"? The date of his death is given on the same stone as September 4, 1712. Langdon is described in the last list of names for the 'Dictionary of National Biography' as "writer on music." Of what works was he the author?

J. C. H.

TRIPULACION.—Is this word (meaning "a crew") an authorized French word? If so, why is it not in the dictionaries of that language? Neither Littré's great work, nor Smith and Hamilton's, nor Spier's 'Surenne' (all that I have within reach), gives any mention of it. It is not a new word. I have seen it in French books over two hundred years old.

J. F. WILLIAMS.

St. Paul, Minn., U.S.

BELLS RUNG BACKWARDS.—'Lay of the Last Minstrel,' iii. 30:—

The castle bell, with backward clang,  
Sent forth the larum peal.

How were bells rung backwards; and what was the effect thereof? So in 'Bonnie Dundee':—

The bells they ring backwards,  
The drums they are beat."

How was it done?

J. A. J.

[The process is similar to that of giving an octave backwards on the pianoforte—C D E F G A B C. It is difficult to see how the idea of terror came to be associated with this. The term is sometimes used, however, to designate a muffled peal. See 2<sup>nd</sup> S. vii. 375; viii. 18, 504.]

PECUNIARY VALUE OF BOOK SOUGHT.—I should be glad to learn particulars as to the literary value, and also pecuniary value, of the under-mentioned work. I have just examined a copy in the possession of a friend. I am told it is extremely rare, and that almost the only known copy is at Freemasons' Hall, London. I think, however, this is



a mistake. I have dim recollections of having seen a similar, if not the same, work some years ago. "Hiram; or, the Grand Master-key to the Door of both Antient and Modern Free-masonry. By a Member of Royal Arch," 1760 (?) (*circa*), 12mo., third edition, pp. 72.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

KING'S HAWKS AND KING'S HUNTSMEN.—Winchester contained (*temp.* King John) four mews for the mewing of the king's hawks. Certain lands at Candover and the manor of Woodcote, both in Hants, were granted to Matthew de Wallop, warden of Winchester Castle, for the service of mewing the king's birds at his own cost, 1203. Who was this Matthew de Wallop? He does not appear in Berry's 'Genealogies of Hants.' Alicia, wife of Valentine de Beeke, in 1362 held same lands by same tenure. Was she of the Wallop family; and was the office hereditary, as the Brocas tenure of the mastership of the royal buckhounds? The connexion between Woodcote and Candover suggests that Richard de Candover, who in 1269 had two horses granted to him by King Henry III., and William de Candover, who in 1271 was the king's huntsman, may have received land at Candover under the same tenure.

Albert Way, in the *Archeological Journal*, 1861, p. 58, points out the identity of Geoffrey de Campo Denariorum, or Campania, with Geoffrey de Candover. As the Brocas family was connected with another family of this name De Campaine, it is possible that the mastership of the buckhounds and that of the king's hounds and hawks had also some connexion. Information concerning the above desired.

VICAR.

COUNTS OF THE HOLY ROMAN EMPIRE.—Certain English peers are described as Counts of the Holy Roman Empire. As that empire came to an end in 1805, how can any one be a count of it at the present time?

E. W. B.

SYMBOLICAL USE OF CANDLES.—In *Blackwood's Magazine* for November, 1828, there is a story called 'The Duellists: a Tale of the Thirty Years' War,' in which the following passage occurs:—

"The bells were tolled hourly, and fervent prayers for living assistance were succeeded by the sublime hymns of Luther, while around the portrait of the immortal Reformer large tapers were constantly burning, as before the altar of a saint."—Vol. xxiv. p. 541.

I am much interested in everything which relates to the symbolical uses of candles. Can any one inform me whether the writer has here drawn on his imagination; or whether there is any evidence that candles were burned in those days before the portraits of Luther?

EDWARD PEACOCK.

CHESTNUT SHAVINGS.—In the translation by Wilbour of Victor Hugo's 'Les Misérables' it is

stated that Jean Valjean placed his bank-notes in a box and buried it; "but to preserve the box from moisture he placed it in an oaken chest full of chestnut shavings." What is the property of chestnut shavings; and would those used be horse chestnut or eating chestnut shavings?

G. C. H.

THE 'MONTHLY AMUSEMENT.'—This periodical publication commenced in April, 1709. From the advertisements of it which I have seen it would appear to contain translations from the French and Spanish. How many numbers were published; and where can they be seen?

G. F. R. B.

'SEQUEL TO DON JUAN.'—Will any of your readers tell me the name of the author of a 'Sequel to Don Juan'? From internal evidence it appears to have been written about the year 1845. In a short advertisement, "the author deems it prudent to withhold his name from the title-page—with the promise, however, that he shall feel bound to reveal himself should the remaining eleven cantos of his poem be called for." Were the remaining cantos ever published?

W. J.

'OERA LINDA BOOK.'—Has any English translation of the 'Oera Linda Book' been published? And what is the best account of the history of the imposition?

S.

### Replies.

#### JULIA ALPINULA.

(7th S. x. 148.)

And there,—oh! sweet and sacred be the name!  
Julia,—the daughter, the devoted,—gave  
Her youth to Heaven; her heart beneath a claim  
Nearest to Heaven's, broke o'er a father's grave.  
'Childe Harold,' iii. 66.

It appears to me highly probable that Byron became acquainted with the epitaph of Julia Alpinula (said to have been found at Aventum, now Avanches) through the learned and interesting 'Remarks on several Parts of Europe' (4 vols., folio, London, 1726), "by J. Breval, Esq., late Fellow of Trinity College in Cambridge."

Breval (vol. ii. p. 39) does not say that he has seen the stone bearing the inscription in question, but he does speak of it as still existing in his time. He gives the epitaph in full; and it will perhaps bear repetition here, for the gratification of at least some readers who may not be familiar with Byron's remarks on the subject. It reads thus:—

JULIA ALPINULA HIC IACRO  
INFELICIS PATRIS INFELIX PROLES  
DEAE AVENT[IAE] SACERD[OS]  
EXORARE PATRIS NECEM NON POTVI  
MALE MORI IN FATIS ILLI ERAT  
VIXI ANNOS XXIII.

(I, Julia Alpinula, lie here; of an unhappy father the unhappy child; priestess of the goddess

Aventia. I could not by supplication avert the slaying of my father. To die miserably was fated to him. I lived twenty-three years.)

At one in sentiment with Byron, and anticipating him by a century, Brevall adds: "The expression here is wonderfully tender and moving." He continues, in properly cautious language:—

"I am inclined to believe that this *IVLIA ALPINVLA*, who thus bewails the Death of her Father, might be Daughter to *Julius Alpinus* who was put to Death by *Cæcina*, for having been one of the Chiefs concern'd in the War that was carry'd on in *Switzerland*, on behalf of *Galba* against the *Vitellian Party*."

And he gives the passage from Tacitus ('Histories,' i. 68) in which this fact is recorded.

With Byron (note to 'Childe Harold,' canto iii. stanza lxxv.) the suggestion, or hesitating conjecture, of Brevall develops into an unreserved and positive statement that Julia Alpinula "died soon after a vain endeavour to save her father, condemned to death as a traitor by Aulus Cæcina." He adds: "Her epitaph was discovered many years ago"—a misleading statement, which (inasmuch as the alleged inscription had been known for more than two centuries) argues entire ignorance of the critical and historical side of the subject.

Then we come to the "very effusive remarks" alluded to by your correspondent:—

"I know [says Byron] of no human composition so affecting as this; nor a history of deeper interest. These are the names and actions which ought not to perish; and to which we turn with a true and healthy tenderness from the wretched and glittering detail of a confused mass of conquests and battles."

Orelli, writing in 1827, exclaims (No. 457): "Even now is Julia Alpinula the darling at once of scholars and of sculptors."

Alas! that so fair a form, so pathetic a picture, must be swept away by the unsparing hand of Historic Truth!

"From the days of the poet [says a writer in the *Quarterly Review*, June, 1846] the epitaph at Avenches has become the object of frequent inquiry and never-failing disappointment to tourists. We ourselves have been among the eager and baffled searchers around the walls of the little town. At that time nothing whatever seemed to be known about it at Avenches; but more recently, the number of tourists having increased, a ready answer is provided that the stone has been purchased by an Englishman and carried off to London."

"In fact, however, it appears that this inscription was given by one Paul Wilhelm [Paulus Gulielmus], a noted forger (*falsarius*), to Lipsius [A.D. 1547-1606], and by Lipsius handed over to Gruterus [A.D. 1560-1627]. Nobody either before or since Wilhelm has even pretended to have seen the stone; and the style of the epitaph, as we can ourselves bear witness, is wholly different from that of any other undoubted Helvetic inscription. It appears to have been fabricated from a passage in Tacitus,"—

the passage already cited by Brevall. This conclusion, indeed, had been reached by John Caspar Hagenbuch early in the eighteenth and by Theo-

dore van Rycke in the seventeenth century. Hagenbuch further remarks that Lipsius gives sundry inscriptions, received by him from Paulus Gulielmus, in such form that we can detect in this unprincipled scholar the "cheat and impostor" that he was.

"From the workshop of this forger [continues Hagenbuch] have come, so far as I can make out, two Helvetic inscribed stones never anywhere seen by any other person, to wit, Gruter's No. 600, 14, and No. 319, 10" (Orelli, vol. i. p. 40).

He also falsified a number of genuine inscriptions, alleging that he had met with them in the form in which he gave them. Gruter's No. 319, 10, is Orelli's No. 400, the epitaph now under consideration. "Alpinia Alpinula" is a name found in an inscription at Wettingen, near Baden-im-Aargau, and, says Orelli (No. 457), "from this was made up by Paulus Gulielmus the name of his far-famed Julia Alpinula." For other undoubted or suspected forgeries attributed to the same dishonestly artistic hand see Orelli, Nos. 299, 300, 301, 302, and 475.

JOHN W. BONE, F.S.A.

The epitaph is printed by Orellius in his edition of Tacitus, Zurich, 1848, vol. ii. p. 59, in a note to 'Hist.,' i. 68, on the passage, "In Julium Alpinum e principibus, ut concitorem belli, Cæcina animadvertit: ceteros veniæ vel sævitia Vitellii reliquit." He says that it was forged by Paulus Gulielmus, "Filiz ejus Julia Alpinulæ nomen falsarius desumpsit ex inscriptione Aqueusi N. 457 Alpinia Alpinula." In the remarks quoted from Orelli's 'Select Latin Inscriptions' there is some mistake in the reference to Ryckius's note to Tacitus, 'Annales,' iii. 23, as the note there relates to another inscription, to "Pudens," which Ryckius thought to be counterfeit, but which Orellius accepts as genuine when the correct text is given. In Moore's 'Byron,' viii. 162, there is a slight misprint in the inscription as given in the note: "male mori in fatis ille erat" should be *male mori in fatis illi erat*. If, as it appears probable, Julia Alpinula is a myth, yet, like many other fictitious personages, she is a lovely creation, for which we must thank Paulus Gulielmus as well as Byron.

W. E. BUCKLEY.

ANCIENT COMMON FIELDS (7th S. x. 85).—A former correspondent of 'N. & Q.,' an old friend of my own, William Wing, who sometimes wrote as "Ala," very frequently compiled short accounts of Oxfordshire parishes, in which, from his local knowledge, there appear notices from time to time upon which more pretentious histories are silent. In one of these, the 'Annals of North Aston,' part ii. sect. iii. p. 47 (Oxford, 1867), there is a notice which comes in for comparison with that at the reference above:—

"Shortly after the purchase of the principal estate in the parish, Mr. Foster Melliat entered into an arrange-

ment with certain proprietors, who, as freeholders in the adjoining parish of Dun's Tew, had up to 1863 the right of the crops of hay yearly growing in a meadow called Bestmoor, in the Cherwell Valley, of nearly forty acres in extent, the afterfeed belonging to, and being appurtenant to, one of the North Aston farms.....By the arrangement in question Mr. Melliat became sole freeholder of the meadow.....The meadow was conventionally divided into men-maths, that is, such pieces of land as one man might be reasonably expected to mow the grass upon in one day.....A certain number of men-maths were appropriated to each farm in Dun's Tew, and the hay removed thither as soon, if not sooner than it was fit for placing on waggons. In former times 'Bestmoor Meadow Mowing' has been a rural holiday. Trackways having been trod out by boys through the standing herbage, each farmer in Dun's Tew sent as strong a staff of mowers as he could procure, who, during the dark hours of an early July morning, plodded to the spot, in order to commence operations with the first streak of dawn, and to complete their work, if possible, before nightfall. A few hours later the meadow became alive with haymakers, beer and provisions were abundant, and the scene sometimes closed with that too frequent end of rural festivities a scrimmage. During the winter months the tap-rooms of the village hostelries around have frequently resounded with self-laudation of prowess in the field and in the fight of the Bestmoor Meadow mowers. The mowing and removal of its hay is now as quiet an affair as that of an upland piece of clover or sainfoin. Two other meadows in the parish, known as The Neigh and Lady Ham, are still, I believe, the subject of mixed ownerships as to the grass and the afterfeed. These tenures were very common in the Cherwell Valley, but are rapidly becoming extinct."

It will be apparent that this extract supplies information illustrative of the term "day's work," or "daywere," as to which there was recently a query.

ED. MARSHALL.

Your correspondent under the above heading makes some interesting remarks on the derivation of Port Meadow at Oxford. Unquestionably *porta* means the gate of a city, as *janua* does that of a house. At Edinburgh the ancient city gates were the West Port, the Cowgate Port, Bristo Port, and the Netherbow Port, all of which are mentioned in 'The Heart of Midlothian.' In 'Redgauntlet' (chap. x.) Mr. Crosbie, the cautious Provost of Dumfries, observes: "Reasonable, reasonable, so far as is possible; but you know I have no power beyond the ports of the burgh." This is another instance of the word used to mean a gate.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Under this title Fordington Field is mentioned. For about twenty-five years it has been divided into six farms. Before that time it was to a certain extent a most interesting survival, as it seemed, of the Saxon system, with unfenced "out-field" and fenced "in-fields." But to go into detail would occupy too much space. A word may, perhaps, be said, however, about a strange peculiarity of that same parish of Fordington. Fordington is described by your correspondent as "near Dorchester." Very near indeed it is. Dorchester

consists of three parishes. Now those three parishes are all but embedded in Fordington. There are two churches in Fordington. To go from one to the other you pass right through the three parishes of Dorchester.  
H. J. MOULE.

Richmond (Yorkshire) has a common field on high ground to the west of the town. Shrewsbury had likewise a common field, afterwards made into gardens, and called Corporation Gardens to this day. I suspect that such lands were very usual in mediæval times.  
BOILEAU.

PEERAGES GRANTED TO SONS OF PRINCES OF WALES (7th S. X, 144).—We are told in 'N. & Q.' at the above reference that George I.'s grandson was created Duke of Edinburgh. Sophia of Prussia, Margravine of Baireuth ('Memoirs' translated by H.R.H. Princess Christian, David Stott, 1887, p. 7) says:—

"He [the Elector George Louis, the writer's grandfather] hastened to his new kingdom, where he was crowned; his eldest son took the title of Prince of Wales, and his son again, Prince Frederick, that of Duke of Gloucester";

and as Duke of Gloucester, her at that time proposed husband, she continues to call him until he becomes Prince of Wales.

G. MILNER-GIBSON-CULLUM, F.S.A.

ROYAL POETS (7th S. X, 132).—The life of Baber, the founder of the Mogul dynasty in India, was translated by R. M. Caldecott, and published by James Darling, Clerical Librarian, in London, and by John Chisholm in Edinburgh; date, November, 1844. The book is, I fancy, somewhat rare; at least, I have not seen a copy in any second-hand book-shop for many years. It is very good reading, and if Mr. HARDY wishes to read it, if he will write me a line I will lend it to him.  
A. H. CHRISTIE.

Chipping Ongar, Essex.

The claim of Robert II. to be considered the author of the 'Veni, Sancte Spiritus' is sufficient to justify the mention of his name among royal poets, but not sufficient to set his authorship down as a positive fact. Lenglet ('Compendio della Storia,' v. 147), indeed, gives it to him, and Durandus (l. iv. c. 22) inclines to the same view; but Benedict XIV. considered it the work of Herman the Cripple, the St. Gall Benedictine to whom many give the 'Salve Regina'; and others suppose its author to have been another monk of St. Gall, Notker, in Italy surnamed 'il Balbo,' because he stuttered. Others, again, ascribe it to Innocent III., who certainly first prescribed its use in the ritual. In fact, the authorship of all the four great sequences is a matter of dispute. I have already had occasion to refer to that surrounding the 'Lauda Sion' (7th S. i. 391).

Several of the early French kings seem to have had an inclination for hymn-writing, and of Chilpéric in particular it is narrated that he wrote many hymns, but their metre was so faulty that they could not be brought into use. Some have ascribed (though probably in error) the 'Veni, Creator Spiritus' to Charlemagne.

I am surprised that it has not occurred to any correspondent who has taken up the subject of royal poets to offer the first place to King David. Solomon, too, if he was indeed the author of the Canticle of Canticles (7th S. ix. 410), must claim at least the second place.

R. H. BUSK.

Dean Stanley, in his 'Eastern Church,' says that "Charlemagne breaks the silence of our Ordination Prayer by the 'Veni, Creator Spiritus.'" A correspondent has assigned it to King Robert of France. The editors of 'Hymns Ancient and Modern' hesitate to decide its authorship, and merely state that Cosin translated it from the Latin. The hymn is so famous that it would be interesting to learn on what authority it has been assigned to Charlemagne and Robert.

C. MOOR.

Barton-on-Humber.

Señor Riaño, in the *Athenæum* of July 5, p. 28, refers to the 'Cantigas' of King Alphonso "the Learned" as a work "of paramount importance for the history of Spanish literature in the thirteenth century."

JOHN RANDALL.

DIVORCE OF GEORGE I. (7th S. x. 48).—It has been stated by Archdeacon Coxé that George obtained a divorce from the Ecclesiastical Consistory in Hanover, which was passed on December 25, 1694. This Consistory was composed of laymen and ecclesiastics, all of whom were the puppets of the prince, and who, before declaring sentence, were, it is believed, bribed. The court, it may be remarked, gave George permission to marry again. It is said, however, that in the last years of the king's life Sophia Dorothea was invited by him to England, as he was very desirous of a reconciliation; but she refused his advances unless he would first publicly beg her pardon for the grave wrongs he had done her. The Electress never visited England. For further particulars of the miserable married life of the great-grandson of James I. and his wife—of whom Thackeray wrote, "Like Mary of Scotland, she finds adherents ready to conspire for her even in history, and people who have to deal with her are charmed, and fascinated, and bedevilled"—and of the murder of the worthless reprobate Philip of Königsmarck, undoubtedly the cause of all the misfortunes of Sophia Dorothea, vide Molloy's 'Court Life Below Stairs,' London, 1882, and 'The Four Georges' of Thackeray, who, by the way, states that there was only a separation pronounced between George Louis Guelph and his wife.

HENRY GERALD HOPE.

6, Freecroft Road, N.

PORTRAIT OF DOUGLAS JERROLD WANTED (7th S. x. 169).—Douglas Jerrold died at his residence, Greville Place, Kilburn Priory, on June 8, 1857. The *Athenæum* of the 13th of same month, says:

"No first-class portrait exists of the deceased. Mr. Macknee, of Glasgow, painted him, but the likeness is a failure. Two or three others tried their hands, with even less success. Mr. Myall and Mr. Watkins have made fair photographs of an extremely difficult face. Dr. Diamond has also obtained some excellent studies, taken only a few days before his death. But the only art memorial which completely and truly represents Douglas Jerrold to the many who are left to mourn his decease is Baily's bust, now in the Manchester Exhibition of Art Treasures."

The *Illustrated London News* of June 20 gives his portrait, taken from the photograph by Dr. Diamond above referred to.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ROMNEY'S HOUSE IN CAVENDISH SQUARE (7th S. x. 207).—In reply to LÆLIUS I beg to state that this was the house Romney lived in from 1775 to 1797. The studios, in which he painted thirty-three pictures of Lady Hamilton, remain. He was preceded in the house by F. Cotes, R.A., and succeeded by Sir M. A. Shee, P.R.A. These facts are stated in the biographies by his son, and by Lord Ronald Gower, and in other authoritative works. It is now occupied by

E. D. MAPOTHER, M.D.

32, Cavendish Square, W.

FLINT FLAKES (7th S. vi. 489; vii. 36, 254; x. 172).—An article in the *Magazine of Art* during 1887, under the title (I think) 'A Decaying Industry,' described this trade, and drew attention to the fine flint work of some of the buildings in Norwich.

S. ILLINGWORTH BUTLER.

UTAS (7th S. x. 187).—*Utas* is given in Todd's 'Johnson,' and is discussed at some length in my 'Etymological Dictionary.' Webster has it, and so has almost every one else; so that it requires neither learning nor pride to find it out.

WALTER W. SKEAT.

SIR ORNESTUS BIRON, BART. (7th S. x. 187).—No baronetcy appears to have been conferred on any of the Byron, or Biron, family. Sir Ornestus, whoever he was, may have been a knight, as the Byrons were for several generations. Sir John Byron, K.B., advanced to the dignity of a baron 1644, had six brothers—Richard, William, Thomas, Robert, Gilbert, and Philip (Dugdale, 'Baronage,' ii. 470). Burke mentions four of the above—Richard, Robert, Philip, and Thomas—adding that there were "five other sons," of whom Sir Ornestus may have been one, or have been the son of one of them.

W. E. BUCKLEY.

ORDER OF ST. JOHN OF JERUSALEM (7th S. x. 207).—Though not a member of the College of

Arms, I venture to reply to the query of your correspondent NEMO ME IMPUNE LACESSIT. I greatly regret that that query, with its insinuation against the illustrious Order of St. John, has found its way into the columns of 'N. & Q.' One had thought that the very exhaustive reply to a polite question on the same subject given by MR. FRANCIS ROBERT DAVIES, K.J.J., in a previous number of your journal, would have adequately refuted all such charges as those which seem to be brought by your correspondent. The charter of incorporation of the "Order of the Hospital of St. John of Jerusalem in England" now lies before me, and from it I gather that this charter was granted by Her Majesty in 1888; that Her Majesty is "Sovereign Head and Patron of the Order," His Royal Highness the Prince of Wales Grand Prior, and H.R.H. the Duke of Clarence and Avondale Grand Prior. The list of royal "Ladies of Justice" includes the Princess of Wales, H.I.M. the Empress Frederick, the Princess Christian, the Princess Beatrice, the Queen of Denmark, &c. Her Majesty has been pleased to decree that

"the Badges of the Order may be worn on all occasions, whether connected with ceremonies of the Order or otherwise."

These badges, which your correspondent describes as "tinsel," are either of gold or silver enamelled. That of the Grand Prior is a

"Maltese Cross of white enamel set in gold, embellished alternately at each of the principal angles with a lion guardant and a unicorn, both passant gold, the whole surmounted by an imperial crown, and is worn around the neck suspended from a black watered ribbon."

The badge of a Knight of Justice is somewhat similar to the above. The other grades of the Order have distinguishing badges and crosses. The mottoes of the Order are "Pro fide" and "Pro utilitate hominum." The great work done by the Order in the Holy Land alone may be gathered from the last report of the British Ophthalmic Hospital of the Order in Jerusalem. I may merely give the following table of the patients treated during the past year:—Jews, 1,326; Moslem, 896; Greek, 562; Latins, 318; Protestant, 34; total, 3,136.

ONESIPHORUS.

A sufficient answer to the inquiry of NEMO ME IMPUNE LACESSIT will be found in the following announcement, made by authority, in the *London Gazette* of March 12, 1889:—

"Lord Chamberlain's Office, March 11, 1889.

"The Queen has been graciously pleased to allow the Members and Honorary Associates of the Order of the Hospital of St. John of Jerusalem, in England, to wear generally the Insignia of their respective grades in the aid Order, as provided for in the Royal Charter of Incorporation of the 14th May, 1888.

"LATHOM, Lord Chamberlain."

The contemptuous epithet applied to the insignia has lawfully worn in compliance with the regulations, and with the full sanction and formal

approval of the sovereign—the fountain of honour—appears to connote the same admixture of ignorance and malevolence which has unhappily pervaded other publications with regard to the Order. The insignia (of gold or silver and enamel) are just as much and no more "tinsel" than are those of the other "noble orders of knighthood," about whose distinction NEMO ME IMPUNE LACESSIT affects to be so solicitous. Garter King of Arms is, I may add, an officer of the Order. O. J. J.

GRANGE (7th S. x. 126, 217).—It is clear, I think, that the assertion that granges necessarily belonged to religious houses must have been derived from two passages in Chaucer (ed. Tyrwhitt, ll. 3,668, 12,996) which seem to favour that supposition. But, of course, as the word simply meant "a place for grain," or "barn," there was no reason for its use in a restricted sense, and it is constantly used in the general one. It occurs again in 'P. Plowman,' c. xx. 71, where I explain it duly in the note. DR. NICHOLSON did not find it in the 'Promptorium' because he did not look for it under the usual M.E. spellings, viz., *grawunge*, or *grawunge*, or *gronge*. Oddly enough it occurs twice there, viz., under "Grawunge" and under "Gronge"; and Mr. Way gives a note on it, which has been quoted. It also occurs, under "Grawunge," in the 'Catholicon Anglicum,' and here again the editor has a note on it. He quotes the note on the passage in the 'Miller's Tale' in Bell's Chaucer; and this is where we come to the information about *grange* being "applied to outlying farms belonging to the abbays." No doubt it was, but not exclusively, nor does Mr. Jephson say so. The earliest quotation I have yet found for it is in the romance of 'Havelok,' l. 764, about A.D. 1290. The original Latin form is *granea*. The forms *grangia*, &c., are merely Latin travesties of the French form.

Why the whole of the discussion might not have been saved by simply looking out the word in my 'Dictionary,' where I give the etymology, the sense, and two early references, I am at a loss to understand. But the dictionary-maker must expect, on the one hand, to be snubbed when he makes a mistake, and, on the other, to be neglected when he is right.

WALTER W. SKEAT.

There is an instance of the use of this word in Latimer's seventh sermon before Edward VI., which leaves no room for doubt as to its meaning:—

"The texte is, 'Tunc cum venisset Jesus in uillam que dicitur gethsemani.' Then when Jesus came, some haue in *uillam*, some in *agrum*, some in *predium*. But it is all one, when Christ came into a *Graunge*, into a peace\* of land, into a *field*, it makes no matter, cal it what ye wyl.....It was a solitary place, and thither he wente with hys leauen Apostles.....And when he was

\* Peace=piece.

come into this fælde, or grandge, this village, or ferme place, which was called Gethemani, there was a Garden sayth Luke, into the whych he goeth," &c.

The word is still commonly used precisely in this sense in Latimer's native county. C. C. B.

'A WOMAN'S QUESTION' (7th S. x. 108, 172, 215).—I would have replied sooner to MR. ROSE'S query only that I am a monthly reader of 'N. & Q.' I beg to inform him there are two poems by two different authors involved in his question, viz., 'A Woman's Question,' by Adelaide Procter, to be found in her 'Legends and Lyrics' (Bell & Son); and 'A Woman's Answer to a Man's Question,' by Mary T. Lathrop, one of a family of American poets. This latter is the poem of which your correspondent has given the first few lines. It appeared in the Washington (Arkansas) *Post*, under the title 'A Woman's Answer to a Man's Question,' not 'A Woman's Question,' as incorrectly given by both of your correspondents, and as it very often appears in the papers, with the additional error of putting Mrs. Browning's or Miss Procter's name to it.

Miss Lathrop, writing to a correspondent about this poem, said:—

"I am surprised at the interest in my little poem, written originally as a pet amusement to a real valentine, written to a real girl friend, by a real bachelor. All the parties are still alive, and that the poem is mine is beyond a chance of doubt. It was not written for publication, and did not see the light for several years after its writing. The title under which I published it was 'A Woman's Answer to a Man's Question,' not 'A Woman's Question.'"

It will be seen at a glance on reading both poems that they are well named; and how Miss Lathrop's poem came to receive the wrong title is a puzzle, as it is an answer, and a very sensible womanly answer, to a rather too matter-of-business sort of a suitor; whereas Miss Procter's 'Question' is a grave question, which she requests her muse not to answer.

I am glad to see this poem has been rescued from the ephemeral columns of a newspaper, and finds an honoured place in the *Quarterly Magazine of Poetry*, vol. i. p. 105. The version of it given by ST. SWITHIN differs slightly in a few details from that in the volume above mentioned. For instance, the lady in question was not required to see that his "bread should be always good," but that his "mutton shall always be hot." If your correspondents wish for the exact words of all the poem, and cannot see the volume referred to, I will gladly give them. R. M. SILLARD.  
3, Nelson Street, Dublin.

'SONG OF THE CANE' (7th S. x. 88, 158, 196).—These lines are by Thomas Hood, as your correspondent mentions, and may be found in a poem of his entitled 'A Retrospective Review.' It is reprinted, probably from some magazine, in the

'Serious Poems of Thomas Hood,' p. 29. The same idea occurs in his 'Lines by a Schoolboy':—  
And then we had a shop, too, for lollipops and squibs,  
Where I often had a lick, Sir, at Buonaparty's ribs!  
Oh! if I was at Clapham, at my old school again,  
In the rod I could fancy honey, and sugar in the cane.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The stanza quoted by LIEUT.-COL. FERGUSSON at the last reference is from Thomas Hood's serio-comic poem 'A Retrospective Review,' stan. xiii.; and one of Hood's comic poems, 'Lines by a Schoolboy,' ends thus:—

Oh! if I was at Clapham, at my old school again,  
In the rod I could fancy honey, and sugar in the cane.

FREDK. RULE.

THE LORD MAYOR AND THE GORDON RIOTS (7th S. vii. 446; viii. 391).—There is the following allusion to the weakness of Bradley Kennett, the Lord Mayor of London during the Gordon Riots, in the Epilogue of 1780 to the 'Andria' in 'Lusus Alteri Westmonasteriensis':—

*Ipsæ etiam Prætor paullo si ignavior esset,  
Aut dubiis trepidus rebus inersque nimis,  
Corporis hinc sumet vires animique vigorem;  
Nil ager imprudens nil timidè aut temere.*

An appended note says:—

"An allusion to the inefficiency of the Lord Mayor at the time of Lord George Gordon's riots, who, in his defence before the Privy Council, said, that he was overcome by 'temerity,' by a mistake for 'timidity.'"—Vol. i. p. 133.

Perhaps it may be allowable to cite a work of fiction, 'Barnaby Rudge,' by Charles Dickens, as illustrative, in which a graphic description is given of the No Popery Riots, perhaps the best ever written, and of the pusillanimous conduct of the Lord Mayor. The story at once makes a bound from 1775 to 1780, for no other purpose, as it would appear, than to include the riots in it, perhaps an after-thought on the part of the writer:—

"And the world went on turning round, as usual, for five years, concerning which this narrative is silent."—'Barnaby Rudge,' chap. xxxii.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'THE MAYOR OF WIGAN' (7th S. x. 107, 172).—Though 'The Mayor of Wigan' does not appear to be now in the British Museum, there is (under the press-mark 1346 e 46) a little book, without author's name, entitled 'The Invasion: a Farce,' with the date 1769, one year earlier than the edition inquired for. R. H. BOSK.

HOGARTH (7th S. x. 148).—It is stated in Britton's 'Beauties of England and Wales,' the Westmoreland volume, that the Hoggar family, ancestors of William Hogarth, were tenants of Shap Abbey at the dissolution. Perhaps, therefore, the painter or his descendants occasionally reverted to the

ancient form of his name. There is a village or hamlet called Hogarth in Westmoreland, and the name has been also written Hoggarth. If Hoggard is the original, the meaning would seem to be Hog-herd (=swine-herd); if Hoggarth or Hoggard, it might be "hog-enclosure"; if Hogarth, possibly it might be "house-enclosure"? C. MOOR.

Barton-on-Humber.

'LETTERS OF ABELARD AND HELOISE' (7th S. x. 187).—The 'Life' prefixed to the 'Works' of Hughes, in the "British Poets," states that "about the same time [1709] he published a translation of the 'Letters,' &c.

EDWARD H. MARSHALL, M.A.

Watt, in the 'Bibliotheca Britannica,' under "Abelard," mentions a translation, anonymous, dated 1718, which may perhaps be the first edition of that by John Hughes. W. E. BUCKLEY.

MARRIAGES OF THE FIFTH EARL OF ARGYLE (7th S. x. 67, 138).—The notes contributed by MESSRS. BAIN and JONAS do not elucidate the strange story told by David Crawford of Drumsoy. The 'Boyd Papers' quoted by MR. JONAS give only an abstract of the contract for marriage between Gelis, or Egidia, Boyd and Hugh, Master of Eglintoun, and refer for the original document to 'Memorials of the Montgomeries,' ii. 214. Perhaps some one who has access to that work will say if the bride is distinctly stated to have been of an age that precludes the possibility of her having been widow of the Earl of Argyle. The abstract says nothing about her "virginitas" or "viduitas."

As regards the other marriage contract to which MR. JONAS refers, I would suggest that the Helen Boyd contracted in 1559 to Hew Montgomery of Lesliehead was daughter of Robert, the third or restored Lord Boyd, and Helen Somerville, his wife, and not of Robert, fourth Lord Boyd, and Margaret Colquhoun, his wife.\*

The dates of the Earl of Argyle's divorce, second marriage, and death, given by MR. BAIN, will probably help to throw light on Drumsoy's story. As regards the date of death, I would notice that Sir Robert Douglas follows the statement made in the 'Lives of Scotch Statesmen,' 132, where Sept. 12, 1575, is given as the date of the earl's death, and "the end of the 1575" as the date of the appointment of his successor as chancellorship. SIGMA.

Your correspondent at the latter reference notes an abstract of sasine from the 'Boyd

I would draw attention to a mistake at p. 155 of the 'Boyd Papers,' where the king's acceptance of the letters attorney by Robert, Lord Boyd, and Margaret Colquhoun is ascribed to the first year of the reign of James V., i.e. 1513; whereas it was evidently issued in the first year of James VI., i.e. 1567.

Papers,' where the marriage of the Master of Eglintoun with "Gelis" Boyd (daughter of Lord Boyd) is mentioned; the date is 1576. Attention is asked by the modern writer to the fact "that the lady's name is Gelis, not Egidia," inferring a discrepancy. The two names were, however, I believe, synonymous in Scotland at the end of the sixteenth century, the same individual being known by both names. I have before me notes from a pedigree of the Semple family, where is shown the marriage, in 1594, of Sir James Semple, the poet, to "Egidia, or Geillis, Elphinstone of Blytheswood."

The names under discussion appear to be the feminine forms of the saintly name of Egidius, or Geill, better known under the form of St. Giles, the patron saint of the High Kirk, or Cathedral, of Edinburgh. This worthy man was an Athenian, and lived in the district about the mouths of the Rhone towards the end of the seventh century. Within the last few days some excitement has been caused by the discovery of what may prove to be the arm-bone of the saint, which was gifted to the city of Edinburgh in January, 1454/5, and lost sight of at the Reformation.

In the interesting 'History of St. Giles's Church,' by the Rev. Dr. Cameron Lees, there is little, if anything, to connect this saint with Scottish annals. But the "relic and arme of Sanct Geill" was much prized in pre-Reformation times, and his name adopted by devotees in the baptism of children of both sexes.

ALEX. FERGUSSON, Lieut.-Col.  
Lennox Street, Edinburgh.

Will you allow me to make a suggestion, which may perhaps throw a little light upon the point? As Egidius is the Latin for the Christian name Giles, perhaps it may be the case that Gelis is used as the feminine of Egidia in the contract of marriage cited. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

LISTS OF STEWARDS AND SOLICITORS (7th S. viii. 248).—"Lists of Attornies and Solicitors admitted in Pursuance of the late Act for the better Regulation of Attornies and Solicitors. Presented to the House of Commons, Pursuant to their Order of the 26th Day of January, 1729 [2 Geo. II., cap. 23]. London: MDCCLXIX." folio. A copy of this, the earliest printed list of solicitors, will be found in the British Museum Library (s. v. "Solicitors"). DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SEVENTEENTH AND NINETEENTH CENTURY DATES (7th S. x. 105, 209).—I must confess it seems to me that it would have been better if MR. J. YOUNG, before setting to work to correct remarks of mine in 'N. & Q.' had taken the trouble to read the whole of those on the subject. That publication is so fully and carefully

indexed that the labour involved would not have been great. In my communication under 'Commencement of the Year' in 7th S. v. 335, he will see that it was simply by a *lapsus plumæ* that I wrote "March 1," instead of March 25, as the first day of the (legal and ecclesiastical) year in England before the reformation of the calendar. In the same place I refer to an article of my own on 'The Ecclesiastical Calendar' (7th S. i. 243), which appeared so long ago as March 27, 1886, and in which attention is called to the slip alluded to by Mr. J. YOUNG in the 'Encyclopædia Britannica,' where the wrong month, instead of day (April 25 instead of March 25), is given as the beginning of the year. No one at all versed in the history of the calendar could make either of these slips except by inadvertence. Mine did not in the smallest degree affect my argument respecting the date of the execution of the Queen of Scots.

W. T. LYNN.

Blackheath.

MR. J. YOUNG, at the last reference, says a remnant of the old style still lags in some of the Treasury accounts. It is a curious fact that in some remote country places the older folks still go by the old style as regards several of the feasts of the year. In the village of Haxey, for instance, and probably in other places in the Isle of Axholme, it is almost as common to hear January 6 called Christmas and July 6 Midsummer Day, as it is to hear these names given to December 25 and June 24. At Haxey our modern Christmas Day is almost disregarded as a secular feast; the real merrymaking takes place on January 6.

C. C. B.

MELBOURNE HOUSE, WHITEHALL (7th S. x. 88, 193).—According to Leigh's 'New Picture of London' for 1834, Melbourne House, Whitehall, at that time had "a handsome portico extending over the foot-path." There is no mention of any other house of that name, "Gower, or York House, at the corner of the Green Park.....was commenced in 1825."

J. F. MANSERGH.

Liverpool.

'SING A SONG FOR SIXPENCE' (7th S. x. 45, 154, 174).—In matters belonging to English agriculture, there is no produce put up in pockets except wool and hops. A pocket of rye is quite unknown, except in 'Sing a Song o' Sixpence.' Rye is always done up in sacks, in the same way as other sorts of corn. By the way, when does 'Sing a Song o' Sixpence' first appear in nursery literature?

THOS. RATCLIFFE.

Workop.

In 'Gammer Gurton's Garland,' which appeared circa 1783, this rhyme begins—

Sing a song of sixpence, a bagfull of rye.

The variant "poke," or "pocket," for "bag" would

appear to be subsequent to the above date; but perhaps some of your readers may be able to give an earlier version than that to which I refer. It is generally supposed that an allusion is made to the jingle in Beaumont and Fletcher's 'Bonduca,' Act V. sc. ii. :—

*Jun.* Let me sing, then.

*Pet.* Whoa, here's a stir now! Sing a song of sixpence.

In my childhood I never heard "for" used. Is not MR. RATCLIFFE too hard upon children of the present generation? F. C. BIRKBECK TERRY.

PRESERVING SOUND (7th S. x. 27).—The idea of the photograph seems to have been prophetically foreshadowed by that great traveller Baron Münchhausen, who speaks of the post-boy's tunes being frozen up in his horn, and on being exposed to the fire the sounds came to the ears of the travellers.

In 'Carmina Quadragesimalia,' first series, published at Oxford in 1723, is the following poem on the subject:—

*An Aer sit Soni Vehiculum Aff'*  
Puppis\* Hyperboreas inter stix pruinas,  
Alget perpetua qua *Nova Zembla* nive  
Aëre concreto, sonus est compressus, amicum  
Navita compellat, vox utriusque silet.  
Diffugiens gelu, sonus est resolutus, amico  
Nauta tacente tacet, vox utriusque strepit:  
Auribus adveniunt perjurata, vota, precesque,  
Plenaque confusis murmurat aura sonis.  
Quæ durata prius strepitum conclusit hiantum  
Jam liquefacta potest aura vel ipsa loqui.

P. 63.

The author of 'Hudibras,' published in 1663, alludes to the same atmospheric phenomenon:—

Where Truth in person doth appear,  
Like words congealed in northern air.

Book i. canto i. v. 146, 147.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

See 'Phonograph' in 'N. & Q.,' 7th S. vi. 125, 253; viii. 293, 354. J. F. MANSERGH.  
Liverpool.

CONTARINI PALÆOLOGO (7th S. ix. 488).—In the churchwardens' accounts of the parish of Mere, amongst the payments to briefs, &c., in the year 1622/3 is the following entry: "To Contarini Palæologo at two sev'all collec'cons, iij<sup>s</sup>." From this it would appear that a collection was made for him throughout the country.

THOS. H. BAKER.

Mere Down, Mere, Wilts.

VERSES ATTACHED TO A PICTURE (7th S. x. 129).—These lines are from a little poem by Tom Moore, entitled 'Nets and Cages,' beginning:—

Come, listen to my story, while  
Your needle's task you ply.

\* See *Taiter*, 254.



There is the following note to the poem or song, whichever it is to be called:—

"Suggested by the following remark of Swift [Thoughts on various Subjects]: 'The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages.'"

JONATHAN BOUCHIER.

Ropley, Alresford.

POPE: MARTINUS SCRIBLERUS (7th S. x. 87).—If MR. BUCKLEY will refer to the earlier treatise on logic by Bishop Sanderson he will see that the "figures" were arranged differently, and that their number was three. In his 'Compendium Logicæ Artis,' lib. iii. cap. iv., "De Tribus Syllogismorum Figuris," paragraph 2 is:—

"Figura est debita medii termini cum extremis dispositio quoad subjectionem et prædicationem. Estque ea triplex, pro triplici medii dispositione" (p. 96, Oxon., 1741).

The mnemonic lines are:—

1. Barbara, Celarent, Darii, Ferio; Baraliopton, Celantis, Dabitis, Eapesmo, Erisemorum;
2. Cesare, Camestres, Festino, Baroco; 3. Darapti, Felapton, Disamis, Datisi, Bocardo, Ferison.—P. 97.

ED. MARSHALL.

VOICE (7th S. ix. 309; x. 10, 91).—To say that "the Toronto *Globe* voices the public sentiment," &c., appears to me to be a perfectly natural use of the word *voice* as a verb transitive. It is of no consequence whether such a use be commonly resorted to or not. Whether, as purists, we like or object to this employment of the word, it will for certain be used when it is wanted. The need of a word seems now to go far to sanction even its misuse. When it is absolutely a correct and natural usage that is in question, nothing can prevent its ultimate adoption under the pressure of demand. As a term in organ-building, it has been the custom for over a hundred years to speak of "voicing the pipes" of an organ, that is, fitting them to emit the precise note required. Shakspere uses the word with great violence, and yet rightly, as the equivalent of give your voice or vote for:—

Made you, against the grain, to *voice* him consul.

When the *Globe* *voices* public sentiment it only *gives voice* to public opinion. Observe it is no Americanism, but classic Elizabethan.

C. A. WARD.

Your correspondent asks "if any one will venture to defend [this most expressive verb] as necessary, expedient, and incorrupt," and having no word in his vocabulary strong enough to voice his indignation, asks, "Will some one else oblige?" Three, of some little repute, will readily make their pipes heard:—

"Is this th' Athenian minion, whom the world *voic'd* regardfully?"—Timon, Act IV. sc. iii.

"Or was it lately *voiced* to thee from heaven?"—Bishop Hall to Urban VIII.

"There are at present two English natives in France, much *voiced* in common discourse for their probability to such preferment."—Fuller, 'Worthies.'

Richardson gives, "To *voice*, to announce, to pronounce, to report." He also gives "to in-voice, out-voice, re-voice."

It is not a venture to follow Shakespeare, Hall, and Fuller; rather, it seems to me, the venturesome man is he who so readily anathematizes. Moreover, as a technical term, the verb is indispensable. "To voice organs" is the most important part of the organ-builder's work, which no other word will express. "To voice" also means writing the voice parts. (See Hiles's 'Dictionary of Musical Terms.') Suppress "to voice," and we shall no longer be able "to sight" a telescope or gun or "to shunt" a train. Thus viewed, the verb appears necessary and expedient. Whether it be corrupt or not, let Shakespeare testify.

T. B. WILMSHURST.

Chichester.

MR. McRAE is indignant at the use of the word *voice* as a verb, and looks upon it as an innovation. This is not the case. It has long been so used by organ tuners. Voicing a pipe is cutting it till it comes to the right pitch. Thus it may be metaphorically used in the sentence quoted, "The Toronto *Globe* voices public sentiment."

E. LEATON-BLENKINSOPP.

TRINITY SCHOOL, DORCHESTER, DORSET (7th S. vii. 287, 455, 518; x. 198).—I am much obliged to MR. HIPWELL for his reply to above note, but the school to which he refers is the Grammar School of Dorchester, Oxford, founded by Sir John Fettiplace, Bart., of Swinbrook (see Carlisle's 'Endowed Grammar Schools'), in the year 1652, and not the Trinity School, Dorchester, Dorset, about which I am anxious to find particulars.

Should any of your readers be able to give me any information to my inquiry (7th S. vii. 287), I shall be greatly obliged if they will communicate with me, either through your paper or direct to

ARTHUR W. GOULD.

Staverton, Cleve Road, West Hampstead, N.W.

PRÉCIS OF HAMLEY'S 'OPERATIONS OF WAR' (7th S. x. 187).—A *précis* was printed for private circulation among the military students at Capt. James's establishment (Lexham Gardens, Kensington). I have never seen or heard of any other.

GUALTERULUS.

DR. SACHEVERELL (7th S. ix. 466; x. 96, 177).—In very popular texts and scandalous chronicles of circa 1730, I have repeatedly met with the name of "Calico Sally" as that of a well-known harlot of the more demonstrative kind, but never found a clue to the meaning of her designation. "Sally Cuzzoni" was, of course, the famous singer whom Hogarth and other satirists referred to in associa-

tion with Farinelli, Heidegger, and other performers in operas. Signora Cuzzoni held a high and very profitable place in her profession, and was frequently mentioned by Horace Walpole and the memoir writers of her time. In the satirical prints in the British Museum her figure sometimes appears, and her history is recited in the Trustees' Catalogue of those works. O.

For one of the Sallys inquired for at the last reference, see the same number of 'N. & Q.,' p. 165, where Signora Cuzzoni is mentioned as one of the public persons to whom Ambrose Phillips addresses an ode. The date of the effusion is May 25, 1724.

THOMAS BAYNE.

Helensburgh, N.B.

SYMBOLISM OF THE COLOUR GREEN (7th S. x. 341).—In the Roman Church green is used as a liturgical colour on Sundays and weekdays at certain times of the year when no feast is being observed on such days. It is supposed to typify hope, or, perhaps, used as the favourite hue of nature.

GEORGE ANGUS.

St. Andrews, N.B.

With regard to the colour green, I think I am correct in saying that it is very seldom made use of by the great Venetian colourist, Paolo Veronese.

LÆLIUS.

WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY' (7th S. vii. 168, 278, 357, 416; viii. 89, 309; ix. 297; x. 109, 196).—With those who defend the line in question as it stands, this discussion from the very first began to narrow itself to one on the different senses in which "fields of sleep" might be taken, rather than on the meaning of the line as a whole. "I don't think," said the president of the Wordsworth Society, in his address in 1886, "that the worshipper quite likes to undertake the task of dissection or criticism." Is it something of this sort that has hampered the discussion? At any rate, those who defend the line as it stands are at once confronted with the question, how the winds can be said to come from "the fields of sleep"—a creation of the fancy, a metaphor. That is the *crux* of the matter. What exactly the metaphor is—what particular idea we may attach to it—becomes, in view of the meaning of the whole line, a consideration quite secondary to the fact that a metaphor of some kind it remains, for, that being so, the line remains unintelligible.

Now turn to the notes of those who defend the line as we have it. In all we find the secondary point almost exclusively dwelt on, while the main point is but slightly noticed, or even entirely avoided. Hence the burden of these notes is sleep and the things of sleep; the "hush in the fields"; the "restfulness of the hills"; the "sleep upon the hills"; and much more about repose and sleep. Hence, too, such remarks as that "the note sounded" in

the line is to be heard constantly in letters by Wordsworth which somebody has seen somewhere; or that the line "is of a character constantly recurring in Wordsworth's poems"; although as regards its inherent difficulty, the citation of a single parallel to it, prose or poetry, may safely be challenged. But on the crucial point—how the winds can be said to blow from an imaginary source—the writers are mostly silent.

Instead of sentimentalizing on the dreamy tendencies and less robust traits of Wordsworth's mind, it were better to remember a main element of his strength. No matter what his theme, whether he trifled or soared, whether his eye glanced lovingly at "the sweet face of Lucy Gray," or turned its deep, wistful gaze on the mystery of our mortal existence, in all he wrote he kept his feet on the solid ground of nature and common sense. With him habitually the meaning was first, the form and sound as they might be after that. All the more inevitably, therefore, so it seems to me, we are forced back on the question whether he ever deliberately left us the unmeaning line in question.

C. C. B. announces the assent of a Church dignitary to his explanation, that Wordsworth meant the winds blowing on him from the "mountainous retirements," those "lonely hills" which brought to him a sense of repose. For all that, the explanation will not bear examination. (1) "Fields" are taken in the actual sense, "fields of sleep" having, therefore, for its equivalent "mountainous retirements of sleep," a phrase which, so far as it may have any meaning, indicates the hill retreats, not of Wordsworth, but of the god of sleep himself; so persistently do "fields" in the line refuse any but a metaphorical sense, even when the "the," a key-word in the phrase, is disregarded. For (2), as others do, so C. C. B. virtually reads the line as if the winds came from "fields of sleep," whereas they come from "the fields of sleep," where "fields" cannot be taken in the actual sense, the phrase meaning only sleep in the abstract, the realms of sleep—an impossible source for the winds, phrase-monger it as we will. (3) If Wordsworth meant his "lonely hills," how came he to say "fields," which suggests nothing about hills, or rather excludes the idea of them? (4) The explanation disregards the context, both generally and in particulars: e.g., had the alleged meaning of the "fields of sleep" been Wordsworth's idea, was it not the echoes he heard thronging through those very "mountainous retirements" that he would have described as coming to him from them, not the winds, whose whence and whither are anywhere and everywhere?

MR. BOUCHIER will, I trust, excuse any saying that I don't see in what way his remarks throw light on the difficulty in the line. Elysium was not the abode of the dead, but of the blessed who,

by the favour of the gods, had avoided death. The ocean breezes were sent "to cool the dwellers there" (*κλιθρόπρους*, not *νεκός*). Moreover, the winds in an English rural scene coming from the heaven of pagan Greece seems to me an inexplicable association. But, chiefly, may I ask Mr. BOUCHIER to consider that the actual winds can no more be said to blow from a mythological than from a metaphorical source?  
 THOMAS J. EWING.  
 Warwick.

**AUTHORS OF QUOTATIONS WANTED (7th S. X. 149).—**

'Tis well to be off with the old love, &c.  
 I am almost sure that the lines quoted are part of a refrain or chorus of one of the Jacobite songs of the last century. One of my earliest recollections is a song beginning,—

Here's a health to them that's awa!  
 Here's a health to Charlie, the Chief of the Clan,  
 And never black luck be his fa'.

After which follows,—

'Tis guid to be merry and wise,  
 'Tis guid to be honest and true;  
 'Tis guid to be off wi' the old love  
 Before you are on wi' the new.

C. S. JERRAM.

The following note, in reference to "Here's a health to them that's awa," appears in my copy of 'The Works of Robert Burns,' by Allan Cunningham, Bohn, London, 1860:—

"The buff and blue of Whiggery had triumphed over the white rose of Jacobitism in the heart of Burns when he composed this song. It is a sort of parody on a song in the 'Museum,' and was found among his papers after his decease:—

Here's a health to them that's away,  
 Here's a health to them that were here short syne  
 But canna be here the day.

It's guid to be merry and wise,  
 It's guid to be honest and true;  
 It's guid to be aff wi' the auld luvve  
 Before ye be on wi' the new.

These two verses form part of a Jacobite song, with verbal alterations by Burns himself (*vide p. 436*).

HENRY GERALD HOPE.

**Miscellaneous.**

**NOTES ON BOOKS, &c.**

*The Story of the Nations.*—*The Jews under Roman Rule.* By W. D. Morrison. (Fisher Unwin.)

THIS is one of the most interesting volumes of a series which is doing great good. The world's annals are now far too wide and complex for it to be possible to build up a universal history, on the plan of the sixty volumes which appeared when George III. was king. As a book of reference the old 'Universal History' has ill its uses, but we much doubt whether there is any one now alive who has read the whole of it. Many parts are now as history worthless. The remainder is being superseded by volumes which tell the facts in far more accurate proportion.

The history of the Jews divides itself into two sections. First, there is the period from the Israelitish stock becoming a nation under the guidance of Moses at the foot of Mount Sinai, and extending to the wars of the Maccabees; and secondly, the time when the nation

became acquainted with the great Roman power. Of this latter time Mr. Morrison has treated with care and exactness. His pages are not picturesque. This, however, may be well dispensed with when we have minute accuracy in its place. We have often pondered as to the reason why poets and romance writers of the higher class have devoted so little attention to the fate of Jerusalem. Dean Milman's 'Fall of Jerusalem' is now an almost forgotten poem, though there are passages in it of sublime beauty; it stands, however, almost alone as a romance-picture of that terrible time. We apprehend the reason why it has so seldom been treated of by literary artists is to be found in the overwhelming terror of the events recorded, relieved, as they are, with hardly a single ray of light.

Mr. Morrison's volume embraces but a short period—that is, from B.C. 164 to A.D. 135—but it includes the central event in the world's history and the most terrible exercise of Roman power. The materials the author has had to work from are but few, and all well known to scholars. Recent archaeological investigations with the spade have done something, but yet the area from which knowledge is to be garnered is very circumscribed. This has not made the labour of producing a connected narrative the less laborious. The few documents we possess are full of pitfalls for the unwary.

We know no work which tells us so clearly what was the condition of parties before the great siege. The chapter headed "The Pharisees and Sadducees" is admirable as a picture. While both were followers of the law of Moses, they had become as widely separated as it was possible for men who held the same faith to be. The Sadducees cannot, indeed, without a misuse of terms, be regarded as being followers of the traditional religion of Israel. The Pharisees, on the other hand, held to the ancient teaching, but by their formalism had eliminated from it those higher longings and imaginings which touch the heart and lead to saintliness of life. The account of the Essenes is almost as valuable. We think, however, that their influence on the people at the time and on the future development of Christianity has often been much exaggerated. The chapters headed "The People," "The Messianic Hope," and "The Jews Abroad" relate to matters on which fierce controversies rage. The author has treated them with great tact and discrimination. We do not agree with him at all points—such a thing could hardly be unless one or the other surrendered his judgment—but we have no hesitation in saying that in the carefully weighed sentences there is very little to be found which has not a heavy weight of evidence in its favour.

The illustrations with which the book is decorated are almost all of them creditable as works of art, and there is a good index.

*Visitation of the English Cluniac Foundations, 1262-1279.* By Sir G. F. Duckett, Bart. (Kegan Paul & Co.)

SIR GEORGE DUCKETT is unwearied in his historical labours. The books he has given us have been of varied character. Sometimes we find him at work on the unfortunate reign of James II., then devoting himself to the elucidation of one of the most difficult questions of Norman genealogy, and now of late he has thrown great light on the Cluniac Institute, which in its earlier days did so much for civilization.

We fear that there are not many Englishmen who have a clear and coherent picture in their minds of this reformed branch of the Benedictine Order. There are even people who profess to instruct others on history who write as if all monks were of the same order. Nay, some go a step further in the way of silliness, and seem to

think that a Jesuit or a Dominican is a monk. Sir George Duckett is not ensnared by these errors. He knows well what were the causes of the origin of the Cluniac Order, and in what manner it differed from the monastic institutions that had gone before it. We believe there is no history of this order in England, and that even if any one wishes to know the details of the life of Peter the Venerable, one of the most interesting characters of the twelfth century, he must seek for them in French, German, or Latin.

By printing the documents before us, Sir George is supplying the materials for a history of the Cluniac Order in England—a work which must form a portion of the new 'Monasticon,' a compilation which at present is but an unfulfilled dream. The Visitations which Sir George has given us in a translated form are preserved in the National Library of France. Apart from other uses, they have much interest from the light they throw on monastic morals. The visitors were evidently conscientious men, whose reports are to be trusted. They do not satisfy the vain imaginings of those fanatics who see nothing but good or evil, as the case may be, in the monastic system. Some of the English Cluniac houses were, it is quite certain, in a very relaxed condition, and now and then we come upon men who were leading very vicious lives, and were, we are glad to say, promptly punished therefor. It is pleasant, however, to find that in many instances the visitors had nothing to complain of. For example, at Monks-Horton, a cell of Lewes where there were thirteen brethren, we read that they were "conducting themselves well, leading honest lives, and carrying on their various devotional exercises with regularity." At Monk-Bretton, on the other hand, things were widely different. The place, indeed, seems to have been in rebellion against all authority.

We have but one fault to find. It may seem ungracious, but is on a matter of great importance. Why has not the author given the original text of his documents? We do not wish to call in question the accuracy of his translations, but for historical purposes it is necessary to have the originals before us.

*Wedmore Parish Registers.—Baptisms, 1561-1812. Burials, 1561-1860.* Edited by the Vicar. (Wells, Atkins; Wedmore, Pople.)

THE Vicar of Wedmore has produced, in the portion now before us, two handsome and interesting volumes, with prefaces from his own pen, which contain a good deal of information as well as trenchant criticism on modern education *versus* priggishness, sufficient to place the reader on the footing of an intimate acquaintance rather than that of a mere "gentle reader." The registers are fairly complete; still the vicar is obliged to insert from time to time such notices as the following: "Here two or more entries are torn off," "Here some entries have been cut out," "Six months rent out of the olde Booke." The earlier portion of the baptismal register contains not infrequent entries that A. B. was the son of C. D., "ut dixit E. F. mater ejus," or "ita confessa est E. F. mater ejus." The surnames and Christian names both deserved the patient indexing which the vicar has given them. Among surnames, Iytleafe, Blinman (!=Blindman), Badman, Goodgroom, Tabernacle, strike us as remarkable, and some of the forms of *alias* do not seem to be adequately covered by the vicar's ingenious, and to some extent probable, theory in the preface to the 'Baptisms.' No doubt often a man's trade, and his place of residence, or his father's Christian name, might give rise to an *alias*. John Robinson, and John Smith, and John Atwell, might all be one and the same man. But this will not explain Goodgroom *alias* Norman, Curt *alias* Stocker, Marten

*alias* Sachell, &c., nor would the partial adoption of the mother's maiden name explain some of the Wedmore cases. We are not sure that Demaras is a substantive female Christian name. It looks very much like a mere variant of Damaris. Sebræanus (the diphthong appears to be æ, though indexed as "æ" among the 'Baptisms,' and there is no diphthong among the 'Burials') is a rather extraordinary looking name. In default of any explanation by the Vicar of Wedmore, we are inclined to suggest that it is merely a portentous variant of Cyprian. Izat and Izeta, as a woman's name, probably represent the mediæval Isolda, unless they stand for the surname Izod or Izard. Kinbora, indexed as occurring among the 'Burials,' 1661, appears to us to be merely the Latinized form of Kinborough. Coleridge's Christabel, Latinized as Christabella, occurs among the Wedmore 'Burials' so early as 1532, and as Cristabell among the 'Baptisms' still earlier, in January, 1574-5. Bearing in mind Romeyn de Hooghe, it is possible that the Flemish colony, mentioned in the vicar's preface, may be answerable for "Roman" Tutton, or "Roman" might represent such an English surname as Rummens, given as a baptismal name.

THE beautiful and much-discussed City garden, the whereabouts of which to most persons has hitherto been veiled in mystery, turns out to be at the back of No. 4, Crosby Square, in the very heart of London. An illustration of this quaint spot, with the fine old trees and imposing fountain, is amongst the hundreds of original drawings made by Mr. Wm. Luker, jun., for the sumptuous 'London City,' shortly to be issued from the Leadenhall Press.

### 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."

JAMES HANDYSIDE ("I am dying, Egypt").—What is your authority for supposing this to be a poem or song put into the mouth of Antony?

RICHARD HEMMING ("The Making of Plurals").—There is no book on the subject. You will only find paragraphs concerning it in grammars.

G. LOOSLEY ("Assemblage of Swallows").—This occurrence is common previous to migration.

J. C. H. ("He who hath bent him o'er the dead, &c.")—'The Giaour,' ll. 68 et seq.

CORRIENDA.—P. 210, col. 1, l. 37, for "1566 or 1567" read 1686 or 1587; l. 42, for "1567" read 1587; col. 2, l. 45, for "1804" read 1604. P. 229, col. 2, l. 33, for "I. Van Wijck, 1763," read *I. Van Wijck, 1693.*

### NOTICE

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

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

LONDON SATURDAY, OCTOBER 4, 1890.

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## Notes.

## FLETCHER CHRISTIAN.

(See 7th S. x. 127, 197.)

Your correspondent MR. GRIFFINHOOF, though noting Lady Belcher's book, passes over without notice one point of real interest in Fletcher Christian's life, namely, whether he did or did not manage to get away from Pitcairn's Island and visit England.

The generally accepted version as regards Christian's fate is that, accompanied by about eight of the mutineers (leaving the remainder of the party on Tahiti), he sailed thence in the *Bounty* in September, 1789, in search of Pitcairn's Island, on which he landed in January, 1790, where the *Bounty* was broken up and destroyed, and that here Christian and his followers lived in more or less harmony for about three years, when he and some others of the mutineers were killed in a quarrel.

This story, when traced to its source, is found to owe its origin to an interview that took place between Alexander Smith, *alias* John Adams, ex-mutineer, and Mayhew Folger, captain of the American ship *Topaze*, on the beach of Pitcairn's Island in 1808. This is generally considered to have been the first communication that had passed from the outside world to the island since the landing of the mutineers; but I do not know what authority there is for the statement. Assuming

it to be the fact, it does not follow that this was the first communication from the island to the outside world in the space of eighteen years; and as the mutineers are known to have had boats and canoes, it was not impossible during this long interval of time for some of the islanders to have gone off to a passing vessel. Fletcher Christian, twenty-four years of age, was not the sort of man likely to contemplate with indifference the wasting of the whole of his life on a desert island, and if he saw any means of escape by a passing ship, I think it most probable he would have availed himself of it.

It would be interesting to know which of these two persons, Capt. Folger and John Adams, first communicated to the other what he had to tell. If Adams first told Folger that Christian had been killed and buried on the island, before he knew anything of the fate of the party of mutineers left at Tahiti, it would carry more weight than if he first heard from Folger that the Tahiti party had been captured and some of them hanged; for then, if Adams had anything to conceal (such as Christian having left the island), he would have had a motive for telling a false story, namely, to prevent further inquiries after Christian. It seems to me that a good deal rests on the faith we can attach to Adams's statement, and also on the accuracy of the report of that statement afterwards made by Capt. Folger; for Folger might have reported Adams to have said "he was the last survivor" of the party, when Adams had really said "he was the last left" on the island. Of this, however, we know, and can know, nothing. It does not seem certain what entry, if any, Folger made of what Adams told him in the log-book of the *Topaze*. The next we hear of him (Folger) is at Valparaiso, where a Lieut. Fitzmaurice apparently sees him—possibly also sees the log-book—and communicates what he learnt to Sir Sydney Smith, who wrote a communication to the Admiralty, who did nothing. Thus it seems the information, whatever it was, reached England at second or third hand.

There is, therefore, I submit, an element of doubt as to whether Adams did or did not tell the whole truth in reporting, if he did so report, the death and burial of Christian—not "of the others" generally, but distinctly of Christian by name. It is known that Adams, though he repeated this statement on the occasion of two casual visits of other ships (1814 and 1825), shuffled on one important particular, namely, as to where Christian was buried. On the first occasion, in 1814, he said he did not know; on the second, 1825, that he was buried in his garden. Now if Adams's story were the whole truth, there need have been no mystery on this simple point.\*

\* Serjeant Burke, in his 'Naval and Military Trials,' p. 217, attributes to Capt. Folger the circumstantial account of Christian's death, which he there gives in

Within one year of this interview between Folger and Adams at Pitcairn's Island, rumour is busy with Christian's name in England, and a report is circulated in his native county (Cumberland) that he had returned home. Further, Lady Belcher states that in the same year (1809) a man closely resembling Christian was seen and spoken to at Plymouth, and that by no less a person than Capt. Heywood. Now Heywood, as is well known, had served in the *Bounty* as midshipman, and had been tried and convicted for complicity in the mutiny, and subsequently pardoned. He had entered the navy again, and had risen in his profession, and at the date in question was fitting out his ship at Plymouth. Lady Belcher, who relates the circumstance, was Capt. Heywood's stepdaughter. Her information she would doubtless obtain from her stepfather's own lips, and her account is as follows: that Capt. Heywood one day, when in Plymouth, came across a man whose height, athletic figure, and gait so impressed him as being that of Christian, that he followed and accosted him, calling out to him by name, "Fletcher Christian!" The man turned quickly round and faced Capt. Heywood; but little of his countenance was visible, and the man then darted out of sight up a side street and disappeared.\*

Now Capt. Heywood had sailed with Christian in the *Bounty*, and had lived with him for two years in all the intimacy that necessarily exists between officers on long voyages in small craft, even though they may not be exactly of the same rank, Christian being mate and Heywood midshipman. In the limited accommodation of the *Bounty* they probably slung hammocks and messed together. Heywood must, therefore, have known Christian's appearance well, and we can scarcely imagine he was mistaken. Lady Belcher, however, tries to discount the effect of her own narrative by saying that, "remarkable as was the occurrence, Capt. Heywood attached no importance to it, simply considering it a singular coincidence"—not, it will be observed, "that he was mistaken."

I confess this explaining away of Lady Belcher's has not the effect on me she probably expected it would have on her readers; and I think I can get

some detail. But it was Capts. Staines and Pipon who obtained these particulars on their much later visit in 1814. The learned serjeant, generally so careful and accurate, has here fallen into error.

\* When Capt. Bligh arrived at Coupang he gave particulars of Christian's appearance, with a view to his apprehension, from which it appears his height was only 5 ft. 9 in., which can scarcely be considered striking. The following are the full particulars: "Fletcher Christian, master's mate, aged twenty-four years, 5 ft. 9 in. high, blackish or very dark brown hair, strong made, a star tattooed on his left breast; tattooed on his backs—e; his knees stand a little out, and he may be called rather bow-legged. He is subject to violent perspiration, and particularly in his hands, so that he soils everything he touches."

at the reason for Capt. Heywood's apparent indifference. I think the man was Fletcher Christian, and that Capt. Heywood recognized him, but that, being a humane and kind-hearted man, he did not follow up Christian with a view to tracing him further; first, because the contrast between the position of the two could not have been otherwise than painful to both parties, and especially to Christian—one a captain in His Majesty's navy, rising in his profession, and in command of a ship; the other a criminal flying from justice, probably in destitute circumstances, and his life hanging on a thread. There was also Capt. Heywood's position as an officer to be considered. Could he, if he had followed up this man and had ascertained beyond a doubt that he was Fletcher Christian—could he have refrained from informing the authorities of the fact? Christian might be discovered by other persons and apprehended, and if it turned out that he had been recognized by him (Capt. Heywood), and no information of the fact given to his superiors, his position in the navy might have been seriously jeopardized. Therefore I believe that Capt. Heywood did what many other persons have done, and do daily, under similar circumstances—he shut his eyes; and though he afterwards spoke of the curious meeting—he could scarcely have avoided talking of it; it must have brought many painful reminiscences back to his mind—he spoke of it in such a way as to make his hearers believe he had no faith in the man really being Christian.

Explained in this way, I think Lady Belcher's narrative of a fact she must have heard many times from her stepfather is in favour of the probability that Fletcher Christian did by some means, of which we know nothing, get away from Pitcairn's Island and revisit England, and is more worthy of credence than Adams's statement to the contrary—possibly misreported, and never very straightforward—that he died and was buried on Pitcairn's Island. I am glad to find I am not alone in this opinion, but that the writer of the life of Fletcher Christian in the 'Dictionary of National Biography' favours the probability of Christian's return.

One or two points of minor importance. The alleged 'Letters from Fletcher Christian,' London, 1796, supposed to be written by him after leaving Pitcairn's Island, must be looked upon as forgeries; but the fact of their being published is a little confirmatory of the rumour that Christian had left the island. The British Museum has a copy of these 'Letters.' It is to be regretted that no copy is to be found there of Edward Christian's pamphlet on the *Bounty* court-martial, to which Capt. Bligh wrote an 'Answer,' and to which he found it not very easy to reply. Edward Christian was Fletcher's brother—one of the editors of Blackstone, Professor of Law at Cambridge, and Chief Justice of Ely. He had considerable reputation as a lawyer,

though not as a judge, one of the superior judges remarking on his "ruling" that the Chief Justice of Ely was only fit to rule a copy-book. I should imagine a copy of this pamphlet must be in existence somewhere, probably in Cambridge. It would be doing good service if any private person possessing a copy would present it to the British Museum.

W. O. WOODALL.

"UNCLE REMUS" AND SOME EUROPEAN  
POPULAR TALES, &c.

(Continued from p. 202.)

III.

The common sentiment, or saying, that "the devil should have his due" finds no recognition in folk-tales; on the contrary, he is often represented as being cleverly cheated by persons who had "sold their souls" to him in order that they should gain some temporary advantage which he could bestow. Doubtless most readers of 'N. & Q.' are familiar with the story of the man who—"for a consideration," of course—agreed to let Satan have his body after death (query, and therefore his soul?), whether buried within or without consecrated ground, and who "did" the fiend by leaving orders that his body should be deposited in the wall of the church. From this "true tale" alone it is evident the devil is not much of a lawyer, and hence he is grossly ill-used by having his name associated with the chicanery of the legal fraternity! Many cognate stories might be cited; but at present I have only to treat of a particular class of tales of compacts with the Evil One, which, as told in various countries, bear a very striking family likeness, and of which our ancient and entertaining friend "Uncle Remus" has a version entitled 'Jacky-my-Lantern,' but for our purposes the outline of it may be called—

THE BLACKSMITH WHO THRICE OUTWITTED THE DEVIL.

Uncle Remus tells how, a drunken blacksmith having returned to his smithy one day after a heavy bout, in walks "de Ole Boy hissef, right fresh from de ridjun 'at you hear Miss Sally readin' about. He done hide his haws, on his tail, on his hoof, en he come dress up like wite folkes." To drop Uncle Remus for the nonce, in the words of the Scotch song, "they made a paction hem between, they made it firm and sure," that the devil should have the blacksmith's soul at the end of a year from that day, in return for which he laid a spell in the chair in the smithy and the sledge. When the year was gone the Ole Boy comes to claim his due, and the smith, having seen him, pounds away at a horseshoe, and asks him to sit down for a minute, which he does, but when the Devil finds he can't rise out of the chair he grants the smith another year, at the end of which he finds the smith busy with a special job, and at the smith's request takes up the sledge and lays on to help him. But he can't stop swinging the sledge, so he is forced to grant the wily smith yet another year, which, being expired, finds the smith without further resources against "de Ole Boy," who, punctual to the hour, comes and bundles him into a sack and makes off. Coming on a party of errymakers, and thinking he might "git some mo'

game," he joins them, putting his sack under the table along with the bags brought by the feasters. The smith works his way out of the bag, puts something in his place, and then steals away. By-and-by the Devil picks up his bag, slings it over his shoulder, and sets off for his grim abode. When he arrives all the little imps meet him, and, capering, cry out: "Daddy, w'at you bring? Daddy, w'at you bring?" On opening the bag out jumps a big bull-dog; "en de way he shuck dem little imps was a caution"; so the Old Boy opens the gate and turns out the brute. Long after this the smith died. "En when he go ter de Good Place de man at de gate dunner who he is, en he can't squeeze in. Den he go ter de Bad Place, en knock. De Ole Boy he look out, he did, en he know'd de blacksmif de minnit he laid eyes on 'im. But he shake his head en say, sezee: 'You'll hatter 'skuze me, Brer Blacksmif, kaze I dun had 'spence longer you. You'll hatter go some's else of you wanta raise enny racket,' sezee, en wid dat he shet de do'. En dey do say," continued Uncle Remus, with uncton, "dat sence dat day de blacksmif bin sort huy'rin' 'roun' 'twix' de heabens en de ye'th, en dark nights he shine out so fokes call 'im Jacky-my-lantu'n. Dat's w'at dey tells me. Hit may be wrong er 't may be right, but dat's w'at I years."

Regarding this story Mr. Chandler says that it is popular on the coast and among the rice plantations, and

"since the publication of some of the animal myths in the newspapers I have received a version of it from a planter in south-west Georgia; but it seems to me an intruder among genuine myth-stories of the negroes. It is a trifle too elaborate. Nevertheless, it is told on the plantations with great gusto, and there are several versions in circulation."

I quite agree with Mr. Chandler that the story is too elaborate for it to be considered as a primitive negro story: a myth it could not possibly be. It was, in fact, one of those tales of "Uncle Remus" which caused me—too rashly, as I now think—to regard them all as derived by the negro slaves in the Southern States directly from European sources. Mr. F. Hindes Groome published in the *Athenæum*, Aug. 20, 1887, p. 215, what he calls "a nigger folk-tale," under the title of 'De New Han,' which was taken down by a friend of his, at Sand Mountain, in Alabama, "from the recitation of his negro servant, Dick Brown, a 'boy' about thirty years old, who was a native of Virginia, and there had got it from his granny." Mr. Groome points out that this is clearly a variant of the well-known Norse tale of 'The Master Smith' (in Dasent's first collection), and, "if so, it is, to the best of my belief, the only negro folk-tale that is indisputably traceable to European sources."

But the story, as above outlined, of the blacksmith and the devil is not only in its construction quite inconsistent with what we know of African negroes' notions of the Evil One, but is a very close reproduction of a folk-tale which is known throughout Europe. In the chapter on "The Demon enclosed in a Bottle: Contracts with the Evil One, &c.," in my 'Popular Tales and Fictions,' vol. i. p. 381 ff., are cited a number of versions in which may be found the chief features of

"Uncle Remus's" tale. For example: a Tuscan version tells how a blacksmith contracted with the devil to sell his soul for two years of life, and was granted that whosoever should sit on a bench near the fire must stay there as long as the smith should please; that whoever should look out of the window could not go away without the smith's leave; and that whoever should climb his fig-tree must remain there till the smith should permit him to come down. When the two years are expired the devil comes to fetch the smith away, and is asked to sit on the bench till the smith has finished the job at which he is working, which the devil unthinkingly does; and the smith blows up such a fire that even the arch-fiend could not endure it, and he is fain to grant two more years of life to the smith in order to be set free. The same happens when he comes again and is asked to look out of the window; and when he returns a third time, and is induced to climb the fig-tree, he has perforce to cancel the contract and sign a new one, by which it is solemnly agreed that the smith and he should never meet again.

Here we have, as in "Uncle Remus," the enchanted chair, and a fig-tree takes the place of the sledge. The smith's subsequent adventure, after being carried off in a sack, and his being refused both by the gate-keeper of "de Good Place" and by "de Ole Boy" are not, however, peculiar to the negro's recital. In most European tales of this class three wishes are granted—by "our Lord," or Saint Peter, or the Devil—and the result is the outwitting of either Satan or Death. Thus, in a Bohemian story one of three wishes granted to a shepherd is that all that he orders into his wallet should remain there as long as he pleased. The shepherd, having "bagged" all the demons who haunted a nobleman's castle, including Satan himself, whom he had beaten at dice, takes his wallet to a smith's shop, and after the devils have been well hammered on the anvil and promise never to return, he sets them at liberty. After many happy years the shepherd dies, and sets out for heaven. Arrived there, St. Peter refuses to admit him, because he had preferred, when three wishes were to be granted him, worldly wealth to the joys of Paradise. "Go along," says the choleric saint, "and find those with whom you played dice." So he makes the best of his way to "the other place," and finds the gate guarded by one of the devils whom he had caused to be hammered by the smith. This infernal guardian makes a great outcry, which brings a crowd of other demons to the spot, and they at once doubled the watch at the gate and gave order not to admit such a villain. The poor shepherd is now sorely perplexed, but at length returns to St. Peter, and by dint of prayers and tears the celestial porter now admits him, and he acts as St. Peter's lieutenant.

In "Uncle Remus," as we have seen, the smith

is finally refused admittance into heaven; but I do not think that this and his appearance in the skies as "Jacky-my-lantern" is a negro invention; while the incident of the bull-dog let out of the sack is probably a corruption of the beating of the imprisoned demons on the smith's anvil. At all events, surely the most pronounced "anthropological" folk-lorist would not be hardy enough to claim for this story of "Uncle Remus" an independent conception among the aborigines of Africa!

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

The absurdity in these stories of making the rabbit outwit the fox is so glaring that we must see that there is some mistake. Supposing that these stories were really brought by negroes from Africa to America many years ago, and handed down, like other folk-lore stories, from father to son, they would, as we see in other countries, take their dress from the country they came to, and not that they came from. I am informed that there are neither foxes nor rabbits in Central Africa, therefore these could not be the original animals of the original stories. The narrators had to find new animals to take their place; unfortunately, they made a bad start, and put a rabbit where a fox should be, and *vice versa*. This alone can explain the incongruity of the stories.

E. LEATON-BLENKINSOPP.

THE REV. R. S. HAWKER'S 'SONG OF THE WESTERN MEN.' (See 2<sup>nd</sup> S. x. 370; xi. 16; 7<sup>th</sup> S. ix. 187, 353, 493.)—As there appears to be considerable misapprehension with regard to the origin of this ballad, it may be as well to place such facts regarding it as cannot be disputed on record in 'N. & Q.' under the title which Hawker always used when reprinting the song as his composition. The subject was thoroughly threshed out last year in the *Western Antiquary*, and it is to the pages of that periodical that I would refer those of your readers who are anxious for further information.

1. The ballad was originally printed in the *Royal Devonport Telegraph and Plymouth Chronicle* for Sept. 2, 1826, and was headed, "Ballad written at the time one of the Trelawny family was committed to the Tower, in the time of James II. The circumstances described in it are historically true." The credit is due to Mr. H. B. S. Woodhouse for nearthing this communication, which was forwarded to the newspaper anonymously (*Western Antiquary*, viii. 199).

2. The verses struck the fancy of the Cornish antiquary Mr. Davies Gilbert, P.R.S., who naturally inferred from the heading that they were old, and he struck off some fifty copies in broadside form from his private press at Eastbourne. Very few of these broadsides seem to have survived; and, as a "Western man," I consider myself fortu-



note in possessing one, which is not at present accessible.

3. Not content with privately printing the ballad, Mr. Gilbert, still under the impression that it was ancient, communicated it to the *Gentleman's Magazine* for November, 1827 (xvii. 409), under the heading 'And Shall Trelawny Die?' The verses attracted the notice of Sir Walter Scott; and, as your correspondents point out, a similar refrain was quoted by Lord Macaulay in his 'History.'

4. In 1832 the Rev. R. S. Hawker published the first edition of a volume of poems called 'Records of the Western Shore.' In this volume he inserted 'The Song of the Western Men,' and publicly avowed himself as the author of the ballad, and it was subsequently published in 'Ecclesia' and in other collections of Mr. Hawker's poems. Mr. Hawker's explanation was as follows:—

"With the exception of the chorus contained in the last two lines, this song was written by me in the year 1825.....I publish it here merely to state that it is an early composition of my own. The two lines above mentioned formed, I believe, the burthen of the old song, and are all that I can recover."

This explanation, with some amplifications, was repeated in Mr. Hawker's 'Cornish Ballads,' which were published in 1869.

These are the facts of the case, and it is for each reader to draw his own inferences from them. Some people think there was originally an old ballad on the subject of Trelawny, which, to use Mr. Gilbert's words, Mr. Hawker "restored, modernized, and improved." A refrain presupposes a song, and it is therefore probable that an old ballad did exist on this subject, but no trace of one can be found in the writings of any Cornish antiquaries of antecedent date to Mr. Hawker, nor has reliable oral evidence been given on the point. There is no doubt that after the ballad was printed in the Plymouth newspaper it became a favourite subject for recitation, and this may account for the variations found in different published versions of the words as well as of the refrain. Unless we are prepared to doubt Mr. Hawker's word, that gentleman must be considered the author of the ballad in its modern form; but in anonymously publishing it in the columns of a newspaper, with a heading which must have been purposely framed for mystification, he certainly adopted the best means in his power of rendering his claims a matter of dispute.

A not dissimilar case recently occurred in the case of Mr. W. E. Henley's "O, Falmouth is a fine town," which was, I believe, published in Miss Smith's 'The Music of the Waters' as an old song, the fact being that only one stanza (the third) and the refrain are ancient, the other three stanzas having been written by Mr. Henley. Fortunately his mistake was pointed out in good time, and there was no attempt at mystification on either side.

W. F. PRIDEAUX.

"MOONSHINE ON A DUNGHILL"—W. C. Hazlitt says, in his 'Mary and Charles Lamb,' 1874:—

"I had intended to prefix a motto; and it was to be these words of Coleridge: 'Nothing ever left a stain on that gentle creature's mind, which looked upon the degraded men and things around him like moonshine on a dunghill, which shines and takes no pollution.'"

And then he adds this note:—

"Coleridge, however, has been anticipated by L. Sherling (David Pratt), in his 'Life of St. Agnes' (1877, p. 89), where the author (very probably himself a copyist) puts into the mouth of the saint the allusion to God: 'Thou that mak'st the Sun shine on a Dunghill without defiling it,' &c."

Considering that this is one of the oldest and most familiar figures in all literature, and considering how much Mr. Hazlitt has meddled with old books and how tartly he has corrected small slips of great men, it seems only right to show that even he also is human. Here are a couple of earlier examples for him:—

"Diogenes being chidden for that he was a goer into places full of styne and all vnclenelynesse, he saied: why, the soone also doeth creepe vnder houses of office, and yet is not therwith defoyled nor embrowed, or made durtie."—"Apoph.,' Erasmus, 1542, f. 142, verso.

"Those, therefore, who entertain this opinion ought to ponder the fact that the rays of this sun, which, indeed, they do not praise as a creature of God, but adore as God, are diffused all the world over, through the noisomenesses of sewers and every kind of horrible thing, and that they operate in these according to their nature and yet never become debased by any defilement thence contracted."—Translation of the 'Works' of St. Augustine, 1873, vol. ix. p. 358.

R. R.

Boston, Lincolnshire.

WAPLE FAMILY.—In the disused burial-ground of the parish of St. George the Martyr, Holborn, is a large tombstone commemorating George Waple, of London, merchant, born Feb. 19, 1682, died Sept. 13, 1749, and John Waple, Esq., late one of the Masters and Accountant General of the Court of Chancery and Bench of Gray's Inn. The second son of George Waple, late of Towcester, co. Northampton, gent., he was born April 11, 1701; admitted to the Inner Temple July 21, 1730; to Gray's Inn Nov. 27, 1731; and died March 12 (or 13), 1763.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE AUTHORSHIP OF 'MAGGIE LAUDER.'—Mrs. Oliphant, on p. 14 of her admirable 'Memorial of Principal Tulloch'—a work worthy both of the author and her distinguished subject—thus introduces an account of the professoriate at St. Mary's in Tulloch's student days:—

"Principal Haldane, Tulloch's predecessor in that position, was at the head of St. Mary's College—a man of high character, much esteemed and respected [from a letter subsequently quoted it appears that his students, with characteristic irreverence, called him Bob]. Dr. Buist held the Chair of Church History; and Dr. Tennant, of merry memory—the author of 'Maggie Lauder'

and 'Anster Fair,' not perhaps to be described as academical productions—that of Hebrew."

This is very interesting, and it is all accurate with the exception of the curious slip about 'Maggie Lauder.' No doubt Maggie is the heroine of Tennant's poem, but neither she nor Rob the Ranter is the offspring of his genius. He found them in the famous song, already old when he wrote, and utilized them for his purpose. 'Maggie Lauder' is one of those songs regarding which Burns said, in a letter to George Thomson:—

"Are you not quite vexed to think that those men of genius, for such they were, who composed our fine Scotch lyrics should be unknown? It has given me many a heart-ache."

It has been thought that Francis Sempill, of Beltraces, Renfrewshire, may have had one true inspiration and produced 'Maggie Lauder,' but there is a lack of satisfactory evidence. The song that suggested Burns's generalization to Thomson was 'Andro and his Cutty Gun,' which is a picturesque Bacchanalian lyric, somewhat broad in its fun, but sparkling with a ready and vivacious wit. It appeared in the *Tea-Table Miscellany* (1724-1727), like 'Muirland Willie' and 'Willie was a Wanton Wag,' and all three may well have been from the same pen. 'Maggie Lauder' was first published by Herd in his 'Ancient and Modern Scottish Songs' (1776), but by that time it was traditional. May it not have been by the singer of the three songs just mentioned? They have a strong family likeness, and all reach a level of excellence never approached in the undoubted work of Francis Sempill. On the other hand, Lieut. William Hamilton, of Gilbertfield (1665?-1751), known to his friends as 'Wanton Willie,' is now with much plausibility regarded as the author of 'Willie was a Wanton Wag'—a lyric hard to excel in its own particular kind—and his epistles to Ramsay show him to have been a genuine and spirited poet. He may not have written 'Maggie Lauder' and the songs to which it seems closely allied, but he was as likely as any singer of his time, and more capable than most. It may be remembered that Burns couples Hamilton with Ramsay and Robert Fergusson in a stanza of his 'Epistle to William Simpson':—

My senses would be in a creel,  
Should I but dare a hope to speel,  
Wi' Allan or wi' Gilbertfield,  
The braes o' fame;  
Or Fergusson, the writer chiel,  
A deathless name.

THOMAS BAYNE.

**METAPHOR.**—It is said of Swift that he is so masterly and clear as to entertain alike the ignorant and learned. In the 'Biographia Britannica' we find "that Mr. Melmough has lately opened the secret of this," for it is the peculiarity of Swift's style not to have employed one metaphor in all his works. "Hence he appears a beggar among beggars, and a king among kings." This takes

the breath away fairly. Any man of whom it could be truly said would simply be the worst writer in existence; but in Swift, I imagine, you could not turn a page and fail to find a metaphor. I take his first volume in Dr. Hawkesworth's edition, and in the 'Digression concerning Madness,' the book opens, as I hold it, at p. 182. I find, "Vapours that overshadow the brain, and there, distilling into conceptions," &c. Here are two metaphors in two lines. A dull, massive writer like Locke cannot escape metaphor, much less the brilliant Swift. Is it not marvellous what folly critics utter, and other critics repeat, as if it were a law of the 'Critick of Pure Reason' that they dealt with—a truth to prevail throughout eternity? Bacon has taught that analogy is the key to human discovery, and he is right; though he appears unconscious at the moment that if analogy be driven home it will hoist his pet inductive theory quite out of the practical earth into thin dissolution in the vaporous mid air. That is no matter; philosophers usually explode in a felicitous word the systems they have spent a lifetime in setting up, and that they will generally do with much manifestation of *bona fides*. What analogy is to science and philosophy, metaphor is to authorship and style. The greatest master will be the best writer also amongst men. Eliphaz Levi, in his book of lurid genius, that lures but leads nowhere, says, as analogy has been neglected, divination is no longer believed in. This is true, and points in the same direction. Metaphor is analogy compressed into one word. The 'Rhetoric' of Aristotle teaches the same lesson precisely with its axiom *ἡ μεταφῶρεν ἐστὶν ἢ θεῶρεν*, you cannot speculate ably and exclude metaphor. How, then, could Swift, of all men, get along without metaphor, I wonder! C. A. WARD.  
Walthamstow.

**DEAN SWIFT.**—Dean Swift's remains in St. Patrick's Cathedral, as well as those of "Stella," have been once more disturbed. During the progress of the drainage works carried on in September, 1882, some of the workmen came on a coffin containing their skulls and some other bones. A bottle, carefully sealed up, was found to enclose the following written statement:—

"12th August, 1835. Dean Swift's grave was opened this day by permission of the Dean, the British Association holding their meeting in Dublin. The skull was in two, as it now appears, having been opened after his death to examine the brain."

On the fly-leaf is a memorandum in these words: "Stella's skull was taken out of the adjoining grave, and is now deposited with Swift's. Wm. Maguire, Sexton, August 3rd, 1838."

All the bones were carefully and reverentially restored to their place, the enclosure finding preservation in the library of the cathedral.

DANIEL HIPWELL.

**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.

**AUTHORS OF TRACTS WANTED.**—I should be glad to have information as to the authors of the following tracts:—

1. A Sermon preached at Ashby De-la-Zouch in the Court of Leicester: At the Funeral of the Truly Noble and Vertuous Lady Elizabeth Stanley one of the Daughters and Coheires of the Right Honourable Ferdinand late Earle of Darby, and late Wife to Henrie Earle of Huntingdon the Fifth Earle of that Familie. The 9. of February. Anno Dom. 1633. By I. F. London. Printed by W. I. and T. P., and are to be sold by Mathew Simmons at his shop, at the Golden Lyon in Ducke Lane. 1635. 4to., pp. 4. With an epitaph on the countess signed "Falkland."

The copy before me contains a beautiful portrait, "Vera effigies Domine Elizabethæ nuper Comitessæ Huntingdon." There is no engraver's name.

2. The Late Apology in behalf of the Papists Reprinted and Answered, in behalf of the Royalists. London, Printed for M. N. 1667. 4to., pp. 46.

This answer to Lord Castleman's 'Apology' is ascribed by Anthony Wood to William Lloyd, afterwards bishop; but a former owner of the volume (James Weale, 1837) thought that Wood was misinformed in placing this answer among Lloyd's works. "Both the matter and style of it sustain the opinion that it was the production of the Earl of Derby's pen, as recorded by some contemporary owner of the present copy." On the title-page is written "By C. E. of Derby," meaning, of course, Charles, the eighth earl, author of 'The Protestant Religion is a Sure Foundation and Principle of a True Christian,' published anonymously in 1669, but in a subsequent edition acknowledged to be by him.

3. Philanax Protestant, or Papists discovered to the King as guilty of those Traiterous Positions and Practices which they first insinuated into the worst Protestants and now charge upon all: To which is added bilolaus, or Popery discovered to all Christian People a serious diswasive from it. For further justification of our Gracious King, and his honourable Parliaments proceedings for the maintenance of the Act of Uniformity. London, Printed in the Year 1663, and are to be sold at the Royal Exchange, Westminster-Hall, and most Booksellers Shops. 4to., pp. 47.

nos. 2 and 3 are bound together, but there is no reason to suppose they are by the same writer.

C. W. S.

'A DIALOGUE OF THE DEAD BETWIXT LORD BLINTON AND MUNGO CAMPBELL,' London, 1770, 4mo.—This is attributed by Messrs. Halkett and Laing, on the authority of the Manchester Free Public Library Catalogue, to Dr. Langhorne ('Dict. of Anonymous and Pseudonymous Literature,' vol. i. p. 622), and is included by them (*ibid.*, vol. iv.

p. clxxvi) in the list of anonymous works of John Langhorne, D.D. Can any reader of 'N. & Q.' give me any further information as to the authorship of this 'Dialogue'? There is no mention of it in John Langhorne's "Life," prefixed to his 'Poetical Works' (1804). G. F. R. B.

**COPYRIGHT.**—I shall be glad to know when the copyrights of the following works expire:—'Nicholas Nickleby,' Dickens; 'Little Dinner at Timmins's,' Thackeray; 'The Cane-bottomed Chair,' Thackeray; 'The King's Tragedy' and 'The White Ship,' two poems by D. G. Rossetti. Also, Who is the publisher of Rossetti's poems?

CARLEN.

[The publishers of Rossetti's poems are Messrs. Eli & Elvey, 29, New Bond Street.]

**THE 'ROYAL MAGAZINE.'**—I have vols. i. and ii. of the *Royal Magazine*; or, *Gentleman's Monthly Companion*, dating from July, 1759, to July, 1760. The publisher is J. Coote, at the "King's Arms," Paternoster Row. For how long was the publication of this magazine continued? Where could I see a complete set? It contains much interesting information concerning contemporary events, prices of stocks and corn, births, marriages, deaths, &c., and is well illustrated with coloured plates and maps.

H. SALMON.

Bacup, near Manchester.

**FREDERICK E. JONES** held the patent of the Dublin Theatre early in the present century. Where can any biographical particulars be obtained?

URBAN.

**ANGELO FAMILY.**—Are there any portraits or prints known of the Angelo (the fencing master's) family, or any account of their pedigree?

JULY.

**WROTH FAMILY.**—Some years ago a correspondent of 'N. & Q.' inquired as to John Wroth, who died in 1708. Does he still seek information?

W. C. W.

**MRS. POYSER.**—Any particulars respecting the supposed original of the character of Mrs. Poyser, in 'Adam Bede' will be read with deep interest. What is known as to her name, family, residence, and general likeness to the well-known Mrs. P. of George Eliot?

A. E. W.

**GENTRY OF FRANCE.**—What French wit has said, "The gentry of France rush into Paris to escape from *ennui*, as in the days of chivalry the peasants fled to the castles at the approach of some robber-knight"?

P.

**HENRY VI.**—Henry VI., though never canonized, was popularly regarded as a saint. I have some notes as to lights burnt before his images or pictures, but there must be many instances on

record of this popular devotion which have escaped my notice. I shall be grateful to any one who will send me references to facts of this kind. I believe King Henry's light is not unfrequently mentioned in pre-Reformation wills. EDWARD PEACOCK.

Bottesford Manor, Brigg.

CHARLES LAMB.—The other day I picked up "Essays of Elia, to which are added Letters, and Rosamund, a Tale, by Charles Lamb. Paris, Baudry's European Library, 1835." I do not suppose this is a book of any particular value, yet I am under the impression that, for some reason or other, it is a book which admirers of Lamb desire to possess. Will any reader kindly tell me what it is that gives this book its value; or if it has any value? R. R.

Boston, Lincolnshire.

BANSHEE.—Can any reader of 'N. & Q.' tell me whether the banshee (*bean-sighe*=fairy woman) of Irish mythology has any prototype or contemporary amongst ancient or modern peoples? J. B. S.

Manchester.

RIZPAH, THE DAUGHTER OF ALIAH.—A few years ago there was a picture in the Academy representing her scaring the birds—beasts of prey—from her sons' corpses. Who was the artist, and where is this picture now? In what position were the corpses represented, and is there any authority for displaying them on crosses? G. ARBUTHNOT.

Stratford-on-Avon.

PORTRAIT OF SCOTT.—In Lockhart's 'Life of Sir Walter Scott' a passage from Sir Walter's diary about the year 1828 is quoted in which he mentions sitting for his portrait to James Northcote. Is there any reader of 'N. & Q.' able and willing to supply any information on the subject of such a picture? I.

RIDDLE: "A HEADLESS MAN," &c.—I have long wished to know the answer to the following riddle (invented, I believe, by some celebrated person):—

A headless man sat down to write;  
'Twas read by one who'd lost his sight;  
The dumb repeated it word for word,  
And deaf was the man who listened and heard.

Will some one enlighten me?

KATHLEEN WARD.

[The original appears in Borrow's 'Bible in Spain.' Numerous answers are in existence, but none is satisfactory. Many answers were given by "Dagonet" (Mr. G. R. Sims) in recent numbers of a well-known weekly paper.]

ARMS OF CHALEIS.—Can any reader of 'N. & Q.' give me the arms of the family of Chaleis? I find in 'Calendarium Inq. Post Mortem,' 18 Edward IV., that Alice, widow of John More, was one of the daughters and heirs of John Chaleis,

and possessed of certain manors in Kent, but I cannot identify her arms or find any record of the family she came from. C. T. J. MOORE.

Frampton Hall, near Boston.

'THE PLAINT OF FREEDOM,' small 4to., 1852, printed at Newcastle-on-Tyne. Who was the author? A. GRANGER HUTT.

LORD CAMELFORD.—Can any one suggest to me where I might see a copy of the will of the second and last Lord Camelford, who was killed in a duel with Capt. Best at Kensington in 1804? The only course which has at present suggested itself to me is a preliminary search in the index to the wills proved in the Prerogative Court of Canterbury, which is, I believe, kept at Somerset House. FRED. W. DOBSON.

Nottingham.

HISTORY OF PADDINGTON.—Can any reader of 'N. & Q.' give me the address of Mr. Aldred, who is said to be editing a new work on this parish? WM. LESLIE.

37, Hampden Street, Paddington.

QUINTIN CRAFTURD AND MADAME \*\*\*\*\*.—The 'Essais sur la Littérature Française' of Q. Crafturd were undertaken by the author for the edification of Madame \*\*\*\*\*. Who was that lady? Any details concerning the life of Crafturd, and especially the time spent by him in Paris, would be welcome. H. S. A.

'JEMMY AND JENNY JESSAMY.'—In the conclusion to Scott's 'Old Mortality' the following sentence occurs: "I have not been more affected," said she, wiping the glasses of her spectacles, "by any novel excepting the tale of 'Jemmy and Jenny Jessamy,' which is, indeed, pathos itself." Can any information be obtained as to the authorship, &c., of this tale? D. B.

'SOPHY MIRZA.'—Is anything known of this tragedy? Baker, in 1812, states that it was still in manuscript, that John Hughes wrote two acts of it, and that it was finished by Mr. Duncombe ('Biog. Dramat.,' vol. i. pt. i. p. 379).

G. F. R. B.

REGISTERS OF ST. SAVIOUR'S, SOUTHWARK.—Are these being published; and where?

CLARIORES E TENEBRIS.

STEPHEN LANGTON.—Can any correspondent oblige me by stating who wrote the 'Life of Stephen Langton,' published among the "Lives of the English Saints," edited by Dr. Newman? K. N.

CLEMENS REYNERIUS.—Among the foreigners whose acquaintance John Selden is said to have enjoyed, I find the above-named, of whom Wilkins, in his life of Selden prefixed to his 'Works,' says

as follows: "Clemens Reynerius.....Angliam ingressus ad antiquitatem Benedictorum ordinis in hac insula investigandam." The date must have been 1622 or 1623. Who was this Clemens Reynerius; and is anything known of the visitation or researches here alluded to?

W. KENWORTHY BROWNE.  
Crugmeer House, West Hampstead.

**FAMILY INQUIRY.**—The original grant of an estate in Wales, a portion of which, in Radnorshire, is still in our family, was from Edward III. to a trusty defender of the border territory against the incursions of the Welsh, an ancestor, called Defender of the Border: "Gwyddno Garanir, of him to descend men of the Lordship of Keveillier in the county of Montgomerie for ever." Can any one tell me how to get further information?

HERBERT PUGH.

**PROCEDURE AND DOCUMENTS SOUGHT.**—I am tracing the history of an old Cumberland family, and as I can find no record of them in the Inquisitions Post Mortem prior to the Dissolution of the Monasteries, I feel sure they held their lands, which were very near Carlisle, from the see of Carlisle, and not from the Crown. If I am right, how should I proceed, and where are the documents to be found which take the place of the usual Inquisitions Post Mortem? HESKET.

**TRANSLATION WANTED.**—I should be greatly obliged if any reader of Old French would kindly give me an accurate translation of the following, from the 'Rotulus Parliamenti,' anno 12 Ed. II.:—

"Qnt a Pieres Trumel en qui le Roi avoit vouche auf xxxli a receyvre a tme de sa vie des tenementz dam de Fulhm vis est a conseil quil se deyne bien 7 esamblement tenir a paie de xxli a qual le Roi se est corde par avisent de son conseil 7 de lour assent."

can only offer the following myself:—

"Concerning Piers Trumel, to whom the king had granted 30*l.*, to receive some tenements for the term of his life. Adam de Fulham has signified to the Council that he is pleased to hold (them) properly and reasonably at the payment of 20*l.*, to which the king is agreed by the advice and assent of his Council."

is the sense of the matter which I wish particularly to get at. The sign after *bien* and *conseil* approximately in the form of a 7, but I am unacquainted with its signification. Please answer rect.

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington, W.

**ETYMOLOGY OF HIBISCUS.**—This is a well-known genus of plants of the order of Malvaceæ, or Malvæ. It is stated in Paxton's 'Botanical Dictionary' that the word is probably derived from the *ibis*, because that bird is said to eat some of the species. But can that be the case when the one word is aspirated and the other is not? Both, I presume, come to us through the Greek, in which language the bird is *ιβίς* and the plant *ιβίσκος*.

Prof. Skeat says that the word *ιβίς* is of Coptic or Egyptian origin. But is *ιβίσκος* (which has an older form, *εβίσκος*) really connected with it?

W. T. LYNN.

Blackheath.

### Replies.

#### EXECUTION OF CHARLES I.

(7th S. ix. 446; x. 38, 149.)

Whether the king lay prone on the scaffold at his execution or not, it is at least certain that this was the position in which several celebrated *suppliciés* met their fate at that time. The execution of James, first Duke of Hamilton, referred to by LADY RUSSELL, took place not "a few months after that of King Charles," but within six weeks thereafter, Friday, March 9, 1649. Henry, Earl of Holland, and Arthur, Lord Capell (father of the first Earl of Essex), of Fanatic Plot celebrity, were beheaded in Old Palace Yard at the same time. An account of their execution is given in a contemporary pamphlet, 'The Several Speeches of Duke Hamilton Earl of Cambridg, Henry Earl of Holland, and Arthur Lord Capel,' London, 1649:—

"Then the Earl of Cambridge [Duke of Hamilton] said to the Executioner, Must I lie all along?"

"Executioner. Yes, and 't please your Lordship."—P. 16.

"Holland (turning to the Executioner). How must I lie? I know not.

"Executioner. Lie down flat upon your Belly. And then having laid himself down, he said, Must I lie closer?"

"Executioner. Yes, and backward."—P. 35.

"Capel, kneeling down, said, I will try first how I can lye; and laying his head over the Block, said, Am I well now?"

"Executioner. Yes."—P. 43.

It is to be noted that on this occasion "the reporters were present." In the course of the Duke of Hamilton's speech the following passage occurs:—

"Sir, there is truly something that (observing the writers) had I thought my speech would have been thus taken I would have digested it into some better method than now I can, and shall desire these Gentlemen that does write it, that they will not wrong me in it, and that it may not in this manner be published to my disadvantage, for truly I did not intend to have spoken thus when I came here."

James, seventh Earl of Derby, was decapitated at Bolton on Wednesday, Oct. 15, 1651. In a narrative of this execution given in 'England's Black Tribunal' there occurs a remark parallel with that made by Charles I. to Col. Hacker. The Earl of Derby "then looking towards the Block, he asked if all were ready: That, said he, methinks is very low. Then laying himself down on the Block," &c.

These and other contemporary instances show pretty conclusively that the prostrate position was

the general one. In the following case we are brought almost within sight of the block which has occasioned these notes. On March 4, 1650, Sir Henry Hyde, cousin to the then Earl of Clarendon, was beheaded at the Royal Exchange. In an account of the execution in 'England's Black Tribunal' the following incident is recorded:—

"Then being showed the Block, he kissed it, saying, It is unworthy for me to put my Head where my Master's was. Then lying down.....then rising again upon his knees, he spoke to the Executioner.....And then lying down again.....the Executioner at one Stroke severed his Head from his Body."

The unfortunate Sir Henry may have been referring, not to the particular block, but to the manner of death. I would, however, be inclined to accept the material aspect of the question were it not for the following details regarding the execution of Charles:—

"Some washed their hands in the Royal Blood, others dipt their staves in it; and that they might indulge their insatiate Covetousness as well as their boundless Inhumanity, they sold the chips of the Block, and the sands that were discoloured with His Blood, and exposed His very Hairs to sale."—"Works of King Charles the First," "Life," p. 92, London, 1662.

The chips resulting from one blow are not likely to have been enough to meet the demand, and with a "firm market" it is to be feared the block would share the fate of the Holy Rood. If not, and were it really the same block that served on both occasions, the question of posture might be considered as settled; but in the same work from which I have just quoted Charles's position during decollation is thus described:—

"After this composing Himself to an address to God, having his Eyes and Hands like fore-runners lifted up to Heaven, and expressing some short and private Ejaculations, He kneeled down before the Block as at a Desk of Prayer, and meekly submitted His *Crowned Head* to the pleasure of His God, to be profaned by the *Axe* of the *disguised Executioner*: which was suddenly severed from his Body by one strong stroke."

This is distinct enough evidence in favour of a kneeling position, and this position rather than a prostrate one seems to have been that of Archbishop Laud at the block. He was decapitated Jan. 10, 1644, and 'England's Black Tribunal,' *u. s.*, describing the execution, says:—

"And having given a Sign when the *Blow* should come, he kneeled down upon his Knees.....that all the while our Martyr pray'd upon the Block."

In the majority of cases the populace was kept at a distance from the scaffold, and pictorial representation of these beheadings must have been produced under circumstances which would render them very untrustworthy guides in settling such a detail as the size of the block. In the archbishop's case, however, he complained of seeing through the chinks in the flooring the people assembled under the block.

That is an extraordinary suggestion of Dr.

NICHOLSON's that Mary, Queen of Scots, lay supine on the scaffold at her execution! De Marlés, in his 'Histoire de Marie Stuart' (concerning which he protests "il n'en est pas un seul [fait] qu'en cas de dénégation nous ne puissions appuyer de plusieurs autorités"), states that on Kent's objecting to the presence of her sewing-women at the execution, she exclaimed, "Ne suis-je donc pas la cousine de votre reine? Ne suis-je pas descendue du roi Henri VII.? Ne suis-je pas reine douairière de France? N'ai-je pas été sacrée reine d'Ecosse?" Can one imagine the queen, after this proud and vehement appeal, lying down on her back to have her throat cut? "Les bourreaux," says De Marlés, "l'amènerent au billot.....quand elle y fut arrivée, la reine s'agenouilla." That Mary was not beheaded lying face upwards is sufficiently manifest from the following account of the toilette—which were labour lost in the supposed case—and of her position during the act of decapitation. The extract is from a small work printed the very year of the execution. It is in Latin, from an English original, and is entitled "Mariae Stwartae, Sctorum Reginae.....Supplicium & Mors. Coloniae, M.D.LXXXVII."—

"Demisit autem exteriorem veste, ad medium vsque; interioris tunicae pars superior sic excisa erat profundè circa collum, vt vndique illud nudum exhiberet, in dorso verò ligula consuta.....& subito in genua procidit, magno & intrepido animo, absque omni coloris mutatione, nullo mortis timoris signo edito. Altera deinde eius pedisequo accedens, linteo ipsis oculum velauit, sique flexis genibus clara voce orabat Psalium LXX. In te Domine speraui, no confundar in aeternu, in iustitia tua libera me, &c. quo finito constanter corpus inclinans, collum trunco imposuit, clamans magna voce: In manus tuas Domine commendo spiritum meum. Altero autem licetorum manus eius infernè detinente, alter vtraque manu securi eam bis feriendo, caput praecidit, sic vita cum morte commutatur."

I imagine the low block was preferred in case that the first blow should not have severed the head from the body (though this appears rarely to have happened). With a high block the body might fall on the stroke into a position which would require butchery to effect decollation.

J. YOUNG.

Glasgow.

As MR. MARSHALL suggests that some one should look in the Sutherland Collection, I may say that when the discussion arose I carefully went through that collection, examining all the engravings, and read through the original quarto accounts of the execution, and had previously read the 'Theatrum Tragicum,' Amst., 1649, which is most probably translated from the quarto pamphlets issued in London at the time. I also referred to the "Life" of the king prefixed to his 'Works,' in folio, by Perrinchief, and some other narratives printed by Mr. W. D. Fellowes, in his "Historical Sketches of Charles I., &c., including his Trial and Execution, with 50 Plates, London and Paris, 1828," 4to., in which work nearly every-

thing bearing on the subject from contemporary sources will be found. Passages from later writers are of little or no authority. The impression produced on my own mind after this careful examination was that the king knelt and laid his neck on a block, but that the several Lords Hamilton, Holland, and Capel, whose executions are described in the 'Theatrum Tragicum' at pp. 230-232, 253-254, and 265, were lying down at full-length with their necks on a log of wood. Mr. Palgrave refused to admit the contemporary engravings as evidence, because they were executed in Holland, but this does not seem a sufficient reason for rejecting them.

W. E. BUCKLEY.

I have a Common Prayer Book printed at the Oxford University Press in 1697. The "Form of Prayer with Fasting to be used Yearly on the xxx of January" is illustrated by an engraving of the scaffold just previous to the completion of the martyrdom. The axe is lying on the block, and the block, so far I can judge, is intended to denote one about fourteen inches high. It reaches up midway between the ankle and knee of the martyr, who in his nightcap stands by and seems to be holding a conversation with a man in civil habit who faces him on the opposite side of the block. I think this is not the executioner; a brawny-looking wight in a short-sleeved garment is probably intended for that functionary. He is not masked.

The Powder Plot is commemorated by a very material eye up aloft, which casts a ray, like the tusk of a narwhal, on Guy Faux. I obtained my much-worn Prayer Book about five-and-twenty years ago from a child in a Lincolnshire Sunday School, who was glad to exchange it for a brand new one from the S. P. C. K. depôt. She had obtained hers from a dealer in second-hand goods, and not from her direct ancestors.

ST. SWITHIN.

In a curious and very interesting catalogue just issued by Messrs. Jarvis & Son is "The Royal Martyr K. Charles I., an Opera [by Alex. Fyfe], &c., 1709." In this work—which, though called an opera, is a tragedy in rhymed couplets—the King asks—

And is this block to be no higher?

To which Harrison responds—

No.

Thus must it stand, for it was ordered so.

H. T.

GRAMMAR (7th S. x. 87).—The form of expression inquired for is common both in Spanish and Italian. I will give two or three examples out of numbers that might be adduced.

Spanish.—1. "Está planchando" (She is ironing). This happened to be the stereotyped excuse with which the waiter at a Spanish inn where I was once staying used to come in and substitute

his services whenever the chambermaid, his wife, was rung for. 2. "La cuestion.....sigue ocupando el primer lugar en los pensamientos de los hombres politicos" (The question is occupying the first place in the cogitations of politicians of the day). 3. "Irse mejorando" (To be getting better).

Italian.—1. "Il numero ne va aumentando" (Their numbers are increasing). 2. "Andava migliorando" (Her health was improving). 3. "Stanno facendo indagini" (They are inquiring into the matter).  
R. H. BUSK.

With regard to the first part of PENRITH's query, I may mention that at least two modern European languages make use of this mode of forming tenses, viz., Spanish and Gaelic. Spanish has also an ordinary tense. Thus "I speak" is "Yo hablo," or, more commonly, simply "hablo," the pronoun being omitted. "I am speaking" is "Yo estoy hablando," or simply "estoy hablando," the word *hablando* being the gerund, as Spanish grammarians call it, equivalent to our present participle. It is, perhaps, needless to point out that the word *estoy* is the first person singular, present indicative of the verb *estar*, to be, so that the English and the Spanish construction of this tense are identical. Other tenses are formed after the same manner.

With regard to the Gaelic language the case is different. The Gaelic verbs (with the exception of the verb "to be") have no present tense proper at all, and to express the idea of the present two artifices are resorted to. The first and most general of these is to use the future tense as the present, the real time being judged from the context. The second consists in constructing, with the help of the present tense of the verb "to be," a present tense, much as we do in English; but this compound tense, so to speak, has the preposition *ag* (= *at*, generally written *a'*) placed before the participle. Thus, to take a simple example, "I strike" cannot be translated into Gaelic as it stands; but to express the idea the phrase "Tha mi a' bualadh," i. e., "I am at striking," must be made use of, while other tenses are formed in much the same way. This, I may say, refers only to the Gaelic of Scotland. I am unaware whether the Irish branch of the language has the same method of forming its present or not.  
E. R.

The conjugation of the English verb *to be* with the present participle, as in the English phrases "I am doing" or "I was going," was not unknown in early French. Ronsard, in his 'Third Book of Odes,' dedicated to King Henry II., says:—

Ainsi, prince, je suis, sans bouger, attendant,  
Que ta faveur royale aille un jour commandant  
A ma nef d'entreprendre un chemin honorable.

F. MOY THOMAS.

54, Barrington Road, Brixton.

STA. MARIA DEL POPOLO, ROME (7<sup>th</sup> S. ix. 366; x. 118).—Murray's, like most guide-books, enshrines many bits of local tradition; but I fail to guess the purport with which Mr. TOMLINSON picks out this one to "make a note of" at this moment. I fancy the outline at least of the legend alluded to is known to most who are acquainted with Rome. Tradition, if not history, tells that Nero committed suicide, and was buried in the poplar plantation on the Pincian slope belonging to his family; that by reason of the cruelties he had exercised on the followers of Christ he could not rest in his grave, and that not only did his shade haunt the neighbourhood, but that a gigantic chestnut-tree grew up on the spot almost as famous in the history of demonology as the *Noce di Benevento* (see notes on 'Curiosities of Superstition in Italy,' 'N. & Q.,' 6<sup>th</sup> S.), and that the demons who lived in its shade committed great havoc on the population down to the eleventh century. At last "that great church-builder" Paschal II. took the matter in hand; and while engaged in earnest thought upon the subject, he had a vision, in which the B.V.M. appeared to him with the counsel to cut down the walnut-tree, cast the ashes of Nero into the Tiber, and erect a shrine on the site. All this he did in Lent of 1099. From this beginning the church of St. Mary of the Poplars has since grown in stature and adornment from age to age unto its present stately form.

Much of this, together with details of its endowment, &c., will, I think, be found collected in a quaint little book entitled "Historiarum Sanctissimæ et Gloriosiss. Virginis Deiparæ de Popvilo Almæ Urbis Compendium. Avctor R. P. F. Jacobo de Albericis, &c. Romæ, 1599." The frontispiece, I remember, is engraved with much care, and sets forth (1) the *Noce* with demons disporting themselves under it; (2) the said demons killing or mistreating people as they approach the city gate; (3) Pope Paschal in bed receiving the vision, his tiara being on the night-table by the bedside; (4) soldiers cutting down the *Noce*, round which a procession of prelates, with the Pope at their head, is passing; (5) the elevation of the church, very much as it is at present.

If the church has grown, the tradition, after the wont of traditions, has grown too; and there have not been wanting those who have deemed that Nero's ghost was not entirely laid even by the drastic measures of Paschal II., and that the disturbing influence of his venom culminated in the onslaught on the Church of the Augustinian monk Luther, who at one time had his cell in the adjoining Augustinian convent, a cell subsequently put to an ignominious use.

A laughable outcome of the tradition fell in my way once, when a tourist, who had heard vaguely of the memorial inscription mentioned by Murray, pointed to a large stone slab bearing the word

"Arcangeli" in deeply incised letters, and asked if the laid spirits were supposed to be those of fallen archangels! I need scarcely add that this stone merely marked the vault of a family of the name of Arcangeli.

The passage quoted *ante*, p. 118, from the 'Life of Father Burke,' though an excellent story of the ready wit of that distinguished preacher, contains no allusion to the story of the church.

R. H. BUSK.

16, Montagu Street, Portman Square.

ORDER OF ST. JOHN OF JERUSALEM (7<sup>th</sup> S. ix. 468; x. 74, 156).—May I refer B. F. S. to some correspondence on this subject in the last (Jan.-June, 1890) volume of the *Athenæum*, at pp. 16, 85, 117, 737, 770? She will there find some very interesting details of this latest novelty.

Q. V.

'BABYLAND' (7<sup>th</sup> S. ix. 168).—In reply to this inquiry, I beg to state that I am the author of the following works: 'Lyrics and Idylls,' by Gerda Fay (Bell & Daldy); 'Poetry for Play-hours' (the same); 'Children of the Sun' (Warne); and 'Babyland,' a nursery rhyme book of that name. 'Lyrics and Idylls' received so flattering a welcome from the *Athenæum* and other leading papers that I could have wished to follow up the transient success by publishing another volume of my poems. As it is, however, the poems are out of print and the author out of date; but it is all the more gratifying to hear from time to time of some unknown but appreciative reader. Many of my later poems have appeared in the *Argosy* and other magazines. One entitled 'A Reverie' was largely quoted in the *Evening Standard*, April 2, 1879, as containing "some fine poetic thoughts." I have also been favoured with letters of high commendation from some of our most eminent poets, both living and dead, some known, and some only known to me through their works.

C. M. GEMMER.

JOHN JACKSON, DRAMATIST (7<sup>th</sup> S. x. 228).—In addition to the works mentioned in the 'Biographia Dramatica,' he was the author of 'Strictures upon the Merits of Young Roscius,' second edition, Glasgow, 1804, 8vo. In the British Museum Library will be found copies of 'Case of John Jackson, Patentee of the Edinburgh Theatre Royal' (Edinburgh, 1785?), fol.; 'A Statement of Facts Explanatory of the Dispute between John Jackson and Stephen Kemble,' Edinburgh, 1792, 8vo. (with the exception of a few trifling differences, this matter appears in his 'History of the Scottish Stage,' p. 201, *et seq.*, and pp. 24-32 of appendix); and 'Memorial [January 29, 1793] of Robert Playfair, Writer in Edinburgh, Trustee for the Creditors of John Jackson, late Manager of the Theatre Royal,' Edinburgh, 4to. His 'History of the Scottish Stage,' Edinburgh, 1793, 8vo., con-



ains much interesting autobiographical matter in a fragmentary form. It appears that he was the son of the Rev. — Jackson, B.A., of Keighley and Doncaster, co. York, Chaplain to the Earl of Thanet, and afterwards Vicar of Beenham, co. Berks. He was intended for the Church, received his education at Doncaster and the Grammar School, Kirby Lonsdale, co. Westmoreland, and resided in the Temple, London, for five years. He married the daughter of Mr. Sowdon (Dowdon?), a lady holding an engagement at Covent Garden for several years, became manager of the Theatre Royal, Edinburgh, on or about November 10, 1781, and died at Edinburgh on December 4, 1806, aged seventy-six (*Scots Magazine*, 1806, vol. lxxviii. p. 968). The *European Magazine* (vol. l. p. 494), probably erroneously, makes the date of death November 20, 1806.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

*Propos* of John Jackson, when was Mr. Jackson vicar of Beenham, Berks? No mention is made of him in the list of rectors from the parish register.

E. S. T.

[Mr. W. E. LANE gives the reference to the *European Magazine*.]

J. G. LAMBTON, FIRST EARL OF DURHAM (7th S. x. 69, 154).—Further information about Harriet Cholmondeley and her half-sister (?) Georgiana Seymour (Lady William Bentinck) will be found in Raikes's 'Journal,' iii. 83, and C. K. Sharpe's 'Letters,' i. 526.

The entry in the *Annual Register*, 1812, quoted by Mr. E. H. MARSHALL, recording the marriage at Gretna Green in January of that year of Hon. William H. Lambton to Miss Cholmondeley, is very curious. There was in 1812 no Mr. Lambton entitled to the designation of "Honourable," the earldom not having been conferred till 1833. William Henry, second brother of the first earl, was married 1824, and died 1866; and Hedworth, the youngest brother mentioned in Burke's 'Peerage,' was married 1835, and died 1876. Besides these, the earl seems to have had a third brother, Henry William, omitted in the 'Peerage,' who died at Geneva November 23, 1823, "in the prime of life, after two days' illness" (see *Scots Magazine*, vol. lxxxviii. p. 127). It would be interesting to know who were married at Gretna Green in January, 1812.

SIGMA.

"WRITE YOU" (7th S. x. 168).—Of course "I will write you" is an old formula. Even now we should hesitate to insert *to* in such a phrase as "I gave to you the book"—the *you* alone is sufficient. *You* is dative as well as accusative. The use of *to* before *you* to indicate the former was once needless. It is amazing that such elementary facts remain unknown. No one would like to confess ignorance of the forms of Latin pronouns; but

when the language to be learnt is merely English, ignorance at once becomes pardonable. But why?

WALTER W. SKEAT.

I have always regarded this expression as a commercialism (if I may invent the term) rather than a vulgarism. Personally I detest the expression. But some may say, "Grammar be hanged!" the words are explicit enough. It seems to me that the expression is objectionable when used thus: "I will write you to-morrow," where *you* is dative or indirect object, and no accusative or direct object follows. Most people, I suppose, would say, "Write me a letter soon," just as we say, "Give me a book."

F. C. BIRKBECK TERRY.

Is it not the rule that the indirect object, if simply expressed by the objective case, must precede the direct object? The sentence seems to me to follow the ordinary course. For information on the omission of the preposition before the indirect object, &c., your correspondent should consult Dr. Abbott's 'Shakespearian Grammar,' par. 198-202, pp. 131-134.

S. ILLINGWORTH BUTLER.

I suppose that "write you" is certainly not a grammatical expression; but it is very generally used in business letters instead of "write to you," and a business man will also promise to "wire you" or "cable you," meaning that he will "telegraph to you" or "send you a message by cable" respectively.

J. F. MANSERGH.

Liverpool.

SHARPE'S 'CATALOGUE OF WARWICKSHIRE PORTRAITS' (7th S. x. 167).—This work, mentioned by G. F. R. B., was published at Coventry by John Merridew, 1848. I shall be pleased to show my copy to G. F. R. B. if he will communicate with me.

V. H. WYATT WINGRAVE, M.R.C.S.

3, Vernon Chambers, Southampton Row, W.C.

THE INTRODUCTION OF TURKEY-RED DYEING INTO ENGLAND: THE MARQUIS DE LAUNAY (7th S. viii. 485; ix. 37; x. 178).—The Malachi Hawtayne mentioned by your correspondent is described in his will as an "Esquire," and, though buried at Wandsworth, he resided in the parish of St. Margaret, Westminster, at the date of his death. There seems to be nothing in his will to show that he had anything to do with the dye-works on the Wandle, which belonged to the husband of his wife's elder sister, Theodore Hodshone, whose will was proved on October 21, 1718. He left the works to his wife, Annabella Hudson (*sic*), who was to carry on the trade of a scarlet-dyer in the house in which he then resided. Cf. 'Mount Nod: a Burial Ground of the Huguenots at Wandsworth,' by J. Traviss Squire (Lymington, 1887).

L. L. K.

Wandsworth.

ROBERT BROWNING AND THE PARODISTS (7th S. x. 144).—MR. HAMILTON, who approves of parodies, cites Browning, who is of exactly the opposite opinion. I beg leave to mention another eminent name on the same side. I remember that when I was at Rugby I heard Arnold tell us in the sixth that he would not read parodies, as they suggested themselves to the mind for ever after in connexion with the beautiful pieces which they travestied. What MR. HAMILTON is pleased to call "fun" is dearly purchased by such a result. Arnold was no misanthrope, and knew where to obtain a literary recreation without ridicule of its beauties. It is no mere question of "offensiveness" in respect of any writer.

ED. MARSHALL.

COLEPEPPER FAMILY (7th S. viii. 229, 413).—The register of St. Paul's Cathedral records the marriage, on Dec. 21, 1743, of John Spencer Colepepper, of the Charter House, with Ruth Webb. Another entry mentions the marriage of William Colepepper, Hollingbourn, with Elizabeth Gill, of St. Martin's-in-the-Fields, on June 4, 1709.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

DR. JOHNSON'S FUNERAL (7th S. x. 186).—Will you allow me to remark, with reference to this subject, that the statements in the *Bermuda Gazette* to which your correspondent draws attention cannot all be accepted as authentic? For instance, it is stated that the great doctor died "after a long and severe fit of the gout." On reference to the 'Autobiography,' &c., by A. Hayward, Q.C., London, 1861, vol. i. p. 131, of Johnson's sincere friend Mrs. Piozzi, it will be found that "the proximate cause of death was dropsy." With regard to Johnson having "expressed no wish himself for any particular place of interment," it may be mentioned that shortly before the fatal Dec. 13, 1784, he asked Sir John Hawkins, one of his executors, where he should be buried; and on being answered, "Doubtless in Westminster Abbey," the author of 'The Vanity of Human Wishes'—for which, by the way, he received fifteen guineas in 1749—"seemed to feel a satisfaction very natural to a poet" (*vide* Boswell's 'Life of Johnson,' p. 807, London, 1866). As to the question, "Were the general public excluded from the solemnity in the Abbey?" perhaps MR. UDAL will permit me to quote the following for his information, viz.:—

"It must be told that a dissatisfaction was expressed in the public papers that he [Johnson] was not buried with all possible funeral rites and honours. In all processions and solemnities something will be forgotten or omitted. Here no disrespect was intended. The executors did not think themselves justified in doing more than they did; for only a little cathedral service, accompanied with lights and music, would have raised the price of interment. In this matter fees ran high, they could not be excused, and the expenses were to be paid from the

property of the deceased. His funeral expenses amounted to more than two hundred pounds."—*Gentleman's Magazine*, 1785, p. 911.

Dr. Samuel Parr wrote as follows of the ceremony, viz.:—

"Yesterday I followed our ever-lamented friend Dr. Johnson to his last mansion. He was followed to the Abbey by a large troop of friends. But the executor, Sir John Hawkins, did not manage things well; for there was no anthem or quire service performed, no lesson, but merely what is read over every old woman that was buried by the parish. Surely, surely, my dear sir, this was wrong, very wrong. Dr. Taylor [Johnson's old schoolfellow] read the service, but so, so."—'Life and Works of Dr. S. Parr, LL.D.,' 1828.

Respecting the memorial to the author of 'Rasselas,' it was proposed soon after his death to erect a monument to the great essayist; but only a flagstone, with name and date, marks his resting-place in Poet's Corner of the Abbey that stands alone amongst the buildings of the world. Ultimately a cenotaph was erected to Johnson's memory in St. Paul's Cathedral, and a small one in that of his native city of Lichfield. In conclusion, it may not be out of place to quote the following, from Leslie Stephen's charming sketch of Dr. Johnson, written for the "English Men of Letters" series (Macmillan, London, 1880), the opinion of a writer of to-day of a great and thoroughly good man, viz.:—

"The names of many greater writers are inscribed on the walls of Westminster Abbey; but scarcely any one lies there whose heart was more acutely responsive during life to the deepest and tenderest of human emotions. In visiting that strange gathering of departed heroes and statesmen and philanthropists and poets, there are many whose words and deeds have a far greater influence upon our imaginations; but there are very few whom, when all has been said, we can love so heartily as Samuel Johnson."

HENRY GERALD HOPE.

6, Freegrove Road, N.

It does not appear that the general public was excluded from the Abbey upon this occasion. The *Annual Register* (xxv. 209) states: "A great concourse of people were assembled, who behaved with a degree of decency suitable to the solemn occasion." EDWARD H. MARSHALL, M.A.

Hastings.

JESSE WINDOWS (7th S. x. 166).—May I add two more Jesse windows to my list? I understand that there is a Jesse window, but I have not myself seen it, in the Chapelle des Catéchismes, in the church of Saint-Germain-l'Auxerrois, in Paris. I also gladly note from the *World* of August 27, p. 16, that the west window at the University Church, St. Mary's, at Oxford, is to be filled, in memory of good Dean Burgon, thirteen years vicar, with stained glass.

"The subject is 'a Jesse tree,' with the figures of the four Evangelists in the lower lights, and also the arms of the twenty-one existing colleges in the University.

The figures of those saints who are associated with the history of St. Mary's are to be introduced in the tracery of the window, and also the heraldic shields of several benefactors of the diocese of Oxford, of the University, of Oriol College, and of Dean Burgon himself."

It is, and will be, to the honour of faithful and practical English Churchmen that Oxford has now twenty-one colleges. Of these, four are post-Reformation. Wadham was founded in the time of James I., A.D. 1612, by pious "Nicholas Wadham, of Merifield, in the county of Somerset, Esquire, and Dorothy his wife." Worcester College (formerly Gloucester Hall, a Benedictine foundation), was incorporated under the will of Sir Thos. Cookes, Bart., in 1714. And Keble and Hertford Colleges nobly evidence the liberality of sincere members of the Church of England in our own generation. H. DE B. H.

There is a beautiful example in the south choir aisle of York Minster, and a portion of a Jesse which is preserved in the second window from the west on the north side of the clearstory, was one of the earliest specimens of painted glass that Mr. Winston was acquainted with. He noted remains of glass dealing with our subject in the church of St. Dennis in the same city. H. DE B. H. will do well to consult 'Memoirs Illustrative of the Art of Glass Painting' where reference is made to several windows in addition to those which have been already mentioned. Leverington, Cambridgeshire; Llanrhaidr, Denbighshire, and Bristol Cathedral are given as instances where complete windows occur, while Salisbury and Canterbury Cathedrals have something to show less entire, but still interesting. The great west window of St. Mary's, Oxford, is about to display a Jesse tree, which Mr. Kempe has designed as a memorial of the late Dr. Burgon, who was vicar of the parish before he went to Chichester. At Christchurch, Hants, there is a unique stone reredo, which gives the most striking representation of the subject that I have ever seen. ST. SWITHIN.

There is a magnificent Jesse window in St. Mary's Church, Shrewsbury, formerly in the chancel of old St. Chad's Church, the greater part of which church fell July 9, 1788. There are two in the Vale of Clwyd, one at Llanrhaidr Church, three miles south of Denbigh, said to have been brought from Plasnewk Abbey at the Dissolution; the other at Diserth, four miles south-east from Rhyll, dated 1450, said to be better in every respect than Llanrhaidr; but neither of these latter is so perfect or so large as that in Shrewsbury, which is no doubt of the earlier part of the fourteenth century. BOILEAU.

In Parker's 'Glossary of Architecture' (p. 217, fourth edition, 1845), it is stated:—

"At Christ Church, Hampshire, it [Tree of Jesse] is cut in stone on the rebedos of the Altar; at Chartres

Cathedral it is introduced in a painted window at the west end of the nave; it may also be seen at Rouen Cathedral, and many other churches both in France and England. At Llanrhaidr yn Kinmerch, Denbighshire, is an example in stained glass, with the date 1533, and another of about the same age has recently been put up in the church of St. George, Hanover-square, London."

F. C. BIRKBECK TERRY.

In reply to the interesting and suggestive note by H. DE B. H., I would say that a series of papers by Mr. James Fowler, F.S.A., lately appeared in the *Selby Times*, which I believe have been, or are about to be, reprinted in pamphlet form. H. DE B. H. should write to Mr. Bellerby, the editor of the *Selby Times*. W. M. E. F.

THE BANNER OF ST. GEORGE (7th S. x. 126).—I recollect the beginning of the custom of putting up St. George's banner on the church towers. I think that St. Thomas's was the first church, St. Mary Magdalene's the next. It was between 1846 and 1858. I am not aware that there was any other reason than that it was an appropriate ornament, for while it was a national emblem it was also a religious one. In this respect it is superior in appearance to the Union Jack.

ED. MARSHALL.

PROTECTION OF ANIMALS FROM CRUELTY (7th S. x. 168).—The statement made in the *Chicago Open Court* is not correct. A society for the prevention of cruelty to animals was in existence fifty years before the publication of Darwin's 'Origin of Species.' I have in my possession the 'Report of the Society for preventing wanton Cruelty to Brute Animals. Instituted at Liverpool, October 25, 1809.' This report was "printed by Eger-ton Smith & Co., Pool Lane, Liverpool, 1809," and the "Preliminary Account" with which it begins states that "the Liverpool society for preventing wanton cruelty to brute animals originated with a few persons who met together on the 25th of October, 1809, and passed the following [seven] resolutions." The third, fourth, and fifth of these resolutions may be considered worthy of reproduction:—

III.

That amongst other abuses of the brute creation, one of the most prominent in this commercial town, is the overloading and ill-treatment of cart-horses and other horses of draught and burthen; a practice so common that it cannot have escaped the notice of any person of ordinary observation.

IV.

That, as this is a practice cognizable by the laws, there is reason to believe that its prevalence can only be attributed to the apathy or indolence of a great part of the public, on a subject which does not seem to demand their direct interference.

V.

That, impressed with the conviction of these truths, we who are assembled on this occasion, are resolved to make some efforts to suppress wanton cruelty to animals in general, and to direct our views in the first instance

to the shameful and easily detected practice of overloading and ill-treating horses.

J. F. MANSERGH.

Liverpool.

P.S.—I think I ought to add that the above-named society, which had been “long and pressingly called for,” was formed on a “day of public jubilee, to celebrate the entrance of His Majesty, George the Third, into the fiftieth year of his reign.”

I remember that my mother subscribed to the Society for Prevention of Cruelty many and many years before ‘The Origin of Species’ saw the light; also that there were in my nursery many booklets of verses inculcating kind care of animals.

R. H. BUSK.

It is a somewhat reckless logic that Mr. Moncreu Conway employs when he calls Mr. Darwin “the real founder of every existing society for the prevention of cruelty to animals.” There is no plain evidence to this effect. Nor was Mr. Darwin the leader of English opinion tending in this direction. A better claim might surely be advanced for Wordsworth. The sentiment, at all events, was in the air long before ‘The Origin of Species.’ To speak only of writers of last century and beginning of this, the names were difficult to reckon of poets and prose authors whose views were emphatically connected with beneficent consideration to the lower animals. In Burns, Blake, Goldsmith, Sterne, Cowper, Coleridge, Campbell, Scott, and Wordsworth himself, there is certainly cogent exhortation of the principle referred to:—

Never to blend our pleasure or our pride,  
With sorrow of the meanest thing that feels.

W. B.

[Much confirmation of the views of Mr. MANSERGH and Miss BUSK has been received.]

TESTA DE NEVILL (7th S. X. 227).—The account in A. C. Ewald’s ‘Our Public Records,’ London, 1873, p. 98, is:—

“Testa de Nevill, or Liber Feodorum. *Exchequer Queen’s Remembrancer*, Hen. III.—Edward I. These are two volumes, containing Nomina Villarum, Serjeanties, and Knights’ Fees taken by inquisition. Their chief use is to ascertain the principal landholders throughout the kingdom, and the tenures by which they held their estates. See ‘Record Report of 1800,’ p. 138. Among the former Chapter House records there is part of a roll, called Testa de Nevill, from which some of the entries of the Testa de Nevill, it is supposed, were copied. The Testa de Nevill has been printed in one folio volume by the late Record Commissioners. See ‘Preface’ to the work.”

ED. MARSHALL.

I believe that this, otherwise called the ‘Liber Feodorum,’ is preserved in the Record Office, Fetter Lane. It was printed by the Record Commissioners in 1807. It has some entries relating to Richard I.’s time, and most of the returns are

before 1250. It is supposed that it was compiled either late in Edward II.’s reign or early in that of Edward III. See ‘Records and Record Searching,’ p. 30, by Walter Rye. ST. SWITHIN.

For information concerning this and many other ancient documents see W. Rye’s ‘Records and Record Searching.’ On p. 30 we read that “the Testa de Nevill or Liber Feodorum contains an account of those who held of the king *in capite*, and has been printed in one folio volume by the Record Commission in 1807. Roughly speaking, the entries are all prior to 1250.” The original, one may conclude, is in the Record Office; but doubtless the printed volume is in the British Museum, Bodleian, and other libraries.

C. MOOR.

Barton-on-Humber.

[Very many replies are acknowledged.]

CAVE UNDERHILL (7th S. X. 206).—The following brief notes will be found to supply some additional information:—

1660. Sir William Davenant entered into articles of agreement with Betterton, Noakes, Moseley, Cave Underhill, and others in order to form a theatrical company.

1662. Underhill performed the character of Ignoramus in the play of that name acted before the king and queen at Whitehall.

1663. A true bill was found against Betterton, Noakes, Underhill, and others for having riotously assembled together and assaulted Edward Thomas, gent. Each of the defendants confessed the indictment, and was fined three shillings and fourpence (Middlesex County Records).

1664. Underhill married Elizabeth Robinson, widow of Tho. Robinson, a vintner in Cheapside.

June 15, 1673. “Cave Underhill, of S. Bride’s, gent.,” named in a list of communicants at St. Dunstan’s in the West (Harleian MS. No. 1472).

October, 1673. Elizabeth, wife of Underhill, died (Smith’s ‘Obituary,’ Camden Society’s Publications).

1677. Underhill arrested at the suit of one William Allen, who refused to release him, although Sir Allen Apsley, treasurer to the Duke of York, certified that he was in the duke’s service (‘Hist. Commiss. on MSS.’).

Feb. 6, 1685. Crowne, the dramatist, whose comedy ‘Sir Courtly Nice’ was in course of rehearsal, was informed by Underhill of the death of the king, at whose command the play had been written (‘Dramatic Table-Talk’).

1706. Betterton and Underhill were the only survivors of “the Duke’s Servants” (Galt’s ‘Lives of the Players’).

1707. Colley Cibber refers to Underhill as being at this time a superannuated pensioner (‘Apology’).

WM. UNDERHILL.

57, Hollydale Road, S.E.

BOURCHIER (7th S. x. 207).—M.A. Oxon. says a Mr. Bouchier in 1833 lived in Edward Street, Portman Square, and asks what profession he followed. He appears in the 'Post Office London Directory' for 1840 as Edward May Bouchier, 34, Edward Street, his profession being that of a wax-chandler.

JAYDEE.

SHAW FAMILY (7th S. x. 168).—Questions so widely expressed as those of Mr. R. L. SHAW are quite impossible to answer, at least as they are put, except in one or two cases:—(1) Where the name inquired after is confined to one spot, so that it may be fairly presumed those who bear it are all of the same stock, as, for example, such families as those of Picard and Brocas: in this case it may be possible to point to their origin or probable origin. (2) Where the name is an historical name, such as that of Howard, or Seymour, or Stanley: in this case it is clear what family is likely to be intended in the question, though even here there can be no absolute certainty, very many such names as these being found in lower life. For instance, there is a coal-carter named Stanley living a few doors off me. But with regard to such a name as Shaw, of which there are numberless families all over England, to all appearance unconnected with each other, what can be said in the nature of things? MR. SHAW asks, among other questions, Where are the members now mostly found? I might answer, if he were likely to be any the wiser, that there are a considerable number of them, closely related to me, in the very next room at this moment. As to the question of origin, some of the elders of this set of Shaws have told me they descend from Westmoreland "statesmen." There are two baronets named Shaw, of whom one appears to be of London municipal descent, and the other of Irish origin. They bear different arms. My Shaws, so far as I know, bear none at all, and though they use a crest, I have heard they have no right to it. Doubtless other Shaws would give other accounts of themselves. Of the name of Lanphier, as connected with any Shaws, I have never heard.

I would venture to suggest that correspondents, before asking for information as to any family name, should consult the 'Post Office London Directory,' wherein, I have no doubt, most English surnames, and a great many not English, may be found, simply to ascertain whether the name is common or not, and should shape their queries accordingly.

C. F. S. WARREN, M.A.

Longford, Coventry.

There are so many families of the name of Shaw that it is impossible to answer this query without knowing which family your correspondent refers to. Shaw of Greenock, Sauchie, Kilmarnock, &c., in Scotland, and of Gannoway, in Ireland, carries a z, three covered cups or. Shaw of Colchester,

England, and of Bushy Park, Ireland, carries Or, a chevron between three eagles displayed sa. Shaw of Cheshire and of Eltham, in Kent, carries Arg., a chevron between three fusils ermine. There are also the Shaws of Rothiemurchus, in the Highlands, and the Shaws of Yorkshire, who took the name of Lefevre. I shall perhaps be able to answer the query if your correspondent will state which of these families he refers to. SIGMA.

There is no reason for believing that all the families named Shaw are of one race. *Shaw* in Northern English means a wood, and the name must have sprung into being in many different places. Shaw occurs not infrequently in ballad literature. Here is an example from 'The Sang of the Outlaw Murray':—

And I have native steeds by me,  
The Newark Lee and Hinginshaw;  
I have many steeds in the Forest schaw,  
But them by name I dinna knaw.

Scott, 'Minstrelsy of the Scottish Border,'  
ed. 1861, vol. i. p. 390.

EDWARD PEACOCK.

OKEY FAMILY (7th S. x. 167).—Somewhere in the forties Mr. Charles Okey was solicitor to the British Embassy in Paris, and his office was in the Embassy. A copy of the warrant for the execution of Charles I. hung on the wall of his office, and he appeared to be proud that the name of "John Okey" was one of the signatures. In 1848 he had to leave Paris, and, it is to be presumed, in no very prosperous circumstances, for soon after I heard him lecturing in London about Paris and the English. I cannot give the exact name of his lectures; but he appeared in low water. He had a son and daughter. It is my opinion I have given this information in a previous number of 'N. & Q.,' but I cannot refer to the place.

H. E. WILKINSON.

Anerley, S.E.

There is an account of the presentation of Col. John Okey for a degree at Oxford on May 19, 1849, in Wood's 'Fasti,' and also a notice of his life. It is there stated of his family that "his parentage was as mean as his calling, having been originally as 'tis supposed a dray-man, afterwards a stroaker in a brew-house at Islington, near London, and then a poor chandler near Lyon-Key, in Thames-street, in London."—T. ii. col. 753, fol., London, 1692.

ED. MARSHALL.

MILES COVERDALE (7th S. x. 168).—The following particulars of the removal of the remains of Myles Coverdale from the church of St. Bartholomew by the Exchange to St. Magnus, London Bridge, appear in the *Times* newspaper of Oct. 5, 1840:—

"Myles Coverdale, Translator of the whole Bible into English.—Yesterday, October 4, being the 305th anniversary of the translation of the whole Bible into English by Myles Coverdale, his remains, which had been ex-

homed from the church of St. Bartholomew by the Exchange to make room for the building of the new Sun Fire Office, and transferred on the preceding evening to St. Magnus Church, by London-bridge, of which he was formerly rector, were deposited at 9 o'clock in the morning against the east wall of that church, a part of the old building in which he preached, and not pulled down on the rebuilding of the church after the Fire of London by Sir Christopher Wren, in a vault at the expense of the parish, to whom these precious remains had at their solicitation been kindly consigned by the Bishop of London. The reinterment was strictly private, with the exception of the presence of the children of the ward schools and some of the parishioners, to whom a short and appropriate address on the occasion was made by the rector, the Rev. Thomas Leigh, A.M."

EVERARD HOME COLEMAN.

71, Brecknock Road.

A reference to Nathaniel Whittock's 'Exhumation of the Remains of Miles Coverdale, 1840, is given in the article on Coverdale appearing in the 'Dictionary of National Biography,' vol. xii. p. 368. It is there said that

"what were thought to have been the remains of Coverdale were carefully reburied on October 4 [1840] in a vault in the south aisle of the church of St. Magnus."

The *Gentleman's Magazine* of November, 1837, New Series, vol. viii. p. 490, contains a copy of the inscription on the Coverdale memorial "lately erected in the church of St. Magnus."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

BELFAST MOTTO (7th S. x. 148).—Mr. John Vinycomb, in a foot-note at p. 234 of Benn's 'History of Belfast,' vol. i., 1877, says:—

"The motto 'Pro tanto quid Retribuamus' clearly expresses the sense of gratitude of the Burgesses to their liege lord (i. e., Sir Arthur Chichester); and when it is taken into account that part of the shield and one of the supporters are directly taken from the Chichester arms, the evidence of this interpretation is conclusive.....The Bell has been added as a play upon the first syllable of the name, as was the fashion in early times."

JOHN S. CRONE.

PRIOR AT DEREHURST (7th S. x. 127).—MR. RANSOM will find a full account of the priory at Deerhurst, with illustrations, and also of the Saxon chapel adjacent, in 'Deerhurst, a Parish of the Vale of Gloucester,' by G. Butterworth, published by W. North, Tewkesbury. It does not, however, contain a list of the priors.

THOMAS BIRD.

Romford.

Let me refer MR. RANSOM to 'Deerhurst,' by the Rev. G. Butterworth, vicar of the parish (Simpkin & Marshall).

P. J. F. GANTILLON.

SIR JOHN MOORE AT SANDGATE (7th S. x. 189).—The *Military Panorama* of April, 1813, in a life of Sir John Moore, says:—

"After the campaign in Egypt, Major-General Moore was placed on the Staff of the Southern Military District,

and commanded the troops stationed at and in the neighbourhood of Sandgate."

The date of his appointment is not given. It would probably be in 1801. I have in my possession an autograph letter on drill written by him to Col. Calvert from Sandgate, dated September 4, 1803.

R. EGERTON.

68, West Cromwell Road, S.W.

JOHN CLARE (7th S. x. 187).—I think it will be found that no complete edition of John Clare's poems has been published in a single volume. The original editions are seen not unfrequently in booksellers' catalogues. I possess them all, and I have often thought that a collection, or at least a selection, of Clare's poems might well be included in some of those series of "Classics" which are now common. Mr. John Taylor, of Northampton, is the man who should do this work; and doubtless he would do it if he were duly encouraged thereto.

I do not know, except by name, Mr. J. L. Cherry's book; but I can strongly recommend the other 'Life of Clare,' which is by Mr. Frederick Martin. It gives not only a full and sympathetic biography of Clare, but ample notices of his friends and patrons; as, for instance, of Octavius Gilchrist, himself a very interesting man. John Clare was a true poet, small as his range may be. He is, and in a higher degree than Robert Bloomfield, a striking and rare example of a man who, though he was an English peasant, did actually possess both feeling and imagination, and could within certain limits express them both. And nowhere can the privations and struggles of the English peasant of that day be better studied than in the story of such a life as his. Robert Bloomfield had Capel Lofft to help him, and Lofft was a gentleman of fortune. But Gilchrist, Clare's judicious and helpful friend, was only a grocer.

A. J. M.

I do not think that Clare's poems have been published in a single volume, and the following extract from a reply by the late CUTHBERT BEDS in 'N. & Q.,' 3rd S. iv. 349, to a similar inquiry will explain the reason:—

"I have been told that the Messrs. Routledge wish to give a practical answer to this query; but that Clare's friends have placed insuperable obstacles in the way."

References to Clare's works have also been made in 'N. & Q.,' 1st S. vi. 196; 2nd S. v. 186; 4th S. xi. 127; 5th S. ii. 302.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I am not aware of any complete edition in one volume of Clare's poems. His first work, 'Poems descriptive of Rural Life and Scenery,' from its publication in 1820 to 1838 passed through four editions. 'The Village Minstrel,' 1821, 'The Shepherd's Calendar,' 1827; and 'The Village Muse,' 1835, have not gone beyond the first edition. MR.

SMITH should read the first and best biography of Clare, by Frederick Martin (Macmillan, 1865). The *Quarterly Review*, May, 1820, in its notice of Clare's first work, said:—

"Examples of minds highly gifted by nature, struggling with, and breaking through the bondage of adversity, are not rare in this country; but privation is not destitution; and the instance before us is, perhaps, one of the most striking of patient and persevering talent existing and enduring in the most forlorn and seemingly hopeless condition that literature has at any time exhibited."

G. H. S.

Heaton Moor, near Stockport.

I think that no complete edition of Clare's poems in one volume has been as yet published.

W. E. BUCKLEY.

I am almost sure that there is no collected edition of the poems of John Clare. They are nearly all contained in 'Poems descriptive of Rural Life and Scenery,' 'The Village Minstrel,' and 'The Shepherd's Calendar.' If I mistake not, a few others are to be found in the biographies of F. Martin and J. L. Cherry.

K. P. D. E.

AUTHORS OF QUOTATIONS WANTED (7th S. x. 229).—

Was ever Tartar fierce or cruel, &amp;c.

Prior, 'Alma,' canto iii. 242-245.

JONATHAN BOUCHIER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Writers: an Attempt towards a History of English Literature.* By Henry Morley, LL.D.—V. *The Fourteenth Century.* In Two Books. Book II. (Cassell & Co.)

It is a pity that Prof. Morley does not take a lesson in unctuality from the editors of the 'Dictionary of National Biography.' When one considers the number of their contributors, and the difficulty they often experience in getting their promised contributions, the punctuality with which the quarterly volumes of the 'Dictionary' appear is nothing short of marvellous. Prof. Morley frankly acknowledges that the fifth and sixth volumes of his "English Writers" should have been ready last year; but having no contributors upon whom he can lay the blame, contents himself by naïvely remarking that these volumes "have been deferred by me lost in the act of getting leisure." We trust that now Prof. Morley has got the leisure he will lose no other time, and that henceforth we may look forward to the punctual delivery of his half-yearly volumes, until his heroic "attempt towards a history of English literature" shall have been completed. In the present volume Prof. Morley deals with Wyclif and Chaucer, and though this is the fifth volume of the series the author has not broken fresh ground. It is now more than twenty years since Prof. Morley published his original study of Chaucer, and since that day many fresh labourers have entered the field, and a great advance has been made in our knowledge of Chaucer's works. This has, of course, entailed considerable revision of the former work, and the author records that he has tried "to pay respect" to the work of all his fellow students, especially Prof. ten Brink, Prof. Skeat, and Dr. Furnivall.

In concluding this short notice we would strongly recommend all intending students of Chaucer to read this able and interesting sketch of the poet and his works before they undertake to grapple with the text-books.

*A History of Felsted School, with some Account of the Founder and his Descendants.* By John Sargeant, M.A. (Chelmsford, Durrant.)

We welcome this little book with pleasure. Every one of our old grammar schools has a history which, could it be recovered, would be of interest not only to old pupils, but to a wide circle whose forefathers have been educated within its walls.

Felsted School is a result of the Reformation. Sir Richard Rich, Knt., Lord Rich of Little Leez, had served Henry VIII. as Chancellor to the Court of Augmentations, and had enriched himself, like other potent men of his time, with confiscated abbey lands. Among other property he had acquired the priory of Leez. Out of these, during the short reign of Mary, he endowed a chaplaincy for masses for his own and his relatives' souls. On the accession of Elizabeth the endowment was changed from religious to secular use. Felsted was a spot well chosen for a school. It is on high ground, and the neighbourhood is healthy. Like almost all our old grammar schools, Felsted was intended as an avenue to the university. The early records of the school are imperfect. Its historian has not been able to make out who was the first master. There seems equal ground for claiming the honour for a person named Wharton and for Henry Sayer, or Sauer. From the time of Elizabeth the annals are pretty perfect.

Felsted has not produced many pupils of mark. Oliver Cromwell's three sons, Robert, Oliver, and Richard, were educated there. Robert died there at the age of eighteen, and a pleasant memorial of him exists in the parish register, written ere his father became famous: "A very pious youth, fearing God above most." His father felt the loss deeply; but it may have been well that the poor youth was taken away from the sad distractions that followed.

Isaac Barrow, one of the most noteworthy of English divines, was educated here. He had originally been sent to the Charterhouse, but did not get on there, so was removed to quiet Felsted, where he laid the foundation of that learning which gave him a European reputation.

SIR FREDERICK POLLOCK sends to the *Fortnightly Review* a very thoughtful and appreciative estimate of John Milton. Mr. Lanin continues his arraignment of Russia, writing on the Jews in that country. Mr. George Saintsbury has a delightful paper on Anthony Hamilton, and Mr. George Moore writes on 'New Pictures in the National Gallery.' Part I. of Count Leo Tolstoy's 'Work while Ye have the Light' forms also a portion of an important and a very agreeably varied number.—In the *Nineteenth Century*, Sir Henry A. Blake, the Governor of Jamaica, writes hopefully concerning the awakening of that island. He is of opinion that it is capable of great development, and regards it as a good field for emigration. Yellow Jack, of which much is heard, is only to be feared when sanitary precautions are neglected, and the death rate proves the country to be not insalubrious. Writing on 'Some Aspects of Newman's Influence,' Mr. William Ward regards the cardinal as a "mystic," a "controversialist," a "theologian," and a "recluse," and dwells especially upon his social charm. Mr. Hamilton Aïdé, dealing with 'Manners and Customs of Sicily in 1890,' depicts the seclusion in which women are kept. On some of the grimmer consequences of this state of affairs no comment is made. Miss Benson 'In Defence of Domestic Service' and the Bishop of Carlisle on 'Bees and Darwinism' challenge

attention.—In the *New Review*, Archdeacon Pott speaks very eulogistically of Canon Liddon. Mr. George Moore, on 'The Dramatic Censorship,' strongly opposes Mr. Wm. Archer, and has much to say concerning the suppression of a version of 'Les Femmes Pauvres,' by Mr. Arthur Matherson (*sic*). Mr. Lawson and Mr. Waterhouse write on 'Street Improvements in London.'—To Murray's, Col. Rothwell sends a long and valuable contribution on 'CIPHER Correspondence.' 'Boat Life in Japan' is picturesque and very readable. 'An Old Letter from the Baltic' also merits perusal.—In the concluding part of his autobiography, contributed to the *Century*, Mr. Joseph Jefferson ventures upon some much debated questions of his art. With regard to the point whether an actor should feel his part—the famous *paradoxe du comédien* of Diderot—he gives a rather uncertain sound. Very interesting is, however, all he has to say, and the descriptions of his contemporaries have much value. 'An Artist's Letters from Japan' and 'The Women of the French Salons' are both well continued, and 'Out of the Ways in High Savoy' and 'Prehistoric Cave Dwellings' are capital specimens of illustrated articles.—In *Macmillan's*, under the title of 'The Shrine of Fifth Monarchy,' is a remarkable account of Shipbourne and of "Vane, young in years, but in sage counsel old." 'The Realities of War' deals with the realistic descriptions of Count Tolstoi and the pictures of M. Verestchagin. Mr. Saintsbury takes a highly favourable estimate of Thomas Hood, whose work he finds "unmistakably poetical, and "simple, pure, and strong."—The author of 'Birds, Beasts, Fishes, Insects, Reptiles,' in the *Gentleman's*, protests strongly against our use of words derived from animals, as "piggyish," "sluggish," "to toady," and the like. 'Unaccredited Heroes' is a praise of Scotmen by a Scot. 'A Sixteenth Century Herodotus,' of whom the Rev. E. H. Tatham writes, is Nicander Nucius, whose *manes* should be appeased by the compliment.—In *Temple Bar* are papers on two poets—one on Edwin Waugh and a second on George Crabbe. 'A Soldier of the Mutiny' gives a very striking and dramatic account of the famous Hodson.—In *Longman's*, Mr. W. E. A. Axon gives a profoundly interesting paper on 'Gordon's Copy of Newman's "Dream of Gerontius."' Dr. B. W. Richardson writes on 'Working Hours and Working Men,' and Mr. Grant Allen on 'The Isle of Ruins,' commonly known as the Isle of Thanet. Mr. Lang, in 'At the Sign of the Ship,' has a humorous vindication of Count Tolstoi.—'The Sincerest Form of Flattery' is the title given in the *Cornhill* to imitations of modern novelists. 'On Helvellyn with the Shepherds' and 'Farmhouse Notes' are both readable.—Mr. Swinburne's poem, 'An Autumn Vision,' opens out the new volume of the *English Illustrated*. Mr. Austin Dobson gives a delightful paper on "The Vicar of Wakefield" and its illustrators, reproducing designs by a series of artists from Stothard to Caldecott. 'Edinburgh,' by Mrs. Oliphant, is brilliantly illustrated by Mr. George Reid, R.S.A.

THE publications of Messrs. Cassell lead off with the *Illustrated Shakespeare*, Part LVII., concluding 'Antony and Cleopatra' and beginning 'Cymbeline.' Dramatic plates are supplied of the death of Cleopatra, the larceny of Iachimo, and his boast of conquest. The smaller designs are no wise inferior.—Part LXXXI. of the *Encyclopedic Dictionary* carries the alphabet from "Way" to "Without." It deals largely with the commonest English words, "Web," "Weed," "Where," "When," "Why," and the like, but has full illustrations under words such as "Wimple," "Whitworth gun," "Windmill," &c.—Naumann's *History of Music*, Part XXXI., deals with Schubert and Weber, gives a portrait of the latter and of Karl Lowe, and facsimiles of MS. by the

former.—*Old and New London*, Part XXXVII., opens with Buckingham Palace, and speaks of two sons of George III., when boys of thirteen and fourteen, being flogged like dogs as a school punishment. A picture of the unfamiliar garden front and a view of the Mall in 1450 arrest attention. Thence we pass to Carlton House and to St. James's Palace.—*Picturesque Australasia*, Part XXIV., has a full-page view of the Derwent at New Norfolk, designs representing the Bridgewater Causeway, spots on the lakes, &c., and a good many pictures of natives.—Dr. Geikie's *Holy Land and the Bible*, Part XIII. carries the reader from Bethlehem to Jerusalem, and has many good plates of scenes and characters.—*Woman's World* has a paper on 'Mirrors.'

THE LATE EDWARD HAILSTONE.—We gladly publish the following letter:—

SIR,—It has been suggested that I should publish a biography of my father, the late Edward Hailstone, of Walton Hall, near Wakefield, and for this purpose any material, such as anecdotes, data, memoranda, &c., would be gratefully received from my father's friends, many of whom are only known to me by name. Being an artist myself, it is proposed to illustrate the work, and therefore any drawings or sketches, however rough, of places with which he was associated or of things in his possession would be invaluable. It is needless to say all loans would be carefully kept and returned as soon as copies or extracts had been taken. After the services my father has rendered to Yorkshire literature, such a work would surely be a fitting memorial of him; and to do this with success and to make an appropriate work an appeal for assistance in the before-mentioned manner is now made by his only child, E. L. CARTER, Park View Villa, Sunbury-on-Thames, Middlesex.

THE 'Registers of the Parish Church of Wandsworth, 1603-1787,' containing 25,000 entries, edited by Mr. J. T. Squire, 33, Birdhurst Road, Wandsworth, S.W., to whom application should be made, are now completed.

### Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

H. H. HORTON ("Give a dog a bad name and hang him").—The first form of this in Ray is "He that would hang his dog gives out first that he is mad." See, for the meaning generally, 3<sup>rd</sup> S. x. 10.

BERNARD BATIGAN.—Of the clubs you mention the following no longer exist: Albion, Alfred, Cocoa Tree, Crookford's, Graham's, Royal Naval, West Indian. Consult Kelly's 'Directory,' under the heading "Clubs."

CORRIGENDUM.—P. 246, col. 2, l. 3 from bottom, for "vol. iii." read *vol. viii.*

### 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, Curstorf Street, Chancery Lane, E.C.

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



LONDON SATURDAY, OCTOBER 11, 1890.

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## Notes.

## JOHN PEEL, THE CUMBERLAND HUNTER.

The capital song "John Peel" is known, if not wherever the English language is spoken, at all vents wherever Englishmen are settled, whether at home or in the colonies. I fancy, however, that of the thousands who know it few know much about its authorship, or of the circumstances under which it was composed. There are, moreover, curious versions,—one certainly, which I have, by James Smith, described as "author of 'Poems and allads,'" spirited enough, still it is not the genuine "John Peel." The following authentic account of John Peel, both the man and the song, with the original words, and of the occasion upon which its author, John Woodcock Graves, wrote it, given by Sidney Gilpin, in his 'Songs and Ballads of Cumberland,' 1866, is perhaps worth transferring the pages of 'N. & Q.,' where it will be seen that now and in future years by many who may not have ready access to Mr. Gilpin's collection. The chief objection to the song is that it is glorification of a pursuit which, *me judice*, cannot be defended. The argument in the last stanza of Wordsworth's 'Hart-Leap Well' is conclusive against hunting, shooting, or in any manner killing, for the sake of sport, "our brothers," as St. Francis Assisi called them, the inferior animals. (See Bunyan's 'Locksley Hall Sixty Years After,' 100-102.) I say this advisedly, although I am

writing within earshot of the kennels of the H. H. I hope, however, that I have sufficient literary instinct to admire a good song, even when I do not hold with its sentiments, and certainly 'John Peel' is a right good song. I will not deny that it owes something to the entraining tune to which it is sung.

I do not know the exact date of 'John Peel.' The hero of it died in 1854, aged seventy-eight. From what Mr. Graves says of "nearly forty years having wasted away," &c., I should suppose that he must have written it *circa* 1825. I believe that on John Peel's gravestone in Caldbeck churchyard a fox's brush, &c., are carved, but I am not sure of this. During the many years that I lived in Cumberland I do not remember ever to have been at Caldbeck, although High Pike and Carrock, at whose feet it lies, were for a while very familiar objects to me. Caldbeck, even in these days of lightning expresses, is a very remote place, far removed from "towered cities.....and the busy hum of men"; and, although near the edge of the lake country, it is not in the road of the ordinary tourist.

Mr. Graves writes as follows:—

"Nearly forty years as have now wasted away since John Peel and I sat in a snug parlour at Caldbeck among the Cumbrian mountains. We were then both in the heyday of manhood, and hunters of the olden fashion; meeting the night before to arrange earth stopping; and in the morning to take the best part of the hunt—the drag over the mountains in the mist—while fashionable hunters still lay in the blankets. Large flakes of snow fell in the evening. We sat by the fireside hunting over again many a good run, and recalling the feats of each particular hound, or narrow neck-break 'scapes, when a flaxen-haired daughter of mine came in, saying, 'Father, what do they say to what granny sings?' Granny was singing to sleep my eldest son—now a leading barrister in Hobart Town—with a very old rant called Bonnie (or Cannie) Annie. The pen and ink for hunting appointments being on the table, the idea of writing a song to this old air forced itself upon me, and thus was produced, impromptu, 'D'ye ken John Peel with his coat so gray.' Immediately after I sung it to poor Peel, who smiled through a stream of tears which fell down his manly cheeks; and I well remember saying to him, in a joking style, 'By Jove, Peel, you'll be sung when we're both run to earth.'"

"As to John Peel's general character I can say little. He was of a very limited education beyond hunting. But no wile of a fox or hare could evade his scrutiny; and business of any shape was utterly neglected, often to cost far beyond the first loss. Indeed this neglect extended to the paternal duties in his family. I believe he would not have left the drag of a fox on the impending death of a child, or any other earthly event. An excellent rider, I saw him once on a moor put up a fresh hare and ride till he caught her with his whip. You may know that he was six feet and more, and of a form and gait quite surprising, but his face and head were somewhat insignificant. A clever sculptor told me that he once followed, admiring him, a whole market-day before he discovered who he was."

D'ye ken John Peel with his coat so gray?

D'ye ken John Peel at the break of the day?

D' ye ken John Peel when he's far far away  
 With his hounds and his horn in the morning?  
 'Twas the sound of his horn called me from my bed,  
 And the cry of his hounds has me oft-times led;  
 For Peel's view-hollo would waken the dead,  
 Or a fox from his lair in the morning.

D' ye ken that dog whose tongue is death?  
 D' ye ken her sons of peerless faith?  
 D' ye ken that a fox with his last [qy. latest?] breath  
 Cursed them all as he died in the morning?  
 'Twas the sound of his horn, &c.

Yes, I ken John Peel and auld Ruby too,  
 Ranter and Royal and Bellman as true;  
 From the drag to the chase, from the chase to the view,  
 From the view to the death in the morning.

'Twas the sound of his horn, &c.  
 And I've followed John Peel both often and far,  
 O'er the rasper-fence and the gate and the bar,  
 From Low Denton-holme up to Scratchmere Scar,  
 When we vied for the brush in the morning.

'Twas the sound of his horn, &c.  
 Then here's to John Peel with my heart and soul,  
 Come fill—fill to him another strong bowl:  
 And we'll follow John Peel thro' fair and thro' foul  
 While we're waked by his horn in the morning.

'Twas the sound of his horn, &c.

JONATHAN BOUCHIER.

Ropley, Alresford.

#### NURSERY RHYMES.

The warm thanks of all folk-lorists are due to your correspondents (*ante* pp. 45 and 154) for calling attention to the wanton practice, now so prevalent, of disfiguring the old nursery rhymes. It is superficially said that the gay booklets which encumber every bookshop are to be praised for keeping alive these old-world stories; but it is far otherwise, they do but overlay and traduce them. I have often wondered what has induced the compilers of these productions thus ruthlessly to destroy them. Is it that they ignorantly prefer a smooth doggerel and pat rhyme of their own to the racy, energetic (if sometimes ungrammatical) utterances of the genuine "folk"? Or have they—to save the trouble of collecting—filched them from more scientific collections, and sought to cover the infringement of copyright by means of senseless alterations?

One of the best—if not the best—of scientific collections is that of the late Mr. Halliwell-Phillipps. In every edition he prints the song lately under discussion as "Sing a song of sixpence," never "for"; and in the edition—collected, it is expressly stated, by word of mouth—for the Percy Society's publications, 1842, he has for the second line "A pocket full of rye." But in later editions he changed it to "A bag full of rye." He was not likely to introduce a variation without an authority for it, and it affords an interesting proof that, though "pocket" is the commoner form, it was the "dry measure" pocket that was intended, and no pouch of old man or woman either. "Pocket" was certainly the traditional

word in use in my nursery, and as that was half the year in the midst of a hop country there was never any misunderstanding about it, any more than about the proverbial recommendation "never buy a pig in a poke." All this is merely in the desire of vindicating the integrity of original expressions; of course it does not affect the meaning of the song in any way, being merely an intercalary line introduced for the sake of rhyme, like the last line of an Italian *stornello*. Mr. Halliwell-Phillipps appends very useful notes to most of the songs in his collection; and, though it does not touch the "pocket" line, what he says about the rest of it is worth quoting:—

"The first line of this rhyme is quoted in Beaumont and Fletcher, 'Bonduca,' Act V. sc. ix. It is probable also that Sir Toby alludes to it in 'Twelfth Night,' Act II. sc. ii. In 'Eupulario; or, the Italian Banquet,' 1589, is a receipt 'To make Pies so that the Birds may be Alive in them and fly out when it is cut up.' A mere device, live birds being introduced after the pie is made."

Though Mr. Halliwell-Phillipps's collections agree wonderfully with my own traditions in the main, it may be worth while to note one or two of the divergences:—

#### 1. One which was sung to me as—

Little Miss Moffet  
 Sat on a Toffet  
 A eatin' o' curds and whey,  
 There came a great spider  
 And sat down beside r

And frightened Miss Moffet away,  
 stands in his version as—

Little Mary Ester sat upon a tester  
 Eating curds and whey, &c.

Now a tester is the curtain-holder at the *tête* or head of a bed, and one does not see how a little girl could have sat upon it. I had always imagined to myself that a "toffet" meant a kind of drawing-room ottoman, such as we now call a "pooft"; but I find most people take it to mean a mound or tuft of grass.

#### 2. Among his songs about the cuckoo he does not appear to have one of mine:—

Cuckoo comes in April,  
 Sings a song in May,  
 Sings a song in June,  
 And then he goes away.

#### 3. He gives the following in the very words I had it, except the unimportant last line:—

Pussycat, Pussycat, where have you been?  
 I've been to Lun'n to see the Queen.  
 Pussycat, Pussycat, what did you there?  
 Frightened the little mouse under her chair.

In my version it was "eat up the little mouse." But he gives no note, as one might expect, to record how this ran in the days when there was a king in place of a queen.

#### 4. What I knew as—

Pussycat-mew jumped over a coal  
 And in her best petticoat burnt a great hole.  
 Pussycat-mew shall have no more milk  
 Until her best petticoat 's mended with silk,

he gives as—

Pussycat Mole  
Jumped over a coal  
And in her best petticoat burnt a great hole.  
Poor pussy's weeping, she 'll have no more milk  
Until, &c.

5. What I knew as—

If you're an old bachelor,  
As I suppose you be,  
You 'll neither laugh nor smile  
At the tickling of your knee,

he gives as—

A good child, a good child,  
As I suppose you be,  
Never laughed or smiled  
At the tickling of your knee.

6. What I knew as—

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

he gives as—

Dickery, Dickery, dare,  
The pig flew up in the air.

7. One which used to be said to put children in a good humour during the tedious pulling on of socks was—

*This* little pig went to market;  
And *this* little pig stayed at home;  
*This* little pig had bread and butter;  
And *this* little pig had none;

And *this* little pig said "tweak, tweak, tweak," cos he couldn't get under the barn door.

Each of the five little rosy toes being pulled in turn, to personate the five little pigs with their various fortunes; and the child is so taken up with the hardships of the three unlucky ones that it forgets its own misery over the socks. Then came the putting on the shoes with

Shoe the horse  
And shoe the mare,  
And let the little colt go bare,

and the corollary "I'm sure you wouldn't like to go bare like the little colt" overcoming all repugnances. But Mr. Halliwell-Phillipps seems to have got these rather mixed up in the following fashion:—

This pig went to market,  
Squeak mouse, mouse, mousey;  
Shoe, shoe, shoe the wild colt,  
And here's my own doll Dowsy.

and in another part of the book he has:—

Shoe the colt,  
Shoe the wild mare;  
Here a nail,  
Yet she goes bare.

8. One I knew as—

Lady-bird, Lady-bird, fly away home!  
Your house is on fire, your children are gone  
Except little Ann,  
And she's crept under the frying-pan,

gives as—

Lady-cow, Lady-cow, fly thy way home,  
Thy house is on fire, thy children are gone  
All but one, that lies under a stone,  
Ply thee home, Lady-cow, ere it be gone.

9. One I knew as:—

I'll tell you a story of Jacopo Minore,  
And now my story's begun.  
I'll tell you another of Jacopo his brother,  
And now my story's done.

How the Italian names—and with a wrong accent—got into the verse, is a question apart from the present discussion. Mr. Halliwell-Phillipps's version is:—

I'll tell you a story about Joll McRory,  
He went to the wood and shot a tory;  
Then he came back and told his brother,  
And went to the wood and shot another.

10. In my version of "Taffy was a Welshman" the final catastrophe was—

I took the marrow-bone and beat about his head.  
In Mr. Halliwell-Phillipps's it stands—  
I took the poker and flung it at his head.

11. Mr. Halliwell-Phillipps's version of the long one "Madam I will give thee the keys of Canterbury" is quite different from mine; but I do not recollect it sufficiently to write down, except one offer, which is entirely absent from his:—

Madam I will give thee a fine satin gown  
The lace around the tear [? slash] of which  
Is worth a thousand pound.

Also his ends quite inconsequently; whereas in mine, after the lady had refused all his offers to tempt her to "walk with him," in the last verse, where he offers her marriage, she changes her tone and readily consents.

My versions above are all traditional. I never saw them in print till of late, and then spoilt.

R. H. BUSK.

#### LONDON IN 1796.

A very interesting old book called "A Treatise on the Police of the Metropolis (Third Edition), by a Magistrate.....London: Printed by H. Fry, Finsbury Place, for C. Dilly, Poultry, MDCXCVI," throws much light on the criminal classes and the state of law and police in that interesting period when even the excesses of the French Revolution had not obliterated the great movement of Rousseau as a "sentimental" reformer, and of Montesquieu and others as practical reformers. It was the period—and later on the almost forgotten 'Political Justice,' written by William Godwin, the father of the second and more fortunate Mrs. Shelley, is an instance in point, and Jeremy Bentham's voluminous 'Works' are further examples—of philanthropic criticism of the law. In the treatise which I am quoting it is said (p. 11) that there were then in London no fewer than three thousand receivers of stolen goods, "and an equal proportion all over the country." *Ib.*, pp. 19, 20, is mentioned that in London and Birmingham "Louis d'ors, Half Johannes, French Half Crowns and Shillings, as well as several coins of Flanders and Ger-

many, are counterfeited, apparently without suspicion that under the Act of the 14th of Eliz., cap. 3, the offenders are guilty of misprison of High Treason."

For four years then past "a Coinage of the Star Pagoda of Arcot" had "been established in London." The counterfeits were made of blanchéd copper, cracked on the edges so as to resemble the real "Pagoda," and, even after being double gilt, only cost the coiners "Three Half-Pence each." They were sold to Jews at five shillings a dozen, and were passed, when possible, at the value of eight shillings each. The Turkish gold sequin, worth five or six shillings, was also counterfeited in London. It is said (p. 21) that "two persons can finish from 200*l.* to 300*l.* (nominal value) in base Silver in six days," and that three people could in the same time stamp a like amount in copper. When this author wrote a Public Prosecutor was even then demanded (pp. 23, 24). In seven years no fewer than 4,262 prisoners against whom the Grand Jury had found true bills were acquitted at the Old Bailey. This proved what Bentham and John Austin well said later on, that excessively cruel punishments only prompt acquittals, and that relative certainty of a conviction and a severe sentence short of the gallows are better for society than numerous acquittals and only an "off-chance" of a capital sentence. At the end of the last century the lottery system was in full swing, and not only Government lotteries, but fraudulent "Lottery Insurances," &c. *Ib.*, p. 153, are mentioned the "Morocco Men" and their friends the "Bludgeon Men." The "Morocco Men" were public-house and also perambulating touts for lottery insurances. A tavern in Oxford Market—that small market which still exists, I believe, on the Portland estate—was their rendezvous. The "cheats, who take genteel lodgings, dress elegantly, assume false names," &c., show letters from tradesmen, and then "levant," were known (p. 163) then as now. So were the cheats who had formerly been in the service of milliners, "Mantua-makers," &c. The last word, "mantua-makers," is used, I think, by Dickens, and is now obsolete, as will, I presume, be in time the fate of the revived "sacs," "frocks," "dolmans," and "fichus" of present female fashion. While woman is asserting her long denied rights, man is reasserting them in sartorial art, and Mr. Worth holds his head higher than the Shakespearian "woman's taylor." Feeble. *En passant*, the portrait (a Moroni) of a tailor in the National Gallery is a fine example of Italian art when refinement had not quite sunk into artistic impotence. Other rogues (p. 165) were the

"cheats who attend Inns at the time that coaches and waggons are loading or unloading. These, by personating porters with aprons and knots, or clerks with pens stuck in their wigs or hair, and by having recourse to a variety of stratagems, according to the peculiar circumstances of the case, aided by their having previously noticed the address of several of the parcels, seldom fail of success

in the general hurry and confusion which prevail at such places."

We also read (p. 166) of certain "Sharppers who are known by the name of 'duffers,' who, among other knaveries, passed bad money." Oddly enough, in modern slang it is the *ingenu*, or dupe, and not the knave, who is called a "duffer." It is stated also that elegantly dressed "female sharpers" used even to go to Court at St. James's. One of these women went to Court, "while the sharper himself is supposed to have gone in the dress of a clergyman. According to the information of a noted receiver, they pilfered to the value of 1,700*l.* on the King's birthday [1795] without discovery or suspicion."

There were also "Female Bankers," who lent sums, such as five shillings a day, to barrow-women and others of the costermonger class, at the interest of sixpence for a day, or at the rate of about 7*l.* 10*s.* a year for every crown thus lent. The receiver of stolen goods flourished then as now, and the writer says (p. 173) a quotation—thus proving the earlier origin of the saying, still familiar—"that if there were no Receivers there would be no thieves." Even in 1795 (p. 260) arguments were used against capital punishment, and both Montesquieu and Beccaria are cited in favour of hard labour in lieu of the then familiar gallows.

At the end of last century some 160 crimes (cf. Blackstone also) were by our law punishable with death. A full list is given on pp. 284-6. Besides the well-known crimes then so punished, I may note specially the following, only a selection from a long list: Privately stealing or picking pockets over one shilling; pulling down houses, churches, &c.; breaking down the head of a fish-pond, whereby fish may be lost (Black Act); cutting down ornamental trees; cutting hop-binds; concealing death of a bastard child—the Scotch Jeanie Deans case will be remembered; sending threatening letters (Black Act); stealing woollen cloth from tenter-grounds; challenging jurors above twenty in capital felonies, or standing mute—pressing to death being the former penalty, and, as an earlier writer says, some "stout men" endured this, for then they saved the family honour and property, for forfeiture and escheat after conviction for felony were thus avoided. Other capital crimes were selling cotton with forged stamps; deer-stealing (second, or even first offence under the Black Act, though seldom enforced); perjury under the Insolvent Acts, though not other perjuries; destroying silk or velvet in the looms, or tools—in fact, the "rattening" of to-day or recent days, which Mr. Charles Reade eloquently exposed in a famous novel; personating bail; sacrilege (in one case of which a man was ordered to be hanged for stealing a melting-pot in a church under repairs); destroying turnpikes, bridges, locks, sluices, &c., which acts would, of course, now be punished under the Malicious Injuries to Property Acts;

matiny and desertion, of course; and, to end this sad list, "soldiers and sailors wandering without testimonials: or enlisting into foreign service." There are also long schedules of "single felonies," of "Idle and Disorderly Persons," including "persons who tittle in Ale Houses and neglect their families"—a class not yet extinct—and also of "Rogues and Vagabonds," of whom there were thirteen classes, including "Fencers, Bearwards, Strolling players of Interludes, &c., and Minstrels, except those licensed by the Lord Dutton in Cheshire."

Last comes a list of four classes of "Incorrigible Rogues," punishable with imprisonment, flogging, and, if they broke prison, with seven years' transportation.

*Ib.*, p. 298, we find that the famous Henry Fielding, better known as a novelist, perhaps, but deserving fame also as a wise and enlightened magistrate, had protested, half a century before the book on which I am commenting was issued, against "the injuries arising from frequent pardons." From 1718 to 1775 British America, and chiefly Maryland, furnished our leading convict settlement. The alternative of the hulks at home was adopted under an Act of 16 George III. (*ib.*, p. 306). Between July 12, 1776, and December 12, 1795, no fewer than eight thousand convicts (less one) were ordered to hard labour on the river Thames and on Langston and Portsmouth Harbours. Then followed the scheme of transportation to New South Wales, at an original cost to the State of 00,000*l.* (*Vide* Sir John Sinclair's 'History of the Public Revenue,' published 1790, quoted *ib.*, p. 318.) Within two years followed the system of transportation to Norfolk Island,

a small fertile spot, containing only about 14,000 acres of land; and situated about 1,200 miles distant from Sydney Cove, in New South Wales, where the seat of government is fixed."

Notoriously Norfolk Island was a failure, and so probably the French have already found New Caledonia. A reference is given in a note to p. 335 to a "Tract on Public Houses, by a Magistrate of Police, published 1796 by Dilly in the Poultry," and it is worth noting that the writer (even at a time when party spirit ran high) of the book to which I am indebted for this note says (p. 342, n.) that "a Police Magistrate has nothing to do with the politics of the country." *Ib.*, pp. 353-358, is an account of the astuteness of M. de Sartine, the Lieutenant-General of the National Police, as well as those of Paris. The writer also predicts (p. 358) that

the horde of sharpers and villains, who heretofore resorted to Paris from every part of Europe, will now congregate in London as their general and most productive theatre of action."

The same book gives interesting statistics in app. xiv. pp. 371-407, of churches, hospitals, &c. In p. 374, London is said to contain, besides St.

Paul's Cathedral and Westminster Abbey, 114 parish churches—70 being at least the old number in the City of London—with 130 "chapels and chapels of ease." These were "of the Established Religion." There were 207 meeting-houses for Dissenters, including 32 for Quakers, 6 for Non-jurors (who ought not to have been counted as Dissenters at all), 4 for Muggletonians, and 4 for Roman Catholics, *i. e.*, for English ones. There were 43 chapels and meeting-houses for foreigners, of which 33 were for various foreign Protestants, 6 for Roman Catholics, and 4 "for those of the Russian or Greek Church," and 6 Jewish synagogues, making in all 502 places of public worship. The Embassy chapels were, of course, excepted. On p. 378 is a list of the 17 asylums or hospitals. *Ib.*, p. 391, are some sound remarks on the then enormous and disproportionate cost of civil actions. It is said that in defended cases the costs were considerably over thrice the amount of debts sued for.

H. DE B. H.

ST. FRANKUM: PLAYING THE BEAR.—In the county of Surrey, or at least in a certain part of it, we have two remarkable diseases, to wit, "St. Vipers his dance" and the "brown gaiters." The terms need no explanation; but I may casually observe that the "brown gaiters" are known to ordinary persons as "bronchitis." I was reminded lately of our local maladies by a conversation which I heard, in another county, between two respectable women, one of whom is the butcher at a neighbouring village, and the other is a domestic servant. The fair butcher was speaking to her friend, as so many respectable women do speak, about the foolish tyranny of the Board School, and the smattering of superfluous knowledge which it enforces on its victims, to the injury of their brains and their health. Her own daughter, aged nine, is, it seems, so "pressed" at the school, so mithered and bemazed, that she has been took away for the present to restore her mental balance; and a boy of twelve, son of one of her neighbours, has fared even worse; so that, although his mother did wish him to be a scholar, he has by the doctor's orders been took away altogether, to save the poor remainder of his wits. "Why," said the indignant matron, "he's had St. Frankum's dance, and all along o' the school!" "Aye," replied the other woman, "I lay they've played the bear with him!"

It seems to me that St. Frankum, who is evidently a near relation of St. Vitus, deserves recognition in 'N. & Q.,' if haply the Bollandist Fathers have failed to notice him. As for playing the bear, that phrase reminds one of the Athenian girls and the Brauronia. But the speaker, who is not familiar with Greek literature, has assured me that it only means hugging folks to death, like, same as a bear do.

Perhaps I may venture to add that the butcher,

whose village is a wise one and a fair one, ended her discourse by stating that the inhabitants unanimously refused to vote at all during a recent School Board contest, because they were convinced that one side was as bad as the other for tyranny and for foolishness.

A. J. M.

AMBER.—Large quantities of amber shown at Cromer, Norfolk, are said to be of local origin, and I find the same story at Lowestoft. I do not meet with any authority for the production of amber in Britain, nor do I know that the amber pine is anywhere found in excavations; what is produced comes from the sea, either found on the shore, or dredged up at a distance. I do not think it probable that these specimens are worked up from an old bed of amber in strata at the bottom of the North Sea, so I incline to the opinion that they have been wafted over from the Lithuanic coast of the Baltic Sea. If this is objected to as too great a stretch for the powers of old ocean, I will fall back on a suggestion that they may be the proceeds of countless shipwrecks during the last two thousand years or longer. We may assume that, carried to the bottom at first, they would be disengaged by the gradual breaking up of the ships, and, being of light specific gravity, they would get a "lift," and so be carried thirty or forty miles at one bound. Still, if this be granted, the entire voyage by "drift" from the Baltic would be only a question of time.

A. HALL.

EARLY MENTION OF JACK SHEPPARD.—I had till lately no notion that Jack Sheppard was a worthy of the fifteenth century; but the readers of 'N. & Q.' will be interested in the following extract from Grafton's 'Chronicles,' ed. 1568, p. 335: "Watte Tyler, Jack Straw, Jack Sheppard, and others to the number of 20,000, went through London, and then attacked the Savoy."

E. WALFORD, M. A.

7, Hyde Park Mansions, N.W.

FAIR TRADER.—In vol. i. of the *Gentleman's Magazine*, p. 53 (February, 1731), I find, "An island has no business with the affairs of the continent, only as a friendly neighbour and a fair trader." The extract is taken from the *Craftsman* of Feb. 6, 1731, possibly not verbatim. It would be interesting to know whether earlier uses of the expression "fair-trader" exist. I do not think it has been noted that the *Gentleman's Magazine* was started mainly as an extractor of the chief matter in the current publications of those days, much as the *Review of Reviews* and others in these days.

I. C. GOULD.

JOHN AYLOFFE: SIR C. SEDLEY.—In a recent note on 'Wooden Shoes' (7th S. ix. 378), a quotation was made from Macaulay, who, in writing of the general character of the outlaws in the Netherlands, says: "One of the most con-

spicuous among them was one John Ayloff, a lawyer, connected with the Hydes, and through the Hydes with James." Was this the author of the poem called 'Marvell's Ghost,' which in the collection of 'Poems on State Affairs' is said to be written by "Mr. Jo. Ayloff"? And was he a relation of Capt. W. Ayloff, who edited the works of Sir Charles Sedley, father of Catherine Sedley, Countess of Dorchester? In the "Preface to the Reader" Ayloff speaks of his "affinity" with Sedley, and it is curious that one Ayloff should be a relative of the wife and another of the mistress of King James II.

Ayloff edited three editions of Sedley's works of which the first appeared in 1702, the second in 1707, and the third in 1710. This last, though called "Second Edition" on the title-page, is in reality the third. The preface is identical in all, and the greater part of the contents; but the first has a play printed at the end, with separate paging, called 'Beauty the Conqueror; or, the Death of Marc Antony.' A great deal of miscellaneous matter, in which Sedley had no part, is included in the editions of 1707 and 1710, as well as in that of 1722, in two volumes. A critical edition of Sedley's poems and plays, which might form a companion volume to Mr. Verity's excellent edition of Etherege, is a desideratum. As Mr. Bullen says, in his preface to 'Musa Proterva,' the author of 'Love still has something of the Sea' and 'Phillis is my only Joy' has, if not an exalted place, a secure seat in English literature.

W. F. PRIDEAUX.

Jaipur, Rajputana.

TOPSY-TURVYDOM IN JAPAN.—The following cutting from the *Times* of September 20 is worthy of note:—

"Mr. Basil Hall Chamberlain, a well-known Japanese scholar, has lately published in Japan a little volume entitled 'Things Japanese; being Notes on various Subjects connected with Japan,' in which a number of topics, arranged alphabetically, are discussed and explained. Under the heading 'Topsy-Turvydom,' the author says that it has often been remarked that the Japanese do many things in a way that runs directly counter to European ideas of what is natural and proper; to the Japanese our ways are equally unaccountable. Here are a few instances of this contrariety:—Japanese books begin at the end, the word *finis* coming where we put the title-page. The foot-notes are printed at the top of the page, and the reader puts in his marker at the bottom. Men make themselves merry with wine, not after, but before dinner, and sweets come before the principal dishes. A Japanese mounts his horse on the right side; all parts of the harness are fastened on the same side, the mane hangs that way, and when the animal is brought home his head is put where his tail ought to be, and he is fed from a tub at the stable door. Boats are hauled up on the beach stern first. Japanese do not say north-east or south-west, but east-north or west-south. They carry babies, not in their arms, but on their backs. They address a letter the reverse way to us, putting the name last, the country and city first, going from the general to the particular, and in place

of writing Mr. John Smith, they put Smith, John, Mr. Japanese keys turn in instead of out; Japanese carpenters saw and plane towards, not away from themselves. In keeping accounts they write the figures first, the item corresponding to them next. Politeness prompts them to remove not their head covering, but that of their feet. The impulse of Japanese girls is to sew on cuffs, frills, and the like, topsy-turvy and wrong side out. In Europe bachelors are sometimes captivated by actresses; in Japan it is the women who fall in love with the fashionable actors."

The last item, as we learn from Juvenal, 'Sat.' vi., was fashionable in his time at Rome.

E. LEATON-BLENKINSOPP.

### Queries.

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

SIR ROBERT BRACKENBURY.—Can any of your readers inform me what, after the accession of Henry VII., became of Sir Robert Brackenbury, who was Governor of the Tower of London under Richard III.? My reason for asking is that this Brackenbury must have known the true fate of the princes, Edward V. and his brother. The common story of their murder rests on the testimony of Dighton, the murderer, given (privately) to Henry VII. in 1502, ten years after the appearance of Perkin Warbeck and three years after his death (Bacon, 'Hist. Henry VII.,' p. 71, 'Rot. Parl.,' vi. 545). Not that it was not current before; but Dighton is the only witness alleged to have proved it. Now Brackenbury's innocence is an essential part of the story. But Brackenbury was rewarded by Richard ('Kennett,' i. 551, 552). What for? Was it, perhaps, for concealing the fact that he had spirited the young Duke of York away? That Henry neither proved the murder of the princes, punished their assassins, nor explained the real origin of Perkin Warbeck, has always been considered a strong argument in favour of the pretender. Dr. Lingard, however, contends that if Warbeck were the Duke of York he should have given some intelligible account of his escape—which he did not. This is an argument if Brackenbury were lead or out of favour; but if he still lived and was in favour with Henry, then for Warbeck to publish the facts would have been to betray him, and therefore to provoke him into denying them. Thus belief or disbelief in Warbeck's claims ought to rest largely on the fate of Brackenbury, which nowhere find recorded, though he was a person of some consequence, and has been honoured with a place in Shakespeare's 'Richard III.'

C. L. JAMES.

Wisconsin, U.S.

Mrs. ASH, 1697.—Thomas Burnet, writing in that year to Sophia, Electress of Hanover, men-

tions a dispute "'twixt Mr. Norris a divine near Salisbury & Mistris Ash a young lady of extraordinary piety & knowledge as any of the age..... her two little books of Proposals to the Ladies, &c. ....She is not above 22 years yet & wrote those advices several years before." Is anything known of this young lady or of her publications?

SARUM.

ROBERT RICH, EARL OF WARWICK.—I have seen a portrait which came from Leen Priory, the seat of the Rich family, and is supposed to represent either the second or the third Earl of Warwick of that house. Where can I see other portraits of these personages; or what other steps can I take to ascertain the original of the picture?

J. SARGEANT.

Westminster School.

SONGS WANTED.—I desire the words and origin of the following songs. 1. One beginning:—

When I was a youngster mammie would say  
When I was older I'd be a soldier.

My father remembers it being sung in a farce called 'The Beehive; or, Industry must be Rewarded,' but he does not remember all of it. Is the tune original; or are the words adapted to it?

2. A song about a galantee show, beginning:—

Pretty, pretty fancy,  
Fine galantee show,  
Newly come from France, et  
Tout nouveau."

It had an imitated hurdy-gurdy accompaniment, and seemed to date from the end of the last or the beginning of the present century.

NELLIE MACLAGAN.

CAPT. PETER HEYWOOD, R.N.—The above-named naval officer (whose name is well known in connexion with the mutiny of the *Bounty*) died in 1831. Can some of your readers inform me if any portrait of him has been published? N. H.

LANGHORNE'S 'LETTERS TO ELEANORA.'—Can any correspondent give me the date of the publication of these letters? They are said to have been published after the death of his first wife, which occurred on May 4, 1768. G. F. R. B.

RALEIGH'S DESCENDANTS.—Is it definitely known whether there are any descendants of Sir Walter Raleigh in the male line now living? Sir Bernard Burke, in a paper on 'The Extinction of the Families of Illustrious Men,' says that the "descendants of Carew (Sir Walter's grandson) in the male line are either extinct or so sunk in position as to be untraceable." SYDNEY SCROPE.  
Tompkinsville, New York.

DUDDLEY.—I have a book in my possession called 'The History and Antiquities of Horsham,' 1836, by Howard Dudley, who is said to have written, illustrated, and printed the work when he was

only fifteen or sixteen years of age. Can any reader of 'N. & Q.' furnish any biographical particulars of this author?  
B. DOBELL.

ROMNEY'S PORTRAIT OF THOMAS PAINE.—The eminent artist Romney painted a portrait of the famous Thomas Paine, which is widely known by an engraving, but the original of which has long been sought in vain. Can any of your readers give information concerning it? There is some reason to believe that the portrait was painted for Thomas "Clio" Rickman, Paine's friend and biographer. Is any descendant of Rickman living?  
M. D. CONWAY.

44, Russell Square.

BELL AT CAVERSFIELD.—I shall be glad if any of your correspondents can give me information with regard to a bell I saw recently at Caversfield, Oxon., near Bicester. From the flower-pot shape of the bell and remarkably early character of the lettering I should suppose that it was at least a twelfth century bell. It is mentioned in the local directory (on the authority, I believe, of the late Canon Ellacombe) as dating about 1200. There is an inscription round the crown in rude Roman characters,—

+ IN HONORE . DEI . ET SANTI . LAVRENCII.

(the cross is quite plain), and another just above the sound-bow, apparently set backwards, of which the only intelligible words are SIBILLA and FECERVNT. The rest seems to be made up of P's and Q's. I do not know how far this type is indicative of any date, except that it is evidently anterior to the introduction of the Lombardic or Gothic alphabet. At any rate, in shape the bell is certainly older than any I have ever seen, being very narrow and almost cylindrical, with a rounded crown and a peculiar arrangement of canons. I am willing to send the rubbing of the upper inscription to any correspondent who could give me information on the subject; unfortunately it was impossible to obtain a legible impression of the lower inscription.  
H. B. WALTERS.

The Vicarage, Pershore.

GAYNOR FAMILY.—Where can I learn anything respecting the family of Gaynor? There was living in Ireland about two hundred years ago a Ross Gaynor, whose daughter Elinor was married to Capt. Bryan Mahon, of Castlegar, co. Galway.  
KATHLEEN WARD.

FULHAM PALACE.—The High Street, Fulham, the west side of which is adjacent to the moat which surrounds Fulham Palace, is spoken of in old documents as Bear Street. The name is suggestive of the existence of a bear-pit. The Vicar of Fulham recently remarked to me that he did not think it was improbable that there might have been, at one time, such an appanage to the palace. Can any reader confirm this sup-

position? An inn in the street was once known as "The Bear." I am anxious to get at the origin of the name Bear Street, or Beare Street, Fulham. Please reply direct.  
CHAS. JAS. FERET.  
49, Edith Road, West Kensington, W.

OLD WRITING.—Will some of your readers give me the names of books containing facsimiles of old writing? I have Wright's 'Court Hand,' Astell, and the Pipe Roll Glossary.  
E. E. T.

THE DEFFAND PAPERS.—Eliot Warburton, in his 'Memoirs of Horace Walpole,' refers in a note, p. 292, to the sale of Madame du Deffand's papers at the Strawberry Hill sale in 1842. The purchaser was Mr. Dyce Sombre. What has become of this collection?  
J. F.

ESSAYS ON SHAKESPEARE.—I should be glad if any correspondent of 'N. & Q.' can inform me who was the author of the series of papers on Shakespeare's plays in *All the Year Round*, 1875-1883.  
J. CUTHBERT WELCH, F.C.S.  
The Brewery, Reading.

BISHOP BOSSUET.—In the third series of Southey's 'Common-Place Books,' p. 174, it is stated that Bishop Bossuet was married. The authority quoted is the *Christian Examiner and Church of Ireland Magazine*, vol. v. p. 125, which got its information from 'Mémoires et Anecdotes de la Cour et du Clergé de France' and Schröckh's 'Samlung Abbildungen und Lebensbeschreibungen Berühmter Gelehrter.' We have reasons for believing that this is a mistake, but shall be obliged to any one who will tell what is known concerning it.  
N. M. AND A.

THE AUGUSTINE MEMORIAL.—A few days ago, being in the Isle of Thanet, I went to see the memorial stone erected by Earl Granville in 1884 (as Lord Warden of the Cinque Ports), to commemorate the landing of Augustine. In consequence of train arrangements I had not time to take down the inscription; and, as I cannot find a record of it in any book, it seems to me it would be of interest to have it inserted in 'N. & Q.' if some reader who happens to be in Thanet would transcribe it. The site fixed upon for the memorial (it is not desirable here to enter into the question whether it is the exact spot) is not at Ebbfleet, as is sometimes stated, but nearly a mile from it, towards Pegwell and Ramsgate, and it is now about half a mile from the nearest point of the coast. I noticed that the date on the inscription was A.D. 596; the 'Anglo-Saxon Chronicle,' however, gives 597 as that of the arrival of Augustine, which appears not to have taken place until the year after he received his commission for the conversion of England from the Pope.  
W. T. LYNN.

Blackheath.



THE CRAFTSMAN'S DAUGHTER OF YORK WHO MARRIED THE KNIGHT'S SON.—In 'Under a Cloud' (Hatchards), the author of 'The Atelier du Lys' gives what is assumed to be a Yorkshire legend, and is an adaptation of the stories of 'The Man born to be a King' and of Polycrates's ring. A knight, skilled in sorcery, perceives that the new-born child of a craftsman, "who had a shop close to York Minster," is fated to become the bride of his own and only son. He begs the babe of the unthankful father of six girls, and throws it into the Ouse, whence it is rescued by a fisherman. At the age of sixteen the maiden again meets her would-be murderer, who once more consults the book of destiny, and makes another effort to baffle its decree. This time he sends the girl to his brother at Scarborough, with a written order that she is to be slain on her arrival. For "slain" a humorous thief puts "married," and married she is, and to the man foretold. The wicked father-in-law takes the bride down to Scarborough shore, hurls her ring into the sea, and, as the alternative of death, forces her to swear that lacking that on her finger she will never face her husband more. She grieves a while; and then, to make the best of things, takes a situation as cook. One day she sees the cruel knight and his son coming up to the castle where she dwells, and she weeps as she prepares the fish on which they are to be regaled. Suddenly, in the midst of these culinary preliminaries, there is a sparkle, a glitter, and she finds the ring. "She wept no more," says the narrator,

"but finished her work, and washed her face, and carried the first dish herself into the hall, and every one cried out, 'Who may this fair cookmaid be?' The wicked knight knew her directly, and snatched out his dagger to slay her; but she smiled, and held out her hand with the ring upon it, and her husband ran to her, and kissed her, and called her his dear wife. And the wizard could say no word, but held his tongue, for, you see, fate was too strong for him, after all."—Pp. 50-55.

Where is this legend of Yorkshire elsewhere recorded as belonging to the shire?

ST. SWITHIN.

KELLY FAMILY.—James Leslie, second son of the famous Rev. Dr. John Leslie, Rector of Kerry, co. Tyrone, married Sarah, daughter of Col. Kelly. Mr. Leslie was born 1678, and died in 1723, leaving three sons and five daughters, the second son having been James, afterwards Bishop of Limerick, born 1707/8. Perhaps some of your correspondents can give me information relative to Col. Kelly, Mrs. Leslie's father. Mr. Leslie was owner of the Tarrant estate, co. Kerry, which had been granted to his father by William III.

Y. S. M.

"SARAH WATERS."—In a tract printed at Lancaster in 1856, entitled 'A Mother's Care for her daughter's Safety,' by the author of 'Kind Words to the Young Women of England,' attention is

"directed to the demoralizing effect of certain popular school games, that called 'Kiss-in-the-Ring' in particular; also 'Sarah Waters,' a favourite game with young girls." What is the latter game?  
W. C. B.

RAGNAR LODBROG.—Is there any foundation for the statement that the Ragnar Lodbrog Saga is not authentic? Where is the subject dealt with?

THOTH.

UNIVERSITY DEGREES.—References are frequently made, particularly in works of fiction, to gentlemen who have acquired a university degree by the payment of a fee or the reading of a thesis. This course is certainly not possible now. Was it ever so common as some people seem to imagine?

A. CALDER.

40, North Street, Exeter.

'DON JUAN, JUNIOR.'—I wish to learn if the burlesque by the brothers Prendergast bearing this title has been published. It was first performed at the Royalty Theatre, London, on November 3, 1880. Its title must not be confounded with 'Don Juan Junior,' a poem "by Byron's Ghost, edited by G. K. W. Baxter," which appeared in 1839.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

### Replies.

#### THE EARLY PORTGRAVES OF LONDON.

(7th S. ix. 483; x. 175.)

I am not at all anxious at present to take up the challenge of A. H., at least as regards the Bockerel family. Nevertheless, I have my suspicions, and, for what they are worth, do not mind stating them. I incline to the belief that Bar Querel and Buchel (the latter written, probably, Buch'el) will be found to be phonetic spellings for Bucherel or Bockerel, as I surmise at that period the *o* was pronounced as a *u* and *ch* as *k*. In saying this much I am possibly travelling out of my record, if not out of my depth. Buchevet is on a different footing, as this name is met with in the forms of Buchevite and Buchemite.

Coming to Leofstane, Leofstanus, Liefstan, or Leostan, there is not much doubt that he was the grandfather of Henry fitz Alwin, the authority being 'Liber Trinitatis.' As Strype only enumerates ten members of the Knighten Guild, and has garbled and confused these ten, it may be worth while to give the entire extract:—

"Insomuch that in the year 1125 certain *burgesses of London of that race of noble Knights of England* [the italics are mine], to wit:—Ralph, son of Algod; Whinard le Don'erisshe; Orgar le Prude; Edward on Cornhill; Blackstan, and Alwyn, his kinsman; Alwyn, and Robert, his brother, sons of Leostan; Leostan, goldsmith, and Wyso, his son; Hugh, son of Wegar; Algar Secusune [q.v. second son of Wegar?]; Orgar, son of Dereman;

Osbert Drinchepyn; Adelard Hornepitesune [qy. Horne's stepson?], having met together in the Chapter of Christ's Church, which is situate within the walls of the City, by the gate which is called Aldgate, gave to the same church and the Canons serving God there, all that land and soke, which was called by the English Knightenguild, and adjoins the city wall without the same gate, and stretches down to the river Thames. They gave it, I say, receiving the fraternity and participation of the benefits of that place by the hand of Norman the prior, who received them and their predecessors into the Society, upon the text of the Gospel. And, that this their donation should stand firm and unshaken, they offered upon the altar the Charter of St. Edward with the other Charters aforesaid, which they had thereof, and then they seized the aforesaid Prior of the aforesaid land by the church of St. Botolph which was built upon it, and is as they say the head of the same land."

This gift was witnessed by Andrew Buchenmite, which naturally suggests the Andrew Buchevert, provost temp. Stephen (1135-1154); this again suggests a miscopy for Bucherel.

This record apparently determines the relationship of Leofstan and Henry fitz Ailwin. But who was Ailwyn, kinsman of Blackstan? I have two alternatives to suggest: Firstly, in a grant from Henry fitz Ailwin to the church of the Holy Trinity and the canons serving there of a quit rent of five shillings, the land so charged is described as held by Henry Tottrich, and situate between the land held by Ailwin Dubbur towards the east and that which Lawrence Plumber held towards the west; secondly, there is a record of gift from Thomas, priest, the son of Alwin Sherehog, to the Convent of Holy Trinity, of land when he became their canon. The recorder adds, "And now it is the Hall and Chamber of the Master of St. Laurence founded by Sir John Pultenev, Kt." Can this Alwin or his son Thomas be the much-wanted builder of St. Bennet's, Sherehog? Was Alwin Sherehog the kinsman of Blackstan? Stow says:—

"It seemeth to take that name of one Benedict Shorne, sometime a Citizen and Fishmonger of London, a new builder, repayer, or Benefactor thereof, in the yeere [sic] of Edward II."

But this statement is palpably mere guesswork, which, in face of this earlier occurrence of the exact name, becomes more than doubtful.

Whilst dealing with speculative theories, I am inclined to indulge myself further in that direction. It is a vexatious thing that no derivation of the term Aldgate (or Algate) has yet been arrived at. Of course the absurdity of deriving the original name of one of the oldest gates of the City from anything connected with its age is patent. I cannot help surmising its name must have some connexion with that same powerful and predominating Knightenguild just outside its portals. Of this I feel tolerably sure, the earlier history of the municipality must be sought within the membership of that guild. Those knights would seem to have formed a society of the aldermen and chief governors of the City; nor would they relinquish those offices

from being inducted into the Convent of the Holy Trinity, since clerical government was at that time predominant, and the priors of Holy Trinity were, *ex officio*, aldermen of Portsoken down to the suppression of monasteries by Henry VIII.

I am too ignorant to define what the status of a Saxon Eorl was; but it suggests itself that Algate may be a corruption of Eorlgate, or perhaps Æorlgate. I notice that the Saxon diphthong *Æ* has in some instances in modern times retained only the first vowel (as in Alfred), in others the second (as in Edward). 'N. & Q.' is essentially the journal of the ignorant, so I feel not the least hesitation in asking if Algate can in any way be reconciled with Eorlgate. JOHN J. STOKEN.  
3, Welteje Road, Ravenscourt Park, W.

P.S.—I should wish to add a word or two upon a personal matter. It will be within the recollection of the readers of 'N. & Q.' that I lately drew attention to a couple of points wherein, as I fancied, Mr. Loftie had somewhat strayed; but in doing so I ventured to hint that it appeared to me he had been a little "rash" in these conclusions. In the kindest possible manner Mr. Loftie points out to me that he had, in a general manner, guarded himself from having all his statements taken too literally, and, if my memory serves me, that is so. However, my criticism was a very mild one, and Mr. Loftie has done such solid work in this direction that he needs not to fear some little criticism, and none certainly that I could, if I wished, bring against him.

KOKERSAND (7th S. x. 228): BURSCOUGH PRIORY (7th S. x. 229).—'N. & Q.' is hardly the place for inquiries to which any ordinary book of reference will supply an answer. So common a book as the late Mr. Mackenzie Walcott's 'English Student's Monasticon,' if Dugdale or Tanner were not within reach, would have informed MR. DREW-BICKERSTAFFE that Cockersand Abbey and Burscough Priory were both religious houses in North Lancashire, and that the former was dedicated to St. Mary, the latter to St. Nicholas. I may add a few facts. Cockersand, which may be reached from the Galgate Station, stands near the sea, on the southern bank of the estuary of the Lune, on the peninsula formed by the mouth of that river and that of the Cocker (Drayton's "Coker, shy nymph"), from which the abbey takes its name. The foundation was a gradual growth, like several of our religious houses; first a hermitage, then a kind of "convalescent home" (to adopt modern language) for the invalided brethren of the great abbey of Leicester under the management of a prior, and ultimately (c. 1190) becoming an abbey of Præmonstratensian canons. To it was united another abbey of the same order, which Theobald Walter, brother of Hubert Walter, Archbishop of Canterbury, had founded, or desired to found, at

Pilling, a place on the southern shore of Morecambe Bay, a little to the east of Fleetwood. Pilling Hall marks the site of a Grange of Cockersand. It ranked third in dignity of the Lancashire abbeyes. The octagonal chapter-house, its vaulted roof supported by a central pillar, is the chief remaining portion of the abbey buildings. It is used as the funeral chapel of the Daltons of Thurnham, and well deserves a visit.

Burscough Priory is in South Lancashire, a little to the north of Ormskirk, close to the great north road from Liverpool, and a short distance to the south of the village from which it derives its name. It was a house of Austin Canons, founded in the reign of Richard I. (1189-1199) by Robert Fitz-Henry, Lord of Lathom, at no considerable distance from the historic Lathom House, famous for its successful defence against the Parliamentary forces during a four months' siege by Charlotte de la Tremouille, Countess of Derby. The priory church was the earlier burial-place of the Earls of Derby, but many of the coffins were transferred to Ormskirk Church. The lower story of the central tower, with its arches, was standing when some of the earlier descriptions were written; but I fear that it has been now reduced to a couple of the pillars. A considerable number of traditional stories are to be found in Foxe and elsewhere relating to both of these monasteries, not altogether of the most edifying character.

The names of twelve abbots of Cockersand are given in Dugdale ('Mon. Angl.' vi. 908). The seal is engraved in Whitaker's 'History of Craven,' p. 426. Of Burscough the name of only one prior is given by Dugdale (vi. 457). The seal is there said to be engraved in the 'Vetusta Monumenta,' but no reference is given.

EDMUND VENABLES.

[We have to acknowledge very many replies on this subject.]

"ONE LAW FOR THE RICH AND ONE LAW FOR THE POOR (7th S. ix. 288, 453; x. 72).—The contrast between the law in its application to the rich and to the poor is earlier in its expression than has been shown at the references above. Valerius Maximus says:—

"Quam porro subtiliter Anacharsis leges aranearum elis comparabat: nam ut illas infirmiora animalia etinere, valentiora transmittere; ita his humiles et saepere constringi, divites et praepotentes non alligari idemus."—Lib. vii. c. ii. extern. 11.

Plutarch, in his 'Life of Solon,' has, in a similar way:—

"When Anacharsis [on his visit to Solon] knew what Solon was about, he laughed at his undertaking, and at the absurdity of imagining he could restrain the avarice and injustice of the citizens by written laws, which in all respects resembled spiders' webs, and would, like them, only entangle and hold the poor and weak, while the rich and powerful easily broke through them."—The Anghornes' translation, vol. i. p. 209, London, 1819.

Bacon refers to this in one of his "Apophthegms":—

"One of the Seven was wont to say, 'That laws were like cobwebs: where the small flies were caught, and the great break through.'"

ED. MARSHALL.

CAMPANELLA, OR SACRING BELL (7th S. x. 145).—Why H. DE B. H. sent this communication I am at a loss to know. Every Roman Catholic knows "the sacring bell"; any Protestant of a literary turn, and some not of a literary turn, knows it, or if he does not a reference to most annotated Shakespeares, or to Halliwell-Phillipps's 'Archaic Dictionary,' or to Nares, or to some of the larger dictionaries (not Richardson's) would tell him. Any Italian dictionary (or Spanish under "Campanilla") or Du Cange gives "Campanella," not as specifically meaning the sacring bell, for it does not, but as a little bell. BR. NICHOLSON.

ESCAPEMENT: SCAPEMENT (7th S. x. 128).—An earlier instance of the term *scapement* than in 1779 occurs in the patent of July 22, 1773, No. 1048, to William Small, for a method of constructing timepieces, in which he employs a "scapement instead of pinions" ('Abridgment of Specifications relating to Watches, Clocks, Timepieces,' Queen's Printers, 1858, p. 9).

ED. MARSHALL.

MUTINY OF THE BOUNTY (7th S. x. 86, 213).—'The Island,' by Lord Byron, was published in 1823, so that MR. PICKFORD's edition of the poem is probably the first, and it may not contain the foot-note in explanation of the line, c. ii. s. 8,

And who is he? &c.

In Murray's edition, 1837, p. 165, the note thus answers the question: "George Stewart." Then follows Bligh's paragraph, quoted by MR. PICKFORD, anent the young midshipman. The explanatory foot-note surely puts the question of identity beyond doubt. True, George Stewart was born in the Orkneys, and therefore he was not

The fair-haired offspring of the Hebrides;

but may not the poet have written, or intended to write, not "the Hebrides," but the *Orcaades*, the ancient name of the Orkney Islands? I give the supposition or suggestion *quantum valet*. This, however, is certain, that the substitution of "Orcaades" makes the following line,

Where roars the Pentland with its whirling seas,  
applicable, whereas it is irreconcilable if applied to "the Hebrides." FREDK. RULE.

By the "blue-eyed Northern child" there can be no doubt that Lord Byron intended George Stewart. He wrote 'The Island' with Bligh's account of the mutiny before him, and could not have omitted all mention of one who figures so prominently in that account as does George Stewart. So closely does he follow Bligh, that a considerable

portion of the poem is the prose of the latter turned into verse, just as in the famous shipwreck scene in 'Don Juan' he copies verbatim passages from various narratives of disasters at sea.

Quoting the lines,

The fair-haired offspring of the Hebrides,  
Where roars the Pentland with its whirling seas,

MR. PICKFORD says, "Lord Byron could never have meant by the Hebrides 'the Orkneys,' where Stewart was born"; but neither, unless his geographical knowledge was woefully defective, could he have placed the Pentland Firth, which separates the Orkneys from the mainland of Scotland, beside the Western Isles. The probability is that he sacrifices geographical accuracy to the necessities of verse. He might have saved both if the Latin name of the Orkneys had occurred to him, and written:—

The fair-haired offspring of the Orcaades,  
Where roars the Pentland with its whirling seas.

I have seen the Pentland in various moods. I have crossed it, whiled along by the tide at the rate of nine knots an hour, in an open sailing boat of twelve feet keel, without ballast; and I have been on it when the bulwarks of the steamer in which I was were swept away.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

FOLK-LORE FROM CHICAGO AND COREA (7<sup>th</sup> S. x. 166).—Mr. W. G. Black, in his 'Folk-Medicine,' p. 100 (Folk-lore Society), says:—

"A halter with which one had been hanged was regarded within recent times in England as a cure for head-ache, if tied round the head; and the chips of a gallows, worn in a bag round the neck, were reputed to cure ague."

F. C. BIRKBECK TERRY.

SHELLEY (7<sup>th</sup> S. x. 207).—Shelley's poems have been the subject of exhaustive criticism and explanation by many well-known writers. Any good biography of the poet will supply much useful information. One could not do better than read the scholarly monograph by Mr. J. A. Symonds in the "English Men of Letters" series. Mr. R. H. Hutton, an able critic, has some excellent remarks on the poetry of Shelley in his 'Essays, Theological and Literary.' In the *Gentleman's Magazine* for April, 1874, is an intelligent critique on the 'Prometheus Unbound' by Mr. Arthur Clive. The following works may be read with advantage: Leigh Hunt's 'Imagination and Fancy'; W. M. Rossetti's 'Prometheus Unbound: a Study of its Meaning and Personages'; Hale's 'Longer English Poems' and 'Life of Shelley,' by W. Sharp, "Great Writers" series (this contains a good bibliography).

C. ERNEST SMITH.

Lorrimore Road, Kennington Park, S.E.

THE CROWN OF IRELAND (7<sup>th</sup> S. viii. 467; ix. 72, 176, 257, 356; x. 14, 133).—The beginning of

MR. EWING'S animadversions on my last note brings to mind an old Latin line spoken of one who argued well, but beside the mark, "Bene currit sed extra Viam." My original contention was that an Irish sovereignty existed prior to Henry VIII., and what he adduces only serves to confirm it. It matters little whether the Milesian dynasty commenced with Cimbaoth or Niall, or Heber and Heremon; but it matters much, in support of my argument, that there have been crowned monarchs of Ireland before Henry VIII. And, by a curious literary symmetry, the close of Mr. EWING'S strictures reminds me of a more modern quotation, uttered of an eminent living statesman. "Intoxicated with the exuberance of his own verbosity." The precision of logic is, however, preferable in matters historical. I fail to see how my reference to the coronation of Edward Bruce betrays any "conscious weakness" on my part. My previous note shows that, whilst questioning the validity of his election, I accept the fact as witnessing to an Irish sovereignty. The same looseness—betrayed by his wishfulness to "let it pass"—is apparent in his reference to the merging of the crown. If not Roderic O'Connor's, whose then? Not, certainly, the band of gold he probably wore, but the right and succession of Ard-Righship, or sovereignty. And what need of merging with the Crown of England what never existed? As a final word on this threadbare topic, I may add that I am as familiar with the famous 'Lectures' of O'Curry as with the 'Annals' of the celebrated Abbot of Clonmacnoise, but have not yet found anything in either work to shake my belief in the long line of Irish monarchs, though it may stretch so far back that it seems to be lost in the twilight of fable.

J. B. S.

Manchester.

NANDO'S (7<sup>th</sup> S. x. 209).—See Timbs's 'Curiosities of London,' pp. 267-350. I recollect the waxwork at the corner of Water Lane about 1818-1820. Charles Knight speaks of Lintot's shop being at the corner of Gray's Inn Gate. Did he move from the one to the other?

G. S.

THE BATTLE OF THE BOYNE (7<sup>th</sup> S. x. 149, 229).—I have a large engraving of the battle of the Boyne by Theodore Maas. It bears no date, but it was "published, *cum privilegio Regis*, by E. Cooper, at the Three Pigeons, in Bedford Street, Covent Garden." It is an exact reproduction of the fine picture which hangs in the dining-room of Lord Boyne's residence near Durham, Brancepeth Castle. I shall be happy to show my engraving to WILLIAM OF ORANGE. There is no copy of it in the British Museum. E. WALFORD, M.A. Hyde Park Mansions, N.W.

THOMAS BECKET'S GRACE CUP (7<sup>th</sup> S. x. 226).—This beautiful cup, lent by the Duke of Norfolk, was shown in the recent Tudor Exhibition.

The description of the hall-marks in the *London Journal* is evidently taken from Miss Strickland's 'Eleanor of Aquitaine,' and is erroneous. The silver-gilt mounts bear the London hall-marks for 1525-6. The figure of St. George on foot overcoming the dragon which crowns the cover is supposed to be of earlier workmanship than the rest of the metal. The Catalogue of the Exhibition states (p. 175) that Katherine of Aragon "left it [the cup] back to the Howard family."

H. G. GRIFFINHOOFÉ.

34, St. Petersburg Place, W.

If Margaret Atheling did bribe the Scottish nobles to bid for the grace by promising them an after-drink of choicest wine, that may be the reason why to this day, where the good old custom of saying grace after dinner is kept up, it is said before "the walnuts and the wine" are offered to supplement the meal. Hitherto I have amused myself by fancying that grace was said before dessert because we followed the practice of our hard-drinking forefathers, who were not always sober enough to say it after the indulgence; but the new suggestion, gained from the note on Becket's grace cup, has opened out another and more pleasing view as to the origin of a remarkable point of dinner-table ritual.

ST. SWITHIN.

LADIES' PRIVILEGE IN LEAP YEAR (7th S. x. 188).—This so-called Act is no Act. It does not appear in the statute-book of Scotland at all. It is a fraud and imposition. Surely 1228 is an unfortunate date for the reign of "her maist blessit majestie Margeret," who really came to the throne in 1286. MR. COLEMAN may satisfy himself of the non-existence of any such enactment by referring to 'The Acts of the Parliaments of Scotland,' in thirteen volumes, folio, edited by Thos. Thomson and Cosmo Innes. Although a hundred pounds was perhaps not too high a price to pay for the glorious privilege of single blessedness, it would have been too big a fine to exact from a bachelor for refusing a forward "maiden ladee," especially if she was of "lowe estait"! Had such an Act passed, the revolt of man would have been a dead certainty at once.

GEO. NEILSON.

Glasgow.

FLETCHER CHRISTIAN AND PETER HEYWOOD (7th S. x. 127, 197, 261).—Peter Heywood was the son of Peter John Heywood and grandson of Mr. Heywood, Chief Justice of the Isle of Man, and was born in June, 1773. When only fourteen (in August, 1787) he went his first voyage in the *Bounty*, Capt. Wm. Bligh, R.N. He remained in the ship at the mutiny, though not engaged in the mutinous proceedings, and after being tried for his fe received the king's free pardon. He was restored to his rank in the navy, became a post captain in 1803, and saw a great deal of service afloat,

having been actively employed at sea for twenty-seven years, six months, one week, and five days, out of a service of twenty-nine years, seven months, and one day. Having reached nearly the top of the list of captains, this excellent officer died in London in his fifty-eighth year on Feb. 10, 1831, and was buried in a vault under Highgate Chapel. See 'Pitcairn, the Island, the People, and the Pastor,' by the Rev. T. B. Murray, M.A., published in 1855 by the Society for Promoting Christian Knowledge.

C. F. T. Y., C.E.

EVIDENCE IN COURT (7th S. ix. 128, 196).—I sincerely hope no journalist will accept practically the view of law given at the last reference. If he does, he will stand a good chance of being laid by the heels for contempt of court. See Sir James Stephen's 'Digest of the Law of Evidence,' articles 115-117 (I refer to the fourth edition, Lond., 1881). The only privilege a journalist possesses at all like that mentioned by A. H. is the privilege of concealing and shielding a contributor by accepting for himself all responsibility for and bearing the penalty of the publication of the libel which such contributor has published in his newspaper.

Q. V.

SCULDUDDERY (7th S. x. 224).—This is a low word only in so far as it means what is low. It is Scots, and signifies indecency, or the scandal to which that gives rise. Your correspondent should have noted the fact that it was in the *Scots Observer* the word was, very correctly, used, and have referred forthwith to Jamieson's 'Dictionary,' where I have no doubt the expression is explained. It is no new importation from America, but a specimen of the most homely vulgar Scottish tongue.

ALEX. FERGUSSON, Lieut.-Col.  
Lennox Street, Edinburgh.

This is not, as CANON TAYLOR supposes, an American importation. It is good Scots. When Alan Fairford examines the book lent him by Mr. Thomas Trumbull, which was bound like a psalm-book, and is disgusted to find on the title-page, "Merry Thoughts for Merry Men; or, Mother Midnight's Miscellany," he flings it into the sea; on which Nanty Ewart exclaims, "I think now, brother, if you are so much scandalized at a little piece of *sculduddery*, which, after all, does nobody any harm, you had better have given it to me than have flung it into the Solway." *Sculduddery*=*scortatio*; hence obscenity.

HERBERT MAXWELL.

This is a Scotch word, and means unchastity. It is probably, therefore, quite correctly and strictly used by the writer in the *Scots Observer*. I have not the larger Scotch dictionaries, but I find the word thus explained in the glossary to Black's edition of the "Waverley Novels." As to its American use, it has doubtless been first

adopted for the sake of its sound by some one who did not know its meaning. There are such cases in English as well as American. When a modern slang-talking young lady declares herself to be in a regular funk, she would be very much astonished if any one told her what she was saying.

C. F. S. WARREN, M.A.

Longford, Coventry.

[Very many replies to the same effect are acknowledged.]

**HUNGARY WATER** (7th S. x. 4, 115).—Hungary water is one of the things that were investigated by Beckmann, and he says that

"we read in many books that the receipt for preparing it was given to a queen of Hungary by a hermit, or as others say, by an angel, who appeared to her in a garden all entrance to which was shut, in the form of a hermit or youth."

But he decides that

"it appears.....most probable at present that the name *l'eau de la reine d'Hongrie* was chosen by those who in later times prepared rosemary-water for sale, in order to give greater consequence and credit to their commodity."—See 'History of Inventions,' ed. 1846, vol. i. pp. 315-8.

As regards the supposed benefits to be derived from the use of rosemary water, Gervase Markham, in his 'English Housewife' (ed. 1631), considers that

"Rosemary water (the face washed therein both morning and night) causeth a faire and cleere countenance: also the head washed therewith, and let dry of it selfe, preserveth the falling of the haire, and causeth more to grow; also two ounces of the same drunke, drieth venome out of the body in the same sort as Methridate doth; the same twice or thrice drunke at each time halfe an ounce rectificeth the mother, and it causeth women to be fruitfull: when one maketh a Bath of this decoction, it is called the Bath of life; the same drunke comforteth the heart, the brayne, and the whole body, and cleanseth away the spots of the face; it maketh a man looke young, and causeth women to conceive quickly, and hath all the vertues of Balme" (p. 148).

J. F. MANSERGH.

Liverpool.

*Bour-tree*, not "boun-tree," as written by H. DE B. H. Probably the "bore-tree," from the ease with which the pith is bored out.

HERBERT MAXWELL.

**GAME OF POLO** (7th S. x. 9, 76).—There is an excellent paper on 'The Early History of Polo' in *Baily's Magazine* for June. According to the writer of this article,

"Though Muniporees taught the English the game, the name for it in their language has fallen into disuse..... Their word is *kunjai* (pronounced *kun-ja-ee*), but the name never followed the game. The Calcutta men, for several years, called it 'hockey on ponies,' or sometimes only 'hockey.' *Polo* is the Kashmir word, and it was used when the game was played in the North-West Provinces and Punjab, and, being an easy name, soon became universal."

If Kashmir is taken as a general term for Baltistan

and the other contiguous districts which are dependent on the Kashmir Durbar, this account tallies pretty exactly with that given by Sir H. Yule in his 'Glossary.' W. F. PRIDEAUX.  
Jaipur, Rajputana.

**TOMB OF THOMAS HEARNE** (7th S. ix. 286, 377, 493; x. 72, 194).—It is worth noting that the tomb of Thomas Hearne the younger, an upright headstone which marks the grave of this artist, is on the north side of Bushey churchyard, Hertfordshire.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**DR. THOMAS SHAW, THE TRAVELLER** (7th S. x. 28, 176).—A portrait of him, "from an original Etching taken from Life, in the Possession of Sir William Musgrave, Bart.," is prefixed to the biographical sketch appearing in the *European Magazine*, 1791, vol. xix. p. 83.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

A notice of Shaw's life and a copy of the inscription on his monument will be found at pp. 346 and 347 of the 'Annals of Kendal,' second edition, Kendal, 1861. Q. V.

**JAMES: JACOB** (7th S. ix. 189, 354; x. 130, 212).—Two years ago I edited for an Anglo-Jewish society a volume entitled 'Shetaroth' (deeds), embracing all the compacts I could find relating to bargains entered into by Jews resident in the realm up to their expulsion in 1290. Among the number is a Norwich deed, anno 1277, concluded with *שיר נאמש בן נילברט דאילקישטאלא*, which is, letter for letter, "Sir James, son of Gilbert of Ilketshalle." James occurs four times over, in each instance with a stroke above the initial letter, denoting that it has the sound of the soft *J*, and not the ordinary inflection of the hard *G*.

M. D. DAVIS.

**BICKERTON FAMILY** (7th S. x. 88).—A lady whose maiden name was Bickerton told me that they were of Roden Hall, Shropshire, and that their registers may be found at High Ercal.

BOILEAU.

**WOMEN ARCHITECTS** (7th S. x. 145, 196, 233).—H. DE B. H., quoting from the *Church Times*, states "the most interesting fact that the beautiful (Renaissance) church of St. Dunstan's in the East was built by Sir Christopher Wren from a lady friend's designs." I have always understood this to be the fact, and have received, moreover, the impression (but whence obtained I cannot trace) that the lady was the architect's daughter. Possibly this story rests upon a similar basis to that of the "prentice column" and the column of Sabina of Strasburg, in the cathedral of her father, Erwin von Steinbach. The quotation goes on to say, "Of

course the 'crown imperial' spire of the other St. Dunstan's (in the West) was imitated from Newcastle parish church, now both parish church and cathedral."

There is, however, nothing in the spire of St. Nicholas at Newcastle at all like the tower of St. Dunstan's in the West; but, as stated by Saunders in Knight's 'London'—

"The tower of St. Dunstan's [in the East] is an imitation of that of St. Nicholas at Newcastle, built in the fifteenth century, a circumstance that, of course, lessens the architect's merit in giving us so elegant and fairylike a thing."

Wren's biographer, Elwes, gives the following anecdote, on the authority of an anonymous friend:—

"When Sir Christopher Wren made the first attempt at a steeple upon quadrangular columns in this country (St. Dunstan's in the East) he was convinced of the truth of his architectural principle; but as he had never before acted upon it, and as a failure would have been fatal to his reputation and awful in its consequences to the neighbourhood of the edifice, he naturally felt intense anxiety when the structure was complete in the removal of the supports. The surrounding neighbourhood shared largely in the solicitude. Sir Christopher Wren himself went to London Bridge and watched the proceedings through a lens. The ascent of a rocket proclaimed the stability of the steeple; and Sir Christopher himself would afterwards smile that he ever could, for a moment, have doubted the truth of his mathematics.—J. J."

Mr. Elwes says the story is evidently incorrect, and that Wren would hardly have attempted what he doubted. He then relates as evidence "on the contrary" that the architect, being informed one night that a dreadful hurricane had damaged all the steeples in London, at once replied, "Not St. Dunstan's, I am quite sure." M. D.

The foolish legend of the spire of St. Dunstan's in the East having been designed by the daughter of Sir Christopher Wren is an example of the way in which stories grow and how a poetical fancy becomes converted into a so-called fact. St. Dunstan's spire, with its open arches, is perhaps the most elegant of all Wren's steeples—too few of which, alas! survive the Philistinism of our times. There is a sort of feminine grace about the design, which may well have led some fanciful people to have termed it "Sir Christopher Wren's daughter." The word "daughter" caught people's ears and remained in their memory, and little by little the story our correspondent quotes grew up. Not aving any biography of Wren at hand beyond the *Parentalia*, which is silent on the point, I cannot say whether Wren had a daughter. Certainly there is no evidence beyond this legend of his genius having descended in the female line. In the catalogue of the London churches built "according to the designs of Sir Chr. Wren," given in the *Parentalia*, St. Dunstan's in the East stands as No. XX. The church, having partially escaped the Great Fire, was "only repair'd and beautify'd

by Wren, but the steeple is there stated to have been erected by him in 1698. The present church, opened in 1821, a very good example of Gothic for its day, bears the name of Laing as its architect; but the chief credit of the design is due to the late Sir W. Tite, then a young man in Laing's office.

EDMUND VENABLES.

REGISTER, REGISTRAR (7th S. x. 66, 136).—In the parish register of Middleton Cheney, Northants, is the following entry, which is some months earlier than that given by MR. PEACOCK:—

Jan. 27, 1653. Thomas Warner of Middleton Cheney in the County of Northampton was according to the Act of Parliament in that case made, elected and chosen Parish Register there, who accordingly did take his oath for his true performing of the seyd office, before Edward Farnour of Daventree Esq., and one of the Justices of Peace for the County of Northampton, as appears by a certificate given under his hand, dated y<sup>e</sup> 27th of January 1653. JOHN CAVE: Min. of Middleton Cheney.

This date Jan. 27, 1653, is really 1654 N.S., the Act having been passed in 1653, chap. vi. At Oxford the title is "registrar," at Cambridge "registrarary," at both in Latin "registrarius."

W. E. BUCKLEY.

I believe MR. PEACOCK will find the name "register" still used in Scots law. I cannot find an example at the moment, but in stat. 42 & 43 Vict., cap. 44, he will find (sect. 12) the two words in close juxtaposition, "The salary now payable to him.....in respect of the said conjoined offices of Deputy Clerk Register and Registrar General of Scotland." Q. V.

"Register, with strong accent on the middle syllable," is the present German pronunciation of the word (the *g* hard, of course). R. H. BUSK.

No Cambridge man has yet noted that there is still a third form in existence. The keeper of the university archives at Cambridge is properly called "registrar." This form I believe to be quite unique. I suppose the three represent the Latin forms *regestor*, *registrator*, *registrarius*.

C. F. S. WARREN, M.A.

Longford, Coventry.

The ticket or receipt issued by the Middlesex Registry in exchange for deeds left there for registration is to this day headed "Register's Office for Middlesex." R. G. MARSDEN.

CURIOSITIES OF DERIVATION: INKPEN (7th S. x. 106, 194).—"When you find an etymology only half reasonable, in two languages, strike it out." May I refer to a former note of mine (7th S. viii. 117), which received the high compliment of PROF. SKEAT's approval (7th S. viii. 158)? This Inkpen meadow-mountain etymology is another of the same with that then assailed. It mixes up two tongues, the Anglo-Saxon and the ancient British, which did not coalesce easily. Moreover, if Inkpen does

indeed mean "the meadow on the hill," that meadow is a positive phenomenon. I never yet saw a meadow (as we understand that word in Scotland) on a hill. By the very nature of things a Scotch meadow, being alluvial, cannot be on a hill. Perhaps they manage their meadows better, or interpret them differently, at Inkpen. I shall be glad to learn if they do. After that, this "real meaning" of a singular place-name offers other points for criticism. At present it seems to me an addition to the curiosities of derivation. GEO. NEILSON.  
Glasgow.

POPE'S 'DYING CHRISTIAN TO HIS SOUL' (7th S. x. 186).—In 'English Hymns: their Authors and History,' by the Rev. Samuel W. Duffield (Funk & Wagnalls, publishers, New York and London, 1886), p. 463, the author says:—

"Pope wrote to Sir Richard Steele regarding the first form of 'Vital spark of heavenly flame,' and declared it a free version of the dying words of the Emperor Hadrian. Pope seems, by a quotation from one of his letters, to have had in mind a fragment of Sappho as well as the verses of Hadrian. That fragment (B.C. 600) can be found in the *Spectator* for November 15, 1711. The final form of Pope's ode was due to Sir Richard Steele, who wrote, December 4, 1712, asking him to revise his original verses into something suitable for music. In reply he sent the hymn as it is now in current use. The original Latin is:—

Animula vagula, blandula,  
Hospes comesque corporis,  
Quæ nunc abibis in loca?  
Pallidula, rigida, nudula,  
Nec, ut soles, dabis jocos.

We render these lines:—

Thou wandering, pleasant, little breath,  
The body's host and guest,  
Where now dost thou abide beneath?  
So naked, chill, and pale in death;  
Without thy wonted jest."

Cary's edition of Pope does not include the "last two stanzas" which C. C. B. mentions in his note referred to at the heading of this article. The stanzas in the Globe edition and that of Cary are identical. ANNA L. WARD.

Waterbury, Conn., U.S.

The last two stanzas quoted by C. C. B. are not Pope's, and the first is altered, though only slightly. However, Wesley only took the usual liberty which is apparently claimed by compilers of hymn-books, viz., to alter the hymns which they choose for insertion in their collections according to their own ideas of what the authors ought to have written, instead of inserting what the authors actually did write. J. F. MANSERGH.

Liverpool.

Your correspondent C. C. B. will find particulars of these verses in their several versions in Pope's 'Works,' vol. iv. pp. 408-10 (Elwin and Courthope's edition, London, 1882). In comparing Wesley's version with that given by Elwin some variations will be noticed in the third stanza. An

interesting account of Wesley's 'Moral and Sacred Poems' will be found in the *Methodist Magazine* for 1848, p. 975. FRANCIS M. JACKSON.

Hall Bank, Bowdon.

In the 'Works of Alexander Pope,' 1764, 6 vols., 18mo., Edinburgh, this poem consists of three stanzas. The second (vol. i. p. 79) begins—

Hark! they whisper; Angels say,  
the third—

The world recedes; it disappears!

The first stanza has two variations from the reading quoted by C. C. B. The second line reads—

Quit, oh quit this mortal frame:  
and the last line—

And let me languish into life.

Which is correct?

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

NATIONAL FLOWERS: THE BLUE CORNFLOWER (7th S. x. 4, 77).—The cornflower, or bluet, is not only the fashionable flower in Paris, as stated by A. J. M., but has long been a favourite with lovers and poets in France, as readers of Beranger and Hugo will remember. A few years ago a little madrigal on the bluet was written by Aicard, of which I may perhaps be permitted to offer a rough imitation:—

A cornflower in my coat I wear—  
You ask me why? The other morn  
The summer sun shone on your hair  
And burnished it like ripening corn;  
And in your hair that flower you wore—  
It seemed to smile and beckon me;  
So as I strolled the wheatfields o'er,  
I plucked a spray, and came, you see!

W. F. PRIDEAUX.

Jaipur, Rajputana.

DR. BUSOLT AND ANCIENT ECLIPSES (7th S. x. 184).—The eclipse of October 2, after the battle of Salamis, was noted by Sir Isaac Newton both in 'Chronology of Ancient Kingdoms,' 1728, and in the posthumous 'Observations on the Prophecies of Daniel,' 1733; but in the former, by either a misprint or error most unusual with him, it reads "an Eclipse of the Moon" (p. 142). In the latter (p. 354) this is corrected into "an eclipse of the sun," the editor, Benjamin Smith, appearing one of the first to abandon the right use of the head-letters to substantives. E. L. G.

FORGERIES (7th S. x. 227).—The subject of literary forgeries is treated of copiously by Isaac D'Israeli in his 'Curiosities of Literature.' (See the articles on 'Literary Impostures,' 'On Puck the Commentator,' 'Literary Forgeries.') Among the more notorious writers of this class are Chatterton, Ireland, Bower, Lauder, Macpherson, Annus of Viterbo, Joseph Vella, Medina Conde, George



Isalmanazar, Isidore, Inghivami, Varillas, all of whom are in D'Israeli's articles. Of later date are Simonides and Shapira. There are doubtless many others. Whether any are to be found among German and Portuguese I cannot say. There is, I think, a lecture on this subject by Mr. Freeland.

W. E. BUCKLEY.

For very learned information on this and kindred subjects CAMERA is recommended to consult 'The Curiosities of Literature,' by Isaac D'Israeli, new edition, edited, with memoir and notes, by his son, the Right Hon. B. Disraeli, M.P., in 3 vols., Warne & Co., London, 1867, vol. iii. pp. 144-150, 304-319.

HENRY GERALD HOPE.

6, Freegrove Road, N.

There was an article in the *Daily News*, Oct. 21, 1880, which gave an account of such.

ED. MARSHALL.

SWITCHBACK RAILWAY (7th S. x. 106, 218).—A representation of something very like this is contained in 'Dr. Syntax in Paris,' 1820, at p. 210, with a long explanatory note, of which some extracts are here given:—

Let us sally forth to view  
That joyous, mirth-delighted crew,  
Who glide in almost flying races,  
Down the sublime and slippery faces  
Of two of the loftiest mountains of Russia,\*

\*Was a sport that delighted the grave King of Prussia.

"\* There are several of these novel places of amusement in Paris, and the eagerness with which they are resorted to has well recompensed the speculations of their proprietors. The Russian Mountains are situated in the Rue du Faubourg du Roule.....The French Mountains are extensive and magnificent structures. They are situated near the Barrière d'Etoile, in the centre of the garden of the Folie Beaujon, and have become the rendezvous of the fashionable world of Paris."

Next are described the Swiss Mountain in the Jardin Filard:—

"On the summit of the wooden mountain is a shed for the cars, whence the company set out in a descent of two hundred feet."

Next are described the "Falls of Niagara at the Jardin Ruggieri," which appear to have been very similar to the "mountains." R. R.

Boston, Lincolnshire.

The "Montagnes Russes" were introduced into Paris about 1815, and became a permanent exhibition. I saw them about 1830. They were of wood, made to imitate the Russian snow slides. They long remained a Paris sight. I do not remember when at the Fête de Flandre in 1828, or later, being any "Montagne Russe." They must be of more recent date.

HYDE CLARKE.

TALLY-WOMAN (7th S. x. 229).—The term *tally-man* and *tally-woman*, indicating a man and woman living together without marriage, are used in mining districts, where such unions are far from

uncommon. "They're livin' tally" is the way neighbours speak of them to inquiring visitors; or, "They've made a tally bargain." Coal miners use tallies largely in their occupation, and at many pits it is customary to send the tubs of coals to bank with tin tallies attached, each tally bearing the number of the "bank," or "benk," where the coal has been got in the mine. This tally is so that the banksmen and weighmen may place the coals to the credit of the men working in the banks below, the banks and tallies bearing the same numbers. It is probable that the terms *tally-woman* and *tally-man* have arisen from the usage of pit tallies as a means of identity in the matter of coals; and so, figuratively, a man and woman living together without marriage bear each other's tally as a sign of temporary ownership.

THOS. RATCLIFFE.

Workshop.

To "live tally" is quite a common expression amongst the working classes in all parts of Lancashire, as is also *tally-woman*. H. FISHWICK.

I have long been familiar with this expression. It is used in Yorkshire, Lancashire, Cheshire, and, I dare say, various other counties. A *tally-woman* is the mistress of a married man, who is said to live *tally* with her. F. C. BIRKBECK TERRY.

[Many replies to the same effect are acknowledged.]

CHURCH AT GREENSTEAD (7th S. x. 208).—Greenstead Church is nearly one mile from Chip-ping Ongar, in Essex, from which it may be reached by a fine avenue, commencing on the right-hand side of the Coffee Tavern. The church is 29½ ft. long and 14 ft. wide, and has a spire, nave, and porch, all of wood, with a modern brick-built chancel. The walls of the nave are 5½ ft. high, and are composed of oak trunks cleft in halves. They are set up on end touching one another, with the convex sides outward; the flat inward sides have been roughly trimmed with an adze or similar tool. In all the two walls contain about forty-five half-trunks, and these are supposed to be part of the original wooden temporary shrine erected in 1013, when the body of St. Edmund was deposited here for one night on its removal from London to Bury St. Edmunds. The roof will ere long be restored, but it is to be hoped that the oaken walls will be left undisturbed. In the centre of a modern window is a small piece of ancient stained glass, representing a crowned head, supposed to be that of St. Edmund. JOSEPH W. SPURGEON.  
1, Drayton Villas, Leytonstone, Essex.

Your correspondent will be glad to know that the building has not been "restored away," but that, on the contrary, it is carefully kept. It may be well to note that only the walls of the nave are of the upright timber construction referred to, and there seems to be little doubt that portion of the

church is of Anglo-Saxon origin (erected in 1013 as a resting-place for the body of St. Edmund on its way to Bury St. Edmunds, or possibly erected afterwards as a memorial of that event). It has long been a question whether the timber is oak or chestnut; but, whatever it is, its use renders this little shrine unique in England. The tree-trunks, as seen from the exterior of the building, are, of course, of rounded form; but inside, having been split, present a fairly level surface. Probably the inner surface was originally plastered over and decorated in some way. I. C. GOULD.  
Loughton.

This little gem of a church is situated on the lawn of one of my oldest friends, the late Capt. Budworth, Greensted Hall, Ongar. I had occasion to give a description of it 6th S. vii. 472; but I fail to trace in the Index a further account of it, sent to 'N. & Q.' on a later occasion, at my request, by Capt. Budworth himself. He used to keep it in the most perfect order—"like the apple of his eye"—up to the time of his death, some four or five years ago, and therefore it is doubtless in good preservation still. R. H. BUSK.

The church still exists, and in good condition. It has been photographed, and copies can probably be had from a local stationer. J. P. STILWELL.  
Hilfield, Yateley, Hants.

This most interesting old church was "restored" about twenty years ago—its timbered walls were replaced on a new foundation of brick-work. I saw it shortly after the restoration, and have no reason to think that it is not still in use as a parish church. A. J. M.

There is a small church at High Legh, Cheshire, a donation of Mr. Cornwall Legh, which is built entirely of oak, with some very fine carved oak fittings inside. The organ and pulpit are at the west end, consequently the seats all face westward, an arrangement, I suppose, quite unique. I have not seen the church for about fifty years; possibly some alterations may have been made since then. E. LEATON-BLENKINSOPP.

[The REV. J. MASEKELL corrects "Greensted" to *Greensted*. Very many further replies are acknowledged.]

SEQUEL TO 'DON JUAN' (7th S. x. 249).—For continuations or sequels to 'Don Juan' see 'N. & Q.' 5th S. vii. 489, 519 (1877).

GEORGE C. BOASE.  
36, James Street, Buckingham Gate, S.W.

WELLINGTON (7th S. x. 169).—ARGLAN has never seen a trustworthy comparison of the continental *ingen* with the English *ing*. Canon Isaac Taylor ('Words and Places,' 1885, p. 101) makes the suffix *en* the sign of the dative plural. But he notes that it may be a corruption of *hen*. The

English *ham* is the German *heim*, which becomes the French *hem* and *hen* and (dropping the *h*) *en*. Thus we have in Norfolk Burlingham, in Artois Barlinghem and Berlinghen, in Wurtemberg Bierlingen. Bingen-on-the-Rhine is, I apprehend, the equivalent of Bingham, Notts. Possibly older spellings may corroborate this.

Pentney, Swaffham.

J. J. COULTON.

This theory was an unhappy craze of Mr. Kemble, son of the great actor, and himself a very competent Anglo-Saxon scholar; but he viewed this matter as a specialist, thus magnifying his own "office," to the total disregard of outlying facts. Our *ings*, meaning "meadows," Dan. *eng*, he converted into patronymics by confusion with *ing* for "ingens," meaning progeny. I think the notion is dying out, and should be limited to historical clans, such as the Billings, Æscings, &c.

A. HALL.

FRENCH OF "STRATFORD ATTE BOWE" (7th S. ix. 305, 414, 497; x. 57, 98).—Should not the name of the late Joseph Payne, of the Philological Society and the College of Preceptors, be included as a pioneer, perhaps "the very first to attack" the formation, structure, and position of Anglo-French? He certainly wrote on the phonetics at a very early period. A. H.

'JEMMY AND JENNY JESSAMY' (7th S. x. 268). The work to which Scott refers in 'Old Mortality' is a novel by Mrs. Eliza Haywood, whom Pope pilloried in the 'Dunciad.' She died in 1756, and published 'Jemmy and Jenny Jessamy' in 1753 (3 vols.). I have prepared a notice of the authoress for the next volume of the 'Dictionary of National Biography,' and if any of your correspondents could supply me with information not accessible in the ordinary notices I should be very grateful.

SIDNEY LEE.

18, Edwardes Square, Kensington.

THE CUSTOM OF DUNMOW (7th S. x. 143, 234).—One who might have been Queen of England was also the recipient of the fitch, as the following will show:—

"Bearing in mind the particulars of this ancient custom, it will now be proper to state that early on the morning of [May 2, 1517] the anniversary of their auspicious nuptials, the Princess Charlotte and Prince Leopold were surprised by the receipt of a large parcel, very neatly packed, which was brought to Claremont by an unknown messenger, desiring that it might be immediately presented to the Prince and Princess; who, upon it being opened, were greatly amused and delighted to find that it contained a Fitch or Gammon of Bacon; referring to the ancient usage already detailed, in a congratulatory note from their pious and amiable Chaplain, the Rev. Dr. Short."—'Memoirs of Her Royal Highness Charlotte Augusta, Princess of Wales,' by Thomas Green, (1818), p. 350.

N. E. R.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Dictionary of National Biography.* Edited by Leslie Stephen and Sidney Lee. Vol. XXIV. Hailes-Harriott. (Smith, Elder & Co.)

THE twenty-fourth volume of *The Dictionary of National Biography*, which, with exemplary punctuality, puts in its appearance with the close of the quarter, is very largely occupied with the prolific Scotch family of Hamilton. Next to these come the English Halls, a numerous and an assertive race. The biographies are practically in few hands, and the initials most frequently seen at the close of an article are those of Mr. T. F. Henderson. Mr. Leslie Stephen sends little to the volume, his most important contribution being a biography of Henry Hallam, which includes also the lives of Arthur Henry Hallam and Henry Fitzmaurice Hallam. Few records survive concerning the life of Hallam, and the biography, so far as regards the principal subject, occupies only a page and a half. It is, of course, appreciative. Besides his three well-known works Hallam left very few miscellaneous writings. Mr. Stephen sums up, "Though many historians have been more brilliant, there are few so emphatically deserving of respect. His reading was enormous, but we have no means of judging what special circumstances determined his particular lines of inquiry." Sir William Hamilton, the metaphysician, is in the same hands. An analysis of the views of Hamilton is supplied, with an attractive picture of his social life. Prominent among many articles by Mr. S. L. Lee, admirable in lucidity and condensation, is one on John Hardyng, the chronicler. The verse of his writer is dismissed as little better than doggerel, and his work is said to have no literary merit. A biography of exceeding difficulty is that of the late Halliwell-Phillips. This is written with remarkable judgment and discretion, no awkward point being omitted, and full justice being done to a hard-working scholar and a popular man. Jacob Hall, a rope-dancer, is not beneath the notice of Mr. Lee, who also takes charge of two other Halls—John, the son-in-law of Shakespeare, and Westley, the pupil and brother-in-law of John Wesley. Thomas Halyburton and George and John Hammond complete the tale. The important biography of Handel is the work of two writers, Mr. Fuller Maitland and Mr. Barclay Squire. This is, perhaps, the most important biography in the volume. That of John Hampden, however, runs it close. Very full and no less interesting are the particulars supplied by Mr. C. H. Firth, whose knowledge of that epoch is all but unparalleled. In dealing with the younger Hampden, Mr. Firth taxes Macaulay with being often inaccurate and unfair. William, second Duke of Hamilton, who died at Worcester, and Robert Hammond, the gaoler of Charles I., are also in the hands of Mr. Firth. Harold de king, and his predecessor, Hardecnut, are both dealt with by the Rev. William Hunt, who also has charge of Harding, or St. Stephen, Abbot of Cîteaux.

Mr. A. H. Bullen continues to supply the lives of those early poets into whose works he dips to the great advantage of the modern reader. Patrick Hannay, whose poems, partially reprinted by E. V. Utterson, are given their entirety by the Hunterian Club; John Hall, of Durham; and Edward Hake, the author of 'News out of Powles Church Yard,' are all in Mr. Bullen's competent charge. Many Scotch poets are entrusted to Mr. Thomas Bayne, who has a special knowledge of the subject. One more John Hall, the Bishop of Bristol, adds a judicious biographer in Canon Venables, who writes also of John Hannah. The life of Sir Matthew

Hale is one of the best of many good lives by Mr. J. M. Rigg, who also gives a good sketch of Anthony Hamilton, "Single speech" Hamilton, Sir Thomas Hamner, Jonas Hanway, and Robert Harley, first Earl of Oxford, are four important and judicious biographies by Mr. G. F. Russell Barker. Mr. W. P. Courtney is also a frequent and trustworthy contributor. In addition to his lives of sailors, Prof. Laughton sends a very careful and judicious life of Lady Hamilton, a fact which seems to indicate that Nelson will come into his hands. On Sir John Harington, the inecorous translator of Ariosto, Prof. Creighton writes, the other Harrington, the author of 'Oceana,' being dealt with by Mr. Leslie Stephen. Mr. Gardiner's valued name appears to James Hamilton, the first Duke of Hamilton. Among other contributions, Mr. Tedder supplies a life of Spencer Hall, his own predecessor in the librarianship of the Athenæum Club. The volume is excellent in all respects, the secret of regulating the length of the biographies having long ago been acquired.

*The Works of William Shakespeare.* Edited by Henry Irving and Frank A. Marshall. Vol. VIII. (Blackie & Son.)

WITH the appearance of vol. viii. the 'Henry Irving Shakespeare' is completed. A work of hard labour, it has, as is well known, used up in its progress Mr. Irving's associate editor, poor Frank Marshall, to whom, in his prefatory note, Mr. Irving touchingly alludes. That the edition now given to the world will be popular admits of no question. To all concerned with the presentation of Shakespeare on the stage the opinion of Mr. Irving upon the portions to be retained and those to be excised must have highest value. Before all things a student, Mr. Irving has brought to the text of Shakespeare an enlightenment, a sincerity, and an insight that have never been common among commentators and editors. His stage knowledge is, of course, a thing apart, which no previous editor of Shakespeare has possessed. Acting versions of Shakespeare, or what is accepted as Shakespeare, were, of course, prepared for Betterton, and issued by a whole swarm of actors, from Garrick to Fechter. Those curious in trifles still like to possess the versions employed by John Philip Kemble or W. C. Macready. These, however, have no value. They are executed with a view to a single revival, and seem generally to give the leading actor all the prominence it is possible to assign him. Mr. Irving, on the other hand, has gone conscientiously through every play of Shakespeare not from the standpoint of the man desirous to assert his own supremacy, but from that of one master of all stagecraft, and anxious to enlighten and benefit his successors. For stage purposes, accordingly, the value of this edition is unimpeachable. For literary purposes it has strong claims. Frank Marshall was a ripe scholar and a man of sound judgment in things literary. With some of the plays of Shakespeare, and notably with 'Hamlet,' he was very familiar. His long illness and premature death prevented him from carrying out personally the whole of his scheme. The best men have, however, in most cases been chosen to succeed him. No scholar saner than Dr. Dowden has entered the maddening arena of Shakespeare criticism, and to his pen are owing an exemplary life of Shakespeare and a general introduction prefixed to this volume. Both these are models in their class. Marshall's work on 'Hamlet' has been concluded in admirable fashion by Mr. Arthur Symonds, whose notes are excellent. Mr. Symonds also supplies the notes and introduction to 'King Henry VIII.,' and Mr. P. Z. Round those to 'Pericles.' For the poems and sonnets Mr. A. Wilson Verity is responsible. An index to subjects closes the volume. The illustrations

by Mr. Gordon Browne, are always pleasing and often dramatic. Among them are reproductions of the three known signatures of Shakspeare. In his note Mr. Irving quotes a phrase of Dr. Dowden, "An actor's commentary is his acting," the truth of which he commends. He vindicates himself from the supposition that in deleting any line he seeks to improve Shakspeare's work, and he points out that Frank Marshall is the first editor of Shakspeare who was also a playwright. In the two editors, then, the actor and the dramatist, the two occupations of Shakspeare are united. The volumes are goodly and handsome, and are confidently to be recommended.

*The Surnames and Place-Names of the Isle of Man.* By A. W. Moore. With an Introduction by Prof. Rhys. (Stock.)

MR. MOORE has done, and done well, a kind of work which is, so far as we know, unique in its class. He has endeavoured to compile a complete explanatory list of the names in the Isle of Man. We cannot gauge the amount of toil which his modest octavo represents. It must have been out of all proportion to the size of the volume in which the results are gathered. Sometimes, indeed, a single line must have taken days of labour. We are very far from saying that Mr. Moore is right in all his conclusions. On some matters we hold that he is certainly in error; but the science of language as applied to the names of persons and places is but of yesterday, and no one can at present make sure of all his conclusions. Whether Mr. Moore is right or wrong in this or that particular instance matters not very much, for it is certain that he is on the right track. There is only one method by which the names of persons and places can be rationally explained, and this, notwithstanding all temptations to the contrary, the author has chosen.

The Isle of Man is small and compact, and thus more easily within the grasp of the student than any section of equal size on the mainlands of Britain or Ireland; but it presents great difficulties of its own. Who were the first dwellers in Man we may probably never know; but it has been peopled from time to time by the two great families of the Celts, by Norsemen, mediæval Irish, and modern Scotch and English, the consequence being that the nomenclature of the island has become a more confusing tangle than is to be found elsewhere within the bounds of the four seas.

Like almost every other good book, Mr. Moore's volume contains much of interest beyond the subject on which it professedly treats. The student of folk-lore should carefully examine its pages. Even so late as the last century it seems that sun-worship continued to be practised here. In 1732 "certain of the parishioners of the parish of Lonan were presented and punished for indulging in this superstitious and wicked custom." The sacrifice of live animals to propitiate offended spirits continued here, we suppose, till within the memory of old persons now alive. During this century a man, having lost a number of sheep and cattle by murrain, burned a calf as a propitiatory sacrifice on the spot. Excommunication was kept up in the island until a late period. In 1825 Bishop Murray inflicted this penalty on a man, who died a miserable death from starvation in consequence.

*De Quincey's Collected Writings.* By David Masson. Vol. XII. (A. & C. Black.)

WITH vol. xii. of the collected edition of De Quincey begin the 'Tales and Romances.' More than one of these is now reprinted for the first time. Many of them, judging from internal evidence we should say all, are from the German. They are often grim and powerful.

'The Avenger' is curious, as affording an instance of a sort of "Jack the Ripper" scare and also dealing with the hatred of the Jews, which has of late led to many disasters. 'Klosterheim; or, the Masque' is a curious but not wholly satisfactory story. 'The Love Chase' is translated from Tieck.

THE *British Bookmaker*, No. XXXIX., has an essay on Mr. W. J. Linton's 'Masters of Wood-Engraving,' accompanied by a portrait. The general illustrations are excellent.

THE *Counsellor* is an arrangement of Scripture for morning and evening meditations, published in an attractive, if diminutive, form by the University Press.

### 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 REYNOLDS ("Lines fixed on the door of St. Patrick's Cathedral on the morning of Swift's installation as dean").—These are by Jonathan Smedley, "the other Jonathan," Dean of Clogher and Ferns. (See Scott's 'Swift,' xiv. 436.) They are as follows:—

To-day this temple gets a Dean  
Of parts and fame uncommon,  
Us'd both to pray and to prophane,  
To serve both God and Mammon.

When Wharton reign'd a Whig he was:  
When Pembroke—that's his dispute, Sir;  
In Oxford's time what Oxford pleased,  
Non-con., or Jack, or Neuter.

This place he got by wit and rhyme,  
And many ways most odd,  
And might a Bishop be in time,  
Did he believe in God.

Look down, St. Patrick, look, we pray,  
On thine own church and steeple;  
Convert thy Dean on this great day,  
Or else God help the people.

And now whene'er his Deanship dies,  
Upon his stone be graven,  
"A man of God here buried lies,  
Who never thought of heaven!"

HERMIONE.—1. ("Britannia.") The earliest coin on which this has been traced is a halfpenny of Charles II. It was engraved by Roetier, and the face is said to be that of the Duchess of Richmond. For further information see 'N. & Q.,' 3<sup>d</sup> S. v. 37.—2. ("Beltane.") See 1<sup>st</sup> S. vii. 353; 2<sup>nd</sup> S. viii. 511.

J. F. ("Stratford atte Bowe").—So called to distinguish the place now known as Stratford, London, E., from other Stratfords.

### NOTICE

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

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

LONDON SATURDAY, OCTOBER 18, 1890.

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## Notes.

## "UNCLE REMUS" AND SOME EUROPEAN POPULAR TALES, &amp;c.

(Continued from p. 264.)

## IV.

Few tales are more widely diffused than that of the hunter and the ungrateful serpent, which seems to have become popular in Europe through the version in the "Disciplina Clericalis" of Petrus Alfonsus, a Spanish Jew, who was baptized in the year 1106. This is how it goes in M. Legrand's "Recueil de Contes Populaires Grecs," published at Paris, 1881 (No. xxi.):—

A hunter once passed by a quarry and found a serpent under a stone. The reptile called the hunter to his aid, but the hunter said to him: "I will not extricate you, for you will eat me." The serpent replied: "Deliver me; I will not eat you." But when the hunter had drawn away the stone from above him the serpent sought to eat him. The hunter said to him: "What are you about? Did you not promise that you would not touch me?" The serpent said to him: "Hunger will not keep that bargain." "But," said the hunter to him, "if you are not right in eating me, will you not eat me?" "No," replied the serpent. "Come, then," said the hunter, "let us make it the subject of question to three different persons."

They went into a thicket, where they found a reynhound. They questioned him, and he said:

"I was once with a master, and I caught hares, and when I brought them to his house he could not find meat good enough for me to eat. But now, when I cannot catch even tortoises, because I am old, he wishes to kill me. This is why I condemn thee to be eaten by the serpent, for whoever does good gets only evil in return." "Do you hear?" said the serpent. "We have got a good judge."

They went further, and found a horse. They questioned him, and he also replied that the serpent would be right in eating the hunter: "For," said he, "I had a master who gave me food so long as I could do my journey; but, now that I cannot, he wishes to kill me." And the serpent said: "We have had two judges."

They went further, and found a fox, to whom the hunter said: "Dear Reynard, you must come to my aid. Listen. I was passing a quarry, and under a great stone I found this serpent, almost dead. He asked me to help him, I took him out, and now he wants to eat me." The fox replied: "Must I be the judge? Let us go to the quarry and see how you found the serpent." They went there, and placed the stone upon the serpent, and the fox asked him: "Is that how you were?" "Yes," said the serpent. "Ah, well, just stay there always," quoth the fox.

Our old friend "Uncle Remus" has a very amusing version of this world-wide story, with Brother Wolf in place of the serpent. A large stone had fallen on the wolf, and he calls out for help. Brother Rabbit comes up and removes the stone, and the story proceeds as follows:—

Hit tu'n out dat Brer Wolf aint hurted much, en w'en he fine dis out, he tuk 'n tuk a notion dat ef he w' gwine get he revengeance out 'n Brer Rabbit, right den wuz de time, en no sooner does dat come 'cross he min' dan he tuk 'n grab Brer Rabbit by de nap er de neck en de small er de back. Brer Rabbit he kick en squeal, but 'taint do no manner er good, kase de mo' w'at he kick de mo' tighter Brer Wolf clamp 'im, w'at he squeeze 'im so hard dat Brer Rabbit wuz feard he 'uz gwine ter cut off de breff. Brer Rabbit, he 'low: "Well, den, Brer Wulf, is dish yer de way you thanks folk fer savin' yo' life?" Brer Wolf he grin big, en den he up en 'low: "I'll thank you, Brer Rabbit, en den I'll make fresh meat out 'n you." Brer Rabbit 'low, he did: "Ef you talk dat way, Brer Wolf, I never is ter do yer 'n'er good tu'n wiles I live." Brer Wolf he grin some mo' en 'low: "Dat you won't, Brer Rabbit, dat you won't! You won't do me no good tu'n tell you er done dead." Brer Rabbit he sorter study ter hiessef, he did, en den he 'low: "Whar I come fum, Brer Wolf, hit's agin' de law fer folks fer to kill dem w'at done em a good tu'n, en I speck hit's de law right roun' yer." Brer Wolf say he aint so mighty sho' 'bout dat. Brer Rabbit say he willin' fer ter lef' de whole case wid Brer Tarrypin, en Brer Wolf say he 'gree'ble. Wid dat, dey put out, dey did, en make der way ter whar old Brer Tarrypin stay, en w'en dey git dar, Brer Wolf he tuk 'n tell he side; en den Brer Rabbit he tuk 'n tell he side. Ole Brer Tarrypin put on he specks en cle'r up he thro'at, en den he 'low: "Dey's a

\* According to a previous tale, the rabbit had played the wolf a scurvy trick.

mighty head er mixiness in dish yer 'spute, en 'fo' I kin take any sides you 'll hatter kyar me fer ter see de place wharabouts Brer Wolf wuz w'en Brer Rabbit foun' 'im," sezee. Sho 'nuff, dey tuk 'n kyar'd ole Brer Tarrypin down de big road twel dey come ter de big gully, en den dey tuk 'im whar Brer Wolf got kotch und' de big rock. Ole Brer Tarrypin he walk roun', he did, en poke at de place wid de en' er he cane. Bimeby he shuk he head, he did, en 'low: "I hates might'ly fer ter put you all gents ter so much trouble, yet dey aint no two ways; I'll hatter see des how Brer Wolf wuz cotch, en des how de rock wuz layin' 'pun top un 'im," sezee. "De older folks gits, de mo' trouble dey is," sezee, "en I aint 'nyin' but I 'n a-ripenin' mo' samer dan a 'simmon w'at 's bin struckin wid de fros'," sezee. Den Brer Wolf he tuk 'n lay down whar he wuz w'en Brer Rabbit foun' 'im, en de yuthers dey up 'n roll de rock 'pun top un 'im. Dey roll de rock 'pun him, en dar he wuz. Brer Tarrypin he walk all roun' en roun', en look at 'im. Den he sot down, he did, en make marks in de san' wid he cane, lak he studyin' 'bout sump'n 'n'er. Bimeby, Brer Wolf he open up: "Ow, Brer Tarrypin, dish yer rock gettin' mighty heavy!" Brer Tarrypin he mark in de san', en study, en study. Brer Wolf holler: "Ow, Brer Tarrypin, dish yer rock mashin' de breff out 'n me." Brer Tarrypin he r'ar back, he did, and 'low, sezee: "Brer Rabbit, you wuz in de wrong. You aint had no business fer ter come bodderin' 'long er Brer Wolf w'en he aint bodderin' 'long er you. He 'uz 'ten'in' ter he own business, en you ougter bin 'ten'in' ter yone." Dis make Brer Rabbit look 'shame' er hisse'f, but Brer Tarrypin talk right erlong: "W'en you wuz gwine down dish yer road dis maw'nin', you sholly mus' bin a-gwine som'ers. Ef you wuz gwine som'ers, you better be gwine on. Brer Wolf he wa'n't gwine nowhars den, en he aint gwine nowhars now. You foun' 'im und' dat ar rock, en und' dat ar rock you lef' 'im." "En, bless gracious!" exclaimed Uncle Remus, "dem ar creeturs rached off fum dar en lef' ole Brer Wolf und' dat ar rock!"\*

Referring readers of 'N. & Q.' to my 'Popular Tales and Fictions,' vol. i. p. 262 ff., where a number of other versions and variants are adduced, I shall here add one current among the Indians of Brazil. An opossum in a forest one day hears a sad groaning, and discovers a jaguar in a ditch. "I was born in this hole," says the jaguar; "I have grown big, and can't get out. Help me to take away the stone which shuts its mouth." The opossum does so, and then asks what reward he is to get for his help. The jaguar replies that he will eat the opossum, and seizes him. The opossum induces him to refer the case to a man, "who knows everything," and who dwells hard by. The man is not sure, but says the jaguar must return to his former position, so that he can decide the affair. When the man has covered the jaguar with the stone, "Now you will know," says he, "that good ought to be paid with good."†

All the numerous versions of this wide-spread fable resemble each other so closely in the chief details—as current in Norway and other parts of

\* 'Nights with Uncle Remus,' by Joel Chandler Harris. 'Brer Wolf gets into Trouble.'

† 'Contes Indiens du Bresil. Recueillis par M. le Général Couto de Magalhaes, et traduits par Emile Allain,' Rio de Janeiro, 1883, p. 39.

Europe, in the Panjáb and Kashmir, among the negroes of the Southern States of America, and the Brazilian Indians—that it would be unreasonable to say that they had not a common origin, however it became diffused among such different races.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

#### A LADY'S JOURNAL OF 1774.

Possibly the following short journal may be worth 'N. & Q.'s acceptance. It is of a journey through England, Scotland, and Ireland, made by an ancestress of mine in 1774. It is kept in a curious way, on separate cards, some of which fit together and form a sketch map where the stages and other places are numbered, and on the rest the journal is written, with reference numbers to match. But unluckily several of each set of cards have long been lost, and the whole thing is, therefore, fragmentary. I have, however, copied and arranged what is left in its due order as follows:—

#### Journal.

1. Barnet. Chang'd Horses.
2. St. Albans. Chang'd Horses.
3. Dunstable. Chang'd Horses.
4. Woolburn. A good Breakfast at the George & cold Chick at Leicester [Hotel].
5. [so in error]. Newport Pagnell. Chang'd Horses.
6. [Map missing.] Chang'd Horses.
7. [Ditto.] Chang'd Horses.
8. [Ditto.] Chang'd Horses & had a Sandwich.
9. [Ditto.] Chang'd Horses, it rains fast.
10. [Ditto.] At half past ten arrived here, a dismal wet night, tired to death, our Beds & Supper very bad, the House was undergoing a thorough repair.
11. Mansfield. Chang'd Horses & Breakfasted.
12. Chesterfield. Chang'd Horses. The spire of the Church very much out of an upright.
13. Sheffield. Chang'd Horses, had a Sandwich, a disagreeable Town.
14. Bank Top. Chang'd Horses sup'd & slept, the House delightfully situated on the top of a Hill, Landlord remarkably civil, accomodation excellent, & for five dishes Punch & Wine they charg'd only ten Shillings.
15. Wakefeild. After seeing Lady Dalston's at Health we breakfasted & chang'd Horses here.
16. Leeds. Chang'd Horses.
17. Harrow Gate. Dined slep'd & Chang'd Horses, playd at Quadrille with the Doctor's Lady & Daughter &c., please to note that E. Gray Surgeon lives at the first Turnpike House between this place & Rippon.
18. Rippon. Chang'd Horses & Breakfasted.
19. Northallerton. Chang'd Horses.
20. Darlington. Chang'd Horses, had a Sandwich, & attended by a ..... [sic].
21. Auckland. Chang'd Horses, I won half a Crown about Mr. B...s [sic].
22. Durham. Slep'd Breakfasted & chang'd Horses, saw the Cathedl. & Pallace were was fine Pine Apples but sour, sour.
23. New Castle. [Journal missing.]
24. Morpeth. [Ditto.]
25. Ailnwick. [Ditto.]
26. Belford. [Ditto.]
27. Berwick. Chang'd Horses, had a Sandwich, best Salmon sometimes only a penny pr. pound, from this

place we had four of the poorest *Rozinantes* I ever saw & Postillions with their Hair Queued, Thomas as badly mounted.

27. Press. Chang'd Horses, ascended a steep Hill, some of the party walk'd up, met a Scotchman on a Horse he valued at 50 Gs., he admired somebody & paid them a great Compt.

28. Dunbar. Chang'd Horses, here is the remains of a Castle almost coverd with the Sea at Flood Tide.

29. Haddington. Slep'd & Chang'd Horses, sad accomodation, we were attended by a Lump of Scotch Snuff.

30. Edinburg. [Journal missing.]

31. Lord Hopeton's. [Ditto.]

32. Queens Ferry. [Ditto.]

33. Inverkeithing. Did not stop, Horses to carry us through to Glascow.

34. Kinross. Dined on Trout, it was fair day.

35. Perth. Slep'd here, the Town appears neat, tolerable Beds.

36-37. Dunkeld. First Stage in the Highlands, we orderd dinner while the Gentlemen went to the Duke of Athol's, rains hard.

38. Taymouth. Saw Lord Braidalbans's Cascade & Hermitage, beautiful, saw Snow on the Top of a Mountain in July & have a fire. Breakfasted & slep'd at the Braidalbans Arms.

39. Kelend. House kept by English People, good accomodation, slep'd here.

40. Trayndrome. Breakfasted here, they are supplied with Bread from Stirling which is 30 miles distant, much more Snow.

41. Dalnaly. No provision to be had.

42. Inverary. Slept & Breakfasted, a merry Evening, all but self went to the Duke of Argyle's, they came to me in the Duke's barge.

43. Tarbut. Sup'd & slep'd in the same wretched room, met Sir A. E.

44. Luss. Breakfasted on Perriwinkles, visited Lady E. at—

45. Rosneath. this place, cross'd a little river to get there.

46. Dumbarton. Here ends the Highlands, in which we have travel'd 152 miles English & slep'd 4 nights.

47. Glascow. Breakfasted Dined & slep'd, an uncommon Sign here, saw a valuable collection of Pictures bo't, Prints done on Silk.

48. Kilmarnock. Dined, a very dirty Inn.

49. Ayre. Drivers refused taking us on to P. Patrick cho' directed by their Master at Glascow, & the horses at this Inn being engaged we were oblig'd to stay a Night & day at this horrid dirty House. Mr. Hunter breakfasted with us. Horses from hence. Saw Sr. Thos. Wallis here in a Highlander's dress.

50. Galvill. Got here at Eleven, slept in the Coach.

51. [Map missing.] Slep'd here.

52. [Ditto.] An amazing steep Hill.

53-56. [Ditto.] [Port Patrick.] Dined on boild and roast Beef & a particular sort of fish. We are to pay for our passage to Donagadee 1: 11: 6 & 6: 14: 0 for Coach Duty. Set sail at 8 at night, some set all night in the Coach others slep'd in the Cabbin, the usual passage is our hours but we were fourteen before we landed.

57. Banbridge. [Journal missing.]

58. Newry. [Ditto.]

59. Dundolk. [Ditto.]

60. Dunleer. [Ditto.]

61. Drogheda. [Ditto.]

62. Balrothery. Chang'd Horses, had a Sandwich.

63. [Map missing.] No accomodation to be had, a dirty Coffe House & had Beds.

64. [Ditto.] Breakfasted, in our way from hence got

out to look at the ruins of a noble house 300 feet in width, place call'd Jenkiston, there still remains a range of vaults curiously arch'd, a play well re'd [sic].  
65. [Ditto.] Slep'd here, a tolerable Inn.  
66, &c. [Ditto.]

75. [Ditto.] [Cork.] Dined, had my Hair drest like a thatch'd house, we are to sail tomorrow aboard the Juno, sail'd in a small boat to the ship, were all sent ashore by the Captain's orders, says he cannot sail tomorrow, we slept at the Widow Simkins in the Island of Cove, next Morn 20 of us in a Man of War boat set off for the Ship, 50 souls aboard, at 11 at night we had a violent Storm which continued till 5 the next morning, at ten at night we came to anchor in the King's Road.

76. Lamplighter's Hall. [Journal missing.]

77. Bristol. [Ditto.]

78. Newport. [Ditto.]

79. Gloucester. [Ditto.]

80. Cheltenham. [Ditto.]

81. Frogmill. Chang'd Horses.

82. Burford. Chang'd Horses and a Sandwich.

83. Witney. Chang'd Horses.

84. Oxford. Dined & slep'd, a Revd. Gentleman spent his Evening with us, took Horses on the next morning.

85. Benson. Chang'd Horses.

86. Henley. Chang'd Horses & Breakfasted.

87, 88. [Seemingly left out by mistake.]

89. Maidenhead. Chang'd Horses.

90. Cranford Bridge. Chang'd Horses, this carried us to London. Set out Tuesday Morning at 4 a Clock July the 12, 1774, & return'd Friday September the 8th which is nine weeks. Travel'd in all 1317 Miles without meeting with any Accident.

C. F. S. WARREN, M.A.

Longford, Coventry.

SHAKSPEARIANA.

'TIMON OF ATHENS,' I. i. 289.—

No gift to him

But breeds the giver a return exceeding

All use of quittance.

Correct,—

All use and quittance.

*Use* is return in the shape of interest, and *quittance* is repayment of a capital sum. That *use* is employed here for interest of money appears by its connexion with the equally technical *breeds*.

Was this inserted to make interest good?

Or is your gold and silver ewes and lambs?

*Skylock*. I cannot tell; I make it breed as fast.

'Merchant of Venice,' I. iii. 95.

Still more exactly in 'Twelfth Night,' III. i. 55. The Clown, having received a piece of money from Viola:—

Would not a pair of these have bred, Sir!

*Viola*. Yes, being kept together and put to use.

The metaphor is, of course, the same which made *τόκος* Greek for interest of money.

I may notice that, at least sixty years since, "giving *toko*" was a phrase in use among the vulgar in Staffordshire, including schoolboys, for paying out an injury with interest, as familiar as the use of the Greek word *nous* for what in southern countries is known among like classes as *gumption*.

## III. vi. 100.—

May you a better feast never behold,  
You knot of mouth-friends! Smoke and lukewarm  
water

Is your *rejection*. This is Timon's last,  
Who, stuck and spangled with your *flatteries*,  
Washes it off, and sprinkles in your faces  
Your reeking villainies.

The folio prints *perfection*, of which I cannot make sense, while still keeping myself open to conviction by any who can succeed better. For with your *flatteries* the folio prints "you with flatteries," which gives us a counter sense. The emendation above is confirmed by parallel employment of phrase in Timon's later speech:—

The mouths, the tongues, the eyes, and hearts of men.

That numberless upon me *stuck* as leaves  
Do on the oak, &c.

## IV. ii. 33.—

Who would be so mocked with glory, as to live  
But in a dream of friendship,

To have his pomp and all *what state compounds*  
But only painted like his varnished friends.

So printed, without protesting obelus or italics, by the Globe editors. Metre for once is recoverable, together with coherent expression, by printing thus:—

Who would be mocked with glory, or so live  
But in a dream of friendship, as to have

His pomp and all *whatever* state comprehends,  
But only painted like his varnished friends?

When a truly critical recension of 'Timon of Athens' shall be published, it will be hard to say whether happy restitutions of correct text or of metrical arrangement will be most numerous.

W. WATKISS LLOYD.

'TIMON OF ATHENS,' V. iv. 3, 4; V. v. 70-4 (7th S. x. 83).—A soldier sent by Alcibiades for some purpose of his own, and given a full description of Timon's retreat, by this description finds his cave, and, like a well-trained soldier, does not unceremoniously enter it, but cries, "Who's here?" then, after a pause, "Speak, ho!" and, after waiting, speaks to himself, saying, "No answer!" and looks more about him. In doing this his eye catches sight not of an epitaph, but of a directing inscription, fastened, probably, with wax at one side of the entrance, "Timon is dead.....a man." Informed of Timon's death, he then looks around, and sees a tomb on the very hem of the sea—a place he would naturally not look at, except glancingly or thoughtlessly as he searched for a particular person and for a particular cave. Going down to the tomb, he sees that Timon has inscribed on it somewhat in characters as unknown to him, a Greek who knew only how to read and write his own language, as would a Greek or Latin inscription to a similarly instructed Englishman. This he therefore takes in wax, knowing that his commander is an unusually learned man.

Now comes the question of the inconsistent epi-

taphs. To me it seems that one learned and assiduous enough to go to Plutarch for these epitaphs must have at once seen that they were inconsistent. Moreover, Plutarch distinctly states that the second was made by Callimachus after Timon's death—that is, years afterwards. Hence no supplier of what Shakespeare had left unfinished would have dared to insert inconsistencies obvious to the veriest groundling or gallery carter. Hence, too, I claim them for Shakespeare, and say that none but the depicter of Timon would have dared, or would have had the judgment, to introduce such inconsistencies. And why the judgment? Simply because, as I conceive Timon, he was not what the generality would call mad, but had in reality, after the shock of his discovery of the base ingratitude of his seeming friends, more than a bee in his bonnet, and what we may designate as a mind unhinged. His whole career, moreover, shows us that, whether before or after this shock, vanity was rampant within him, and would always find an outlet. Only thus can I account for his words and after conduct, more especially as regards his new-found gold. On these considerations we understand how he was led to inscribe—always, be it remembered, in characters unknown to the multitude—his first epitaph; and then, while slowly engraving this, and with an increased fury thinking of his wrongs, the second epitaph may be supposed to be concocted, where, giving his name, he would show forth to the thoughtful few the base ingratitude and cozenage of the Athenian citizens, from their senators down to their needy poetasters and dabblers.

Shakespeare, I conceive, was the more led to do as he did—he knowing that both epitaphs were not really written by Timon—that he might emphasize to his audiences his conception of Timon, namely, that he had, like his Hamlet, and from similar causes, a mind diseased.

'Timon' is variously dated between 1601 and 1609. I see no reason why it should have been left unfinished more than any other of his plays, nor can I see a sign of another hand in it.

BR. NICHOLSON.

SHAKESPEARE'S USE OF PRONOUNS (7th S. ix. 323).—"Casca, you are the first that rears *your* hand." I do not suppose that this can be held to be strictly grammatical; but as everybody must admit its perfect intelligibility, I think it is one of the cases in which we may say, "Grammar go hang!" If it had run, "You are the first to rear *your* hand," or "to rear *the* hand," or "that rears *the* hand," it would have corresponded with book rule. The sentence is elliptical, and if you fill it in, "You are the first *man* that rears *your* hand," it is nonsense, for no man rears *your* hand, but *his* hand. I cannot, therefore, think, with DR. NICHOLSON, that it demands the *your*. Its intelligibility may condone the use, that is all.



The citation from 'Timon of Athens' is rightly interpreted by the Doctor, and Cowden Clarke's edition prints it thus:—

Hail to thee, worthy Timon;—and to all  
That of his bounties taste!—

The dashes here interposed show the interrupted action in salutation of the company.

In that gross passage from the 'Winter's Tale' it is Leontes, and not Antigonus, that speaks; but as to the use of the pronouns *she* and *thee*, the explanation given is unexceptionable.

The extract from 'Cymbeline,' with its *thou, thee, er*, seems to me indefensible, and not only so, but not worth defending. It would be condemned justly in any author but Shakspeare, and as he extracts no beauty out of it, I see no reason why it should not be blamed in him, not on the score of grammar, but of intelligibility. C. A. WARD.

'KING LEAR,' V. iii. 28 (7<sup>th</sup> S. x. 83).—The quartet read, and manifestly wrongly, "loved & hated." In vol. x. of the 1821 edition Malone (p. 281) thinks that Kent meant Lear and himself, & Lear only. On the same page Monk Mason apposes,—

"If Fortune to display the plenitude of her power, should brag of two persons, one of whom she had highly elevated, and the other she had wofully depressed, we may behold the latter. The quarto reads (as given above), which seems to confirm this explanation; but either reading will express the same sense."

This explanation stands self-convicted, for there is nothing in the folio passage about one being elevated and the other depressed. And, without going into other proofs of this, I would explain the passage thus: Kent, that he may speak the more emphatically, does not say that his king was pre-eminently the one whom Fortune had loved and hated, that being too ordinary and too palpable an exaggeration, but,—

"If Fortune, in the history of the world, pre-eminently loved and then hated two persons, here in the miserable sample of my king we have one of them."

At first sight it is doubtless difficult not to suppose that the second person is Kent himself. But while willing to leave this to be judged of by each reader, I would say that in my opinion Shakepeare intended to portray Kent as too modest—too loyally reverent to his old king—to allow of his associating himself with him, and with reference to this view we must remember that in Shakepeare's day the differences between a noble and a king were more strongly pronounced and more sought of than now. Lastly, I would add that the view now set forth seems to me to have been Malone's second thought, and that he was guided by the same view of Kent's character to say, "or Lear only."  
BR. NICHOLSON.

THE FIRST BRASS AND SOAP WORKS IN ENGLAND.—Bristol can claim, as I believe, the credit

for the introduction of the above two distinct industries. As to brass it is stated thus in the 'Bristol Guide' (Bristol, J. Mathews, 29, Bath Street), 1825, p. 93:—

"Brass Works:—At Baptist Mills, on the river Froom, but a little way from the Eastern suburb of Bristol, is the first place in which Brass was made in England. The original workmen were brought over from Holland." The remainder of the paragraph gives the names and addresses of the then existing firms. Besides Baptist Mills, brass or spelter works, or both, were established (including wire works) at Keynsham, in Somerset, and Warmley, in Gloucestershire; also at Crew's Hole, St. George's, in the latter county. In the late Rev. H. T. Ellacombe's 'History of Bitton' (Exeter, Wm. Pollard, 1881, part ii.) is given an account of the formerly existing works and manufactories (logwood, copper, spelter, pins, bone works, &c.), besides paper manufacturing and coal mining at Kingswood and its vicinity. Kingswood, of course, is now ecclesiastically distinct, but civilly still remains in the old parish of St. Mary, Bitton.

Bristol can also claim to have introduced soap manufacture into England. Cf. 'Bristol Guide,' p. 95. Writing in 1825, the author of that handbook, Mr. Mathews, says:—

"Postlethwaite, in his 'Dictionary of Trade and Commerce,' informs us that the first manufacture of soap in England was in Bristol. In 1523 it supplied London with the best grey speckled soap, and with white soap.' The Bristol soap is of very superior quality."

Mr. Mathews adds, "And great quantities of it is [*sic*] sent to London and other parts of the Kingdom."  
H. DE B. H.

DEGGER.—A Harrow correspondent lately wrote to me of some boys having been *deggered* for smoking. He explained that he meant degraded, sent into a lower form. The word strikes me as being peculiar, though possibly not to Harrow.

ST. SWITHIN.

MANN, BRASS ENGRAVER, YORK.—The names of very few brass engravers have been recorded, so that although the subject of this note was a very humble practiser of the art there is an excuse for setting down his name here. In the church at Rudstone, in the East Riding of Yorkshire, there is a brass inscribed to the memory of Katherine, daughter of Edward Hutchinson, of Wykeham Abbey, Esq., and wife of John Constable, of Carethorp, Esq., born June 20, 1640, died June 12, 1677, "Tho. Mann, Eboraci, Sculptit." Mr. Mann was the architect who designed the new market-cross in York in 1672, an account whereof is given in the 'Life of Marmaduke Rawdon,' p. xxxvii. A brass ring-dial and a silver compass, inscribed "Joshua Mann, Ebor. fecit, 1686," were exhibited at York in 1846 at the meeting of the Archaeological Institute ('Catalogue of Antiquities,' p. 17). At the end of the seventeenth century Mr. John

Man left money for an anniversary sermon at St. Mary's, Castlegate, York (Lawton's 'Collections,' p. 28). W. C. B.

**NORTHUMBRIAN FOLK-LORE.**—Some of the folklorist readers of 'N. & Q.' may welcome the field for research which the following extract from Lord Malmesbury's diary, under date of 1851, seems to open up :—

"Novr. 9th, Chillingham Castle.—Mr. Collingwood, a Northumbrian squire, told us that the people at Tyne-mouth will not have their daughters christened before their sons, as they say when that is done the sons never have any whiskers. I asked whether in that case the daughters had them instead."

I need hardly observe that two distinct lines of inquiry are here indicated: that on the "say" recorded by his lordship, and that intimated in his own query. T. J. EWING.

**INCANTATIONS.**—In a purchase of old books the other day from Ashburton, South Devon, I came across a MS. copy of the enclosed incantations, which to me are new, and may interest your readers :—

"For a Thorn.—When our Saviour Christ was on earth, he pricked his fore finger on the right hand with a black thorn or whatever it may be & the Blood spring up to heaven no moath nor rust nor canker did corrupt & if Mr. Smerdon will put his trust in God his will do the same in the name of the Father & of the son & of the Holy Gost.

"To be said three times & at the end of the last time Amen & Lord's Prayer."

"Prayer for a Scall.—Their was two Angels came from the east one carried fire & the other carried Frost out fire in frost Father son & Holy Gost.

"To be said three times & at the end Blow over it three times."

R. KING.

'**FACTION DETECTED.**'—The British Museum Catalogue and other authorities ascribe 'Faction Detected, by the Evidence of Facts, containing an Impartial View of Parties at Home and Affairs Abroad,' to either John Perceval, second Earl of Egmont, or to William Pulteney. I am not in a position to controvert the claim of either; but I would point out that my copy of this pamphlet has, in contemporary handwriting, the following inscribed on the half title-page, "By Dr. John Thomas, Dean of Peterborough, and soon to be Bp. of St. Asps." Thomas did become Bishop of St. Asaphs, and subsequently of Lincoln, and at last of Salisbury. I do not know what reason the writer had for making the statement, but presume it was fairly strong for such a positive assertion. Judging by what we know he has written, political pamphlets were rather out of his line. It does not, on the other hand, appear to be Pulteney's work, for when a Whig and when a Tory he was an extreme party man. In this pamphlet the errors of both parties are drawn up with judicial skill, and, it must be admitted, with judicial

prosiness. Pulteney may possibly have written it as a sort of "Apologia pro Vita sua," although this may be strongly doubted. The writer is decidedly antagonistic to Walpole; and it is easy to see that the refractory Whigs, who swelled the ranks of the Tory Opposition during Walpole's long tenure of office, were animated solely by their jealousy and hatred for the great Whig minister. The pamphlet exhibits the most careful and laborious research, a quality which Pulteney did not possess to any noteworthy degree. The incisive, slashing style of the *Craftsman*, with its flippant criticism and forced conclusions, was more in the way of the man whom Walpole wished to get rid of by offering a peerage. 'Faction Detected' was not, I feel certain after a careful perusal, written by Pulteney, and scarcely inspired by him. It was extremely popular, running into five editions—mine is the fourth—in the first year of publication (1743). There are 175 pages, and, unless one is very much interested in the time and its heterogeneous politics, they form a tough mental exercise.

W. ROBERTS.

63, Chancery Lane, W.C.

**ELIZABETH ELSTOB, ANGLO-SAXON SCHOLAR.**—It may be noted that she was buried in the church of St. Margaret, Westminster, June 7, 1756. See further 'Dict. Nat. Biog.,' vol. xvii. p. 334.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

**NEW WORDS.**—The *Evening Standard*, Aug. 30, in the column headed "Jottings," on p. 4, says :—

"Eighteen words have come into the American language—probably temporarily, most of them—to denote the act of electric killing. They are as follow :—Electromort, thanelextrize, thanatelextrize, thanatelextrisio, electrophon, electricise, electroctony, electrophony, electroctony, electroctasy, electricide, electropenize, electrothensese, electroed, electrocution, fulmen, voltaicus, and electrostrike."

S. ILLINGWORTH BUTLER.

**LEIGH HUNT'S 'ULTRA-CREPIDARIUS.'**—In an article which appeared in the *Saturday Review* for August 30, the writer says of this very scarce satire on William Gifford, that

"care was no doubt taken that the Editor of the *Quarterly Review* should receive one copy at his private address, and Leigh Hunt returned from Italy in time for that odd incident to take place at the Roxburgh sale when Barron Field called his attention to the fact that 'a little man, with a warped frame, and a countenance between the querulous and the angry, was gazing at me with all his might.' Hunt tells this story in the 'Autobiography,' from which, however, he omits all allusion to his satire."

Now, whatever may have been the cause of this "incident," it most certainly had nothing to do with 'Ultra-crepidarius,' which, as the *Saturday Reviewer* himself acknowledges, was not printed till the year 1823, whereas Leigh Hunt never set foot in Italy before 1822, and only returned to

England in 1825, just thirteen years after the date of the Roxburgh sale, which took place in June, 1812. I may add that the reviewer says "it is believed that not half a dozen copies are in existence." Scarce it undoubtedly is; but I hardly think it can be so scarce as he imagines. I know of six copies at least. F. N.

**CANON LIDDON'S BIRTH AND BAPTISM.**—Henry Parry, son of Matthew Liddon, captain R.N., and Anne, his wife, born August 20, was baptized September 26, 1829, in the parish church of North Stoneham, co. Hants, by the Rev. T. Garnier, officiating minister (North Stoneham Parish Register, p. 46, No. 361). DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

### 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.

**FOURTH ESTATE.**—In Knight's 'Once upon a Time,' ii. 20, occurs the statement that "Hackney-chairmen.....and the whole race of bullying and fighting ministers of transit, belonged to what Fielding termed 'The Fourth Estate.'" Where does Fielding use this expression? The application of the term "Fourth Estate" to the press is ascribed by Carlyle to Burke (see 'N. & Q.,' 5th S. ix. 378. What authority is there for this?

HENRY BRADLEY.

6, Worcester Gardens, Clapham Common, S.W.

**KOTZEBUE'S 'THEATER.'**—Have any French or English translations of Kotzebue's play 'Graf Benjowsky, oder: die Verschönerung auf Kamtschatka' (1790-1794?), been published? In Brewer's 'Reader's Handbook' the date of Kotzebue's 'Benjowski' (*sic*) is given as 1811, with a note that the English version is called the 'Virgin of the Sun'; but as Kotzebue also had previously published a piece entitled 'Sonnenjungfrau' there seems to be some confusion, whilst Bishop's opera of the same title is referred to a like origin. Anne Plumtree is named as the translator by the same authority. Where can full information be obtained regarding these and other plays in Kotzebue's extensive 'Theater'? From the *Athenæum* it appears that a great find of volumes relating to Kotzebue has lately been made in Weimar. S. PASFIELD OLIVER, F.S.A.

Anglesey, Gosport.

**CHESTON, HERTFORDSHIRE.**—Can any of your readers help me with a suggestion which may lead to a solution of the following difficulty? In making a search, for genealogical purposes, I had occasion to refer to a particular entry in the books of the Joyners' Company, where I found the precise entry of the parentage of an individual

whose ancestry I was endeavouring to trace. The entry in question, which was beautifully written in the bold court hand of the seventeenth century, bore date 1703, and described the subject of it as "the son of ———, late of the Parish of Cheston in the County of Hertford, farmer, deceased." To my great disappointment, I found, upon inquiry, that no such parish as Cheston exists, or has ever existed, in Hertfordshire! I have, therefore, been at a check for more than two years, during which time I have inquired in vain at Weston, Hexton, Pirton, Chesfield (an extinct parish, formerly spelled Chivesfield), &c. I shall be grateful to any of your readers who may be able to help me with a hint. S.

**ILLUSTRATOR OF BUFFON'S 'NATURAL HISTORY.'**—I am anxious to know who was responsible for the engravings in the 1812 edition (20 vols.), which was printed in London. I can find no clue in the book itself. LÆLIUS.

**MANSION HOUSE.**—When and why was the term Mansion House applied to the residence (built 1739) of London City's chief magistrate?

ANDREW W. TUEB.

The Leadenhall Press, E.C.

**'FRIEING PAN ALLEY,' LONDON.**—An entry in the registers of baptisms of St. Botolph's, Bishopsgate, dated August 10, 1662, mentions this alley as "being out of the parish," though it would seem to have been near to it. I should be glad if any London antiquary will send me its exact location.

A. W. CORNELIUS HALLEN, F.S.A.Scot.

Alloa, N.B.

**GWYDION: FLUR.**—Some interesting notes have recently appeared upon Enid, one of the most perfect of Tennyson's creations. I should be greatly obliged if any correspondent of 'N. & Q.' would explain the following references in the poem of which Enid is the heroine. I have, unfortunately, no work by me which can throw light upon the subject:—

Who, after, turn'd her daughter round, and said,  
She never yet had seen her half so fair;  
And call'd her like that maiden in the tale,  
Whom Gwydion made by glamour out of flowers,  
And sweeter than the bride of Cassivelaun,  
Flur, for whose sake the Roman Cæsar first  
Invaded Britain.

W. F. PRIDEAUX.

Jaipur, Rajputana.

**ENGRAVINGS OF ST. SAVIOUR'S, SOUTHWARK.**—The elder Pugin, in his 'Specimens of Gothic Architecture,' vol. ii., dated 1823, gave a plate of the beautiful and unique west doorway and its door, adding this foot-note: "See vol. v. of 'Architectural Antiquities,' by John Britton, F.S.A., for ground plan and five other plates of this church." Can any reader say where these exist, as South-

wark is not named in Britton's work? The younger Pugin, in his 'Contrasts,' second edition, 1841, reproduced the same subject pictorially, with the note, "Destroyed in 1838," which is possible, and may have led to a recent error that the whole nave was demolished that year; but it was untouched in July, 1839, as I have special reason to remember, never visiting London till that month.

E. L. G.

CHARLES PHILLIPS.—Who were the parents of this celebrated Irish orator? He is reputed to have been a native of Sligo, in the county of Connaught, and that he graduated at Trinity College, Dublin, in 1806. Will not the matriculation registers of this college give his parentage? In the December number of the *European Magazine* for 1816 it is stated that he was a bachelor, twenty-eight years old; but in *Belgravia* for October, 1873, by Percy Boyd, it is stated that "he had married and lived in humble lodgings in Chancery Lane." Who was his wife; and did he leave any descendants?

J. J. LATTING.

New York, U.S.

JUDGE AND HAYWARD.—Are there any portraits or prints known of Sir Andrew Judde and Sir Rowland Hayward, both Lord Mayors of London in the sixteenth century, and any pedigrees of their families to be found?

PADUA.

PAGE FAMILY.—Three brothers, Robert, Henry, and Francis. Robert, a solicitor, was acquainted with the firm of Rundell & Bridge, and was sent by them to Peru, where, at Arequipa, he met with his death through an accident. He had been previously shipwrecked, and a narrative was published of the circumstance. Henry was a brewer, and in business some years at Greenwich. Francis was connected with the City, and resided in Finsbury. Any particulars, with date and details of their death, would be gladly received by the undersigned.

W. WRIGHT.

10, Little College Street, Westminster, S.W.

"A. D., LONDON."—The Mount Vernon Ladies' Association is very desirous of obtaining information on the subject of some books which have recently come into its possession through the courtesy of Prof. G. Brown Goode, of the Smithsonian Institute. The twenty volumes so generously presented by Prof. Goode are entitled 'Histoire Générale des Voyages,' 1746, Paris. The books were originally intended for General George Washington, as a gift from General Rochambeau. On their way from France to America they were, with other things, captured by a British cruiser and carried to London. On the fly-leaf of the first volume is the following memorandum: "Was intended for General Washington by the Marquis Rochambeaux, but a British Cruiser saved it for me. A. D., London." Each volume bears on the out-

side in gold a coronet, and underneath the coronet the letters, G. W. Could you give the ladies of the Association the slightest clue as to who "A. D., London" might be? They are very anxious to trace the history and travels of these volumes, which, after a century's wanderings, have at last settled themselves in the library at Mount Vernon, too late, alas! for the intended donee.

LOUISE WOLCOTT KNOWLTON BROWNE.

1645, K Street, N.W., Washington, D.C.

"THE LITTLE BROWN LADY OF RAINHAM."—Can any one give me information about the above? It is supposed to be an apparition of Lady Dorothy Walpole, seen occasionally at Rainham Hall, Norfolk, the seat of the Marquess Townshend. I want to know why it is supposed to "walk," and when it was last seen, and by whom, and any other details.

E. A. S.

A DOBBIN CUP.—Can you tell me what a "dobbin" cup is? I observe this word in an advertisement dated 1768. A reward is offered for the recovery of certain stolen plate, amongst which the name of this cup occurs—"a silver dobbin cup." I have consulted many authorities, and can find nothing about the word.

J. HAVES.

SPIELERS.—What particular kind of sharper is alluded to in the following extract from a Brisbane telegram printed in the *Canterbury* (N.Z.) *Times*, of July 3? "In consequence of a gambling row at Rockhampton, a fight occurred in the street between *spielers* and their victims."

H. H. S.

[Query, German jargon for gamblers!]

"NO PENNY, NO PATERNOSTER."—I should be glad to know the origin of this expression, which was used by Sir Winston Churchill in the Parliamentary debate on the Supply, 1 James II. (1685).

W. ROBERTS.

JUVENILE BOOK.—I wish to get the title and, if possible, a copy of a juvenile book published by Darton & Co., probably about 1850-55. It consisted of a number of short tales, of which one was 'The Boy who wanted Many Things,' another 'The River Trent.' The series of which it was one was bound in white, with a gilt and coloured front, showing Prince of Wales plumes.

J. W. C.

BLOSS.—Particulars are desired of the life and death of Roger Bloss, third son of the Rev. Thomas Bloss, who died in 1661, and what heirs he left. Perhaps some of your numerous genealogical correspondents could throw light on this subject.

H. DEAN.

44, Erleigh Road, Redlands, Reading.

"BAD FORM."—This Oxford University expression is by many considered slang, which it is "bad

form" to use. But is it not really an old and somewhat classical phrase? Thus, Archbishop Laud wrote to the Vice-Chancellor at Oxford, under date Feb. 20, 1638/9:—

"Sir,—I am informed that the masters, many of them, sit bare at St. Marie's, having their hats there, and not their caps; rather choosing to sit bare than to keep form, and then so soon as they come out of the church they are quite out of form all along the streets," &c.

WALTER HAMILTON.

SEVERN END.—There is an old house called Severn End, near Upton-on-Severn, belonging to the Lechmere family. I should be glad of any information as to its history, and why the motto "Christus Pelicano" was adopted. KIT-CAT.

DR. JOHNSON.—Can any one say whether the credit of the following is to be given to Dr. Johnson or to Dr. Parr? The sage was seated in the midst of a large dinner party. He inadvertently placed in his mouth a hot potato, but, suddenly ejecting it, he turned to the hostess with this remark: "Madam, a fool would have burnt himself!" A reference to the book and page where this little incident is related will greatly oblige.

E. F. R.

MORTARS.—I am a collector of old inscribed or ornamented mortars. The oldest dated mortar I know of is a very beautiful one in the York Museum of the year 1308. Can any of your readers tell me of an older dated example? Mortars are things which do not soon wear out, and old inventories testify that nearly every household, except those of the very poor, possessed one. I apprehend that many thirteenth and fourteenth century examples must still be in existence.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

AUTHORS OF BOOKS WANTED.—Can any of your readers inform me who were the authors of the following?—

Lama Sabachthana. 12mo. Wolverhampton, 1755.

Poetry and Prose. By Elizabeth. Post 8vo. Doncaster, 1821.

Alton Park. Designed for the Amusement of Young Ladies. 2 vols. Post 8vo. London, 1830.

The Note-Book of an Oxonian. Post 8vo. Printed by Johnson, Liverpool, 1831.

I and my Two Maiden Aunts. By Tony Longpole. 8vo. 1870.

A View of Edinburgh Theatres, 1759. London, 1760.

Joachim and Boaz. Demy 8vo. London, 1762.

Or any information as to authors of following:—

The Court and Parliament of Beasts. By William Stewart Rose. 12mo. London, 1819.

An Impartial View of the Truth of Christianity. By J. Bradley. Printed by W. Downing for M. Johnson, Lichfield, 1699.

A Faithful Relation, &c., of Boy of Bilson. By Thomas Wheeler. 1620.—I should be pleased to see a copy.

The Boy of Bilson, &c. (Anonymous, but written by Thomas Baddeley.) 1622.—Copy wanted.

If any of your readers can supply any information of above it will be esteemed. RUPERT SIMMS. Newcastle, Staff.

#### AUTHORS OF QUOTATIONS WANTED.—

Months follow fairer when April hath flown,  
But not one of them all hath a gift like her own.  
Brighter their colours, and sweeter their breath,  
But no month of the year sees so little of death.

A passing April day! A little sun, a little rain,  
And then night sweeps along the plain,  
All things fade away.

O vain attempt to give a deathless lot  
To names ignoble, born to be forgot.

W. B. K.

Thus on his sea-girt shore the Briton stood,  
Rough as the rocks which bound the ambient flood.  
The polished arts of life and war unknown  
He moved secure in Nature's strength alone.

AYE AHR.

Sour ostler, grim and thin,  
Take the horse and lead him in,  
Fill his ribs with mouldy hay, &c. N. P.

"You sow an act, you reap a habit; you sow a habit, you reap a character; you sow a character, you reap a destiny." G. H. J.

#### Replies.

##### SERVENTESE.

(7th S. X. 209.)

This is a word of Provençal origin. Du Cange gives the following explanation, which is as satisfactory as anything which we are likely to meet with at the present day, and which at least comes to us on good authority:—

"Serventois vocant Poetæ nostrates.....poemata in quibus Servientium seu Militum facta et servitia referuntur; unde vocis etymon: neque enim placet Borelli sententia quæ Serventois a Gall: servel cerebrum deducit satyricumque esse poema statuit quod a Picardis acciperent poetæ Provinciales:—

Mes ore puisje longues penser  
Livres escrire et translator  
Faire Romany et Serventois.

Cui opinioni accedit Academici Cruscani-Serventese, spezie di poesia lirica."

Signor Carducci, to whom I applied through a common friend, observes that the article on Provençal poetry in the 'British Encyclopædia' contains an accurate summary of all that there is to be said on the subject. He goes on to say that the word *serventese* (or *serventeses*) passed from Provence to Italy as the name of a popular ballad, which was divided into verses of four lines each, "Tre endecasillabi ed un quinario," of which the peculiarity was that the *quinario* rhymed with the three hendecasyllables that succeeded it, and not with those that went before it. Thus, first verse:—

amore }  
calore } endecasillabi.  
fulgore }  
catena quinario.

Second verse :—

pena	} endecasillabi.
serena	
amena	
velo	

And so on.

Dante was the first who made use of a verse (*strofa*) composed of three hendecasyllables, but with this difference from the real Italian *serventese*, that he suppressed the *quinario*, and made his first line rhyme with the third line of the first verse, and the second with the first and third of the following verse. Notwithstanding this important difference, his contemporaries used to apply the name of *serventese* to Dante's great poem; and it is to this fact, says Prof. Carducci, that he alludes in his lectures. W. KENWORTHY BROWNE.

Conf. Tommaseo e Bellini ('Diz. Ling. Ital.'), under "Servanteses"; Ménage ('Dict. Etym.'), under "Servanteses"; and his 'Orig. Ital.,' under "Serventeses." See also the Provençal *serventes* and Langue d'Oil *serventois*. Ménage derives the Italian word from the French, and the French from *Silva*, "name of a sort of poetry"; but his derivation is not satisfactory. Diez derives the word from *serviens*, "parce que c'est proprement un poëme composé par un ménestrel au service de son maître. R. S. CHARNOCK.

International Club.

The *serventeses* is a little outside my lines, being a matter of literary poetry, and not of folk-song. But being challenged, I will say that, so far as the old Italian writers can inform us, it was received from Provence (where the equivalent was *servente* and *servendois*, or *serventois*), and they give three derivations of the word. The first (generally dismissed with a smile) supposes it to denote that the poems originally so called were composed *fra i monti*, the supporters of which view would correct the spelling into *sermontese*. The second and most probable etymology was that the original Provençal word came from the circumstance of the poems being composed by minstrels for the lords and masters in whose *service* they were. Ménage, however, challenged this derivation, and said the word came from *selva* (*l* and *r* being constantly convertible in Provençal and Italian); and this pronouncement has again been applied in two different ways, some taking it to refer to the fierce character of the original *servente*, which was nearly always a satire on the ill-conduct of tyrants, hypocrites, and other obnoxious persons, as may be seen in the vast numbers of such poems that have been preserved; others applying it to the abundant and miscellaneous character of the matter dealt with, referring to the 'Sylvæ' of Statius. They seem all agreed that the source of the word is to be sought in Provence, and not in Italy. The exact date at which it was transferred to Italy it would be difficult to pronounce; but when it reached

Italy it was used to denote the metre, and not the subject of the verse. The 'Pataffio' of Brunetti Latino, Dante's master, is written in the form of the *serventeses*, and this form, under Dante's perfecting, came thereafter to be called *terza rima*. Dante himself, in the 'Vita Nuova,' tells us that he wrote a poem celebrating the names of sixty of the fairest women of Florence of his day—that of his own Beatrice coming, by that mystic coincidence which he believed governed all his relations with her, necessarily ninth in order—and that he wrote this "sotto modo di serventeses," a poem unfortunately lost to us.

Carducci only follows the best writers on Italian poetry if he speaks of the metre of the 'Commedia' as that of the *serventeses*, *terza rima* being a later appellation. R. H. BUSK.

WOTTON OF MARLEY (7th S. x. 125).—I am afraid there will be some difficulty in fixing the date of the death of the first Lord Wotton, as the registers of Boughton Malherbe, the burial-place of the family, date only from the year 1661. These registers I have not seen, but I have examined the bishop's transcripts, which commence in 1563. Though not perfect, they contain certain information about the Wottons and families connected with them which may be of interest, and may help us to fix approximately the date of the death of the first Lord Wotton. I give the entries chronologically :—

Aug. 18, 1564. Sepulta fuit Elizabeth, vxor Thomæ Wotton, Armigeri.

Sept. 1, 1575. Maryed Master Edward Wotton to Mytysse Hester Pykeringe.

June 7, 1576. Phillippe Wotton, d. of Edward Wotton, Gentleman, bapt.

Feb. 7, 1584/5. Buried Alis Wootton, d. of Edward Wotton, Gent.

May 12, 1592. Sepulta fuit Hestera Wotton, vxor Edwardi Wotton, Armigeri.

May 31, 1608. Sepult. fuit Joh'es Hall, s'viens Dm. Wootton.

Jan. 11, 1615/16. Hester Wotton, d. of Sir Thomas Wotton, Knight, bapt.

July 31, 1617. Margaret, d. of Sir Thomas Wotton, Knight, bapt.

Jan. 19, 1619/20. Mary, d. of the Hon. Knight Sr. Thomas Wotton, bapt.

March 28, 1622. Anne, d. of ye Hon. Knight Sr. Tho. Wotton, bapt.

Dec. 7, 1623. Mary, d. of the Honorable Sr. Thomas Wotton, buried.

Dec. 4, 1628. The Right Hon'ble Henry Lord Stanhope and Mrs. Katherin Wotton married.

Sept. 14, 1629. Sr. James Wotton, Knight, buried.

Oct. 7, 1629. Mary, d. of the Right Hon'ble my Lord Stanhop, bapt.

April 12, 1630. Thomas Lord Wotton was buried.

Dec. 27, 1632. Wotton, s. of ye Right Hon'ble Henry Lord Stanhope, buried.

Dec. 2, 1634. Henry Lord Stanhope [buried].

Dec. 21, 1639. The Rt. Hon'ble Baptist Noell and Hester Wotton married.

Jan. 27, 1640/1. Edward, s. of the Hon'ble Baptist Noell and Hester Noell, bapt.

The transcripts, as usual, end here, so that all entries between 1641 and 1661 are lost. But a number of entries relating to the Wottons will be found in my transcript of the registers of the parishes of St. George and St. Paul, Canterbury, the former of which is printed, while the latter is ready for the printer. From St. Paul's register I give the following entry of the burial of the widow, as I understand it, of Thomas, Lord Wotton :—

The right Hon'ble ye Lady Wotton dijng at ye Pallace in the Parish of St. Pauls was Buried at Bowton-Mallard the 17th day of March: 1658.

I will only add that it is clear the first Lord Wotton was alive in December, 1623, as his son is in that month styled "the Honorable Sir Thomas Wotton."

J. M. COWPER.

Canterbury.

SOCIETY OF CAMBRIDGE APOSTLES: FREDERICK MAURICE (6th S. xii. 228; 7th S. ix. 432; x. 34, 231).—I know Col. Maurice very well; but in his absence, and in the absence of the Army List, I accept MR. HOPE's correction of my statement that he is a lieutenant-colonel R.E. I never heard before that his name is John as well as Frederick.

MR. HOPE goes on to observe that John was not one of the names of the Rev. Frederick Denison Maurice. As to this point, he may be referred to Col. Maurice's life of his father.

I was one of the pall-bearers at F. D. Maurice's funeral, and when the coffin was uncovered my friend Vernon Lushington, Q.C., who stood next to me, called my attention to the coffin-plate, on which were inscribed in full the words John Frederick Denison Maurice. Neither of us had known that John was one of his names, though we had known him for nearly twenty years.

MR. HOPE speaks of "the proposals of a barrister named John Malcolm Ludlow." I am not willing that my old and much respected colleague and acquaintance, John Malcolm Ludlow, C.B., author of a 'History of British India' and of much else that is worth reading, and now Chief Registrar of Friendly Societies, should be spoken of simply as "a barrister."

As to the Working Men's College, there is more in that matter than MR. HOPE may be aware of. But I will not run the risk of mounting into his *cathedra*.

I am glad that MR. E. H. MARSHALL has referred to the fact, which I had forgotten, that Maurice refounded the Cambridge Apostles. Certainly it was from no disrespect to his memory that I quoted his name last. I simply took the names as they stood in MR. BOASE'S list.

A. J. M.

May I correct MR. HOPE'S statement that "John was not one of the names" of the late Prof. Maurice. The opening words of Col. Maurice's biography of his father are "John Frederick Denison Maurice,

or, as in later life he habitually signed himself, Frederick Denison Maurice, was born at Normanstone, near Lowestoft, on Aug. 29, 1805." The complete dropping of the name John by Mr. Maurice in later years was the cause of many even of his intimate friends being ignorant that he had that third name. Such, however, was the fact. Is it a printer's error which attributed the authorship of a work, stated to have been published in 1873, to one who in the preceding paragraph is correctly stated to have died in 1872? \* 'The Friendship of Books' claims another author than Mr. Maurice.

MR. J. MALCOLM LUDLOW, still happily among us, from his first introduction, in 1846, was an intimate friend of Mr. Maurice's and his active coadjutor in all the measures he set on foot for the moral and social amelioration of the working classes. He took a leading part in the actual work of the Working Men's College, but I hardly think that the first idea was his. EDMUND VENABLES.

GERMAN AND ENGLISH HEAD-LETTERS (7th S. x. 188, 236).—This is an extremely difficult and complex problem. I think it clear that there is no proved connexion between English and German habits in this matter; or, at any rate, they should be considered independently.

As to the use of capitals in English, I do not see that the date 1680 has anything to do with it. Any one who wants to see a good deal of testimony in a small space may turn to my "uncooked" editions of printed passages, as given in my 'Specimens of English Literature,' part iii., from 1394 to 1579. Already, in 1552, Jhon Skott's print of Sir David Lyndesay's *Monarchè* abounds with capitals, especially for substantives; and there are several in Ascham's 'Scholemaster,' ed. 1570.

I suppose the practice arose in the case of certain letters. Many MSS. write capitals for initial *a*, *c*, and *r*, for no apparent reason. Thus the 'Tale of Melusine; or, Romance of Partenay,' edited by me in 1866, abounds with *A* for *a* (in such a word as *And*), *C* for *c*, and other curiosities. Chaucer MSS. abound with examples of capitals for such words as *I-wis* and *Iay* (a jay). I open 'The Tale of Gamelyn' at a hazard, and find in l. 283 in MS. Harl. 7334 the line—

Thus wan Gamelyn the Ram and the Ryng.

The whole subject is far more complex, and runs back to a much remoter antiquity than your correspondents seem to suppose.

WALTER W. SKEAT.

CHURCHMEN IN BATTLE (7th S. x. 67, 189).—In the south aisle of the choir of York Minster is the life-size marble figure of John Dolben, Archbishop of York, who died in 1686, in his sixty-second year. He had served on the side of Charles I. at the battle of Marston Moor in 1644, and had been

wounded at the siege of York. The epitaph on his tomb, written by Leonard Welsted, speaks of him as

"in Pugna Marstoniensis vexillarius: in defensione Eboraci graviter vulneratus, effuso sanguine consecravit locum, olim morti suæ destinatum."

In the cathedral at Oxford is the monument of John Fell, D.D., Bishop of Oxford and Dean of Christ Church, who died in 1686, and was there buried. The epitaph upon it was written by Dean Aldrich. He died in the same year as Archbishop Dolben, and is represented with him and Dr. Allestree in the fine picture in Christ Church hall, by Sir Peter Lely, as reading the liturgy in private when its public use was forbidden. Dr. Fell had fought as a Cavalier in early life at the battle of Naseby in 1645. His career and military services are alluded to in a long poem in Latin *alcaics* in the 'Musæ Anglicanæ,' of which the following stanzas may serve as a specimen. An old comrade is supposed to be looking at the monument:—

Huc forsân olim progeniem rudem  
Musis daturus devenit senex,  
Quem prælium *Nasebianum*  
Incolumem Laribus remisit;

Ni fallor, hæc quam conspicis, inquit,  
Imago *Felli* est, En! venerabilem  
Agnosco vultum, En! ora mirè  
Dædalæ simulata dextra.

Editio quinta, vol. ii. p. 174.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**SUPERSTITION CONCERNING BEES** (7th S. x. 126, 177, 234).—The belief still prevails in the old villages of Derbyshire and Notts that unless the bees belonging to the house are told of the deaths which take place in the house they will desert the hives, and take with them the luck of the house. I have seen in Derbyshire gardens the whole of the hives each with a strip of black material tied to the tip of the thatch, and small plates on the ledge at the mouth of the hives containing a little wine and a small piece of cake. It was generally at night, when the bees had come home, that the news of the death was told to them, but never till the body was laid out. Then several members of the family went to the hives, and, beginning with the first in the row, tapped three times, and then with solemn voice told them which of the family was dead, giving the name. After the news was told they listened for the hum of the bees in response. If the answer did not come, more misfortune would reach the house; but if there was the hum responsive, all was well, and the bees would remain.

Workshop.

THOS. RATCLIFFE.

It is of very little use recording items of folklore unless a note is given of the place where each custom or belief obtains. A. J. M. has heard of the bee superstition "in every English county" he

knows. C. C. B. tells us of a friend's account in "the North of England." CANON VENABLES, it is true, speaks of Berks and Bucks; but is the detail of the custom he mentions applicable to both counties or to one only? I know it of Bucks, but not of Berks. I have notes of the bee superstition in Berks, Bucks, Cheshire, Cornwall, Cumberland, Derbyshire, Devonshire, Essex, Gloucestershire, Hants, Herts, Kent, Lincoln, Lancashire, Monmouth, Northants, Northumberland, Rutland, Oxon, Shropshire, Somersetshire, Suffolk, Surrey, Sussex, Wilts, Yorks, and Montgomeryshire, and Scotland. Will any one tell us of instances in other counties than these? G. L. GOMME.

Contributors have written about the superstition of bees and their masters. Here is an early mention of it:—

"Who would believe without superstition (if experience did not make it credible) that most commonly all the bees die in their hives, if the master or the mistress of the house chance to die, except the hives be presently removed into some other place? And yet I know this hath hapned to folke no way stained with superstition."—Camerarius, 'Historical Meditations,' Molle's translation, book. iv. chap. xiv. p. 283, London, 1621.

ED. MARSHALL.

**AINSTY** (7th S. x. 68, 194).—My suggestion is that Ainsty is a corruption of Henstead, meaning "old place," or "old settlement."

Supposing a local derivation were manufactured to suit one locality, such as York, it will break down when applied to other counties, for we want a word of general use.

I find Ainstys, or Anstays, in Dorsetshire, Hertfordshire, Leicestershire, Warwickshire, Wiltshire, Devonshire, and Hanstey-bury in Surrey—this last an important camp. I take it that *anciently* is now exploded; *anstossen* as a boundary is not naturalized here, nor do I suppose it can be shown that all our Ainstys are boundary marks, nor would they all be wapentakes. Still the term *Ancity* seems purely local; it appertains to the domain attached to York, but it is not a purely legal term, so may be a merely casual misspelling of Anstey.

A. HALL.

**SIR JOHN DEAN PAUL, BANKER** (7th S. x. 247).—Eldest son of Sir John Dean Paul, first baronet (died January 16, 1852), by his first wife, Frances Eleanor, youngest daughter of Sir John Simpson, of Bradley Hill, co. Durham; he was born October 27, 1802, and died September 7, 1868. His father had been a partner in the firm of Snow, Paul & Co., bankers, in the Strand, a little to the west of Temple Bar, and the business was continued by the son under the style of Strahan, Paul & Bates. The news of the failure of the firm was announced on June 9, 1855. Sir John was arrested at his country house, Nutfield, near Reigate, Surrey, and on June 22 stood, with his partners, in the dock of Bow Street Police Court, charged with having



unlawfully disposed of securities of the value of 5,000*l.*, entrusted to them for safe keeping. Being found guilty at the Central Criminal Court on October 27, 1855, the defendants were severally transported for fourteen years (*Annual Register*, 1855, vol. xvii. pp. 98, 359).

Sir John, who was reputed a man of the highest religious principles, published 'Bible Illustrations; or, the Harmony of the Old and New Testament,' London, 1855, 12mo. A copy of 'A B C of Fox Hunting,' consisting of twenty-six coloured illustrations, by the late Sir John Dean Paul, Bart., London, 1871, 4to., will be found in the British Museum Library.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

The trial of this baronet took place on October 26, 1855. There were some clever verses about him published at the time, I think in *Punch*. Two lines—the first {two, I think—still cling to my memory. They run thus:—

If I'd been a partner in a bank,  
I shouldn't have been working at this here crank.

A commonplace convict is feigned to have been the author.

ANON.

[Other replies are acknowledged; but further discussion is not invited.]

ST. BERNARD'S HYMN FOR THE DYING (7th S. x. 69, 172).—I hardly see how the 'Dies Iræ' can be considered "a hymn for the dying"; however majestic, it is not exactly consoling. It is true that in that exquisite compilation of tender and lofty aspirations and melodious hymns called the 'Paradisus Animæ' the 'Dies Iræ' is the only hymn inserted in the second part of the seventh section, "contines exercitia ad bene beateque moriendum"; but, even so, it comes in after the death, for the use of the survivors, and its real place is in the ritual in the mass for the dead.

Again, with regard to its authorship, the idea that it might have been by St. Bernard found so little favour that no one who knows the controversy would, I think, designate it "St. Bernard's hymn." In a former correspondence on the subject (6th S. viii. 116, 136) a contributor fell into the equally common error of attributing it to Tommaso Celano, Franciscan Minorite, who first musicized it, but had no pretension to its composition.

The fact is that (as with the other three great Sequences) the authorship is quite undetermined. The 'Dies Iræ' has been attributed to more than half a dozen distinguished men, but in all probability Alban Butler is right when he says there is no doubt it was written by some contemplative who desired to remain unknown.

R. H. BUSK.

I should greatly doubt if the 'Dies Iræ' be the intended hymn, because St. Bernard did not write it, and, correctly speaking, the 'Dies Iræ' is not a hymn, but the sequence in the mass for the dead,

consequently not such as known to Catholics as a hymn for the dying. Could Bernard of Morlaix's 'Hora Novissima' be intended? He was not technically a saint, but often styled as such. I may add that the author of the 'Dies Iræ' is generally supposed to be Thomas of Celano. I believe Peter Damian wrote what is called a hymn for the dying; but what are the words? But is it likely that a Catholic would make such a mistake, unless the translator of Albert Dürer's 'Life' has made one? H. A. W.

There is no reference in the reply to an authority for assigning the hymn in question to St. Bernard, which is requisite, as it is commonly attributed to Thomas of Celano. Archbishop Trench says:—

"St. Bernard has been sometimes named as the author. But not to say that his character is austerer and texture more masculine than any of those, beautiful as in their kind they are, which rightly belong to him, he also lived at too early a day. The hymn was not known till the thirteenth century, while he died in the middle of the twelfth, and enjoyed too high a reputation in life and after death to have rendered it possible that such a composition of his should have remained unnoticed for a hundred years.... The question [of authorship] has been thoroughly discussed by Mohrke, 'Hymnologische Forschungen,' vol. i. pp. 1-24."—"Sacred Latin Poetry," p. 294, London, 1864.

ED. MARSHALL.

The 'Dies Iræ' was not written by St. Bernard, but by Thomas of Celano, about 1250. Moreover, it is a hymn not for the dying, but for the dead, and is used in the Roman liturgy at masses for the dead only.

GEORGE ANGUS.

St. Andrews, N.B.

THE UTAS OF EASTER (7th S. x. 187, 252).—The Editor's note tells us that "Utas are the octaves of a festival," but it does not answer A. J. M.'s second question, "Whence is it derived?" Guy, a Benedictine monk of Arezzo, about the year 1025, invented the scale of musical notation which was perfected in 1338, and is still in use. He took as the names of the seven tones of the scale the following syllables: *ut, re, mi, fa, sol, la, si*, from the Sapphic lines of a hymn to St. John:—

*Ut* queant laxis  
*Mira* gestorum  
*Solve* polluti  
*Resonare* fibris  
*Famuli* tuorum  
*Labii* reatum  
*Sancte* Iohannes.

The octave had the same name as the key-note *ut*. Hence the Utas of Easter are the octaves of Easter.

JOHN PAKENHAM STILWELL.

Hilfield, Yateley, Hants.

ANGELS AND NEEDLES (7th S. viii. 247; ix. 436, 514; x. 135).—St. Thomas Aquinas may, according to the philosophy of the day, have formulated the query, "Utrum plures angeli possint simul esse in eodem

loco?" or some previous writer may have done so. But probably the only answer possible to the original query is that suggested by Chillingworth's words in his 'Religion of Protestants, &c. In his preface to the 'Author of Charity Maintained' he writes:—

"As if forsooth because they [the divines of England] dispute not eternally, 'Utrum chimera bominans in vacuo, possit comedere secundas intentiones!' Whether a million of angels may not sit upon a needle's point?"

Hence it appears, I think, that these questions, as well as the second in the form "dance," were themes for scholastic disputations, and that we are not more likely to find out the author of the second than of the first. In 'Trevisa upon Bartholome,' b. ii. ch. ii., we find this exposition of the views concerning the bodies of angels. According to Damascene,

"they are not contayned in a bodely place, not within walles neither cloyster bodely enclosed, and be not bodely long, neither broade, neither thicke, but they be intellectuallie nigh and present, and worke in everye place where God biddeth them."

So in chap. iii. we read:—

"Also though Angelles kinde [or nature] have no matter neyther lincations and shape of bodye, yet by a morall devise, many things are imagined, as God lyke an olde man: even so Angells bee paynted in bodely lyknesse."

And I can quite understand the use of these views as to spirits and space, seeing that such views would quite explain, according to them—they quite forgetting that He rose not as a spirit, but as a spirit having a spiritual body—how our Saviour, after his resurrection, was able to appear to his disciples, the doors being closed.

BR. NICHOLSON.

'REMINISCENCES OF AN ETONIAN' (7th S. x. 147, 194).—Unless my memory is at fault, this work may be found in the pages of the *New Monthly Magazine* about the year 1843. It narrates the experiences of a collegier at Eton when the Long Chamber had its existence and Dr. Goodall, afterwards Provost, was head master. A few years later another series of papers appeared in the same periodical descriptive of the career of an oppidan at Eton of about the same period; the title cannot be remembered. Very likely the 'Registrum Regale' would give some particulars of the Rev. H. J. C. Blake, as he was elected from Eton to King's College, Cambridge.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MURRAY OF BROUGHTON (7th S. ix. 509; x. 92, 154).—I am much obliged for the information about Broughton. I find in the 'Macpherson Papers' (i. 677) that John Murray of Broughton writes thus in his report, which the Earl of Middleton forwards to the Marquis de Torcy, May 30, 1704:

"On my arrival in London I found there my nephew Mr. Keith, a gentleman of a family very loyal to the King of England.....I went to Edinburgh and sent for

my brother-in-law Graham of Fintrey and my uncle James Graham, both of them men distinguished for their loyalty."

Can these relationships be explained? It seems to me that F. N. R. has been somewhat misled by his correspondent. James Murray of Broughton, who married the Earl of Galloway's daughter, belonged to the Murrays of Broughton, co. Wigtown, and Cally, co. Kirkcudbright, and was no relation of the secretary. Two of his illegitimate children are mentioned in McKerlie's 'Lands and their Owners in Galloway' (iii. 497), where an indication of their mother's name is also given.

SIGMA.

THOMAS LUPTON (7th S. ix. 509).—His other works receive mention by Lowndes.

ED. MARSHALL.

THE TRICOLOUR (7th S. ix. 384, 415; x. 157, 174, 210).—In reply to MR. HOPE, I have only to say that I have no "opinion" on the subject. I merely quoted the explanation given by the great Duke of Wellington as to the adoption of the colours of the house of Orleans, "red, white, and blue," as the revolutionary emblem, and the reasons why the duke did not change the flag on the restoration of Louis XVIII. MR. HOPE says that the colours of the house of Orleans were not "red, white, and blue," but "red and blue." The Duke of Wellington explained that these two colours were borne by the elder branch of the Bourbon family, and that the Orleans branch had added the white thereto, making the tricolour.

J. STANDISH HALY.

Temple.

SHAKING HANDS (7th S. x. 206).—Compare 'Othello,' II. i.:—

"Iago. Blessed fig's-end! the wine she drinks is made of grapes: if she had been blessed, she would never have loved the Moor. Blessed pudding! Didst thou not see her paddle with the palm of his hand? Didst not mark that?"

"Rod. Yes, that I did; but that was but courtesy.  
"Iago. Lechery, by this hand; an index and obscure prologue to the history of lust and foul thoughts."

Unless my memory is at fault, several passages parallel to this might be culled from the Elizabethan dramatists; but I have not leisure to hunt for them now.

C. C. B.

"NIMBLE NINEPENCE" (7th S. x. 208).—It is a matter of ordinary and true observation that when a cherished coin is broken into, the remnants of change soon after vanish. Thus, say that a shilling is kept by one of the poorer classes as useful for an emergency, or for any other cause, once broken into, the reason why it was kept is gone, and the change from the first purchase soon follows. Hence, and from the alliterativeness dear to the English, arose, as seems to me, this terse saying. A "slippery or shifting sixpence," or the like, would be

less expressive, chiefly because the sixpence is in itself a whole coin, whereas ninepence suggests coppers, partly because then the part primarily got rid of would be sixpence, a full half, and not the mere threepence, the loss of which small portion gives greater point to the saying.

BR. NICHOLSON.

It is scarcely justice to 'N. & Q.' to say that the search for the origin of this is in vain. There is at least a suggestive note in the usual way in brackets at 1<sup>st</sup> S. iv. 234, on a previous inquiry by P. S. K.G.: "A nimble ninepence is better than a slow shilling." This places it among the alliterative proverbs, of one of which it forms part.

ED. MARSHALL.

Silver ninepences were common until the end of the seventeenth century. They were often given as love tokens, and I fancy the expression "As nice [or as nimble] as ninepence" has some reference to this custom.

S. ILLINGWORTH BUTLER.

[Very many replies are acknowledged.]

"INGRATUM SI DIXERIS, OMNIA DIXIT" (7<sup>th</sup> S. ix. 449, 514; x. 97).—The reference from the Trochaic verses attributable to Publius Syrus ('Publii Syri Sententiæ,' Reinhold, Anclam., 1838, p. 23, for they are not in all editions) has been given. But I have also seen one to Cicero, which I am unable to verify: "'Omne dixeris maledictum, cum ingratum hominem dixeris.' Cic. Ep. 5" ('Select. e Profanis Scriptoribus Historiæ,' Lond., 1819, lib. iii. cap. lxxviii.). ED. MARSHALL.

BIRD-LORE: THE ROBIN AND WREN (7<sup>th</sup> S. x. 106, 176).—Whatever the explanation may be, here is no doubt that the robin and the wren appear in Scottish ballad literature as sweethearts, if not as consorts. In Herd's 'Ancient and Modern Scottish Songs' this is set forth in two lyrics, entitled respectively 'Robin Redbreast' and 'The Wren.' In the former, Robin is represented as bidding a bitter farewell to life, and calling for the hostly services of a priest:—

Now in there came my Lady Wren,  
With mony a sigh and groan,  
"O what care I for a' the lads,  
If my wee lad be gone!"

Then Robin turn'd him round about,  
E'en like a little king;  
"Go, pack ye out at my chamber-door,  
Ye little cutty quean."

Apparently Jenny Wren has been a wicked jilt, whose waywardness and wanton behaviour have duly wrung the heart of poor Robin. Faithful as he is, however, he steps in with an attempt at comfort (in 'The Wren') when little laughing Jenny has become languid (as with Rossetti), and lies "in care's bed, in meikle dule and woe, O":—

When in came Robin Red-breast,  
Red-breast, Red-breast;  
When in came Robin Red-breast,  
Wi' succar-saps and wine, O.

He tempts the sick and weary damsel with these dainties, only to meet with a refusal, which stirs within him such resentment that he sharply demands what she has done with his betrothal ring. With this cruel answer the drama ends:—

"I gied it till a soger,  
A soger, a soger;  
I gied it till a soger,  
A kynd sweetheart o' mine, O."

The little allegory has its own sufficiently direct and pathetic significance, and it is interesting to learn from W. B. that in East Fife there is at least one rich and active fancy that lingers with fondness and intelligence among the legendary romances of Scotland. THOMAS BAYNE.  
Helensburgh, N.B.

Derbyshire folk used to say that after the second year female wrens grew larger, and mated with cock robin, and in support of the belief said:—

The robin an' th' wren  
Be God's own cock an' hen.

THOS. RATCLIFFE.

Workshop.

MUSIC AND WORDS OF SONG WANTED (7<sup>th</sup> S. x. 167).—Your correspondent's query recalls my nursery days. Our nurse, a Yorkshire woman, used to sing to us the song of which he has given the first verse. I cannot call to mind the whole of the song, but I give the portion which I remember. It will be observed that the first verse differs somewhat from that given by F. W. M.:—

Hark the rook, the brook, the tree!  
Hark, there's a voice! Don't you think it is he?  
Oh! no, it's not he; and the night's coming on.  
Oh! where's my lonely wanderer gone!

The moon behind you tree was lost,  
And every shadow appeared a ghost.  
The lightnings flash from pole to pole,  
Near and more near the thunders roll.

Hark! I think I hear his voice.

Oh! yes it is he, and no more I'll mourn  
My lonely wanderer's safe return.

F. C. BIRKBECK TERRY.

MELBOURNE HOUSE, WHITEHALL (7<sup>th</sup> S. x. 88, 193, 256).—MR. HOPE seems hardly to have appreciated my difficulty. It arose from the statement made by Peter Cunningham, generally a most trustworthy authority, that this house (*i. e.*, Melbourne House, Whitehall, not Melbourne House, Piccadilly) was sold by the first Lord Melbourne to the Duke of York in 1789. Upon further investigation, however, it would appear that this statement is erroneous, and that the house did not belong to Lord Melbourne at that time. According to Torrens, the Whitehall house,

which was originally built by Payne for Sir Matthew Featherstonhaugh, was "vacated for the use of the Duke [of York] in 1784 by Sir Jeffery Amherst, and was thenceforth held on lease from the Crown," and in 1791 the duke exchanged it with the first Lord Melbourne for his house in Piccadilly, subsequently known as The Albany. ('Memoirs of William, Second Viscount Melbourne,' 1878, vol. i. p. 34).

Melbourne House, Whitehall, appears in the Blue Book for 1831 for the last time, and in the following year Dover House takes its place.

G. F. R. B.

In 'Walks through London,' by David Hughson, 12mo., London, 1817, on p. 223, is the following:—

"Adjoining [the Horse Guards] is Melbourn-House, built by Sir Matthew Featherstonhaugh, and afterwards purchased by Lord Melbourne, who exchanged it with His Royal Highness the Duke of York for York House, Piccadilly, who added the fronts and the dome-portico across the street. When the Duke removed to Portman-Square the house was restored to Lord Melbourne."

In 'The Streets of London,' by J. T. Smith, edited by Dr. Mackay, 8vo., London, 1849, on p. 108, is: "Melbourne House, adjoining the Horse Guards.....It is now inhabited by Lady Dover."

THORNFIELD.

PENNY FAMILY (7th S. ix. 468; x. 111).—The reply to my query about this family is satisfactory so far as it goes. Can MRS. SCARLETT make the information complete by stating to what branch these Pennys belonged; and also refer me to particulars of the present members of it?

W. H. HUGHES.

PARALLEL ANECDOTES (7th S. ix. 465; x. 95, 218).—The stories told as above recall an incident said, on good authority, to have happened to a Middlesex justice, now deceased. He was walking down Fleet Street, when he saw a friend in front of him with his handkerchief half out of his pocket, and took it completely out with the object of giving it him. At the same instant a boy, an obvious member of the swell mob, handed him his own purse, just abstracted from the magisterial pocket, with the words, "Here, catch hold! I didn't know you was one of us." B. W. S.

The collection would not be complete without the story of Thackeray and Higgins being asked if "they were in the business, because if so no charge would be made for admission" at the Giant Exhibition. See that most charming of books, Dean Hole's 'Book about Roses,' p. 14.

EDWARD H. MARSHALL, M.A.

Hastings.

TIPPETS (7th S. x. 106, 231).—Is not MR. MASKELL wrong in translating *almutium* "amice" instead of *almuce*? The amice is a rectangular

piece of linen worn under the alb on the shoulders by the celebrant at mass, and therefore is not worn by priests in choir. The *almuce* is a sort of furred tippet worn by canons of cathedrals in choir. The short purple copes which MR. MASKELL saw worn at Malines are choir copes, worn by canons in choir services generally. I have seen them at Notre Dame, in Paris, and other places.

Is the tippet anything else but the cape worn over the cassock in daily use? When the priest puts on the surplice he puts the cape over it.

E. LEATON-BLENKINSOPP.

The *almutium* (*almuce*, *almys*, *amys*) must not be confounded with the amice. The latter is an oblong piece of linen, something like a handkerchief with strings, placed over the priest's shoulders and round his neck, beneath the alb, for the celebration of mass. The *amys* is a hood or tippet, generally of fur. GEORGE ANGUS.

St. Andrews, N.B.

'LITTLE MAN AND MAID' (7th S. x. 247).—To the best of my remembrance this poem runs as follows in the 'Nursery Rhymes of England,' by my late friend J. O. Halliwell-Phillips. Many of your readers will at once admit that it contains sound practical advice, and that the little maid had an old head on young shoulders:—

There was a little man,  
And he wooed a little maid,  
And he said, "Little Maid will you wed, wed, wed?  
I have little more to say,  
But will you? Yea or nay,  
For least said is soonest mended, ded, ded, ded."

The Little Maid replied,  
Some said she rather sighed,  
"But what shall we have to eat, eat, eat?  
Will the love that you are so rich in  
Make a fire in the kitchen,  
Or the little god of love turn the spit, spit, spit?"

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MR. ILLINGWORTH BUTLER will find this nursery rhyme in J. O. Halliwell's collection (p. 148 in the fourth edition), where the last line of the first verse reads—

For least said is soonest mended, ded, ded, ded.

MR. BUTLER says he wrote from memory that it did not appear in Halliwell; he should perhaps have said want of memory. Why not have consulted that easily accessible collection first?

WALTER HAMILTON.

WERE PROOFS SEEN BY ELIZABETHAN AUTHORS? (7th S. vii. 304; viii. 73, 253; ix. 431; x. 30).—I cannot refrain from adding this instance that proofs were seen by authors in 1599, because it shows not only that they could see proofs, but were seemingly asked to revise them. In Nash's booklet, 'Lenten Stuffe,' 1599—entered Jan. 11, 1599—he says at the end of his address

"To his Readers," "Apply it [my similes] for me for I am cadd away to correct the faultes of the presse, that escaped in my absence from the Printing-house."

BR. NICHOLSON.

THE BACHELOR'S WISH (7th S. x. 185).—The version of these lines which I have had many years in my common-place book differs slightly from that given by MR. WALTER HAMILTON. Mine runs:—

- 1 Amiable partner to soften my cares.
- 2 Thousand a year to support my affairs.
- 3 Dogs and a gun for to pass away time.
- 4 Horses and chaise to indulge me and mine.
- 5 Cheerful companions, wise, prudent, and merry.
- 6 Dishes each day with six glasses of sherry.
- 7 Beds in my house for my friends at their leisure.
- 8 Somethings or other to add to their pleasure.
- 9 Pounds in my pocket when cash I require.
- 10 Healthy fine brats and no more I desire.

JAMES HOOPER.

27, Shardeloes Road, S.E.

CALENDAR (7th S. x. 228).—ST. FILLANS may be glad to know that he has copied correctly the Latin verses which he quotes, but which grate most unmusically on a scholar's ear. *Ferice* is quite right; it means *Ferice literam*. The word *annuum* equals *anni*, and here also the word *literam* must be supplied. All is then straight.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

The mongrel Latin calendar given by your correspondent has several blunders in it. It should apparently read as follows:—

En tibi ephemeridem mentalem perpetuamque,  
Unde diem mensis disticho expediās:  
Dinūmera mensis de litera ad annum, et adde  
Ferias: huic septem adde insuper aut adime.

F. C. BIRKBECK TERRY.

EARTHELINDA (7th S. x. 225).—Clearly a misspelling or mispronunciation, or both, of Ethelinda, a name occasionally found, whose origin is by adding to Ethel (first brought into use by Thackeray and Miss Yonge) the ending *inda*, after the fashion of Rosalinda and Belinda and other names, such as Clarinda, now out of use, and so making up another "pretty name" of the same class.

C. F. S. WARREN, M.A.

Longford, Coventry.

This name looks very like a corrupted form of Ethelinda.

F. C. BIRKBECK TERRY.

ST. AGNES LE CLAIR BATHS (7th S. ix. 507; x. 13).—Twenty-five years or so ago there was a dancing saloon at the end of a short court leading out of Bath Street, a street extending from Tabernacle Square to the Curtain Road, and parallel with, and just south of, Old Street Road. Entrance to the court was also possible through a public-house in Tabernacle Square. These build-

ings have, I think, been removed, to make way for a new street. I note the existence and site of this rather disreputable dancing saloon because the place was also known as St. Agnes' Baths. The water supply was from a well or spring, and when used for dancing the bathing place, which was very small, was boarded over.

J. ROSE.  
West Dulwich.

PORTRAIT OF DOUGLAS JERROLD (7th S. x. 169, 262).—It may be news to the generation of to-day to hear that a likeness of Mr. Jerrold, quick with artistic spirit, is still about, sketched by the keen, cunning pencil of his friend John Leech. It turns up in a double-page cartoon, intitled 'Mr. Punch's Fancy Ball,' published in *Punch* in January, 1847. The music is being furnished for the thinly-veiled aristocratic guisers on the floor by the *Punch* staff of the period. Jerrold, at the extreme right, predominates over the drums with a fury quite marvellous to behold, looking for all the world like one possessed. The upreared drum-sticks, charged with awful "potential energy," and set off by the quietness of a dependent pair of barnacles, are assuredly deft strokes of rare genius. Over him is Thackeray—spectacled and moony—fingering the piccolo; while, as is meet, Lemon is at the conductor's desk, doing his best, with characteristic discretion, to keep everything orderly. Gilbert A'Beckett is at the volin, and Doyle and Leech are at the clarionets. Who ophicleide—in the dim distance—is, I cannot say.

J.  
Glasgow.

SONG OF THE CANE (7th S. x. 88, 196, 254).—Every lover of Hood knows his 'Retrospective Review,' and the stanza ending with:—

I'd "kiss the rod," and be resigned  
Beneath the stroke, and even find  
Some sugar in the cane,

correctly quoted by COL. FERGUSSON (p. 196); but in what edition do MR. PICKFORD and MR. RULE (p. 254) find the 'Lines by a Schoolboy,' and the halting line,—

In the rod I could fancy honey, and sugar in the cane?

JAYDEE.

TALBOT: IVORY (7th S. ix. 447; x. 95, 214).—I have refrained from replying to Y. S. M. for the reason that I was under the impression that he, too, was cognizant of the meagre information I have on the subject in question; but as your correspondent remarks that Capt. Ivory was a "Cromwellian officer probably," perhaps he will permit me to say, in confirmation of his statement, that Ivory was really a captain of a troop—according to my copy of Prendergast's 'The Cromwellian Settlement of Ireland,' London, 1865—of Lieut.-General Ludlow's Regiment of Horse about the time of the three assignments of lands to the Parliamentary army in 1655 and 1656. Capt. Ivory, it may be interesting to relate, when in the full enjoyment

of the possession of the large estates allotted to him for his services to Cromwell in Ireland, apparently became a Royalist, and, if reliance may be placed upon the record in the 'Illustrations, Historical and Genealogical, of King James's Irish Army List, 1689,' by John D'Alton, London, 1861, one of the senior captains of Col. Justin Macarty's—Lord Mountcashel—Regiment of Infantry, formed in 1683 out of several independent companies which King Charles withdrew from Tangier when he caused that fortress to be demolished and the place abandoned. I may add that it is stated in Mr. J. P. Prendergast's scarce book, from which I have already quoted, that "a Captain William Ivorie was the patentee of lands in Kilkenny and Wexford after the Restoration, and he may possibly have been the above officer"; i.e., the Capt. Ivorie of Lord Mountcashel's Regiment of Infantry (*vide* vol. ii. p. 108).

HENRY GERALD HOPE.

6, Freegrove Road, N.

THE GRAVE OF THOMAS BANKS, R.A. (7th S. x. 246).—Before the churchyard of St. Mary, Paddington, was metamorphosed, copies of all legible inscriptions were taken, and are now kept at the Vestry Hall. It is just possible that the one to Banks may have been made previous to the date of Mr. PAGE's visit. The writer to the *Telegraph* says the tombstone is now buried under a big flower-bed. "The Paddington Vestry, or whoever is responsible," might dig it up again. I believe it would not be the first they have had to unearth, for, unless I am much mistaken, the stone to "John Hubbard born An<sup>d</sup> dom 1554 Dyed July 27, 1665," was under a flower-bed until an agitation was made about it. The grave of Mrs. Siddons is not now neglected. It is covered with a good broad flat stone and surrounded with strong iron railings. Plain it may be, but somehow its severity is not inappropriate to the Lady Macbeth.

It was in this "garden of sleep," whilst searching the other day for a certain memorial to a young mother, who "died in the hour of Nature's sorrow," that I was told to "look there by that bunch of children"—advice easier given than followed. There were "bunches" of them everywhere, making noise enough to "murder sleep" anywhere.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

'ENGLAND'S PARNASSUS' BY R.A. (7th S. ix. 486; x. 118, 193).—I much regret that I find DR. NICHOLSON so obscure, for even now I cannot fix his real opinion. This gentleman wrote:—

"This book was entered.....and as it was published in 1600, and as publishers naturally chose the latest day they could [for what?].....the book was printed before being entered."

I still maintain that the fact of "entry" is the main point in this extract.

The question I raised is this: Did publishers in Elizabethan times enter at Stationers' Hall from MS. or from printed books? I maintain that the "entry" came early, not late, because the main object was, as with American reprints, to be first claimant.

If DR. NICHOLSON will allow time for the "entry" before going to press, he will see that the weeks, months, or years that may intervene before publication are calculated to remove all option from the publisher's mind, and fix him to a hard and fast chronology.

DR. NICHOLSON'S mind is saturated with Elizabethan literature, and he occasionally falls into a hazy construction, and adopts antique words that with him mean more than his readers recognize.

A. H.

FLINT FLAKES (7th S. vi. 489; vii. 36, 254; x. 172, 252).—I see that at the last reference an allusion is made to an article in the *Magazine of Art* on the subject of "flint flakes." Allow me, for the convenience of your readers, to say that the article entitled 'Flint Knapping,' by H. F. Wilson, appeared on p. 404 of the *Magazine of Art* for 1887. That this unusual subject was of general interest was curiously proved by the number of letters I afterwards received in reference to it.

EDITOR 'MAGAZINE OF ART.'

UNFASTENING A DOOR AT DEATH (7th S. x. 66, 169).—Connected with this is the belief in a knocking being heard at the moment of death. A few months ago I was present at the death of a relative, a clergyman, who died in lodgings in a small five or six roomed house. At a very short interval (half a minute or so) after he ceased to breathe there was a violent knocking at a door below, quite unlike any ordinary knocking, and like that of some one in a desperate hurry to get in or out. I thought nothing of it at the time, beyond remarking to myself how out of harmony it was with the stillness of the deathbed. Otherwise I should have mentioned it to the woman of the house, and should very probably have received a satisfactory naturalistic explanation. The next day, when it was too late to get trustworthy replies to any inquiries, the incident recalled to me the following. Some years ago an aged friend died in London. He had a house in a country town, left in charge of a caretaker, an old and attached servant of the family, who knew that his illness was serious, but did not know that he was in imminent danger. She went to bed one night at her usual early hour, but was awakened just after eleven by a violent knocking at the street door, which made her throw up the window and look out, in the idea that the house was on fire; but she could see no one. The next morning a neighbour remarked on the noise, and they concluded it must have been a runaway knock. Later in the day she heard that her old

master had died in London the night before just at that time. This was told me a week or two afterwards by a son of the deceased. In my younger days (fifty years ago), my relatives were intimate with another branch of his family, and I was able to tell him, what he had never heard, that it was an old tradition in his family that a knocking was heard whenever (as in the present case) the head of it died. I am not a superstitious man, and simply relate the incidents without comment or explanation.

W. B.

Sir Edwin Arnold has printed in the *Daily Telegraph* for Aug. 29 a long account of the Jour des Morts at Japan, exactly similar to CAPT. OLIVER'S description, as above. The Japs derive their custom from India by means of Buddhist missionaries; this is proved by linguistic evidence, for their term is *Bon Matsuri*, or Festival of the Dead. Compare *matsuri* with Latin *mors*, *morior*, Hebrew *muth*, Arabic *mout*, Sanskrit *mar*, *mri*, *mrita*, Greek *μ῀ρος*, *μ῀ρω*, and our check-mate; while the Japanese King of the Dead is *Emma San*, where *Emma* is the Hindu *Yama*. A. HALL.

I heard a year or two ago of a tradesman (a man of advanced years) who on his deathbed requested his family to leave the back door of his house open for a fortnight after his decease. The reason he assigned for the request was that he might wish to return to his old premises. This took place in Sussex. E. H. M.

VOICE (7th S. ix. 309; x. 10, 91, 257).—Your correspondents, I think, are mistaken in the technical sense of this word. I have always understood "voicing" an organ-pipe to refer to the very important and delicate operation of nicking the lip of the pipe to so direct the air as to make it give a proper tone; quite another thing from cutting down and tuning. J. C. J.

AUTHORS OF QUOTATIONS WANTED (7th S. x. 109).—

*Naufragium rerum mulier male fida marito [sic].* The authorship is unknown. It is No. 6 in the 'Incerti Auctoris Monosticha de Moribus,' in Catonis 'Disticha de Moribus,' ed. J. M. Bernhold, 1784, ad calcem (Binder, 'Nov. Thes.,' Stuttg., 1866, p. 218).

ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Old English Plays.* New Series.—Vol. III. *The Works of Robert Davenport.* Edited by A. H. Bullen. (Privately printed.)

THANKS to the indefatigable industry of Mr. Bullen, the few remaining plays of the Elizabethan epoch not previously collected are being brought within reach of the student. The main harvest has, of course, been long collected. Painstaking gleaners have followed in the track of the harvesters, and there are now only a few of the third-rate dramatists, such as the two Rowleys, whose works are not placed beyond the reach of destruc-

tion. Very many plays have, of course, never been printed, or have perished, and there is one voluminous author at least, Henry Chettle, whose work is almost unknown. To Davenport, even, have been assigned some ten plays, of which three only are now accessible. These three works—'King John and Matilda, a Tragedy,' 4to., 1655; 'The City Night Cap; or, Crede quod habes et habes, a Tragi-comedy,' 4to., 1681; and 'A Pleasant and Witty Comedy, called A New Tricks to Cheat the Divell,' 4to., 1639—with a few minor poems, Mr. Bullen has now included in his new series of "Old English Plays," the first two volumes of which comprise 'The Works of Thomas Nabbes.' The series, limited to one hundred and fifty copies, is issued with all the luxury of press and paper that distinguishes Mr. Bullen's reprints. Like the previous series, it does little to popularize the dramatists with whom it deals. It serves, however, to secure the plays against the chance of loss, it enables the editor to display afresh his profound knowledge and unrivalled taste, and it furnishes the bibliophile with a volume that is a rarity almost so soon as it sees the light.

Davenport is only one of the minor luminaries of the Elizabethan firmament. Except that every play of that fervid epoch has qualities to be found at no other period in our literature, and that most men of broad literary culture feel themselves bound to read every accessible syllable, his writings would perhaps have remained uncollected. He has won, however, the golden tribute of Lamb, and the hardly less honouring blazon of Mr. Bullen. Of his life Mr. Bullen, who supplies the memoir in the 'Dictionary of National Biography,' can tell us little. The plays are here to speak for themselves, and such references to lost plays as survive Mr. Bullen has diligently collected. In the tragedy of 'King John and Matilda' Mr. Bullen finds more spirit and energy than in most of the old historical plays. "Lecherous, cruel, and crafty though he be, John keeps something of native majesty about him. His resolute bearing in the presence of the barons provokes our admiration; he has forgotten the ways of righteousness, but he has not forgotten that he is King of England." The turbulence of the barons is also finely shown. Young Bruce is a thorough outcome of the Shakspearian epoch, and Fitzwater, the father of the heroine, would not shame Heywood or, indeed, Decker. Some of the scenes are harrowing. 'The City Night Cap' is known through Dodsley's 'Old Plays.' Mr. Bullen's criticism, that the serious scenes are conducted with dignity, is well deserved. Very curious is the third piece, in which are some quaint scenes of mock *diablerie*. The comic scenes, the plot of which is familiar enough, are told with much spirit, and the play seems likely to have pleased an audience. Anything much more corrupt than the text of the quartos cannot easily be imagined. Unusual difficulty has attended the efforts of the editor to bring them within anything approaching to metre. A fairly satisfactory text has in the end been obtained, but the verse, as a rule, remains rough. Such conjectures as are hazarded are always ingenious and sane. King John has, very properly, as a king, the most exalted language. In his efforts to bribe Fitzwater he reaches poetry. In the notes there is, as usual, a mass of curious antiquarian information. Mr. Bullen's work deserves the highest recognition in our power to bestow. No appeal is made to publicity. At his own cost the editor prepares the successive volumes, and issues them to a small and faithful band of admirers, who are but too glad to accept him as their guide into an enchanted land.

*Berkshire Notes and Queries.* Vol. I., No. I. Edited by G. F. Tudor Sherwood. (Stock.)

THE "Royal County," as Mr. Sherwood calls it, deserved to have a *Notes and Queries* of its own in these days of

numerous, and, indeed, ever-increasing descendants of the parent stock of the Cuttle family. There is plenty of material, no doubt, if the men will only come forward to work it into shape. Mr. Sherwood's line seems to be both orthodox and useful. His first number contains the commencement of a series of articles on Berks records and their places of deposit, beginning with the British Museum; while relating to Berkshire proved in the Court of the Chancellor of the University of Oxford; Berkshire administrations in P.C.C., 1659-4; non-parochial registers for the county, of which the earliest seems to be that of the Baptist congregation of the Lower Meeting House, Abingdon, commencing 1640; and the epitaphs in Hungerford Church, from the survey made by Thomas Hayward, an attorney in Hungerford, 1764-78, and now among the Add. MSS., British Museum. This is a fair beginning, and gives promise of good things to come. The author of a note on the Dunch family seems to have a somewhat hazy and confusing notion that any name with "Dun" entering into its composition must bear an affinity to his subject. This is, in most of the cases given, a very manifest delusion. "Danquer-que," as Mr. Button writes it, undoubtedly means the Church on the Dunes, or Sandhills, which we know must have been descriptive of the site, from our own recollection of Dunkirk. To this M. Letellier, the author of a very good local guide, 'Une Année à Dunkerque' (Dunkirk, 1850), and the British tourist's Bible, Murray's 'France,' alike testify.

*Bedfordshire Notes and Queries.* Vol. III., Part II.  
Edited by F. A. Blaydes. (Bedford, Hockliffe.)

This number comes to us like an echo from a far past. We are glad to see that our old friend Mr. Blaydes still sets a stout heart to the editing of a *Notes and Queries* for his county. The number before us contains a very clear illustration, representing a beautifully carved mantelpiece in the old manor house of Great Bramingham, near Luton. It is adorned with armorial carvings, which the writer of the article thereon reads as being the bearings of Cheyne of Drayton Beauchamp and of Pexall, quartering Brocas of Beaurepaire and impaling Paulet. Mr. Gibbons, of Lincoln, contributes a clergy list for the archdeaconry of Bedford, 1605, in which seventeen of the clergy named appear to have been graduates, one only being set down as "noe graduat," and all are marked "preacher," we are informed, except in two cases, and their "qualifications" as generally "good." In his account of Gostwicke of Willington, F. A. B., we regret to see, has not escaped the too common error of speaking of a baronetcy as falling "into abeyance," which, of course, no baronetcy ever did. A Cornish branch of the name is mentioned in Burke's 'General Armory,' 1878, with arms evidently differenced on those of the parent stock, and there is also a Mary Gostwicke, on Ulster's funeral entries, buried at St. Patrick's, Dublin, 1639. These further instances of the name may be of interest to F. A. B.

No. X. of *Le Livre Moderne* has a series of portraits and "charges" of Jules Janin, accompanied with a short sketch of his life. These have extreme interest. In his youth Janin appears to have been decidedly chubby. He afterwards became corpulent. Not less attractive is an account of 'Charles Monselet, Voyageur,' a contribution to a life of one of the most Rabelaisian of souls. 'Une Pincée d'Autographes' includes a letter from Sainte-Beuve, drawn from him by a curious fraud. M. Gausseron supplies a pleasing summary of the literature of the past month.

A SHARE in the sense of loss generally experienced at the death of Prof. James Edwin Thorold Rogers belongs

to 'N. & Q.' to which he has long been an occasional contributor. Almost to the end of his life, indeed, he sent us "chips from his workshop." Born in 1823, the son of Mr. George Vining Rogers, he was educated at King's College, London, and Magdalen Hall, Oxford; was Master of the Schools at Oxford University in 1853; Classical Examiner for 1857; Tooke Professor of Economic Science at King's College, London, 1859; and Professor of Political Economy in Oxford. His works on economic subjects, and especially his 'History of Agriculture and Prices,' have great value. With his political career 'N. & Q.' is not concerned. Prof. Thorold Rogers died in Oxford on Sunday night.

MESSRS. BICKERS & SON, London, and Messrs. Cornish, Birmingham, will shortly publish a biography, with portrait, of the late Miss Naden. It is edited by Mr. R. W. Hughes, F.L.S. and treasurer of the Corporation of Birmingham. The chief contributors, besides the editor, are Profs. Lapworth and Tilden, of Mason Science College, and Dr. Lewins, editor of her essays on 'Induction and Deduction,' recently published by Messrs. Bickers & Son.

MR. JOHN RADCLIFFE, of Furlane, Greenfield, Oldham, promises, in a limited edition, the registers, 1751-1880, of Saddleworth parish church, consisting of 14,000 entries and 27,000 names. It is a continuation of the former registers, 1613-1750.

MR. DOWNING has removed from New Street, Birmingham, to 5, Temple Row, in the same town, the "Chaucer's Head Library," whence he issues one of his interesting catalogues of books.

### Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

W. P. ("Terrier").—"A register of landed property" (Skeat). "1. A collection of acknowledgments of the vassals or tenants of a lordship, containing the rents and services they owed to the lord, &c. 2. A book or roll in which the lands of private persons are described by their site, boundaries, number of acres, &c." ("Encyclopedic Dictionary"). Are not these definitions adequate?

J. A. J. ("Deus ex machina").—"A proverbial translation of the ὁσός ἐκ μηχανῆς of Lucian. It is used, of course, of the manner in which, to bring about a dénouement, a god was shown in the clouds.

CURIO ("Gold Coin").—"This is apparently a unite or sovereign of James I., known as the Thistle Crown. It is uncommon. A fine specimen sold for 2l. 12s. at Mr. Duncombe's sale, June 21, 1869.

CORRIGENDUM.—P. 298, col. 1, l. 22 from bottom, for "donation" read *donative*.

### NOTICE

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

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



LONDON SATURDAY, OCTOBER 25, 1890.

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## Notes.

## I. N. BRETON'S 'AMORIS LACRIMÆ.'

1. Firstly I would say that the entry in the Stationers' Registers, under date Nov. 23, 1586, given by my friend Dr. Grosart in his "Memorial-Introductory" to Breton's 'Works,' p. xxi, and stated by him on p. xxv as not likely to refer to the 'Lacrimæ,' cannot refer to this poem. This entry of 1586 is to Geo. Robinson; the 'Bowre of Delights' is entered May 3, 1591, to R. Jones; and the book was published that same year. The 1586 entry gives no author's name, and the title is 'Sir Philip Sydney's pytaph that was of late Lord Governour of Fflushinge'; whereas the 1591 entry gives "Brytons owres of Delights," while the title of the poem in the 'Bowre' is "Amoris Lacrimæ." A most singular and sweet Discourse of the life and death of P. S. Knight." There must, too, have been any an elegy and epitaph written on one so renowned and so loved. In the Stationers' Registers one there is one on Jan. 16, 1587, "Sir William Herbertes Sydney." Then on Feb. 22 and 27 "the death and order of the funeralles of Sir Philip Sydney," "A dolefull dytie of the death of Sir P. Sydney," and "a ballad of the burriall of Sir Philip Sydney," with possibly another on March 8, "a ballad of the sorrowfull sobbes and sighes of England," all to different publishers. On August 22 a fourth or seventh, "The mourning muses of Lod. Miskett upon the Deathe of the most noble Sir

Phillip Sydney." Finally, if the poem had been published before, would Jones have thought it, I do not say lawful, but, paying, to fill up so much of his booklet with it? After giving the above dates and data it may be said, I think, that the supposition that the 1586 entry may refer to Breton's poem may be at once and for ever dismissed.

2. Unhappily, unable to obtain an original copy of the 'Lacrimæ,' Dr. Grosart had to take his text from a MS. belonging to the late F. W. Cosens, and added two closing stanzas from the Farmer MS. He has also inadvertently given a more correct version of these two stanzas—a version perfect in all but one line—as a separate poem, No. 31 on p. 23 of his 'Daffodils and Primroses' of the same volume. That it was really a separate piece is shown by the 'Bowre' of 1597, most kindly lent me for perusal and study by Lady and Sir Charles Isham. In this the 'Lacrimæ' occupies the first place from the first page of the text, A 3, to [B 4, v.], that is, for twelve pages, while this two-stanzaed poem occurs on [C 4, v.], or eight pages afterwards and following two others of the same kind. What this kind was has also most naturally escaped the insight of Dr. Grosart, though by the repetition of the initial letters of each line in the text-margin of the 'Bowre' every reader of it sees that it is an acrostic on Philip Sidney. Dividing the transcript on the above-named p. 23 into two stanzas, I give first the incorrect line, the second of the second stanza—

For of the thought is true discreon tryde,  
and the correct line, the corrections being in italics—

*Joy of the thought in true discretion tride.*

Preceding this in the 'Bowre' are, as I have said, two sets of verses called "Poemes." One of two stanzas is a double or twice repeated acrostic on Philip, probably also by Breton, a belief I partly take up from its having a certain likeness of thought and expression with that first spoken of. The other, which may or may not be Breton's, is a six-line acrostic on the same Christian name.

3. Reserving the question, Which version be the later? I now give those errors—and the errors only—of the Cosens MS. which the 'Bowre' edition of 1597 corrects, trusting that this may be of use to the possessors of Dr. Grosart's edition. The numbers are those of the line, the word gives the correction, but where the error is added it is marked "":—11, it is no one; 18, All Wealth; 29, On whom; 53, Bountie, not "beautie"; 56, Strike out "euer"; 61, "cared," "Bowre" reads carted, error (more than once repeated) for carried; 69 and 71, ere lime, .....ere line; 78, That had, not "hath" (he was then dead); 90, Captaines; 99, this, not "his"; 109, for, not "by"; 117, touch, not "truthe"; 119—20, add vs to the end of each line; 131, wailles; 136, paine, not "plume"; 139, oh line,

for second, "I line"; 148, but yet; 153, Why death; 177, doth; 180, To see [the]; 188, To say .....thine, not "To siin.....thy"; 198, bid; 206, none; 207, my griefe; 209, one, not "our"; 210, no, not "not"; 214, and, not "but"; 216, he, not "see"; 220, no, not "to"; 224, wel-away; 238, were, not "was"; 246, It kills; 253, heare, not "herd"; 260, Hold heart, not "harke"; 263, depriue me; 275, blaying; 277, begin.....their; 280, 282, remove the [ ]; 284, should, not "wolde"; 287, the wound; 298, pitteous; 302, strike out the [ ]; 304, eagles ioyes; 308, duskie, not "dark," remove, therefore, the accent from -èd; 317, beasts.....and trees; 319, sight, not "night"; 321, seeze (the MS. "cease" is but a variant, but may mislead); 327, his armes; 332, *tonitru*; 337, insert with before "dolor"; 344, is, not "hath"; 345, thoughts; 355, beseech, not "before"; 357, strike out the [ ], for hatefull is in the 'Bowe' text. Strike out also the brackets of the[e], to[o], &c., wherever they occur. 55, 57, remove the accent from the two -èds; 57, were, not "was," which makes one conjecture hopes, not "hope"; 348, true, not "terme." There are two or three errors in this 1597 edition, one noteworthy as showing how errors arise, l. 357 has the error "griefe" for yll. There are also a few variants, as to which I have yet to ascertain which are the later.

BR. NICHOLSON.

#### WAS LATIMER MARRIED?

A curious question has been raised touching the life of Latimer, which it seems to me his latest biographer, the late Mr. Demaus, has not satisfactorily settled. Was the reformer married? Mr. Demaus says there is some statement of Parsons, the Jesuit, to that effect, which I have not been able to find; but the unsupported testimony of such a writer would have little weight. There is, however, a letter from Katharine, Duchess of Suffolk, written to Cecil in June, 1552, of which Mr. Demaus quotes the commencement as follows:—

"By the late coming of this buck to you you shall perceive that wild things be not ready at commandment; for truly I have caused my keeper, yea and went forth with him myself on Saturday at night after I came home, which was a marvel for me; but so desirous was I to have had one for Mr. Latimer to have sent after him to his wife's churcheing; but there is no remedy but she must be churched without it."

Mr. Demaus remarks upon this extract that there can be no doubt the Mr. Latimer here referred to is Hugh Latimer, the reformer; but he cannot easily bring himself to accept the inference that Latimer was a married man, and is inclined, "on the whole," to think the duchess was joking. The explanation is a lame one. It is hard to see the point of such a joke, and the style of the letter betrays no symptom of jocosity. But I rather imagine Mr. Demaus did not copy the extract

from the original letter, for I find it is printed by Tytler in his 'England under Edward VI. and Mary,' vol. ii. p. 118, with two mistakes, which Mr. Demaus has reproduced; and one of these is rather material to the point in question. It was not Latimer's wife's churcheing, but his niece's, for which the duchess wished to have sent him a buck. To make the matter clear, I give the passage in the original spelling:—

"Be the late commeng of this booke [buck] to you, you shal persave that wyld things be not rede [ready] at commandment; for truly I have caused my keeper, yea and wynt forthe with him my selfe un saterday at nyght after I came home (wyche ways a novelte for my), but so dysseros was I to have had won for Mr. Lattemer to have sent after him to his nesces cherching, but ther is no remede but she must be cherched with out it."

Mr. Demaus greatly exaggerates when he informs the reader that this letter "is written and spelled so badly as almost to defy the efforts of modern perseverance to decipher it." The spelling, as your readers can see, is a little erratic, though not half so much so as that of many in those days. The writing is particularly clear. But it would seem that here, too, Mr. Demaus was following (and improving upon) Tytler, for the latter, printing the letter in full, excuses himself for the omission of four words in the passage immediately following the above extract by saying that "both the spelling and writing of the duchess are very bad." The truth is that the only difficulty about the four words is that two of them seem to be peculiar names spelt with small initial letters instead of capitals. For the benefit of any of your readers who possess Tytler's book and may wish to fill in the blank, I give the whole sentence as it stands in the original:—

"For I have ever sene you wrytt for thys besede both my keepers hade splyves of bettem hier about it and yet cold not prevayl afor thys mornyng; and nowe I pray God it be any thing worth."

"Splyves" I presume is a man, and "Bettem" place; but I am doubtful about the identification of either.

JAMES GAIRDNER.

WALPOLE'S LETTERS.—In a former note on this subject (7th S. ix. 437) I said that I believed there was no evidence to show that Walpole noted either receipts or issues in a diary or journal. I am, however, now inclined to modify that statement as there are certain indications in his letters that he did make memoranda of the dates of issue. For instance, in a letter to Mann, dated Sept. 1, 1747, he says: "Your two last are of August 1st and 22nd. I fear my last to you was of July 28th" and in a further letter to the same correspondent dated Nov. 10, 1747, he writes: "I came to town last week; but on looking over the dates of my letters, I find I am six weeks in arrear to you. These memoranda were probably of an ephemeral nature, and were destroyed when no longer r

quired. I am, at any rate, unaware that any have survived. That Walpole did not, as a rule, keep copies of his letters is clear from another letter to Mann, dated March 28, 1746, in which he writes: "I don't at all recollect what was in those two letters of mine, which I find you have lost." At p. 437, l. 45 from top of page of my former communication, "letter to Mason" should read *letters to Mason*.

Although, as I have said before, Cunningham's edition of the letters is a careful and painstaking performance; the index in the last volume is only just better than no index at all. Its faults may be seen at once from an example. The other day I wished to verify an incident in the life of Walpole's cousin, Henry Conway. I turned to the index, and found that the references to this gentleman were ranged under six different headings, viz., "Colonel Henry Seymour Conway," "General Conway," "Henry Conway," "Marshal Conway," "Marshal Henry Seymour Conway," and "Mr. Conway." Under "Henry Conway" were included two different people, Henry the uncle and Henry the nephew. As only the actual names were indexed, it took me a good half-hour's grind, as schoolboys say, to find what I wanted. Mary Lepel, Lady Hervey, is indexed under "Miss Lepel," "Molly Lepel," "Mary Lepel," and "Lady Hervey." And so on through the index. In my humble opinion, the best plan, should a new and revised edition ever be published, would be for the names of Walpole's correspondents to be inserted in the index in small capitals, under one heading only, thus: "CONWAY, FIELD MARSHAL HENRY SEYMOUR," or "HERVEY, MARY LEPEL, LADY"; then the first references should be to the letters which are addressed to them, and afterwards should follow all the incidental passages in which they are mentioned in the letters, with cross references, thus: "Lepel, Mary, *see* Hervey." This would simplify matters very much, although it might give a little extra trouble to the index-maker. Persons who, like myself, are fond of studying the "sociology" of our forefathers, are much handicapped by the want of good indexes to books of frequent reference, such as Hervey's *Memoirs* or Jesse's 'George Selwyn.' Mr. Moy Thomas's 'Lady Mary Wortley Montagu' leaves little to be desired. W. F. FRIDEAUX.  
Jaipur, Rajputana.

TEMPLARS' HOUSE AT HACKNEY.—The first mention of the village of Hackney is in the year 1253. About forty years afterwards, in the year 1290, the village is recognized in a licence, preserved in the Tower, to erect a guild to the Holy Trinity and the Virgin Mary, granted to Henry Sharp. At his village the Knights Templars had one of their stations, and their house, at the upper end of Church Street, nearly opposite Dalston Lane,

existed until about seventy-five years ago. It was used as a tavern by Mr. Wright, a wine merchant, and afterwards was let out in tenements, and upwards of twenty families at one time resided in it. When the Order of the Templars was abolished all their possessions near the metropolis were granted to the priory of St. John of Jerusalem, Clerkenwell. At the dissolution of the priory all the estates annexed to it were granted to lay possessors. That at Hackney is recorded to have fallen to the share of Henry Percy, Earl of Northumberland, who in 1535 conveyed it to Thomas Audley, Lord Chancellor, for the king's use; though it appears that the earl occasionally resided there until his death, which happened two years after. This house was included in the Hackney estate thus surrendered to the Crown, and probably about this time re-edified, which may solve the difficulty that occurs with respect to some parts of the building appearing comparatively modern, if we look back to the first period of the possession of the holy brotherhood.

The Templars' house at Hackney was almost opposite a house which was once the residence of John Ward, M.P., a gentleman who has by Pope been consigned to an infamous kind of celebrity in company with

Waters, Charters, and the Devil.

He is said to have assisted Sir John Blunt in eluding the inquiry of Parliament respecting South Sea acquisitions; and although he stood in the pillory March 17, 1727, and suffered under immense penalties, he still retained more than a plum; consequently he was, in the Change Alley dialect, a "good man." (Extracted from the *Mirror* of 1824.) WALTER LOVELL.  
Temple Avenue.

THE FIRE AT THE ALHAMBRA.—The destruction of the Sala de la Barca and a portion of the Patio de los Arrayanes by fire at Granada is a sad loss to the lovers of Saracenic art, recalling to mind the narrow escape the model Alhambra at Sydenham had some years since from the same devouring element. Of course a work *in situ* has charms no copy can give, though an Alhambra would be an edifice easy of accomplishment in the same materials, and particularly so after the magnificent work of Owen Jones and the erections at the Crystal Palace. Owen Jones has, in his great work and its copy, shown us all that is possible about the edifice, its proportions and details, and the way it was constructed, its stalactitic ceilings, with their gilding and colour. Poor Owen Jones was a pioneer who did much to aid art instruction, and to evolve colour principles, that he put in practice in painting the first Great International Exhibition the world ever saw, and by the addition of a transept thereto redeeming a cast-iron structure from ugliness. To Owen Jones is due the credit of having done what the

Spanish Government ought to have accomplished and found funds for; as it was, he was left to print and publish a costly work unaided, except by Jules Gourlay, a French architect and a fellow enthusiast. As Pugin was the pioneer in demonstrating construction and its value, so was Jones the teacher of colour and demonstrator of surface ornamentation, evolving laws that, if not always immaculate, are nevertheless highly suggestive. Both these men came after a tasteless era, when white and gold were considered decoration, and neutral flat tints the mode.

To show how Owen Jones was imbued with a love of colour, I will narrate an anecdote he once related to me, and which should be preserved. Jones and Gourlay, wishing to pass unobserved, and thus to penetrate into the recesses of Oriental life, availed themselves of the costume of the country, greatly to their own satisfaction, alone and in the desert to which they journeyed, until an object met their gaze, a native and a camel, a magnificent beast, caparisoned as is the custom of the country, and led by a Nubian, black as ebony, and of superb physique. There was the blue vault of heaven above, and the glorious sea of golden sand below, blending in the middle distance, and giving a perfect *ensemble* of harmony. The sight was so gorgeous that Jones looked at Gourlay and Gourlay at Jones, and both felt abashed before such majesty, Owen Jones telling me that he never felt so insignificant or ashamed. I need not say this was the last time that they appeared as Arabs.

LUKE LIMNER, F.S.A.

Royal Institution of Great Britain.

NEWTON'S BIRTHPLACE.—In my edition of Brewster's 'Life of Sir Isaac Newton' I was careful to warn intending visitors to his birthplace that there are two villages in Lincolnshire named Woolsthorpe, not very far from each other, both being in the "parts" of Kesteven. One of these is about six and a half miles nearly west of Grantham, on the borders of Leicestershire; it forms a parish, which includes part of the grounds of Belvoir Castle, the seat of the Duke of Rutland. The other Woolsthorpe is a mere hamlet of Colsterworth, and is about eight miles nearly due south of Grantham. It was in the manor-house of this Woolsthorpe that Newton was born. But, by a very remarkable inadvertence, the 'Post Office Directory of Lincolnshire' (1885) assigns his birth to both places. It was finding it under "Woolsthorpe" that led me (thinking it was in reference to the one where Newton was born) to the mistake in my note in 7th S. viii. 184, that Woollerton's name was no longer in the 'Directory' as occupying the manor-house there. For it appears (spelt Woollerton, which is presumably correct) under "Colsterworth," where Woolsthorpe and Twyford

are mentioned as hamlets contiguous thereto. The first of them is correctly stated to be the birthplace of Newton; but it is very singular that the other Woolsthorpe, near Belvoir Castle, is mentioned as such too.

My note, referred to above, was intended more as a query, in hopes of eliciting further information as to whether the manor-house now standing is really that in which the great philosopher was born; and I have been much disappointed at its not having drawn forth any response.

W. T. LYNN.

Blackheath.

OUBIT.—Most people are familiar with this word in connexion with Kingsley's poem; but the etymology has never been given. Other spellings (see Jamieson) are *woubet* (for *woubet*), *woubit*, *wobat*, and it is generally explained as "a hairy caterpillar." Very likely the M.E. *warbot* (Promp. Parv.), and the prov. E. *warble*, are mere variants. Jamieson feebly suggests A.S. *wibba*, a worm, as the origin, which will not satisfy any student of phonetics. The real origin is suggested by the older spelling *welbode*, which occurs in two glosses, "hic multipes, a *welbode*," and "hec conpita, idem est" (Wright-Wülker, 'Vocab.,' 706, 15). Compare "hic multipes, a *tuenti-fot wurme*" (*id.*, 766, 28). It is easy to see that here, as in a thousand other cases, *e* is miswritten for *o*, and the right form is *wolbode*. This is curiously illustrated from an unprinted MS. of the 'Ortus Vocabulorum,' which has (at p. 28), the entry, "multipes, a *wolbede*," in which the second *o*, not the first, has gone wrong.

The component parts of the word are clear enough. *Wol* represents A.-S. *wul*, Mod. E. *wool*; and *bode* represents an A.-S. form *\*buda* or *\*boda*, closely related to A.-S. *budda*, a scarabæus or beetle (see Wright-Wülker, 'Vocab.,' 543, 10). I take the E. words *bowd*, a weevil, and *bot*, a worm or maggot, to be closely allied. Thus the sense is "woolly-worm," *i. e.*, hairy caterpillar. Of course *wool* becomes 'oo' in Scotch.

WALTER W. SKEAT.

SIR FRANC VAN HELEN, K.G.—The 'Visitation of Shropshire,' lately printed for the Harleian Society, contains (p. 205) the pedigree of Hall of Northall. The earlier portions are for the most part fabrications, as the editors recognize (see p. iii n. and p. xxxviii). At p. 206 there is a foot-note pointing out a mistake as to the name of the wife of Sir Franc van Halen, the comrade of King Edward III., a hero whose prowess is recorded by Froissart, and who was one of the early Knights of the Garter. While the fact that he was not the ancestor of the Halls of Northall is certain, and may be gathered from the notes already referred to, it has not, I think, been made sufficiently clear that the ancestry attributed to him is as fabulous as his off-

spring set forth in this most extraordinary pedigree.

Sir Francis de Mirabelle dit van Halen, Sire de Lilloo, K.G., buried at Malines, 1375, and Sir Simon de Mirabelle dit van Halen, "Ruward" of Brabant, Sire de Perwez, buried at Ghent, 1346, were brothers, sons of Sir John de Mirabelle dit van Halen, "Rente Meester" of Brabant, and his wife, the Dame de Perwez. These facts are proved by the archives at Malines, and by documents printed by M. V. van Haeghen in his work entitled 'Het Klooster ten Walle en de Abdij van den Groenen Briel.' In p. 59 is to be found the will of Sir Simon, "Ic Symoen van Mirabel, die men heet van Hale, ser Jans sone was van Mirabel..... Voort so ghevic minen heere Vranken, minen broeder" (see also p. iii n.). The grandmother of Sir Simon and Sir Franc was the dame van Halen, a fief near Diest. She was alive at Malines in 1348. The date of her marriage with John de Mirabelle, the father of the "Rente Meester" of Brabant, has not been discovered. It was from this alliance that the name Halen, frequently written Hale, Hall, and Halle, was adopted. The De Mirabelles are described as originally Lombards and bankers. Edward III. borrowed large sums of money from them. Sir Franc van Halen, K.G., had three wives—(1) Margaret Berthout van Duffle, by whom he had a daughter Margaret; (2) Margaret van Werfelt, by whom he had three sons, John, Francis, and Andrew; (3) Marie de Ghisteltes, who survived him, and by whom he had a son John. Some of his descendants settled in England about the close of the sixteenth century.

The subject is treated at greater length in the *Scottish Antiquary*, vol. iii. p. 89.

A. W. CORNELIUS HALLEN, M.A.,  
F.S.A.(Scot.).

"IF THE WORST COMES TO THE WORST."—This familiar phrase sounds very much like nonsense. "If the worst comes" is plain enough, but after that bad can go no further. Defoe uses an expression that seems to be the true original of the present. In the first edition of 'Robinson Crusoe,' 1719, p. 234 (reprint 1883), he says: "After all, perhaps I might fall in with some Christian ship that might take me in; and if the worse come to the worst I could but die, which would put an end to all these miseries at once." This is intelligible. Things may go from bad to worse, and then from worse to worst. In Major's edition of 'Robinson Crusoe,' 1831, vol. i. p. 280, Defoe's phrase has been altered, *worse* being changed to *worst*, in accordance with modern usage. I shall be thankful for any other instances of the phrase as given by Defoe.

J. DIXON.

RESTORATION OF A PARISH REGISTER: DIDCOT, CO. BERKS.—It is a pleasing duty to record the recent restoration to lawful custody of an ancient

register which had been missing for some years. The earliest register of Didcot, or Dudcot, an octavo volume of twenty-three leaves of parchment, sewn together with thread, coming into the possession of Mr. Geo. F. Tudor Sherwood, Editor of *Berkshire Notes and Queries*, has been by that gentleman restored to its rightful place in the parish chest. The volume was sent to the Rev. John Brown, Rector of Didcot, by parcel post, on September 17, and its receipt has been duly acknowledged. The register contains separate entries of 392 births and baptisms, 89 marriages, and 232 burials. The births and baptisms date from 1562 to Jan. 12, 1678. The portion of the leaf recording the day and month of the first entry is missing. The first fifteen entries refer to births, the earliest bearing date Nov. 27, 1562. The marriages extend from Oct. 11, 1571 to Nov. 21, 1674, and the burials from Feb. 15, 1568 to Dec. 4, 1681. The parchment cover bears this heading: "The Register Booke of the parish of Dudcot conteingeing christenins mariages & burials from the year of our Lord 1561 unto this presente year 1605 the which is coppied Aprilis quarto die....." Within the cover is a MS. note, "The eighteenth of February in the year of our Lord 1627 I John Jackson presented in the parish church of Dudcott being licensed by the Bishop of London then setting there B... John King.—John Jackson."

I have Mr. Sherwood's authority for stating that a complete transcript of the restored register will appear by instalments in *Berkshire Notes and Queries*.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

MISUSE OF WORDS.—There is a tendency in writers of the present day to use words out of their true meanings, for the sake, we suppose, of making what they have got to tell us more attractive or causing it to adhere more firmly to the memory. We do not believe that this perversion has the effects desired. If it have there would be but little excuse for thus permanently injuring our tongue. We have recently met with the following passage in a very modern book. We shall not give its name, for, notwithstanding this and other errors, it is a work of which we have a high opinion:—

"There sings on every house-top the light-hearted and irrepressible starling. He is an odd-looking figure as he stands up there at the end of the gable, or the top of his favourite chimney, now crooning his own quaint *runes*; now singing a mellow stave copied from thrush or blackbird; now whistling like a ploughboy," &c.

*Rune* has a clear and definite meaning, which may be found in almost every modern English dictionary. We need not tell your readers that it cannot be in any case applied to the songs or chattering of birds.

N. M. & A.

SUSPENSION OF A HALF-DROWNED MAN BY THE HEELS.—Reason and experience are agreed, I

believe, as to the senselessness and mischievousness of this supposed remedy. But superstitions die hard. Not many weeks ago, in the course of a walk, I fell in with a fish-hawker, and walked most of the way home with him—an old soldier who had been in India, and an intelligent fellow in his way. He told me that, not two hours before, he had drawn a little boy out of a mill-dam, in time to save his life, for the poor child had expired in his arms. He did not tell me, what I learnt from the report of the inquest, that he had held the child up by the heels, "to let the water run out," thus destroying his last chance of life. One would have thought that such a man might have learnt from others, or have judged for himself, what a mischievous thing he was enacting.

One beautiful morning last year I was on a steamer passing from Salonica to Mount Athos, when the cry was heard, "Man overboard!" The ship was stopped and somewhat clumsily put about. It seemed to me a full quarter of an hour before we got back to the man, a monk of Mount Athos, somewhat touched in the upper story, it was said, who had thrown himself over, but found a sobering effect in the fresh, cold water, for he was keeping himself afloat with little effort, and was in no sort of immediate danger. A boat was lowered to pick him up, and it might have been thought that nothing more was needed in the case than to bring him in and get him out of his wet clothes (which operation, by-the-by, was very publicly performed when they got him on deck). But as the boat brought him alongside, I saw that he had been placed with his head in the bottom of it, and his heels hanging over the side. It was the orthodox thing to do, so I supposed, and carried out *de rigueur*, and the poor doited fellow submitted in meekness; though in a good swimmer, as he evidently was, natural instinct must have asserted itself on the instant of the plunge, and probably he had not swallowed a mouthful of water. So they did in the days of the great Rameses, 1400 years B.C. The sculpture on the wall of the Ramesseum at Medinet Abu, representing his famous battle on the Orontes, shows, among other incidents, a general of the hostile force, whom his soldiers have dragged out of the river, and are holding up ignominiously by the heels. Thus we have much over 3000 years for the practice. When, I wonder, did prehistoric man first misapply his thinking faculty in this direction!

C. B. MOUNT.

HUE DE ROTELANDE.—Prof. Kölbing, in his recently published edition of the 'Ipomedon,' considers the identification of Roteland with Rutland to be out of the question, because, according to Mr. Ward, it was not usual for private individuals to name themselves after counties. Both Mr. Ward and Prof. Kölbing are evidently mistaken. I meet the cart of a tradesman named Rutland every

morning, and I believe the names of the majority of English counties are represented among the patronymics printed in Kelly's 'London Directory.' Whether Roteland is a fictitious name, or whether it really stands for Rutland, is, of course, another question.

L. L. K.

#### Queries.

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

MILITARY STANDARDS.—Did infantry regiments carry cavalry standards last century? I have seen two flags like the guidons of the Household Cavalry with rounded ends and slit. These flags bear the G. R. in a wreath of roses and thistles crowned; the field is blue, possibly green. In the first and fourth portions are shields bearing the letters R. F., and in the second and third are shields with the white horse of Hanover. The motto, "Hic et ubique." A third standard is red, with the motto "Dieu et mon droit," but also with the letters R. F. The standards probably belonged to the celebrated Marquis of Granby, and as he was Colonel of the Blues, it might be assumed they were the guidons of that regiment. But if so, why R. F.? Lord Granby also raised a regiment which was called "The Royal Foresters." (Does it still exist in the regiments of the line?) Here would be the R. F. But did these infantry regiments carry flags such as I have described?

SEBASTIAN.

ADVERSE CRITICISM OF DORÉ'S WORKS.—I should be obliged for references to books or articles in periodicals which contain adverse criticism of Gustave Doré's pictures and art.

LÆLIUS.

GRANGERIZING.—Will some reader who has not merely collected materials for the illustration of a favourite work, but has proceeded to inlay his own prints, &c., oblige me with information as to the paper most suitable for this purpose? Three qualities—freedom from a tendency to cockle, lightness, and toughness—seem indispensable.

A. J. B.

Waterloo.

REFERENCE TO QUOTATION WANTED.—In an excellent story in the April number of *Harper's Magazine*, entitled 'Deacon Pheby's Selfish Nature,' an allusion is made, as to a quotation of common reference, to the opening line of some well-known New England hymn:—

My thoughts on awful subjects roll.

I shall feel deeply indebted to any one of your correspondents who can and will oblige me with a reference to the collection in which this composition appears.

NEMO.

**ELEVATION OF CRUCIFIX ON ROOD-LOFT.**—Can any reader of 'N. & Q.' give me information as to whether, at the elevation of the Host, the crucifix on the rood-screen was elevated also? I feel convinced I have seen this stated as a fact; but, after many attempts, have failed to find the reference. It could only have been done in the smaller rood-lofts, as the crucifix would be too heavy to lift without some mechanical arrangement.

LE MANS.

**HUGHES FAMILY.**—In Owen and Blakeway's 'History of Shrewsbury' Humphry Hughes is mentioned as bailiff of that town in 1593 (arms: Sable, a pile or). Can any of your readers refer me to a pedigree, or give any information as to descendants?

GENEALOGIST.

**RALPH DE IVINGHO.**—Among the MSS. of the Dean and Chapter of St. Paul's is a grant by Ralph de Ivingho, Chancellor of St. Paul's, to the Dean and Chapter and Chancery of that church, of three acres of arable land which he had bought at Fulham. There is no date, but the grant was made probably temp. Henry III. There is another grant by Red. de Northbrok and Margery his wife to Master Ralph de Ivingho, Canon of St. Paul's, of one acre of land in the "vill of Fulham," between the river Thames on the west and the watercourse called "le Perre" on the south; date about 1270. "Le Perre I take to be the Parr Bridge of later times. Can any reader kindly furnish me with any further information respecting Ralph de Ivingho and this grant? Please answer direct.

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington, W.

**THOMAS HOLCROFT** died in Clipstone Street, Marylebone, on March 23, 1809. Where was he buried?

G. F. R. B.

**HERALDIC.**—Can any reader of 'N. & Q.' tell me of an instance of armorial bearings being inverted when placed near or upon ancient altars or on sacred vessels? Within an ancient tabernacle or sacrament house (aumbry) I find a shield with its bearings placed in this singular fashion.

A. M.

Edinburgh.

**STONARD FAMILY (ESSEX).**—Notices of prior to 1541. The name is variously spelt—Stonard, Stoner, Stonerde, &c., but apparently never Stonor.

W. C. W.

**DUCHESS OF MONMOUTH AND EARL OF SELKIRK.**—In vol. v. of Luttrell's 'Brief Relation' the following occurs, under date August 10, 1703:—

"Some days since the Dutchesse of Monmouth was married to the Earl of Selkirk (brother to Duke Hamilton), being her third husband."

This marriage is not mentioned by genealogists. The Duchess of Monmouth and Buccleuch married

secondly, as second wife of Charles, third Lord Cornwallis, who died April 29, 1693. She died February 6, 1732, aged eighty-one. Charles, first Earl of Selkirk, is said to have died unmarried at London, March 13, 1739, aged seventy-six. Is anything known of the marriage recorded by Luttrell?

SIGMA.

**WELSH FAMILY.**—During the seventeenth century there was a Devonshire family named Welsh living at Barnstaple and Alverdescot, which bore the arms, On a shield azure, six mullets, 3, 2, 1, or. Can any of your readers give me any information about the family or its descendants?

C. W.

**GUTENBERG BIBLE.**—I should be glad to learn where G. Hibbert's copy of the Gutenberg Bible, which sold in 1829 for 215*l.*, now is. Was it either the Perkins's, Sir J. Thorold's, Lord Crawford's, or Lord Hopetoun's copy? Lord Crawford's had formerly belonged to the Duke of Sussex and Bishop Daly. If it was any of the above copies, through whose hands did Hibbert's copy pass?

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

A LOO STAIRCASE.—What is this?

M. J. D.

**SURFEIT WATER.**—My lady friend, whose Browning notes I published in 'N. & Q.' (7th S. x. 44), wrote me lately a delightful letter in the character of a contemporary of Pope or Fielding, and in the course of it she spoke of "Possets, Caudles, and Surfeit Waters." As I did not know, or did not remember, the term "surfeit water," I asked her what manner of beverage it was. She replied that she has a curious old cookery book, dated 1758, which contains the recipe, from which it would appear to have been a fearsome decoction, seeing that it was composed of twenty-seven different herbs and four gallons of French brandy. Was it akin to "aqua mirabilis"? When did it finally fall out of use? Can any one point out allusions to it in eighteenth century literature? With regard to "aqua mirabilis," see 'N. & Q.' 7th S. ii. 234, s.v. 'Macaulay and Shadwell.'

JONATHAN BOUCHIER.

**SURNAME EGERTON.**—I should be much obliged for any information as to the origin and meaning of the surname Egerton.

E. W. B.

**PETIVERIA.**—What plant has been known to botanists under the denomination *Petiveria alliacea*? I say has been known, because I do not find any plant so named in Withering's 'Botany.'

C. A. WARD.

Walthamstow.

**THE SCENT OF THE HAWTHORN.**—I have seen it somewhere remarked that there is a belief in some parts of the country that the scent of the

hawthorn resembles "the smell of the Great Plague of London." In what part of the country does this idea prevail? Is there any evidence forthcoming for such resemblance?

F. C. BIRKBECK TERRY.

SIR JOHN SCOTT LILLIE, M.P.—Wanted, any information respecting this person. He commanded a British legion sent out to assist Don Pedro against Don Miguel. Lillie lived in a house at the junction of what is now the Lillie Road with the North End Road, Fulham. Please answer direct.

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington, W.

DOGS FED ON GRAIN.—I quote the following from note A to 'Lay of the Last Minstrel':—

"There are no vestiges of any building at Buccleuch except the site of a chapel where, according to a tradition current in the time of Scott of Satchells, many of the ancient barons of Buccleuch lie buried. There is also said to have been a mill near this solitary spot; an extraordinary circumstance as little or no corn grows within several miles of Buccleuch. Satchells says it was used to grind corn for the hounds of the chieftain."

Was it the custom, then, for the dogs to be fed on grain in those days?

QUERIST.

PHYSICIANS' PRESCRIPTIONS, APOTHECARIES' COMPOUNDING.—Sir Thomas More, in his unfinished treatise on "Memorare Novissima" ('Works,' 1557), has:—

"The phisition sendeth his bill to the poticary, and therein writeth sometime a costlye recete of many strange herbes and rootes" (*Guardian*, August 20, 1890, p. 1305).

What is the earliest notice of the relation between the physician and the apothecary as the prescriber and compounder?

ED. MARSHALL.

SIR THOMAS BROWNE.—I wish to find a passage by Sir Thomas Browne about "oblivion"; not the one that begins "Oblivion blindly scattereth her poppies," nor is it in 'Fragment on Mummies.' The passage ends with:—

She muttereth [something] in her sleep,  
And certain words she saith,  
But what they were we hear not.

This last line is correct. The passage floats through the memory, but cannot be found in the copy at hand of Sir Thomas Browne's 'Works.'

GEORGE ANGUS.

St. Andrews, N.B.

ARMOURERS AND BRASIERS.—Wanted, a list of armourers, brasers, and founders in London, seventeenth century. CLARIORES E TENEBRIS.

[Have you applied to the secretary of the Company?]

"A SUIT IN BIRCHIN LANE."—Boring through some volumes of the very quaint and interesting pamphlets published in 1640–2, I came upon one entitled 'A Paradox in the Praise of a Dunce, to Smectymnus,' by H. P(esham). It concluded with

the following paragraph:—"Let not my reader be offended at what I have written, for like a suite in Birchen Lane, if any thing here fit him let him wear it." What is the origin of this expression?

W. ROBERTS.

63, Chancery Lane, W.C.

[Birchover, otherwise Birchin, Lane, in the reign of Henry VI., "had ye for the most part dwelling Frippersers or Upholders, that sold old apparel and household stuff" (Stow, 'Annals,' p. 75, ed. 1876). References to a second-hand suit in Birchin Lane are to be found in many Elizabethan books. The following, from Middleton's 'Black Book,' 1604, will suffice:—"And passing through Birchin-lane amidst a camp-royal of hose and doublets, I took excellent occasion to slip into a Captain's suit, a valiant buff doublet stuffed with points and a pair of velvet slops scored thick with lace." See Cunningham, 'Hand-book to London.']

### Replies.

"PIT" IN PLACE-NAMES.

(7th S. x. 228.)

AN INQUISITIVE ETYMOLOGIST has lighted upon one of the *crucos* of local etymology. He wishes to know whether the syllable *pit* in local names is Celtic or Teutonic. Where *pit* is the substantial element, and is followed by a qualifying Celtic adjectival component, as in the cases of Pitglas, Pittenweem, or Pitnamoon, the name must be classed as Celtic. In other cases it is Teutonic. In the 'Codex Diplomaticus' we find Grénap-pyt ('C. D.,' ii. 28) and Mær-pyt ('C. D.,' ii. 250). Here the Celtic order is reversed, Pitglas and Grénapyt being names of the same signification. We have also Pitminster and Pitcomb in Somerset and Pitfold in Surrey, where *pit*, which comes first, is the adjectival element.

As to the more difficult question of the meaning and origin of *pit*, it may be observed that we have both in Scotch and Irish Gaelic the word *pit* or *pite*, meaning a "hollow" or "depression." In Old Welsh we have *peteu*, and in Modern Welsh *pydeu* or *pydeu*, a "pit," which Prof. Rhys, in spite of a difficulty about the accent, considers to be a loan-word from the Latin *puteus*. But it is difficult to believe that a Latin loan-word should appear both in Irish and Scotch Gaelic, as in that case it must have been loaned before the Scots made their appearance in Scotland, *i.e.*, before the fourth century, and therefore before Latin could have influenced Irish speech.

We find the word, with the same meaning, in Anglo-Saxon as *pyt* or *pytt*; in Old Norse as *pyta* and *pyta*; and in Old French as *pute*. The most curious fact is that both in Irish and Scotch Gaelic the word has acquired an obscene meaning (see Armstrong, p. 444), and this is also the case with the Old Norse *pyta* and *pyta* (see Cleasby, p. 480), and with the Old French *pute*. This can hardly be accidental.



As an element in local names the word is narrowly restricted in Celtic lands. It is not found, so far as I am aware, anywhere in Wales, or Ireland, or the Isle of Man, or in the greater part of Scotland. It seems to be confined to the old Southern Pictish kingdom, being chiefly found in Fife and Perthshire, where names of this class are very numerous. Possibly the obscene meaning had not reached the Picts, but elsewhere, as in Ireland, formed a bar to its employment in local names.

It may also be noted that in the Pictish region the word seems to have the meaning of a "portion" or "allotment" of land. It can hardly signify anything else in the names Pittanclerac (the "Church land" or "portion of the clergy") or Pitlochrie, which has the same meaning, as is proved by Pittan-claireach, the older form of the name Pitlochrie. We also find this signification in Pittentaggart, the "priest's land" or "allotment," *taggart* being the well-known Celtic corruption from *sacerdos*. It has also been supposed that *pit* may be the Pictish form of the Gaelic *both* (Welsh *bod*), "a hut."

I have stated certain problems which I do not pretend to solve. But I think it possible that the Scottish names in *Pit-* may preserve an old Pictish, and possibly a non-Aryan word, meaning a "portion of land," unconnected with the Scandinavian, Anglo-Saxon, Gaelic, Cymric, French, and Latin words, all of which denote a "hole" or "hollow."

ISAAC TAYLOR.

The prefix *pit* occurs, as AN INQUISITIVE ETYMOLOGIST has remarked, in many Scottish place-names, but it is confined to those parts of Scotland occupied by the Picts. It is supposed to be a Pictish word (the earliest spelling is *Pette*) equivalent to the Gaelic *both* (pron. *bo*), a dwelling (a booth), and *aile* (pron. *bally*), a townland. Mr. Skene explains it as follows:—

"*Pette* is the form of this word in the Book of Deer, and it appears to mean a portion of land, as it is combined with proper names, as *Pette-MacGarnait*, *Pette-alduib*. It also appears connected with Gaelic specific names, as *Pette an mhuilenn*, 'of the mill.' With the article forms *Petten*, or *Pitten*, as in *Petten-tagart*, termed a charter of the church of Migrie, 'terra ecclesiae.' It is *Pett-an-tsgairt*, the priest's land. In the same hartulary the 'villula quæ dicitur Pettemokane' is afterwards apparently called 'domus cuiusdam viri nomine ochan.' It is synonymous with *Both*, a dwelling, as we find *Bothgouanan*, near Elgin, has become *Pitgownie*, and *Badfodullis*, near Aberdeen, *Pitfoddes*. Dr. Stuart hints out.....that *Pit* and *Bal* are frequently used indiscriminately."

HERBERT MAXWELL.

KĀBOBS (7th S. ix. 89, 216, 355; x. 153).—DIGNA SEQUAMUR means "high," but it is not a name, and a nameless writer should specially shun personalities. My "phonetics" may be "at fault," but an *ipse dixit* is not proof, nor do phonetics

count for much in philology. Except on the "bow-wow" theory, a mere sound, without a meaning, is worthless. *Saragossa* may be a phonetic puzzle, but we know its root certainly.

I offered a probable derivation of *kābob*, with its suitable meaning, but DIGNA does not touch it. He flies off after vowels alone, at length, while philologists generally look mainly to consonants for roots. The play of vowels about a root may be illustrated by "Mir," "Emir," "Ameer," all one word.

Whether the right pronunciation be as I gave it or not, it is the way I heard it pronounced when eating *kābobs* where the word is familiar and the dish common. I do not know the "Romanized" (!) form of *kābob*. Is there such a form? Why did not DIGNA give it? He confidently believes it to be Hindustani or Persian, but an anonymous belief is not convincing. Again, why did he not give the word in his original, with its meaning, so that common men might be guided in judgment?

DIGNA is scornful of prevailing mispronunciations of Eastern words; but this fact does not help our required derivation. A ship once stayed at an Asiatic anchorage through stress of weather, and within a day's round I heard the English sailors call it "Jungle Dick," the pronunciation on the spot being, phonetically, "Yūng el dik."

I repeat, we want a derivation and a meaning to sustain its claim. I may name that both the Hebrew word which I gave and the Syriac (which I referred to) have the long open sound of *a* on the first syllable.

I venture to think that the word is, as before said, Hebrew, Syriac, or Arabic, and that it was floated eastward with the Mohammedan conquest.

W. F. HOBSON.

Temple Ewell, Dover.

ENGLANDIC: ENGLISH SPEAKING (7th S. ix. 425; x. 37, 155, 233).—As DR. HYDE CLARKE states that at the second reference he has given us his version of a passage in Virgil—which I presume is to be found in 'Æneidos,' lib. vi. 851-3—I really must ask for permission to give two other versions of the same passage. Dryden's is:—

But, Rome! 'tis thine alone, with awful sway,  
To rule mankind, and make the world obey,  
Disposing peace and war thy own majestic way;  
To tame the proud, the fetter'd slave to free:—  
These are imperial arts, and worthy thee.

LL. 1173-7.

A more modern and also standard version is:—

Roman! be thine the sovereign arts of sway,  
To rule, and make the subject-world obey;  
Give peace its laws, respect the prostrate foe,  
Abase the lofty, and exalt the low.

The positions of Rome and our own country are not parallel. I cannot explain my meaning in 'N. & Q.,' as I have no wish to attempt to infringe the rules of our Editor; but perhaps I may be

allowed to say that, so far as I can see, Virgil urged his country to exercise her authority beneficently, but DR. HYDE CLARKE appears to think he wished her to efface herself, and be swamped amidst a crowd of races, "white, black, brown."

J. F. MANSERGH.

Liverpool.

In my 'Modern English' (1873) are quotations in which occurs the expression "English tongue" from Verstegan (1605), Bentley (1697), and Swift (1712). The discovery of many other instances of it, centuries earlier, would, however, probably reward a little search. In the same book may be seen, at p. 18, the phrase "English-speaking" qualifying "peoples." But nothing is more likely than that I was anticipated scores of times in using it.

F. HALL.

Marlesford.

Here is an earlier reference than the one cited :

"The English tongue being composed out of many languages, enjoys, indeed, a variety of their beauties; but by this means it becomes also so exceedingly irregular, that no perfect account of it can be given in certain rules, without such long exceptions as would much exceed the rules themselves."—I. Watts, 'The Art of Reading and Writing English,' London, 1770, preface, p. xvii.

This publication first appeared in 1720.

ED. MARSHALL.

CHESTNUT SHAVINGS (7th S. x. 249).—On consulting the original edition of 'Les Misérables' (a presentation copy to my wife from the illustrious author) I find that Jean Valjean is represented as burying in the forest of Montfermeil a sum of money: "La somme, six cent trente mille francs, toute en billets de banque, avait peu de volume et tenait dans une boîte; seulement, pour préserver la boîte de l'humidité, il l'avait placée dans un coffret en chêne plein de copeaux de châtaignier." I think here that *chips* would be a better rendering than *shavings*; as the small quantity of sap-wood in young chestnut trees renders their chips (when a coppice has been cut down) very dry. The timbers of Greensted Church, near Ongar, in Essex, have been pronounced to be Spanish chestnut (*Castanea vulgaris*), and the inner section of the slabs, formed by trunks of trees cleft in twain, and rudely fashioned on their inside faces with an adze, are as sound as when the trees were first felled in the days of King Edmund. Like camphor wood, chestnut timber would seem to be a preservative. On looking back a few pages of 'Les Misérables,' I find that Jean Valjean had buried his treasure at the foot of an old tree: "Un châtaignier malade pansé avec une plaque de zinc clouée à même sur l'écorce." S. PASFIELD OLIVER, F.S.A.

I have a Spanish chestnut-wood chest, painted outside with figures, attributed to Boucher, and covered with vernis Martin. It is still, and always

has been, used for clothing, the property of this wood being a preventive of moth, and, no doubt, damp.

HAROLD MALET, Colonel.

"DISCRETION IS THE BETTER PART OF VALOUR" (7th S. x. 85).—MR. BIRKBECK TERRY'S earliest instance is in 1611. Shakspeare's 'Henry IV., Part I.,' in its first edition, came out in 1598, at Act IV. sc. 4, there is:—

The better part of valour is discretion.

The conclusion of Bacon's essay 'On Boldness' (xii.) may be taken in illustration of the sentiment in its better form:—

"This is well to be weighed that boldness is ever blind; for it seeth not dangers and inconveniences: therefore it is ill in counsel, good in execution: so that the right use of bold persons is, that they never command in chief, but be seconds, and under the direction of others. For in counsel it is good to see dangers; and in execution not to see them except they be very great."

For the sentiment in its more questionable form there is the line attributable to Menander ('Fragm., Dübner, *ad calc.* Aristoph., 'Bibl. Græc.,' p. 91):

ἀνὴρ ὁ φεύγων καὶ πάλιν μαχίσεται.

He that fights and runs away  
May live to fight another day.

Tertullian examines the application of the Greek line in 'De Fuga in Persecutione,' cap. x. See also Aristotle about ἀνδρεία, 'Ethics, b. iii. c. vii. § 7:—

ὁ δὲ τῷ θαρρῆν ὑπερβάλλον περι τὰ φοβερά  
θρασύς, κ.τ.λ.

Or:—

ὁ δὲ ἀνδρείος ἀνεκπληκτος ὡς ἄνθρωπος  
φοβήσεται μὲν ὄν καὶ τὰ τοιαῦτα, ὡς δὲ δὲ  
καὶ ὡς ὁ λόγος ὑπομενεῖ, τοῦ καλοῦ ἔνεκα, b. iii.  
c. vii. §§ 1, 2.

ED. MARSHALL.

[Other references to Shakspeare are acknowledged.]

ARMS OF GLASGOW (7th S. x. 248).—These arms are blazoned thus: Argent, an oak tree growing out of a mount in base, with a bird standing on the top thereof, and a bell hanging on a branch in the sinister side, and, in base, a salmon with a ring in its mouth, all proper. They commemorate an incident in the life of St. Kentigern (popularly known in Scotland as St. Mungo). It is told in the thirty-sixth chapter of Jocelin's 'Life of St. Kentigern' how Langoureth, queen of King Rederech, gave a ring which she had received from the king to a soldier whom she permitted to be her paramour. The king's attention was called to the fact that the soldier was wearing the ring he had given to his wife. Rederech took the soldier on a hunting expedition, and, while the latter was asleep, drew the ring from his finger and flung it into the river. He then returned home and demanded the ring from his wife. Of course it was not forthcoming, and Queen Langoureth was at her wits' end to escape the punishment with which

her incensed lord threatened her. In her distress she sent a messenger to ask counsel of Bishop Kentigern. What followed is best told in Jocelin's own words (translated):—

"The saintly bishop, instructed by the Holy Ghost and by virtue from on high, knowing the whole story before the arrival of the messenger, ordered him to go with a hook to the bank of the river Clud aforesaid, to cast the hook into the stream, and to bring back to him straightway the first fish that was caught upon it and taken out of the water. The man did what the saint commanded, and exhibited in the presence of the man of God a large fish which is commonly called a salmon; and on his ordering it to be cut open and gutted in his presence, he found in it the ring in question, which he straightway sent by the same messenger to the queen" ('The Historians of Scotland,' vol. v. p. 101, Edinburgh, 1874).

The result was that the king, on receiving the ring, laid aside his jealous ire, the penitent queen confessed her guilt (though not, as we gather, to her husband), and they lived happily together ever after.

HERBERT MAXWELL.

Your correspondent will find an explanation of the curious arms of the city of Glasgow in Mr. Andrew Macgeorge's 'Old Glasgow, the Place and People,' pp. 93-98. He should also consult pp. 17-27.

EDWARD PEACOCK.

Your correspondent will find an admirable explanation of these arms in Seton's 'History of Scottish Heraldry.' Not having the volume by me, I regret that I cannot give the exact reference.

LÆLIUS.

[MR. GEO. NEILSON quotes

The tree that never grew,  
The bird that never flew,  
The fish that never swam,  
The bell that never rang.

Other replies are acknowledged.]

CASTELL OF EAST HATLEY, CAMBS. (7th S. ix. 8, 91, 172, 371).—Light has been thrown on the question of the Downing pedigree, which arose out of this query. George Downing, master of Ipswich Grammar School, had several sons, one of whom was Emmanuel Downing, married April 10, 1622, Lucy, daughter of Adam Winthrop, of Groton, near Boxford, Suffolk, sister of Winthrop who became first governor of Massachusetts. Their eldest son was George Downing, the first baronet. He was buried in woollen at Croydon, Cambs., July 22, 1684. Can any one furnish information about the George Downing who was master of Ipswich Grammar School?

H. W. P. STEVENS, Rector of East Hatley.

"SPY FOR RIDINGS" (7th S. x. 186).—This game used to be common when I was a boy in Derbyshire, where it was known as "I spy the devil's eye." Probably the lads play it yet. The game was only played in the dusk and after dark, and I never knew girls take part in it. Any number

played, in two parties of equal strength, and from a base, generally a wall or house end. Sides were chosen by counting out, or footing, the leaders finally "footing it" to determine which side should remain in goal (the base) for spies. The outside then ran from goal shouting, "Out! out!" and each hid himself somewhere within a distance of not less than one hundred yards from the base, the leader being the last to hide, shouting, "Ready!" when he supposed all were under cover. At the word "Ready," the spies left goal, spreading in front to spy. One was left in goal, with discretionary power of following the spies twenty or thirty yards. The spies searched till one of the hiding party was discovered, or till one of them sprang out to capture a spy. In either case the spy shouted, "I spy! I spy! the devil's eye! In! in! in!" It was then a chase of the out-party after the spies, who, if caught, had to carry the captors into the goal. If good generalship was shown, the whole party of spies could be led into ambush, all be caught, and the entire out-party would ride into goal. The captured spies who first got into goal with their riders ran out to meet the tardy couples, and subjected them to buffetings with caps, knotted neckcloths, or ropes' ends. The out-party then took the place of spies, and so the game went on for perhaps an hour. Sometimes the out-party made a pretence of hiding, and, working round, would try to take possession of the base, and to prevent this was the duty of the one left as goal keeper. If he discovered the attempt, he shouted, "In, in, in! I spy, I spy!" and then there was a rush of both parties to first possess the goal. If the out-party took possession, they mounted the backs of the spies, and rode them out from goal about fifty yards and back. I believe the game is very old, and, though rough, it is a good one.

THOS. RATCLIFFE.

Workshop.

CHAPMAN'S 'ALL FOOLS' (7th S. vi. 47; vii. 177, 513; x. 50).—The auctioneers appended the following note to the entry of Lot 254 in the sale catalogue of Mr. Ouvry's books:—

"Mr. Dyce, in reference to *this copy*, says: This poetical dedication (*i. e.*, to Sir T. Walsingham) is found, I believe, only in a single copy of this play."

I have italicized the words *this copy* with reference to DR. NICHOLSON'S remark that there "is nothing in the said catalogue proving that the copy therein set forth was that from which Mr. Collier took his reprints." The entry, perhaps, does not prove anything, except that the auctioneers believed it to be the unique copy referred to by Mr. Dyce, and after the lapse of eight years and a half it may very likely be too late to ask Messrs. Sotheby, Wilkinson & Hodge for their reasons for this opinion. It would, however, be well, as a last chance, that their sale books should be examined.

Unless this mysterious copy turns up, I think all reasonable people will allow that DR. NICHOLSON has fairly made out his case.

As regards the charges of forgery against Mr. Collier, I think DR. NICHOLSON cannot have carefully read my note in 7th S. vii. 513, in which I adduced the case of the Heber copy of Marlowe and Chapman's 'Hero and Leander' as an instance of error on the part of the critics. On the general question, I will merely say that it has always given me pain to see the name of a man who undoubtedly did great service to our knowledge of early English literature, and who was on intimate terms with the most eminent scholars of his day, associated with epithets which more properly befit a Dodd or a Fauntleroy.

W. F. PRIDEAUX.

Jaipur, Rajputana.

THOMAS BECKETT'S GRACE CUP (7th S. x. 226, 292).—The grace cup, so called, mentioned in a *London Journal* 1850, is well known, and belongs to the Duke of Norfolk. There is no gold about it. It has been exhibited several times, lately at the Tudor Exhibition. The mount, which is good, is marked 1525–1526. In fact, the only part that could have belonged to Becket is the ivory cup and cover, which are so plain that it would be difficult to affix a date with any certainty. It has always appeared to me that the T. B. surmounted by a mitre started the theory of the cup having belonged to Thomas Becket. But if in 1526, when the silver-gilt mount was made, the tradition existed of St. Thomas having once possessed the cup, would any one have changed Thomas Cant., the saint's known name, into his secular name, by which he was less known at any rate? The cup is very interesting, however, apart from its attribution.

J. C. J.

AFTER, BEFORE, &C. (7th S. x. 205).—In the sentences given by DR. BREWER, *after* and *before* are prepositions, and believing, as I do on the faith of old Lindley Murray, that "prepositions govern the objective case," I should on that ground hold any one to be a grammatical miscreant who remarked, "The officers must enter before I," or said, "As for Jones, Smith is always before he in paying his rent." Also, if I did hear any educated person express the opinion, "He is no better than me," I should think the speaker had made a very regrettable slip, for "conjunctions"—again to lean on the castigator of my youth and the staff of my declining years—"connect the same moods and tenses of verbs and cases of nouns and pronouns," and, moreover, "when the qualities of different things are compared, the latter noun or pronoun ..... agrees with the verb, or is governed by the verb or the preposition expressed or understood: as, 'Thou art wiser than I,' that is, 'than I am,' 'They loved him more than me,' i. e., 'more than they loved me'" (Rules XVIII. and XX.).

Yet C. C. B. is pleased with himself for having written "Grammar be hanged!" in 'N. & Q.' (7th S. ix. 174; x. 206), and DR. BREWER is of opinion that all English grammar, barring exceptions, might be contained in one of your columns. "We have no syntax," he says, "and no prosody" (7th S. ix. 243). This singular view might have been more modestly expressed in the singular number.

It is not very long since I learnt from a Shakespeare editor that English is not a language, but a jargon. Alas! how Shakespeare is to be pitied for having been born to such a miserable heritage in the way of mother-tongue. What untold fame might have been his had the case been otherwise! I marvel to think that the finest literature in the world should have been written in a jargon. "Curiouser and curiouser!" cried Alice—she was so much surprised that for the moment she quite forgot how to speak good English."

ST. SWITHIN.

Until instances from Swift, Addison, or Macaulay are produced of the use of *than* as a preposition, I shall always believe "He is no better than me" to be faulty English. I believe it to be no more a preposition than its Latin equivalent *quam*. *Before* and *behind* are used in English both as prepositions and adverbs; just as *ante* and *post* are in Latin, *than* and *quam* never.

J. CARRICK MOORE.

DR. SACHEVERELL (7th S. ix. 466; x. 96, 177, 257).—The following paragraph in the *Gentleman's Magazine* for September, 1747, p. 446, col. 1, gives full support to MR. STEPHENS'S note at the first reference:—

"Saturday 26.—Three men were committed to Wood-street compter, and the sexton and gravedigger of St. Andrew's Holborn to Newgate, for stealing 150 leaden coffins out of that church, among them those of Dr. Sacheverel and Sally Salisbury."

WALTER BOSWELL-STONE.

"A RUMP AND DOZEN" (7th S. x. 48, 134, 178).—Our grandfathers and great-grandfathers were frequently "three-bottle men." A common bet was a "rump and dozen"—not a dozen oysters, but a dozen bottles of claret or port. This rump of beef, cooked as steaks, and the dozen of wine, provided entertainment for the bettor, the bettee, and, say, two friends.

C. H. T. WYER.

INFLUENZA (7th S. ix. 184).—The earliest reference to this epidemic mentioned by your correspondents is in 1782. In Sir J. E. Smith's 'Correspondence of Linnæus' (vol. i. p. 214) is a letter from Mr. John Ellis to the great naturalist, dated London, Sept. 8, 1767, in which he says:—

"Our friend Solander has been ill of a slow fever for these ten days past; the physicians here give it the name of the influenza. I hope he will get the better of it; but

le grows very weak, notwithstanding he goes out every day, and has the best advice."

Evidently the treatment of the disease was different from the present.

B. W. S.

The following passages, sarcastically co-relating the influenza and John Leyden, are from the pen of the poet Thomas Campbell:—

"London, March 7, 1803. John Leyden is still in London. An infectious influenza is going about, and the north wind is freezing one's heart."

"March 27, 1803. London has been visited in one month by John Leyden and the influenza! Saul hath slain his thousands and David his tens of thousands. They are both raging with great violence. John has been dubbed Dr. Leyden, and the influenza has been called La Grippe. The latter complaint has confined Telford and myself for a week or so, the former has attacked us several times."

"April 1, 1803. Leyden has gone at last to diminish the population of India."—Memoir (by Thomas Brown) prefixed to Leyden's 'Poetical Works' (Nimmo, Edinburgh, 1875), p. xlix.

Leyden, more's the pity, never returned. We could have better spared La Grippe.

GEO. NEILSON.

TENNYSON'S 'PRINCESS,' v., L. 370 (7th S. x. 88).—Is the "running flood" the river Ganges? When I was a child I knew by heart a piece beginning, "Here is a sad sight, a Hindoo mother has thrown her smiling babe into the river Ganges," so that it might die in the "Sacred Stream."

J. F. MANSERGH.

Liverpool.

'BLACK EYES': SONNET (BY TENNYSON?) (7th S. x. 188).—This sonnet is not included in 'Works of Alfred Tennyson,' 1884 (Macmillan).

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

JOSEPH INCHEBALD (7th S. x. 207).—In the account of Mrs. Inchbald appearing in the *European Magazine*, January, 1788, vol. xiii. p. 5, it is stated that her husband was buried at York.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ALLEGED CHANGE OF CLIMATE IN ICELAND (7th S. x. 6, 138, 192).—There may be different views as to the results of "precession," or there may be differing application of terms. To me precession is a mystic result in its reputed application or effect on the aspect, shape, or construction of the various astronomical constellations, by which outlying stars may in time become separated from their reputed connexion, and so become affiliated to other and different groups. I think there are indications thereof even in the historical period.

But I wish to draw attention to the alleged changes of climate in the case not of Iceland, but of Ireland. We meet with the classical term "Icyerne," thus combining both lands in one expression. But I consider that when Claudian wrote of

"glacialis Ierne" he merely used a poetical figure of speech, and is not to be taken literally. Ierne, or Ireland, known as Hibernia, is thus connected with *winter* or *wintry*; Sanskrit *hima*, cold; Greek *χείμα*, *χειμών*; Latin *hiberna*, *hiberno*, *hibernus*, from *hiems* (cf. Indic Himalaya, our *hibernate*). So the expression "Icy Ierne" is a mere figure of speech, and has no bearing on the real climate of Ireland.

A. HALL.

To what extent changes of climate are due to astronomical causes, either alone or combined, acting directly or indirectly, is a question which will be found very fully discussed in 'Climate and Time,' and other works, by James Croll; in 'The Great Ice Age,' by James Geikie; and in 'The Ice Age in North America,' by Wright.

HORACE W. MONCKTON.

3, Pump Court, Temple.

JOHN LANGHORNE (1735-1779) (7th S. x. 209).—In the 'Lives of Eminent and Illustrious Englishmen,' by G. G. Cunningham, it is stated that Langhorne's

"poem, entitled 'Genius and Valour,' was written as a set-off against Churchill's attack on the Scottish character, in his 'Prophecy of Famine.' It was well received, especially in Scotland, and procured for its author the diploma of D.D. from the University of Edinburgh."—Vol. vi. p. 92.

J. F. MANSERGH.

Liverpool.

In the 'Life' prefixed to 'The Poetical Works of John Langhorne, D.D.,' Cooke's edition, 1798, it is said (p. 10) that

"about this time [1768] he obtained the title of Doctor in Divinity, supposed to be conferred on him through the interest of the Archbishop of Canterbury."

It is safe to assume, therefore, that Dr. Langhorne held a Lambeth degree.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Maunders's 'Biography' states that in his poem 'Genius and Valour' Dr. Langhorne defended Scotland from the scurrility thrown out by Churchill in his 'Prophecy of Famine,' and in consequence the University of Edinburgh complimented him with the degree of D.D. Possibly, if the date of the above poem is known, a clue to the entry of the degree may be obtained.

H. MORPHYN.

Chalmers's 'Biographical Dictionary' states that he received

"a very flattering letter in 1766 from Dr. Robertson, the celebrated historian, and principal of the University of Edinburgh, requesting him to accept a diploma for the degree of D.D."

EDWARD H. MARSHALL, M.A.

Hastings.

SOMERSETSHIRE ANTIQUARIAN SOCIETIES (7th S. x. 109).—In reply to CANTAB., the Wells Natural History and Archæological Society is the title of

a society here—honorary secretary, Miss Livett; president, the Bishop of Bath and Wells. I believe a similar society exists at Shepton Mallet, another at Glastonbury, and a third at Wincanton.

H. W. LIVETT.

Wells, Somerset.

THE STUDY OF DANTE IN ENGLAND (7th S. v. 85, 252, 431, 497; vi. 57; x. 118).—As another proof of the most inadequate estimate which our eighteenth century forefathers, with the exception of Gray, and no doubt a few others, formed of one of the greatest poets that ever lived, may be mentioned Goldsmith's criticism—if it is worthy to be called criticism—in his 'Inquiry into the Present State of Polite Learning,' chap. iii. One must conclude from this that Goldsmith was acquainted with Dante at first hand, greatly as he underrated the poet. Goldsmith seems, however, to have recognized in a dim way that Dante was the father of modern Italian poetry. Does Goldsmith mention Dante anywhere else? But the eighteenth century Italians themselves seem to have appreciated their great poet as little as foreigners did. In a notice of Dante amongst the brief memoirs prefixed to 'Rime Oneste de' Migliori Poeti,' compiled by Angelo Mazzoleni, and published at Bassano so late as 1791, all that the critic has to say in praise of Dante's poetry is, "Allo stile di lui si dà il carattere di evidente e robusto." This is damning with faint praise with a vengeance! If we did not know that Signor Mazzoleni was speaking of Dante we might suppose that he was alluding to some spirited ballad writer. Truly it was time for Monti to bring back his countrymen to the study of Dante by his 'Bassvilliana,' written a few years later than the date of Mazzoleni's copious and useful anthology. May I ask if there is any mention of Dante in the writings of Addison or Pope?

JONATHAN BOUCHIER.

AMBROSE PHILIPS (7th S. x. 165, 233).—I am accused by C. C. B. of "entirely misleading" statements regarding Mr. Gosse's criticism of Philips in Ward's 'English Poets.' The gravity of the charge is considerable, and there is little wonder that C. C. B., having made it, shrinks from answering his own question, "What shall be said of Mr. BAYNE?" What I have to say of and for myself is, that I raised no question about Mr. Gosse's critical estimate of Philips, which, like other critical estimates, is a matter of opinion. But I did venture to say that Mr. Gosse's description of the odes is inadequate, and I quoted his words in support of my contention. He calls them "his odes to private persons, and in particular to children." This, I repeat, does not appear to me to convey an accurate account of Philips's odes, and I cannot see that approval or disapproval of their poetic quality makes any difference.

But C. C. B. proceeds yet further in his character

of champion. After quoting what he holds I ought to have quoted, he continues thus:—

"Upon this it may be observed that its descriptions are quite 'correct in point of fact,' for Mr. Gosse does not say that 'all' the odes are addressed to 'children of quality' or to 'private persons.' He only selects for praise those which are so addressed, and in this he exercises, as one may be allowed to think, a sound judgment."

Now this puts a direct issue, and may help us to reach the truth. Presumably C. C. B. is specially familiar with the odes, and is prepared to substantiate his statements and to explain difficulties that he presents to the uninitiated. According to my copy of Philips (Edinburgh, 1781), there is a group of ten odes, followed by two songs of three stanzas each, which are also included under the general heading 'Odes.' As these two lays, however, are not addresses, but treat respectively of such public characters as Strephon and a "fair coquette," and the poet and his Zelinda, they may fairly be eliminated from the discussion. Of the ten that remain, five relate to children, so that among the other five must be those addressed "to private persons," which C. C. B. says Mr. Gosse praises with such nicety of discrimination. Now it is here that more light is wanted. Were all the five individuals specified in these odes "private persons" or were some of them public characters; and if there were some in both classes, which were which? One of them was Cuzzoni, the Italian singer; three were "right honourables," Robert Walpole, Earl Cowper, and William Pulteney; and the fifth was the Earl of Halifax, for whom Philips fervently declares the Muses will mourn for ever. Apart altogether from the light that history sheds on these people, a perusal of the odes themselves implies that in every case the theme had national interest. How then do we stand? If these are private persons, then no doubt we must group with them Mrs. Siddons, the Duke of Wellington, Sir Robert Peel, John Bright, and Mr. Gladstone. Perhaps, when he is settling the matter, C. C. B. will kindly say whether this is so.

THOMAS BAYNE.

Helensburgh, N.B.

Ambrose Philips's lines, 'To Miss Charlotte Pulteney in her Mother's Arms,' beginning "Timely blossom, infant fair," included in Mr. F. T. Palgrave's 'Golden Treasury,' are also in Walter Thornbury's 'Two Centuries of Song,' 1867, with a pretty accompanying illustration by G. H. Thomas; also in 'Burlesque Plays and Poems,' in the "Universal Library," edited by Prof. Henry Morley, 1887, with Carey's amusing 'Nabby-Pamby' parody. Philips's 'Poems' were reprinted a little later than 1793-1807 (the date of Anderson's 'Poets'), as they are included in Chalmers's 'Poets,' 1810, vol. xiii. I take these last-mentioned dates from the London Library Catalogue, 1888, p. 849, and Appendix, pp. 205-6. JONATHAN BOUCHIER.

BELL ALLEY : DEFOE (7th S. x. 183, 234).—Referring to JAYDEE's remarks respecting the breaking up of the old burying-ground, now covered by Broad Street station, he says "the buried remains were carted away." I remember it well, and perhaps the following may be of interest.

A few weeks ago, I happened to be on one of the platforms of the Broad Street station, where extensive alterations are being carried out (it was in the evening), and whilst waiting for a train, one of the newsboys came up and asked me if I would like a "skeleton's head"; and pointing to a large heap of earth, &c., said, "There are lots of bones and skulls there." Not exactly realizing for the moment what he meant, I said, "No"; but afterwards I remembered the old burying-ground, and concluded that these were some of the remains which had not been carefully "carted away," and regretted that I did not say "Yes." This only shows that some of these removals from old burying-grounds, &c., for so-called improvements are not always carefully carried out. Bell Alley I always understood was a continuation from Leathersellers' Buildings to Moorgate Street. T. R. SLEET.  
37, Wightman Road, Hornsey, N.

"LEAD, KINDLY LIGHT" (7th S. x. 184, 233).—I regret to have displeased MANCUNIENSIS, who seems unaware of the extreme popularity of the late cardinal's "lines." I quite accept their "essentially personal reference," but such is also the character of many of the Psalms ascribed to David, which have always been sung "by a congregation." The "poem or hymn" was first introduced by the High Church party, so it is sung in many (Anglo) Catholic churches. As to the "Angel faces," I am guided by the terms "loved long since and lost while"; this last term implies a prospective recovery, so we are not limited in our quest for the meaning to "innocent childhood" or "boyhood and youth," but must entertain some idea that we can connect with proximate *manhood*. I insist upon this position: that, if the poetical figure here adopted were really simple, the author would have found no difficulty in explaining it to his querist. I did not read the 'Apologia,' nor should I now; for, having watched J. H. Newman's career for more than half a century, I fancy I have little to learn. A. H.

"Lead, kindly light" appears to me clear and simple, as plain as poetic effusions are. Are not the "Angel faces" sweet friends who had been loved on earth, now dead, thus "lost awhile," and having no special connexion with the time when I was not ever thus"? If there is any other meaning of the last verse I should be grateful to be informed of it. A. B.

MANCUNIENSIS may refer, in illustration of his marks upon this poem, to the *Academy* for Aug. 30, 1890, p. 174, in which Dr. Greenhill, a

contributor to 'N. & Q.,' prints in its authentic form the letter which Cardinal Newman wrote to him in answer to a question upon the meaning of "Angel faces," which long friendship enabled him to ask. ED. MARSHALL.

THE CUSTOM OF DUNMOW (7th S. x. 143, 234, 298).—In an amusing *livret* entitled 'History of the Dunmow Fitch of Bacon Custom,' by William Andrews, F.R.H.S., published by William Tegg & Co., 1877, on p. 15 there is this paragraph:—

"For many years the ancient custom was numbered with things belonging to the past. Coming to more recent times, we find it stated by Mr. John Timbs that 'It is reported in the neighbourhood that when our excellent Queen had been married a year and a day the then Lord of the Manor privately offered the Fitch of Bacon to her Majesty, who declined the compliment; but be it true or not, the same generosity was not extended to the less elevated claimants.'"

Perhaps the above *on dit* may be less substantial than the excerpt given by N. E. R. at the last reference. FREDK. RULE.

I have learned on excellent authority that Lord and Lady Northwick claimed and carried off the Dunmow fitch in 1856. Many readers of 'N. & Q.' will remember the picturesque figure of the courtly Chevalier de Chatelain and the "at homes" of his musical wife. They also were amongst the modern pilgrims to Dunmow, and claimed the fitch soon after Harrison Ainsworth's resuscitation of the custom. C. A. WHITE.

Preston on the Wild Moors, Salop.

UNIVERSITY DEGREES (7th S. x. 289).—There are degrees and degrees, and MR. CALDER should distinguish between the first degree taken and a higher degree in the same faculty. We may safely say that no first degree was ever taken simply by paying a fee, and if they were sometimes taken only by reading a thesis (keeping an act, as it is called), we must remember, first, that the thesis in itself was a proof of some knowledge at any rate, and, secondly, that it was followed by questions not only on its own subject, but on others connected with it. This was, in fact, a *vivâ voce* examination: and, indeed, I take examinations in writing to be comparatively modern. Here is a query: How far back can they be traced? As to higher degrees, acts were formerly kept for them too, and are still kept, except for the M.A. degree. Of this it is certainly true, in a sense, that it can be "acquired by the payment of a fee," but not to the full extent of the words. If it were strictly true, anybody whomsoever could go and buy the degree, just as you can buy anything else over a counter, which, I suppose I need not say, is absurd.

C. F. S. WARREN, M.A.

Longford, Coventry.

This question seems a little ambiguous. It is only the first degree for which an examination is

required. Shoals of Masters of Arts take their degree every year "by the payment of a fee." But the British public still seems to think that the M.A. degree is a testimony of merit far beyond that which attaches to the B.A. degree; whereas it merely implies that a man is a few years older. The Cambridge and Oxford Calendars afford information as to when a thesis is required.

#### CELER.

SINGULAR CUSTOM (7th S. ix. 328, 395, 478; x. 70, 238).—The record of this custom in 'N. & Q.' demands a contribution from Pepys, which he gives on the authority of Sir H. Cholmly, who, on his way with him to Westminster, Sept. 23, 1667, told him

"how merry the King and Duke of York and Court were the other day when they were abroad a-hunting. They came to Sir G. Carteret's house at Cranbourne, and there were entertained and all made drunk; and being all drunk, Armerer did come to the King and swore to him by God, 'Sir,' says he, 'you are not so kind to the Duke of York as late as you used to be.' 'Not I?' says the King. 'Why so?' 'Why,' says he, 'if you are, let us drink his health.' 'Why, let us,' says the King. Then he fell on his knees and drank it; and, having done, the King began to drink it. 'Nay, Sir,' says Armerer, 'by God you must do it on your knees!' So he did, and then all the company."

#### KILLIGREW.

METAPHOR (7th S. x. 266).—With reference to the statement in the 'Biographia Britannica' to which Mr. WARD draws attention, that it was "a peculiarity of Swift's style not to have employed one metaphor in all his works," perhaps the following quotation, in connexion with the subject in question, may not be uninteresting to your correspondent, viz. :—

"Besides his strength of idiom, besides his combined earnestness and humour, Swift has another power as rare. It is that of presenting thought in *lucid metaphor* or *allegory* sustained through a long train of implicit reasoning. It is by such travesty of metaphysics that he avenged himself on what seemed to him the wordy triflings of philosophy; and it is this which gives at once its chief subtlety and much of its interest to his most characteristic work."

The italics are mine, of course. *Vide* p. 499 of 'The Life of Jonathan Swift, Dean of St. Patrick's, Dublin,' by Henry Craik, M.A. (Murray, London, 1882).

HENRY GERALD HOPE.

6, Freegrove Road, N.

AMERICANISMS (7th S. ix. 406, 424; x. 52, 191).

—MR. THORBURN quotes a list of words from the novel 'The Mysterious Stranger,' "which," he states, "are invariably used throughout the United States and Canada." I must take exception to this list, which really gives a very false impression of words in use in Canada. Your readers must not overlook the fact that words used in the States do not by any means necessarily have the same meaning in Canada, which occupies in methods of pro-

nunciation and use of words that half-way position between England and the States which she holds in many other, if not all, respects.

*Candy* is not invariably used in this country; "sweets" is in very general use in portions of Eastern Canada, specially among the upper classes. The same may be said of *stores* instead of "shops," only to a greater degree. We say *dry-goods*, but this is not an equivalent to "drapery." The use of *supper* as meaning "tea" (the meal) has a very limited use indeed, being almost entirely a Yankeeism. Such a usage is almost confined to railway or steamboat travel. *Lunch* as meaning "supper" is really unknown in Canada, and not in common use in many states that I know of.

*Clerk* never means "labourer" in Canada, and when it means "shopman" is usually accompanied by some explanatory word, such as "dry-goods clerk," "shop" or "store clerk," &c.

The use of such an expression as *fire a rock*—"throw a stone"; *get up, hurry up or hustle*, say—"gee up," "be quick," "I say," is scarcely worth noticing, as it must be apparent to the most casual reader that such expressions are pure slang and nothing else. To give such uses as being instances of ordinary or general conversation in Canada or the United States is quite inaccurate and misleading.

We do not say *postals* for "letters," nor *sacks* for "jackets," nor *trade* for "shopping," in Canada; but *posted* as meaning "informed" is not seldom used.

Winnipeg, Canada.

ARCHER MARTIN.

There is a common American practice, which has been in existence for several years, but which I do not think I have seen mentioned in 'N. & Q.,' the omission of the definite article between the name of a king and his distinguishing number. Thus, the Americans say—or, at all events, write—Charles Second, Louis Fourteenth, where we should write Charles the Second, Louis the Fourteenth. This, to an Englishman, has an odd effect, and it is difficult to account for the practice, except on the ground of concision. If this is carried much further we may expect to be introduced shortly to Charles Bald and Peter Great. Mr. R. L. Stevenson, on the first page of his last romance, 'The Master of Ballantrae,' as originally published in *Scribner's Magazine*, is made to write of "David First."

W. F. PRIDEAUX.

Jaipur, Rajputana.

PANORAMIC PRINT (7th S. x. 247).—F. A. L.' "several dozens of small coloured prints, all exactly two inches in height, and in width varying from two to five, six, or seven inches," were probably snipped, for the beautifying of a scrap-book, from 'Going to Epsom Races,' published by S. & J. Fuller, Temple of Fancy, 4, Rathbone Place, 1816 price 15s. coloured, 10s. 6d. plain. I have seen



copy of this attractive print folded up in cloth covers, and another in a pepper-box shaped white wooden case, decorated with racehorses and jockeys, the print reeling out like a tape measure, while my own is laid down in the original nine strips, each 8½ inches long, one under the other.

ANDREW W. TUER.

The Leadenhall Press, E.C.

These would no doubt be after Alken, and represent scenes on the road to the course at Epsom or of similar scenes to or from a prize fight, both of which are familiar to me in their original state, in long rolls, kept in round painted boxes.

HAROLD MALET, Col.

CLERGYMEN IN PARLIAMENT (7th S. x. 245).—The Act for the Exclusion of Clergymen from the House of Commons was passed in consequence of the election of Horne Tooke, who was a priest. There has never been a decision upon the question whether it also applies to deacons. The J. W. Henley, so long member for Oxon, who became the father of the House of Commons, a man specially apt to perceive an objection, was a deacon.

I write the notice of Mr. Henley on the authority of a letter in the *Morning Post* from Mr. Morris Fuller, of which there was an insertion, without any refutation by the family, in a local paper. Mr. Fuller spoke of it as an open secret known to a few.

ED. MARSHALL.

Hallam shows that in the thirteenth century the inferior clergy were regularly summoned at every Parliament. (See his statements and instances, 'State of Europe during Middle Ages,' chap. viii. pt. iii., 1872, iii. 131-138.)

Crockford's 'Clerical Directory,' 1887, gives a list of "renouncing clergymen," who at the end of 1885 numbered eighty-eight. The list includes two or three well-known names, e.g., James Anthony Froude and Leslie Stephen. W. C. B.

The reason why priests are excluded from sitting in the House of Commons—they can sit in the House of Lords—is because they are eligible for a seat in the lower House of Convocation. In the Act of the Restraint of Appeals, passed in the reign of Henry VIII., it is laid down that England is an empire, *i. e.*, not subject to any external power, either civil or ecclesiastical; that there are two co-ordinate powers, the civil and the ecclesiastical, each having its own legislature and judicature—Parliament with its civil judicature and Convocation with its ecclesiastical courts. These together, under the monarch, make up the State. Consequently a layman cannot sit in the lower House of Convocation, because he may sit in the House of Commons, and equally a priest cannot sit in the House of Commons. Whether a deacon may sit is not so clear, for a deacon cannot sit in Convocation.

E. LEATON-BLENKINSOPP.

DUKE OF WELLINGTON (7th S. x. 5, 174).—MR. MORPHYN may be interested to know that the parish book of St. Peter's, Dublin, contains the following entry, attested by the signature of "Isaac Mann, Archdeacon":—

Christenings, 1769.—April 30, Arthur, son of the Right Hon. Earl and Countess of Mornington.

In curious conflict with this entry is the pedigree registered among the "Lord Entries" in the office of the Ulster King at Arms, in which May 1, 1769, is given as the date of the duke's birth. May 1, 1769, has heretofore been universally accepted as the duke's birthday, and was kept as such by the Iron Duke himself. In consequence of this, the Duke of Connaught, born on that day in 1850, was named Arthur, in graceful compliment to the duke. Besides, in 1815 the Countess of Mornington, the duke's mother, in answer to an inquiry, stated that her son Arthur was born on May 1, 1769. But how can this date be possible in face of the entry in the parish register of St. Peter's? The register appears to have been kept with strict regularity, and its correctness is corroborated by an announcement in *Eschaw's Magazine*, which in its May number (1769) has this entry: "April 29, the Countess of Mornington of a son."

Another confirmation that the date was earlier than May 1 is furnished by the day-book of the apothecary in Dawson Street who supplied medicine to Lady Mornington. The entry is dated "Sunday, 30 April, 1769." It was exhibited at the Dublin Exhibition of 1872 by Dr. Evans, who then occupied the apothecary's house, 49, Dawson Street.

It has been stated that a nurse who attended Lady Mornington gave evidence before an election committee as to the exact date of the duke's birth, in order to meet an objection that he was under age at the time of his return as member for Trim on April 29, 1790. An examination of the committee book, however, set this rumour at rest, for although a resolution was passed that "Mrs. Masters, of Dangan Castle, do attend this committee with the family Bible in which the entry of the births of the children of the late Earl of Mornington is made," the petition was withdrawn. All of which is in curious conflict with the extract from the *Freeman's Journal* of May, 1769, giving the date as May 6, which is cited by MR. SILLARD (*ante*, p. 174).

SYDNEY SCROPE.

Tompkinsville, New York.

JUDICIAL WHIPPING IN ENGLAND (7th S. viii. 287, 357, 432; ix. 253; x. 173).—About the year 1836 I saw a man with bare back flogged at a cart's tail, to which one of his hands was lashed at each side. A white horse slowly dragged the vehicle up a terribly steep hill for three-quarters of a mile, from "Passage" to the Long Stone, the

bounds of the borough of Saltash. Two men, armed with cats-o'-nine-tails, laid on heavily, and were scolded by the beadle or crier, in uniform, for not hitting harder. I think the crime was robbery from a woman. C. H. T. WYER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Venetian Printing Press.* By Horatio F. Brown. (Nimmo.)

THE early Venetian press is one of the chief glories of the great city on the Adriatic. It is at the outset and for many subsequent years an alien importation, the names of most of the great early printers being foreign. This fact, however, detracts little from the credit of Venice. To the knowledge how liberal was in the fifteenth century its government and how priceless were the manuscripts it possessed, as much as to the cheapness of paper, may be attributed the sustained migration from Germany of skilled and enterprising workmen, by whom its reputation as one of the chief homes of printing was established. In the fifteenth century, as regards both beauty of workmanship and amount of production, Venice stood immeasurably above all other Italian cities. As against the twenty-seven typographers of Naples, the thirty-seven of Florence, the forty-one of Rome, and the sixty-three of Milan, she could point to two hundred and sixty-eight. In beauty and luxury, moreover, of type, Venice stands foremost, and he who possesses a fine specimen of her *incunabula* owns a masterpiece of the printer's art. Not slow were the Venetian nobles to recognize the merits of this new art that had grown in their midst. Educational works and the like could be obtained with ease for a few *soldi*. Really ambitious works, however, became scarce even in those days. It is easy to conceive a masterpiece of Vindelino de Spira or Valdarfer being now difficult to find. Almost innumerable are the chances of absorption in public libraries or destruction by the various "enemies of books," of which Mr. Blaydes so learnedly wrote. Before the gloss of newness could entirely have disappeared productions of the early Venetian press became rarities. In a copy of the Petrarch of Vindelino de Spira, 1470, is a note, presumably written about 1516, that, "non se ne calta piu alcuno, che subito fu venduto, e a parlarlo cento ducati non lo troveria."

Of this eminently interesting press Mr. Horatio F. Brown has constituted himself the historian. In thanking him for an important contribution to bibliographical literature it can scarcely be wrong to suppose him a member of a family from which England has received information of priceless value relative to her early relations with the Venetian Republic. The work Mr. Brown has published will shortly be in the hands of all who love the book for its own sake. With the established typographical annals of Panzer, Maittaire, Denis, and the rest it does not clash, nor with the special works devoted to the family of Aldus by Renouard, Didot, and Baschet. His history is occupied with Venice alone, and is progressive, showing the influences under which a press all but peerless at the outset dwindled almost from the beginning and sank ultimately into insignificance.

Very valuable in information and in view is the earlier of the two almost equal parts into which the volume is divided. In this Mr. Brown supplies a record of the great printers and their works from Jenson down to the death of the Venetian Republic. This is full, lucid, and valuable. We could wish that different views of grammar were held, some of the forms of speech adopted by Mr. Brown being

indefensible, and we are disposed at times to prefer, in the case of proper names, the use of the Italian form to the, as it seems to us, hybrid forms adopted. Vindelino of Speyer is neither Italian, English, nor German. Here, however, fault-finding ends. In other respects the book is all that can be wished.

In respect of the great controversy as to what is the correct date of the 'Decor Puellarum' of Nicolas Jenson, Mr. Brown seems reluctant to accept the decision that an X has dropped out of the date MCCCCXXI. He states, however, very fairly the arguments for and against the maintenance of the earlier date, which would assign to Venice the honour of giving the world the first work printed in Italy instead of Subiaco, or rather Sublacense Monasterium, two miles distant from that picturesque town. His volume is enriched with many plates of colophons and other reproductions. Some of these are delightfully quaint and interesting, especially the view of the Ducal Palace and the columns of St. Mark with the primitive views of gondolas copied from the 'Fasciculus Temporum,' 1490. Concerning Valdarfer, Aldus Manutius, and the other great Venetian masters, Mr. Brown has much to say. In subsequent chapters he deals at some length with the influence upon letters of the interference of the Inquisition in the case of Venice, the Government of which was constantly at loggerheads with the Pope, more capricious and uncertain than in other Italian cities, shows the establishment of the guilds, and, in fact, leaves no matter of interest untouched. The second part of his volume consists of the vindictory documents, many of them of supreme interest, now first published. One of the most interesting of these is the day-book of a Venetian bookseller, from May, 1484, to January, 1487/8, showing his purchases, his sales, his profits, and in some cases the names of his purchasers. To the modern bookbuyer this is of curious interest. Other documents consist of laws of the Republic relating to the printing press and similar matters; minute-books, &c., of the Guild of Printers and Booksellers; documents illustrating the relations between Rome and Venice with regard to printing a catalogue of Venetian printers and booksellers; and trials before the Inquisition for press offences. Mr. Blades's admirable pamphlet on the subject of 'Signatures' did not appear until the present volume was in print, or it would have modified some statements. Mr. Brown does not claim for his book that it is final. It is, however, an all-important contribution to our knowledge of a fascinating subject. To say that it is published by Mr. Nimmo is to recommend it to all lovers of beautiful books.

*The Century Dictionary: an Encyclopædic Dictionary of the English Language.* Prepared under the superintendence of William Dwight Whitney, Ph.D., LL.D., Professor in Yale University. Vol. III. (New York, Century Co.; London, Fisher Unwin.)

THE third volume of the 'Century Dictionary' keeps up the high standard of excellence and utility already reached. Half the task of Dr. Whitney and his colleagues is now accomplished, and the punctuality hitherto maintained is such that its conclusion within reasonable limits may confidently be anticipated. Beginning at G, the volume ends with the completion of L. The cyclopedic character of the work remains its chief attribute. In this respect it leaves nothing whatever to be desired, and the illustrations are admirable. At the very outset is a design of gables, and with them necessarily fascines. Under "Gable" we have from Viollet-le-Duc the gable of the south transept door of Notre Dame, Paris, and under "Gablet" a design from a butress of York Minster. In respect of natural history the engravings are very numerous, and the illustrations

of insect and reptile life facilitate greatly the study. Science is no less lavishly illustrated, as will be seen by a reference to a word such as "Hydraulic." So far as regards quotation, the 'Century Dictionary' goes back practically to Chaucer, though in the case of words of Saxon parentage earlier authorities are quoted. In regard of Early English words long since out of date there is room for additions. Here are a few words which we recommend for the next edition. "Largaut": "And yet they be as *largaut* as a pie" (Lydgate, 'Hystory, Sage, and Destruction of Troye,' b. ii. c. xvii.). "Iost," verb imperative: "Iost there up, bay Richard" (Lily, 'Mother Bombie,' v. 1). "Iowsy": "And noddeth often with his *iowsy* head" (Lydgate, 'Troy,' b. ii. c. xvii.). For *knave*—a male child Robert de Brunne supplies in the Inner Temple MS., fol. 62, col. 1, ll. 13, 14:—

allas pei mot non heire hane  
noiper maiden child ne *knave*.

"Hugger-mugger" is used by Harington in his translation of Ariosto. An earlier instance of its use is, however, given in the 'Dictionary.' "Lennytte," a species of songbird: "A *lennytte* in here cage to syng" ('Ballads temp. Mary,' ed. Wright). Lydgate has, among other words, "halowe," s., =cure; "gree" in the singular for step:—

By many tounes and many dyuers waye,  
By many *gree* made of marbyll graye.

Occele, 'De Reg. Prin.,' has "gane," to yawn.

Similar words may be indefinitely multiplied. No one will complain of their absence. They will doubtless appear in Dr. Murray's 'Dictionary,' which practically aims at being a lexicon *totius anglicitatis*. Meanwhile, as we have said of the previous volumes, the work before us meets most wants, and is so great an improvement upon existing dictionaries that no scholar can afford to dispense with its services.

The *Drama in England during the last Three Centuries*, a reprint of a lecture given before the Sette of Odd Volumes by Walter Hamilton, F.R.G.S., has been privately printed as an addition to the interesting *opuscula* of that society. It gives in very pleasant form much curious information and collects references the search after which in their original sources would involve serious labour.

*Notes on the Griffinhoofe Pedigree* has been issued in a privately printed and very curious little treatise by Mr. Harry George Griffinhoofe, of 34, St. Petersburg Place, W., a contributor to our columns.

MESSRS. JARVIS & SON have issued a Catalogue of MSS. in part from the library of the late F. W. Cosens. Many of these are very curious, and the prices seem to show that the demand for this class of work is slackening.

MR. A. J. DUFFIELD, the well-known Spanish scholar, of whose death we read with regret, was an occasional contributor and friend. He was at the time when arrested by the effects of a surgical operation engaged upon a contribution for 'N. & Q.' on his favourite 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."

Q. V. ("Sequel to the 'Sentimental Journey'").—Eugenius is said to have been John Hall Stephenson, a relative of Sterne and author of 'Crazy Tales.'

RICHARD HEMMING ("Clubs of London," 1828).—By Charles Marsh.

CORRIGENDA.—P. 163, l. 23 from bottom, for "orindus" read *orindus*; p. 164, l. 20 from bottom, for "Bishop of St. Andrews" read *Bishop of Dunblane*; p. 223, l. 6 from bottom, for "who fell at Hallidon Hill in 1350" read *who died in 1350*.

### NOTICE

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

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

## THE ENGLISH HISTORICAL REVIEW.

Edited by the Rev. MANDELL CREIGHTON, M.A. LL.D.

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## Notes.

## THE LOTUS IN LITERATURE.

It would be needless to quote the beautiful English poetical references to the lotus, and its magic and seductive powers, in Thomas Moore, in Lord Tennyson, and also in the poems of a man of genius, with added culture, Mr. Arthur O'Shaughnessy, whose talents and worth were recognized by the late brilliant novelist Lord Lytton, who honoured him with his friendship, as did also the brilliant and accomplished literary lady, Mdlle. Augusta Holmes, of Paris, who is happily now living. The lotus of the Greeks was doubtless a water-lily, the Greek name for the ordinary lily of course being κρίνον, whence the modern botanical term *crinum* for a variety of the Liliaceae of gardeners. We get the κρίνον (among other passages) in Plutarch ('Opusc.,' edn. Tauch., i. 1, 'De Rectâ Ratione Audiendi,' p. 106): κρίνον ἢ ῥόδον στέφανον. Pausanias (edn. Tauch., v. iii., 'Arcadica,' lib. viii. ch. xvii. p. 45) gives as the woods used from which to carve hieratic images, ebony, cypress, oak, cedar, mastich, lotus, and θύον, the last being the material of the image of the Cypelian Hermes. Cf. also Plut., same edn., v. iii., ch. lxvi. p. 61: Μηδὲ ἄλλῃ, μηδὲ λώτους, μη θεοποιῶν λέγοντες ἀποσπερῶσι μέγαλων θεῶν τοὺς ἄλλους ἀνθρώπους. The Homeric and Lucianic narcotic lotus we may dismiss as a charming part of mythology. Of course, the classic references are to Homer, 'Odys.,'

ix. vv. 82-104: Γαίης Ἀλωτοφάγων, and λωτοῖο .....μελιηδέα καρπὸν. Also Lucian, variorum edn., Amstelodami, MDCLXXXVII., tom. i., dial. 'De Merc. Cond.,' p. 452: "The companions of Ulysses, when they had tasted the sweet lotus, neglected everything else" (οἱ μὲν γε τοῦ Ὀδυσσεύς ἑταῖροι γλῦκύν τινα τὸν ἄλωτον ἐσθίοντες, ἡμελοῦν τῶν ἄλλων). In a dialogue printed in the same volume, 'Nigrinus,' p. 22, allusion is made to the sweet and delicate creations of poetic fable—and Lucian always proves himself at his best as an elegant archæologist and æsthetically minded Humanist, just as he appears at his worst as a critic of philosophy and Christianity—ambrosia, the sirens, the nightingales, "and the lotus of ancient (Homeric) story," τὸν τοῦ Ὀμήρου λωτὸν ἀρχαῖον. Bourdelot, quoted by Lucian's editor, refers the reader to Eupapius, p. 50, whom I have not by me at this moment for reference.

To pass to the historic and true botanical lotus—and I confess my ignorance as to the nature of the lotus-wood mentioned by Pausanias as glyptic material in the passage above referred to—we find the lotus-wood alluded to as material for flutes in Ovid ('Fast.,' iv. l. 190: "Et horrendo lotos adunca sono." Also in 'Metamorph.,' ix. 341, "In spem baccarum forebat aquatica lotos"; and in 'Epist. Heroid., Sappho Phaoni,' 159, "Quem supra ramos expondit aquatica lotos." But perhaps the most interesting appearances of the lotus are in Græco-Egyptian religion and art, and in ancient India art and poetry. The sacred lotus of Egyptian carvings is apparently meant for the blue lotus (the *Nymphaea cœrulea*), and perhaps more generally for the lovely white lotus (the *Nymphaea alba*), acclimatized many years ago among ourselves, and called, in compliment to Her Majesty the Queen, the Victoria lily. I may parenthetically note that another Egyptian product is mentioned in Lucian, the lentil, *Lens ægyptia* (edn. variorum, Amstel., MDCLXXXVII., i. i., Icaro—Menippus, p. 201: φακοῦ Αἴγυπτίω). The hieratic significance of the lotus is too wide a subject to discuss here, even were I qualified to treat of it, which I am not. It has found its way into Western popular art, and I often pass a Nonconformist chapel which has, among other ornaments, a lotus carved on the façade. The lotus is, of course, also an Indian sacred symbol. As such it has been wisely chosen as the badge of the most exalted Order of the Star of India. Whether the domestic Indian brass bowl called a *lotah* derives its name from the lotus I do not know, not being a Hindustani scholar.

On the lotus as a Buddhist symbol much can be found in M. E. Sénart's 'Essai sur la Légende du Buddha,' deuxième édition, Paris, 1882; though I should mention that some English critics disagree with a few of his hypotheses. On p. 38 is mentioned an art representation of the nativity of the Buddha: "Brahmâ trouvant dans sa main droite

le signe de la massue, et sous les pieds les marques du lotus, reconnaît en lui une portion de Hari." The lotus is also associated with the Indian Prometheus, or benevolent fire-giver to mankind. The 'Rig Veda,' v. i. 16, 13 (cf. M. Sénart, who quotes it, p. 101), says: "Atharvan, O Agni, t'a tiré (par barattement) du lotus la tête de l'Universel Sacrificateur." The sun is called sometimes the Foot, sometimes the Face of Purusha. "Elle" (*i. e.*, "la nature solaire des pieds de Perusha") "se manifeste encore dans la description de Mabāvira; on le représente reposant ses pieds sur neuf lotus d'or apportés par les Devas." *Ib.*, pp. 142-3, a certain mystical way or progress of a god, and perhaps also of the human soul symbolically, is called "la voie ou les pieds se posent sur des lotus sans tache." Cf. also pp. 146-7 for a god seated on a miraculous lotus; and so elsewhere in the same work, "un lotus miraculeux sort de terre." So also pp. 252 and 265, allusion is made to "le lotus cosmique," and to the mystical book called 'The Lotus of the Perfect Law.' With the former we might compare the Ygdrasil of Cornish and other Celtic traditions. Cf. also the distinguished American diplomatist Mr. Alabaster's book on the 'Siamese Life of Buddha,' pp. 99, 100; Mr. Ferguson's works; 'Rock-Cut Temples,' p. 72, &c. Mrs. F. D. Bridges, in 'A Lady's Travels round the World,' charmingly describes the lotus and its associations. In one of the Arabic *mokallat*, or "suspended poems," the Nymphæa is compared in glowing erotic terms to the beauty of the poet's mistress.

H. DE B. H.

#### NAME OF RUSKIN.

(See 6th S. xii. 145, 191; 7th S. iii. 493; iv. 71, 233.)

As usual, the etymological guesses do not count for much. At least, the first example I am about to quote, which is much older than any yet given, discountenances every hypothesis yet advanced. My instance has more than a philological interest. Will it not be distinctly piquant to suppose it probable that John Ruskin, who has so eloquently proclaimed the merits of Italian art, who has in particular written so lovingly of Florence, comes himself of a Florentine family whose footing in England goes back to the year of Bannockburn?

On Wednesday next before the feast of the Annunciation, that is to say on March 20, in the year 1313/4, the Bishop of Durham sold all his wool—"mundam siccam et bene lotam sine coth et gard nigra et grisa lana scabie putredine sine villibus floccis et sine omni villi vellere," as the curious suspicious clause\* of warranty bears—to

two merchants of the trading partnership or society of the Peruchi of Florence. "Dilectis nobis in Christo Johanni Rustekyn et Johanni Junctym\* et sociis eorum mercatoribus de societate Peruchiorum de Florentia": these are the words with which the bishop introduces these foreign wool merchants in his bond of sale. (See "Rolls Series," "Registrum Palatinum Dunelmense," i. 540, 541.) The wool was deliverable at Alverton and the price was to be paid at York.

Such is the slender basis of the Florentine suggestion. It may be that this fourteenth century John Ruskin, who was a partner of the Peruchi, was an enterprising Englishman pushing trade abroad as a member of a foreign firm. The name does not sound Italian, and "kin" as a suffix is essentially English. Furthermore, at the time of this very cautious transaction in wool there was an officer in the English fleet whose name was Andrew Rosekyn. He was master of the ship Godyer, and received on March 18, 1313/4, a commission and safe conduct "for the purpose of going with the said ship to the Scottish parts, pursuing our enemies and rebels there, and making war upon them to the utmost" ('Rotuli Scotie,' i. 116). In April his ship was lying in the Thames, and the king complained of the fleet taking corn and other victuals without due payment. He therefore ordered prompt amends. One of his writs was sent to Andrew Rosekyn ('Rot. Scot.,' i. 124). In the thirteenth year of Edward II. our hero appears in a new character, as a wine-gauger or something of that sort. He held the "officium gaugetti vinorum" in the town and port of Kingston-upon-Hull ('Rotulorum Originalium Abbraviatio,' i. 250). But the trump of war blew in his ears again, and again he went to sea. On May 8, 1327, he was captain of a different vessel from that he had formerly commanded. The king's barge Marie of Westminster was his new ship, and he was instructed to equip her for a voyage to northern ports. On the same day his commission was issued for an expedition to Scotland with victuals and other necessaries of war. Licence was given him to enlist seventy mariners wherever he could find them. I must not omit to add that in these last two writs of May 8, 1327 ('Rot. Scot.,' i. 211), his name is spelt Roskekyn.

One cannot help wondering whether any trace of these Rustekyns, Rosekyns, or Roskekyns can be found in the annals and archives of Florence. The name appears to be of very rare occurrence in England in early times. I have looked for it in a good many places, but have failed to find it at all before 1314. This fact, if not nullified by the future production of earlier instances, lends some colour to the suggestion of a Florentine origin explicitly supported by the Bishop of Durham's bond.

\* What *coth* and *gard* may mean I leave to omniscient 'N. & Q.' to say. The Middle Ages had as many modes of fraudulently increasing the weight of wool and passing off inferior for good as the moderns have of manufacturing butter under an *alias*.

\* Usually spelt *Juncti* elsewhere in the volume quoted.

The circumstance of one man who bore the name commanding a ship of war under Edward II. in 1314 no doubt points the other way, but it does not follow that he was a native Englishman. Foreign ships and sailors were very welcome when there was a Scottish war on hand. On the present evidence it is open to us to suppose that Andrew was a mercenary from abroad, perhaps from Florence like his namesake John, and that his gausership at Hull was his definitive settlement as a citizen of England.

In any view, meanwhile, it is quite permissible to think that the Italian affinities of our great master of English prose have been unconsciously strengthened by some faint far-off strain of Florentine blood.

GEO. NELSON.

MUSSET AND BÉRANGER.—In the *Athenæum* for March 9, 1889, a correspondent signing himself "Thomas Delta," announced a discovery which he had made in "Le Keepsake Français" for 1831 of a poem by Alfred de Musset which has not been included in that poet's complete works. The poem is entitled "Derniers Moments de François I<sup>er</sup>," and describes the king dying of what he wrongly imagined was the plague. But although the poem has not been republished, this *trouvaille*, as "Thomas Delta" calls it, is no secret in France. Two copies of the poem were in the "Collection des Livres Romantiques" of M. Noilly, and will be found in lots 473 and 921 of that gentleman's sale catalogue. Bound up with the second lot was an autograph letter of Paul de Musset, dated Dec. 6, 1876, in which he made the following remarks in regard to the poem in question:—

"Dans le tome x<sup>e</sup> des deux éditions in-4 et in-8, des Œuvres de mon frère, vous trouverez une lettre de lui, l'éditeur Charpentier (lettre xxxi.) dans laquelle il parle des 'Derniers Moments de François I<sup>er</sup>,' comme 'une production de sa première jeunesse qu'il condamne à l'oubli et refuse de laisser réimprimer. J'ignorais que ce morceau eût été publié du vivant de l'auteur, et je croirais volontiers qu'il l'a été par quelque indiscret. Pour obéir aux volontés du poète, j'ai dû, après sa mort, m'opposer à la réimpression de cet ouvrage.'"

It will be seen from this letter that the poem was intentionally doomed to oblivion by the writer and his family. The same fate has befallen several other pieces of Musset, which lie buried in old periodicals and provincial newspapers. One of these, a ballad entitled "Un Rêve," was printed in the *Provincial* of Dijon, a journal which only lived for six months. It appears to have been written in 1828, and was disinterred by the well-known Coulet-Malassias, who printed off a few copies in 1875.

It may be interesting to add that in the same volume of "Le Keepsake Français" as that in which De Musset's poem appeared there were also printed two pieces by Béranger, which have never been included in his collected works. One was a

song in four strophes, of which the first runs as follows:—

Le sot fait grand tapage  
De peu,  
Mais tout n'est pour le sage  
Qu'un jeu :  
Il voit la vie humaine  
Si bien  
Qu'il ne se met en peine  
De rien.

This philosophy will not meet with the approbation of the Toynbee Hall and "Life is real, life is earnest" school, which to-day is in the ascendant, and we may be glad the poet refrained from republishing his heresies. The second piece is a dialogue, called "Le Conquérant et le Vieillard," and thus commences:—

Je me suis en chassant égaré dans ce bois :  
Guide-moi, bon vieillard, jusques à la sortie.

It is not generally known that in the days of the Citizen King our neighbours *d'outre-mer* were just as fond of their yearly keepsakes and annuals as we were. Brivois, in his "Bibliographie des Ouvrages Illustrés du XIX<sup>e</sup> Siècle" enumerates as many as thirty-eight of these publications. The engravings were generally the work of English artists, but the contents comprised many "occasional pieces" of the most promising French *littérateurs* of the day, and Hugo was a large contributor to them.

W. F. PRIDEAUX.

Jaipur, Rajputana.

SKELT AND WEBB: PENNY PLAIN OR TWO-PENCE COLOURED.—It is only elderly or middle-aged men who remember these names and the phrase to which their works gave rise. Skelt has long been dead, and I have just learnt that Mr. W. Webb died on January 13 of this year. Many years ago Skelt started the idea of a mimic theatre, with small scenes, side scenes, and characters, sold on penny or halfpenny sheets, of which twenty or thirty went to a play. These were to be coloured by the juvenile purchasers, mounted on cardboard, cut out, and placed on the stage, a book of words being provided for each distinct play. Skelt's place was in Swan Street, Minorities, and another person in the same business was a Mr. A. Park, of Finsbury. Skelt and Park were succeeded by W. Webb, who gradually got the whole business in his own hands, and his plays were sold in nearly all parts of London. He was a clever, though not a well-educated man. He designed all the scenes and characters himself, and drew them on the stone, and having in view the *clientèle* he had to satisfy, the costumes and architecture were singularly accurate and tasty. Of course, the attitudes were stagy, but seldom ungraceful. He also wrote the books of words, and these were not only devoid of all vulgarity, but remarkable for the condensation of the leading incidents and dialogue. I particularly remember

'Robin Hood,' 'Aladdin,' 'The Miller and his Men,' and 'The Battle of Waterloo.'

As a means of affording innocent amusement to youngsters these plays were admirable. They gave occupation for many a quiet hour in colouring the pictures, and I remember that I used up many of the excellent shilling boxes of the Society of Arts water colours in so doing. Then came the grand field day, when, surrounded by one's youthful friends, the play was performed in the Theatre Royal Back Parlour.

When the climax was reached it was usual to burn red and blue fires, which generally nearly stifled every one in the room. Many mothers of to-day would be glad to find such quiet, harmless, and really instructive pastime for their boys; but when I last saw Mr. Webb, in his shop in Old Street, St. Luke's, about a year ago, he lamented the decay of this branch of his business. He attributed it partly to the increase of cheap (and often nasty) literature for boys, but chiefly to the home lessons children now have to study, which leave them little time, or inclination, for quiet indoor pastimes. The "penny plain or twopence coloured" plates were rather different from what I have been describing. Each sheet had but one large figure on it, such as Wallace, Richard Cœur de Lion, Saladin, or Ivanhoe. These were gorgeously attired, and the purchaser having selected one (either plain or coloured), had to set to work to cover it with tinsel bosses and armour, and to inlay the costume with silk and gold lace. This having been done they were of no further use, except as show pieces, and were consequently never so popular as the plays.

I fear the whole art will now die out, and although the topic seems trivial for the pages of 'N. & Q.' there must be many, like myself, who will look back with pleasure to a favourite recreation of their boyish days, and will regret to hear of the death of Mr. W. Webb, who was, withal, a most respectable, worthy, and amiable man.

WALTER HAMILTON.

**THE FOLK-LORE OF CATS.**—In my early days I was told that cats would suck the breath of young children, and by so doing cause their death. This idle superstition seems to be still in existence. I find the following paragraph in the *Diss Express*, October 10:—

"A Chicago newspaper asserts that the district coroner has noticed a peculiar case of the death of a child aged six months. The death, he is informed, was caused by a large female cat, which, it is stated, actually drew the breath out of the infant's body. The cat was a pet of the family, and had been placed in the cradle for the amusement of the infant."

The Rev. T. F. Thiselton Dyer, in his 'English Folk-lore,' p. 107, quotes a paragraph from the *Annual Register* (Jan. 25, 1791) with a similar statement.

F. C. BIRKBECK TERRY.

**FREE TRANSLATION.**—Our gardener has just brought in "the Mile o' Waste pears." Looking into the basket, we perceive this novel appellation to be an original rendering of "Marie Louise." But on a mild correction being offered, he insists that "that's the right name"; and we remember that his predecessor used to grow "Glory de John" roses, and when he was asked for auriculas looked quite puzzled for a moment, then brightened up, and said, "Ricklusses, ma'am?"

HERMENTRUDE.

**BOOKSELLING IN GRUB STREET.**—The authors and literature of Grub Street are, of course, well known to the readers of literary bypaths. I do not, however, remember to have seen a Grub Street imprint until to-day. The book is entitled:

A True Relation of Certain Passages which Captain Basket brought from the West parts of Cornwall, concerning some Shippes which came from Bilbo in Spain to goe to Ireland; but were driven into an Iland [sic] called St. Ives, by reason of tempestuous weather, wherein was found great store of Popish Reliques, besides Friers, Priests and Jesuits, &c.

It was printed in London by R. O. and G. D. for "John Bull, dwelling in Grub Street," 1642.

W. ROBERTS.

63, Chancery Lane, W.C.

**FRAMEWORK IN A GRAVE.**—In digging a grave in one of the Belfast cemeteries a curious object came to light which, owing to its dimensions and weight, presented considerable difficulties while being raised to the surface of the ground. This object was a frame, or cage, made of flat bar iron, the material measuring three inches by half an inch throughout. The dimensions of the cage were six feet nine inches long, two feet wide, and rather less than two feet high. It was exactly the shape of a coffin, tapering slightly towards both ends. The weight is certainly over two hundred pounds. This frame was evidently for the purpose of giving strength to a wooden coffin. The coffin and its contents had entirely disappeared. The period of the interment is supposed to have been about 1830. I presume the object of this massive structure was to put a difficulty almost insuperable in the way of the body-snatchers, or resurrection men, who were such a terror sixty or seventy years ago. Could this framework have formed a part of one of the patent coffins which are sometimes referred to by writers, e.g., Dickens, in 'Oliver Twist'? This frame is now in the museum of the Belfast Natural History Society.

W. H. PATTERSON.

Belfast

**INDEX OF INDEXING.**—Useful as Mr. Palmer's 'Errors of the *Times*' may be, its utility might be greatly increased by bestowing a little more care upon the selection of the headings under which various subjects are indexed. The following are



instances of the absurdities which appear in the volume just issued (Oct.-Dec., 1842), and will serve to illustrate the system which has been adopted throughout the index.

In November, 1842, a floating chapel on the Severn was loosed from its moorings; this occurrence appears in the index under the heading "Disgraceful Act." Again, referring to the dry weather that was prevailing at the time, the entry is "Present Dry Season." Other references to the same subject are, however, to be found under the heading "Weather," which, of course, is correct.

A more marked example of carelessness or ignorance of the art of indexing, or both, is that of two women who were committed to Ruthin prison, one, Amelia House, for firing a pistol at a man named Roberts, the other, Jane Williams, for stealing a mare belonging to Robert Owen; this occurrence is entered under the letter R, "Rather uncommon for Females." The chances of any one looking under "Rather" for an occurrence of this kind must be infinitesimal, to say the least of it. And so on. A storm at Saone-et-Loire is indexed under "Fatal Storm," and an account of the trial of a small boy for stealing a twopenny pie will be found under "Atrocious Criminal." I will conclude with a somewhat amusing entry. A certain Jane Thomas was so overjoyed at seeing her mamma waiting at the stage-door that she died in her arms. The employment of capitals is most remarkable, as is also the arrangement of the words, "Death of Jane Thomas in her Mother's Arms in Holborn at Joy in Seeing her parent at the Stage Door to Receive her."

The errors pointed out in these examples (omitting the last instance), as well as the additional fault of indexing under adjectives which have no distinctive feature in them to guide the searcher, evidently arise from the fact that the simple heading of the newspaper article has been taken, without any attempt being made to discover the actual contents of such article. One would expect to find this system adopted in a "table of contents," but surely it is out of place in an "index."

CORRIE LEONARD THOMPSON.

Guidhall Library, E. C.

JOHN BUNYAN.—I am inclined to believe that the letter hereto annexed may not be unwelcome to such readers of 'N. & Q.' as care to hear of stray sayings and doings of the immortal dreamer. If the book referred to had its authenticity doubted seventy years ago, is there not a possibility that it might be challenged still? It is mentioned, I see, in the bibliographical list, by Mr. Anderson, attached to the 'Life of Bunyan,' by Canon Venables, without comment of any kind. The note was found entombed amidst—need I say?—much ephemeral matter in the *Evangelical Magazine* (p. 148) for 1813:—

REV. SIR,—Having heard that some persons doubt the authenticity of a small publication, entitled 'A Relation of the Imprisonment of Mr. John Bunyan,' printed in the year 1765, I beg leave to lay before your readers the following circumstances respecting its publication:—I accompanied my late honoured father in his annual visit to his relations and friends in Bedfordshire, in the summer of 1765. When at Bedford, my father was informed that a grand-daughter of Mr. John Bunyan's had a manuscript of her grandfather's, for which she wished to find a purchaser. She was aged and infirm. My father and I went to her lodging; and she delivered the manuscript to my father in my presence, requesting him to sell it. The manuscript was in Mr. Bunyan's handwriting. The copy was very fair; and it was sewed up in a little book. When my father returned to London, he offered it to several booksellers; but the late Mr. Buckland was the only person who was willing to purchase it: he gave five guineas for it, which the poor woman joyfully accepted; and Mr. Buckland immediately printed it.

Yours, &c.,  
JOSEPH GURNEY.

Walworth.

Perhaps it may not be out of place to say that Mr. Anderson seems not to have seen a copy of an edition of 'The Jerusalem Sinner Saved,' published at Glasgow, 1765. J.  
Glasgow.

RALEIGH v. RALEIGH. (See 7<sup>th</sup> S. x. 102.)—W. C. B. draws attention to discrepancies between the references to Sir Walter on pp. 122-3 and on pp. 204-5. He does not, however, discriminate between the two forms. May I, then, say that J. K. L. uses the correct spelling on pp. 122-3, the form used by S. L. L. at the second reference being the ordinarily accepted, but undoubtedly inaccurate one.

I would refer those who are interested in the question to a paper by Dr. T. N. Brushfield in the *Transactions of the Devonshire Association* for 1886, entitled 'A Plea for a Surname,' in which it was conclusively shown that Sir Walter himself, in all the known instances of his signature (except one) now remaining, spelt it as Raleigh. The exception is a signature in his youth, written phonetically Rawley. He never writes Raheigh.

W. S. B. H.

RICHARD GLOVER, POET.—As an addition to the account of the author of 'Leonidas' appearing in 'Dict. Nat. Biog.,' vol. xxii. p. 6, it may be well to note that Richard Glover, of St. Martin Orgar, London, bachelor, was married by the Bishop of Londonderry, in the Rolls Chapel, on May 11, 1737, to Hannah Nunn, of St. Bartholomew, London, spinster. This was his first marriage.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE WORKS OF THOMAS TAYLOR, THE PLATONIST.—Mr. W. E. A. Axon has printed for private circulation an excellent biographical and bibliographical sketch of Thomas Taylor, in which he gives a list of forty-eight works published by the

Platonist. This includes 'A Short Essay on the Propagation and Dispersion of Animals and Vegetables,' 1786, which, as Mr. Axon says, is not by Taylor, but Elford. It does not, however, include the far more remarkable, but anonymous, work entitled 'The Spirit of all Religions' (Amsterdam, i.e., London, 1790), in which Taylor fully expounds his polytheistic creed. As this pamphlet is of extreme rarity, and not in the British Museum, I shall be happy to give readers of 'N. & Q.' a synopsis of its contents, if desired.

Mr. Axon also omits 'The Elements of the True Arithmetic of Infinities,' 4to., 1809, which is given in Welsh's list; nor does he mention Taylor's contributions to the *Classical Journal*, a list of which I here append:—

September, 1817. Remarks on the Dæmon of Socrates.  
December, 1817. Collection of the Chaldean Oracles (continued in numbers for March and June, 1818).

March, 1818. Orphic Remains.

September, 1819. On the Antiquity of Alchemy.

December, 1819. On the Coincidence between the Belts of Jupiter and the Fabulous Bonds of Jupiter the Demiurgus.

June and September, 1820. Platonic Demonstration of the Immortality of the Soul.

June, 1820. Important Discovery of the Original of many of the Sentences of Sextus Pythagoricus.

September and December, 1820. On the Theology of the Greeks.

March and September, 1821. On the Mythology of the Greeks.

JOSEPH MAZZINI WHEELER.

27, Enkel Street, N.

ANGELS' VISITS.—Few quotations are more hackneyed than that which speaks of "Angels' visits, few and far between." Is any light thrown on its long-disputed source by the following, which I cut from a recent number of the *Echo*?—

How fading are the joys we dote upon;  
Like apparitions seen and gone;  
But those which soonest take their flight  
Are the most exquisite and strong:  
Like angels' visits, short and bright,  
Mortality's too weak to bear them long.

John Morris, 1711.

E. WALFORD, M. A.

7, Hyde Park Mansions, N.W.

THE ALPHABET IN CHURCH.—Some correspondence on this subject appeared in 'N. & Q.,' 7th S. ii. 309, 411; iii. 111. I think it may be well to add to what was then written the following note taken from an account of the consecration of the new Church of Our Lady and the English Martyrs which has just been opened for Roman Catholic worship in Cambridge. The *Cambridge Chronicle* of October 10 says:—

"A striking feature of the service was the tracing of the Greek and Latin alphabets upon a cross of ashes which is laid upon the floor of the church, and the marking of the sign of the cross upon twelve parts of the walls. The ceremony of tracing the alphabets symbolizes the Word, and it was formerly done in Hebrew as well, so

as to include the three languages of the inscription upon the Crucifix. The twelve crosses upon the wall represent the twelve apostles."

ST. SWITHIN.

THE "COCK" IN FLEET STREET.—If the following lines from Wm. Green's 'Art of Living in London' (1811), p. 56, have not been heretofore quoted in 'N. & Q.,' they will be useful for illustration of Tennyson's poem and London inns:—

The Strand, her gloomy *Coal Hole* justly boasts,  
And *Maiden-lane* exhibits her *Blue Posts*;  
Nor think the *Cock* with these not on a par,  
The celebrated *Cock*, near *Temple-bar*;  
Whose Porter best of all bespeaks its praise—  
Porter that's worthy of the poet's lays.

This is the author's list of noted porter-houses on p. 56. On pp. 17-18 he had described another "Cock," behind the Royal Exchange:—

There stands a steak-house of distinguished fame,  
The sign, the *Cock—Threadneedle-Street*'s the name;  
Where civil treatment, and a smiling face  
Proclaims the general plenty of the place.  
If e'er choice steaks, dress'd'to a single point,  
Cut with propriety from ev'ry joint,  
With all the apparatus they require,  
Of constant turning, and an equal fire;  
The gray weeping from each op'ning vein,  
And streaks of fat, opposing streaks of lean;  
Could ever pleasure Aldermanic skill,  
Here let it revel, and enjoy its fill.

The "Dog" in Holywell Street, Strand, is mentioned on p. 22 as an "economical, comfortable, and well-frequented chop-house."

F. J. FURNIVALL.

### Queries.

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

STIRLING-MAXWELL BIBLIOGRAPHY.—Having in preparation a bibliography of the works and literary and artistic productions and reproductions of the late Sir William Stirling-Maxwell, Bart., to be included in the sixth volume of the new edition of his works being published by Mr. Nimmo, I should be obliged to any of your readers who would kindly communicate to me direct the particulars of any items within their knowledge. My list is already considerable, and, I think, pretty complete; but, as many of his productions were printed privately and in very limited editions, some may have escaped my notice. I should be specially glad to hear of any of his reviews or contributions to magazines, as well as of reviews of his works.

ROBT. GUY.

The Wern, Pollokshaws, N.B.

OLIVER CROMWELL.—Under date of May 3, 1659, the old Court Records of Plymouth, Massachusetts, United States, show that Richard French

owed His Highness the Lord Protector forty pounds. Can any information be given about him? Possibly he was related to Peter French, D.D., Canon of Christ Church, Oxford, who married Robina, sister of Oliver Cromwell, and whose daughter, Elizabeth French, married John Tillotson, D.D., Archbishop of Canterbury. The writer is well acquainted with the history in this country of all the Frenches that arrived here at an early period, and is unaware of any existing descendants of this Richard French. He desires this information as a matter of genealogical importance.

A. D. WELD FRENCH.

New England Historic Genealogical Society.

POEM WANTED.—Where can I see 'The Casual Ward' and Bulwer Lytton's 'Ode on O'Connell'?

ANNETTE MCCARTHY.

RIVER DEE.—Which river Dee is alluded to in the 'Sands of Dee,' by Rev. Charles Kingsley?

M. C.

WATTS OF NORTHUMBERLAND.—I shall be glad to receive information concerning the ancestry of this family. It apparently came from some other county at the end of the seventeenth or beginning of the eighteenth century, and settled in the neighbourhood of Blyth. Several deaths are recorded on a (nearly defaced) tombstone in Earsdon churchyard. Some were freeholders in Warkworth in 1719. Edward Watts rented land in Blyth in 1723. His son (Edward) was a shipbuilder and owner in South Blyth. Any suggestion as to this family will be very much esteemed.

R. A. COLBECK.

10, Turquand Street, S.E.

FRANCIS HAWKINS, D.D.—William, son of Francis Hawkins, D.D., born at Barnelmes, Surrey, educated at Stamford Grammar School (under Mr. Smith), was admitted a pensioner at St. John's College, Cambridge, June 26, 1686, aged sixteen. Any particulars as to William's parents and his subsequent career will confer an obligation upon

JUSTIN SIMPSON.

Stamford.

FULHAM, A SURNAME.—Wanted, any instances where the name Fulham has been borne as a surname. It occurs in the forms Fulham, Fullam, Foleham, Folham, Fullham, Foleham, Fullenham, fulham, &c. Please answer direct.

CHAS. JAS. FERET.

49, Edith Road, West Kensington, W.

HARDHAM, TOBACCONIST.—Would any of your correspondents kindly give me particulars of the life of Mr. Hardham, a famous retailer of snuff? He was a friend of David Garrick and his contemporaries. His famous No. 7 made him a large fortune, of which (after deducting a few legacies) he gave the interest in perpetuity to the Chichester

Board of Guardians to relieve the inhabitants of their poor's rate. He was a native of Chichester. Just now there is a dispute as to certain streets, added from time to time to the city, whose inhabitants do not receive any benefit. It would be interesting to know something more about him. He lived about one hundred years ago. 'Old and New London' has a little about him, but a full account, if possible, is desired. J. FIELDEN.

HANGING IN CHAINS.—There have been many references to this grim subject in former numbers of 'N. & Q.,' and their recurrence rather encourages one to inquire what the author of the second leading article in the *Times* of Thursday, August 21, means—or perhaps I ought rather to ask what he supposes the compiler upon whose production he is assumed to be commenting means—when he writes:—

"Norfolk understood his master's [Henry VIII.] mind, and needed no such directions [*i. e.*, to execute priests summarily]. He tried offenders wholesale, and hanged seventy-four at Carlisle. Where he could procure iron they were hanged in chains; when the supply of metal gave out he regretfully was obliged to condescend to ropes."

What are we to understand by this? Is the writer under the impression that for "edge of penny cord" iron links were substituted as the lethal mechanism? Or are we to be informed that when hemp had done its fell work, the iron—c which cages for the suspension of the dead carcass was formed—being unavailable, cord nettings were resorted to for the purpose of posthumous exposure? It is rather late in the day to have to explain what "hanging in chains" means, or rather meant; but even if supererogatory, it is perhaps better to have a clear appreciation of the fact that the punishment during life and after the infliction of the death penalty consisted in this: the criminal was hanged by the neck, on a gallows, until he was dead; his body was then cut down and conveyed to some other place, and there encaged in iron framework suspended from a gibbet (note gallows and gibbet are not equivalent nouns) until natural decay performed its office of disintegration.

After this explanation I am entitled to inquire again whether it is to be understood that the marshal under the Duke of Norfolk used iron to inflict death upon his captives until, the metal running short, he had to have recourse to the conventional hemp; or whether he was compelled, metal failing, to employ the vegetable product—hammock-wise, I suppose—to carry out the posthumous penalty. I am bold enough to say I do not believe a word of either alternative proposition.

NEMO.

Temple.

FISHER: DAWSON.—I am informed that in 1826 a Lieut.-Col. John Farquaharson, of the 42nd Highlanders, was Lieutenant-Governor of Carlisle. He had a sister Margaretta, who resided in Edin-

burgh, but whether married or single I am not told. To what family of Dawson or Fisher was he related; and to what barony was he heir, failing direct issue? I shall be glad to have information on these points. Judge Fisher was a possible heir, with two persons between him and the barony.

W. S. L.

**CHEYNE FAMILY.**—Can any one refer me to a printed pedigree of the Cheynes showing the descent of the wife of Nicholas Sutherland, first of Duffus, from the Reginald Cheyne who married an heiress of the De Moravias? As there could be but two or three generations, perhaps the pedigree might be printed in these columns.

A. CALDER.

**JAPAN.**—There is a Japanese coin stamped with the good genius of the islands. This coin was called "the Japanese angel." Is this a common coin; and how is the "good genius" represented?

C. A. WARD.

Walthamstow.

**ROWLAND KYLNER, OR KILNER.**—Could any of the correspondents of 'N. & Q.' give any information of the above? He is described as a yeoman of Lambeth and a servant of Archbishop Whitgift. In 37 Eliz. he charged his three freehold houses in Croydon with the sum of 5*l.* yearly "for the aid and maintenance of the inmates of the Little Almshouses" in that town. In 1824, at an inquiry held at Croydon under Brougham's Commission, the inspector reported that he had searched for the will of R. Kilner, but could not find it; he does not say where he searched, it is supposed among the muniments at Croydon.

The present inmates of the Little Almshouses would be grateful for information as regards the date of the death and place of burial of the said Rowland Kylner, or as to his will.

D. J.

Croydon.

**INDEX TO NEW TESTAMENT.**—In 'Many Infallible Proofs,' by Dr. Pierson, pp. 315, 316, it says Dalrymple found and indexed in the writings of the first three hundred years nearly every verse of the New Testament. Can any of your readers tell me where I can see this index?

J. D. SMITH.

Broadway, Deptford.

**BERRI.**—At what period in our history did the French province of Berry—or, this being at the present time a name "soiled with all ignoble use," as I prefer to write it, Berri—belong to England? Miss Bertha Thomas, in her book on 'George Sand,' in the "Eminent Women" series, says, "Madame Sand was of opinion that during the long occupation of Berry by the English the two races had blended extensively, and she would thus account for some of the heavier, more inexpansive qualities of our nation

having become characteristic of this French province" (chap. ix.). I have consulted three historical maps of France at different periods, from the twelfth to the fourteenth century, and in each of these Berri is distinctly in French territory, although the English kings "marched," as Dandie Dinmont would say, on (but not over) its border. Of course, I am not doubting either George Sand or Miss Thomas; I ask simply for information.

JONATHAN BOUCHIER.

Ropley, Alresford.

'MEMOIRS OF GERVAIS HOLLES.'—Can any one tell me when and where published, and where I should be able to obtain a copy? J. HOWARD.

**PULESTON FAMILY.**—Can any one tell me the pedigree of Sir J. Puleston, Knt., recently made Constable of Carnarvon Castle? I have a full pedigree of the Pulestons of Emral Thutsh, and he has no connexion with that family.

CLARIORES E TENEBRIS.

**THE INDUSTRIOUS DIPLOMATIST.**—Some years ago a retired diplomatist published his reminiscences, which he wrote during the quarters of an hour that his wife used to keep him waiting for dinner. Will 'N. & Q.' kindly supply diplomatist's name, and thereby oblige?

W. T.

**ENBROOK MANOR, CHERITON, KENT.**—Queen Anne is said to have visited this manor. I should be glad of confirmatory information.

R. J. FYNMORE.

Sandgate, Kent.

'FOR TO.'—What is the earliest use of "for to," as in "What went ye out for to see"? Why is "for" used? The expression is very common in Chaucer.

J. F.

**MODERN POLITICAL HISTORY OF AFRICA.**—Where can the latest aspects of European territorial division of Africa and other similar problems be studied?

G. S.

**SIR WILLIAM CLARKE, KILLED AT CROPREDY BRIDGE.**—Lord Clarendon, after describing the battle of Cropredy Bridge, concludes:—

"And so the Earl [of Cleveland] having cleared that side of the river, and not knowing how far he was from the army, retired, as he had good reason to do; having lost, in this notable action, two colonels, Sir William Boteler, and Sir William Clarke, both gentlemen of Kent, of fair fortunes, who had raised and armed their regiments at their own charge, who were both killed dead upon the place, with one captain more of another regiment, and not above fourteen other common soldiers."—Book viii., A.D. 1644, vol. iv. p. 503, fourth ed., 1826.

And a little further on he says:—

"It was now about three of the clock in the afternoon, the weather very fair, and very warm, it being the 29th day of June."

This was a Saturday. Fuller details of the battle

are given in 'Sir Edward Walker's Happy Progress,' pp. 30-34, and in 'The Exact Dyarie,' &c., by Richard Coe, 1644, which are combined in Beesley's 'History of Banbury,' pp. 358-365. This latter writer searched the registers of Cropredy and Mollington, Wardington and Chipping Warden, for entries respecting the battle, but does not seem to have consulted the register of Middleton Cheney, in which there is the following entry:—

"1644. Burials. June y<sup>e</sup> 27. Sir William Clarke Justis of the Peace and Coram in the county of Kent and Pensioner to the Kings most exelent magistie."

The date June 27 is clearly a mistake for 29. The register is signed by "Edmund Highfield," probably the Fellow of Brasenose College who was ejected in 1648, as stated in Walker's 'Sufferings of the Clergy,' part ii. p. 102, and 'The Visitors' Register,' by M. Burrows, p. 482, though the entry is not in his writing. Sir E. Walker spells the name "Clerk." Further particulars about him will be acceptable. It may be noted that his description in the register corresponds with Master Slender of Justice Shallow, "in the county of Gloucester Justice of the Peace and coram" ('M. W. W., I. i.). Is it known where Sir William Boteler was buried?

W. E. BUCKLEY.

"THE GODS."—When did this term for the people in the upper gallery of a theatre first come into use? Hotten's 'Slang Dictionary' gives the expression, but says nothing about the date of its origin. It is not in Grose's 'Dictionary.' It is used in the Epilogue by George Keate which follows D. Garrick's play of 'Cymon,' first acted in 1767:—

If this fair circle smile, and the gods thunder,  
I with this wand will keep the critics under.

F. C. BIRKBECK TERRY.

GENEVA BIBLE.—Mr. Alger, in his 'Englishmen in the French Revolution,' says that J. H. Stone brought out at Paris in 1805 "an edition of the Geneva Bible" (p. 68). We English folk call the version that was in common use in this country before 1611 by that name. It figures not uncommonly in second-hand booksellers' catalogues as the "Breeches Bible," on account of the rendering of Genesis chap. iii. v. 7. This and other older translations were intended to be superseded by that of 1611, but editions of the Geneva appeared after that date. I have one before me now, a quarto, issued in 1615. Though quoted by many seventeenth-century writers—Robert Burton for instance—it gradually went out of use, both in public reading in churches and for private study and devotion. I cannot believe that the Bible Stone printed was this old English version. What, then, can be meant? If a Protestant translation made or used at Geneva, there should be a note to clear up the difficulty. EDWARD PEACOCK.

## Replies.

CLEMENS REYNERIUS.

(7th S. x. 268.)

Alban Butler, in his 'Lives of the Saints' (well known as a work of value and research), in the course of an annotation on the life of St. Gregory (March 12), mentions "the learned English Benedictin Clemens Reynerus" as showing much erudition "in his 'Apostolatus Benedictinorum in Angliâ'..... printed at Doway [Douai], in folio, in 1626." Again, in a foot-note to the account of St. Benedict (March 21), Butler speaks of "F[ather] Reyner, a most learned English Benedictin," and of "the profound erudition" exhibited "in his 'Apostolatus Benedictinorum in Angliâ.'" I remember that there is a further and longer mention of Reyner in Butler, perhaps in connexion with the English nunnery at Cambray, but, to my regret, I am unable now to find any clue to it.

Mr. Thompson Cooper, F.S.A., in his 'New Biographical Dictionary,' London, 1873, gives the following brief account of him:—

"Reyner, Clement, D.D., a member of an ancient Yorkshire family, became a Benedictine monk at Dieulouard [Dieulouard, in Lorraine, near Pont-à-Mousson]; was elected Abbat of Lambspring, or Lansperg, in Germany, 1643; and died at Hildesheim, March 27, 1651. He was the editor of Father Baker's valuable work, 'Apostolatus Benedictinorum in Angliâ.'"

It will be seen that Butler twice speaks of the 'Apostolatus' not as being Baker's, but Reyner's. In elucidation of this, and in reply to your correspondent's second query, I borrow the following from the same biographical work:—

"Baker, David Augustine, an English Benedictine monk, was born at Abergavenny December, 1575, and educated in Broadgate Hall, Oxford..... Having been reconciled to the Catholic Church, he proceeded in 1605 to the Benedictine Convent of St. Justina at Padua..... For a considerable time he was resident in England..... He died of the plague, at Gray's Inn, London, August 19, 1641, and was buried at St. Andrew's, Holborn. Some persons having contended that the ancient Benedictine Congregation in this country was dependent on that of Cluni, in the diocese of Macon, founded about 910, Father Baker, at the desire of his superiors, devoted his time and fortune to exposing and refuting this error. For this purpose he inspected very carefully the monuments and evidences in public and private collections in London and elsewhere. He had the benefit of the opinions of Sir Robert Cotton, John Selden, Sir Henry Spelman, and William Camden; and the result of his laborious and lucid researches is embodied in the learned folio volume entitled 'Apostolatus Benedictinorum in Angliâ'..... Baker's friend Father Jones reduced the mass of materials into respectable Latinity; and they left Father Clement Reyner, their assistant, an excellent scholar, to edit the work; so that it passes for being finished 'operâ et industriâ R[everendi] P[atris] Clementis Reyneri.'" Your correspondent's quotation, however, goes to show that Reyner was not merely an editor, but himself made some researches on the subject in England.

The accepted Latin form of Reyner's name would seem to be not Reynerius, but Reynerus, just as that of Luther's name is Lutherus, and not Lutherius.

To readers interested in such English Catholic writers as lived under the "storm and stress" of the penal laws against the profession of their religion upon English soil I would recommend Mr. Thompson Cooper's 'Dictionary' as abounding to an unusual and special extent in notices of them. My own second-hand copy of it cost me, I believe, only five shillings, and I was agreeably surprised to find the above valuable feature in it.

JOHN W. BONE, F.S.A.

10, Bedford Place, Russell Square.

The work of this great antiquary, 'De Antiquitate Ordinis Benedictinorum in Anglia,' was published at Douay, 1626. It was written to prove that the earliest English monks were Benedictines. It contains also a valuable account of the proposed revival of monasticism at Westminster in the reign of James I. It is a work of much research, and is frequently referred to by monastic writers.

M. B. Cantab.

ETYMOLOGY OF HIBISCUS (7th S. x. 269).—I do not suppose it is possible to discover the etymology of this word, which seems to have no root in Greek. Liddell and Scott give an unsatisfactory account. Under *ἵβισκος* they say it is the same as *ἰβυρκος*, with a smooth breathing, and that it is feminine. But no such word appears; only *ἰβυρκος* is given, with a rough breathing, and it is masculine. Of course there is not a tittle of evidence or probability for connecting it with the Egyptian *ibis*. And I should like to remark in passing that nowhere can more ignorant etymologies be found than in works on botany and "scientific" subjects. All the science is reserved for the subject, so there is none to spare for explaining the names.

WALTER W. SKEAT.

Will your correspondent oblige us with a reference to some authority for the alleged existence of the "etymology" of *hibiscus* from *ibis*? It will be news to ornithologists that the *ibis* feeds on mallow. Cicero credits the bird with destroying snakes; but though the remains of a snake were discovered in an embalmed specimen by Cuvier, I believe, nothing but fresh-water univalve mollusks have been found in the stomachs of fresh specimens in our days.

L. L. K.

Parkinson ('Thea. Bot.,' 1640) says that the marsh-mallow was sometimes called in Greek *ibiscus*, *ebiscus*, and also *hibiscus*, "with the aspiration, as it is also of some Latine writers,..... from the excellencie of the effects" (p. 306).

J. F. MANSERGH.

DASHWOOD FAMILY (7th S. x. 147).—In my notes on this family I find that George Dashwood, Esq.,

was the owner of Heveningham Hall and the estate connected with it in 1735. He purchased this property of John Bence, Esq., and subsequently sold it to Joseph Damer, Esq., who afterwards became Earl of Dorchester, of whom Sir Joshua Vanneck bought it, the ancestor of the present Lord Huntingfield. George Dashwood died January 10, 1758 (*Gentleman's Magazine*).

Another George Dashwood, evidently, by his arms, of the same family, seems at the same period to have been resident in Bury St. Edmunds, as his burial took place in St. James's Church in that town. The memorial slab was in the south aisle of the church, and is now, I believe, with many others, covered over with a flooring of concrete. I do not know that any printed record of this hidden memorial exists, and give the inscription herewith:—

"In memory of George Dashwood, Esq., who died March 20, 1762, in the 53th year of his age.

"And of Mrs. Margaret Dashwood, his wife and relict, who died November 30, 1772, in the 69th year of her age.

"And of Mrs. Margaret Dashwood, their eldest daughter, who died October 9, 1805, aged 75 years."

Arms on the slab above the inscription, Dashwood impaling Peyton. Dashwood: Argent, on a fesse gules, between bars gemmel of the same, three griffins' heads erased or. Peyton: Sable, a cross engrailed or. Crest: A griffin's head erased or and gules.

The Dashwood family is stated in the baronetages to have been first seated in Dorset, then in Somersetshire, various branches afterwards settling in different counties.

Sir James Dashwood, second baronet, of Northbrooke, in Oxfordshire, married, February, 1738/9, Elizabeth, daughter of Edward Spencer, of Rendlesham, co. Suffolk, Esq., and coheirress with her sister, who married James, Duke of Hamilton, a record of which is to be seen in the *Gentleman's Magazine* for February, 1739, which reads as follows:—

"Sir James Dashwood, of Northbrooke, Oxfordshire, Bart., to Miss Elizabeth Spencer, sister to the Duchess of Hamilton, with 70,000*l.* fortune."

By this lady Sir James had issue: (1) James, who died an infant; (2) Henry Watkin, who succeeded to his father's title and estate; (3) Thomas; (4) Elizabeth, the eldest daughter, married George, Duke of Manchester; (5) Anne, second daughter, married John, Earl of Galloway; (6) Catherine, third daughter, married Lucy Knightly, of Fawsley, Esq. (Northants).

Lady Dashwood married her daughters well, and would then seem to have gone back to the old Suffolk home, as she lies buried in her mother's grave in Rendlesham Church, husband, sons, and daughters elsewhere.

On the same slab with Dame Anne Barker may be seen:—

"And beneath this stone are deposited the remains of Elizabeth, relict of Sir James Dashwood, Bart., and daughter of the above Dame Anne Barker, who died April 19, 1798, aged 80."

As Dame Anne Barker was the mother of Lady Dashwood, *née* Spencer, it would seem pretty clear that she had married again.

There is, or was, in the Rendlesham Church an escutcheon quarterly Dashwood and —.

I find again in the *Gentleman's Magazine*, 1739, "Married June 9, Richard Dashwood, of the Temple, Esq., to Miss Peyton, 10,000*l.* fortune." In his 'History of Suffolk' Page says (p. 920):—

"He, Sir Sewster Peyton, married Anne, second daughter of Geo. Dashwood, Esq., of London. Algerina his sister married Geo. Dashwood, Esq., a colonel in the army, brother to the wife of Sir Sewster Peyton, and had a son Geo. Dashwood, Esq., who married his cousin Margaret, daughter of Sir Sewster, whose son Henry Dashwood, Esq., upon the decease of his uncle Sir Thos. Peyton, Bart., in 1771, without issue, inherited his property, and assumed in consequence the surname and arms of Peyton."

I give these facts in Page's own words, as a more curiously involved and puzzle-headed statement would be difficult to find. The Peyton Hall estate probably went to George Dashwood on his marriage with Algerina, daughter of Sir Algernon Peyton; and their son George, who held this property in 1764, had also a residence in or near Sudbury, in the same county, known as Woodhall.

From the register of electors for Suffolk for 1832, all of whom, of course, were freeholders, there are two only bearing the Dashwood name, both residing at Beccles, viz., Jarrett and Charles. At the present time R. Dashwood, Esq., J.P. of Gillingham, near the same place, appears to be its sole representative in the county.

A. J. BEDELL.

The Parsonage, Waterloo, Liverpool.

Of the Dashwood family of Suffolk much information may be obtained concerning the years for which your correspondent asks. George Dashwood was seated in 1735 at Heveningham, co. Suffolk, and also several of the Dashwoods resided at Boxford, co. Suffolk, in 1764 and 1771, and inherited property and estates there, and assumed in consequence the surname and arms of Peyton.

C. GOLDING.

Colchester.

I have a map of Suffolk, dated 1736, published by John Kirby, in which "George Dashwood, Esq." is set down as inhabiting Heveningham Hall, now the seat of Lord Huntingfield. His arms are represented as three leopards' heads to left.

W. R. TATE.

Walpole Vicarage, Halesworth.

THE CORN-POPPY (7th S. x. 45, 129).—I have often gathered exceptionally fine poppies in cabbage-fields, notably last autumn, in spots many

miles apart, round Torquay. Perhaps, however, the land might have been sown with corn before. But the finest display that could possibly be seen anywhere was on the slope of the Arentine, between the wall of the Priorata di Malta and the Marmorata. It used, in the season of poppies, to be one unbroken blaze of scarlet, before the mania for uglifying Rome substituted mock rockwork and Brummagem railings. Possibly corn may at some time have been grown there too. But as the poppies grew in my time, they delighted the eye under combined influence of sun and breeze, and in the setting of the grey buildings above and the tawny Tiber below, in a way to mock all the efforts of artificial horticulture that ever were or ever will be.

R. H. BUSK.

GEORGE WHITEFIELD AND THE COLLEGE OF NEW JERSEY (7th S. x. 245).—MR. HIPWELL'S conjecture is borne out by the statement in Mr. Tyerman's admirable 'Life of Whitefield,' in which he says (vol. ii. p. 333):—

"The president and trustees.....with almost unseemly haste, began to exercise the powers conferred upon them by the royal charter, obtained from George II. only six years before. They created Whitefield an M.A. [in 1754]—a dubious honour, which the B.A. of Pembroke College, Oxford, for ten or twelve years afterwards had good taste enough not to use."

Mr. Tyerman adds in a note:—

"The first time that M.A. was attached to Whitefield's name in England was in 1763. This was done in his 'Observations' on the Bishop of Gloucester's book; but it is right to add that the pamphlet was printed by Whitefield's friends, after he had embarked for America."

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

"SING A SONG FOR SIXPENCE" (7th S. x. 45, 154, 174, 256).—An edition, reprinted from a London one of 1810, of 'Gammer Gurton's Garland; or, the Nursery Parnassus,' was published in Glasgow in 1866. It seems, from statements in the preface, that the work originally appeared c. 1738-4 at Stockton. It contains the 'Song of Sixpence,' which may be worth transcribing:—

Sing a song of sixpence, a bag full of rye,  
Four-and-twenty blackbirds bak'd in a pye;  
And when the pye was open'd the birds began to sing,  
And was not this a pretty dish to set before a king?

The king was in the parlour counting o'er his money,  
The queen was in the kitchen, eating bread and honey  
The maid was in the garden laying out the clothes,  
Up came a magpie and bit off her nose.

J. F. MANSERGH.

Liverpool.

Though your correspondent may be correct in saying that the "pocket" measure is only used for wool and hops, yet the word *pocket*, or *poke*, appears in the old dictionaries to be an equivalent of *bag*, and I remember in Bonycastle's 'Arithmetic' the word had its place in the dry measure

table without any special limitation. What it is desirable to point out in the present connexion is that it is a sack which the old rhyme intended to introduce, and that the illustration described at the first reference is a falsification of its sense. See also, *ante*, p. 282, Mr. Halliwell-Phillipps's testimony to the same effect. R. H. BUSK.

THE PREHISTORIC RACES OF ITALY (7th S. x. 246).—MR. COULTON has done me the honour of referring to my article in the *Contemporary Review* on the prehistoric races of Italy. I think he will find that most of the genuine Teutonic names in Italy are confined to the district settled by the Lombards. Here we have numerous genuine patronymic names, such as Odalengo, Arbengo, Bolengo, and Marengo. Terni, which he claims as Teutonic, is merely a corruption of the old name Interamna, which is equivalent to Mesopotamia. Ferney (more correctly Fernex) is from Fraxinetum, an "ash-grove"; while Verney, or Vernex, near Vevay, is from Verniacum, an "alder-grove" (see Gatschet, 'Promenade Onomatologique sur les Bords du Lac Léman'). ISAAC TAYLOR.

Some reasons for connecting the name of the river Humber with that of the Umbria are given in 'N. & Q.' 4th S. ii. 129, 214, 476.

W. C. B.

GIN PALACES: GENEVA PRINT (7th S. ix. 448; x. 78, 198).—I cannot accept the examples as yet given of "Geneva print" being a synonyme for gin, though I admit that these words were used as a jocular and laughter-causing reference to that liquor. In Chapman's 'M. d'Olive' there is clearly a joke intended, and not at all a bad one. That in Mansinger's 'Duke of Milan' is also a joke, but, as imitations generally are, not so good.

BR. NICHOLSON.

A MAYOR'S TITLE (7th S. vi. 468; vii. 112, 494; viii. 35).—When this query first appeared, I noticed that on several seventeenth century tombstones of deceased mayors in Holy Trinity Church, Hull, the title "worshipful" occurred, whereas in contemporary official documents the Mayor of Hull was, I believe, invariably addressed as "right worshipful." Some of the documents I believe were older than the tombstones.

L. L. K.

THE DUKEDOM OF CLARENCE (7th S. ix. 481; x. 1, 42, 62, 117, 171).—It would be difficult to define the exact boundary of the English dominions in Aquitaine when Thomas, Duke of Clarence, marched with his troops from La Hougue to Bordeaux in 1412, but that by far the largest part of Guienne and Gascony was then actually in English hands may be seen by a perusal of the Archives Municipales de Bordeaux, especially the Register of the Jurade, from 1406 to 1409. MR. MASKELL must be wrong in saying

that Henry V. assumed the title "Duke of Aquitaine" in 1418, for it was granted to him on Oct. 27, 1399, within a few weeks after his father's accession (Rot. Parl., iii. 427). The same title had been borne by his grandfather, John of Gaunt, from 1389 (Rot. Parl., iii. 263), till his death in 1399. It is true that the French King Charles VI. created his son Louis Duke of Guienne in 1402, but this was a mere form, and made no difference whatever to the actual government of the duchy, which remained for long afterwards in English hands, in spite of repeated attacks by the French.

J. HAMILTON WYLIE.

Rochdale.

FREDERICK E. JONES (7th S. x. 267).—UREAN will find some particulars of the life of Frederick Edward Jones, "present patentee of the Theatre Royal, Dublin," in the 'Thespian Dictionary' (1802). We are there informed that he was a native of Dublin,

"was bred at Trinity College, and came early into the possession of a paternal estate in the county of Meath, of about 1,200*l.* per annum, which he reduced to 500*l.* per annum.....His mother lived in Paradise Row, Dublin, and he belonged to a corps of volunteers, from which he derived the title of captain. About the beginning of 1793 he superintended a private subscription theatre, which was supported by the chief nobility of the city."

The opposition of this private theatre in Fishamble Street, Dublin, "was so formidable to the public theatre, as it ran away with all the *Box* company," that eventually, on proposals being made by Mr. Jones, in 1797, the Theatre Royal, Crow Street, fell into his hands.

J. F. MANSERGH.

Liverpool.

He was a gentleman of large independent property, born about 1759, at Vesington, co. Meath, who had passed several of his early years on the Continent, as the associate of personages of the highest rank. In 1793 the music hall in Fishamble Street, Dublin, let by lease at 80*l.* per annum, became a private theatre, under the management of the Earl of Westmeath and the subject of this sketch, and was by them fitted up with a degree of elegance hitherto unknown in the metropolis. The house opened for the first time on March 6, 1793, with 'The Beggars' Opera' and 'The Irish Widow.' In the conduct of this fashionable concern Mr. Jones had given so much satisfaction, and displayed such taste and judgment in dramatic management, that his friends procured for him a promise of the patent of the Theatre Royal, or liberty to open another in Dublin. He became lessee of the Dublin Theatre Royal, in Crow Street, on Aug. 12, 1797, and opened the house by virtue of a patent passed under the Privy Seal at St. James's, June 25, 1798. In 1795, John, tenth Earl of Westmoreland, Lord Lieutenant of Ireland, had nominated him to raise a Fencible Regiment, then intended to be embodied. On Aug. 31, 1807, Richard Brinsley



Sheridan wrote to Jones, intimating a wish to interest him in Drury Lane Theatre, and to place it under his direction. As a grand juror and magistrate of the county of Dublin, he supported, in 1814, the Government against the Catholic Board. He was a member of Daly's, then the most aristocratic club in Ireland, and lived in a style of great magnificence outside the northern part of the city in Fortick's Grove, for which he paid Lord Mountjoy 1,000*l.*, with a yearly rent of 15*l.* 4*s.* per acre. To this demesne he restored its original name of "Clonliffe." Jones, who survived till 1834, was "considered one of the handsomest men of his time; in stature he was above six feet, and somewhat resembled George IV., when Prince of Wales, in his person, aristocratic deportment, and polished manners. In Dublin he was popularly known as "Buck Jones," and his name is still preserved in Jones's Road, leading to his former mansion, "Clonliffe House." In 1829 his sons Richard Talbot Jones and Charles Horatio Jones were granted a patent for a second theatre in Dublin, under which the house in Abbey Street was opened.

Various manuscript memorials, letters, and documents, written by Frederick E. Jones, were in the possession of his son, Richard Talbot Jones, Esq. Most of these particulars have been extracted from the interesting accounts of Jones and his theatres appearing in J. T. Gilbert's 'History of the City of Dublin,' 1854, 1859, vol. i. pp. 85-9, vol. ii. pp. 214-254; Appendix v. p. 8; "List of Authorities," p. 6; and Warburton's 'History of Dublin,' 1818, vol. ii. p. 1118.

DANIEL HIPWELL.

84, Myddelton Square, Clerkenwell.

This well-known theatrical manager was born about 1759 in Vesington, county Meath, and was a gentleman of large independent property. Having spent several years on the Continent, in 1794 he was permitted by patent to conduct subscription theatricals in Dublin. In 1795 the Earl of Westmoreland, then Lord-Lieutenant of Ireland, nominated him to raise a fencible regiment. In 1796 he purchased Mr. Daly's interest in Crow Street Theatre, which he beautified and conducted with much success for many years. Jones was considered one of the handsomest men of his time, and was popularly known in Dublin as "Buck Jones." In stature he was above six feet, and somewhat resembled George IV. when Prince of Wales in his person, aristocratic deportment, and polished manners. His name is preserved in Jones's Road, Dublin. He died in 1834. For much interesting information relative to the theatre I have named whilst under the management of Frederick E. Jones, *vide* vol. ii. pp. 215 to 254 of 'A History of the City of Dublin,' by J. T. Gilbert (McGlashan & Gill, Dublin, 1859).

HENRY GERALD HOPE.

6, Freegrove Road, N.

COPYRIGHT (7th S. x. 267).—The copyright of 'Nicholas Nickleby' expired some nine or ten years ago. That of Thackeray's 'Little Dinner Party' expired about two months ago. F. N.

A SHIELD OF BRAWN (7th S. x. 129, 235).—Chambers's 'Encyclopædia,' vol. ii., s. v. "Brawn," says, "A preparation of meat made from pig's head and ox feet, cut up, boiled, pickled, and prepared into a shape." Is not a "shield of brawn" a preparation of the kind made in the shape of a shield?  
DNARGEL.

This, whatever it may mean, is alluded to in the following citation from 'Ivanhoe,' the probable date of which is 1194, the scene the lists at Ashby-de-la-Zouch, and the speaker Wamba, the jester of Cedric the Saxon:—

"'Marry, that will I!' and opposed to the beard of the Jew a shield of brawn, which he plucked from beneath his cloak, and with which, doubtless, he had furnished himself lest the tournament should have proved longer than his appetite could endure abstinence" (chap. vii.).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In connexion with this question, I may mention that while the skin of the hog is always known in the trade as a pigskin, the skin of the boar, both in the raw and tanned state, is called a boar's shield. It is thin down the back, but very thick on the sides and over the ribs, from an inch to an inch and a half.

FREDERIC HEPBURN.

Sutton, Surrey.

DINNER (7th S. x. 242).—In reference to the quotation given of the old French rhyme as to meals, Victor Hugo had the following inscription in his dining-room at Hauteville House, Guernsey:—

LEVER A SIX, DINER A DIX,  
SOUPER A SIX, COUCHER A DIX,  
FAIT VIVRE L'HOMME DIX FOIS DIX.

as well as the following Latin distich:—

POST COENAM STABIS  
SEU PASSUS MILLE MEABIS.  
VALE.

Both these inscriptions were on the panelling of the window seats when I copied them in 1868, at the time the poet was engaged in writing 'L'Homme qui Rit.' Whence did he derive these monkish rhymes?  
S. PASFIELD OLIVER.

Allow me to say that I thankfully accept the explanation by M. Gaston Paris of the manner in which it is possible to derive both O.F. *dinner* and O.F. *desjeuner* from the same Latin verb, viz., *disieunare*. It is a mere question of accentuation, and the proof is extremely neat and satisfactory. I lately read a paper upon many words (including *dinner*) before the Philological Society, but it is not yet printed.  
WALTER W. SKEAT.

MOTHER HUBBARD (7th S. x. 187).—The S. C. M. who illustrated this edition was Sarah, daughter of Sir Henry Martin, first baronet of Lockynge. She dedicates it to her brother-in-law, John Bastard, Esq., of Kitley and other places in South Devon, which county he many years represented in Parliament. The tradition in the family has always been that it was got up as a sort of political squib, but none of the existing generation knows against whom directed. I should be glad to learn the date of the original story of Mother Hubbard, and if it was English.

W. M. M.

HALLAM'S REMAINS (7th S. x. 244).—'Hallam's Grave' forms the subject of an article by MR. EDWARD MALAN in 6th S. viii. 221. There it is said:—

"Arthur Hallam, Tennyson's great friend, died suddenly at Vienna on Sept. 15, 1833, and the body, after being embalmed, was brought to England, and laid in St. Andrew's Church, Clevedon. It appears to be not generally known that the body was landed at Dover, and brought thence by a *cortège* of sixteen black horses to Clevedon Court, the seat of Hallam's maternal grandfather, Sir Charles Elton. The tenants carried the coffin to the church and lowered it into the vault. No flowers were used, the funeral was very plain. The Rev. William Newland Pedder, Vicar of Clevedon, read the service. The bell that tolled carries the short legend:—

I to the church the living call,  
And to the grave do summon all. 1725.

A new organ now stands on the vault [1883]."

MR. MALAN subsequently (6th S. xi. 66) states that the sixteen black horses were "explained by the fact that the hearse and the three mourning coaches were drawn by four black horses apiece." He further states that he sent the article to Lord Tennyson, whose letter he inserts, of which this is a part:—

"It is news to me that the remains of A. H. H. were landed at Dover. I had always believed that the ship which brought them put in at Bristol. As to his being buried in the chancel, Mr. Hallam, in a printed memoir of his son, states that it was so. I myself did not see Clevedon till years after the burial, and then in later editions of 'In Memoriam' altered the word *chancel* to *dark church*."

MR. MALAN subjoins that he wrote first after "a long interview at Clevedon with Augustus Hare, the sexton, who was present as a boy at Hallam's funeral, and whose father dug the vault." He was not able to mention the name of the ship.

ED. MARSHALL.

WEDGWOOD BRASS IN HORTON CHURCH (7th S. x. 229).—This brass (which is not mentioned by Haines in his 'Manual,' Oxford, 1861) is printed, more correctly and with some additions, by Llewellynn Jewitt in his book 'The Wedgwoods' (London, 1865, 8vo., pp. 74, 75):—

"In Horton Church is a monumental brass to John Wedgwood, bearing the arms of Wedgwood with Egerton, and other quarterings, and figures of the deceased, his wife, and children. The inscription is:—'Hic jacent

seput' corpora Johe's Wedgwood, de Haracles, armigeri, et Marie uxoris ejus, filie Thomæ Egerton, de Walgrange, armigeri, qui obiierunt, hic sexto die Aprilis, Ann<sup>o</sup> Dom<sup>o</sup>. 1589; illa quinto Septembris Ann<sup>o</sup> Dom<sup>o</sup>. 1582. Sobolem post se relinquentes filios tres, filiasque quinque, quorum animas cum justis remanere speram'. Johe's duxit Margaret Forde, Egerton celebs mor'. Radus duxit Aliciam Leigh. Maria nu'pt Ambro' Arden, Anna nu'pt Jacob Gibson. Marga nu'pt Tho' Smith. Eliza nu'pt Rico' Foxe. Felix nu'pt Rico' Hilders.'"

He does not say where the brass is placed. His 'Life' contains fuller details of the earliest of the Wedgwoods than the larger work by Miss Meteyard. A pedigree of the Egertons of Wall-Grange is given by Sleight in the 'History of Leek,' second ed., 1883, 4to., p. 147.

W. E. BUCKLEY.

"Catholics," but not necessarily of the Roman Communion. A reference to the judgment of Sir Herbert Jenner Fust, in *Brecks v. Woolfrey*, will show that "the primitive practice of prayer for the dead, though discontinued in her public services through fear of its leading the vulgar mind to embrace error," is not prohibited by any law or canon of our Church (C. J. Prideaux, 'On the Duties of Churchwardens,' London, 1875, p. 366). Instances, specially that of Bishop Barrow in the cathedral of St. Asaph, in 1680, were cited in justification. The "Cujus animæ propitiatur Deus" may be seen on a monument in Croyland Abbey Church so late as in 1729.

ED. MARSHALL.

ROBERT PENNE (7th S. x. 247).—In July, 1767, the Rev. James Penn, Vicar of Claivering cum Langley, Essex, published an extraordinary sermon, entitled, 'By Way of Prevention, a Sleepy Sermon, calculated for the Dog Days, with an Address to the Clergy, and another to the Laity, of the City of London.' It was to be had at the author's house in Christ's Hospital, and he promised that it should be followed in a few days by another, 'On the Evil of Riches.'

W. C. B.

JACK AN APES BOWER (7th S. x. 127, 211).—I beg to thank sincerely the REV. E. MARSHALL for his elaborate and helpful information respecting Pennyless Bench, and for his kind words. May I add that in one of two other entries in the Winchcombe Corporation Book relating to this building, the scribe, having written "lodge," corrected it by striking his pen through it and by writing above it "bower." In the second entry it has become "Jack an Apes house." In each case the rent is the same, "iiijd."

DAVID ROYCE.

THE ANDES (7th S. x. 227).—Phillips's 'Family Atlas,' edited by William Hughes, F.R.G.S., gives the height of Iztaccihuatl in Mexico as being 15,703 ft., and that of Orizaba (vol. 17, 337). In South America the stated heights are Aconacagus, 23,910 ft.; Sahama, 22,350 ft.; Lirima, doubtful; Chimborazo, 21,415 ft.; Sorata, 21,286 ft.; Illi-

mani, 21,149 ft.; and Arequipa (vol.), 20,320 ft. There are also mentioned Gualatieri (vol.), 22,000 ft., and Chuquibamba, 21,000 ft.; but I think that these ought to be classed as doubtful. All the other mountains are under 20,000 ft. in height, Cayambe, Antisana, and Cotopaxi, three volcanoes, most nearly approaching that eminence.

J. F. MANSERGH.

Liverpool.

Humboldt gives the height of Iztaccihuatl as 15,705 ft. The 'English Cyclopaedia' gives 15,704 ft. as the height, and Beeton's 'Dictionary of Geography' follows Humboldt. In a very interesting work by Charles Lempriere, D.C.L., entitled 'Notes in Mexico in 1861 and 1862' (Longmans, London, 1862), 15,619 ft. is the height given (p. 184), on the authority of "Edward Lee Plumb, Esq., Attaché to the American Legation at Mexico; Mr. Grant, one of the oldest British Residents there; and Henry D'Oleire, Esq., Prussian Consul at Vera Cruz." The following extract from this work bears indirectly upon the right nomenclature of the Mexican range:—

"The great Cordillera of the Andes, which traverses the whole of South America from its southernmost limit is exceedingly depressed at the Isthmus of Panama, and again at Tehuantepec, where it serves merely to form a barrier between the union of the Pacific and Atlantic. But as soon as this massive chain enters the broader portion of North America it divides into two gigantic arms" (pp. 182-3).

I believe Mr. Whympfer has "achieved the summit" of Cotopaxi, but am not certain of this.

H. J. HILL BATHGATE.

Some valuable and quite recent information on the matter is to be found in Chambers's 'Encyclopaedia,' vol. i., s. v.

DNARGEL.

There is an interesting description of travel in the Andes in *Scribner's Magazine* for September.

HERBERT MAXWELL.

TRIPULACION (7th S. x. 248).—There is, I think, no such word as this in French, ancient or modern. It is good Spanish.

HENRY H. GIBBS.

Aldenharn.

This is a purely Spanish word.

H. S. M.

Portsmouth.

This is certainly not an authorized French word, not even, in my opinion, a French word at all. A quotation with the word meaning "a crew" would oblige.

DNARGEL.

ROYAL POETS (7th S. x. 9, 132, 251).—Some of our correspondents ascribe the authorship of the hymn 'Veni Sancte Spiritus' to Charlemagne, King Robert II. of France, and to Pope Innocent III. I may interest them to know that the most recent authority, Orby Shipley, B.A., in his 'Annus sanctus,' vol. i. (1884), says it is by King Robert I. of France, and that the 'Veni Creator Spiritus'

is ascribed to Charlemagne, though it is probably earlier than the eighth century.

None of your correspondents, I think, have mentioned Pope Leo XIII. in their lists of royal poets. This is an omission, as he has written many poems, the last being a beautiful ode on the occasion of his brother's death.

R. M. SILLARD.

Dublin.

Allow me to point out that the hymn 'Veni Creator Spiritus,' which some have assigned to Charlemagne, is quite distinct from the sequence 'Veni Sancte Spiritus.'

R. H. BUSK.

'OERA LINDA BOOK' (7th S. x. 249).—Translations into English and Dutch are published with the original text by Trübner & Co. A short account of the imposition is contained in the introduction to Cummins's 'Old Frisian Grammar,' and is the only one with which I am acquainted.

H. S. M.

Portsmouth.

I find the following entry in the last edition of the Catalogue of the London Library, "Oera Linda Book from a MS. of the Thirteenth Century, trans. by W. H. Sandbach, 8vo., 1876."

EDWARD PEACOCK.

"The Original Frisian Text, accompanied by an English Version of Dr. Ottema's Dutch Translation, by Wm. R. Sandbach," was published in London by Trübner & Co. in the year 1876. The introduction consists of a paper read before the "Frisian Society in 1871," and gives a description and digest of the MS., which the author holds to be genuine.

W. S. B. H.

FLASH (7th S. x. 146, 234).—Can any of your correspondents kindly give, with date, the authority for Canon Taylor's remarks on this word at p. 308 of 'Words and Places'? Perhaps the writer in the *Manchester Courier* quoted at the first reference can give us chapter and verse for his statement, independently of what Canon Taylor has stated.

F. C. BIRKBECK TERRY.

AMERICAN HISTORICAL SOCIETIES (7th S. x. 105).—ANON.'s list of American historical societies must be meagre. He omits these three from my own town—two of them old, as we count age in the New World: Massachusetts Historical Society, New England Historic Genealogical Society, Bostonian Society—all of Boston, Massachusetts.

F. J. P.

THE CURTSEY=COURTESY (7th S. ix. 343, 451 x. 12).—While tendering my humble acknowledgments to those contributors who have upheld the traditional dignity of "the courtesy," allow me also to make my feeble protest against their indolence in yielding to the modern practice of docking or cur-tailing it into the curt form of *curtsey*. It is true that early precedent for something like this

spelling may be found for the quality of courtesy; but there is no good reason for spelling the quality in one way and the act which is its embodiment in another.

R. H. BUSK.

GLENARVON (7th S. x. 125, 197, 235).—For an interesting account of Lady Caroline Ponsonby, the daughter of Henrietta Frances, Countess of Bessborough, and consequently the great-granddaughter of Sarah, Duchess of Marlborough, and the niece of the celebrated Duchess of Devonshire, who married the Hon. W. Lamb, afterwards Prime Minister of England, *vide* 'The Queens of Society,' by Grace and Philip Wharton (Routledge & Sons, London, 1872).

HENRY GERALD HOPE.

6, Freegrove Road, N.

DETACHED BELL TOWERS (7th S. ix. 107, 169, 277; x. 18).—The church at Witton, cited as an example of these, dates only from about 1850, being a very costly new one, built by the late Lord Herbert of Lea, leaving the mediæval church, in the centre of the town, a ruin. Theale, Berks, a generation earlier, and two recent churches in London—All Saints', Lambeth, and St. George's, Tufnell Park, Holloway—have towers similarly placed.

E. L. G.

HEMINGTON, LEICESTERSHIRE (7th S. x. 208).—The account of this village appearing in Nichols's 'History of Leicestershire' (West Garcothe hundred), vol. iii. part ii. pp. 880-883, is fairly exhaustive. One of the twelve privately-printed copies of 'The History and Antiquities of Hemington,' by John Joseph Briggs, F.R.S.L., London (Derby printed), 1873, 4to., will be found in the Library of the British Museum.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

TESTA DE NEVILL (7th S. x. 227, 276).—MR. BICKERSTAFFE-DREW asks a compound question respecting the Testa de Nevill. Some time since, in writing my 'History of Derbyshire,' I made a special study of this document, and I think I can give an answer. It is not quite clear whether the original is extant or not; I am inclined to think it is. The book which goes under this name is at the Record Office. It is a mere compilation—a collection of original documents relating to scutages, which were, no doubt, at the date of its compilation deposited in the Exchequer, and in imitation of the scribe of the Red Book (or Black Book, as it is sometimes called) they were carefully arranged under counties. I imagine the chief work incorporated in the bulk was the inquest of De Nevill, which would have been far more valuable in its integrity; but the scribe cut it up, I think, and divided it into counties. He evidently knew nothing about the date of the documents he was transcribing, for they are copied in no sort of order

—in some counties the latest are given first. Unfortunately, the records themselves, like those which made up the Red Book, are lost, although considerable portions of them (or similar entries) may be found in the Pipe Rolls.

I broached the idea that here are to be found the original inquests of Archbishop Hubert Walter, the loss of which was deplored by Bishop Stubbs; and they may generally be identified by the use of peculiar words. The Red Book collected the Exchequer records down to Richard I. or John, and this series commences from that date. The compilation was made, I should presume, at the date of the latest record included—that of Edward I.

The learned editors for the Record Commission (I am writing from memory), give it a good general date—that of one of the Edwards or Henrys.

PYM YEATMAN.

4, Harrow Villas, Harlesden.

PEERAGES GRANTED TO SONS OF PRINCES OF WALES (7th S. x. 144, 251).—COL. PRIDEAUX was perfectly correct as to the creation of Prince Frederick of Wales as Duke of Edinburgh, Marquess of Ely, &c., in 1726. His brother, Prince William, was created Duke of Cumberland, Marquess of Berkhamsted, &c., the day following (July 27). The Margravine of Baireuth, in her 'Memoirs,' calls her proposed husband and cousin-german (Prince Frederick of Wales) Duke of Gloucester, and no doubt believed herself right in doing so. She says he assumed the title in 1714, immediately after his grandfather's accession to the English throne. This may have been the case, but it was not until Jan. 11, 1717/8, that the *London Gazette* announced (under date of the 10th inst.) that the king had directed a patent to be passed creating Prince Frederick, eldest son of the Prince of Wales, Duke of Gloucester. He continued to be so styled until 1726, when H.R.H. was created Duke of Edinburgh. No warrant, however, passed the Signet, nor did such a patent ever pass the Seal. The Princess Wilhelmina says that in 1727 "the Duke of Gloucester [she persistently ignores his real title of Duke of "Edinburgh"] assumed the title of Prince of Wales." He was not created Prince of Wales until Jan. 8, 1729.

Prince Edward, second son of Frederick, Prince of Wales, was created Duke of York by his grandfather, King George II., April 2, 1760, nine years after the death of his father, his brother George being then Prince of Wales and heir apparent to the throne.

H. MURRAY LANE, *Chester Herald*.

MRS. ASH, 1697 (7th S. x. 287).—The name of the young lady mentioned in the query was not Ash, but Mary Astell, and SARUM will find a fairly long article on her and her 'Serious Proposal to the Ladies,' by "A Lover of her Sex," in the 'Dic-

ionary of National Biography.' I have a copy of her above-named and principal work, in two parts, neither of which was published by her at so early an age as that stated by Thomas Burnet. She was born in 1668.

J. F. MANSERGH.

The name of Mrs. Mary Ash occurs as a witness to "Testimonies in favour of Lady Pakington being the Author of 'The Whole Duty of Man,'" delivered by Thomas Caulton, Vicar of Worksoop, co. Nottingham, on Oct. 31, 1698, and quoted in Nichols's 'Literary Anecdotes,' 1812, vol. ii. p. 601.

DANIEL HIPWELL.

THE 'MONTHLY AMUSEMENT' (7th S. x. 249).—Although unable to answer the query of your correspondent, the following particulars of this publication, taken from Timperley's 'Dictionary of Printers and Printing,' may be of interest to him:—

"The magazine was edited by John Ozell, who was born in Leicestershire and educated at the school of Ashby-de-la-Zouch. He was auditor-general of London, and of the accounts of St. Paul's Cathedral and St. Thomas's Hospital. He translated Molière and other French writers, besides being the author of some poems. Pope has placed him in the 'Dunciad.'"

EVERARD HOME COLEMAN.

THE 'ROYAL MAGAZINE' (7th S. x. 267).—In the British Museum Catalogue is this entry:—

"The Royal Magazine; or, Gentleman's Monthly Companion, July, 1759—Dec., 1771, 21 vols. 8vo. From the commencement until 1768 the magazine was divided into half-yearly volumes; from 1768—1771 each year is comprised in 1 vol."

A copy of the magazine for August, 1788, 8vo., is found in the same repository.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Only five volumes of this monthly magazine were published, from July, 1759, to December, 1761. I have seen the set in the library of a friend in Dorset.

W. R. TATE.

Walpole Vicarage, Halesworth.

JORUM (7th S. x. 68, 232).—Halliwell, in his 'Dictionary,' gives the meaning of this word, or rather "Joram," as "a large dish or jug of any eatables or liquors. Var. dial." Charles Dickens, in 'David Copperfield,' has utilized Joram as a surname, that of the draper and undertaker at Yarnmouth. The name Jehoram (יְהוֹרָם) = exalted by Jehovah) is usually found in the contracted form Joram.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MEN OF MARSHAM (7th S. x. 189).—According to Ray, Marsham was in Lincolnshire, for he gives the proverbial expression "They hold together as the men of Marsham when they lost their common" as belonging to that county. In this he is followed by Grose. Hazlitt refers the expression

to Norfolk. Is there, or was there, a Marsham in Lincolnshire? If so, where?

F. C. BIRKBECK TERRY.

'THE PLAINT OF FREEDOM' (7th S. x. 268).—This poem was written by the veteran wood-engraver and poet, W. J. Linton. Landor thought very highly of it, and in his 'Dry Sticks Fagoted' gave expression to his admiration. Perhaps the readers of 'N. & Q.' may like to read Landor's verses:—

To the Author of 'The Plaint of Freedom.'

Praiser of Milton! worthy of his praise!  
How shall I name thee! Art thou yet unnamed?  
While verses flourish hanging overhead  
In looser tendrils than stern husbandry  
May well approve, on thee shall none descend?  
At Milton's hallowed name thy hymn august  
Sounds as the largest bell from minster-tower.  
I ponder; and in time may dare to praise;  
Milton had done it; Milton would have graspt  
Thy hand amid his darkness, and with more  
Impatient pertinacity because  
He heard the voice and could not see the face.

B. DOBELL.

The volume of poems about which MR. HUTT inquires was printed by G. Bouchier Richardson at Newcastle-on-Tyne in 1852. It was published anonymously, or rather printed for private circulation only. The author, however, was Mr. W. J. Linton, the eminent wood-engraver, who is now residing in America. A copy of the book, without any indication of the authorship, was sent at the time it was printed to Walter Savage Landor, who thereupon wrote the following lines to the author of 'The Plaint of Freedom':—

Lauder of Milton! worthy of his laud!  
How shall I name thee? Art thou yet unnamed?  
Whose verses flourish hanging overhead  
In looser tendrils than stern husbandry  
May well approve, on thee shall none descend?  
At Milton's hallowed name thy hymn august  
Sounds as the largest bell from minster tower  
Above the tinkling of Corvases boy.  
I ponder; and in time may dare to praise.  
Milton had done it; Milton would have graspt  
Thy hand amid his darkness, and with more  
Impatient pertinacity, because  
He heard the voice and could not see the face.

W. E. ADAMS.

[We leave the versions of our correspondents. We fail to find the poem in 'The Collected Works of Landor,' 4 vols., 1876.]

AUTHORS OF QUOTATIONS WANTED (7th S. x. 309).—

Oh, fond attempt to give a deathless lot  
To names ignoble, born to be forgot!  
Copper, "On observing some names of little note  
recorded in the 'Biographia Britannica.'"

Wrinkled ostler, grim and thin!  
Here is custom come your way;  
Take my brute, and lead him in,  
Stuff his ribs with mouldy hay.

Tennyson, 'The Vision of Sin,' part iv.  
JONATHAN BOUCHIER.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Lives of the Norths.* Edited by Augustus Jessopp, D.D. 3 vols. (Bell & Sons.)

WITHOUT being in the strictest sense classics, the lives of Francis North, Baron Guilford; Sir Dudley North; and the Hon. and Rev. Dr. John North, by Roger North, are books the student cannot afford to ignore. They cast a brilliant light upon the seventeenth century in its social as well as its political aspects. No edition of them has appeared since 1826, when the collected lives were published by Henry Roscoe, most of whose notes Dr. Jessopp has preserved. This work, like the original editions, has long been difficult of access, and it is both pleasant and profitable to find the three lives edited by Dr. Jessopp and included in the noble "Standard Library" of Messrs. Bell & Sons. Something more than a mere reprint has, however, been afforded. A considerable fragment of autobiography, by Roger North, was in the possession of the late Mr. Crossley, of Manchester, and was at his death published in a limited edition exclusively for subscribers. This, of course, secures the MS. against the risk of loss. It does little, however, to render the work accessible to students. It is now, with a few letters, brought within general reach, forming the major portion of the third and last volume of the reprint. For this boon, the value of which will not be disputed, the editor and the publishers are to be thanked. Much curious and useful information is supplied. Chapters of exceptional interest are those on the formidable "Fire at the Temple A.D. 1678," of which the writer was a witness, and "The Rebuilding of the Temple," "Early Life at the Bar," "The Beginnings of Success," and "Experience as a King's Counsel." The opinions expressed upon Halifax, Rochester, &c., repay study, and the description of the period immediately before the death of Charles II. is very graphic. Among the additions of the brilliant editor is an extensive and a useful index.

*Mirëio: a Provençal Poem.* By Frédéric Mistral. Translated by Harriet Waters Preston. (Fisher Unwin.)

TO his "Cameo Series" Mr. Fisher Unwin has added a new translation of Mistral's "Mirëio." In spite of the illustration, lyrical and pictorial, this poem has received, it is unfamiliar to the majority of English readers. The significance of the word "félbre" is at last recognized, and the fact that the Provençal revival has produced one remarkable poem is conceded. Very few are those who have read any of the numerous French translations, principally into prose, which have been made, and it is doubtful if a dozen Englishmen in all can be found to read with facility the revived Langue d'Oc in which "Mirëio" is written. The translation of Miss Preston should serve to introduce to the English reader one of the most picturesque and touching of modern pastorals. "Mirëio" is confessedly the one work of genius we owe to the Félibre. It has the tenderness and the colour of a story by Sand, and is informed by true passion. To those unfamiliar with the scenery of La Crau and of much of Provence, glowing in colour, but arid, and often shelterless, and with the ways of a primitive and an interesting people, portions of the narrative will seem long. To resist, however, the wooing of Vincen and Mirëio is impossible, and the successive episodes of a sad, beautiful story have passionate interest. It is no poor homage to an English translator to say that the charm and much of the colour are retained. Passage after passage stirs the soul or leaves the eye humid. In consideration of this it is easy to pardon faulty rhymes and occasional looseness in what, after all, is a remarkable accom-

plishment. The metre chosen by the author, who is obviously to some extent under the influence of Mr. William Morris, is easy and appropriate; but the task of giving in it a poem so long as this remains difficult. Miss Preston is to be congratulated on her work. A better rendering of "Mirëio" is scarcely to be hoped.

*A Student's History of England, from the Earliest Times to 1855.* By Samuel Rawson Gardiner. Vol. I. (Longmans.)

IT is difficult for one whose small stock of knowledge was slowly and painfully acquired not to contrast with some grudging the facilities afforded the student of today with those in existence a generation ago. "A Student's History of England" gives in a series of luminous paragraphs a full and stimulating history of England from the earliest times. Vol. i., which is all yet published, covers practically the period to the close of the Wars of the Roses and the invention of printing, and separates mediævalism from renaissance. Some innovation in names perplexes, perhaps needlessly, the old-fashioned reader, for whom, however, the book is not meant. We have, of course, Æthelstan, Edward, Ælfred, Cnut, and Harthacnut. William Rufus, too, disappears in favour of the Red King, and Thomas A Beckett is only Archbishop Thomas. More than a suspicion of madness is cast upon Richard II., and we learn that the cruelty of the Wars of the Roses was "but the outcome of a state of society in which no man cared much for anything except his own greatness and enjoyment," which elicits the reflection, "Would that such times had then ended! The book is, however, excellent in all respects, and as affording a full view of the growth of our institutions is of highest importance. Its illustrations are numerous and admirable, and by their aid a complete insight into the development of social life, the progress of architecture, and other like matters may be obtained.

*Johnson's Lives of the Poets.* Edited, with Notes, by Mrs. Alexander Napier, and an Introduction by J. W. Hales, M.A. 3 vols. (Bell & Sons.)

IN an admirable introduction Prof. Hales explains the continued value and popularity of Johnson's "Lives of the Poets." That a book consisting of the lives of men to more than half of whom the title of poet will now be denied, narrow and prejudiced in judgment, and abounding with inconsistencies, should be immortal is sufficiently striking. On the strength, however, of a work that omits all mention of Suckling, Drayton, Daniel, Herrick, and is insensible to what is best in men such as Milton, poetasters such as Yalden and Duke will live, as names at least, in the minds of Englishmen. It is, however, as the verdict of the eighteenth century upon itself and its predecessors that it has lasting value. Johnson speaks with the voice of his age and is its clearest utterance, and in a progressive science such as criticism it is desirable to bear in mind his judgments, harsh, unsympathetic, and in a sense ignorant as they are. There are reasons to account for the popularity of the work other than those admirably assigned by Prof. Hales. It is fitting, then, that a new edition, with helpful and intelligent notes, should be included by Messrs. Bell & Sons in that "Standard Library" the praises of which we have often sung.

*English Fairy Tales.* Collected by Joseph Jacobs. Illustrated by John D. Batten. (Nutt.)

A DAINY and an interesting volume Mr. Jacobs has here produced, nominally for the use of children. That it will suit the youngsters needs not be denied. Children of a larger growth will, however, be the more constant readers, and will be apter to appreciate Mr. Jacobs's

humorous style and the grace and happiness of Mr. Batten's designs. They, too, will derive much pleasure from the notes and references, from which the editor warns off his younger readers. Many of these are simple and valuable. We do not attach so much importance as does Mr. Jacobs to the resemblance between 'Childe Rowland' and 'Comus'; but we are glad to read his comments. Some of the stories now given are quite new. Others are, of course, familiar. We venture to predict the appearance of a continuation of a very attractive volume.

*The Story of the Nations.—Switzerland.* By Mrs. Lina Hug and Richard Stead. (Fisher Unwin.)

THIS excellent series has now reached its twenty-sixth volume. A popular history of Switzerland such as this can hardly fail to attract a wide circle of English and American readers, many of whom are familiar with every corner of "the playground of Europe." To the student of constitutional history the sketch of the development of the Swiss confederation is of especial value; while no one can read this interesting volume without a feeling of admiration for the gallant people, who step by step have freed themselves alike from internal oppression and external despotism. The engravings with which the book is illustrated are not altogether satisfactory, and the index is meagre and incomplete. These are blemishes, however, for which the publisher, rather than the authors, must be held responsible.

*The Bookworm: an Illustrated Treasury of Old-Time Literature.* Third Series. (Stock.)

UNDER the editorship of our correspondent Mr. W. Roberts, the *Bookworm* maintains its high position. The pleasantly varied contents give, under the head of 'Bookworms of Yesterday and To-day,' accounts of the libraries of Mr. F. Locker-Lampson, rich in Elizabethan literature; of Mr. Gladstone, as may be supposed, full of Homers; and of Mr. A. H. Huth, one of the most priceless libraries in the world. The libraries in St. Paul's Cathedral and Holland House and the Dyce and Forster collections are described. There are very numerous papers on single books of interest, a history of the *Gentleman's Magazine*, and an 'In Memoriam: William Blades.' Mr. C. A. Ward has a thoughtful paper on 'Book Libraries and Reading,' and Mr. Alldridge writes on 'Shakespeare in Southwark.' Very many curious plates, some of them reproductions from "incunables," add to the attractions of the volume.

MESSERS. PICKERING & CHATTO have issued in the Aldine edition *Rejected Addresses*, by Horace and James Smith, edited, with an introduction and notes, by Percy Fitzgerald, M.A. F.S.A. For the first time, so far as we are aware, this clever and popular collection of parodies is treated as a classic, included in an esteemed series, and published with illustrative comments. The edition is attractive and satisfactory. Mr. Fitzgerald's notes are well selected, and his introduction gives a good and readable account of the genesis of the work.

UNDER the heading *People who have made a Noise in the World*, Messrs. Vizetelly & Co. have issued a life of Theodore of Corsica by Percy Fitzgerald, and one of Count Konigsmark and Tom of Ten Thousand by Henry Vizetelly. Mr. Fitzgerald's account of the somewhat King of Corsica and of his ill-starred son is very spirited and picturesque. Mr. Vizetelly also gives a graphic account of the murder of Thomas Thynne, and of the circumstances that led to it and its consequences. Both books are entertaining, and the series promises well.

THE subscription list of 'London City,' published at the Leadenhall Press, will be closed on the 17th inst.

A 'New History of Kidderminster' is in the press, by J. R. Burton, and will be issued very shortly by Mr. Elliot Stock.

A NEW popular handbook to the antiquities and history of London and the suburbs is announced by Mr. Elliot Stock, under the title 'London of the Past; or, the Olden City.'

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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. LEATON-BLENKINSOPP ("The Three Impostors").—Look in the index to 7th S. viii., under 'De Tribus Impostoribus,' and to the contents of the volume, pp. 347, 449, and you will find full information.

J. T. P.—

Never morning went

To evening, but some heart did break.

Tennyson, 'In Memoriam,' vi. ll. 7, 8.

JOHN ("Airy fairy Lillian").—'Lillian' is in all collections of Tennyson's early poems.

W. STERNDAL SCARR ("Set the Thames on Fire").—See 4th S. vi. 39, 101, 144, 223; xii. 80, 119, 137; 6th S. viii. 446, 476; ix. 14, 156; xii. 360.

B. DOBELL ('The Spirit of all Religions').—See p. 345.

CORRIGENDUM.—P. 330, ll. 33, 34, for *ὡς ἀνθρώπος φοβήσεται μὲν* read *ὡς ἀνθρώπος. Φοβήσεται μὲν.*

### 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.

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LONDON, SATURDAY, NOVEMBER 8, 1890.

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## Notes.

## PROVERBIAL PHRASES IN BEAUMONT AND FLETCHER.

Although many lists of English proverbs are in print, none, so far as I am aware, is drawn up on strictly historical principles. A work which in a systematic manner should endeavour to trace through our literature the descent of these pithy phrases, in which the English language is peculiarly rich, would not only be interesting in itself, but would contribute valuable materials towards the history of thought and the history of style. Nowhere do such materials exist in greater profusion than in 'N. & Q.', whose pages are a paræmiological treasury; but they are scattered, and require to be collected in a well-digested volume. As a slight contribution to the subject, I venture to submit a few proverbial expressions which I jotted down when making a study of the plays of Beaumont and Fletcher some years ago. The list does not profess to be exhaustive; but the phrases are characteristic of the style of the writers. Many would come within the category of slang, and may be useful to Mr. Farmer, if he has not already annexed them:—

"There are more maids than Maudlin; more men than Michael."—"The Woman's Prize," i. 4.

"No sport, no pie."—*Id.*, i. 4.

"A Sedgely curse light on him; which is, Pedro, The fiend ride through him booted and spurred, with a scythe at his back."—*Id.*, v. 2.

"You are no better than you should be."—"The Coxcomb," iv. 3.

"Ill weeds grow apace."—*Id.*, iv. 3.

"After supper, walk a mile."—"Philaster," ii. 4.

"Shot him between wind and water."—*Id.*, iv. 1.

"The devil take the hindmost."—"Bonduca," iv. 2.

"What mare's nest hast thou found?"—*Id.*, v. 2.

"Sing a song of sixpence."—*Id.*, v. 2.

"You have brought your hogs to a fine market."—*Id.*, v. 2.

"I'll put on my considering cap."—"The Loyal Subject," ii. 1.

"These are fine gim-cracks."—*Id.*, iv. 2. Cf. also

"This is a gin-crack

That can get nothing but new fashions on you."

"The Elder Brother," iii. 3.

"I'll have a fling."—"Rule a Wife and Have a Wife," iii. 5.

"First come, first served."—"The Little French Lawyer," ii. 1.

"This is a pretty flimflam."—*Id.*, ii. 3.

"God-a-mercy, Mumsimus!"—*Id.*, ii. 3.

"You may go, Dinant, and follow the old fairy."—*Id.*, ii. 3. Among the lower classes in London an ugly, ill-natured woman is often called an "old fairy," as in this passage. I have heard the expression used.

"Discretion, the best part of valour."—"King and no King," iv. 3.

"Beggars must be no choosers."—"The Scornful Lady," v. 3.

"Time can tarry for no man."—*Id.*, v. 3.

"One good turn requires another."—"The Little French Lawyer," iii. 2.

"The more the merrier."—"The Pilgrim," i. 1.

"Such things are fow, and far to seek."—*Id.*, i. 1. The passage in which this line occurs is one of the finest in Beaumont and Fletcher.

"You chip pantler, you peaching rogue, that provided us

These necklaces."—"The Bloody Brother," iii. 2.

An early instance of the use of the word *peach* for "inform against."

"I see you have a singing face."—"The Wild-Goose Chase," ii. 2. This will remind the reader of Fusbos in 'Bombastes Furioso.'

"Mad as March hares."—*Id.*, iv. 3.

"Whose dog lies sick of the mulligrubs?"—"Monsieur Thomas," ii. 3. Dr. Murray will probably explain this expression at the proper time. "Mistress Mulligrubs" is a character in Marston's play of 'The Dutch Courtesan.'

"Like hypocrites, we halt before the porridge."—*Id.*, iv. 4.

"Sweet meats have sour sauce."—*Id.*, iv. 4.

"Crumb not your bread before you taste your porridge."—*Id.*, iv. 4.

"She's a catter-wauling

Among the gutters."—"The Chances," ii. 2.

"Thou talk'st of cocks and bulls."—*Id.*, ii. 4. This passage is apposite in connexion with the recent controversy on "cock and bull" stories in 'N. & Q.' The reply was—

"I talk of wenches,  
Of cocks and hens."

"Can he tell us,

With a wet finger, whether they be false?"

*Id.*, v. i.

This expression refers to the custom of holding up a moistened finger in order to ascertain from which direction the wind is blowing.

"Dost thou think  
The devil such an ass as people make him?"

Such a poor coxcomb? Such a penny foot-post?

Compelled with cross and pile to run of errands,  
With Asteroth, and Behemoth, and Belfagor?";  
*Id.*, v. i.

The meaning of "cross and pile" for a piece of money has been frequently explained in 'N. & Q.'  
"Those dancing days are done."—'The Prophetess,' i. 3. This is a common expression, which also occurs in 'The Little French Dancing Master,' iv. 5.  
"Rome was not built in one day."—*Id.*, i. 3.  
"As firm as faith."—*Id.*, i. 3.  
"Then will I  
Not bate you a single ace of a sound senator."  
*Id.*, i. 3.

This will remind readers of Queen Elizabeth's "stumping" inquiry about "Bate me an ace, quoth Bolton."

"Bear it swimmingly."—*Id.*, i. 3.  
"Right as a gun."—*Id.*, i. 3.  
"Square eaters."—'Bonduca,' ii. 3. Cf. the modern expression "a square meal."  
"Meaning me, sir?"—*Id.*, ii. 3.  
"Piper, whet your whistle."—'The Beggar's Bush,' iii. 1.

"I'll put a spoke among your wheels."—'The Mad Lover,' iii. 5.

"At the discovery of such a jigambob."—'The Pilgrim,' iii. 1.

"The Pilgrim's off the hooks too."—*Id.*, iii. 6. In this passage the expression "off the hooks" does not mean dead, but wrong in the head—"off his chump" in modern slang.

"And drink me upsey-Dutch."—'The Beggar's Bush,' iii. 1.

"Upsey" was an old term for beer, qualified by the name of the district in which it was brewed. Thus in the same play, iv. 4, we have:—

Which must be upsey-English, strong, lusty London beer.

"Upsey-Fries" came from Friesland, as "upsey-Dutch" from Holland. Decker refers to the former in his 'Lanthorne and Candle-light,' 1608, sig. H2:—

"The third man squires her to a play, which being ended, and the wine offered and taken (for she's no Recusant, to refuse anything), him she leaues too; and being set upon by a fourth, him she answers at his own weapon, sups with him, and drinks Vpsie Freeze."

I will conclude with a proverbial expression which has obtained wide currency through its employment by Shakespeare:—

"For 'tis the sport to have the enginer  
Hoist with his own petar."—'Hamlet,' iii. 4.

The same idea is expressed in 'The Fair Maid of the Inn,' ii. 1:—

"'Twas he  
Gave heat unto the injury, which return'd,  
Like a petar ill-lighted, unto the bosom  
Of him gave fire to it."

George Herbert, in 'The Church Porch,' says:—

"Wit's an unruly engine, wildly striking  
Sometimes a friend, sometimes the engineer."

Few writers are more in tune with modern thought than Beaumont and Fletcher. Who, in reading the soliloquy of Philaster—

"Oh, that I had been nourished in these woods," &c.—does not think of 'Locksley Hall'? whilst the memory of Keats returns with the words—

"All your better deeds  
Shall be in water writ, but this in marble."  
'Philaster,' v. 3.

At the same time their connexion with their own period is far more strongly marked than is the case with their great contemporaries. We see their sneers at Marlowe—

"Wee-hee! my pamper'd jade of Asia"  
( 'The Coxcomb,' ii. 2 );

their dislike of the great chronicler—

"Thou art ten times worse  
And of less credit than dunce Hollingshead,  
The Englishman, that writes of shows and sheriffs"  
( 'The Elder Brother,' ii. 1 );

their allusion to Breton's popularity—

"And 'prentices in Paul's churchyard, that scented  
Your want of Breton's books"  
( 'Wit without Money,' iii. 4 ).

An essay might be written on the scraps of balladry in 'The Knight of the Burning Pestle,' and another on the morsels of folk-lore scattered through the plays. But I began with proverbs, and "enough is as good as a feast." I will therefore wind up by inviting the attention of students of paræmiology to Mr. A. H. Bullen's recently printed facsimile of 'Cobbe's Prophecies,' 1614, which is a budget of proverbial lore. One adage only will I quote from it, "The fat is all in the fire," which we find again in 'The Balancing Captain,' a ballad quoted in full by Walpole in a letter to Mann dated November 2, 1741, and which is in current use at the present day.

W. F. PRIDEAUX.

Jaipur, Rajputana.

P.S.—Two days after writing this note I received the August part of 'N. & Q.' In the number for August 30 there is a short review of 'Cobbe's Prophecies,' and I am glad to find I am so much in accord with the views which have been editorially expressed in that notice, extending even to the citation of the same proverb.

#### THE PATRONYMIC "ING."

(See 7th S. x. 169, 298.)

It is surprising at this time of day to find a contributor to 'N. & Q.' describing the established explanation of the suffix *ing* in Teutonic names as "an unhappy craze of Mr. Kemble," who, we are informed, "with a total disregard of outlying facts," converted "our *ings*, meaning meadows," into "patronymics, by confusion with *ing* for *ingens*, meaning progeny." I take this to mean that while *-ingen* means "progeny," which it does not, *-ing* always means a meadow.

In his 'Saxons in England' Mr. Kemble, dealing with the patronymics in *-ing*, doubtless included a few doubtful cases in his lists; but in vol. iv. of the *Philological Proceedings* he forthwith corrected his error or omission, and explained such exceptional usages as Brytfordings for the "men of

Bradford," Centings for the "men of Kent," and Bromleagings for the "men of Bromley," where the first element is not the name of an ancestor, but of the place of residence or origin.

The *-ing* names in England cannot be separated from those on the Continent, whose origin has been exhaustively discussed by several German scholars. If MR. HALL will turn to Förstemann's 'Alt-Deutsches Namenbuch,' vol. ii. pp. 835-847, he will see that the evidence in favour of Kemble's explanation is overwhelming. Förstemann has diligently collected more than a thousand ancient local names in Germany, ranging from the eighth century to the eleventh, which can only be explained as patronymics in *-ing*; and in vol. i. pp. 781 *seq.* he has gathered an immense number of ancient personal names in *-ing* which are as clearly patronymics, belonging to the class from which the local names in *ing* were derived. Now if MR. HALL'S theory were correct, most of these old German local names in *-ing* should appear as *-angar* or *-ang*, since the English *ing* (Danish *eng*), a "meadow," answers to the O.H.G. *angar*, which we have in the name of the Angrivarii of Tacitus, in the name of Angern, anciently Angara, and possibly in the name of the Angles.

MR. HALL says that *ing* meant a "meadow" and *ingen* meant "progeny." If so, how does he explain the genealogy of Ida, given in the 'Saxon Chronicle,' A.D. 547, where we read: "Ida was Eopping, Eoppa was Easing, Esa was Inguing, Ingui Angenwiting." Does this mean that Ida was the meadow of Eoppa, and Eoppa the meadow of Esa, or, as usually translated, that "Ida was Eoppa's son, Eoppa was Esa's son, Esa was Ingui's son, and Ingui Angewit's son."

MR. HALL thinks that Kemble, with a "total disregard" of facts, confused *ing*, a "meadow," with *ingen*, meaning "progeny." Mr. Kemble, being an Anglo-Saxon scholar, happened to be acquainted with the elementary fact—of which MR. HALL seems to be unaware—that *ing* and *ingen* may be cases of the same word, *ingen* or *ingun* being the dative, or rather the locative, plural of *ing*, while the form *inga*, out of which many of the modern local names in *ing* arose, may be either the nominative plural or, more usually, the locative singular. These oblique cases are frequently found in early documents, but have fallen into disuse in modern forms of the same names. Thus Menzing, near Munich, appears as Menzingen in a document of the eighth century, and as Menzinga in one of the ninth. Will MR. HALL contend that *ingen* in the earliest form of the name means "progeny," and the *ing* in the modern form means a "meadow"? Many such instances might be cited. Thus the ninth century forms Messilingun and Messeligen are now disused, and we have the modern name of Messling, near Mettenheim. So Menning, near Ingolstadt, appears as Meningen in a document of

the eleventh century. Sometimes the modern, and not the ancient, form is in the locative plural. Thus Liggeringen appears as Liutergaringa in the ninth century, Mössingen as Messinga in the eighth, and Meiningen as Meininga in the tenth. Such changes can easily be explained. Liutergaringa (locative singular) would denote the residence of the son of Liutergar, while Liggeringen (locative plural) would designate the residence of his grandsons and their posterity.

I am sorry to have taken up so much of your valuable space in discussing a question which I had supposed was no longer in dispute; but when a contributor to 'N. & Q.' states his belief that "the notion is dying out" that *ing* in local names is a patronymic, it is manifestly needful to restate the facts with such fullness as may suffice to set the matter finally at rest.

As for Inkpen, a name which has recently been discussed in 'N. & Q.,' I am now inclined to believe, in spite of what Prof. Skeat says in his 'Dictionary,' that the Saxons must have used the word *pen* to mean a pinfold, or enclosure for sheep. The meaning in 'Codex Diplomaticus,' 485, may be doubtful; but Etta-pen ('C. D.,' 544) can hardly mean anything else. The first syllable of Inkpen may be the proper name which we have in Ingeleben, anciently Ingelevo, but is more probably from the A.-S. *enge*, "narrow, confined," as in the Dutch local names Enghuizen and Engwird. Inkpen might, therefore, mean the "small pinfold." But in default of ancient forms of the name, nothing can be said with certainty. ISAAC TAYLOR.

#### "UNCLE REMUS" AND SOME EUROPEAN POPULAR TALES, &c.

(Continued from p. 302.)

##### V.

To most readers of 'N. & Q.' it will probably be new, as it was to myself till lately, that there is current among the Finns an interesting version of 'The Keg of Butter,' which the venerable "darkie" tells so very quaintly (see *ante*, p. 201). This is how it goes according to a MS. translation of Finnish tales which Mr. W. F. Kirby is preparing for publication, and for the loan of which I am indebted to his kindness:—

The fox, the wolf, and the bear were travelling together, and at length came to the boundary of Ilmala, where they looked about for a dwelling. The bear required a farm for himself, as he did not quite trust the others; but the fox and the wolf set about clearing a piece of ground for their joint cultivation. It was needful in the first place for them to burn stumps and to cut down the trees. So they went industriously to work, and each took a pot of butter with him for lunch. But the fox found felling trees very hard work. He stuck to it for a time, and then slipped away through the wood, but soon came back again, and said to the wolf: "Listen. I must go to Ilmala, for I met a friend in the wood, who invited me to a christening." When he had said this he

went off, but he went no farther than the wolf's pot of butter, and he did not leave it till he had eaten his fill, and then he went back to his work. "Well, what's the child's name?" the wolf asked. "First time," answered the fox, seizing his axe.

But the work did not get on very well this time either; and the fox ran through the wood again, and came back with the news: "Just think! I have actually been invited to another christening at Imlala. The daughter of the house has borne a child." "But why do you always gad about?" said the wolf. "Do stop away from the feast, brother, and let us do our work honestly." "O no, dear brother, it won't do for me to stay away when I am invited," said the fox. "One must live in peace with one's neighbours; and it is particularly important for newcomers to stand well with other people." "Go, then, in Heaven's name," said the wolf; "but don't stop away so long. We shall never finish the work if I have to fell all the trees myself." The fox went off, but he went no farther than to the wolf's butter-pot, and soon came back again. "Well, what name did they give the child?" asked the wolf. "Second time," answered the fox, and the two went on with their work.

Presently the fox made an excuse to take another walk in the wood, and came back again with a fresh invitation. "O Heaven! how often do they baptize in this blessed Imlala?" cried the wolf angrily. "But this time you must stay here, for you can't always go to the feast." "I hear that I am wanted as godfather," answered the fox, "so I can't well stop away." "Go, then, this once more, in the devil's name," cried the wolf; "but tell the hosts that they must not ask you to become godfather again, as we are working in company, with real summer haste." The fox went back to the butter-pot, and did not return till he had completely eaten up all the butter. "What's the name of this child?" asked the wolf when he came back. "Third time," answered the fox, who had already set to work again; and the two hewed and felled together industriously.

But it was not long before the wolf felt very hungry, for he had been working continuously all the time; so they went to breakfast. When the wolf opened his pot of butter, lo and behold, he found it quite empty. Upon this he was enraged beyond measure, and scolded the fox: "You rascal, you have devoured my butter!" "No, by my body," replied the fox; "I know nothing about your butter. But as you, you scoundrel, will not believe me, let us try which of us two is guilty. We will lie down to sleep in the sun on that rock, and perhaps the butter will run out of the mouth of the guilty one." This they did, as the dispute could not be settled otherwise.

The wolf had a clear conscience, and slept deeply and soundly in the warm sunshine; but the fox took good care to do nothing of the kind. He went off and fetched butter from his own pot, which he smeared over the muzzle of the sleeping wolf. Then he woke him up, and cried out: "Get up, comrade, and look how the fat is running on the rock from your throat." The wolf woke up, and when he saw that the part of the rock where his muzzle had rested was covered with butter he no longer disputed the matter, and said in a low voice: "Yes, comrade, you are innocent, and it seems that I myself was the guilty one."

After this the artful fox shirks his share of the work, when the stumps are to be burnt, by pretending to keep watch in case the fire should spread into the wood, and when the sowing is to be done by affecting to act as a scarecrow, lest the birds should devour the seed-corn; and so the

wolf prepared the whole field alone, while the fox devoured his butter and aided digestion by two good naps.

It is interesting to observe that in the Norse tale the old woman also pretends that she has been to a christening each time she goes to the tub of butter; and this is also done by the fox in the Gaelic version (Campbell's 'Popular Tales of the West Highlands'); in the North African version the jackal pretends he has been to marriage feasts; while butter is smeared on the nose of the 'possum' in "Uncle Remus," and on that of the wolf in the Finnish and Kabail versions.

Here, for the present, I conclude my notes on the unsophisticated, warm-hearted old negro storyteller, hoping to be able to resume them ere long.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

SECRETARY JOHNSTONE.—I shall be glad of any information regarding the parentage and early history of this personage. The following entries in Luttrell's 'Diary' refer to him:—

June 21, 1692.—"Johnston, Secretary of Scotland, went hence yesterday for that kingdom" (ii. 490).

July 14, 1692.—"Edinburgh, July 7. Yesterday morning Mr. Secretary Johnston arrived here, the soldiers being arranged all along the streets as he passed" (512).

January 4, 1696.—"Last Wednesday the Lord Viscount Shires [misprint for Stair], one of the Secretaries of State for Scotland, was dismissed, and not being succeeded by any, Mr. Secretary Jonston officiates at present the place of both secretaries" (iv. 1).

February 12, 1696.—"Mr. Jonston, Secretary of State for Scotland, is discharged thereof, and 'tis said, will be succeeded by the Lord Rosse of that Kingdom" (iv. 12).

April 13, 1697.—"Mr. Jonston, late Secretary in Scotland, has a grant of 5,000*l.* sterling out of the rents of the nonjuring Bishops in that Kingdom [Ireland apparently being meant]" (iv. 209).

January 4, 1704.—"Tis said the Marquesse of Tweedale will be made Lord High Commissioner for Scotland in the room of the Duke of Queensberry, and James Johnston, Esq. formerly one of the Scotch Secretaries, to be sole Secretary of State for that Kingdom" (v. 421).

June 8, 1704.—"Mr. Johnston who was sometime Secretary of State in Scotland in the late reign, is made Lord Advocate [an error for Lord Clerk Register] for that Kingdom, worth 3,000*l.* per annum, and clerk of the order of St. Andrew" (v. 433).

April 12, 1705.—"Mr. Jonstwon, sometime since Secretary for Scotland, and last year made Lord Register of that Kingdom, is removed, and Mr. Philip Haugh [i.e., Sir James Murray of Philiphaugh] put in his room" (v. 540).

Mr. Secretary Johnstone seems to have worked hard to advance the cause of the union between England and Scotland, and estimates of his political character will be found in the 'Macpherson Papers' (i. 685), and the 'Lockhart Papers' (i. 96).

As regards his private life, he married at Salisbury, June 14, 1696, one of the daughters of John, second Baron Poulett of Hinton St. George, an-

creator of Earl Poulett. A son and daughter of the secretary are mentioned. The daughter, Lucy, married General George Preston, Colonel of the Scots Greys, and had an only child, Sir Robert Preston, born January 3, 1757, who, in 1836, succeeded his distant cousin as seventh baronet of Valleyfield, and died 1847, leaving issue. In the article 'Preston of Valleyfield' in the 1863 edition of Burke's 'Peerage' she is styled "daughter of James Johnstone, Esq., of the Annandale family, one of the Secretaries of State in the time of George II." The son, General James Johnston, of Overton, co. Northampton, married, March 2, 1747, Lady Charlotte Montagu, youngest daughter of George, first Earl of Halifax. He is styled "Col. Johnstone, of Cadogan's Horse Guards, son of the late Mr. Secretary Johnstone, who had been envoy at the Court of Brandenburg." Charlotte, eldest daughter of the colonel, married (first) in July, 1772, her first cousin, Lieut.-General Sir John Burgoyne, seventh baronet of Sutton and colonel of the 19th Light Dragoons, who died at Madras in 1785; and (secondly) in 1797 Lieut.-General Eyre Power Trench, brother of the first Earl of Clan-carty.

He is mentioned in a foot-note to Croker's edition of Lord Hervey's 'Memoirs' (ii. 161) as fond of horticulture in his old age. SIGMA.

BERTRAM STOTE AND 'FACTION DISPLAYED.'—The late MR. SOLLY asked in 'N. & Q.' (6th S. d. 37) if Bertram Stote was really the author of 'Faction Displayed.' I think I have come across a reference which may be considered as settling the question. In 'The Proceedings of both Houses of Parliament in the Years 1702, 1703, 1704, upon the Bill to Prevent Occasional Conformity,' printed in 1710 for J. Baker at the Black Boy in Paternoster Row, I find on p. 56 the following paragraph:—

"Mr. Bertram Stote, Member of Parliament for the county of Northumberland, to whom we since owe two excellent poems, 'Faction [Displayed]' and 'Moderation [Displayed],' which took their being from the subject then a dispute."

My copy of the pamphlet is bound up among several Sacheverell tracts; and it may possibly facilitate reference by stating that the dedication is signed with the initials "W. P." I may also mention that in this pamphlet a confusing and absurd error has been made by the printer. Following p. 40 commences p. 33 for a second time, the subsequent pagination being, in consequence, incorrect to the end. W. ROBERTS.

63, Chancery Lane, W.C.

THE GIBSON FAMILY OF BAMPTON, CO. WEST-MORELAND.—In Noble's 'Memoirs of the Cromwell Family' the epitaph is given of Thomas Gibson, M.D., a distinguished physician, born at Bampton, in Westmoreland, in 1648, who had

married Anna, second daughter of Richard Cromwell, Lord Protector of England for a brief period, and died issueless. The date of the book is about 1780, and the epitaph is, at that time, said to have been in existence "in the burial-ground adjoining to the Foundling-hospital, belonging to St. George's chapel in London." It would be interesting to know whether it has been swept away, and only preserved at p. 193, vol. i., part iii., sect. 1, of the third edition of the above-named book. The epitaph is as follows:—

Hic jacet  
Thomas Gibson, M.D.  
Peritus simul et Pius,  
Bamptonis in Agro Westmorlandiæ natus,  
Collegii Regalis Medicorum Londinensium Socius,  
Exercituli Regio Medicus Generalis,  
Et  
Libro de Anatomia Corporum Humanorum  
Quem summo judicio conscriptum juvenis edidit  
Notus,  
Obiit 16 die Julii 1722, Ætatis 75.  
(and)  
Hic jacet  
Anna Gibson,  
Richardi Cromwell Filia,  
et Thomæ Gibson, M.D. Uxor,  
Prudens, Pia, Casta.  
Obiit vii. die Decembris 1727,  
Ætatis 69.

He was the uncle of the learned Dr. Edmund Gibson, Bishop of London (1723-1748), and of his brother, Dr. John Gibson, Provost of Queen's College, Oxford (1717-1730), both of whom were educated at Bampton School and at Queen's College, Oxford—Bampton was a school at one time of note in the north of England, and of which Carlisle in his 'Endowed Grammar Schools' (vol. ii.) gives a long account, with a long roll of its scholars. Noble alludes to a 'Life of Oliver Cromwell,' said to be by the bishop, and cites Granger as his authority for the statement (vol. i. p. 193 and note). He adds that after the decease of his widow, Anna Gibson (née Cromwell), the whole of the property was bequeathed to Bishop Gibson.

In 'Reliquiæ Hearnianæ' is the following curious account of a visit paid by Dr. Gibson, the physician, to his other nephew, the Provost of Queen's College, Oxford:—

"Sept. 8, 1719.—On Saturday (Sept. 5) came to Oxford two of the daughters of Richard Cromwell, son of Oliver Cromwell, protector, one of which is married to Dr. Gibson, the physician, who writ the 'Anatomy'; the other is unmarried. They are both presbyterians, as is also Dr. Gibson, who was with them. They were at the presbyterian meeting-house on Sunday morning and evening; and yesterday they, and the gang with them, dined at Dr. Gibson's, provost of Queen's, who is related to them, and made a great entertainment for them, expecting something from them, the physician being said to be worth 30,000*l*ib. They went from Oxford after dinner."—Vol. ii. p. 105.

Whether these expectations were realized does not

appear, but in all probability Dr. Thomas Gibson, the physician, obtained a large sum of money from his wife, as it is recorded that she and her sister Elizabeth, as coheirs, sold the Hursley estate, which they had inherited from their father, Richard Cromwell, for 35,000*l.*, a large sum indeed in those days. The sister died unmarried, and the entry of her burial in the Hursley register is as follows:—

"Mrs. Elizabeth Cromwell, daughter of Richard Cromwell, Esq., was buried 18th April, 1731."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**LEES PRIORY.**—A misprint or error in a query (7th S. x. 287), wherein this ancient home of the Rich family is referred to as Leen Priory, gives me the opportunity to draw attention to the out-of-the-way and little-known remnants of the old mansion. A considerable group of buildings yet exists, though but a fragment of the vast pile erected by the first Lord Rich. That which is of most interest and beauty is the great Tudor gateway, with rooms and elaborate brick chimneys above it. This, alas! is rapidly falling into decay. Would that the Ancient Monuments Preservation Act brought its beneficent influence down to relics of the Tudor period!

I may note that this place has been variously known as Lees, Leighs, Leez, &c. The remains are in the parish of Little Leighs, the church of which contains a most interesting wooden effigy of a priest in eucharistic vestments of fourteenth century date. The place is away from railway influence, and little visited in consequence.

I. C. GOULD.

Loughton.

**SMYRNA WINES** are supposed to be a novelty. They formed part of the Turkish mania of the seventeenth century—the bagnio, the coffee-house, &c. "Besides Greek and Smyrna wines," says 'Britannia Languens' ('P. Economy Club Tracts,' p. 419).

HYDE CLARKE.

**A WENDISH WEDDING CUSTOM.**—Among the Wends or Slavs inhabiting the district along the river Spree, from Bautzen to Peitz, within the kingdom of Saxony and Prussia, the following ancient wedding custom is still preserved. On the morning of the wedding-day the bridegroom enters the house of the bride, and his friend asks the bridesmaid whether he could have the bride he desired to purchase, on behalf of the bridegroom, at the price of four silver crown pieces. At the same time he places four crown pieces upon the four corners of the table, which offer, however, is rejected, as by far too small. Now the bridegroom's friend offers twice as much; but again he is rejected with derision, until at last the table all around is covered with crown pieces, when the chosen one

is led to the bridegroom. The whole sum is at once handed over as a first present to the bride, and usually serves to cover the expenses of the wedding breakfast.

H. KREBS.

Oxford.

**A ROMANIST BENEFICED IN ENGLAND IN 1602.**—The parish register of Hedon in Holderness, in the East Riding of Yorkshire, is twice signed in 1602, by "Richard Read pastor eccl'ie hedoniensis eodem anno," "Richard. Read pastor et rect' eiusdem eccl'ie hedoniensis eodem anno." Francis Edgar, M.A., who held the livings of Hedon and Preston, 1622-4, has annotated these entries in the following severe but classic words, first placing "Presbyter Romanus" after Mr. Read's name:—

"Hic sacrum Christi Evangelii' hoc loco facie Antichristiana turpi polluit vt animus ipsium meminisse horret. F.E."

"Deus Opt. Max. Ecclesiam tuam Anglicanam verè apostolicam, ab hisce impostoribus semper conserva incollemem. F.E."

"Hic Presbiter Pontificalis hoc loco sacrum christi evangelium facie Antichristiana turpi polluit vt turpis ergo ejcitur hospes. Ab huius farinae ho'ib' libra nos Domine."

Mr. Read's name does not occur in the list of incumbents printed in Poulson's 'History of Holderness,' but that list (and indeed that whole book) is shockingly imperfect and erroneous. It may be that he obtained a nomination (he writes himself "rector") under false pretences and was ejected, "ejcitur," on his character becoming known. It is a remarkable thing, however, that he should have practised the Roman use in the last year of Queen Elizabeth.

W. C. B.

**RAINBOW FOLK-LORE.**—My attention has just been called to a rainbow by an old lady, who adds, "It's queer they can cross them out." "What do you mean?" I said. "You can cross them out," she explained; "make them go away by making a cross on the ground, like what Christ's cross was. I have often done it; made a cross with my foot on the ground, and the rainbow went away. I did it once in the kitchen. We used to do it when we were children; but I don't do it now. I am afraid it's wicked." This may be new to your readers? I never heard it before.

J. A. C.

**THE OLD CLOCK OF ST. DUNSTAN'S-IN-THE-WEST, FLEET STREET.**—This old clock (now in the possession of the Marquess of Hertford at his town residence) was sold by order of the vestry at the time of the demolition of the ancient parish church. The transaction is thus recorded in the vestry minutes:—

"22nd October, 1830.—Mr. Butterworth stated to the meeting that he had received an offer from the Marquis of Hertford, through his lordship's agent, of 200 guineas for the clock, its figures, and the statues of King Lud and his two sons. Resolved, that the offer now

made by the agent of the Marquis of Hertford of 200 guineas for the clock, its figures, and the old statues of King Lud and his sons be accepted."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

### 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.

EDMUND WALLER.—As I am engaged upon a new edition of the works of Edmund Waller, I shall be very much obliged if you will allow me, through the medium of 'N. & Q.,' to ask any one who may have any letters or other MSS. by or relating to him, to be good enough to give me an opportunity of seeing them. I shall also be glad to have a note of any separate publications of Waller's.

G. THORN DRURY.

Lamb Building, Temple, E.C.

ADDISON'S WIFE.—What was the maiden name of the Countess of Warwick whom Addison married? It is usually said that she was a daughter of Sir Thomas Middleton, of Chirk. Lord Warwick certainly married Charlotte Middleton; but was she the wife who became his widow? Under the date of Sept. 26, 1699, Narcissus Luttrell writes: "The Earl of Warwick's lady being dead, her jointure of 1,000*l.* per annum falls to his lordship." Was Luttrell misinformed; or did Lord Warwick, who died Aug. 2, 1701, marry again? If so, whom?

J. S.

THE ROTUNDA AT RANELAGH: KNIGHTS OF THE BATH.—When was the Rotunda taken down and Ranelagh Gardens finally closed? Cunningham, in his 'Handbook of London,' ed. 1850, p. 418, says the "last appearance" of Ranelagh was when the installation ball of the Knights of the Bath, in 1802, was given there. But in Smith's 'Plan of London and Westminster,' dated Jan. 1, 1814, the Rotunda is shown as still standing, with a space of land around it which I take to be the gardens. Again, did this installation ball take place in 1802; or were there two installations, one in 1802 and the other in 1803? I have a cutting from a newspaper, dated May 22, 1803, which gives an account of the installation of the Knights of the Bath in King Henry VII.'s chapel in Westminster Abbey "on Thursday last." Amongst the knights who were installed were Sir Joseph Banks, Sir Alured Clark, Lord Hutchinson, and Sir David Dundas. At the conclusion of the ceremony, when the procession reached the door of the Abbey, it was met by the king's master cook, with a chopping-knife in his hand, who severally said to each companion, "Sir, you know what great oath you have taken, which, if you

keep, it will be great honour to you; but, if you break it, I shall be compelled by my office to knock off your spurs from your heels." I believe that installations of the Order of the Bath are things of the past; but supposing them to be revived, it would be interesting to know if M. Luculle de Bouillon, Her Majesty's *chef*, would still be called on to fulfil this ancient and honourable duty.

W. F. PRIDEAUX.

Jaipur, Rajputana.

THE LAXTON FAMILY.—What family had Sir William Laxton, who was Lord Mayor of London in 1544? So far as I can at present learn, he had only one daughter Anne, who married John Medley, Esq., Chamberlain of London. Sir William Laxton was buried in the church of St. Mary Aldermary. Was his daughter married in the same church? Who was the "executrix" of Sir William Laxton's will?

EDDOVE.

PARSON.—When did this word become a nickname for the clergy of the Established Church? It was used in this latter sense in the early Georgian time, but we do not remember ever to have seen it thus employed during the Stuart period. Cobbett wrote a little book entitled 'A Legacy to Parsons,' and he uses the word constantly in his 'History of the Reformation.' We have often heard and read of "Methodist parsons," and believe the word has occasionally been employed to designate ministers of other religious bodies. The original meaning of the word is rector of a parish—*persona ecclesie*. In this sense we have it not only in English, but in the English-French also. We have met with it more than once in monumental inscriptions, thus: "Johan.....ladys person de H....." We have no doubt that all this will be explained and much more information given in Dr. Murray's 'Dictionary' when the letter P is reached; but we are a long way from that point at present.

M. N. AND A.

LAUNCESTON AS A PLACE-NAME.—To how many and what towns, villages, and manors has the name "Launceston" been applied? Launceston in Cornwall and Launceston in Tasmania are, of course, the best known; but in an Index Locorum to the Chancery Proceedings of James I. are to be found Launceston Manor, Southampton; Launcesdown Manor, Hereford; Launcesdowne Manor, Somerset; and Launston, a farm, Dorset. The last-named was presumably connected with the manor of Launceston Tarrant, or Tyrant, while the Cornish town stands upon part of the ancient manor of Launcestonland.

A. F. R.

PRONUNCIATION OF VIKING.—Will some competent correspondent of 'N. & Q.' give the correct pronunciation of Viking, and tell us whether the first *v* is long or short? Authorities seem to be divided. Canon Isaac Taylor, in 'Words and

Places,' seems to favour the short *i*, and considers that the root-word *Vik*, a creek, reappears in many English names, as Wick or Wich (e. g., Berwick, Sandwich, &c.). But the *Vik* reappears constantly on our north-east coast as Wyke, e. g., Cloughton Wyke and Hayburn Wyke, near Scarborough. On the same coast are Blea Wyke, Sandsend Wyke, Deepgrove Wyke, Overdale Wyke, Loop Wyke, Brackenberry Wyke, and others, the name in each case denoting a creek, and Runswick Wyke, in which the *wick* appears to be the village and the *wyke* the creek or bay.

W. S.

'THE WAYSIDE COTTAGE BY THE MOOR.'—Can you or any of your readers inform me in what magazine a short poem thus named appeared about the year 1851; or where it may now be seen?

VERSES.

RUDYARD KIPLING'S CHRISTIAN NAME.—A paragraph has recently been going the rounds of the papers in reference to the Christian name of the novelist who has so suddenly come to the front. It is stated that his father and mother plighted their troth on the banks of Lake Rudyard. In each of the seven Parliaments from 18 James I. to the Commonwealth Sir Benjamin Rudyard had a seat. He sat for Portsmouth in three Parliaments, for Wilton in two, and for Old Sarum and Downton one each. Is the origin known of this surname?

W. ROBERTS.

63, Chancery Lane, W.C.

HERALDIC.—One of the shields over the entrance to Rockingham Castle, Northants, is Watson impaling a coat of eight quarterings:—

1. Arg., three bars super-embattled gules (Barre?).
2. Arg., fretty azure (Sandby?).
3. Gules, a cross moline arg. (Beck?).
4. Party per pale azure and gules, a cross engr. ermine (Barney?).
5. Quarterly, 1 and 4, Gules, a lion or (Fitzalan?); 2 and 3, Sable, a fret or (Arundel and Maltravers?).
6. Gules, a lion rampant or (Fitzalan).
7. Azure, a fess dancette between six crosses potent (?) arg (Bemston?).
8. Ermine, two bars gules; over all three crescents sable (Waterton?).

I shall feel greatly obliged to any reader of 'N. & Q.' who will tell me what lady was entitled to bear the above arms. Please answer direct.

CHAS. WISE.

Weekly, Kettering.

"PRIEST IN DEACON'S ORDERS."—These words, quoted by H. DE B. H. in his note on 'Clergymen in Parliament' (*ante*, p. 245), encourage me to ask for information on a point which has long interested me. I doubt if the expression be, 'of

course, a blunder," for I think it not unlikely that the word *priest* may have been commonly used before the Reformation, and may occur at a later date by way of survival, in speaking of any ecclesiastical person indiscriminately. The word *prete* has always been used thus largely in Italy, and is perpetually applied to mere boys who have but the first tonsure. The word *sacerdote* is the distinctive name of those who say Mass, apart from deacons, sub-deacons, and the crowd of other ecclesiastics. I should be glad if the readers of 'N. & Q.' could supply me with a few quotations from English works in support of my view.

W. KENWORTHY BROWNE.

Crugmeer House, West Hampstead.

EARL OF ESSEX'S ARMY.—Can your readers afford me particulars of any work or accessible MS. giving a detailed list of the names of the officers serving in Lord Fairfax's army during the Civil Wars?

JOHN H. ASHWORTH.

49, Sands Lane, Leeds.

MUD-BENCH.—What is this; and how is the word formed? It is used, I believe, by navvies working upon the bank of a river, and is not to be found in any dictionary to which I have access.

EDWARD H. MARSHALL, M.A.

Hastings.

YAFFINGALE.—

The garnet-headed yaffingale.

Tennyson, 'The Last Tournament,' l. 695.

What bird is this? Is the word used by any other classical writer?

JONATHAN BOUCHIER.

[Yaffle, yaffel, yaffingale, yaffier, provincial names for the green woodpecker. See 'Encyclopedic Dictionary and Yarrell's 'British Birds.']

PARALLEL PASSAGES.—

But, oh! eternity's too short  
To utter all Thy praise.

So wrote Addison in the well-known hymn. Young writes, in the 'Christian Triumph':—

Eternity, too short to speak Thy praise!  
Or fathom Thy profound of love to man!

Now these writers were contemporaries. Did the same thought occur to each independently; or did one borrow from the other?

C. W.

'SERMONS PREACHED BEFORE THE HONOURABLE SOCIETY OF LINCOLN'S INN.'—What is the date of the first edition of these sermons by John Langhorne? The second edition was published in 1767. Langhorne seems to have held the office of assistant preacher at Lincoln's Inn some time during the preachership of Dr. Hurd, but his appointment does not appear to be in the Lincoln's Inn Black Book.

G. F. R. B.

"CHARLES" IN THE SCOTS ROYAL FAMILY.—Is there any theory to account for the introduction of



this name into the Stuart family? It is not, apparently, Scots. In a recent work on the Stuarts by Mr. Thornton the writer states—but cites no authority—that King James VI. was named Charles by his parents, thus carrying the name one generation further back than that to which it is generally assigned. ALEX. FERGUSSON, Lieut.-Col. Lennox Street, Edinburgh.

WORDS IN WORCESTERSHIRE WILLS.—In consulting some Worcestershire wills of the sixteenth and seventeenth centuries I have met with in them and in the inventories attached words which I have not been able to find in the usual dictionaries, and whose meaning I should be much obliged if any of your correspondents could explain. Some of the words are probably local, and further obscured by eccentric spelling. The following is the list:—

Flitches of "byest."

"Herecroth." Apparently a textile fabric.

"Weaning calf of the stake."

"Towe." Some agricultural implement.

"Trowman." Some person engaged in the making or dyeing of cloth. Qy. trough-man?

"My seconde mandilione beinge huswife's medlye." *Mandilione* is explained as a kind of cloak; but why housewife's medley?

"Dobnet."

"Cauthan." Presumably for cauldron (caulthron).

"A peyer [pair] of moggey shets [sheets]."

"One peare [pair] of bebis." This word occurs in connexion with links, tongs, and a gridiron.

"One peale one pedelstaf a axx & bill." *Peale* is, I believe, a baker's instrument; but what is *pedelstaf*?

"Chafe bed." Presumably a warming-pan.

"Faggon." This I take to stand for flagon. The inventory in which it occurs is hideously spelt; witness "sheppoxs" for sheep-hooks.

"One steele and heeters." For what use?

"A panell & bride [bridle] & gearth [girth]."

"Strick." ("One cheesepress one coffer one strick and one fourme [form].")

"One paille & one gaune." Possibly I have misread the latter word, and it should be "ganne."

"One halfe hodghat [hoghead] of waryes."

"The plow and poweiarne." One would suppose plough and plough-irons, but then the whole is valued at one shilling.

"The tumberel which and drafts." *Tumberel* is, of course, a cart, and *drafts* may stand for shafts; but what is a *which*? Can it stand for winch?

J. F. CHANCE.

Brighton.

COIN OR TOKEN.—There has lately been shown to me—having been found in my parish—a small copper coin or token. On one face there is a crown over a shield with two lions rampant; on the other a large V interlacing a smaller O and C, with the

date 1745. Can any one oblige me by information about this? ED. MARSHALL.

#### AUTHORS OF QUOTATIONS WANTED.—

The following lines are quoted by Mr. F. W. H. Myers in his monograph on Wordsworth in the "English Men of Letters" series, and are stated by him to have been written by Wordsworth's favourite poet:—

Calm as thy sacred streams thy years shall flow;  
Groves which thy youth has known thine age shall know;  
Here, as of old, Hyblean bees shall twine  
Their mazy murmur into dreams of thine.  
Still from the hedge's willow bloom shall come  
Through summer silences a slumberous hum;  
Still from the crag shall lingering winds prolong  
The half-heard cadence of the woodman's song;  
While evermore the doves, thy love and care,  
Fill the tall elms with sighing in the air.

E. K. T.

The following lines were quoted by James Hogg in *Blackwood's Magazine*, June, 1827, vol. xxi. p. 666:—

Ay; the wulcat maun hae his collop,  
An' the raven maun hae his part,  
An' the tod will creep through the hether,  
For the bonny moorhen's heart.

N. M. AND A.

Tout lasse, tout casse, tout passe.

X.

#### Replies.

JOHN PEEL.

(7th S. x. 281).

MR. BOUCHIER quotes the song of 'John Peel' from "Sidney Gilpin, in his 'Songs and Ballads of Cumberland,' 1866," and speaks also of "Mr. Gilpin's collection." This seems to imply that he considers "Sidney Gilpin" to be a genuine personal name. I do not say that it is not, for I have no direct evidence on the subject; but I have a strong impression, derived from Cumberland sources, that "Sidney Gilpin" is a pseudonym, and that the person who adopted it is, or was, a bookseller at Carlisle. I do not possess the edition of 1866; but I have the first, second, and third series of "Songs and Ballads of Cumberland and the Lake Country, with biographical sketches, notes, and glossary," all three of which were issued, as a second edition, in 1874, and all were expressed to be edited by "Sidney Gilpin," and also another book, issued in 1875, viz., "The Popular Poetry of Cumberland and the Lake Country, with biographical sketches and notes, by Sidney Gilpin." These four volumes I owe to the kindness of one who should not be forgotten in 'N. & Q.,' the late Miss Mary Powley, of Langwathby; and to her also, amongst others, I owe my impression that "Sidney Gilpin" is a pseudonym. The third series above mentioned contains an autobiography of John Woodcock Graves, and contains his song of 'John Peel,' and a monody on John Peel, composed by him in 1854.

Whatever the merits of these two songs may be,

there is one point which they do not make clear; namely, whether John Peel and his friends hunted on horseback or on foot. According to my small experience, all fox-hunting among the Cumbrian hills is done on foot, and as the hounds are kept in twos or threes at scattered farmhouses, any one who might be walking over the passes was pretty sure to be asked to give the place and date of the next meet at every farmstead on his way. This message I have myself borne, from Edward Nelson's at Gatesgarth to my old friend William Ritson's at Wastdale Head; and if Mr. BOUCHIER has never sat in our William's ample kitchen, and heard the old statesman tell, with his mighty voice and in his native language, his famous story of the hunting of Charley Mossop's fox—which was hunted for twenty-four hours along the mountain tops, and was killed by the light of the moon—he has missed one of the best samples of hunting tales and of Cumbrian talk that I, at least, have ever heard. Let us hope that he may yet hear old William tell it—in Valhalla.

A. J. M.

It may be thought worth while to preserve in this connexion an account of one remarkable run as told by the shepherds and recorded in Mr. Watson's 'Nature and Woodcraft.' It lasted upwards of nine hours, and the distance covered must have been considerably over a hundred miles. The chase began about noon, and at six in the evening, when Reynard was believed to be exhausted, he again made for the hills, where both fox and hounds were lost to the hunters. At nine the hounds were heard returning by the way they had gone, and were still in full cry. By this time half the pack had fallen off, and the echoes that rang among the mountains in the moonlight night, as the hounds passed and repassed through the gorge, were magnificent. Soon the prolonged deep baying was changed into short sharp barks—a sure indication that the dogs were viewing their game. In a short time all was still, and then ended the life of perhaps the toughest old fox that ever ran the fells.

Mr. BOUCHIER may perhaps like to have it recorded that, though the Cumbrian yeomen are keen sportsmen, the hill foxes are hunted for reasons others than those of sport pure and simple. The song of 'John Peel' is a song of songs; no composition, but a simple inspiration, drawing tears from the strong man, its hero, who heard it. When a lesser song-maker sang at the camp fire—

Altho' in this campaign

We've no whiskey or champagne

We'll keep our spirits going with a song, boys—

he doubtless recognized that the next singer could sing no song better fitted than 'John Peel' to "keep our spirits going," or to "stir the heart like a trumpet."

Every one will agree with Mr. BOUCHIER that

the original words are worth preserving; but every one who reads the words at p. 282 must have been struck by a ludicrous alteration, which cannot have been due to Mr. BOUCHIER and is certainly not due to John Woodcock Graves. I read in Mr. BOUCHIER's communication:—

D'ye ken that dog, whose tongue is death?

D'ye ken her sons?

Of course, every bitch is a dog, while every dog is not a bitch, just as every mare is a horse, while every horse is not a mare; but the context has to be considered. One would not talk of a horse and her foal. Is this an instance of that supposed lip-delicacy which threatens to bowdlerize even our nursery rhymes? KILLIGREW.

BANSHEE (7th S. x. 268).—I extract the following from Plutarch's 'Life of Dion.' The being mentioned is very like the Banshee:—

"Whilst this conspiracy was on foot, Dion had a monstrous and dreadful apparition. As he was meditating one evening alone in the portico before his house he heard a sudden noise, and, turning about, perceived a woman of gigantic size at the end of the portico, in the form of one of the furies, as they are represented on the theatre, sweeping the floor with a broom. In his terror and amazement he sent for some of his friends, and, informing them of this prodigy, desired that they would stay with him during the night. His mind was in the utmost disorder, and he was apprehensive that if they left him the spectre would appear again; but he saw it no more. Soon after this his only son, who was now almost grown up to manhood, upon some childish displeasure or frivolous affront, threw himself from the top of the house and was killed upon the spot."—Langhorne's 'Plutarch,' vol. vi. p. 48.

E. YARDLEY.

I suppose that Melusine was a kind of banshee; at any rate, she "behaved as such." See my edition of the 'Romance of Partenay' and the chapter on "Melusine" in Baring-Gould's 'Curious Myths of the Middle Ages.' The spelling *bean-sighe* is wrong, though O'Reilly gives *sighe* in his 'Irish Dictionary.' He should have spelt it *sidhe*, as the Old Irish form is *side* (Windsch).

WALTER W. SKEAT.

Your correspondent J. B. S. will find much information on this subject in Mr. and Mrs. Hall's 'Ireland' (London, How, 1842-3), in which interesting work it is stated that appearances of the Banshee are associated "with the ancient families of Italy, and some of the princely houses of Germany." The Irish word, it may be remarked, "corresponds very much to the *Pari Banou* of the 'Arabian Nights': its ideal meaning is 'a nymph of the air'" (*vide* vol. iii. p. 104).

HENRY GERALD HOPE.

6, Freegrove Road, N.

The Welsh *Gwrâch* y *Rhibyn* and the Scottish *Bodach* *Glach* are similar superstitions to that of the Irish Banshee. I had a fond belief that the

Banshee was a purely Irish superstition, but find that Dr. Brewer, in his 'Dictionary of Phrase and Fable,' says it is a domestic spirit which follows Highland families. To show that the belief concerning the Banshee is not altogether confined to Ireland, Crofton Croker, in his 'Fairy Legends of the South of Ireland,' says:—

"The reader will probably remember the White Lady of the house of Brandenburgh and the fairy Melusine, who usually prognosticated the recurrence of mortality in some noble family of Poitou. Prince, in his 'Worthies of Devon,' records the appearance of a white bird performing the same office for the worshipful lineage of Oxenham."

It is well known that Kingsley alludes to the last-named spirit in 'Westward Ho!' J. B. S. will find a lot of further instances in Croker's interesting book.

W. W. DAVIES.

Glennmore, Lisburn, Ireland.

"WRITE YOU" (7th S. x. 168, 273).—Surely PROF. SKEAT is wrong, and "write you" without an accusative to follow is a commercial vulgarism! The rule is clear enough. The dative in English is formed by the preposition *to*, which is, however, omitted when the dative is followed by an accusative. Thus we say: "I write to him daily," "He sends my letters to his sisters," "They send me the local newspapers." It would be radically wrong to omit the preposition in either of the first two sentences.

L. L. K.

PROF. SKEAT affirms the antiquity of the phrase; but does he not ignore the correct usage of to-day? We use the dative when there is a substantival object expressed, the preposition and accusative when a clause follows. Thus we say "I wrote you a letter," but "I wrote to you that I was unwell." Across the Tweed they say, "I wrote you that I was unwell," as Scott usually did. Surely an archaism becomes in time a vulgarism. Would PROF. SKEAT follow Bentley in saying "He told me on it"?

J. S.

Those who do not like expressions that have obtained universal currency may, I think, complain meekly of what they consider to be objectionable, and should themselves persistently set a better example. That being done, all that can well be done is done. I do not at all object to the expression myself, and I love to see language discarding what is useless. But PROF. SKEAT introduces a fresh phrase, in which he says we should hesitate to insert the word *to*, viz., "I gave to you the book." Will anybody object to "I gave the book to you"? This resolves it at once to the question of *ordo*, as MR. BUTLER points out. There is often a good deal of tweedledum and tweedledee in these disquisitions.

C. A. WARD.

Walthamstow.

Of course any one would say "I will write you a letter." PROF. SKEAT in this instance appears

to have wasted his virtuous indignation on the desert air. Does he approve of "I will wire you"?

J. F. MANSERGH.

Liverpool.

JOHN HALL STEVENSON (7th S. x. 339).—A small matter, but 'N. & Q.' is nothing if not absolutely accurate. "John Hall Stephenson" should be *John Hall Stevenson*. See Lowndes, also the *Academy* for Aug. 30, 1884.

A. GRANGER HUTT.

P.S.—What authority is there for stating that Stevenson was a relative of Sterne?

PORTRAIT OF SCOTT (7th S. x. 268).—The portrait of Walter Scott by Northcote was painted for Sir William Knighton. Knighton and Northcote were both Plymouth men. Sir William's son, the second baronet, died about two years ago, leaving no son; but the picture is doubtless in the possession of the family. When a young man I knew old Northcote well. I learned from him an expression of Scott's, while sitting to him, which is worth recording. Northcote said to him, "I like your stories, Sir Walter: when I am reading them I never know what is coming." "Neither do I," said Scott. Many of Scott's novels seem to show that he trusted to his unbounded fertility of imagination, and launched into a story without having arranged the catastrophe. J. CARRICK MOORE.

CHURCH AT GREENSTEAD (7th S. x. 208, 297).—The measurements given by MR. SPURGEON correspond exactly with the dimensions of the church as copied by Muilman ('History of Essex,' 1770, iii. 380) from an account sent by Mr. S. Letheuillier to the Society of Antiquaries; but in the number of the half trunks MR. SPURGEON'S total differs from Muilman's. The latter says:—

"Of these trunks of trees there are twenty-four on the north side of the church, they extending to the extremity of the wooden steeple; but on the south side twelve only, the steeple on this side being supported by common timbers."

Muilman gives a small engraving of the church, taken from the north side, which shows a breach in the external line of trunks, as though a small north door had formerly given admission to the church there, which having been removed, the wall had been made good with plaster. My photograph of the church is taken from the south-east. On that side the line of trunks is interrupted by the porch and present entrance. This photograph must have been taken some twenty-five years ago. Cannot some competent authority decide the vexed question whether the timber is oak or chestnut? Mr. Letheuillier speaks of "the trunks of large oaks." Mr. Muilman says:—

"At the time we surveyed this church, the carpenters being at work upon it, we enquired of them what kind of wood these trunks were; and they told us they were

chestnut; a wood remarkable for decaying first in the inside, or at the pith."

"Tractant fabrilla fabri." The carpenters should be the best judges in such a cause. Yet, if these venerable logs date back to the eleventh century, they must have been almost certainly wrong. The 'Penny Cyclopædia,' s.v. "Castanea," lays down authoritatively that the chestnut has no claim to be indigenous in England, and that the timber in old buildings commonly supposed to be *Castanea vesca* is really *Quercus sessilifolia*. It is in the last degree improbable that timber would have been brought from the Continent for the building of this primitive shrine while the species of oak in question, which in grain is said to resemble chestnut, must have grown abundantly in the neighbouring forests. Will some expert go to Greenstead and either confirm or disprove this position?

C. DEEDES.

"ONE LAW FOR THE RICH AND ONE LAW FOR THE POOR" (7th S. ix. 288, 453; x. 72, 291).—Diogenes Laertius (i. 58) attributes the saying that "laws are like cobwebs," &c., to Solon, Stobæus (Serm. 43) to Zaleucus. A quotation from Swift, without reference, is given in Timbs's 'Laconics' (i. No. 169): "Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through." This is very close to the saying as given by Stobæus. Robert Cawdray, in 'A Treasury or Storehouse of Similes,' 1609, reprinted 1868, p. 205, under "Laws like to cobwebs," has:—

"As little flies are fast tied and easily snared in the cobwebs, but the drones and great flies break and escape through them: so, likewise, poor and mean men are fast wound and holden in the penalties and dangers of laws, but lords and men in great authority daily break laws and are not corrected, so that the weakest goeth to the wall and the worst holdeth the candle."

It may be worth while to add the following:—

"Laws catch flies but let hornets go free."—Bohn's 'Handbook of Proverbs,' 1879, p. 109; Hazlitt's 'English Proverbs,' 1882, p. 265.

"Lá vaò leis, onde quereu cruzados. Laws go where dollars please."—Bohn's 'Polyglot of Foreign Proverbs,' 1877, p. 280, "Portuguese Proverbs."

"Un sacco de ducati, uno de carta e uno de pazienza, per aver bona sentenza."—Raccolta di Proverbi Veneti, fatta da C. Pasqualigo, sec. ediz., 1879, p. 159, sub "Giustizia."

"La lite vuol tre cose, pié leggero, poche parole e borse aperte."—'Proverbi Toscani,' raccolti da G. Giusti, ampliatì da G. Capponi, 1873, p. 206, sub "Giustizia."

"Sic a Gallis exprimitur: Les petits sont subjects aux Lois, et les grands en font à leur guise."—'Adagia,' Erasmi, &c., 1670, p. 22; 'Absurda,' &c., sub "Camelo Transmisso," &c.

ROBERT PIERPOINT.

St. Austin's, Warrington.

WELLINGTON (7th S. x. 169, 298).—I do not agree with MR. HALL's attack on Kemble's "unhappy craze," as he unfairly calls it. Any one who really reads Kemble's words against

the misuse of the theory at p. 60 of vol. i. of his 'Saxons in England' may fairly conclude that Kemble was not "crazy" at all. In a great number of cases he is obviously right. For example, the suffix *-ing-a* is the suffix of a genitive plural, so that Billinga-byrig can only mean "city of the Billings," and, curiously enough, MR. HALL actually admits this. But, if so, where is the craze? A large number of names occur in the nominative plural *-ing-as*, which again gives the same result. The list is quite a long one. I have never heard of *ingens* meaning "progeny," and do not know in what language it occurs.

WALTER W. SKEAT.

BOLES (7th S. x. 228).—The Bowleses of Milton Hill, Berks, bear the arms Azure, a chevron argent between three boars' heads in cups or. They are descended from the Bowleses or Boleses of Lincolnshire. There were also Boleses of Hampshire and Wiltshire. The name in old deeds is spelt Boles, and apparently the letter *w* was inserted later.

E. E. T.

RIZPAH, THE DAUGHTER OF AIAH (7th S. x. 268).—Many years ago there used to be a painting in oils of this sad scene at Castle Ashby, the stately seat of the Marquis of Northampton, built by Inigo Jones. It was painted by the late marquis, who was an excellent artist, and the last I heard of it was that it had been removed to the London residence of the family.

In Smith's 'Dictionary of the Bible,' s.v. "Rizpah," in an article to which the initial G. is subscribed, we are informed:—

"But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A.V. implies, 'hung'; they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah.....The victims were sacrificed at the beginning of barley harvest—the sacred and festal time of the passover—and in the full blaze of the summer sun they hung till the fall of the periodical rain in October.....She spread on the rocky floor the thick mourning garment of black sackcloth which as a widow she wore, and crouching there she watched that neither vulture nor jackal should molest the bodies."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

This picture, about which MR. ARBUTHNOT asks, is by Mr. Briton Rivière. It is in the possession of Mr. John Aird, M.P., and is, or was recently, exhibited at the Guildhall, London.

E. W. B.

SELINA (7th S. vii. 507; viii. 58, 154).—It strikes me that, so far from this being modern, it is of very high antiquity in England. There was a male name Askil, or in Latin shape *Ascuillus* ('Bracton's Note-Book,' case 97). Hence the Yorkshire place-name of *Ashleibi* in Domesday Book. What looks like the feminine was of pretty frequent occurrence in the thirteenth century. It

was spelt *Ascelina* generally, but sometimes *Ascelena* ('Domesday of St. Paul's, 1222,' Camden Society edition, pp. 2, 14, 17, 76; 'Bracton's Note-Book,' case 7). On the same phonetic line by which the old *Roskelyn* or *Roscelin* passed into *Rosselin*, now *Roslin*, we may safely predicate that *Ascelina* was at an early date pronounced *Asselina*. I therefore see no reason to doubt that a natural process of decapitation has given us *Selina*.  
GEO. NEILSON.

DR. BUSOLT AND ANCIENT ECLIPSES (7th S. x. 184, 296).—Newton's 'Chronology,' as well as the other work to which E. L. G. refers, was not published until after his death. But not one of the three editions of the 'Principia,' which were published during his lifetime, was edited by himself. The first appeared under the care of Halley, the second of Cotes, and the third of Pemberton.

With regard to the error pointed out by E. L. G. in the 'Chronology,' it seems to me very unlikely that a printer should have turned the sun into the moon, and that it was probably a *lapsus plumæ* on the part of Newton himself, who never saw the work in type.

I may add that I did not mean to refer to 'L'Art de Vérifier les Dates' as the first place in which the solar eclipse of April 19, B.C. 481, is spoken of, but as a well-known authority which all writers on historical eclipses should be well acquainted with. That work itself refers to Calvisius, who discussed the eclipse long before the time of Newton.  
W. T. LYNX.  
Blackheath.

THE UTAS OF EASTER (7th S. x. 187, 252, 313).—The amusing derivation of *utas* from the Latin *ut* (which forms a part of the word *gamut*) is a fine specimen of "partial" etymology. I define "partial" etymology as that which only takes account of a part of a word, as if one were to derive *yellow* from the verb to *yell*, without any attempt to account for the *-ov*. But, of course, we must account for the *-as* just as much as the *ut*. May I repeat that *utas* is merely a variant form of the very word *octaves* itself, as explained in my 'Dictionary'? I have given further references at p. 832 of the second edition of my larger 'Dictionary.' The Lat. acc. *octavas* is spelt *utaves* in Anglo-French, in the Year-books of Edward I., ii. 407; and *utavs* in the same, i. 75. *Utas* resulted from the loss of *v* in the awkward form *utavs*.  
WALTER W. SKEAT.

Why do people ask questions and air conjectures in matters of etymology before they have consulted ordinary works of reference? In Mayhew and Skeat's 'Dictionary' *utas* is derived, no doubt rightly, from the "Anglo-French *utaves*; Lat. *octavas*." For the *s=v's* cp. in Old French *vis=vivus*." In his 'Concise Etym. Dict.' Skeat says,

"*Utas* is a Norman French word corresponding to Old French *oitaves*."  
J. T. F.  
Bp. Hatfield's Hall, Durham.

'CRITICA NOVÆZÆLANDICA' (7th S. x. 107, 198).—MR. TURNBULL will find a communication on this erudite pamphlet in 7th S. ix. 271.  
P. J. F. GANTILLON.

WAYZGOOSE (7th S. x. 187, 233).—I cordially agree with PROF. SKEAT that a goose is peculiarly English; but I do not see that the prefix "wayz" is sufficiently explained.

The learned professor says "non-German," yet *Wayz* is *wase*, apparently Low German (Dutch). Now there is in Belgic Flanders a large tract of land reclaimed from the sea, of great fertility, known as the "Pays de Waes," not explained, with a place-name Tamise, suggestive of our homely Thames. The district lies between Antwerp and Ghent, with a local railway line of its own; Waesmunster and St. Gilles-Waes are distinctive townships.

Dismissing the prefix for the present, I will add that our "wayzgoose" is also called the "Arvyst Gos," also the "bean goose," so our bean feasts; the term "harvest" corresponds to our festive time at Michaelmas Day, when the "goose" is *ripe*, so to speak, or fattened for market. I suppose these anniversaries originated in the land as "harvest home jollities," before trade guilds became established, because the terms used are bucolic, not urbanic.

Now for "wayz" take the German *wachsen*, Dutch *wassen*, Skt. *vaksh*, "to grow, or increase," so to fatten, "Jeshurun waxed fat." I therefore suggest that *wayz* and *waes* are identical, so the latter means the "fat lands." The "bean goose" is *anser Segetum*, so only another name for the "harvest goose," as above.

There is just one more point. A well-known antiquary of official reputation has disinterred a river *Wasa*, along the course of our Thames, about Abingdon. It occurs only in charters, and may be a misspelling of *Isis*. Thus, if the latter is supposed to represent *usk* as a river name, the *u* easily becomes *w*, as in whiskey. It is *above* the Thame, which some regard as the parent name of Thames, because it adjoins the ancient fordway at Wallingford, the very highest point that can be suggested for Cæsar's crossing (which was the tradition in King Alfred's day), hence his knowledge of the *Tamesis*. So much for *Wasa*, which may yet prove of importance as a side-light to *wayzgoose*.  
A. HALL.

The Rev. A. S. Palmer, in his 'Folk Etymology,' gives the following quotation for the use of this word: "The Master Printer gives them a *way-goose*, that is, he makes them a good feast," &c. (Moxon, 'Mechanick Exercises,' 1683). Can any one furnish an earlier quotation? Bailey gives *wayz-goose*, a

stubble-goose. *Waze* is given in Wright's 'Provincial Dictionary.' Wright thus curiously explains the word: "A cushion or bundle of straw placed under [the italics are mine] the crown of the head to relieve it from a burden."

F. C. BIRKBECK TERRY.

BISHOP BOSSUET (7th S. x. 288).—There is an interesting article on this bishop in the *Quarterly Review* for April, 1884. Of his alleged marriage the author says (pp. 293, 294):—

"Late in his life, indeed, some dissolute priest whom he had ejected spread a report of his having, when young, contracted a clandestine marriage with a Mademoiselle de Mauléon, a lady to whom he rendered many services, and who eventually outlived him; but the statement is so evidently baseless that it would not be worth mentioning, except to explain a *bon-mot* to which it gave occasion, that M. de Meaux was more Mauléoniste than Moliniste. From the first the priestly vocation seems to have satisfied and absorbed him; his marvellous faculties as they ripened found all the outlet they needed in the exercises and duties of the ecclesiastical and theologian. He was born with a sacerdotal soul; without a single inward struggle or wandering desire he yielded himself to his chosen calling, and for it alone he lived to the end."

ALPHA.

An interesting account of the Bishop of Meaux will be found, but without the slightest reference to his marriage, with portrait, in M. Guizot's 'History of France,' vol. iv., pp. 492-500 (London, Sampson Low & Co., 1875).

HENRY GERALD HOPE.

6, Freegrove Road, N.

CURIOSITIES OF DERIVATION: INKPEN (7th S. x. 106, 194, 295).—I have much pleasure in again commending MR. GEO. NEILSON'S remarks. Of course, the notion of deriving Inkpen from *ing*, meadow, and the Celtic *pen*, inverts the order of combination. Surely every one should know that when English and Celtic are combined, the Celtic portion of the word comes first, not second. It is an easy guess that *Inkpen* is from *ing* and *pen*, and, fortunately, it is capable of proof; for the spelling *Inge-penne* occurs in Kemble's 'Codex Diplomaticus,' which is the first book to be consulted, and is, therefore, seldom consulted at all. Perhaps it may now dawn upon some minds that *pen* is an English word altogether; and that *ing-pen* is merely a pen (for sheep, &c.) in a meadow.

WALTER W. SKEAT.

Whatever may be the meaning of this name, "the meadow on the hill" is by no means an impossible place-name. MR. NEILSON says he never saw a meadow on a hill; but I have seen hundreds. A meadow is only a field of grass reserved for mowing; and why should it not be on a hill? Of course there are hills and hills.

C. C. E.

CHESTON, HERTFORDSHIRE (7th S. x. 307).—This is the well-known parish now usually called Ches-

hunt. In a very interesting road-book in my possession, dated 1755, I find "Cheston-street" at the distance of fourteen miles one furlong from London, on the road to Berwick-upon-Tweed; and in the list of fairs at the end of the book is "Cheston, Aug. 3." But in the account of the Roman roads in Herts the name of the parish is mentioned eleven times as Cheshunt, and the place is said to be the Duroilitum of Antoninus.

W. R. TATE.

Walpole Vicarage, Halesworth.

There is no necessity for a suggestion about the Hertfordshire parish of which your correspondent S. is in search. Cheston is nothing else than Cheshunt, under an ancient form.

FREDK. CHAS. CASS.

Monken Hadley Rectory.

[Very many replies to the same effect are acknowledged.]

SONGS WANTED (7th S. x. 287).—If your correspondent will be kind enough to supply an address, I shall be glad to lend the music and words of the first song alluded to, the first verse of which is as follows:—

When I was an infant, gossips would say  
I'd when older be a soldier;  
Rattles and toys I'd throw them away,  
Unless a gun or a sabre.

T. F. F.

RIDDLE: "A HEADLESS MAN," &c. (7th S. x. 268).—There is nothing in the context of the passage in Borrow's 'Bible in Spain,' from which these lines are quoted, to show that they were ever intended as a riddle. It seems to me that they are merely nonsense verses, and as they are almost invariably misquoted, I subjoin the correct version. The person who quotes the stanza is Borrow's guide, the quaint, merry, Sancho Panza-like Martin of Rivadeo. "I will now," he says, after some complimentary remarks on the pleasure he has found in Borrow's company—"I will now go and write a letter to my wife at Rivadeo, informing her that she must not expect to see me back for several days." He then went out of the room singing the following stanza:—

A handless man a letter did write,  
A dumb dictated it word for word:  
The person who read it had lost his sight,  
And deaf was he who listened and heard.

This is, of course, Borrow's translation of the original Spanish. There is no further reference to the words, and nothing, as I have said, to indicate that they are other than nonsense verses of a type similar to the "Wise Men of Gotham."

WILLMOTT DIXON.

DR. JOHNSON'S FUNERAL (7th S. x. 186, 274).—MR. H. G. HOPE, at the last reference, says of Westminster Abbey that it "stands alone amongst the buildings of the world." May I be allowed to

tell the following authentic incident in connexion with the Abbey? I am quite sure it has never been in print. A retired Scottish doctor, whom I knew in my Carlisle days many years ago, told me that on once visiting the Abbey he had just opened the door, and in another second would have had his hat off, when a verger was down on him with, "Take off your hat, sir!" My good old friend looked at the verger, and replied, "Take off my hat? I wonder where the man is who would keep on his hat in Westminster Abbey!" The verger thereupon made him the *amende honorable* by saying, "I see you are one of the right sort," or words to that effect.

Was it not Sir Godfrey Kneller who, in a less reverential spirit than that of my Scottish friend, said, "By gar! I will not be buried in Westminster Abbey; they do bury fools there!"

JONATHAN BOUCHIER.

SUGAR-TONGS (7th S. vii. 189, 253).—On Feb. 13, at a meeting of the Society of Antiquaries, Mr. Nightingale exhibited forty-two examples of pierced and embossed sugar-tongs, ranging in date from 1750 to 1800.

L. L. K.

HOWARD DUDLEY (7th S. x. 287).—An account of Howard Dudley, wood engraver (1820-1864), appears in 'Dict. Nat. Biog.', vol. xvi. p. 104. He was the author, *inter alia*, of 'The History and Antiquities of Horsham,' Lond., 1836, 12mo. Your correspondent is in error in describing this work as a 'History of Evesham.'

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

'TOM TELL TROTH' (7th S. x. 247).—Yes; in reply to J. C. J., this is in print:—

Tom Tell Troth; or, a Free Discourse touching the Manners of the Tyme, directed to his Majesty by way of humble Advertisement. N.d., or d. (1626). 4to. Black letter. Pp. 30.

The title became familiar:—

Tom Tell Troth's come to Town again with his Humours. London, 1643. 4to.

Tom Tell Troth's Westminster Footpost. London, 1648. 4to.

Tom Tell Troth; or, a Dialogue between the Devil and the Pope about carrying on the Plot. In verse. N.p. (cor. d.) or d. 1679. 4to. (Lowndes.)

ED. MARSHALL.

TRANSLATION WANTED (7th S. x. 269).—Surely here is no difficulty about the sign resembling the form of 7. It is the Tironian sign for "et," and is held to be as old as Cicero, whose freed man, Tullius Tiro, is said to have first introduced it.

L. L. K.

"TO SAUNTER" (7th S. vii. 464).—I notice that my note on this word has not found its way into the index of vol. vii. The oversight is very understandable. A note on 'St. Felix Place-names'

finishes on the last line of the first column of the page, whilst the note on 'To saunter' begins on the first line of the second column. The heading of my note has, in consequence, been overlooked, whilst my signature has attracted the eye of the compiler of the index, and thus I have been credited with the note on 'St. Felix,' &c., whilst my own note has been attributed to no one.

F. CHANCE.

WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY' (7th S. vii. 168, 278, 357, 416; viii. 89, 369; ix. 297; x. 109, 196, 258).—The following words of Southey appear almost prophetic of the discussion lately going on in 'N. & Q.':—

"We shall probably agree altogether some day upon Wordsworth's Lyrical Poems. Does he not associate more feeling with particular phrases, and you also with him, than those phrases convey to any one else? This I suspect. Who would part with a ring of a dead friend's hair? and yet a jeweller will give for it only the value of the gold: and so must words pass for their value."—Extract from a letter from Southey to Coleridge, Bristol, August 4, 1802.

While Coleridge's admiration for Wordsworth was unbounded, that of Southey was more discriminating, and yet Southey had a real appreciation of his brother poet. In a former letter to Coleridge, referring to the poem 'The Brothers,' Southey says, "God bless Wordsworth for that poem!" Can we not, then, following Southey's teaching, bless Wordsworth's memory for the great deal he has left us both easy and pleasant to understand, and not trouble ourselves with critical analysis of a phrase or two, which (as Southey suggests) expressed not so much what the words conveyed as what the poet felt?

In my youth at Keswick I was daily familiar with the sight of Southey, and occasionally also with Wordsworth, and having been somewhat, as Tom Hood says, "a Wordsworth worshipper and a Southey wooer," would suggest that it is sufficient for a due appreciation of such phrases as have provoked the discussions in 'N. & Q.' to take "fields," where not obviously applied to enclosed acres, to express unbounded space, and "sleep" as generally figurative of solitude and silence. Witness in 'The Excursion':—

Chaldean shepherds, ranging trackless fields  
Spread like a sea in boundless solitude.

Here we have "fields" so vast and destitute of landmarks that travellers

Looked on the polar star as on a guide  
And guardian of their course.

See also the poet's grand sonnet, written at four o'clock in the morning on the top of the Dover coach when crossing Westminster Bridge, when he sees

Ships, towers, domes, theatres, temples lie  
Open unto the fields and to the sky

and rapturously exclaims:—

Never did sun more beautifully steep  
In his first splendour valley, rock, or hill,  
Ne'er saw I, never felt a calm so deep.  
The river glideth at his own sweet will.  
Dear God! the very houses seem asleep,  
And all that mighty heart is lying still.

Surely lines like these are the best exponents of the poet's meaning of his favourite expressions "fields" and "sleep." G. WATSON.

Wordsworth Street, Penrith.

This line presents no difficulty to me if taken apart from its immediate context and compared with other lines in the same poem. The poet says, "But trailing clouds of glory do we come," and as "clouds" here cannot mean material ones, so I think "winds" in the line under discussion mean a mysterious spiritual influx from a former state of existence, felicitously symbolized as "the fields of sleep."

Taken in its immediate connexion, the line is certainly somewhat abrupt, and may have been one patched in, and so not exactly matching with others, though on closer inspection it is worthy of notice that the poet, first roused from his sadness by the sound of the cataract, next hears the echoes among mountains, suggesting higher levels and unlimited distance, whence he sears to the unseen and speaks of those invisible messengers at whose breath nature at once assumes her wonted gaiety.

I confess that to my taste the line in debate is one of the most lovely Wordsworth ever penned. I doubt not it came to him full-fledged, a white-winged thought among the sweet flock of his gentle imaginings. MARY W. GALE.

To the interesting discussion in your columns on this line of Wordsworth perhaps you will allow me to contribute one brief suggestion. The poet seems to me to have simply translated into the phrase of the imagination the same divine thought which breaks into speech from the lips of the Son of God, "The wind bloweth where it listeth; and thou canst not tell whence it cometh." "The fields of sleep" are that undiscovered bourne—the site waking fancy cannot scoop out—whence come the winds to us and whither they betake themselves again. C. I. BLACK.

Burley in Wharfedale.

"O SAPIENTIA" (7th S. x. 246).—The volume of the *Archæologia* to which J. T. F. refers is vol. xlix. part i. p. 219, where there is a paper by Everard Green, F.S.A., 'On the Words "O Sapientia" in the Calendar.' ED. MARSHALL.

JUVENILE BOOK (7th S. x. 308).—The delightful little work of which J. W. C. is in quest is 'The Child's Own Story Book,' by Mrs. Jerram, "late Jane Elizabeth Holmes," as the holders of the third edition are duly informed upon the title-page. The preface is dated Derby, Feb. 20, 1840, and the publishers were Darton & Clark, Holborn

Hill. I have reason to believe that the book has been reprinted within the last fifteen years, but it is one which may fail to find its way to the hearts of nursery readers and listeners nowadays, when juvenile literature is so brilliant and so smart. Shall I ever forget the strange charm of 'The Little Bird's Tale' and the sense of fun, marred by some self-consciousness, with which I heard of 'Thomas, the Obstinate Boy'?

I must frankly admit that the natural history teaching of the book is not quite abreast of the age. Retentive infants will have something to unlearn. John is disposed to be cruel to a frog, and wishes to set a dog on it: his gentler sister thus admonishes him:—

"Why, it is quite a large one, John, and I dare say it has many young ones at home, and only think, John, if you had killed it, how those poor little frogs would have grieved.' 'Nonsense, Helen, to talk of frogs grieving; they cannot love each other.' 'Indeed, John, but they do love each other: are they not brothers and sisters? and do not all brothers and sisters love each other?'"

*O sancta simplicitas!*

ST. SWITHIN.

LETTER X (7th S. x. 188, 234).—A curious instance, so late as the seventeenth century, of *p* substituted for *x* is to be seen in "epotick words" (Hales, 'Golden Remains,' ed. 1673, i. 282). From correspondence with Mr. Henry Bradley I conclude that in the Philological Society's dictionary this "epotick" will occupy one of the numerous niches reserved for "words that are no words."

F. H.

Marlesford.

CURAÇOA OR CURAÇAO (7th S. x. 207).—In the account of Capt. Dampier's 'Voyages' which is given in Harris's 'Collection' (1705) the name of this island is spelt Querisao (vol. ii. p. 870); in the 'Map of the West Indies,' dated 1703, in the same work, it is marked as Curassow; and in an account of the "Bucaniers" it appears as Curassol (p. 846). Keith Johnston gives Curaçao. At the end of the last century the favourite spelling seems to have been Curassou.

J. F. MANSERGH.

Liverpool.

Dampier calls this island Querisao, but the accompanying map has Curaçao. See third edition, 1698. G. S.

MILITARY STANDARDS (7th S. x. 326).—Infantry regiments never, to my knowledge, carried standards in the last century; but those which SEBASTIAN appears to have seen are, in all probability, what were carried by the old 21st Royal Windsor Foresters, commonly called the Royal Foresters. It was a dragoon, and not an infantry regiment, and was raised at Windsor in 1759 by the Marquis of Granby and Lord Robert Sutton, the former ranking as colonel and the latter as lieutenant-colonel commandant. A peculiarity of the regi-



ment was that the field officers commanded their own troops, contrary to the practice prevailing in other dragoon regiments; and the recruiting instructions laid down that the men were to be "light and straight, and by no means gummy," whatever that meant. The uniform was scarlet with blue facings, and the third flag alluded to was doubtless the guidon, which in dragoon regiments was always crimson. The Royal Foresters never served out of England, and were disbanded at the peace in 1763. I should like to know where the standards are now.

R. HOLDEN,

Capt. 4th Worcestershire Regiment.  
Royal United Service Institution, Whitehall Yard.

INFLUENZA (7th S. ix. 184; x. 332).—B. W. S. says, "The earliest reference to this epidemic mentioned by your correspondents is in 1782." If he will turn to 6th S. viii. 478, he will find that LADY RUSSELL, who always writes to the point, gives an instance of the word from a letter written in 1762.

J. DIXON.

CHILD'S HYMN (7th S. x. 248).—Hezekiah Butterworth, in his 'Story of the Hymns' (American Tract Society), gives this hymn a period of about two centuries, and declares it was altered from Dr. Watts. This is doubtful. Rev. Dr. Bullard, of the Massachusetts Sunday School Society, says: "I really do not suppose there is any living person who can throw any light on the subject of who is the author." Its first appearance is traced back to the 'New England Primer,' of uncertain date. (See "'Now I lay me down to sleep,' the Prayer of Childhood in Literature and Song," by William Oland Bourne, New York, Randolph & Co., 1881.)

J. TOWNSHEND.

CASTLE OF EAST HATLEY: DOWNING (7th S. ix. 8, 91, 172, 371; x. 331).—According to Burke's 'Extinct Baronetage,' Sir George Downing was son of Calybut Downing, Rector of Hackney, and of Margaret, daughter and coheirress of Robert Brett, D.D. Who is right—Ulster King or the Cambridgeshire rector? C. F. S. WARREN, M.A.  
Longford, Coventry.

If Burke's 'Extinct Baronetage' is wrong in making the first baronet a son of the Rev. Calybut Downing, it would be interesting to have the proofs of his real parentage published.

GEORGE BOWLES.

10, Lady Margaret Road, N.W.

WELSH FAMILY (7th S. x. 327).—C. W., who inquires about this family, is probably aware that Sir Arthur Northcote, second baronet, married Elizabeth, daughter and heiress of James Welsh, Esq., of Alverdiscote. There are, so far as is known, no descendants of the Barnstaple family, and there is no pedigree extant. There was a family of that name seated at Cross, in Little Tor-

rington, who were probably connected; but I have not been able to prove this. The descendants of that family had an old portrait of "Counsellor Welsh," who may have been the James Welsh of Alverdiscote. The portrait is still in existence. People of the name of Welsh were to be found till lately in Little Torrington, but in a lower position in life. Grace Welsh, sister, and eventually heiress, of Anthony Welsh, the last of this line, married Joseph Coplestone, Esq., of Woodland, in Little Torrington.

FREDERIC T. COLBY.

JOHN LANGHORNE (1735-1779) (7th S. x. 209, 333).—Churchill's 'Prophecy of Famine' was published in January, 1763. In my edition, 1807, there is this foot-note:—

"Mr. Wilkes (to whom the poem is inscribed) pronounced of this poem before it appeared in January, 1763, 'that he was sure it would take, as it was at once personal, poetical, and political.' This prediction was accomplished. The 'Prophecy of Famine' almost exceeded the 'Rosciad' in popularity and in extent of circulation."

FREDK. RULE.

His name is not found in Dr. Stubbs's 'Graduati Lambethiani, 1660-1848,' appearing in the *Gentleman's Magazine*, May and June, 1864, pp. 633, 770.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ELIZABETH ELSTOB, ANGLO-SAXON SCHOLAR (7th S. x. 306).—See, as to this lady and her learned brother William Elstob, the current (October) number of the *Monthly Chronicle of North-Country Lore*, vol. iv. pp. 444-446.

Q. V.

ARCHEOLOGY OR ARCHAIOLOGY (7th S. x. 3, 114, 170, 238).—That diphthongs are a complete nuisance is a proposition which nobody can deny. What I would suggest is that the press should do what already many pens habitually do, that is, drop diphthongizing and write the combined letters apart. What offence can *archaeology* give to any reasonable reader? There are dozens of words in the same category.

GEO. NEILSON.

The "Archaiologists" may find some support in the wish that Uranus were Ouranos, expressed by Mr. Gladstone in his letter to Sir Robert Ball, the publication of which has attracted attention on other accounts.

KILLIGREW.

LONDON IN 1796 (7th S. x. 283).—If H. DE B. H. will consult 'N. & Q.,' 7th S. vii. 367, 458, he will find that his remarks as to the present meaning of the word *duffer* are not altogether correct.

J. F. MANSERGH.

Liverpool.

REGISTERS OF ST. SAVIOUR'S, SOUTHWARK (7th S. x. 268).—It has been pointed out in a recent notice in 'N. & Q.' of the volume of the *Genealogist*

for 1890 that the marriage registers of St. Saviour's, Southwark, 1605-25, are in course of publication in the quarterly numbers of that periodical, through the exertions of Mr. J. V. L. Pruyn, an able and energetic American delver into English records.

NOMAD.

"FRYING PAN ALLEY," LONDON (7th S. x. 307).—The Fryingpan Alley referred to by Mr. HALLEN still exists. It runs from Sandy's Row to Bell Lane, along the north side of the Jews' Free School. This thoroughfare is just outside the parish of St. Botolph, Bishopsgate, and the City bounds.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

I am sorry I can offer MR. HALLEN no assistance in reply to his question; but it leads me to ask another. What can be the reason why this strange name should have been so common? In Baldwin's 'London Guide,' 1770, eighteen Fryingpan Alleys are noticed. Two occur in streets then so recent as Oxford Street and Berwick Street. The following are the localities mentioned: The Borough; Berwick Street; Brown's Gardens; Deadman's Place; Fore Street, Lambeth; Golden Lane; Great Swan Alley; St. John's Street, West Smithfield; Kent Street, Southwark; Long Lane, Smithfield; Maze, Southwark; Oxford Street; Petticoat Lane; Redcross Street, Cripplegate; Tothill Street; Turnmill Street; Wheeler Street; Wood Street, Cheapside.

JAYDEE.

MODERN POLITICAL HISTORY OF AFRICA (7th S. x. 348).—No book on the subject exists. Study recent magazine articles and the latest maps.

D.

JOHN CLARE (7th S. x. 187, 278).—Any one who is contemplating either a biography or a new edition of the poems of John Clare should, before beginning his task, apply to Mr. J. W. Taylor, of Buxton, a nephew of the late John Taylor, of Gower Street, for permission to consult a large number of unpublished letters of Clare in Mr. J. W. Taylor's possession. Many—perhaps all of them—were written by Clare to John Taylor at the time when that gentleman was the editor and publisher of the *London Magazine*. Some years since Mr. J. W. Taylor was kind enough to allow me to examine them, as well as many other letters of interest written to his uncle, and now in his possession.

RICHD. C. CHRISTIE.

THE BEAUTIFUL MRS. HARTLEY (7th S. viii. 229, 277, 311, 414, 495; ix. 395; x. 131).—The mention of Mrs. Hartley's "husband" in Mr. HIPWELL's note might lead readers to suppose that the lady was married. Mrs. Hartley never married, and was buried in her maiden name, to which she seems to have reverted after the dissolution of her connexion with Mr. Hartley. The ringleader

of the ruffians who insulted Mrs. Hartley at Vauxhall was the notorious George Robert Fitzgerald, who was executed in 1786 for the murder of Patrick Randal M'Donnel. The plucky manner in which Parson Bate—afterwards Sir Henry Bate Dudley—vanquished one Capt. Miles, who subsequently turned out to be a footman of Fitzgerald's, in a boxing-match is recounted in the memoirs of the times.

W. F. PRIDEAUX.

JUDGE AND HAYWARD (7th S. x. 308).—A good account of Sir Andrew Judde, founder of Tombridge School, is given in Wadmore's 'History and Antiquity of the Worshipful Company of Skinners,' 1876, pp. 48-53; and in the same volume there is an illustration, taken from a picture in the court-room at Skinners' Hall, supposed to be a portrait of Judde.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

SIR JOHN MOORE AT SANDGATE (7th S. x. 189, 278).—According to the life of this distinguished soldier written by his brother, Mr. James Carrick Moore, and published by Mr. John Murray in 1834, he arrived in England from Egypt soon after the conclusion of peace between Great Britain and France. As the preliminaries of peace were signed on October 1, 1801, and Sir John Moore spent the Christmas at home, it may be presumed that he arrived some time between those two dates. From other sources I find that shortly after his return he was appointed to a command at Brighthelmston; from there he was removed to Chatham, and subsequently to Canterbury, which district he held until his appointment to command the brigade encamped at Shorncliffe, on July 9, 1803. This command included the 4th, 52nd Light Infantry, 59th, 70th, and 95th (Rifle) Regiments, which were encamped at Shorncliffe, as the advanced corps of the troops quartered between London and the sea coast under the command of Sir David Dundas. There appears to have been no camp at Shorncliffe prior to this, which formed portion of the great scheme for resisting the anticipated invasion by Napoleon with his Boulogne flotilla; and at this camp Sir John Moore introduced his famous system of light infantry drill. A list of the staff of the district is given in the monthly, but not the annual, *Army Lists* of the period.

R. HOLDEN, Capt. 4th Worc. Regt.

Royal United Service Institution.

CHARLES PHILLIPS (7th S. x. 308).—There is an obituary notice of Phillips in the *Illustrated London News*, Feb. 19, 1859. It is there stated that he "has left a widow and three children, a son and two daughters. His son is an officer in India, and one of his daughters is married." Mrs. Phillips is said to have been "a beautiful and amiable English wife, one whose excellence of

ature and love for Phillips made his home ever the abode of happiness and peace." Phillips did not get on at the Irish bar; but my collateral ancestor—Mr. Justice Burton—predicted that he would succeed in England, because of his genius for cross-examining.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Palace of Pleasure.* Done into English by William Painter, and now again edited by Joseph Jacobs. 3 vols. (Nutt.)

OF conceivable reprints of an English work we have long been disposed to regard this as the most desirable. In common with the 'Morte Darthur,' the 'Palace of Pleasure' incurred the severe condemnation of that somewhat inflexible English worthy Roger Ascham, who would doubtless have loved both works better had cock-fighting been substituted for war and dicing for gallantry. Painter's life, moreover, as Mr. Jacobs shows in his prefatory matter, is not wholly edifying to contemplate. In spite of his numerous shortcomings and the castigation—for to this it amounts—inflicted on him by his pedagogic adversary, Painter is an interesting figure in literature, and his book has value as well as charm. To the student of early drama it is indispensable, since it is the treasure-house from which the dramatists of Elizabethan and Jacobean times took a considerable portion of their plots. Shakespeare's indebtedness to it is known. Many of the stories in which the indebtedness of the great dramatist is most obvious have been reprinted in *variorum* editions or in works such as the 'Shakespeare Library' of Mr. W. C. Hazlitt. It is none the less a different thing to possess a story as it originally appeared, with all its primary environment, from seeing it in an appendix or forming part of a miscellaneous collection.

Apart from all question of the light it casts upon Elizabethan drama, the 'Palace of Pleasure' is a desirable possession. Sufficient proof of its popularity is afforded in the wearing out of the early editions, which, when met with at all, are generally imperfect and in bad condition. A natural result has been to render it costly. Copies of the first edition are very rarely seen, and fetch, as a rule, very heavy prices. Not at all the kind of book was it that Charles Lamb would carry off from a Fleet Street book-stall to rhapsodize concerning in his enchanting and immortal fashion. Painter has accordingly passed without his eulogist, and his successive editors seem almost inclined to apologize for bringing him before the general public. Joseph Hazlewood, who, living at the period when a full sense of the importance of our Elizabethan literature began to possess the world, had an exceptionally fine "flair," edited in 1813 an edition in quarto which has long been scarce, and which forms the basis of the reprint now issued. He has not a word to say in vindication of his selection. He supplies a bibliographical notice of the early editions, which, in common with all his preliminary matter, Mr. Jacobs retains. Mr. Jacobs himself, though he vindicates to a certain extent the importance of Painter, seems most concerned with the sources of his stories. He notes that, putting aside the Bishops' Bible, the 'Palace of Pleasure' is the largest work in English prose that appeared between the 'Morte Darthur' and North's 'Plutarch.' What is more important is that it is also the best. It is, of course, a translation, and to a great extent, like the 'Plutarch' of North, a translation of a translation. It has, however,

very distinct merits of style, and is a vastly superior work to the 'Histoires Tragiques extraites des Œuvres Ital. de Bandel et mises en Langue Française' of Boistuanu and de Belleforest, whose translation Saint-Léger pronounced "très ennuieuse et très dégoûtante." Not a few of the stories have genuine simplicity and tenderness, and most of them may be read with gratification. It is, of course, only fair to warn those to whom the licence of mediæval and Renaissance times yields offence that though the moral taught is generally exemplary, since vice is visited with terrible punishment, the pictures have a crudity and an animation that restrict the class of readers. Of what early literature may not the same be said? At the outset Painter, to whom alliteration is generally tempting, seems to have intended to call his work the 'Cytie of Cyvelite.' He appears also to have proposed to confine himself to edifying stories from classic sources—from Plutarch, Herodotus, Livy, and the like. That his scheme enlarged as it progressed is proved by the publication of a second part some time after the first. To the popularity of the work Ascham bears grudging testimony. There are few who will not be glad to read "The infortunate Mariage of a Gentleman, called Antonio Bologna, wyth the Duchesse of Malfi, and the pitiful death of them both," or "The goodlye Hystory of the true and constant Loue between Rhomeo and Ivlietta, the one of whom died of Poyson, and the other of sorrow and heuinesse; wherein be comprysed many adventures of Loue, and other deuises touchinge the same." Those to whom our early literature appeals will read the whole with pleasure.

Mr. Jacobs, who is indefatigable in his researches into old literature, has executed well his task of editor, and has collected all requisite information concerning the sources and developments of the stories given. Mr. Nutt meanwhile, whose services also merit recognition, has issued the book in a form that appeals directly to the bibliophile. The edition is limited, and will, like its predecessors, be scarce. The welcome we accord it is the warmest. Will the editor and publisher think over the possibility of reprinting the 'Mirror for Magistrates,' another work a new edition of which will be a boon?

*Yorkshire Legends and Traditions.* Second Series. By the Rev. Tho. Parkinson. (Stock.)

We seldom find a continuation or a second series equal to the first. An author commonly uses his choicer material first. This is not the case with Mr. Parkinson. There can be no doubt that the volume before us is not only more amusing, but of greater value than the first. The chapter on wells is remarkably good. We trust it will inspire local antiquaries with the desire to catalogue all wells and springs that bear or have borne names. These old distinctive epithets are fast dying out before agricultural improvement and the growth of towns and villages. It will be very sad if they pass away unrecorded. A writer in a contemporary is publishing month by month a list of those of which he knows. In the part of England where we can check his list we find many unrecorded. We trust, however, his labours and those of Mr. Parkinson and other antiquaries may form the foundation of a gazetteer of English wells. St. Helen seems to have been a common dedication. What connexion there is between the mother of the first Christian emperor and English wells we fail to see.

Mr. Parkinson has printed the strange Yorkshire funeral dirge beginning,

This ean night, this ean night.

The text he has used is somewhat corrupt. The only known old copy occurs in Aubrey's 'Remains' (Lansd. MS. 231, fol. 114). There, in the third line, the word which he prints "salt" is *scet*. Towards the end the

word Mr. Parkinson has "meate" is in the original *Milke*.

We are glad that attention has once more been drawn to the strange poem called 'The Felon Sow of Rokeyby.' Doubts have, we believe, been cast on its genuineness. To us it seems to be undoubtedly ancient. Dr. Whittaker had the manuscript in his possession. Where is it now? All the texts we have seen in print appear to have misreadings in them. We trust Mr. Parkinson will shortly amuse and instruct us in a third series.

*Anecdota Ozoniensia*.—Mediæval and Modern Series, Part V.—*Lives of the Saints from the Book of Lismore*. Edited by Whitley Stokes, D.C.L. (Oxford, Clarendon Press.)

It would be out of place were we to praise Dr. Stokes's careful editorship. There is probably no European scholar who understands the duties of editorship more fully than he, or who makes it a point of conscience to put his knowledge more fully in practice.

The 'Book of Lismore' is a codex of great value to all who are interested in the early history of Ireland. Though itself but modern in comparison with several other relics of old Irish learning which have survived, it represents the lost 'Book of Monasterboice' and other manuscripts in which the learning and devotion of the Irish saints were enshrined. The manuscript has a curious history. It was compiled in the latter part of the fifteenth century, and early in the reign of Charles I. was in the possession of Michael O'Clery, one of the four masters to whose annals Celtic scholarship owes so very much. From that period we hear no more of it. The destruction of manuscripts during the wars of the seventeenth century is too terrible to think of. The Lismore Book was thought to have been lost during that long agony of brutality and wantonness. It so happened that in 1814 the then Duke of Devonshire ordered certain alterations to be made in Lismore Castle, in the county of Waterford. There, in a walled-up passage, was found a wooden box containing this codex and a bishop or abbot's crosier. The book is very far from perfect. Thirty-six leaves or more are wanting, and many others have suffered from damp and the rewriting of an ignorant person named O'Flóinn, who had access to it after its discovery. This treasure is still in the possession of the Duke of Devonshire. It has been examined by many Celtic scholars of this and other countries; but Dr. Stokes is, we believe, the first person who has ever printed more than a few extracts. He has given us the lives of nine saints from its pages. They are valuable for many reasons. Not only are they important relics of language, but they furnish us with a picture of what was esteemed sanctity in the early days of Irish Christianity. Of course they abound with stories of events thought to be miraculous. Scholars of older days, with a wantonness utterly inexcusable, were often in the habit of suppressing such details, and when they condescended to print them thought themselves called on to make apologies. Dr. Stokes understands their true value. They, many of them, relate to a past that never was a present, but are not therefore lies. The wild stories of the 'Acta Sanctorum' and collections such as the present throw a light on the social life of past times which is not to be found elsewhere. The central story may be a mere pietistic dream; but the environment tells us how men and women thought and acted in those days of which we have no other social history.

This valuable volume contains five indexes, each one excellent of its kind.

The appearance of Mr. Bullen's edition of Robert Davenport has led Mr. Swinburne to add Davenport to his series of masterly articles on the old dramatists. His appreciative criticism appears in the *Fortnightly*, in

which it is the most remunerative paper. Mrs. Darmesteter depicts 'Rural Life in France in the Fourteenth Century,' and Mr. Mallock supplies a controversial paper on 'Reason Alone.' With fiction in the hands of Mr. George Meredith and Count Leo Tolstói the *Fortnightly* may hold up its head.—Prince Kropotkin continues in the *Nineteenth Century* his 'Mutual Aid among Animals,' Prof. F. T. Palgrave writes on 'The Oxford Movement of the Fifteenth Century,' Dr. J. Paul Richter on 'The Guilds of the Early Italian Painters,' Mr. Henry Wallis on 'The Destruction of Egyptian Monuments,' and the Hon. Emily Lawless on 'Irish Chronicles: Gerald the Great.' These papers have all much interest and value, and are accompanied by political and social articles of no less merit.—'An American in Tibet' is one of the papers, excellent alike in letterpress and illustrations, of which the *Century* has a practical monopoly. 'The Printing of the Century' has also abundant interest. 'Two French Sculptors' gives a good account of the work of Rodin and Balou.—To the *New Review* Mr. Walter Pater contributes 'Art Notes in North Italy' full of characteristic views; and Mr. Brander Matthews 'The Whole Duty of Critics,' from which more amusement than gain is to be hoped.—Mr. R. Hamilton Lang writes in *Macmillan's* on 'Cyprus after Twelve Years of British Rule.' An advance is noted, but further concessions are desirable. Mr. Cyril Ransome's 'Chaucer's Prologue' is excellent, 'Roman Ventimiglia' is also to be commended.—*Murray's* gives a long and pleasant account of Brantwood, Coniston, the home of John Ruskin, and particulars of 'A Recent Visit to Goa.'—In the *Gentleman's* are 'Ancient Inscriptions in our Old Churches,' 'English Players in Paris,' by Mr. W. J. Lawrence, and 'Curiosities of Eating and Drinking.'—*Temple Bar* has 'Reminiscences of my Time at Oxford,' 'Wolves and Were-Wolves,' and 'Miss Mitford.'—'Couriers in the Air' and 'Deep-Sea Fish' reward attention in the *Cornhill*.—'At the Sign of the Ship' remains the most attractive portion of *Longman's*.—'Winchester College' in the *English Illustrated* is altogether admirable.

A THIRD edition has been issued of *A Directory for Writers for the Literary Press*, particularly in the United States, compiled by W. M. Griswold, A.B., by whom it is issued at Bangor, Maine. It is well so far as it goes, but it does not go far.

### 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."

TORNAVEEN ("General Cope").—We will not pronounce an opinion on this officer, but can only refer you to the competent memoir of him in the 'Dictionary of National Biography.'

### 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, NOVEMBER 15, 1890.

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## Notes.

HENRY, FIRST VICOUNT HARDINGE OF  
LAHORE.

In the account of the life of Sir Henry (afterwards Lord) Hardinge given in the latest volume of the 'Dictionary of National Biography' (vol. xxiv. pp. 342-5), that portion which deals with his Parliamentary and official career is marked by some omissions and inaccuracies. It says:—

"Hardinge was appointed Clerk of the Ordnance by the Duke of Wellington when Master-General in 1825, and was again returned to Parliament for Durham in 1826 [for which he had first been elected in 1820]. After Wellington became Prime Minister, in January, 1828, Hardinge, who had retired from the Guards on half-pay on April 27, 1827, and who was at first proposed by the Duke for Irish Secretary, was appointed Secretary at War, and held the post from July, 1828, to July, 1830. It was during this period he acted as second to the duke in his duel with Lord Winchelsea. Hardinge was Irish Secretary from July to November, 1830. He became a major-general on July 22, 1830. He was returned for the borough of Newport, Cornwall, at the elections of 1830 and 1831, and for Launceston in 1834, which borough he continued to represent until his departure for India."

Here are the more precise facts. "Sir Henry Hardinge, K.C.B., of Sackville Street, in the parish of St. James's, Westminster," was returned for Durham city at the General Election of 1820, as colleague of Michael Angelo Taylor; and he was re-elected on April 4, 1823, after appointment as Clerk of the Ordnance, and again at the dissolution of 1826 ('Official List of Mem-

bers,' vol. ii. pp. 287-303). On the formation of the Wellington administration, early in 1828, he was reappointed Clerk of the Ordnance, and was once more chosen for Durham (February 6: *Ibid.*); and on May 31 of the same year, upon the defection of "the Canningites," he succeeded Lord Palmerston as Secretary at War (Ockerby's edition of 'The Book of Dignities,' p. 234), having on the previous day been sworn of the Privy Council (*Ibid.*, p. 211), and being on June 9 again re-elected for Durham ('Official List of Members,' vol. ii. p. 303). On July 30, 1830, six days after Parliament had been dissolved on the death of George IV., he was appointed Chief Secretary for Ireland ('Book of Dignities,' p. 563), but he did not offer himself again for Durham, being chosen at the General Election for the Cornish borough of St. Germans. From this seat he retired (being succeeded by Winthrop Mackworth Praed) in the following December, on the 17th of which month he was returned for Newport, Cornwall, in the place of John Doherty, Solicitor-General for Ireland, who had accepted "the Escheatorship of Munster" (equivalent to our Chiltern Hundreds) in order to become Lord Chief Justice of the Irish Court of Common Pleas ('Official List of Members,' vol. ii. p. 316). At the General Election of 1831 he was rechosen for Newport (*Ibid.*, p. 329); but that borough having been disfranchised by the Reform Act, he offered himself in 1832 for the sister borough of Launceston, of both of which the Duke of Northumberland was then the "patron," and was returned by a majority of 7, the poll being Hardinge 115, Howell 108 (McCalmont's 'Parliamentary Poll Book,' edition of 1885, p. 164); and for Launceston he was re-elected at the dissolutions of 1835, 1837, and 1841, being once more chosen in the last-named year, when reappointed Secretary at War, and being succeeded on May 20, 1844, by Rear-Admiral William Bowles ('Official List of Members,' vol. ii. p. 380).

It may be added that the connexion of Doherty, the predecessor of Hardinge at Newport, with that borough is omitted from the sketch of that lawyer in the 'Dictionary of National Biography,' vol. xv. p. 186.

ALFRED F. ROBBINS.

## CHAMBERLAINS OF LONDON.

The list of these chamberlains which appeared in the *City Press* of August 6 last, having unfortunately not been submitted in proof, contains one or two errors it is desirable to correct. There are also some five additional names, which have been met with since that list was drawn up. To take the corrections first:—

1189. Nicholas Duckett should precede Henry de Casteilun.

1536. John Cambridge should be erased. He is the same man as under date of 1356.

1609. Robert Smith is inserted in error. He was Comptroller of the Chamber, and he would only have acted, Mr. Charles Welch has been kind enough to inform me, in the absence of the chamberlain.

1688. Sir Peter Rich was restored this year, upon the renewal or return of the charter.

The following additional names should be inserted:—

1213. William de Waltham ('Liber Trinitatis').

1225. William fitz Jordan ('Lib. Trin.').

Thomas Convers and Sir Bartholomew Borwasch seem to have been associated as chamberlains, but at what exact period is not easily determinable—probably between Meryns and Walderne. Stow records the burial of Bartholomew Burwash and John Burwash his son in the Apostles' Chapel at Greyfriars, but without date. William Convers, son of the above Thomas, is a legatee under John de Cauntebrigg's will, and may have been his son-in-law. A note to a printed extract from this will says:—

"Be it remembered that Thomas Convers, above, was Chamberlain with Sir Bartholomew Borwasch, and, on that account, was called Thomas Chamberlain; and his son, William, was apprenticed with William Keshull, and, therefore, called William Keshull; and he dwelt in the parish of St. Michael, Crooked Lane, in 12 Hen. IV."

Some further extract from John de Cauntebrigg's will may not be misplaced here, as there is mention of a "Bacon's Inn" therein, which, so far as I know, has not been noted. After desiring to be buried in the chapel of the B. V. M. in Christchurch of the Holy Trinity, London, where Master John de Cambridge, his son, and Elizabeth and Agnes, formerly his wives, lie buried, he bequeaths to Katherine, his then wife (after the deaths of Henry Godchepe and his wife Agnes), all that tenement situate in the parish of St. Sepulchre without Newgate, called "Bacon's Inn." And after the death of his wife Katherine "Bacon's Inn" is to revert to the Abbot and Convent of Burton in co. Stafford. The description of this tenement as being without Newgate will not apply to the site of the Sessions House in the Old Bailey, which was appointed for the use of the chamberlains during this John de Cauntebrigg's tenure of office. Stow (Munday's ed., p. 729) thus alludes to this:—

"In the year 1356, 34 Ed. III. [*sic*], the tenement and ground upon Hounds-ditch, between Ludgate on the south and Newgate on the north, was appointed to John Cambridge, Chamberlain of London; whereby it seemeth that the Chamberlains of London have there kept their Courts, as they now do at the Guildhall, and till this day the Mayor and Justices of the City kept their Sessions in a part thereof, now called the Sessions-hall, both for the City of London, and Shire of Middlesex."

The last additional chamberlain is:—

1563. George Heton, Merchant Taylor (master

in 1556-7), elected August 1, 1563, and removed December 13, 1577.

This list of chamberlains, although incomplete, may lead, it is hoped, to the few remaining unknown names being supplied.

JOHN J. STOCKEN.

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(To be continued.)

PENN FAMILY.—A genealogical correspondent lately sent me a table connecting the Penns of Penn, Bucks, with the Penns of Braydon, Wilts, ancestors of Admiral Sir William Penn, and the Penns late of Stoke Pogis. In reply to my

question he stated that his authority for the connecting table was the 1874 volume of 'N. & Q.' On referring to this I found a query from Mr. CONNERS, of Philadelphia, giving the table and asking if it were correct. No answer was given to the query, and so I suppose that my correspondent assumed that it was correct. In case others may have made similar assumptions I think it worth while to point out, for the benefit of your American subscribers, how unlikely it is to be true. It gives David Penn a son William, who, it states, was a Glastonbury monk, and who after the suppression of the monasteries married and settled at Minety, in Wilts, on land granted to him by Edward VI, in consideration of the services of his mother Sybilla Penn, the nurse of Henry VIII's children. This is a strange mixing up of facts. Edward VI, in 1553, granted the manors of Beamond and Aufries in Little Missenden to David Penn, or Penne, in consideration of his wife's services as nurse in the royal household (Lipscomb's 'Bucks,' ii. 394). According to the Penn pedigree (Harl. MS.) David had no son called William. His eldest son was John, who succeeded him in the lordship of five manors; and the other brothers were Edward and Thomas (see John's will, proved 1596, and quoted in Coleman's pedigree of Penn). The William Penne of Minety—more strictly speaking of Braydon in the parish of Brinkworth, North Wilts—was a contemporary of John; he died in 1591. His will is quoted at length in Coleman's book; he commenced it thus: "I, William Penne, of Myntie in the County of Glouc., Yeoman." Now if he had been the son of one great Buckinghamshire landowner and the brother of another—one whose ancestors had borne arms for many generations—it is not possible to suppose that he would have called himself yeoman; the son of an armiger was an armiger, and none knew that better than armigers. The old Bucks family of Penn failed in the male line in 1732; the manors passed with the heiress to the Curzons, and are now possessed by a descendant Lord Howe.

As to William Penne, the Wiltshire yeoman, he was only one of many such of the same name in that county and in the neighbouring county of Somersetshire, a respectable yeoman farmer of small means. He had three grandsons: Thomas lived on at Braydon and farmed; William and Giles went to Bristol to push their fortunes. They started badly ('Cal. of State Papers, Dom.,' 1618), but by sheer force of character and love of adventure Giles pushed his way to the front ('Cal. of State Papers,' 1636 and 1637), and left behind him a son who was an honour to the whole Penne family of the West Country—Admiral Sir William Penn. His son accumulated a large fortune in Pennsylvania, and died in 1718; and his son Thomas added to the fortune, and came back to

England in 1760 and bought the Stoke Pogis property. Perhaps intending it, perhaps not, he bought at the same time the traditional respect for a name which had been locally honoured for five centuries. The name Penn is a personal name derived from a place-name. Somersetshire has both places and persons of the name as well as Bucks; there is no necessary connexion between them.

FRANK PENNY, LL.M.

ENGLISH FREEMASONS IN FRANCE, 1817.—I have come across the printed report of the lodge of "St. Frédéric des Amis Choisis" at Boulogne for the year 1817. The list of members includes the following names:—

Digby, William Henry, Major, born in Sussex August 12, 1768.

Tomkins, Frederick, D.D., born in London September 24, 1763.

Watt, James Duff, "Com. des guer. angl.," born at Northaw November 6, 1792 (at Samer).

Harvey, George Daniel, Esq., born in London June 17, 1770 (G.P.M. for Hertfordshire).

Chatterton, James, Lieutenant 12th Lancers, born at Cork May 13, 1792.

Millingen, John Gideon, "Médecin," born in London September 8, 1782.

Andrews, Henry, Captain 12th Lancers, born at Houghall (Youghall?) May 2, 1787.

Maxwell, Rev. Henry, born in Dublin June 2, 1778.

Wall, Col. Martin, born at Gloucester June 10, 1770 (at Paris).

Stawell, Samson, Major 12th Lancers, born at Bandon October 6, 1785.

Dowbiggen, William Henry, Lieutenant 12th Lancers, born in London May, 1792.

St. John, William, Lieutenant 12th Lancers, born in New York February 20, 1797.

Machell, John Thomas, Lieutenant 18th Hussars, born at Beverley June 21, 1795.

Hunter, Thomas, Sub-Lieutenant 18th Hussars, born in London August, 1793.

Vandeleur, John, Lieutenant 12th Lancers, born in Dublin May, 1793.

Pulseford, Lucas, Surgeon 18th Hussars, born in Somerset May 29, 1783.

Nisbet, Francis, Lieutenant 18th Hussars, born in Tipperary March 17, 1795.

Barton, Alexander, Captain 12th Lancers, born in Glasgow June 2, 1787.

Slade, John H., Lieutenant 12th Lancers, born at Windsor July 8, 1797.

Evans, Delancey, Staff Lieutenant-Colonel, born at Limerick October 17, 1787.

Bridger, James Paul, Lieutenant-Colonel 12th Lancers, born in Sussex January 25, 1776.

Eyre, Edward Vincent, Lieutenant-Colonel, born in London November 9, 1771.

Erskine, George Francis, Captain 12th Lancers, born in Scotland December 10, 1787.

Kenelly, Michael, teacher of languages, born in Ireland September 26, 1792.

Wallace, Houstoun, Captain 12th Lancers, born in Edinburgh May 10, 1787.

Larking, Lambert, "Négociant," born in Kent.

MacNeil, Daniel, "Rentier," born in Down February 11, 1789.

Lane, Abraham, Lieutenant 12th Lancers, born in Ireland November 17, 1794.

Knox, George, Lieutenant 2nd Dragoons, born at Londonderry May 26, 1792.

MacLoughlin, David, "Médecin de l'état-major," born in Canada August 28, 1786.

Green, Philip, English Consul at Constantinople, born in London (Constantinople).

Massey-Dawson, James Hewet, "Rentier," born in Ireland May 12, 1780 (no address).

Prior, Thomas, Captain 18th Hussars, born in Ireland August 1, 1779 (no address).

Cunliffe, Foster, "Rentier," born at Chester August 17, 1782 (no address).

Chambers, Peter Mattam, "Commis. des guerres," born in London April 15, 1794 (in England).

Woodberry, George, Lieutenant 18th Hussars, born at Worcester April 13, 1792 (in England).

Except where otherwise stated, all these gentlemen were living at Boulogne, the military being in cantonment near that place. The lodge was held "chez M. Versial, rue du Bras-d'Or."

W. C. B.

TO WAINSCOT.—Bentley, in his translation of Hentzner's 'Travels in England,' gravely informs us that, according to that illustrious sixteenth-century traveller's testimony, "in the chamber where the Parliament [was] usually held [during Queen Elizabeth's reign] the seats and *wainscot* [were] made of *wood*"; and one naturally wonders of what other material than wainscot wainscot could be made. Further on we are told that at Windsor "two bathing-rooms [were] in those days worthy of notice as being] ceiled and *wainscoted* with *looking-glass*"; and one is naturally reminded of the apartment visited by "the Innocents abroad," the walls of which were "*papered* entirely with *mirrors*," as Mark Twain puts it. The joke does not end here, as on referring to Webster's 'Dictionary' we find it stated black on white in that grave tome that *wainscot* in the sense of "oaken timber or boarding" is obsolete; but the expression "to wainscot with looking-glass" is not so, or at least the lexicographer does not say so, and Addison is quoted as authority for the accuracy of the use of the word. Of course Macaulay's mere schoolboy, technically educated up to date, knows better, and the poet would be plucked ruthlessly if he were to present himself for examination in building construction at South Kensington. On the other hand, we have another authority, the 'Encyclopædic Dictionary' to wit, for the assertion that "to wainscot" means "to line with different materials," such as "the white testaceous crust" mentioned in the 'Greco-Museum.' As the word has been used in that sense four times at least in print, it must be considered an "old form" of the English language, and should on no account be allowed to be ousted by modern fault-finders.

L. L. K.

SEE-GRABBER.—Readers of Irish newspapers and the Home Rule literature of the last ten years will have become familiar with the word *land-grabber*. Who invented it we do not know. It has, however,



become the parent of another word, minted to signify a bishop who grabs sees to which he can have no canonical right. We have just met with the following passage in Bishop Healy's 'Insula Sanctorum et Doctorum,' a work published during the present year:—

"Christopher Bodkin was Archbishop of Tuam..... David Wolf, in a letter to the Holy See, from Limerick, October 12th, 1561, says that Bodkin held besides Tuam the Sees of 'Duacensis, Enachdunensis, et Mayonensis'; but he (Bodkin) says 'the two last were united to Tuam long ago.' There is, however, every reason to believe that Bodkin was a time-server, and a *see-grabber*, for, not content with the four Sees mentioned, he also claimed the Diocese of Clonfert" (p. 540).

N. M. AND A.

SAMUEL WELLER.—In the old churchyard, Eastbourne, is a tombstone inscribed:—

Sacred  
to the memory  
of Samuel Weller  
who departed this life  
September 22nd, 1834  
aged 67 years.

The publication of the 'Pickwick Papers' commenced in April, 1836. WALTER HAMILTON.  
Elms Road, Clapham Common.

LEATHER AND ATHEISM.—In the *Pall Mall Budget* of September I read the following in a review of a book:—

"Mr. Besant declares there is a connexion invariably existing between leather and Atheism, which receives confirmatory illustration in 'Metzeroth, Shoemaker,' published by Cassell & Co."

I should like to know where this assertion of Mr. Besant is made. The contrary might be affirmed, the connexion between leather and religion. The following instances of persons may be produced. Baring-Gould, in his 'Legends of the Old Testament,' relates from the Talmud that the Enoch of Genesis v. 24, was a shoemaker. The German Hans Sachs, a religious man, was a shoemaker. The man the greatest in religious mysticism was Boehme, another German shoemaker. In England Fox, the founder of the Friends, or Quakers, was a shoemaker, and went about cased in leather. Carey, of Northampton, a celebrated missionary in India, was a shoemaker. A living poet, Thomas Cooper, became a Baptist minister. Doubtless there are many more, who may occur to your readers, who have had a turn for religion as well as leather. So Shakespere makes his cobbler say in 'Julius Caesar,' Act I. sc. i., in answer to the question what trade he is, "A trade, sir, that, I hope, I may use with a safe conscience; which is, indeed, sir, a mender of bad soles."

The facts are, cobblers have always been, if contemptible, a contemplative craft, where mind and matter have worked together. As Enoch was the first, so Ahasuerus was the last legend of religious shoemakers. His story is to be found in the 'Life

of Goethe,' by Lewes. Goethe thought of making him the hero of an epic instead of Faust, which Quinet did in a poem. Aube, in his history of the persecutions of Christians, has said the cobblers of Juvenal, who charged them with the courage of killing Domitian, were either Jews or Christians, who were influenced by their creeds to do the deed. Cobblers were probably politically as well as fanatically inclined, as Shakespere again represents them in 'Coriolanus.'

It is not to be denied that there may have been Freethinkers or Atheists among the followers of the awl. The lives of them show that most, if not all, of them were religious before they were sceptics. Many of them have vacillated between belief and disbelief. In this sense Lucretius was religious in "his nature of things," as he was more moral than any other Latin poet, as I have read in the epistle-dedicatory of Dionysius Lambinius to Charles IX., and as an eminent Oxford scholar has shown in writing of him.

That there are men brought up religiously who have diverged to the extreme we have but just witnessed in the same family—John Newman, the Cardinal; Francis, Theistandanti-Christian; Charles, Atheist. See Meynell on Cardinal Newman in *Contemporary* of September. W. J. BIRCH.

POSTAGE STAMPS IN 1840.—In a letter addressed by a lively young brother to his sister, which bears the date Monday, May 25, 1840, I have found the following record of opinion:—

"Have you tried the stamps yet? I think they are very absurd and troublesome. I don't fancy making my mouth a glue-pot, although to be sure you have the satisfaction of kissing, or rather slobbering over, Her Majesty's back. This, however, I should say, is about the greatest insult the present Ministry could have offered the Queen."

ST. SWITHIN.

SABBATH AND SUNDAY.—On the Saturday before his death St. Columba blessed the granary of Iona.

"This day," he said, "in the Holy Scriptures is called the Sabbath, which means rest. And this day is indeed a Sabbath to me, for it is the last day of my present laborious life, and on it I rest after the fatigues of my labours; and this night, at midnight, which commences the solemn Lord's Day, I shall go the way of our fathers."

The above is quoted from Adamnan, on p. 86 of Bellesheim's 'History of the Catholic Church of Scotland,' vol. i. (1887). In a note the translator (Father Hunter Blair) says:—

"We seem to see here an allusion to the custom, observed in the early monastic Church of Ireland, of keeping the day of rest on Saturday or the Sabbath, while Sunday was distinguished by the special religious celebrations. This was one of the customs opposed by St. Margaret five centuries later."

It is curious to note how in these days the world is returning, after 1300 years, to the practice of the early Church by making Saturday more and more

a holiday or Sabbath, while the Sunday is reserved for the religious services. In Heligoland the Sunday is supposed to begin at sundown on Saturday and to end at sundown on Sunday; but it might be more correct to regard the labourless close of Saturday as a relic of St. Columba's rest-day theory, particularly as, although the Heligolanders do not dance on Saturday evening, they consider that evening specially suited for betrothal festivals and such-like social parties.

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WAY-WISER.—From the *Post Boy*, No. 332, June 19-22, 1697:—

"Stolen or lost between Barnet and St. Albans, A Way-wiser, or Instrument that Measures Roads, and was fixt to the great Wheel Axle-tree of the Coach, it had a round face (like a Clock) with two Hands to show the Miles, Furlongs, and Poles: The Outward Circle was Numbered 20, 40, and then a Figure to shew the Furlongs, the inward Circle Numbered to 50 Miles; whoever brings it Mr. Tuttel, Mathematical Instrument maker at the Kings Arms and Globe at Charing Cross, shall have 10*l.* reward. Where all Mathematical Instruments in Silver, Brass, Ivory and Wood, and the best Weather Glasses are made and sold."

H. H. S.

POURING OIL UPON TROUBLED WATERS.—The *Times* of August 23, 1890, p. 4, col. 6, states:—

"Another novelty now becomes compulsory. Pouring oil upon the waters is no longer a mere metaphor. So efficacious has it proved, so often has it been the means of saving life, that, according to the rules issued by the Board of Trade under the last Merchant Shipping Life-Saving Appliances Act, it is now obligatory to include in the equipment of a 'lifeboat one gallon of vegetable or animal oil in a vessel of approved pattern for distributing it in the water in rough weather,' and 'hurricane oil,' we are told, will be carried as regularly as fresh provisions."

W. E. BUCKLEY.

'AUCASSIN ET NICOLETE.'—In a late translation of this I have met with the worst instance of mistranslation that I have for a long time come across—a mistranslation which spoils the whole passage, and one made without the slightest necessity, but simply at the unreasoning caprice of the translator. Hence I would gibbet it *in terrorem*. On p. 68 are the words:—

"Then took she an herb that was named *Eyebright* and anointed herself therewith, and was as fair as ever she had been all the days of her life."

While in a note at the end of the volume is: "*Eyebright*.—This is a purely fanciful rendering of *Esclaire*." Now *esclaire* (see *Cotgrave*) is "the greater Celandine, Swallow-wort, or Tetterwort," three names for the same plant; and Parkinson, in his '*Theatrum Botanicum*,' speaks of it to this effect:—

"It is of a cleansing faculty [as expressed in its French name], it keepeth [off] the yellow Jaundies, assuages and cures teters, ringworm, and with brimstone the itch,

and taketh away all the discolourings of the skin, morpew, sunburning and the like. It is called Swallowwort, according to Dioscorides, because it springeth when swallows come in, or because, as both he and Pliny say, it cures their young ones' eyes."

From this it is clear that the mistranslation "*eyebright*" wholly takes away the reference to this medicinal folk-lore, destroys the reasons why the writer pitched upon the greater celandine as his natural and more effective kalydor and pearl powder, while the translator seems to have used "*eyebright*" simply because, in his opinion, it prettified the English sentence.

BR. NICHOLSON.

FAIRS.—Those interested in the history of fairs will be glad of a reference to the *London Chronicle*, August 23-26, 1806, in which occurs a good account of the attempt to suppress that for which Camberwell was famous for a long period.

W. ROBERTS.

PRESENT USE OF WORDS.—The pages of 'N. & Q.' are the appropriate place for recording the commencement of any remarkable change in the use of words. I therefore note that the other day a master builder, speaking of a plasterer and his labourer who had come to do a small job at my house, called them "these two young gentlemen." Almost all females are called ladies nowadays, and many men are called gentlemen who would not have pretended to the distinction in my younger days; but the men so designated belonged to the second grade of mechanics. E. F. D. C.

"THE LARGEST BOOK IN THE WORLD."—In the *Daily News* of October 25, 1890, it is stated that Mr. Gladstone, during his recent tour in Scotland, visited when in Edinburgh the Library of the Writers to the Signet, and "looked at the largest book in the world." This is stated by the journalist to be 'American Birds,' by John James Audubon (*sic*), by which is meant presumably the celebrated ornithologist J. J. Audubon. Once on a visit to that fine library this book was placed in my own hands, and I should like to know, in the interest of book-lovers and bibliographers, whether the above assertion is or is not a fact. It certainly is a noble book, many of the birds in it being figured life size and beautifully coloured. On the authority of Allibone's 'Dictionary of Authors,' *s.v.* Audubon, this book was originally published in 1828, at the price of 182*l.* 4*s.* One of the largest books I ever saw, next to this, is a fine folio of 'Hogarth's Works,' JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

EPITAPHS IN CHIPPING ONGAR CHURCH.—In the 'Post Office Directory of Essex' we are told, under "Chipping Ongar," that there are in the church of that town two marble slabs, in memory of Jane, daughter of Oliver Cromwell, and of "that truly noble and religious gentleman Horatio Pallavicini,

Esq." Many reading this may suppose that the lady of whom the former epitaph is the subject was the daughter of the Lord Protector, who was surely the Oliver Cromwell. She was, however, really his first cousin, being the youngest daughter of his uncle, Sir Oliver Cromwell of Hinchinbrook; and the Horatio Pallavicini whose epitaph is by the side of hers (within the rails) was her son by her husband Sir Tobias Pallavicini.

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.

ST. VALERY-EN-CAUX.—1. Are there any manuscripts or books in England connected with the history of St. Valery-en-Caux?

2. Is any one sufficiently acquainted with the history of Richard Cœur de Lion to be able to state whether, after the sacking of the town of St. Valery-sur-Somme in the year A.D. 1197, and the plunder of the relics from the sacked abbey, the king came himself to St. Valery-en-Caux (then a Norman fief belonging to Richard) with the precious relics? Did he come by sea or by land? At what season of the year?

Any answer to these questions will much facilitate the work of a French gentleman who is compiling a very careful history of St. Valery-en-Caux.

W. M. BRAMSTON.

JOHN CHAMBERLAYNE, a Fellow of the Royal Society in 1702; died in 1723; compiler and editor of a directory or gazetteer, which had several annual editions, entitled 'Magnæ Britannicæ Notitia; or, the present State of Great Britain,' &c. Can any reader of 'N. & Q.' supply information as to the parentage, the profession or occupation, and residence of this gentleman? Did he at any time reside at Stow on the Wold, or in the neighbourhood of Dudley; and had he any connexion with the early iron trade? Any particulars will much oblige.

W. G. N.

[Most that is known concerning John Chamberlayne and his father Edward, who started the 'Angliæ Notitiæ,' will be found in 'N. & Q.,' 6th S. xii. 116, 137, 189; 7th S. i. 123, 302, 462; ii. 123; of the 'Biographia Britannica'; Faulkner's 'History of Chelsea'; Wood's 'Athens Oxoniensis'; and the lives in the 'Dictionary of National Biography.' The suggestions in the latter part of your query are not supported.]

JOHN SHEPHERD, MASTER OF CROYDON FREE SCHOOL. (See 7th S. x. 501.)—I shall be greatly obliged for any further particulars of Mr. Shepherd or his descendants.

Y. S. M.

SIR JOHN SIMONS.—Can any of your readers tell me who was the Sir John Simons who was

knighted by James I. at Newmarket on March 25, 1623?

C. S.

THE MORNINGTON FAMILY.—A writer in the *Ambulator* for 1774 describes North End, Fulham, as

"a pleasant village, near Hammersmith, where are the handsome house and finely disposed gardens lately possessed by the Earl of Tilney and of the late Sir John Stanley."

I should be glad of any biographical information (or reference thereto) relating to these two persons. Did either of the Earls of Mornington possess the Tilney estate? The name Mornington still survives at North End. I should be glad of any account of old Mornington House at North End. Please answer direct.

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington, W.

WILLIAM LANGHORNE, JOINT TRANSLATOR OF PLUTARCH'S 'LIVES.'—When and whom did he marry?

G. F. R. B.

RHYMES TO "IPECACUANHA": RIDDLE ON "CARES, CARESS."—Where can I find, and who is the writer of, a piece composed to show the possibility of giving several rhymes to "ipecacuanha"? Also, the author (believed to be one of the contributors to the *Anti-Jacobin*) of a riddle on the words "Cares, caress"?

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

[Coughing in a shady grove

Sat my Juliana;

Lozenges I brought my love,

Ipecacuanha.

From a box the imprudent maid

Two score of them did pick;

Then, sighing tenderly, she said,

"My Damon, I am sick!"

Camomile I fetched in haste—

True love is ever handy—

That she vowed she would not taste,

But, sighing, whispered "Brandy,"

Sweet the cordial seemed to prove,

No warning could restrain her,

Till, alas! I saw my love

Tipsy Juliana.

We quote these, preserved by a freak of memory, but know not whence they are derived. The riddle we also know, but not the author.]

DUMB BORSHOLDER.—What is this? "Borsholder" without the prefix of course is known.

KENT.

DORMER FAMILY.—From Lipscomb's 'History of Buckinghamshire' it may be gathered that Sir J. Fortescue Aland, after marrying Elizabeth, one of the daughters (heiresses, their two brothers having died without children) of the Hon. Robert Dormer, Justice of Common Pleas, bought part of his estate, and laid claim to the whole. The counter claimant, John Dormer, who ultimately

won the suit, died in 1746. Can any of your readers give the name of his parents, or the descent of Thomas Dormer, who died and was buried at Waddesdon in 1823?  
CEFFYL.

MARTAGON.—Can you ascertain for me the meaning and derivation of the word *martagon*? It is applied to a certain lily; but why? A race-horse also I see called Martagon; but wherefore?

MARY W. GALE.

Leckhampton Villa, Avenue Road, Weymouth.

[*Martagon* reaches us from the French. *Littré* gives its derivation as from the Italian. The horse is probably named after the flower. Further information we do not possess, but shall welcome.]

POEM BY MRS. BROWNING.—Can any one tell me the name of Mrs. E. B. Browning's poem of which the last verse is as follows?—

That whilst thy lips, grown pale for us,  
Have taught us dream in vain  
Of happiness beneath a sun  
Which darkened with thy pain,  
They yet may tell us thou shalt be  
To-day in Paradise with me.

R. S.

SKILLION.—I have two sons in the bush in Australia. They have been lately putting up an addition to their log hut, to use as a kitchen, and they call it a "skillion." What is the derivation of the word; and where is it used?

FREDERIC HEPBURN.

Sutton, Surrey.

[Is this an alteration of "scullery" ?]

WILTON CASTLE, HERTS.—I shall be glad of information as to any work, &c., giving a detailed account of its siege and destruction, circa 1645, with the names of its owner and defenders, and also those of the officers in the besieging force. Was a Lieut. Edward Bridges concerned in it; and what side did he take?

JOHN H. ASHWORTH.

49, Land's Lane, Leeds.

FRENCH DEGREES.—I should be obliged if any one would give me information respecting the diplomas of *Bachelier-ès-Lettres* and *Maitre-ès-Lettres* granted by the Sorbonne at Paris. I have written, both in English and in French, to the Sorbonne, but have received no answer, though several months have elapsed since I wrote. N. P. Q.

TOWNSEND.—I ask for the parentage and ancestry of James Townsend, of Brentford, Middlesex, citizen and bowyer of London, and at one time of St. Mary Magdalen, Milk Street, London, hosier, who died Dec. 29, 1740, and directed that he be buried at Hanwell, Middlesex, with his wife Margaret, daughter of Jerome Clutterbuck, citizen and haberdasher of London, whose marriage licence is dated Nov. 20, 1693. His brother, Jonathan Townsend, also described of Brentford,

Middlesex, in the grant of letters of administration, February, 1720, had a daughter Mary, who married, as her first husband, Thomas Holford, a hosier in Cheapside (died Jan. 27, 1740/1, leaving seven children), and Dec. 19, 1741, as her second husband, John Stephenson, of Brentford, Middlesex, and of the City of London, merchant. Jonathan Townsend had another daughter, Anne, who married James Boddington, of Cheapside, citizen of London and free of the Clothworkers' Company, 1731, and left issue a son, James Boddington, also free of the Clothworkers' Company, and a daughter, Mary Ruth, who married, Dec. 8, 1759, at St. Giles's, Cripplegate, Arthur Heron, of, in 1767, Waltham Abbey, Essex. James Townsend mentions in his will his nephew Francis Fox, and his cousins Thomas Dawkins, Martha Fox, Mary Park, Josiah Boddell, Jerome Knapp, Henry Bowman, and Barbara Errick.

REGINALD STEWART BODDINGTON.

15, Markham Square, S.W.

HUMPHRY HUGHES.—In 1593 Humphry Hughes was Bailiff of Shrewsbury. Arms, Sable, a pile or. I shall feel much obliged if any of your readers can refer me to a pedigree of this gentleman.  
GENEALOGIST.

DR. JOHN YOUNG.—In the *Illustrated London News* of July 14, 1860, appeared an article describing the fine tomb of Dr. Young in Rolls Chapel, Chancery Lane, accompanied by an engraving of the tomb. In this article the statement is made that amongst other positions held by Dr. Young was that of Prebendary of Apesthorpe, or Abthorpe. The only places of like names I can find are Apesthorpe and Abthorpe, both in Northamptonshire. I shall welcome any information which will enable me to identify the actual place referred to.  
JOHN T. PAGE.

Holmby House, Forest Gate.

ROUSSEAU.—Hume, in writing to the Countess de Boufflers (Jan. 19, 1766/7), speaks of Rousseau as "one of the most robust men I ever knew." He says that twice he remained on deck in the night for ten hours, when seamen were nearly frozen to death, and caught no harm. Is there any other evidence to show that Hume is correct in this? I never feel that Hume's regard for truth was great, and the above is not very probable in itself. Hume appears to be ridiculing the caprice of his tantalizing friend.  
C. A. WARD.

Walthamstow.

FUNERALS.—There is a curious custom in Old Sharlston (a village in the West Riding of Yorkshire) with regard to funerals, namely, that the coffin must always be carried to Grime Lane-end. Grime Lane is a road at the entrance of the village, and is the nearest way to the church, which is

three miles off, at Kirkthorp. The cart, hearse, or whatever is to convey the body, drives to the house, and then heads the procession, followed by the mourners and coffin, to Grime Lane-end. Here it stops, the body is put into the hearse, the mourners enter the carriages, and continue their way to the church, always over Warmfield Common, along the Corpse Road (so called on this account) to Kirkthorp. Is this custom common; and, if so, how has it originated?

W. M. E. F.

"I GO NO SNIP."—This occurs in the "Address to the Reader," Fairfax's 'Godfrey of Bulloigne,' London, 1687. The address is signed Ro. L'Estrange. The sentence from which this expression is taken runs as follows, "I go no snip with the Stationer." What does this mean?

H. J. HILL BATHGATE.

Chester.

FAMILY OF POLE OR POOLE.—Can any of your readers inform me if any descendants in the male line exist of Lieut.-Col. Thomas Poole, 18th Regt. Madras Native Infantry, who was living in the early part of this century, and who claimed to be lineally descended from Thomas Pole, of Lordington, eldest son of Sir Geoffrey Pole, the second son of Margaret Plantagenet, Countess of Salisbury? The said Col. Poole had two uncles, viz., Joseph Pole and James Pole, both of whom had issue. Any information respecting these persons or their descendants would be gratefully received.

DE LONA.

BUSINESS ORIGINS.—The vast business developed by Messrs. W. H. Smith & Son commenced, it is said, in Duke Street, Manchester Square. Can the particular house be now identified? Similarly, Mudie's world-renowned library originated, I am told, in Chelsea; subsequently removed to Princes Street, Leicester Square, now abolished; and to Coventry Street, in the same locality.

LXXII.

DR. WILLIAM LLOYD, CHANCELLOR OF WOR-  
ESTER, AND THE REV. WILLIAM WORTH.—Dr.  
Lloyd, conjointly with Elizabeth his wife, quit-  
claimed the manor of Winchcomb to the Rev.  
William Worth, 1703. Any information respect-  
ing these three contracting parties will be very  
welcome.  
DAVID ROYCE.

AUTHORS OF QUOTATIONS WANTED.—

Printer's error quoted by Mr. Rudyard Kipling:—  
See the pale martyr in his shirt of fire!  
here from, and the original?

They hung  
The white rose of the Jacobites  
Before their door. ALICE R.

[The music of the moon  
Sleeps in the plain eggs of the nightingale  
from Tennyson's 'Aylmer's Field.']

## Replies.

### EXECUTION OF CHARLES I.

(7th S. ix. 446; x. 38, 149, 269.)

After reading over Sir Richard Baker's account of the execution of Mary, Queen of Scots, I for a few days thought over it more than once, but was always compelled to come to the conclusion that his words necessarily implied that she lay upon the block, her face upwards. Lying prone, why should she have "shadowed her face with a linnen cloth," or, as says Mr. J. YOUNG's contemporary booklet, "linto ipsius oculos velavit"? Prone, and her face below the level of the block, she could not, without she made a great effort so to do, see the rise or fall of the axe and be terrified into involuntary motion by it. Nor, on this supposition, could she have so shadowed her eyes without tying the cloth, or otherwise fastening it, on the top or back of her head—a procedure not even shadowed forth in either account. A prone position, too, is hardly one which would suggest or be compatible with the word *shadowed*. Again, she had said just before, "As thy arms, O Christ, were spread forth upon the cross, so embrace me with the open arms of thy mercy"; and when lying on the block she repeated Psalm lxxi., "In te Domine speravi"—an impassioned, prayerful, and praise-giving appeal to the Deity, one placing all confidence in Him. Could she who had spoken these two sets of words—she who, if not a born actress, as I believe she was, had been brought up in a ceremonial court which taught her to fit her action to her words—she who would impress all with her manner of leaving the world—could she, as it were, turn her back on him by whom she would be embraced and whom she professed to desire to see face to face, and possibly did so desire after her prayers and contrition of the night before and of that morning? Not improbably, too, there was a more mundane reason in addition—one which led Charles, Juxon, and the executioner himself to put up the sufferer's hair, viz., a desire that her (false) locks should not in any way hinder the effect of the axe. Nor can I see that the Latin quoted by Mr. YOUNG in any way shows that she must have lain prone; nay, rather, the words "linto," &c., already quoted, favour, as I have said, the view that she lay supine. Nor can I see the force of his argument that one cannot imagine the queen, after this proud and vehement appeal—one made, be it remembered, before she came to the place of execution—lying down on her back; rather I see no argument at all. Nor, lastly, do I see anything derogatory in such a position—nor one that should not be chosen by a woman who would lie facing the heavens, as one tired of the world and rejoicing to meet and be embraced by her God, and as one who would impress this belief on the spectators, and make

them believe, as she had made so many believe during her life, that she was innocent and unjustly cut off. A dying woman often receives the last consolations and her last sacrament in a supine position.

As to the position of Charles I., I need say but little after MR. YOUNG'S quotations from the "contemporary pamphlet," and from the description of Archbishop Laud's execution. But this may be added and enforced, that Charles "looked very earnestly upon the block" on entering the place of execution, "and asked Col. Hacket if it could be no higher." This, I hold, convincingly shows that he had made up his mind to kneel, for a higher block would only cause inconvenience, and more than inconvenience, to one lying at length. Again, his church practice and his political beliefs would both combine to persuade him to kneel before his God, and not lie prone before his executioner like a criminal acknowledging the authority of his tribunal and the justice of his punishment. On the other hand, his judges, or the more fanatic or influential, would, I feel convinced, purposely order the lower of the two blocks to be used, and for these reasons: First, they may have divined, and were very likely to have divined, his purpose; secondly, they were certainly desirous that nothing should be done that might arouse the sympathy of the witnessing crowd, and they showed this by causing so great a number of soldiers to be employed as to keep all or any of them from hearing the king's words; thirdly, fearing either resistance on the part of the king or on that of the fickle or conspiring multitude, rings had been for the first time attached to the block that he might be tied down to it, and it would evidently be far more difficult to decapitate a struggling man on the higher block than on the lower.

BR. NICHOLSON.

The reference and quotation given by MR. MARSHALL as to the probably horizontal position of Mary, Queen of Scots, when beheaded at Fotheringay, seem to be supported by the following extract from a curious pamphlet recently issued by Taylor & Son, Northampton, "The Trial, Execution, and Death of Mary, Queen of Scots, compiled from the Original Documents by Charles Dack," with a plan of the scaffold and seats for the spectators, "sketched by Ld. Burghleigh's own hand." 'The Examynacon and Death of Mary the Queen of Skottes' is signed by "R. Wynkfeilde," and headed "A° 1586 the 8 of February," but the letter itself is dated "this xi<sup>th</sup> of Februarye, 1586." The narrative is singularly detailed, and evidently written by an eye-witness. I copy only the words relating to the actual execution, but the whole description is well worth reading:—

"Then gropinge for the block she laid downe her head puttine her chaine upon the blocke with both her hands, w<sup>ch</sup> holdinge there still had been cutt off had they not

been espied, then she laid herself upon the blocke moste quietlie and stretched out her armes and leggs and cryed out in manus tuas Dni tres or fewer tymes and at the laste while one of the executioners held her slyghtlie w<sup>th</sup> one of his hands the other gave twoe strokes w<sup>th</sup> an axe before he did cutt offe her head and yett lefte a litle gystle behinde at w<sup>ch</sup> tyme she made verie smale noyse and stirred not anie part of herself from the place where she lay."

ESTE.

The epistle which appears in the 'Works' of Erasmus (iii. 1763) as written by Gulielmus C. Nucernius relates circumstantially the condemnation and execution of both More and Archbishop Fisher. His words are explicit as to both sufferers kneeling at the block. As regards More, his words are:—

"Hæc loquutus promtè constantique vultu, *flexis genibus* cervicem imposuit securim excepturus, non sine multorum gemitu."

Of Fisher he says:—

"Mox ardentis magis quam prolixâ precatioe se ipsum Dei misericordiæ commendavit: simulque *procumbens in genua*, gracili et exhaustâ cervice securim excepit."—P. 1767.

W. W. LL.

Perhaps all the readers of 'N. & Q.' do not know the account of the execution of Charles I. given in E. Phillips's continuation of Sir Richard Baker's 'Chronicle.' If not, the following extracts from it may be interesting to those of them who have followed the discussion concerning the position of the king on the scaffold:—

"His Devotions being ended, about ten a clock he was brought from St. James's to White-hall by a Regiment of Foot, with Colours flying, and Drums beating..... Being come to the end of the Park, he went up the Stairs leading to the Long Gallery in White-hall, where he used formerly to Lodge. There finding an unexpected delay in being brought upon the Scaffold which they had begun but that Morning, He past the most of that time (having received a letter from the Prince in the interim by Mr. Seymour) in Prayer.....Being upon the Scaffold, he looked very earnestly upon the Block, and asked Colonel Hacker if it could be no higher: and then spoke thus (Directing his speech chiefly to the Bishop and Colonel Tomlinson).....Then he put off his Doublet, and being in his West-coat, he put his Cloak on again; then looking upon the Block he said to the Executioner—'You must set it fast.'

"Executioner. It is fast, Sir.

"King. When I put my hands out this way (Stretching them out), Then do your work.

"After that, having said two or three words (as he stood) to himself, with hands and eyes lift up, immediately Stooping down, he laid his neck upon the Block."

D. C. A. C.

FLETCHER CHRISTIAN (7th S. x. 127, 197, 261, 293).—The mutiny of the Bounty is one of those episodes that are continually cropping up as some particular point strikes the reader as irreconcilable with other parts of the story. The question of Christian's return, raised by MR. WOODALL, is a most interesting one, and he makes out a fair case

for it. The Rev. T. B. Murray, in his history of Pitcairn, says that Capt. Heywood felt persuaded that he had seen Christian on the occasion referred to. But he goes on to say:—

"The MS. documents of the island are stated by Captain, now (1855) Admiral Beechey, to be clear upon this matter. In 1794, when only four men, Young, Mc Coy, Adams, and Quintal, were left alive, the women of the place were seen holding in their hands the five skulls of the murdered white men."

I do not know what this document may have been. The "Island Register," of which a true copy is given in Mr. Brodie's book, simply records the massacre of the five men, and the burial of their remains in the following year. If these entries were made at the time, and not at a subsequent date, it would seem clear that Christian was slain, as recorded. And if it could be proved that all the skulls were those of white men, I suppose there would be no room for doubt. But if he did return, is it not likely that the secret would have oozed out after his death, when the law could have no dangers for him? It is recorded that his mother and sister, to whom he was devotedly attached, long survived to deplore his fate. Surely he would have found some means of making himself known to them, and to his brother, the Chief Justice of Ely, who had so warmly taken up the defence of his character. Again, though it is quite possible that John Adams may have instructed all the Pitcairners to tell the same story of his death, it does not seem probable that the secret would have been kept so long, when we remember that Isabella, his wife, did not die till 1840, and that Susannah, widow successively of Edward Young and Thursday October Christian, survived till 1850, and that they must have been subjected to much questioning from people who landed after the death of Adams in 1829.

Adams certainly shuffled in his replies to questions about Christian's burial. What could be his reason I cannot guess. He could not well be mistaken in the matter, as he was in his account of his own attitude during the mutiny, which latter mistake, as well as certain others respecting its authors, may be attributed to the forgetfulness of old age. But, in truth, there seems to be a good deal of mistiness about the early history of the island. A long account was given to Mr. Brodie in 1850 by Arthur Quintal, and by him taken down verbatim; but it is full of blunders in date and fact, as may be seen by comparing it with the "Island Register." It is said that many accounts have been published. It would be interesting to know whether any of them contain as full particulars of the massacre and subsequent proceedings as this narrative of Quintal's, or whether they are based upon it. Quintal was alive on Norfolk Island in 1868, at the age of seventy-six. Mr. Brodie gives a list of families from the beginning, which it must have taken him no little trouble to

compile. One is rather startled at reading the following:—

"Edward Young married Susannah, a Tahitian woman. Issue, none; but had a family by two Tahitian women during the time he was married to Susannah, one of which was Fletcher Christian's widow, the other was the wife [? widow] of one of the Tahitian men,"—

and that Matthew Quintal "had a child by Susannah, the wife of Edward Young." These children bore the father's name. Quintal was killed in 1799, and Young died in the following year. The former was a thorough blackguard; of the latter, an officer and gentleman, it is said that he earnestly longed for a better life, and, in conjunction with Adams, laid the foundations of that moral and religious training for which Pitcairn has been so highly extolled—a strange contrast to his own conduct till a short time before his death, supposing Mr. Brodie's account to be correct. In the absence of other evidence, I must think that the commonly received account is the true one, and that Fletcher Christian was killed and buried at Pitcairn. In conclusion, let me note one more inconsistency. Peter Heywood was pardoned, and it was proved that he had not been to blame, having been forcibly detained by the mutineers. But why should he, in a letter to Mrs. Bligh, have alluded to "the cause of his determination to remain in the ship"? It seems he had no choice. While we are on this subject, can any one tell me whether any account was published of Capt. Bligh's second expedition to Tahiti and his doings there?

E. L. H. Faw, M.A.

Hornsea Vicarage, East Yorks.

THE CHAMPION OF ENGLAND (7th S. vii. 482; viii. 113, 175, 254).—Anent coronations, I have just met with the following relation of a strange and ludicrous proceeding which is said to have occurred at the crowning of William and Mary:—

"Charles Dymock, Esquire, who then exercised the right of being champion [being hereditary champion] cast his gauntlet on the pavement in the usual form, and the challenge was proclaimed, when an old woman, who had entered the Hall on crutches, immediately took it up, and quitted the spot with extraordinary agility, leaving her crutches behind her, and a female glove, with a challenge in it to meet the champion the next day in Hyde Park. Accordingly the old woman, or, as is generally supposed, a good swordsman in that disguise, attended at the hour and place named in the challenge; but the champion did not make his appearance, nor does it appear whether any measures were taken to discover who had passed so unseemly a joke."—See the 'Clavis Calendaria,' vol. ii. p. 169.

N. E. R.

[This story, with some variations, is given in the notes to 'Redgauntlet,' where it is said to be "probably one of the numerous fictions which are calculated to keep up the spirits of a sinking faction." The use made of it by Scott in that romance is familiar to most of our readers. In this case, however, it is no old woman, but the fair Lillias Redgauntlet who accepts the gage of the hereditary champion.]

FRENCH OF "STRATFORD ATTE BOWE" (7th S. ix. 305, 414, 497; x. 57, 98, 298).—I am obliged for the reminder at the last reference. I do not claim for myself any merit, as regards Anglo-French, except the sole one of having been the first to make systematic word-lists, with references to many books. Of course, in other directions much was done by others, notoriously by Mr. Joseph Payne and Mr. Ellis. By far the best English scholar in this subject was Mr. Henry Nicol, whose early loss was a loss indeed. See his masterly account of the French language, under the heading "France," in the 'Encyclopædia Britannica.'

WALTER W. SKEAT.

BLUE DEVILS (7th S. ii. 167, 235, 334).—The following is an extract from Dr. Brewer's 'Dictionary of Phrase and Fable':—

"Blue Devils (or) A fit of the blues.—A fit of spleen, or low spirits. Roach and Esquirol affirm, from observation, that indigo dyers are especially subject to melancholy; and that those who dye scarlet are choleric. Paracelsus also asserts that blue is injurious to the health and spirits. There may, therefore, be more science in calling melancholy *blue* than is generally allowed. The German *blie* (lead), which gives rise to our slang *blu* or *bluey* (lead), seems to bear upon the 'leaden, drowscast eyes' of melancholy."

CELER ET AUDAX.

A DOBBIN CUP (7th S. x. 308).—A dobbin cup is a cup made of sea gravel mixed with sand. The word *dobbin* is an English provincialism.

DNARGEL.

Is not *dobbin* the same as *dubbin*, used in Wiltshire, where a "dubbin o' drenk" means a mug of beer?

F. C. BIRKBECK TERRY.

KOTZEBUE'S 'THEATER' (7th S. x. 307).—There are in the British Museum two different editions of the English translation of Kotzebue's 'Count Benyowsky; or, the Conspiracy of Kamtschatka,' one by the Rev. W. Render, "Teacher of the German Language in the University of Cambridge" (second edition, 1798); the other avowedly a new version, by Benjamin Thompson, in the second volume of his 'German Theatre' (London, 1800), but to all appearance only a reproduction of the older translation.

L. L. K.

Two English translations at least have appeared of Kotzebue's 'Graf Benyowsky,' one by W. Render, the second edition of which was published in 1798, the other in the second volume of Benjamin Thompson's 'German Theatre,' 1801. It originally appeared in 1794 at Leipzig. To call the English version 'The Virgin of the Sun' is certainly a misprint, for that is the title of Anne Plumptre's translation of 'Die Sonnen Jungfrau,' published in 1799. A very full account of Kotzebue's 'Life and Works' occurs in the 'Biographie Universelle (Michaud),' Paris and Leipzig, 1859.

DE V. PAYEN-PAYNE.

AINSTY (7th S. x. 68, 194, 312).—Surely Ainsty should be read Ansty! In an old record of Ansty, near this city, it is written Anestie, a mutation of *Hean stige* (A.-S.), high pathway. We have also, near to a village, Anstley. This seems also to be *Hean ley*, high field (as *ley* is generally translated), the two places answering to the description "high."

J. ASTLEY.

Coventry.

Anstey, co. Leicester, is found written Anstige and Hanstigie. Anstey, co. Warwick, was originally Heanstige. The name of all is probably=high pathway.

R. S. CHARNOCK.

International Club.

In Bulmer's 'History and Directory of North Yorkshire,' issued this year, the suggested derivations furnished by your correspondents are given, and also the following remarks:—

"The name is certainly as old as the Norman Survey, wherein it is spelt Ainsti or Einesti, and may possibly be descriptive, as the author of 'Yorkshire Past and Present' suggests, of its independent position, standing *ana* or *ein*, alone, or unattached to any of the ridings."

F. C. BIRKBECK TERRY.

THOMAS HOLCROFT (7th S. x. 327).—He "was buried in the larger cemetery [i. e., on the south side of Paddington Street] at Marybone; there is no memorial for him" (Supplement to Lysons's 'Environs,' 1811).

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

The annexed entry is found in the St. Marylebone register:—

Burials.—1809, April 1. Thomas Holcroft.

He was buried, without a memorial, in the "larger" parish cemetery in Paddington Street, now converted into and used as a public recreation ground.

It may not be improper to add the entry appearing in the 'Register of Marriages of St. George, Hanover Square,' vol. i. p. 222 (Harl. Soc., 1886):—

1772, July 12. Thomas Holcroft, of St. Clement Danes, and Hannah Beck, of this parish. Licence.

He married secondly, in August, 1800, Miss Mercier, then aged seventeen, a daughter of M. Louis Sébastien Mercier, author of the 'Tableau de Paris,' 1781, &c. (*Gentleman's Magazine*, 1800, vol. lxx. p. 796). Accounts of Holcroft will be found in the *European Magazine*, 1782, vol. i. p. 48; 1792, vol. xxii. p. 403 (with a portrait); and in that of 1809, vol. lv. p. 243.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SONG OF THE CANE (7th S. x. 88, 158, 196, 254, 317).—The poem 'Lines by a Schoolboy' is in one of "The Comic Poems of Thomas Hood. A New Edition, with a Preface by Thomas Hood the Younger. London, E. Moxon & Co. 1869." The above edition is in two volumes, 16mo., 6½ in.



by 4 in. One volume (1868) contains Hood's "Serious," the other (1869) his "Comic" poems, and in the latter, p. 229, the so-called "halting" line appears. Is not JAYDEE somewhat hypercritical? The lines are supposed to be written by a schoolboy, and methinks a faulty sense of metre in such a youngster may be classed as a minor deficiency, a failing from which even Lord Byron was not free, *teste* the savage *Edinburgh Review* article, 1808; and Mr. A. C. Swinburne has declared of his lordship that "no poet of equal or inferior rank ever had so bad an ear." However, Byron thus writes contrariwise of himself, "I am, or was, a very pretty poet." FREDK. RULE.  
Ashford, Kent.

"The halting line," as your correspondent calls it, may be found in a new edition of the 'Comic Poems of Thomas Hood,' p. 223, published by E. Moxon & Co. in 1870. The following is the concluding stanza, literally transcribed from the 'Lines by a Schoolboy':—

And then we had a shop too for lollipops and squibs,  
Where I often had a lick, sir, at Buonaparty's ribs!  
Oh! if I was at Clapham, at my old school again,  
In the rod I could fancy honey, and sugar in the cane.

Be it noted that "Buonaparty's ribs" was the name of a sweetmeat in Hood's schooldays, about 1810, and perhaps was eaten in bread.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE CUSTOM OF DUNMOW (7th S. x. 143, 234, 298, 335).—The "excellent authority" should be stated. As the Lord Northwick of 1856 was a bachelor, and there has not been a married Lord Northwick—except from October 26, 1797, to October 20, 1800, and from April 15, 1869, to November 18, 1887—there must be some mistake.

GEORGE BOWLES.

10, Lady Margaret Road, N.W.

Mrs. WHITE must be labouring under a misapprehension in saying that Lord and Lady Northwick claimed the Dunmow flitch in 1856, as the Lord Northwick of that date (the well-known collector of pictures) was an unmarried man.

G. P.

HENRY LABOUCHERE, LORD TAUNTON (7th S. x. 168, 215).—Mr. Stuckey Frith, Coxley, Wells, Somerset, has an engraving, with Lord Taunton's autograph thereon, which was presented to him by his lordship.

A. C.

FITZWARREN (7th S. x. 148).—Is this form of spelling the name correct? My attention was drawn to the subject when passing through Norton-Fitzwarren, near Taunton, *i.e.*, "Fitzwarren North Town," a town named, I conceive, from the FitzWarine family, who were Earls of Bath, so not to be confused with the Warrennes, Earls of Surrey, &c. A certain Guarine de Meer, Sheriff

of Gloucester, living 1083, was progenitor of the Fitz Guarine family, modernized as FitzWarine, so a personal name, now represented by Bouchier-Wray baronets, Lord Stourton, &c. But the Earls of Surrey appear to be true Warrens, a topographical term, as with rabbit-warren, &c. A. H.

The Fitzwarines (this is the more correct orthography) of Tawstock were the elder branch, the Brightleigh family being descended from the second son of Guarine de Metz, their common ancestor. "Sir Richard Haukford" should be *Hankford*. HERMENTRUDE.

THE YOUNG ENGLAND POET (7th S. vii. 206, 498; viii. 14).—It may be well that the annexed excerpt from a letter of the Duke of Rutland, dated Belvoir Castle, Grantham, October 11, 1890, should find a place in 'N. & Q.' as a fitting conclusion of the whole matter. The note reads:—

"With respect to the lines in 'England's Trust,' it is difficult at this distance of time to say what their precise meaning was; but I suspect the more literal interpretation is the correct one."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

NICOLAS NEMO (7th S. viii. 349; ix. 171).—At the second reference I ventured the opinion that Nicolas Nemo was equivalent to nobody, just as we at the present time use the expression Mr. Nobody. In corroboration of my opinion, I find from the introduction to the play of 'Nobody and Somebody,' in R. Simpson's 'School of Shakspeare,' vol. i. p. 270, that

"the Stationers' Registers tell us of a license to Rowland Hall in 1561 for 'A Letter of Nicholas Nemo,' who was also a character in the play of 'The Three Ladies of London.' In 1568 Singleton was licensed to print 'The Return of Old Well-spoken Nobody.'"

Can any of your correspondents say when Nicholas Nemo first makes his appearance?

F. C. BIRKBECK TERRY.

Cardiff.

CHRISTOPHER FAMILY (7th S. x. 147).—Thomas Wroth, of the Inner Temple, in his will, dated and proved 1610, mentions "Elizabeth Christofer, wid. my mother-in-law." He was of Blendon Hall, Bexley, co. Kent. W. C. W.

LANFIER FAMILY (7th S. x. 88, 178).—There are families of the name Lanphier now residing in Liverpool. J. F. MANSERGH.  
Liverpool.

FAMILY INQUIRY (7th S. x. 269).—There is a long list of Welsh records in Thomas's 'Handbook to the Public Records,' pp. 321-333. This is also 'The Record of Caernarvon,' fol., 1838.

ED. MARSHALL.

QUOTATION AND ITS SOURCE (7th S. x. 167).—There is an analogous saying in constant use in

Italy, "Iddio non paga il Sabbatho," stating tersely and epigrammatically the idea that though retribution, for good or evil, does not come "down on the nail," it will follow sooner or later.

R. H. BUSK.

THOMAS BECKET'S GRACE CUP (7th S. x. 226, 292, 332).—"T. B. surmounted by a mitre." Let us try to identify Bishop T. B. in 1526 by the help of the tables at the end of Stubbs's 'Registrum.' The letters must be either initials (1) of his Christian and surname, or (2) of his Christian and diocese name. But (1) in 1526 there was no bishop living answering to this description; (2) the only sees beginning with B were Bangor and Bath and Wells; Bristol was not founded. The Bishop of Bath and Wells was John Clerk, but the Bishop of Bangor was Thomas Skirvington. Can the cup, or at least the mount, have belonged to him?

C. F. S. WARREN, M.A.

Longford, Coventry.

THE ETHICS OF GRANGERIZING (7th S. x. 241).—With reference to the confession of COL. PRIDEAUX, in his learned note on 'Grangerizing,' ament the state of his conscience when "a sense of the enormity of the crime which he had committed" in extracting the portrait from Pepys's little book on the 'English Navy' to insert in Cunningham's 'Nell Gwynne' or Doran's 'Her Majesty's Servants' first began to dawn upon him, and to the advice of the Colonel, now very pertinently offered, as to "never mutilate a book for the purpose of filling up a hiatus in your work" of "grangerizing," perhaps I may be permitted to draw attention in 'N. & Q.' to what the lamented Mr. William Blades has written on this very subject of mutilation in his interesting and valuable work 'The Enemies of Books' (Trübner & Co., London, 1880), chap. ix., "Collectors," p. 95, first edition:—

"After all, two-legged depredaters, who ought to have known better, have, perhaps, done as much damage in libraries as any other enemy. I do not refer to certain readers who frequent our public libraries and, to save themselves the trouble of copying, will cut out whole articles from magazines or encyclopædias. Such depredaters are not frequent, and only occur with books easily replaced; but it is a serious matter when nature produces such a wicked old bibliocast as John Bagford, one of the founders of the Antiquarian Society, who in the beginning of last century went about the country from library to library tearing away title-pages from rare books of all sizes. The late Mr. Caspari was a 'destroyer of books.' His rare collection of early woodcuts, exhibited in 1877 at the Caxton Celebration, had been frequently augmented by the purchase of illustrated books, the plates of which were torn out to enrich his collection."

And:—

"Portrait collectors, too, have destroyed many books by abstracting the frontispiece to add to their treasures."

Andrew Lang, too, in his delightful work 'The Library,' p. 56 (Macmillan & Co., London, 1881),

gives expression to even more emphatic language than the late Mr. Blades in his condemnation of the mutilation of valuable books, and in the following words, viz.:—

"There is a thievish nature more hateful than even the biblioklept. The book-ghoul is he who combines the larceny of the biblioklept with the abominable wickedness of breaking and mutilating the volumes from which he steals. He is a collector of title-pages, frontispieces, illustrations, and book-plates. He prowls furtively among public and private libraries, inserting wetted threads, which slowly eat away the illustrations he covets; and he broods, like the obscene demon of Arabian superstitions, over the fragments of the mighty dead."

As a bibliophile, I cannot refrain from the application of Marc Antony's immortal remark,—

The evil that men do lives after them:

The good is oft interred with their bones,

to mutilators of works of art generally, or from quoting from Francis Bennoch, viz.:—

Books bring me friends where'er on earth I be,

Solace of solitude,—bonds of society!

I love my books! they are companions dear,

Sterling in worth, in friendship most sincere.

HENRY GERALD HOPE.

6, Freegrove Road, N.

THE FIRST BRASS AND SOAP WORKS IN ENGLAND (7th S. x. 305).—With all deference to Postlethwaite and to H. DE B. H., I would ask what evidence there is that the first manufacture of soap in England was in Bristol? So early as Henry III.'s time Robert of Gloucester, if one may depend on Camden, wrote:—

In the country of Canterbury most plenty of Fish is,

And most chase of wild beasts about Salisbury I wis.

And London ships most and Wine at Winchester.

At Hartford Sheep and Oxe, and Fruit at Worcester.

Soap about Coventry, and Iron at Gloucester.

Metal, Lead, and Tin in the County of Exeter.

'Remaines,' p. 10.

ST. SWITHIN.

OLD WRITING (7th S. x. 288).—Their name is legion. The National MSS. of England, Scotland, and Ireland are amongst the most valuable and costly specimens. The Appendix to the Record Commission Report of 1819 contains a choice collection of various dates. As guide, philosopher, and friend in all such matters, I know of no book equal to M. Maurice Prou's 'Manuel de Paléographie,' published by Alphonse Picard, of Paris. For English records there is an extremely valuable paleographic treatise and glossary of contractions by Sir Thomas Duffus Hardy in his preface to the (Rolls Series) fourth volume of the 'Registrum Palatinum Dunelmense.'

GEO. NEILSON.

The Appendix to Reports from the Commissioners appointed by His Majesty to execute the measures recommended by a Select Committee of the House of Commons respecting the public records of the kingdom, 1819, contains engraved facsimiles, with explanations, to illustrate English

mediæval writing. J. L. Walther's 'Lexicon Diplomaticum,' 1752, is a good book on writing from the eighth to the sixteenth century.

M.B.Cantab.

There are numerous works containing facsimile reproductions of old writings. I will give a few:—

Mabillon, *De Re Diplomatica*.

Quaritch's Facsimiles of Illustrated MSS.

The Palæographical Society's publications.

Photo-zincograms of Domesday Book, of the National MSS. of England, Scotland, and Ireland, of Anglo-Saxon Charters, &c., all published by H.M. Ordnance Survey Department.

Silvestre's *Paléographie Universelle*.

Many volumes of the "Master of the Rolls Series" also contain specimen pages. L. L. K.

L. A. Chassant, *Dictionnaire des Abréviations, Latines et Françaises, usitées dans les Inscriptions, les Manuscrits et les Chartes*. Fifth edition, 12mo., 1884.

L. A. Chassant, *Paléographie des Chartes et des Manuscrits du XI<sup>e</sup> au XVI<sup>e</sup> Siècle*. Seventh edition, 12mo., 1878.

E. Chatelain, *Paléographie des Classiques Latins. Collection de Facsimilés des Principaux MSS. des Auteurs Latins*. Folio, Paris, 1884, &c.

U. F. Kopp, *Paleographia Critica*. 4to., Francof., 1817-19 (facsimiles, plates).

ED. MARSHALL.

SEVERN END (7th S. x. 309).—In reply to KITCHEN's inquiry as to the history of Severn End, I beg to state he will find a full account of it in the late Mr. Evelyn Shirley's 'Hanley Castle and the House of Lechmere, a small work privately printed by Pickering, copies of which may be obtained from Mr. Gray, the bookseller, in Leicester Square. There is also a paper on the subject in the last volume of the joint architectural societies' *Proceedings*. The ancient motto of the Lechmere family, "Christus Pelicano," is allusive to the arms and crest, pelicans "vulning" their breasts, otherwise called "pelicans in their piety," the pelican being from the earliest times an ecclesiastical symbol, representing the Saviour's love for mankind, and "Lech-mère" in the ancient Breton language signifying a mother's love.

E. A. H. L.

This has been for centuries the home of the Lechmere family. It is mentioned in 'The Nation in the Parish; or, Records of Upton-on-Severn,' by Mrs. Lawson, the wife of the rector. The motto clearly has reference to the armorial bearings of the family. Arms, Gu., a fess or, in chief two pelicans in piety (*i.e.*, vulning themselves) of the last. Crest, a pelican in her piety. Motto, "Christus Pelicano." See also 'Hanley Castle and the House of Lechmere,' by Evelyn Philip Shirley, 4to., 1883. A. W. CORNELIUS HALLEN, M.A. Alloa, N.B.

The Rev. T. W. Wood, of Eldersfield, read a paper on 'The Lechmere Family and their Ancient Seat' before the Worcester Diocesan Architectural

and Archæological Society, on its visit to Severn End, June 15, 1889. This is printed in the *Architectural Societies' Reports and Papers*, vol. xx. part i. pp. 119-29. Nothing is said, I think, of the motto, "Christus Pelicano," which, of course, refers to the spiritual significance of the crest and bearings. ST. SWITHIN.

SHAKING HANDS (7th S. x. 206, 314).—C. C. B. is right; Shakespeare attached a sinister meaning to this custom:—

But to be paddling palms and pinching fingers  
As now they are, and making practised smiles  
As in a looking glass; and then to sigh as 'twere  
The mort o' the deer; oh that is entertainment  
My bosom likes not, nor my brow.

'Winter's Tale,' II. ii.  
HERBERT MAXWELL.

"That shall not be wanting as long as thou livest (said Diana) and wheresoever thy grace and perfections are, little may be lost by my want, in truth whereof, behold thy Sylvanus, who (I thought) would never have forgotten me for any other Shepherdesse, and yet in the end hath shaken hands with me for thy love, which deserved a great deale more."—Diana of George of Montemayor, translated out of Spanish into English by Bartholomew Yong, of the Middle Temple, Gentleman, London, 1598, book vi. p. 144.

A. J. M.

There seems to be a doubt whether shaking hands was a custom in the time of Elizabeth. That doubt is very easily resolved:—

And so without more circumstance at all,  
I hold it fit that we shake hands and part.

'Hamlet,' I. v.

See also 'Henry VI.' and 'Antony and Cleopatra.'

E. YARDLEY.

HUE DE ROTELANDE (7th S. x. 326).—I should say that the name of nearly every county in England has served as a surname, for people did not, as a rule, assume these useful appendages; they were conferred on them, and well it was for a family when the eponymous member of it entailed nothing more objectionable upon his posterity than the record of the shire with which his fellows had identified him. Durham, York, Lincoln, Stafford, and the like may represent towns or cities only, but Kent, Rutland, Cheshire, Cumberland, Westmoreland, Darbshire, and many others have a wider reference. ST. SWITHIN.

That many surnames are derived from counties is evidenced by the fact that we have such names as Durham, Cumberland, Westmoreland, Lancashire, Derbyshire, Norfolk, Kent, Hampshire, Wiltshire, Cornwall, &c. County towns also are the source of a considerable number of surnames.

F. C. BIRKBECK TERRY.

[Leicester Buckingham was the name of a well-known dramatist.]

MISUSE OF WORDS (7th S. x. 325).—A little knowledge is a dangerous thing. Your corre-

spondents complain of the error of a modern writer in speaking of the starling "crooning his own quaint runes." They observe that *rune* has a clear and definite meaning, which "we need not tell your readers cannot in any case be applied to the songs or chatterings of birds." In the passage animadverted on the word *rune* is used in its old and correct sense, of a secret, mysterious, or whispered song. The letters in which such songs were written are properly called, not *runes*, but *rune-staves* (O. N. *rúna-stafr*), like the German *buch-stabe*, a letter. *Runes*, used to denote the letters of the Futhorc, is merely an abbreviation for *rune-staves*; just as we speak of capitals when we mean capital letters or capital cities. T.

It is well not to be too positive about the use of words before consulting a dictionary. Webster-Mahn has *rune* in its sense of "anything obscure or mysterious," with an illustration from Whittier: "The rippling river's rune." And this, I suppose, is the sense (if sense there is any) of E. A. Poe's:

Keeping time, time, time,  
In a sort of runic rhyme,  
To the pean of the bells.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

FLASH (7th S. x. 146, 234, 355).—The reference for which MR. TERRY asks is Smiles's 'Lives of the Engineers,' vol. ii. p. 307. It is given in the library editions of 'Words and Places,' but, with many other references, was necessarily omitted from the abridged school edition from which MR. TERRY quotes. ISAAC TAYLOR.

THE LOTUS IN LITERATURE (7th S. x. 341).—The sacred lotus of Egypt was doubtless a water-lily, of which two species, a white and a blue flowered, occur in Egypt. The "lovely white lotus" of the Nile is probably *Nymphaea lotos*, which has nothing whatever to do with the *Victoria regia*, the gigantic water-lily of the Amazon. This, though cultivated in our stoves, can hardly be considered as "acclimatized among ourselves," and to it no symbolism as yet attaches. The white water-lily, *Nymphaea alba*, is, of course, a native of our islands. The Buddhist lotos is quite a different plant, though loosely styled a water-lily. It is, of course, what we now know as *Nelumbium*. Much greater uncertainty prevails as to the identification of the other forms of lotus alluded to by your correspondent. M. T. M.

H. DE B. H. is in error in supposing the white lily (*Nymphaea alba*) to be synonymous with the Victoria lily (*Victoria regia*). *Nymphaea alba* is classed among our native British plants, and was well known long anterior to the commencement of Her Majesty's reign, whereas the Victoria lily was only discovered on Jan. 1, 1837, by Mr. (afterwards Sir) Robert H. Schomburgk, in the Berbice river,

Demerara, about six months before the accession of Her Majesty. This magnificent aquatic plant has flowers twelve or thirteen inches in diameter, which open white and then become a rosy pink, and salver-shaped leaves, five to six feet in diameter. On the return of the expedition to England the plant was named *Victoria regia*, in honour of the Queen. KROUIE.

Those who wish to follow up the subject of H. DE B. H.'s interesting note should refer to Folkard's 'Plant-lore,' pp. 417-22, where they will find a lengthy article on the lotus, and especially on its sacred and symbolical character in the religions of the East. C. C. B.

ANGELS' VISITS (7th S. x. 346).—Is John Morris known as one of the *genus irritabile vatum*? I opine not; but this I know, that he is not the author of the stanza reproduced by Mr. E. WALFORD from the *Echo*. The well-known lines are in 'The Parting,' a poem by John Norris, English Platonist, moral writer, and poet, and were published, I imagine, prior to 1711, in which year Norris died. I should like to know if 'The Parting' appeared in the first edition of Norris's 'Miscellanies'—published in 1678, I believe. My reason is this. In 'Absalom and Achitophel,' part ii. ll. 59, 61, Dryden has a similar metaphor anent "Angels' visits." The satire was published 1680-1. When was 'The Parting' published? FREDK. RULE.

Ashford, Kent.

The lines with the signature of "John Morris, 1711," are from 'The Parting,' in the 'Collection of Miscellanies,' by John Norris, Lond., 1698, stanza iv. p. 18. He also has, in a poem, "To the memory of my dear neece," p. 102, stanza x:—

Angels, as 'tis but seldom they appear,  
So neither do they make long stay,  
They do but visit and away,  
'Tis pain for them 't endure our too gross sphere.

There have been two erroneous statements in 'N. & Q.' respecting these lines. The first, which makes them John Morris's in 1711, by WICCAMICUS, 1<sup>st</sup> S. i. 102, the other by J. E. B. MAYOR, who confuses the two pieces of verse, 1<sup>st</sup> S. ii. 286. The occurrence in Blair's 'Grave' of,—

Its visits,

Like those of angels, short and far between,  
was the anticipation at which Campbell felt "chagrin" (A. B. GROSART, 'N. & Q.,' 4<sup>th</sup> S. iv. 4, 28). Campbell's line in the 'Pleasures of Hope' is:—

Like angel-visits, few and far between.

ED. MARSHALL.

"A. D., LONDON" (7th S. x. 308).—I would suggest the following names for the consideration of the Mount Vernon Ladies' Association. The first appears to be an especially likely claimant of the stated initials. It is that of Alexander

Dalrymple, F.R.S., F.S.A., traveller and author, born 1737, died 1808. The others are Andrew Dalzell, classical scholar, 1750-1806; Andrew Coltee Ducarel, LL.D., civilian and antiquary, 1713-85; Adam Duncan, Viscount Duncan, 1731-1804; and Sir Alexander Dick, M.D., physician, 1703-85. Particulars of the above-named will be found in the 'Dictionary of National Biography.' Some of them may be not at all likely, but I give the list for what it is worth. J. F. MANSERGH.  
Liverpool.

ERRORS OF PRINTERS AND AUTHORS (7th S. ix. 261; x. 11, 131).—MISS BUSK at the second reference says printers often bind authors by hard and fast rules, and gives three instances affecting herself. She says that when she writes Raffaello or Raffaello, the printers change the spelling to Raphael; and that when she writes "rime" the printers alter it to "rhyme." I venture to offer the following explanation of such changes. When a name which may be spelt in more than one way occurs frequently in a newspaper or periodical to which various writers contribute, it is usual for one spelling to be adopted, and this is generally settled by the editor. If Miss BUSK were writing a book, her spelling of painters' names would be followed, I imagine, by her printers. The same remark applies to "rime" or "rhyme."

MISS BUSK's third instance refers to a smaller matter. She says:—

"I have an idea that in many cases a qualificative hyphen on to a noun gives quite a different tone of thought from that conveyed by the same two words used apart; e.g., I lately wrote 'exquisitely-worded,' but my hyphen was not allowed to appear."

Some authors write such qualifying phrases with a hyphen, while others omit it. The proof-reader would in such a case insert or mark out the hyphen without thinking that he was injuring an author's feelings in any way, as many writers leave such details entirely to the printer. Personally I do not think a hyphen is needed, as the adverbial ending *ly* shows plainly that the following word is qualified by it; but this, as I say, is only an individual opinion. "Maiden-modest," quoted by Miss BUSK from Sir Theodore Martin, stands in quite a different position, as a noun does not usually qualify, or help to qualify, the succeeding word.  
JOHN RANDALL.

TEMPLARS' HOUSE AT HACKNEY (7th S. x. 323).—Under this heading the information extracted from the *Mirror* of 1824—is this date correct?—is not altogether trustworthy. The curious thing about it all is that where it is to be trusted it reads almost word for word like a crib from Robinson's 'History of Hackney,' published in 1842, and where it is wrong it is Lysons and Robinson muddled. "The first mention of the village of Hackney is in the year 1253"—so says the *Mirror* and so says

Lysons (vol. ii. p. 450), though later on (p. 453) he writes, quoting as his authority Cotton MSS., "The Knights Templars had formerly some possessions in this parish. In the year 1233 they purchased half a hide of land," &c. If this last date is not a misprint he contradicts his first assertion, and we get twenty years earlier.

"About forty years afterwards [*i. e.*, after 1253], in the year 1290, the village is recognized in a licence, preserved in the Tower, to erect a guild to the Holy Trinity and the Virgin Mary, granted to Henry Sharpe."—*Mirror*.

This is all wrong. The second mention is in 1296. Robinson's note (vol. i. p. 1) thereon is "Record in the Tower of the value of ecclesiastical preferment, which was occasioned by an order from Pope Nicholas, that all benefices in England should be valued." It referred to the rectory and vicarage of St. Augustin (*vide* vol. ii. p. 1). The guild dedicated to the Holy Trinity and the Virgin Mary was not founded until 1477-78, when the king (Edw. IV.) granted a patent to Henry Sharpe, Simon Erlington, and John Elrlington. Henry Sharpe was rector of Hackney from 1463 till 1487, when he resigned.

"Their house, at the upper end of Church Street, nearly opposite Dalston Lane, existed until about seventy-five years ago" (*Mirror*). Now this is given as a positive fact, whereas Robinson is most careful to print in italics that the house "was supposed to have been their [the Knights Templars] house" (vol. i. p. 77), and adds:—

"It is an extraordinary circumstance that there is not at this day any authentic historical account of this structure to be found, though it was so conspicuously situated, and so interesting in its appearance: and it is said that this house never belonged to the Knights Templars."

The drawing which is supplied of the building shows it to have been at one time a Renaissance house of some pretension. The remarks that it "was included in the Hackney estate," &c., are all to be found in Robinson's 'History' (vol. i. p. 81), and a good deal elsewhere about John Ward, M.P. Beyond the fact that his house was opposite that of the Templars, he was in no way connected with the Knights. The *Mirror* would have been more original had it given us the history of some other "good man," and allowed Ward to be forgotten.

H. G. GRIFFINHOOFÉ.

34, St. Petersburg Place, W.

There is an engraving of this edifice in the Tyssen Library, Hackney.

GEO. CHAMBERS, Hon. Sec.

CHESTNUT SHAVINGS (7th S. x. 249, 330).—So many times as I have inspected real chestnut wood I have not perceived its preservative quality. Unfortunately for CAPT. OLIVER's assertion as to the timbers of Greensted Church being pronounced to be of this wood, they are equally pronounced as

being really of the English oak. Some years since I had a piece of the timber in my hands. Very fine-grained oak is often passed as chestnut. If any reader wishes for more information on the asserted use of it in buildings, he will find the subject well discussed in the *Sessional Papers* of the Royal Institute of British Architects—(1) 'Notes on the assumed use of Chestnut Timber on Old Buildings,' June, 1858, by W. Papworth; and (2) 'Oak or Chestnut in Old Timber Roofs,' April, 1878, by T. Blashill.

W. P.

DOGS FED ON GRAIN (7th S. x. 328).—I should doubt whether dogs have ever been treated as granivorous animals, but they have been fed on bread and biscuits, both of which are based upon grain. The "smale houndes" of the Prioress, in Chaucer's 'Prologue,' were pampered

With rosted flessch, or mylk and wastel breed.

But wastel bread was made of fine flour, and was good enough for the best of Christians, and too good for dogs, which were regaled on a special kind of bread composed of lentils. See Dr. Richard Morris's notes on the 'Prologue,' Clarendon Press edition, p. 123.

ST. SWITHIN.

Hounds, of course, have always been partly fed on ground grain. QUERIST'S reference to the Buccleuch mill reminds me of the old miller of Floaters, co. Durham, who was said to have made a fortune by grinding the corn (oats, &c.) for the hounds (1800-40) of that great foxhunter, Ralph Lambton, of Morton House. "Dogs should in general be fed upon a mixture of flesh and vegetable diet," says the *Sportsman* for 1841, p. 241.

N. E. R.

Herrington, Sunderland.

Gervase Markham, in his 'Country Contentments' (ed. 1631) supplies some information on the subject of this query. He says:—

"And here I thinke it meet to speake of a conuenient proportion of Food, for the maintenance of a *Kennel* of good *Hounds*: Wherein you shal vnderstand that three Bushels of Oates, or Barley meale, with halfe so much branne or Mil-dust, is a fit weekeley proportion to keepe nine or ten couple of *hounds*: with a little help of horse-flesh, if the *Huntsman* be any good husband, and painefull as he ought to be in finding out Horses, scraps, crusts, and bones, which almost abound in euery man's house of any worth or reckoning."—P. 19.

J. F. MANSERGH.

Liverpool.

A considerable portion of the food of hounds at the present day consists of the best oatmeal, to say nothing of the universal practice of feeding with dog biscuit.

F. H.

THE BEAUTIFUL MRS. HARTLEY (7th S. viii. 229, 277, 311, 414, 495; ix. 395; x. 131, 378).—COL. PRIDEAUX is no doubt right in assuming that Mrs. Hartley was never married, but as yet I have

met with no clue to the gentleman who passed for her husband. Sir Henry Bate Dudley (see 'Dict. Nat. Biog.,' vol. xvi. p. 103) married, in 1780, Mary, daughter of James White, of Berrow, Somersetshire, who is stated to have been Mrs. Hartley's sister. Boaden, in his 'Life of Mrs. Inchbald,' vol. i. p. 34, mentions Mr. and Mrs. Inchbald numbering Mr. and Mrs. Hartley among their acquaintance, and that Mr. Inchbald seemed particularly attached to them. Though Mrs. Inchbald appears to have disapproved of their conduct, nothing is said, or even alleged, in absolute negation of their marriage; and again Moody, 'Garr. Corresp.,' vol. i. p. 476, writes, "She [Mrs. Hartley] is ignorant and stubborn; her husband is a precious fool, whom she heartily despises," &c. That the lady was Elizabeth White to the end of the chapter is pretty clear from the burial register; but though I have ransacked theatrical authorities far and wide, Mr. Hartley has always been as great a mystery as the husband of Mrs. Gibbs.

ROBERT WALTERS.

Garrick Club.

RIVER DEE (7th S. x. 347).—The Dee of Kingsley's beautiful song, which is generally called 'The Sands o' Dee,' but which has no particular title in the romance, is the Cheshire Dee:—

"As I [*i. e.*, Alton Locke] lay castle-building, Lillian's wild air rang still in my ears, and combined itself somehow with that picture of the Cheshire sands, and the story of the drowned girl, till it shaped itself into a song," &c.—Alton Locke, chap. xxvi.

JONATHAN BOUCHIER.

Mary "called the cattle home" in the hundred of Wirral, at the mouth of the Chester Dee.

H. PUGH.

AMERICAN MOBBY (7th S. x. 209).—Webster's 'Dictionary' has the following: "*Mobby*, n. A drink made from potatoes. (Obsol.)" The last mark seems to imply that either the beverage is no longer in use, or, if it is still, it has changed its name.

DNARGEL.

REFERENCE TO QUOTATION WANTED (7th S. x. 326).—The quotation from the story in *Harper's* April number to which NEMO refers is not from a New England hymn, but is the first line of the second hymn in Dr. Watts's second book. The doctor's original hymns were published in three books, which, without any supplement or addition, formed the standard hymnal in use among all the Independent and Baptist congregations down to the earlier years of the present century, both in this country and in the Puritan States of America. Dr. Watts gave to the Christian Church at large, as every one knows, some of the most beautiful hymns it possesses; but I venture to think the one in question is probably the most terrible in the English language.

As NEMO may not have the complete collection

and hand, I send the first three verses of the hymn for his edification:—

My thoughts on awful subjects roll,  
Damnation and the dead;  
What horrors seize the guilty soul  
Upon a dying bed.

Lingering about these mortal shores,  
She makes a long delay,  
Till, like a flood with rapid force,  
Death sweeps the wretch away.

Then swift and dreadful she descends  
Down to the fiery coast,  
Amongst abominable fiends,  
Herself a frightful ghost.

There are three verses more in a similar strain.  
Fancy singing a hymn like that to the praise and glory of God!  
A. J. BEDELL.  
The Parsonage, Waterloo.

AUTHORS OF QUOTATIONS WANTED (7th S. X. 309).—

A peevish April day!

forms a stanza in the 'Ode on Disappointment,' by Henry Kirke White, quoted in Southey's 'Life,' but not included in all issues of the poems. ESTE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Annals of the Artists of Spain.* By Sir William Stirling-Maxwell, Bart. A New Edition, in 4 vols. (Nimmo.) WITHOUT claiming to rank as classics, the works of Sir William Stirling-Maxwell occupy a high and well-merited popularity. To the exceptional beauty of their get-up, as much as to their literary claims, it is due that they have been subjects of eager competition at the book auctions, where, within the last year or two, copies of the work now reprinted have been sold for prices ranging from sixteen to twenty pounds. 'Annals of the Artists of Spain' may claim to be the first English work dealing with the subject in a manner at all commensurate with its importance. Early compilations by Cumberland and other writers were beneath contempt. In France, even, no adequate attempt to deal with the pictorial treasures of Spain had been made at the period (1848) when the first edition of the book of Sir William Stirling-Maxwell, then Mr. Stirling, saw the light. By a long and systematic education the author prepared himself for his task, and his Spanish explorations were conducted under exceptionally favourable conditions. His books met, accordingly, with full recognition, and their value and authority have not yet been disputed or bridged. They have many recommendations, not the least of which is their sanity, the extravagances of modern æstheticism being in their time unknown. Besides giving a full list of Spanish artists, derived in part from personal explorations zealously conducted, and in part from the best Spanish authorities, they supply much light upon the conditions of Spanish life under successive sovereigns, which Sir William has not hesitated to avail himself of the labours of the more brilliant and trustworthy of his predecessors. Always seeking to improve and enrich his work, the author left many corrections and additions, and of which, with his notes, are incorporated in the new edition now published. In respect of England, at least, important changes have been made, and arrangement such as is involved in the statement that "into our happy national collection, lodged in a building that

would disgrace the veriest plasterer, and described in a catalogue that seems to have been drawn up by an auctioneer, Murillo alone of Spanish painters has as yet effected an entrance," has to be modified. The chronological arrangement of the volumes by reigns of the monarchs has its advantages, and as an index of names is added at the close, the task of reference is simple.

There is no temptation to deal with the qualities of a work which has passed safely the ordeal of criticism, and stands secure upon its merits. It is worth while, however, to insist on the fact that, while minute in detail and giving to every branch of Spanish art its full recognition, and every small artist has place in the galaxy, it commends itself by breadth of view and precision of characterization, and is not wanting in local colour. What adds special value to the new edition and gives it a supremacy over its predecessor, apart from the new matter of the author, is the addition of new illustrations selected by Sir William with a special view to the enrichment of his work. With its numerous wood designs in the text, and with its twenty-four steel and mezzotint engravings, it may claim to be in its class one of the most handsomely illustrated works in existence. Many of its plates are, moreover, as rare and difficult of access as they are intrinsically beautiful, and designs such as those of Domenico Theotocopuli, of his daughter, of Francisco de Ribalta and his wife from the picture in the collection of Sir William Eden, of Velasquez, and of his wife, are of extreme beauty and richness. The general title-page, repeated, of course, in all the volumes, gives a design for an altar by Alonzo Cano, drawn on stone and coloured. For the rest, the volumes have the general beauty of execution in all matters, typographical and the like, that have made the productions of Mr. Nimmo veritable and covetable works of art. A striking portrait of Sir William Stirling-Maxwell is prefixed to the first volume. The revised, and in part rewritten, paper on Velasquez, published separately in 1856, now takes its place in the book. Like all Mr. Nimmo's books, the work is published in a limited edition, and copies, it may safely be predicted, will before long be as much in demand as are those of the previous edition.

*English Leaders of Religion.—Cardinal Newman.* By R. H. Hutton, (Methuen & Co.)

We look with no little interest to see what Mr. Hutton may have to say on a subject which has been pulled to pieces by hundreds of critics, important and otherwise, during the last two months. *De mortuis nil nisi bonum*, and the more recent the death the more applicable the maxim. Accordingly we find that our critics have either swallowed for the moment their hitherto insurmountable objections to Newman's principles, or have outdone themselves in sounding the praises of their infallible Apostle of Truth. We recommend Mr. Hutton's book as an excellent corrective against either mistake. In the first place, the book was written before the cardinal's death; and in the second place, the writer, judging from his character as Churchman and critic, is not likely to have ever imputed to Cardinal Newman either a sacrosanct infallibility or a renegade scepticism. The impartiality of the critic is displayed especially in the selection given from the works of his subject. Whilst admirably suggestive of Newman's general literary capacities and tendencies, the passages quoted will make an excellent substitute for the original works, where such first-hand authority cannot be obtained.

If the aim of Mr. Hutton's book was to establish the genuineness of Newman's life, he has entirely succeeded in that aim. His pulverization of unscientific attempts at criticism is delightful reading, and gives the writer a good text on which to build

his exposition of Newman's depth of faith in the "Christian revelation and divinity of the ecclesiastical system." But surely in dealing with the greatness of the cardinal he has directly contradicted himself. "I suppose," he says, "that one may safely regard it as a standard of true greatness to surpass other men of the same calibre of culture and character.....in the ardour and success with which any purpose worthy of the highest endeavour is prosecuted." Dr. Newman's ardour he proceeds to prove satisfactorily to entitle him to a place among the greatest. But what about his success? After describing the effort to establish the *via media*—the "road over mountains and rivers which has never been cut"—we are told that it was a "gallant enterprise, but one that for all practical purposes failed. The road was never cut." Personally we should be disposed to dispute the major premise, that success in the highest aims is material to greatness; but certainly one of the writer's premises—or his conclusion—must fall to the ground. One or two minor faults of criticism may be briefly noticed, especially in the chapter dealing with the 'Essay on Development'; the example of Father Damien, for instance, to show that the Church of Rome fails under the first of the seven tests, is hardly fair. The world "humbles itself" before such an "apostle and martyr," not owing to any particular width of religious views, but obviously from the broader basis of instinctive sympathy and admiration. Again, the "*entente cordiale* between the Roman Catholic Church of to-day and various other churches—an alliance against scepticism"—is surely somewhat fanciful. However, such minor points of detail do not counterbalance the general worth of the book. Mr. Hutten's essay is admirable for the impartiality, the suggestiveness, and the "inspiration of selection" which characterize it throughout.

*The Essays, or Counsels, Civil and Moral, of Francis Bacon, Lord Verulam, Viscount St. Albans.* Edited, with Introduction and Illustrative Notes, by Samuel Harvey Reynolds, M.A. (Oxford, Clarendon Press.)

WITH all the distinction of the Clarendon Press reprints there comes to us what, so far as the present generation is concerned, may be regarded as an authoritative edition of the 'Essays.' Scholars will always be thankful for the 'Harmony of Bacon's Essays,' with its presumed interlineations in Bacon's handwriting, and other editions have all their claims upon attention. Mr. Reynolds, however, is the latest in the field, and has profited by the labours of his predecessors. In a handsome library volume, with a fine and readable text, he publishes the fifty-eight essays. His prefatory comments are free from the idolatry of his subject which, natural as it is, interferes to some extent with enjoyment in reading otherwise excellent editions of Bacon or accounts of his life. His words, indeed, constitute a sufficiently definite arraignment. The preface is, however, clearly expressed, eloquent, and convincing, and the notes and illustrations display a very wide range of reading. What the future has in store it is impossible to predict. For the present generation, however, Mr. Reynolds's edition is adequate. It is, indeed, in all senses a boon.

*The Collected Writings of Thomas de Quincey.* By David Masson, Vol. XIII. (Edinburgh, A. & C. Black.)

THIS, the penultimate volume of the new and enlarged edition of the works of De Quincey, contains the most characteristic and the best known of his writings. At the head of these stands, of course, the 'Murder as One of the Fine Arts,' the irony of which will never fail to please. The curiously familiar and earnest style of the postscript is evident in 'The Spanish Military Nun,'

which, translation as it is, repays reading. 'Early Memoirs of Grasmere' is not less vivid. 'Sortilege and Astronomy,' 'The English Mail Coach,' and 'Suspiria de Profundis' are also included.

*A Guide to the Literature of Aesthetics*, by Charles Mills Gayley and Fred Newton Scott, Ph.D. (Berkeley, U.S.), is the work of two American professors, and is issued as a supplement to the 'Report of the Board of Regents of the University of California.' It is a pamphlet of 116 pages, and is the first of a series of handbooks intended to supply full information on the literature of aestheticism. The present instalment gives much interesting and important information.

MESSERS. BLACK have issued a new edition of *Waverley*, with a prettily designed cover, as the first of a sixpenny series of the "Waverley Novels." It is a marvel of cheapness.

To Mr. Sharp's series of "Canterbury Poets" (Scott) has been added *The Poems of Owen Meredith*, selected by Miss M. Betham-Edwards, who also supplies an appreciative introduction.

A SERIES of "Memoirs of Mighty Men," published by Alfred Holmes, begins with lives of Bunyan, Luther, Knox, Livingstone, &c. They are illustrated, and are very cheap.

*Luke's Illustrated Handy Guide to Plymouth, Devonport, &c.*, is edited by Mr. W. H. K. Wright, F.R.H.S. It constitutes a pleasing and serviceable guide to spots of undying attraction and interest.

MR. C. WISE announces, by subscription, 'Rockingham Castle and the Watsons.' The publisher will be Elliot Stock.

MESSERS. ASHER & Co. promise, in four folio volumes and an atlas, 'Olympia, the Results of the Excavations instituted by the German Empire.' Vol. IV., dealing with the bronzes and other smaller finds, and with a German text, will be first issued. The editors are Ernst Curtius and Friedrich Adler.

### 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."

M. G. ("Lilith").—The legend of Adam's first wife is Rabbinical. See Buxtorf ('Lex. Talm.', s.v.). Numerous other references will be found in 'N. & Q.', 6th S. viii. 248, 296, 354; ix. 5, 177; x. 40.

W. R. S. ("Some Points in Latin Grammar").—Consult Roby's 'Latin Grammar.'

### 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, NOVEMBER 22, 1890.

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Notices to Correspondents.

## Notes.

## AN OBSCURE LONG PARLIAMENT MEMBER IDENTIFIED.

In one of the earlier volumes of 'N. & Q.' (4<sup>th</sup> S. xi. 17) Mr. J. LANGTON SANFORD asked for information as to the elections of two members of the Long Parliament, Thomas Hanham and a "Mr. Molesworth," whose names appear in the Commons' Journals, but whose constituencies it had puzzled all his ingenuity to discover. No answer was given at the time to either query. Some few months ago I was fortunately enabled at first to suggest, and afterwards to conclusively prove, in the pages of 'N. & Q.' both the constituency represented by, and the time of election of, Thomas Hanham; but the mystery as to Mr. Molesworth has remained up to this date.

I now venture upon the following solution of his long-standing difficulty. The reference in the Commons' Journals alluded to by Mr. SANFORD in support of the membership of Mr. Molesworth, and the only place, I believe, in the Journals where the name occurs, is as follows:—

"16 July, 1645.—Ordered that Mr. Molsworth to have the allowance of Four Pounds per week paid to him out of the Revenue for his present Maintenance as other the members have."

It will be observed that the name is not actually

given "Molesworth," although that name would naturally be at once suggested by the reference. The slight variation between Molesworth and Molsworth does not, however, help much, inasmuch as no member of the Long Parliament bore the latter name or any other approximating to it.

There being no other allusion, either in the Journals or elsewhere, to this Mr. Molesworth or Molsworth, I had long been led to suspect a misprint in the Journals, a suspicion that the following further quotation from the same authority has now converted into a certainty:—

"Sept. 30, 1645.—Ordered, That Mr. Holsworth shall have leave to go into the Country."

That the same member is alluded to at this reference as in the order for the 4<sup>l</sup>. per week allowance on July 16th preceding can hardly be doubted, although, beyond proving the existence of a misprint in one of the two cases, the change in the initial letter does little towards identifying the man, the name of Holsworth equally with Molsworth being entirely absent from all lists of Long Parliament members. But the slightest acquaintance with the variation in the mode of spelling proper names in the seventeenth century, and especially the fact that the spelling was mostly governed by the sound given to the word, speedily suggested that the member intended by "Mr. Holsworth" was Michael Oldisworth, M.P. for Salisbury, a well-known member of the Long Parliament, whose name occurs repeatedly in the Journals, is sometimes rendered "Olsworth," and doubtless was always thus pronounced.

The suggestion of Mr. SANFORD that Mr. Hender Molesworth, of Pencarrow, Cornwall, was the probable person who received the weekly allowance thus falls to the ground, as, indeed, it would upon other premises. The Molesworths were all Royalists, and fought on the side of the king. It is, therefore, unlikely that one of them would receive a pension from Parliament, or, indeed, be present in the House so late as 1645. On the other hand, Mr. Michael Oldisworth was an out-and-out Parliamentarian, active on numerous committees, a pronounced "Rumper," and retained his seat throughout the entire course of the Parliament.

Although the identity between "Molsworth" and "Oldisworth" may seem, *primâ facie*, far-fetched, that it is nevertheless a fact I have now not the least doubt, and the foregoing reasons will, I think, go far to prove. W. D. PINK.

Leigh, Lancashire.

## SHAKSPEARIANA.

'MEASURE FOR MEASURE,' I. ii.: THANKSGIVING BEFORE MEAT (7<sup>th</sup> S. x. 203).—In the grace after meat sung at "Election Dinner," when I was a boy at Winchester, occurred the petitions, "Face Reginam Salvam, Domine, Da

pacem in Diebus nostris" (O Lord, save the Queen. Give peace in our time). I do not know whether this particular form of grace was in general use. That printed in the 'Liber Precum Eocl. Cathedralis Christi, Oxon.' (ed. 1726), p. 227, shows that a quite different formula was in use at Christ Church. CECIL DEEDES.

The grace said before dinner in the Middle Temple Hall by the senior bencher, or, if there is no bencher, by the senior barrister present, is in this form:—

"The eyes of all things look up and put their trust in Thee, O Lord. Thou givest them their meat in due season; Thou openest Thine hand and fillest with Thy blessings every living thing. Good Lord, bless us and these Thy good gifts, which we receive of Thy bounteous liberality, through Jesus Christ our Lord."

At the end of the meal, and the following having been said, the tables break up:—

"Glory, honour, and praise be given to Thee, O Lord, who dost feed us from our tender age and givest sustenance to every living thing. Replenish our hearts with joy and gladness that we, having sufficient, may be rich and plentiful in all good works through Jesus Christ our Lord. God save His Church, the Queen, all the royal family, and this realm; God send us peace and truth in Christ our Lord."

In the latter, as will be seen, the prayer in question occurs, and that both formulas were in use in Shakspeare's day may be inferred from a poem of that period, which I hope you will insert for the sake of the witty turn given to the opening lines of the preliminary grace:—

*Of an accident of saying grace at the Lady Rogers, who used to dine exceedingly late. Written to his wife.*

My Mall, in your short absence from this place,  
Myself here dining at your mother's bord,  
Your little sonne did thus begin his grace,  
"The eyes of all things looke on thee, O Lord,  
And thou their foode dost give them in due season."  
"Peace, boy," quoth I, "not more of this a word,  
For in this place, this Grace hath little reason.  
When as we speake to God we must speake true;  
And, though the meat be good in taste and season,  
This season for a dinner is not due.  
Then peace, I say; to lie to God is treason."  
"Say on, my boy," saith shee, "your father mocks,  
Clowns and not Courtiers use to go by clocks."  
"Courtiers by clocks," said I, "and Clowns by cocks."  
Now if your mother chide with me for this,  
Then you must reconcile us with a kisse.  
'The most Elegant and Witty Epigrams of Sir John  
Harington, Knight,' bk. i. 38, London, 1618, 8vo.

Lady Rogers died in 1602 and Harington in 1612, having married her daughter in 1584.

VINCENT S. LEAN.

Windham Club.

"Hanmer reads *after*, and his reading, say the Cambridge editors, 'is recommended by the fact that in the old form of "graces" used in many colleges, and, as we are informed, at the Inns of Court, the prayer for peace always comes after, and never before, meat. But as the mistake may easily have been made by Shakspeare, or else deliberately put into the mouth of the First Gentleman, we have not altered the text.'"

The above note is from the 'Henry Irving Shakspeare,' vol. v. p. 221.

S. ILLINGWORTH BUTLER.

The following seem to the point, but they are not thanksgivings before meat:—

Grace after dinner, 'Primer,' 1553:—"The God of peace and love vouchsafe alway to dwell with us."

Grace after supper, 'Primer':—"Lord, save thy Church, our King and Realm, and send us peace in Christ."

See also Bishop Wordsworth's 'Shakspeare and the Bible,' p. 177, where an extract is given from a Latin grace.

EDWARD H. MARSHALL, M.A.

Hastings.

'HAMLET,' III. iv. 203.—

There's letters sealed; and my two schoolfellows,  
Whom I will trust as I will adders fanged,  
They bear the mandate; they must sweep my way,  
And marshal me to knavery.

Print and read:—

Whom I will trust, as I will adders—fanged.

That is to say, adders deprived of their fangs; so a creature is said to be brained that has its brains knocked out—

It was the swift celerity of his death  
That brained my purpose.

'Measure for Measure,' V. i.

This speech is warning that there is already in Hamlet's mind some indistinct scheme of circumventing the paltry diplomatists—of drawing the fangs of the reptiles. This he presently expresses in another metaphor—

It shall go hard  
But I will delve a yard below their mines,  
And blow them to the moon.

W. WATKISS LLOYD.

'ANTONY AND CLEOPATRA,' II. ii.—

Her Gentlewomen, like the Nereides,  
So many Mer-maides, tended her i' th' eyes,  
And made their bends adornings.

Extract from First Folio, 1623.

The above passage has long been consigned to the limbo of insolvable cruces. It is quite agreed that the text is corrupt, and that it mars one of the finest descriptive passages in the whole range of the poet's dramas. This is Amyot-North-Shakspeare's version of Plutarch's description of Cleopatra's galley. The bard, finding it already a jewel, was content to burnish it and set it in the light. Alas, then, for this flaw! It is probably due to the printers of the Folio (1623) working to MS. more or less illegible. The suggestion now made is that the words "tended her i' th' eyes" should be "bended to the oars." This change would make clear the meaning, mend the measure, and complete the description. We now see the Nereides rowing, steering, and sailing the barge, instead of "tending Cleopatra i' th' eyes," an inscrutable function not to be found in Plutarch.

An illustration in Knight's edition of Shakspeare, which shows the ladies in guise of mermaids, rowing, to the tune of flutes, the silver oars, suggested to the jotter-down of this note the emendation in question. That which probably puzzled the printer would be the word "oars." Its spelling was far from fixed in 1623. The word occurs only three times in the thirty-six plays contained in the Folio, and on each occasion it is spelt differently. In the 'Two Gentlemen of Verona,' II. iii., it is spelt "oares"; in 'Much Ado about Nothing,' III. i., it is "ores"; and in 'Antony and Cleopatra' (this scene, fourteen lines *ante*) it is spelt "owers." Now, if in the MS. it were indistinct, or had been subjected to any other orthographical variation, or if it were spelt as in 'Much Ado,' what more likely—the preceding words being also indistinct—than that the printers, at their wits' end, should set it up as "eyes"? Then "tended" would be a very probable mistake for "bended"; and the intermediate words, which pack the verse in spite of two consecutive contractions, would be dragged in to furnish the feeble sense which has long exasperated us. So much for the probable origin of the error. It will be observed that the proposed reading removes the awkwardness of "bends adornings" in the succeeding line, by showing what the "bends" were, and how, by their gracefulness, they would enhance the effect of the pageant and adorn it. The passage as amended, with the context dealing with the "steerage and conduct of the vessel," is, in conclusion, quoted and hereby submitted for the consideration of Shakspearian students, with some confidence:—

Her gentlewomen, like the Nereides,  
So many mermaids, bended to the oars,  
And made their bends adornings: at the helm  
A seeming mermaid steers; the silken tackle  
Swell with the touches of those flower-soft hands  
That yarely frame the office.

J. E. SMITH.

'TIMON OF ATHENS,' I. i. 289 (7th S. x. 303).—In connexion with the word *breed*, as applied to "usury," Bacon's 'Essay on Usury' may be quoted, in which he mentions, as one of the stock objections to the taking of usury, "that it is against nature for money to beget money."

EDWARD H. MARSHALL, M.A.

Hastings.

'MACBETH,' I. iii. 32, I. v. 7, III. i. 2: "WEIRD SISTERS."—The First Folio has "weyward" and "weyard," but Holinshed has "weird." Theobald's correction into the latter form is, therefore, a suggestion which—Heaven be praised!—nobody is ever likely to quarrel with. The sisters, as Messrs. Clark and Wright note in their Clarendon Press 'Macbeth,' are not mere mortal witches, but goddesses of destiny, as Holinshed expressly explains. One or two examples of "weird sisters" in that connexion are given. add one more from

the classic Scottish pen of John Barbour. (See the fragments from his 'Trojan War' given by Horstmann at the end of his 'Barbour's Legendensammlung,' Heilbronn, 1881, vol. ii. p. 298.) Barbour has been relating how King Menon (Memnon, I suppose) was slain and how Priam buried him. Then he goes on to say that Menon's wife (the Latin 'Historia Destructionis Troie,' versified by Barbour and quoted as a parallel text by Horstmann, calls her his sister) came and opened his grave, took out his bones and vanished. Some said she was a goddess, some a goddess's daughter,

And vtheris said sche was I trow,  
A werde-sistere\*—I wait neur how.

GEO. NELSON.

THE ENGLISH RACE AND POETRY.—Will some one refer me to any good books or magazine articles dealing with the following question? How is it that the English race, *facile princeps* in all practical matters—government, commerce, mechanical science, founding colonies, &c.—are also the first in poetry (as I suppose would be generally allowed even by foreigners) since "the Greeks in their glory," if we need make even that exception? We should not, if we did not know it for a fact, suppose it probable that the land whose people have conquered India, colonized Australia, and covered the world with railways and steamships, had also given birth to ideal poets such as Spenser, Shelley, Keats, and Coleridge. The Exeter express would seem to have little in common with the 'Midsummer Night's Dream,' nor would a Lancashire cotton-mill appear on the face thereof to have much agreement with the 'Prometheus Unbound.' It is not merely that England has produced an amazing body of poetry of the highest order, but much of this is poetry of the most ideal and ethereal description. Leigh Hunt says of Spenser that he "is the farthest removed from the ordinary cares and haunts of the world of all the poets that ever wrote, except perhaps Ovid." In imaginative power Shakespeare and Milton are surely equal to Homer and Æschylus. Then there is Scott, the king of "romancical writers," and the unworldly Wordsworth, "standing on earth," no doubt, but oftener, in "still musings," "rapt above the pole." Mr. Saintsbury, in a very interesting passage in his 'Short History of French Literature,' ed. 1884, in speaking of classicism and romanticism, says that "in English all, without exception, of our greatest masterpieces have been purely romantic" (*i.e.*, in treatment, not necessarily in subject), and that "the sense of the

\* The 'Historia' defines this thus, "Unam ex illis quam gentes fatam appellant." May I commend the grammar of this sentence to the notice of a correspondent, whose note I regret I cannot trace, but who assailed use and wont in such sentences as "He is one of the worst men that lives." He contended for the last verb being plural. My ear condemned his opinion.

vague is, among authors of the highest rank, rarely present to a Greek, always present to an Englishman, and alternately present and absent, but oftener absent, to a Frenchman." Certainly locomotive steam-engines and giant chimney-stalks seem to have small connexion with either the "vague" or the "romantic"; but, as a poet is necessarily the child of his own race, 'The Eve of St. Agnes' and 'The Lotos-Eaters' are as essentially a natural product of the English race as are the steam-engine and the giant chimney. This is, I think, a very interesting question; perhaps to us as Englishmen few questions are more interesting. If your readers do not know of any writers who have dealt with this subject, can any one suggest a satisfactory reason how it is that an extraordinary capacity for commerce and mechanical science is combined in the highest degree with idealism and romanticism, as is unquestionably the case, in the English people? It is in poetry and romance that practical, business-like England *tiene lo campo*. In music, painting, and sculpture we have been surpassed by other nations. This makes the matter still more inexplicable, poetry being the highest of the arts.

If I have not stated the question with sufficient clearness and precision, I must ask your readers to pardon my shortcomings. I think my meaning is intelligible in the main.

JONATHAN BOUCHIER.

Ropley, Alresford.

TEA IN CUMBERLAND IN 1792.—Housman's 'Notes,' cited in Hutchinson's 'Hist. of Cumberland' (1794), i. 177, say of the Crunwhitton folk, in Eskdale Ward: "Tea, though a luxury stealing in upon them, is held in such detestation with some, that they would rather cherish a serpent than admit a tea-kettle." He also says, "Not till this year, 1792, has a newspaper entered the parish, and now one solitary *Cumberland Pacquet* has been introduced. No taste for science or polite literature; books are regarded as puerile amusements." F. J. F.

DAVID HERD.—In his introduction to the 'Border Minstrelsy' Scott pays a high tribute to the personal and literary merits of David Herd, whose 'Ancient and Modern Scottish Songs' he characterizes as the first classic collection in the language. Herd died in 1810, and was buried in the churchyard of Buccleuch parish, Edinburgh. In the wall opposite his grave a memorial tablet, with an elaborate inscription, was placed by his friends and admirers. To-day this tablet is well-nigh illegible, having apparently never been touched from the first. Length of time and weather influences have combined to obliterate a very warm and worthy testimonial, nor does any one appear to heed the destructive process. Andrew Jervise, with his exceptional eye and unflinching taste, de-

ciphered the inscription for the first volume of his 'Epitaphs and Inscriptions' (1875), at the same time expressing the hope that the stone would be renovated. Nothing, however, came of the hint thus thrown out, probably because no one felt that he was entitled to take the lead in the matter. An appeal made in the *Scotsman* of October 16 may lead to something definite, and now it seems appropriate to interest the readers of 'N. & Q.' in the memory of a man who would almost certainly have been one of themselves had he lived half a century later. Many of us who read ballads and sing songs are perhaps more indebted to David Herd than we know. THOMAS BAYNE.

Helensburgh, N.B.

"STRIKE ME COMICAL."—This slang expression, from which the modern "Strike me lucky" is evidently derived, occurs in 'La Cicisbea alla Moda,' translated from the Italian of "Signor Galuppi," and published late in the first or early in the second half of the last century. It is in the first song. W. ROBERTS.

"NONNA," A "NEW DISEASE" IN 1890.—The following, from the *Weekly Register* of March 22 this year, seems worth preserving. If I remember aright, *la nonna* followed close upon the cessation of the influenza that prevailed so extensively and disastrously last winter:—

"The whole press has been celebrating a new disease in Italy, variously called *la nonna* or *la nonna*, which, we are told, is equivalent to 'falling asleep'—the patient being set upon by an 'exposition of sleep' for some days, after which he wakes in a state of exhaustion. 'The thing is a bad joke,' exclaims one linguist in an evening contemporary, 'inasmuch as *nonna* means nothing but a grandmother, and has nothing to do with sleep.' With his leave, nevertheless, *ninna nonna* is nursery Italian for a lullaby. Witness the charming cradle-song with which the *contadina* lulls her baby, and which concludes with the popular *stornello* interchange:—

"Dormi, angiolin di Dio; la ninna nonna  
Dal cielo te la canta la Madonna.  
La ninna nonna colla voce santa  
Dal cielo la Madonna te la canta."

GRAIENSIS.

"A QUEEN'S HEAD."—Forty odd years ago, when the penny postage stamp was a comparatively new thing with the multitude, the stamp was nearly always called "a Queen's head"; and it was not till a number of years had passed that "postage stamp" was accepted as the name for the label which franks our letters. Probably at that time nine-tenths of the population would ask at the places where stamps were sold for "a Queen's head," and, so far as memory serves, the post-office masters and servants used the same term. Perhaps the reason why the stamp received the name "a Queen's head" was because the people for the first time in the history of the country became familiar with half the features of the sovereign pictorially

shown on the "Queen's head," a very different matter from the representation of the sovereign on coins. This designation is now rarely heard, for one and all seem to ask for and speak of the letter-postage label as a "postage stamp." It is possible that with the advent of the next head of the realm the postage label may be called "a king's head" for a time; but when the novelty wears so surely will the people revert to the familiar "postage stamp," or shorter "stamp," with the value mentioned.

THOS. RATCLIFFE.

Workshop.

HOXTON, CO. MIDDLESEX.—Does not the following, taken from the Commons' Journals, throw some light upon the origin of this name?—

"29 July, 1641.—An Act for the Sale of the Manor of Hogston, *alias* Hedgstowne, and other Lands in the County of Middlesex, for the payment of the debts and legacies and other bequests of Simon Rowse, Esquire, deceased."

The Bill was read a second time and committed on August 6 following, but I find no further mention of it.

W. D. PINK.

Leigh, Lancashire.

"THATCHING GROBY POOL WITH PANCAKES."—The mention of the Nottinghamshire proverb about the men of Marsham losing their common (see 'N. & Q.,' 7th S. x. 189) reminds me of another proverb quoted in the same chapter (xxviii.) of the 'Heart of Midlothian,' by mine host of the "Saracens Head," Newark. Sir Walter Scott calls him a Lincolnshire Gaius, though Newark is undoubtedly in Nottinghamshire, and puts into his mouth the expression that when the Great North Road is free from highwaymen "I'll thatch Groby Pool w' pancakes." This, most probably, is a Leicestershire proverb, as Groby Pool is in the parish of that name, about four miles from Leicester, and at least thirty from Newark. It is a fine sheet of water, covering eighty acres, having its banks fringed with trees coming down to the water's edge, to which Sir Walter's beautiful description of Mirkwood Mere in 'Waverley' might aptly be applied:—

Late when the autumn evening fell  
On Mirkwood's Mere's romantic dell,  
The lake returned in chaste'd gleam  
The purple cloud, the golden beam.  
Reflected in the crystal pool  
Headland and bank lay fair and cool.

Chapter v.

These lines occurred to me one lovely evening, when summer was melting into autumn, as I looked at Groby Pool, and afterwards visited the ancient mansion of Groby, once the abode of the Greys, now turned into a farmhouse, where one sees "the lowing of oxen and the bleating of sheep." In the distance rise the spires of Leicester and the abbey where Cardinal Wolsey desired of the abbot a little earth in which to lay his bones. Groby

was the home, perhaps the happiest in her life, of Elizabeth Widvile, or Woodville, when the wife of Sir John Grey of Groby, who fell when fighting on the side of the Lancastrians at the second battle of St. Alban's in 1460-61. Her life was one series of strange vicissitudes and bereavements. When a widow she was wooed at Grafton Regis, in Northamptonshire, by Edward IV., who died in his prime. Whilst she had taken sanctuary at Westminster her son, Edward V., was born, who, with his brother, the Duke of York, is supposed to have been murdered in the Tower of London. Her father and brother were beheaded at Northampton in 1467. Her brothers-in-law, George, Duke of Clarence, and Richard III. met with violent deaths. Her nephew, Earl Rivers, and his son, her grand-nephew, were beheaded by order of Richard III. at Pontefract Castle. In addition there were during her lifetime the sanguinary battles of the Wars of the Roses, in which many more of her relatives, besides her first husband, must have fallen. Elizabeth Widvile died in 1492, and was buried at St. George's Chapel, Windsor. Her epitaph might suitably have been "Uneasy lies the head that wears a crown." She was the co-foundress of Queens' College, Cambridge, in company with Margaret of Anjou.

The estate of Groby is now the property of the Earl of Stamford and Warrington, who is lineally descended from the Greys, and whose second title is Lord Grey of Groby.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

AMICE. (See 7th S. x. 316, s.v. 'Tippets'.)—The 'New Engl. Dictionary' shows clearly enough that the word *amice* (in various forms) has always been used to denote both the *amictus* and the *almucium*. These two words are wholly different in origin, as they are very different in meaning, but have become identical in form in consequence of an early confusion between the two, for which again see 'N. E. D.' The 'Dict.' gives "Almuce" as "early form of Amice," but without any English example. Has it not been invented by modern ritualists to avoid confusion? It is a very good word, based on the Latin *almucium*, and is, I think, worth keeping.

J. T. F.

Bp. Hatfield's Hall, Durham.

CÆSAREAN SECTION.—Of Kinsius, twenty-third Archbishop of York (A.D. 1050 to 1060) and chaplain of King Edward the Confessor, it is recorded in Stubbs's 'Chronicle' (fol. 1700) that "de ipso vulgaris opinio est, quod non natus sed de ventre matris cæsus fuit."

L. L. K.

RIMER.—In Weale's 'Dictionary of [Technical Terms]' a broach is described as "a pyramidal tool used [by engineers and boiler-makers] for scraping a punched hole smooth, sometimes called

a rimer." The latter word I have heard pronounced both as "rhymer" and "rimmer." The Americans spell and pronounce it as "reamer." According to Smyth's 'Sailor's Word-Book' "rimer" is only a corruption of "reamer," the name of another tool used by caulkers for "reaming out" the joints of the ship's planking. There are parallel (*i.e.* cylindrical) and taper (*i.e.* conical or pyramidal) rimers.

L. L. K.

THE UNIVERSAL LANGUAGE.—The question as to whether Volapük or some other artificial system is to be the universal language seems to be answered simply by the assertion that English is the universal language. I have, for example, received to-day from Norway the preliminary advertisement of an account of the Crustacea of Norway, in which the author says: "To obtain as large a distribution as possible it [the book] will be written entirely in the English language." We may be quite sure that both the Norwegian author and his publisher know their business.

WILLIAM GEORGE BLACK.

Glasgow.

ITALIAN CITIES.—James Howell, in one of his 'Familiar Letters,' dated 30 November, 1621, on the eve of his return homewards from Italy, characterizes certain cities in the following paragraph. Whether any of the epithets are of his own bestowing, or all were in current use in his day, perhaps some other reader can inform us:—

"I am now upon the point of shaking hands with Italy, for I am come to Turin, having already seen Venice the rich, Padua the learned, Bologna the fat, Rome the holy, Naples the gentle, Genoa the proud, Florence the fair, and Milan the great."

GRAIENSIS.

[Some at least of these appellations are still bestowed.]

RECONCILIATION SERVICE AT ST. PAUL'S.—It will be interesting to your readers during the discussion on this subject to read the following extract from the registers of the Bishop of Ely as a precedent for this service 550 years old:—

"1340, 25 July. John Makeles and John de Cleypole, poor boys, 'doli tamen capaces' had laid violent hands on a laic in the cemetery of the church of Stowe St. Mary and shed his blood; wherefore the cemetery had to be reconciled by the bishop. The excommunication which they had thereby incurred is absolved on their swearing on the Holy Gospels, in presence of Thomas de Paxton, the Rector, and others, to reimburse to the parishioners the costs of the reconciliation as soon as they are able."

W. LOVELL.

Temple Avenue, E.C.

ROBERT DODDSLEY, POET, DRAMATIST, AND BOOKSELLER.—The entry found in the Durham Cathedral Register, "1764, 26 Sept.—Mr. Robert Doddesley, Stationer, London, bur," and quoted by Sir Cuthbert Sharpe in his 'Chronicon Mirabile,' 1819, part iii., p. 14, goes far to prove

the incorrectness of Dodsley's latest biographer in making the date of death December 25, 1764 ('Dict. Nat. Biog.,' vol. xv. p. 173).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

RICHARD BARWELL. (See 'Barwell and Warren Hastings,' 7th S. ix. 228, 414; x. 58, 116.)—A monument by Nollekens to Richard Barwell, Esq., of Hon. E. I. Co., of Stanstead House, *ob.* Sept. 2, 1804, *æt.* 62, finds a place in the parish church of Westbourne, co. Sussex. Arms, Barwell impaling Coffin, Argent, a chevron between three mullets sable.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

EAR-MARK.—This occurrence of the phrase may not have been noted. Defoe, in his 'Supplement to the Advice from the Scandal Club,' November, 1704, contrasting it with a lost "horse or any beast," says, "Money has no ear-mark."

H. H. S.

HYMN-PLAYING TO THE OFFICERS OF THE 12TH LANCERS.—Will you allow me to remark that the editor of the *Army and Navy Gazette* draws attention to the inquiry, in No. 1603 of his journal, respecting the practice of playing hymn tunes outside the officers' quarters of the 12th Lancers, at 10 o'clock every night? As this is a custom new, I imagine, to the many who take an interest in regimental traditions and in military matters generally, and as I too should be glad of any information on the subject, I ask your permission to quote in 'N. & Q.' the full text of the letter of the correspondent of your contemporary, viz.:—

"Can any of your readers assist me in discovering the origin of the custom of the 12th Lancers playing a set of hymn-tunes outside the officers' quarters at 10 o'clock each night? I have failed to find as yet how long the custom has prevailed, or what was its origin, and am told that the officers of the regiment are themselves uncertain as to its explanation. Is there a similar practice in any other regiment?—W. P."

HENRY GERALD HOPE.

6, Freegrove Road, N.

ARCHÆOLOGICAL DISCOVERY.—The enclosed is a cutting from the *Stamford Mercury* of Oct. 24:

"An interesting archæological discovery has been made in connexion with the curious little church of Tickencote. In the course of alterations to the churchyard, to which a lych-gate has been erected, the rector has unearthed the foundations of what appear to have been a chantry or mortuary chapel. This stood on the southern side of the chancel, and probably at one time opened from it, though extensive alterations have destroyed all traces of such entrance. It was a small building of fourteenth century work, with buttresses at the angles, and was no doubt connected with the family of Daneys, the former lords of the manor. An osken figure of a recumbent knight, said to be Sir Rowland Daneys, *obit.* 1362, lies in a recess on the side of the chancel which would be contiguous to the building

that has just been discovered. No record has been found of the date of its destruction, but in 'Early Lincoln Wills,' by Mr. Alfred Gibbons, is an account of provision being left for masses to be said in the chapel of Holy Trinity at Tickencote. This was doubtless the chapel referred to, though no mention of it is made at the suppression of the charities. The rector is still engaged in trying to learn more of its history."

CELER ET AUDAX.

### Queries.

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

'NEW ENGLISH DICTIONARY.'—I shall be glad of quotations for *conceptualism* and *conceptualist* before Reid; also for examples of late or mediæval Latin *concernere* in the modern sense of "to concern." I want a good instance of *concertina* before 1856, and *conacre* before 1844. I have another "List of Special Wants" ready, and shall be glad to send a copy to every reader of 'N. & Q.' who will make use of it. Address

(Dr.) J. A. H. MURRAY.

Oxford.

SWORD INSCRIPTIONS.—With reference to the interesting and learned article on this subject in the *Saturday Review*, No. 1823, in which it is very pertinently remarked that, notwithstanding all that has been written about the "queen of weapons, no attention has been paid to the curious mottoes, admonitions, &c., engraved, stamped, and in other ways recorded on the blades and hilts of old weapons," will you permit me to say that in passing recently through Dover I came across, in the little museum of the town, an old basket-hilted sword, said to have been once the property of Oliver Cromwell, on which are engraved two verses? And as a copy of the verses I have drawn attention to is exhibited on the case containing the sword, for the information of visitors, may I ask a local correspondent of 'N. & Q.' to favour me with a history of this Cromwellian relic, together with a copy of the two verses, I having omitted, I regret to say, to make a note of them when I was in the museum? HENRY GERALD HOPE.

6, Freegrove Road, N.

JAMES DUPONT, D.D.—I have lately acquired a pamphlet memoir of Dr. James Dupont (1606-1679), Regius Professor of Greek, and Dean of Peterborough. It is apparently reprinted from the *Museum Criticum*; or, *Cambridge Classical Researches*, No. 8, p. 672, and is signed with the initials "J. H. M." The copy I have was presented to its original owner (who is nameless) by the author. Can any one inform me who the author was, and when the memoir was written?

ALPHA.

JOHN SHEEHAN, "THE IRISH WHISKEY DRINKER."—Could any reader of 'N. & Q.' give me the dates of his birth and death? I have searched for them in vain in various magazine obituaries. Any facts about him would be very acceptable. D. J. O.

Belgravia.

SIR WALTER SCOTT AND GAS.—In a letter in *Murray's Magazine* on electric lighting I notice the following:—

"Even so great a man as Sir Walter Scott wrote of the 'madman who proposes to light London with smoke'; but Sir Walter lived to be one of the very first persons to adopt the 'smoke' for lighting a country house."

Can any readers of 'N. & Q.' supply the information when and to whom Sir Walter Scott made this observation, and state whether it and the writer's subsequent conversion to the use of gas are mentioned in any life of Sir W. Scott? C. D.

THE SIZES OF BOOKS.—Is it worth noting that Mr. Whistler's 'The Gentle Art of Making Enemies' is advertised as in "1 vol. pott 4to."? This is an unusual size for book-work (15 in. by 12½ in.), and is certainly not a generally recognized size, except for writing papers. Is the 'Gentle Art' really printed as a quarto? Many a demy octavo book in size is a quad-demy 32mo. in real fact. J. ROSE.

West Dulwich.

JOAN OF ARC: REPORT OF HER TRIAL.—There appears to have been this statement in 1830:—

"Messrs. Longman & Co. have in their old book store a MS. copy of the whole of the trial of Joan of Arc, with every question and answer during the proceedings of the different days. It is an immense, closely written folio, in a peculiarly neat hand."—'Historic Anecdote: France,' London, 1830.

Where is this volume now? What is its history? ED. MARSHALL.

LABOUR CONVULSIONS.—In a letter to the *Times* published in the issue of that journal for Wednesday, August 20, Sir E. J. Reed writes:—

"And besides this the characters of the 'agitators' themselves—of the men whom many think Shakespeare prophetically sketched when he wrote,—

Their breath is agitation, and their life  
A storm whereon they ride," &c.

Where is this quotation to be found in Shakespeare? I have searched for it in vain, assisted by the elaborate and minute 'Concordance' of the late Mrs. C. Cowden Clarke. I am scarcely warranted in assuming that a public man so well known as Sir E. J. Reed would be capable, for the purpose of advancing a political contention, of inventing a passage *ad hoc*. Yet, if the proposition is actually extracted from our greatest poet's works, we are irresistibly compelled to arrive at the conclusion that, as there are spots on the sun

itself, a work of reference literary men have for many years past been in the habit of consulting, regarding it as exhaustive, is imperfect by a very striking *casus omissus*. NEMO.

Temple.

'A VISIT TO FLANDERS.'—In Mary Howitt's 'Autobiography,' edited by her daughter Margaret, vol. i. p. 99, mention is made of a book called 'A Visit to Flanders by a Scotch Gentleman.' It seems to have been issued almost immediately after the battle of Waterloo, and probably contains the earliest account of a visit to the battlefield. Can any of your readers tell who the book was by, or give any information concerning it? It seems to contain valuable matter. I think there is not a copy of it in the London Library. I cannot find it in the very excellent Catalogue of that valuable institution. ANON.

DWARFS: UNDERGROUND FOLK.—In Karl Bartsch's 'Sagen, Märchen und Gebräuche aus Mecklenburg' (Wien, 1879), vol. i., I find the following:—

"*Unterirdische in Spornitz*:—Einer jungen Bauernfrau in Spornitz wurde ihr Kind von einem Unterirdischen oder *Mönk* gestohlen und ein Wechselbalg dafür in die Wiege gelegt.....Damit legte der *Mönk* ihr den Wechselbalg an die Brust und verschwand mit ihren Kinde."—P. 46.

Is *Mönk* a purely Mecklenburghish term for gnome or fairy? Is the word ever found in Frisian with the same meaning? The usual North Frisian word for gnomes or dwarfs is *Oendereersken*. WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

MARY AITKEN.—The address of Thomas Carlyle's niece, Miss Mary Aitken, now Mrs. Alexander Carlyle, will greatly oblige.

SYDNEY SCROPE.

Tompkinsville, New York.

RECORDER OF HORSEMONDEN, KENT.—John Wickham, of Rotherfield, co. Sussex, is described in a pedigree as Recorder of Horsemonden, co. Kent, 1587. Is this correct? Was Horsemonden at that period entitled to such an officer?

R. J. FYNMORE.

Sandgate, Kent.

"CLOTHES MADE OUT OF WAX."—In a charming little lyric in Mr. A. H. Bullen's delightful 'Lyrics from Elizabethan Song-Books' (the small volume, 1889), beginning,—

Once did my thoughts both ebb and flow (p. 65),  
the quondam lover says:—

Once wore my clothes made out of wax.

What does he mean by this?

JONATHAN BOUCHIER.

JACKANAPE'S CHARITY.—Barnes, Bishop of Durham in the reign of Queen Elizabeth, wrote a

very unflattering account of the inhabitants of his diocese. I understand it is to be found in Strype's 'Annals,' ii. 482, which is the reference given by Sir Thomas Duffus Hardy in his preface to Kellawe's Register ('Reg. Palat. Dunelmense,' 'Rolls Series'), vol. i. pp. lxxxix, xc. The bishop specially refers to "these stubborn churlish people of the county of Durham and their neighbours of Richmondshire, who show but, as the proverb is, Jack of Nape's charity in their hearts." Query, what was the proverb, and what did it mean?

GEO. NEILSON.

HUGHES OF CHURCH STRETTON.—In the 'Visitation of Shropshire,' 1623, there is a pedigree of this family, and their arms are given as "Vert, three cranes' heads erased argent." In 'Burke's General Armory' this is not mentioned; but I find the same arms shown under the name of Higgins (also included in the 'Visitation' as of Church Stretton). Apparently the name was changed from Higgons (or Higgins) to Hughes, as I find in the pedigree, "Wm. Hughes alias Higgins," also "Johannes Hughes fil Hugonis Higgons," but it would appear that the arms are now borne by the Higgins family only. I should be much obliged if any of your readers could throw some light on this subject, or direct me to a later pedigree of the Hughes family. GENEALOGIST.

WHITE COCK.—Is there anything in the folklore of any modern people that presupposes a peculiar sanctity or significance in a white cock? I know the Jewish superstition on this subject.

C. C. B.

ARMS ON A TRIPTYCH BY MEMLING.—In 1865 the Arundel Society, among its other productions, issued the two exterior leaves of the celebrated triptych at Bruges by Memling, which was painted in 1479. One leaf represents St. John the Baptist, the other St. Veronica. Above the former picture is a coat of arms, Sable, three chevrons or; above the latter is another, Argent, a lion rampant sable (or possibly azure), over all three bendlets or. I am anxious to know whether these arms belonged to the then reigning bishops, or whether they represent the towns which may have presented the various parts of the picture to the cathedral.

LÆLIUS.

'THE WICCAMICAL CHAPLET.'—What is known of the author, or rather editor, of this little "collection of original poetry," partly in English, but partly in Latin? He gives his name on the title-page as George Huddesford; and in the 'Oxford Graduates' there appears a person of that name, who took his B.A. degree in 1779, and proceeded M.A. in 1780. The book was published in 1804, and bears the imprint of "Leigh & Sotheby, York Street, Covent Garden." It is "dedicated to the Right Honble. Henry Addings-



ton, M.P., First Commissioner of Her Majesty's Treasury," only a few months before the elevation of the latter to the title of Viscount Sidmouth.

E. WALFORD, M.A.

Hyde, Park Mansions, N.W.

**DATE OF OLD WATCH.**—Can any of your readers give the probable date of an oval watch, in green glass case, with leather cover, embossed with gold? It is fitted with an hour hand only, no minute hand, has a fusee and chain, and a crown escapement with balance wheel, but no hairspring; maker's name Iolly or Jolly, Paris. A family tradition of uncertain authority assigns to it a date prior to 1589. Is this possible?

A. S. L. C. S.

**STATUTE LAW.**—Will one of your readers give me the reference (in the 'Law Reports' or the 'Law Times' Reports') to the attack on Parliamentary drafting made by a learned judge, who remarked that the modern statute law of England was drafted on such lines that in any statute relating to dairy farming, and containing elaborate directions for the milking of cows, he should not be surprised to find a clause at the end, "For all the purposes of this Act the word 'cow' shall be deemed and taken to include 'horse'?"

Q. V.

**JOHN PENNY, ABBOT OF LEICESTER.**—St. Mary's Church, Leicester, contains the tomb of John Penny, Abbot of Leicester, and Bishop, first of Bangor and afterwards of Carlisle, who died in 1520. I shall be glad to receive information as to his parentage and to subsequent family history.

ENQUIRER.

**OUTSIDE CAR.**—Is this vehicle peculiar and indigenous to Ireland; if not indigenous, when and where imported? What is the earliest reference to it in literature?

GUALTERULUS.

**SWASTIKA.**—What is a Swastika, or Vedic cross; and what are the meanings and derivations of the terms used to describe it? F. PENNY.

**ROYALIST COMPOSITIONS.**—During the Civil War, and under the Commonwealth, committees of Lords and Commons sat at Haberdashers' and Goldsmiths' Halls—the first for sequestration of estates of Royalists, the second for compounding with "delinquents." Can any one furnish me with the names of the Lords and Commons who formed these committees, or say where the same may be found? Also the precise dates when these two committees were established? Both were sitting in 1644, and possibly somewhat earlier. I have closely examined the Commons' Journals of the date, but although repeated and copious references to these committees and their proceedings are to be found, I am unable from this source to obtain the information I want. W. D. PINK.

Leigh, Lancashire.

### Replies.

GWYDION: FLUR.

(7th S. x. 307.)

The former of these is mentioned in the 'Cadair Ceridwen; or, Chair of Ceridwen,' as having formed a maiden out of flowers, in a passage quoted by Davies, 'Mythology of the British Druids,' 1809, and thus translated by him:—

"As to Avagddu my own son, the correcting god formed him anew for happiness. In the contention of mysteries his wisdom has exceeded mine. The most accomplished of beings is he. Gwydion, the son of Don, by his exquisite art, charmed forth a woman composed of flowers; and early did he conduct to the right side (as he wanted a protecting rampart) the bold curves, and the virtue of the various folds; and he formed a steed upon the springing plant, with illustrious trappings."

The lady whom Gwydion composed of flowers, &c., could have been no other than the Genius of the Rainbow. This Gwydion, a great agent in these mystical poems, was the same character as Mercury, or Hermes (pp. 263, 264):—

"The 'Chair of Ceridwen' represents Gwydion, or Hermes, in the act of forming the Iris, as a consort for the renovated Sun; and the allegory is as just as it is beautiful: for what was the secondary cause of this sacred token but the rays of the sun just bursting forth from the gloom, and mixing with the humid air?"—P. 204.

The poem concludes thus:—

"I saw a fierce conflict in the vale of Beaver, on the day of the Sun, at the hour of dawn, between the birds of Wrath and Gwydion. On the day of Jove they (the birds of Wrath) securely went to Mona, to demand a sudden shower of the sorcerers: but the goddess of the silver wheel, of auspicious mien, the dawn of serenity, the greatest restrainer of sadness, in behalf of the Britons, speedily throws round his hall the stream of the Rainbow, a stream which scares away violence from the earth, and causes the bane of its former state, round the circle of the world to subside."—P. 266.

"This new calamity was prevented by Arianrod, the goddess of the silver wheel, whom Gwydion produced from a combination of flowers. This lady poured forth the stream of the Rainbow, which removed the bane, or poison of the deluge. This representation is clearly derived from the history of Noah, and of the bow in the cloud."—P. 263.

In the 'Mabinogion,' iii. 396, there is a note stating that "Ceridwen (or Ceres, according to Davies, section iii.) is generally considered to be the Goddess of Nature of Welsh mythology."

As to the second of the above-named personages, there is a note in the 'Mabinogion,' vol. iii. pp. 139, 140, which explains the allusion to Flur, the bride of Cassivelaun:—

"Caswallawn, the son of Beli, known more generally by the name of Cassivelaunus, bestowed on him by the Romans, is a celebrated character in Welsh history. He is recorded as one of the chiefs chosen to oppose the invasion of Caesar, and was styled one of the War-kings of Britain in Triad 24. It is related that Caswallawn led an army of sixty-one thousand men against Julius Caesar. The charms of Flur, the daughter of Mygnach Gorr, are

said to have been the cause of this incursion. She had been carried off by Mwrchan, a Gaulish prince, in alliance with Cæsar, to whom he intended to present his prize. The expedition which Caswallawn headed was successful: six thousand of the partisans of Cæsar were slain, and Flur was recovered. Some of the circumstances of this exploit acquired for Caswallawn the designation of 'one of the three Gold-shoemakers' (see Triad 124), and the whole achievement occasioned him to be ranked among the three faithful lovers of Britain (Triad 102, and xl.)"

Davies, in his 'Mythology of the British Druids,' says (pp. 447, 448):—

"The father of Sir Tristram is here called Rouland: his mother is Blanche Flour, the white flower, the sister of King Mark, who is the March, or horse, of the Triads. This lady is certainly the lovely Flûr of British mythology, of whom the illustrious Cassivellaunus was so deeply enamoured that he undertook an expedition into Gaul, attended by the Gods of Britain, in order to redress her wrongs; and by this act provoked the resentment of Julius Cæsar. The character of Flûr imports that token, or pledge of union, amongst the professors of Druidism which induced the Britons to assist their brethren of Gaul, as related by Cæsar ('B. Gall.,' iv. 28), and thus furnished that great commander with a pretext for the invasion of this Island. The emblematical Flûr, or flower, which this fraternity exhibited was, I imagine, that of the white trefoil, or shamrock, a sacred plant among the Bards. Flûr is the daughter of Mynnach, a mystical character, the son of Mydnaw, the mover of the ship."

Davies refers to the 'Romance of Thomas of Erclidoune,' published by Sir W. Scott, as containing particulars derived from the Welsh Triads.

M. Le Roux de Lincy, in his 'Analyse du Roman de Brut,' Rouen, 1838, says:—

"Cassibelan, ce chef resté fidèle à sa patrie, et qui sut long-temps se défendre contra la puissance romaine, a laissé un grand et noble souvenir que les monumens gallois n'ont pas manqué de conserver. Caswalon, fils de Belin, est le nom véritable de cet illustre chef, que César a nommé Cassibellanus. Les Triades le citent comme un des trois amans fidèles de la Grande-Bretagne, et la tradition rapporte qu'étant épris de Flur, fille de Mynnach, qui fut enlevée par Murchon, prince de Gascogne, dont l'intention était d'offrir cette jeune fille à César, Cassibelan reunit, avec sa famille, une armée de six mille hommes et passa en Gascogne. Ayant combattu les alliés du général romain, il fut vainqueur et retrouva sa fiancée. Les Triades ajoutent qu'étant venu sur un char d'or demander le main de Flur, il fut appelé le Prince au char d'or. L'expédition de Caswallon dans les Gaules fut cause de celle de César en Grande-Bretagne. Si l'on excepte le prétendu enlèvement de Flur, la descente de Caswalon en Gaule s'accorde avec l'histoire: César lui-même en fait mention. Les Triades disent encore que Caswalon fut choisi comme chef suprême de la guerre, quand toutes les peuplades galloises se réunirent pour repousser l'invasion romaine."—Pp. 118, 119.

W. E. BUCKLEY.

The following extracts from the story of 'Math vab Mathonwy' ('Math, the Son of Mathonwy') in Lady Charlotte Guest's edition of the 'Mabinogion,' 1849, vol. iii. pp. 239, 249, will, I think, satisfactorily answer COL. PRIDEAUX'S query, so far as it refers to the maiden made out of flowers:—

"They went thereupon unto Math the son of Mathonwy, and complained unto him most bitterly of

Arianrod. Gwydion showed him also how he had procured arms for the youth [Llew Llaw Gyffes]. 'Well,' said Math, 'we will seek; I and thou, by charms and illusion, to form a wife for him out of flowers. He has now come to man's stature, and he is the comeliest youth that was ever beheld.' So they took the blossoms of the oak, and the blossoms of the broom, and the blossoms of the meadow-sweet, and produced from them a maiden, the fairest and most graceful that man ever saw. And they baptized her, and gave her the name of Blodeuwedd."

This sweet maiden unhappily turns out afterwards a kind of Clytemnestra, and, as a punishment, is changed by Gwydion into an owl:—

"I will not lay thee, but I will do unto thee worse than that. For I will turn thee into a bird; and because of the shame thou hast done unto Llew Llaw Gyffes, thou shalt never show thy face in the light of day henceforth; and that through fear of all the other birds. For it shall be their nature to attack thee, and to chase thee from wheresoever they may find thee. And thou shalt not lose thy name, but shalt be always called Blodeuwedd.' Now Blodeuwedd is an owl in the language of this present time, and for this reason is the owl hateful unto all birds. And even now the owl is called Blodeuwedd."

JONATHAN BOUCHIER.

That maiden in the tale

Whom Gwydion made by glamour out of flowers  
(Tennyson, 'Idylls,' 'Enid,' l. 743)

refers to Blodeuedh (i. e., "flowers"), the unfaithful wife of Llew, the sun-god, whom Gwydion, the father of Llew, pursued across the sky. See Lewis Morris, 'Celtic Remains,' p. 231, and Prof. J. Rhys, 'Celtic Heathendom,' pp. 240, 300, 385. The latter rather speculative book identifies Blodeuedh with the Dawn, and Gwydion, the culture god, with Woden.

A. SMYTHE PALMER.

Woodford.

The story of Gwydion, son of Don, may be found in the 'Mabinogion.' He was one of the three great astronomers of the isle of Britain, and from him the Milky Way is called "Caer Gwydion." As he kept a herd of 21,000 milch cows, "the kine of Gwynedd" (North Wales), above the Conwy, he is reckoned also among the "three tribe herdsman." Arianrod, his daughter, possessed, like him, of magical powers, laid a spell on her son Llew Llaw Gyffes, that he should never wed a mortal wife. Llew Llaw Gyffes had recourse to the enchanters Gwydion and Math, who

"took the blossoms of the oak, and the blossoms of the broom, and the blossoms of the meadow-sweet, and produced from them a maiden, the fairest that man ever saw,"

whom they named Blodeuwedd, and gave to Llew Llaw Gyffes as a wife. But she proved unfaithful, and betrayed him to his enemy, Llech Goronwy, who wounded him with a poisoned dart. Llew Llaw Gyffes was transformed into an eagle, but disenchanted by Gwydion. The faithless wife was punished by being changed into an owl, which is

said still to bear the name of "Bloedewedd" in Welsh.

Flur, daughter of Mynach Gorr, was stolen away as a bride for Julius Cæsar on account of her beauty; but her faithful lover Cassivelaun, son of Bell, and brother and successor of Llud, followed her to Gascony disguised as a "maker of golden shoes," and succeeded in releasing her. Cæsar then invaded Britain with the design of recovering Flur. From this Cassivelaun is accounted one of the "three ardent lovers" and "three makers of golden shoes" of the Isle of Britain.

GABRIELLE FESTING.

1 Residence, South Kensington Museum.

BICKERTON FAMILY (7th S. x. 88, 294).—In Dr. G. W. Marshall's 'Genealogist's Guide' (second ed., Lond., 1885), s.v. "Bickerton"—which name, I may remark, is wrongly placed alphabetically, preceding, instead of following, Bickerstaffe—mention is made of 'A Concise Account of the Fall and Rise of the Family of the Bickertons of Maiden Castle,' by John Bickerton, 1777, 8vo., with references also to Burke's 'Extinct Baronetcies'; vol. ii. p. 173 of the Harleian Society's publications—viz., 'Visitation of Leicestershire,' 1619—and vol. xiii. p. 151—viz., 'Visitations of Essex,' 1552-1634; Nichols's 'Leicestershire,' iii. 170; and Betham's 'Baronetage,' iv. 16.

In Burke's 'General Armory,' 1878, the following English families of the name are mentioned, besides one in Scotland, of which I do not take any note for the present purpose:—Bickerton of Bickerton, co. Chester, 1330, Ar., on a chev. sa. three pheons of the field; Bickerton of Essex, and of Beby, co. Leicester, same arms, with a martlet or for crest; the same confirmed to Thomas Bickerton, of Wicksford, co. Warwick, grandson of Thomas Bickerton, of Beby, co. Leic., 'Her. Vis.' (i.e., presumably the Visitation of Leicestershire, 1619); and Bickerton of Upwood, co. Huntingdon, Bart., extinct 1832, Sa., on a chev. or three pheons of the first; or on a canton of augmentation (granted to Rear-Admiral Sir Richard Bickerton, Bart.), Gu., a mullet and increscent fesseways (in allusion to the Ottoman order) within a bordure embattled or. The crest of this last family is given by Sir Bernard Burke as a dexter arm in armour embowed, holding a dagger, all ppr., and, as an augmentation, suspended from the arm an escutcheon gu., charged with a mullet and increscent or.

In *Misc. Gen. et Her.*, edited by Dr. J. J. Howard, second series, vol. i., London, 1886, p. 297, mention of the name of Bickerton occurs in the will of Elnathan Iver, Vicar of Ditchling, proved at Lewes Oct. 25, 1721, in which the testator's sisters, "Mrs. Anne and Mrs. Jane Bickerton," are named. In vol. iii. of the same series of *Misc. Gen. et Her.*, for 1890, p. 392, in extracts from a family Bible of the Rabett family, of

Bramfield Hall, Suffolk, it is stated that Reginald, eldest son of Reginald Rabett, of Bramfield Hall, and Mary his wife, daughter of Mathias Kerrison, Esq., of Bungay and Broom Hall, Suffolk, who was born Jan. 11, 1795, and became Rector of Alder-shot, Hants, and Vicar of Thornton cum Bagworth, Leicestershire, married Sept. 1, 1828, Mary, eldest daughter of Richard Bickerton, Esq., of Rhaden, Shropshire (BOILEAU'S Roden, no doubt), "a descendant of Sir Richard Bickerton, Bart., and of the ancient family of that name in the same county. No issue." It seems probable, from the absence of any references on the part of Dr. Marshall to county histories of Shropshire, that the connexion of the Bickerton family with that county was not of such long standing as the entry in the Bramfield family Bible would indicate. But it may be worth while to mention that since the publication of the second edition of the 'Genealogist's Guide' the Harleian Society has printed the 'Visitation of Shropshire, 1623' (Harl. Soc., xxviii. and xxix.), to which reference should be made by any one desirous of working out the Shropshire portion of the history of the Bickerton family.

The following sporadic notices of persons of this name may be of use.

In the *Journal of the Derbyshire Archæological and Natural History Society* for 1890, p. 215, I find mention of Mr. Thomas Bickerton, as cornet of Capt. George Collins's troop in the regiment of dragoons of the Earl of Essex, Feb. 17, 1707, as appears by a discharge of a private in the said troop, signed by Mr. Bickerton, entered in a pocket almanac of George Sitwell, of Renishaw, printed, with other entries of varied interest, in a paper entitled 'Pocket Almanacks at Renishaw,' by the present Sir George Sitwell.

In the *Genealogist*, vol. ii. (Lond., 1878), p. 354, in 'Extracts from the Parish Registers of Burford, Salop,' which is described as an exceedingly interesting register, commencing in 1558, there is given, under 1684, the baptism of Walter, son of Bartholomew Bickerton and Elizabeth his wife, bapt. March 31. In vol. vi. of the *Genealogist* (1882), p. 55, in a series of 'Extracts from the Parish Registers of White Waltham, Berkshire,' commencing 1565, I find the following somewhat extraordinary Bickerton entry, under 1674, March 14: "Thomas Camusa child ye sonne of francis Bickerton of Chancery Lane London was Buried here." C. H. E. CARMICHAEL.

New University Club, S.W.

The inquiries regarding this family will not be complete unless some notice be taken of a Scots branch, of which there is some slight trace. Within the grounds of Luffness House, near Aberlady, East Lothian, are to be found the ruins of a so-called Carmelite monastery. The ground plan is very distinctly seen; also, in an arched recess of a

fragment of a wall, a recumbent figure in stone, very much battered. It represents a personage traditionally known as "Friar Bickerton." The crossed legs and traces of armour, however, would suggest rather a soldier of the Crusades.

It is known that some one or more of the Bickertons did possess these lands in very remote days. I can only refer your correspondent at this moment to vol. i. of the *Transactions* of the Scot. Antiquarian Society, issued in the latter half of the last century, and the description of the parish of Aberlady there to be found. ALEX. FERCUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

"THE LITTLE BROWN LADY OF RAINHAM" (7th S. x. 308).—Mr. Walter Rye, in his 'History of Norfolk' ("Popular County History Series," 1885, p. 239), after mentioning "the ghastly story of the self-moving coffins" at Blickling, says:—

"Not far off Lady Dorothy Walpole, the 'Grey Lady' walks systematically at Rainham. She is described as a young and interesting woman who was forced, against her will, to marry Lord Townsend, in 1713, and I was told by a kinsman of hers how he saw the apparition."

Further on Mr. Rye states that his researches have convinced him that the lady did not die of a broken heart, but "lived long and ended a very prosaic life very quietly." In short, Mr. Rye disbelieves the story. It will be noticed that Mr. Rye calls her the "grey lady" instead of "the little brown lady." ALPHA.

According to Ingram's 'Haunted Homes,' 1884, First Series, pp. 202-204, the last appearances of this apparition took place between 1835 and 1849, when Col. Loftus, a brother of Lady Charles Townshend, saw the ghost on two occasions. Every effort was made to elucidate the mystery, but without success. Mr. Ingram adds that "there does not seem to be any known legend connected with the appearance of the apparition."

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

Let me refer your correspondent, E. A. S., to 7th S. ii. 144, 233, where he will find some information concerning "the little brown lady," whose unquiet spirit is said to haunt the stately mansions of Houghton and Rainham. She is said to have appeared to George IV. when Prince Regent and a guest at the former house.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BRAT (7th S. viii. 464; ix. 77, 113, 232, 314, 511; x. 177, 217).—It may help to elucidate the origin of this word if I state that in parts of Germany where the Allemanic dialect is spoken, *i.e.*, in Switzerland, Suabia, Baden, and Alsace, the corresponding word *Vrats* is applied, (1) as in Yorkshire, to unruly children, and (2) to a distorted human countenance. In the former signification

it is always masculine, whether applied to boy or to girl; in the latter feminine.

CHARLES A. FEDERER.

SHIRE HORSES (7th S. x. 208).—In East Anglia this expression is used to designate horses of large breed, such as drayhorses or those employed on the line at railway stations. How long the term has been used, or by whom it was introduced, I am unable to state. A bridle way in Sussex is a "shire way." Is there any connexion between the two terms? F. C. BIRKBECK TERRY.

I was under the impression that shire horses were stallions, thus originated by great landowners, perhaps earls, to serve their tenants, like a town bull, and so generally at the disposal of all in his shire or county; but seek further enlightenment. The progeny of such sires will not rank as pedigree stock. I fail to recognize any distinction herein between shire and county; an Earl of Wiltshire will rank with an Earl of Kent. A. H.

PLESHY CASTLE (7th S. x. 68, 156).—King Richard II. was never imprisoned at Pleshy. The accounts of his last journey as a captive are full, minute, and rest on the best authority.

HERMENTRUDE.

MUTINY OF THE BOUNTY (7th S. x. 86, 213, 291).—My copy of 'The Island,' apparently the first edition, is bound up in a volume with several other pamphlets, and is entitled "The Island, | or | Christian and his Comrades. | By the | Right Hon. Lord Byron. | London, 1823; | Printed for John Hunt, | 22, Old Bond Street, | pp. 94." This includes an appendix, giving an extract from Capt. Bligh's 'Account of his Voyage,' and must have been one of the very last of Lord Byron's poems published, as he died at Missolonghi in the following year, 1824. There is no illustrative note on canto ii. stanza viii., explaining who "the blue-eyed northern child" was. Presumably it must have been a slip of the pen on the part of the poet to say that the Pentland Firth roared among the "Hebrides." He must have intended to say the "Orcaades." But what makes the error the more singular is that Lord Byron spent nearly thirteen years of his early life in Aberdeen and Aberdeenshire, whence there must have been vessels constantly sailing to Orkney through the Pentland Firth. This fact he must have certainly known. His mother, too, was an Aberdeenshire lady, yet commemorated in the old ballad "Miss Gordon of Gight." JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"LEAD, KINDLY LIGHT" (7th S. x. 184, 233, 335).—There is not much in A. H.'s communication at the last reference that is relevant. According to him the words "loved long since and lost awhile," especially the last of them, which he italicizes, imply a "prospective recovery" of the

thing lost, and he hence infers that I must in some way bring in "manhood," and not limit my interpretation to a reference to "innocent childhood" and "less innocent boyhood and youth." Well, I did not exclude manhood. The lines in question contemplate a recovery, at some future time, of the "Angel faces" loved in childhood and lost subsequently. And that future time must be manhood, if in this life at all, because the cardinal was, at the time of writing, in his manhood. I am grateful to the Rev. E. MARSHALL for referring me to Dr. Greenhill's letter to the *Academy* of Aug. 30. I do not think I had seen it before. My interpretation of the lines about "Angel faces" seems substantially the same as Charles Marriott's. This interpretation is further illustrated in the last four lines of Praed's 'Childhood and his Visitors':

But to the couch where childhood lies  
A more delicious trance is given,  
Lit up by rays from *seraph eyes*,  
And glimpses of remembered Heaven!

As to making "Angel faces" refer to departed friends, the idea seems to me much too poor and mundane for such a man as Cardinal Newman, and to make a beautiful hymn end up with a miserable anti-climax.

Finally, let me assure A. H. that when I spoke of Catholic churches I meant what is usually understood by the words, and not High Church, Anglo-Catholic, or any other class of Protestant places of worship. I am quite aware of the popularity of "Lead, kindly light"; but till I read A. H.'s letter I was not aware that it was possible to "watch J. H. Newman's career for more than half a century" and leave the 'Apologia' unread.

MANCUNIENSIS.

PROCEDURE AND DOCUMENTS SOUGHT (7th S. x. 269).—There is no mode of ascertaining the history of these families unless the cartularies or court rolls of the monastic institution supply them, and that is very rarely the case, for the enlightened reformers destroyed all the records of the abbeys, in order to prevent a restitution. Many of the best families in the kingdom are from that cause unable to prove their pedigrees.

PYM YEATMAN.

4, Harrow Villas, Harlesden, N.W.

BERKELEY: CAPEL (7th S. x. 208).—It may be of use to C. C. W. to know that George Berkeley, Chancellor of Brecon and Canon of Canterbury, second son to the Bishop of Cloyne, bore, as appears from his book-plate, Gules, a chevron between ten crosses-patée argent. Crest, a mitre gules, charged with a chevron between ten crosses-patée, as in the arms.

E. R. J. GAMBIER-HOWE.

ENGRAVINGS OF ST. SAVIOUR'S, SOUTHWARK (7th S. x. 307).—'Annals of St. Mary Overy: an Historical and Descriptive Account of St. Saviour's

Church and Parish,' with numerous illustrations, by W. Taylor (London, 1833), gives a very fine south-west view of the ancient nave, showing the west door deeply recessed. Dugdale's 'New British Traveller,' 1819, in the description of Southwark and St. Saviour's, has a fine plate of the west front with a better view of the doorway and its details. It also gives the old wooden house where the sexton resided and the adjoining archway. To any one taking an interest in the ancient nave of this fine church I would mention that in the picture galleries at South Kensington Museum there is a beautiful water-colour painting representing the interior of the old nave, roofless, and with the columns stayed up with timber and ironwork. It must have been taken a very short time before the final demolition, but gives an excellent idea of its original design, which corresponds pretty closely with the architecture of the choir. JOSEPH BEARD.

Ealing.

From a dated drawing in this library it can be seen that in May, 1839, the whole of the nave had been pulled down, the west door remaining; on June 26 in the same year the Bishop of Winchester laid the first stone of the new nave. The most exhaustive book on the architecture of the church, both as it was and as it is, is Dollman's 'The Priory of St. Mary Overie, Southwark,' 1881.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

NEWTON'S BIRTHPLACE (7th S. x. 324).—In 'A Biographical Sketch of Sir Isaac Newton,' by E. F. King, M.A., published in 1858 (or thereabout), at the time when Theed's bronze statue of the philosopher was erected at Grantham, it is said:—

"The house in which Sir Isaac was born can easily be distinguished from the high road just before entering Colsterworth to the right hand by any one travelling from Grantham" (p. 1).

And then follows the account of it, doubtless known to MR. LYNN, which Dr. Stukeley wrote to Dr. Mead in 1727. The manor and estates were sold in 1732 to Edmund Turnor, Esq., of Stoke Rochford, and still belong to the family. Mr. King remarks:—

"The true English spirit, liberality, and good taste of the successive possessors of the Turnor estates are so well known that it is almost unnecessary to say the house in which Sir Isaac was born has been most religiously preserved and protected. It was thoroughly repaired in 1798, and since that time has been further restored as occasion required. The arrangement of the rooms is unaltered, and, with the exception of such renovations as were necessary to keep it in good order, it remains the same as it was when Sir Isaac was born" (p. 2).

There is a beautiful little engraving of the building in Turnor's 'Collections for the History of the Town and Soke of Grantham' (1806), p. 157. The Newtonian Woolsthorpe, which is situated in a

valley where there are numerous springs of water, was formerly sometimes called South Wellsthorpe, probably, as Mr. Turnor suggests, in contradistinction to its namesake near Belvoir.

ST. SWITHIN.

'BABYLAND' (7th S. ix. 168; x. 272).—Mrs. Gemmer's father was also a poet. See 'Dict. of Nat. Biog.,' "Blount, Robert, the younger, classical scholar," &c. F. B.

REGISTER, REGISTRAR (7th S. x. 66, 136, 295). The late Mr. R. E. Chester Waters, in his 'Parish Registers in England,' has an earlier instance of the use of *register* than any given by your correspondents:—

1604, June 5. Mr. Thomas Cranmer, Register.

This entry is from the burial register of St. Mildred's, Canterbury. His remarks on the word are worth citing. He says:—

"Such officials are now commonly styled *Registrars*, but this is a solecism of modern invention, and no such word as *Registrar* will be found in the older statutes or in Johnson's 'Dictionary.' In the language of Roman jurisprudence, the archivist was *regerendarius*, and the archives were *regesta*, from which came in Low Latin *registrum* and *registarius*. When the *registarius* signed Latin documents officially he subscribed himself for brevity *Registrar*, just as the *Prebendarius* signed himself *Prebendar*; and the abbreviation of the Latin signature came to be mistaken, in a generation ignorant of Latin, for the official designation in English. At Oxford, the keeper of the University archives is still styled the Register, but at Cambridge he is more consistently called the Registry."

John Cleveland uses the word at the beginning of his 'Character of a Diurnal-maker':—

"A Diurnal-maker is the Sub-almoner of History, Queen Nab's Register, one whom by the same figure that a North-country Pedlar is a Merchant-man, you may style an Author."

F. C. BIRKBECK TERRY.

When in Ripon Cathedral on October 24 I noticed a marble mural tablet on the north side to the memory of Peter Taylor, Esq., late Register of this Church and thirty-five years Town Clerk of this Borough, died 1819, aged seventy-nine.

C. MASON.

29, Emperor's Gate, S.W.

METAPHOR (7th S. x. 266, 336).—MR. HOPE'S quotation is curious, as being opposed to the view taken in 'Biog. Brit.:' but what does Mr. Henry Craik mean by saying "it is by such travesty of metaphysics that he [Swift] avenged himself" on philosophic babblers? To treat metaphor as allegory is bad enough; but to designate the two together as a "travesty of metaphysics" amounts in my mind to something that, without much unkindness, one may call transcendental nonsense. "Implicit reasoning" is another phrase calculated to convey one, at night, into the fen lands, where Jack o' Lantern is the only link. I am too weak

in the upper cranium to follow modern culture in its eloquence, but may we not style such ratiocinative felicities as these "magazine shooting"—our serials abound with them. C. A. WARD.

'LA FRANCE MARITIME' (7th S. ix. 287, 431).

—I have to thank Mr. H. KREBS for his reply to my question. The work which he names is that of which I was in search. It is in the Bibliothèque Nationale here, and I yesterday had the opportunity of looking through the first two volumes.

LOUIS J. DESSURNE.

Paris.

AMBROSE PHILLIPS (7th S. x. 165, 233, 334).—I hasten to apologize to MR. BAYNE for having mistaken the meaning of his note. I cannot, however, blame myself much, for it is evident that others have shared my error (see above references). I am convinced, indeed, that nine out of every ten of his readers would understand that MR. BAYNE complained of Mr. Gosse's "critical estimate" of Phillips. What else could be supposed from the concluding sentence of the note, about giving the poet his "due"; or, for that matter, from the reference to Mr. Gosse's 'Eighteenth Century Literature'? Surely MR. BAYNE does not complain of the statement that Phillips "composed a number of birthday odes to children of quality"! Was it not natural to select for mention just those pieces by virtue of which Phillips still lives?

These remarks hold good also of MR. BAYNE'S second quotation from Mr. Gosse—the one of which I complained. If he meant only to call attention to the faulty description of the 'Odes,' MR. BAYNE should have quoted less or more. Whatever he meant, his quotation, occurring where it does and mutilated as it is, gives a totally false impression of what Mr. Gosse actually says. It turns praise into disparagement, a vindication from ridicule into an endorsement of it. To correct this was the sole object of my note: I wished to show that Mr. Gosse does give Phillips his "due." MR. BAYNE, however, had said, as if in correction of Mr. Gosse, that "all" the odes were not addressed to children of quality; and in replying that Mr. Gosse had never said they were, I thoughtlessly included the phrase "or private persons," under a merely general impression that some of the odes were not addressed to public characters. It did not occur to me that some of them were not addressed to anybody in particular, and to this extent my note needs correction. Had I understood that this was "the very head and front" of Mr. Gosse's offence I should have been careful to verify my impression. I was thinking chiefly of the delightful addresses to children, and the "nicety of discrimination" I am said to have attributed to Mr. Gosse must be understood in relation to these, two of which he selects for Ward's anthology.

In conclusion, I am quite willing to admit that MR. BAYNE is right as regards his description of the odes; but, for the life of me, I cannot see how Phillips has "suffered" at Mr. Gosse's hands. Is it less honourable to address a private person than a lord; or does the nobler theme necessarily inspire a nobler song? If not, why complain?

C. C. B.

AMBER (7th S. x. 286).—Some little time ago, under the heading 'Mineral Oil,' I ventured to make a suggestion in 'N. & Q.' as to the origin of the amber found on the eastern and southern English coasts (see 7th S. viii. 438). It seems to me to be most probable that it comes from the Baltic, as MR. HALL also suggests.

J. F. MANSERGH.

Liverpool.

I have been told by many persons who have had good opportunities of knowing that amber in small pieces has been very frequently found on the Yorkshire and Lincolnshire coasts. Objects in amber, beads, &c., are frequently discovered in ancient graves. It therefore seems to me probable that amber is a native product.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE STINKS OF BILLINGSGATE" (7th S. x. 229).—Is it not to this locality that Hood refers in the lines (which I quote from memory)?—

A walk which, as tradition tells,  
A poor blind Tobit used to choose,  
Because (incapable of other views),  
He met with "such a sight of smells."

C. C. B.

THE CORN-POPPY (7th S. x. 45, 129, 351).—MR. PEACOCK may perhaps like to have the following passage from Davenport's 'The City Night-Cap,' Act V. sc. ii., licensed 1624, printed 1661:—

*Lorenzo.* How you had strew'd the enticing top o' th' cup  
With Arabian Spices! but you had laid i' th' bottom  
Ephesian Aconite: you are love's hypocrite:  
A rotten stick in the night's darkness born,  
And a fair Poppie in a field of corn.

F. C. BIRKBECK TERRY.

Cardiff.

French *coquelicot* is rendered "corn rose," "corn poppy," "wild poppy." Its flowers are one of the four flowers of which *Quatre-fleurs*, French remedy for coughs and colds, is compounded.

R. S. CHARNOCK.

Crichton Club.

THE FOLK-LORE OF CATS (7th S. x. 344).—This "idle superstition" is still in existence in this neighbourhood. I have laughed oftentimes at the mention of it, yet am always most careful to have the cat far away from my sleeping-room. In my younger days I was many, many times reminded

that it was most fatal to have a cat lying close to the head of any one sleeping. I seem not to forget the teaching even now. HERBERT HARDY.

Earls Heaton.

XAVIER DE MAISTRE'S 'VOYAGE ATOUR DE MA CHAMBRE' (7th S. x. 203).—In the conversation which precedes chap. v. of Sir Arthur Helps's 'Realmah,' Ellesmere tells a story which illustrates Maistre's avowal of regard for the Miltonic Satan. Thurlow, when Attorney-General, was travelling from London to York with "a very saintly, good man," who undertook to while away the time by reading aloud 'Paradise Lost.' "The good man began to read out his Milton: presently he came to the passage where Satan exclaims, 'Better to reign in hell than serve in heaven.' Upon which Thurlow exclaimed, 'A d—d fine fellow, and I hope he may win.'" I quote from *Macmillan's Magazine* (where 'Realmah' first appeared), vol. xvii. p. 104.

WALTER BOSWELL-STONE.

MR. BOUCHIER has not the lines from the Berkshire song exactly correct. The first of the two is:—

While vools gwoes scamblyn vur and nigh.

'The Scouring of the White Horse,' 1859, p. 170.

ED. MARSHALL.

MODERN POLITICAL HISTORY OF AFRICA (7th S. x. 348, 378).—There have been several articles on the recent territorial divisions of Africa by the European powers in the magazines of late. Such, for instance, are 'British South-Central Africa,' by H. H. Johnston and R. C. Williams, in the *New Review* for August; 'Some Remarks about South Africa,' by a South African, in the *Fortnightly Review* for October; and 'Is Central Africa worth having?' by Sir J. Pope-Hennessy and Edward Dicey, in the *Nineteenth Century* for September. There is also a statistical article in the *Times* of November 4.

DE V. PAYEN-PAYNE.

G. S. may like to know that Messrs. George Philip & Son have within the last month or two published new maps of Africa, which contain recent political divisions and show Mr. Stanley's last journey.

Liverpool.

J. F. MANSERGH.

THE STUDY OF DANTE IN ENGLAND (7th S. v. 85, 252, 431, 497; vi. 57; x. 118, 334).—The neglect of Dante to which your correspondent MR. J. BOUCHIER refers may be traced much further back than the last century, and for manifold reasons. One of these was the taste for classical literature which prevailed under Leo X., and caused the critics of that time to regard Dante as an irregular and barbarous poet, while Petrarch and Boccaccio were held up as models of Italian composition; and the chivalry of Boiardo and

Ariosto were found more amusing than the solemn themes of Dante. The Reformation was another cause why the poet should be execrated who had dared to place some of the popes, cardinals, and innumerable priests in hell, and to put into the mouth of St. Peter a strong invective against the temporal power of the Church, and to maintain the superiority of the emperors over the popes. The measure of his iniquity was quite filled up when the Protestants claimed Dante as one of the witnesses of the truth.

About the middle of the sixteenth century the Jesuits had the sole direction of education in Italy. They suppressed the Dante lectures which had been common in most of the towns from the time of Boccaccio, and used all their efforts to put down a writer so little in unison with their opinions. From 1600 to 1730 Dante had no commentators and but few editors. The taste of the age was debased, and conceits and pastorals were the test of genius. The literary men of the time formed the Academy of the Arcades, and, assuming the names of shepherds, they dreamed of rural felicity. The Jesuits continued to be hostile. Venturi made an abridgment of the most necessary notes on the 'Divine Comedy,' accompanied by critical remarks, in which, in accordance with the maxims of his order, he strove to exaggerate the faults and expose the impiety of the poet. Bettinelli, in his Virgilian letters, ridicules Dante as the most barbarous of poets. Tiraboschi, also a Jesuit, in his 'History of Italian Literature,' dwells at length, and with minuteness, on Petrarch, and gives only a few dates and scanty critical remarks on Dante. He bestows twenty pages on the Jesuit Possevino, and only four on Machiavelli.

Although the printing press was established in Rome about five-and-twenty years after Gutenberg's invention, no edition of the 'Divine Comedy' was allowed to be printed in the Sacred City until the middle of the eighteenth century. It was first printed at Foligno in 1472.

Your correspondent inquires whether Addison or Pope mentions Dante. I cannot find any reference to him in their works. Their sympathy would be with the polished verses of Horace and Virgil. Moreover, the opinion of Voltaire at that time had great influence; and in his notice of Dante, in his 'Dictionnaire Philosophique,' he says: "Tout cela est-il dans le style comique? Non. Tout est-il dans le genre héroïque? Non. Dans quel gout est donc ce poëme? Dans un gout bizarre."

I know of only two attempts made in the last century to represent Dante to the English reading public. One is by Charles Rogers, Esq., of the Custom House, London, who in 1782 published the 'Inferno' in blank verse. It is a free translation, and often misrepresents the original. For example, in canto v., the line

E pajon si al vento esser leggieri

(And seem to be so light upon the wind)

is thus rendered:—

And seem to move far quicker than the wind.

And in the same canto, instead of

O gracious and benignant animal!

O mortal Man, replete with grace divine.

In 1785 a translation of the 'Inferno' was published in London by subscription by Henry Boyd, A.M., in stanzas of six lines each. The author calls this "a singular poem," and his translation is not less so. The following lines (from canto iii.) are about as unlike the original as it is possible to make them:—

This salutation sad, mine eyes amaz'd  
As on the high Plutonian arch I gaz'd  
In dark and dreadful characters pourtray'd  
How dire the menace of the Stygian scroll.

The appearance of Cary's translation at the beginning of this century, and the general introduction of Italian as a branch of female education, revived the taste for the 'Divine Comedy,' which has gone on increasing down to the present time.

C. TOMLINSON, F.R.S.

Highgate.

SCENT OF THE HAWTHORN (7th S. x. 327).—In the year 1848-9 I had the small-pox badly. I dare say every one who has been thus "blessed" knows the abominable smell accompanying the later period of the attack; for aught I know it may be that of the virus accumulating in or partially exuding from the pustules. At all events, to me, ever since my acquaintance with it, and I have always so stated, the dusty or earthy portion of the scent of the hawthorn—I hardly know whether this will clearly express to others what I mean—has always appeared so greatly to resemble that uncanny perfume that I have never been able in any way to enjoy that which seems to afford so much pleasure to the olfactory nerves of others.

It may be, possibly, of some use to add another piece or two of personal experience. First, I had been vaccinated twice previous to my attack—which was bad enough to blind me for a time—once when I was "very small," and again when about thirteen or fourteen years of age, and I was always told they "took beautifully." Secondly, being a dreadful fidget, I managed, much to the horror and disgust of friends and the attendant medical man, to remove with my nails from face, arms, and wheresoever I could get at them, every pustule as they got ripe enough for the operation, of course to the oft-repeated Esculapian air of "You'll suffer for that, young fellow; you'll be nicely pitted." But here I am, and have been these forty years, without a single mark upon me, excepting one at the end of my nose and another on the left temple, marking districts where the pustules became confluent, and so "very angry"



that I could not remove them. I may say, also, that I have always firmly believed I caught the disease from simply directing a poor fellow in the street, who, when I remarked he was evidently ill, told me he had not long risen from a sick-bed.

R. W. HACKWOOD.

NEW WORDS (7th S. x. 306).—To save “the American language” from too great derision, as well as so illustrate the nature of the ordinary newspaper paragraph, please let me explain how the eighteen words named in the item quoted by your correspondent came into being, and how “temporary” was their life. In 1889, when execution by electricity became legal in the United States, the editor of *American Notes and Queries* called upon its readers for a suitable word to express such execution. The eighteen words in question were those sent in time to appear in the next issue but one of the paper, and were contributed chiefly by college professors, librarians of the large public libraries, editors, and others connected with prominent newspapers, &c. “Electrophon” was the suggestion (with a reservation) of Prof. W. D. Whitney, of Yale, a name not unknown to some of your readers. “Voltacuss,” the word over which I imagine hands being highest held in horror, was the characteristic contribution of “Bill Nye,” a professional humourist connected with one of the large New York dailies; but his point is missed without the full communication. He wrote: “How would this do? Verb, *Joltacuss*; noun, *Joltacussion*. Jolt is a shock. May be *Voltacuss* would be better, however.” I suppose English readers do not require to have the last syllable of the verb explained to them. Many other words were offered in subsequent issues, such as—to give nouns and verbs indiscriminately—electronate, galvanate, electroneize, elektrosthany, voltaicize, Blitzentod, electrophaze, &c. With the exception of two or three of these words—viz., electrocide, electrocution, and, once or twice, electronate—it may be safely said that all of them as yet “have come into the American language” only upon the pages of the journal to which they were sent, except so far as they have been copied to make “items” for other papers.

M. C. L.

New York City.

NAME OF RUSKIN (7th S. x. 342).—I should call “Rustekyn” a Netherlandish form, and it compares with Rustician-us, the prison companion of Marco Polo, in 1298. He is called a native of Pisa, but of French extraction, very possibly from French Flanders. The name is only a form of the Latin *rusticus*, from which we get our word rustic, which would become Rustikin in Dutch.

A. HALL.

SURNAME EGERTON (7th S. x. 327).—This surname is obviously local, being derived from the place of that name in the parish of Malpas, Cheshire. Lower, in his

‘Essay on English Surnames,’ gives (vol. ii. p. 50, fourth edition, 1875), a genealogical table of William Belward, Lord of Malpas in Cheshire, whose elder son, Dan David of Malpas, was father of Philip called “Gogh,” that is red. Philip’s descendants took the name of Egerton. Lower’s authority is Camden.

F. C. BIRKBECK TERRY.

This is one of the many surnames which have been taken from the names of places. Mr. Lower wrote of it (‘*Patronymica Britannica*’):—

“The Egertons have a common descent with the Cholmondeleys from the celebrated William Belward, baron of Malpas under the Norman earls-palatine of Chester. David de Malpas, son of Belward, was grandfather of David de Egerton, so named from a township and estate in the parish of Malpas of which he was possessor.”

ST. SWITHIN.

Perhaps from Egerton, in Kent—enclosure near the Eger, which may have been the old name of the river at Ashford. Conf. Bavarian Eger, etymologically same with river-names Egre, Ire, Ir, Urr, Ure, Eure.

R. S. CHARNOCK.

International Club.

In Kimber and Johnson’s ‘*Baronetage*,’ 1771, vol. i. p. 134, is mentioned:—

“Philip (High Sheriff of Cheshire, temp. Edward I.), who, possessing the manor of Egerton near Malpas, had (according to the custom of that age) the surname of Egerton, from the place of his residence.”

GEORGE BOWLES.

10, Lady Margaret Road, N.W.

The surname is derived from a manor of that name in Cheshire. If E. W. B. will send me his name and address I will lend him a printed paper in which its meaning and origin are discussed and will also send him notes of my own.

RICHARD EGERTON.

3, Plowden Buildings, Temple, E.C.

MANSION HOUSE (7th S. x. 307).—In a little work I have on Holy Trinity Abbey, Minorities, it says that the abbey was very considerably endowed by many of the kings of England until the reign of Henry VIII., when the whole of the property was confiscated by him in 1538. Then in 1539 it was given to the Rev. J. Clerk, D.D., and shortly after his death it reverted to the Crown, and was given, in the reign of Edward VI., to Henry Grey, Duke of Suffolk. Somehow it again reverted to the Crown, and was granted to Col. William Legge, who in 1639 was Groom of the Bedchamber to Charles I., and died in 1670. Then Charles II., in 1673, by royal letters patent, granted this abbey, now described as a “mansion house,” to Sir Thomas Chicheley, Master of the Ordnance, who sold it for 4,500*l.* to Sir William Pritchard, who was Lord Mayor in 1683, and resided in this “mansion house” during his term of office, which

circumstance appears to have been the origin of the name of the Lord Mayor's present official residence.

ANTIQUARY.

Although this lordly creation of Dance's fancy was begun in 1739, it was not inhabited by a chief magistrate until 1753. The word "Mansion-House" is to be found in the *Annual Register*, 1768, when the windows were smashed in the riots attending the Middlesex election. By the way, other mayoral residences (at Bristol, for example) bore the name of Mansion House; but it is hardly necessary to state that the term is well known to conveyancers as of general application.

EDWARD H. MARSHALL, M.A.

Hastings.

Down to the early part of the last century the Lord Mayors of London resided in various parts of the City; and probably in the interval between 1739, when (as Walter Thornbury tells us in his 'Old and New London,' i. 435) Lord Mayor Perry laid the first stone of the present structure, and 1753, when Sir C. Gascoigne took up his residence in it, the name was gradually applied to it, as marking the permanent residence (*mansion* from *maneo*) of our chief civic officer.

E. WALFORD, M.A.

The Mansion House was so named at the time of its erection. The inscription that was cut upon its "chief corner-stone," which was laid Oct. 25, 1739, contains a list of the names of the Lord Mayor, Aldermen, and Commoners who, as it states, formed "the Committee appointed by Order of the Lord-Mayor, Aldermen, and Commons of this City, in Common Council assembled, to erect this Fabrick for a Mansion-House for the Use of the Lord-Mayor of this City, for the Time being" (Maitland's 'Hist. of London,' 1758, vol. i. p. 605). In regard to the other part of MR. TVER's query, Dyche's 'Dictionary' (1740), says that the term "mansion," "in law, is applied to the chief dwelling-house within a lord's manor or fee, called the capital messuage, and vulgarly the mansion house."

J. F. MANSERGH.

Liverpool.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Collectanea Cornubiensia: a Collection of Biographical and Topographical Notes relating to the County of Cornwall.* By George Clement Boase. (Truro, Printed for the Author by Netherton & Worth.)

BELONGING to a family the roots of which sink deep in Cornish history, Mr. Boase has shown himself devoted to his native county, and has been indefatigable in collecting materials for her history. Jointly with Mr. W. P. Courtney he is the author of the 'Bibliotheca Cornubiensia,' a work the full value of which has won general acknowledgment. The appearance of the three successive volumes has furnished opportunity for fresh commendation, and the completed work has equal claims upon the historian, the genealogist, and the bibliographer. To this work the present is an indispensable

supplement, as indeed it is to all books dealing with the history and antiquities of Cornwall. It constitutes a goodly volume of close upon one thousand pages, arranged in double numbered columns, and is in four—or, it may be said, five—parts, of which one part, containing three hundred columns, consists of an exemplary index. After a short index to Polsue's 'Parochial History of the County of Cornwall' come the biographical notes, which occupy nearly two-thirds of the volume. These, dealing at great length with many Cornish families, some of them of high historical importance, are invaluable to the biographer and indispensable to the genealogist. Among the families concerning which abundant particulars, many of them of recent date, are given, are, of course, Pellew, Phillpott, Polwhele, Pomery, Praed, Millett, St. Aubyn, Taunton, Temple, Trefusis, Trevanion, Trevelyan and other names in 'Tre,' Vivian, and Vyvyan. Part II, consists of topographical notes, under which, among other subjects, appear Acts of Parliament; a long list of local banks, their managers, partners, &c., not elsewhere to be found, and the more valuable as many of the banks are being swallowed in greater undertakings; a full list of Baptist churches and of grammar schools; dialect; executions; fish and fisheries; harbours; magazines and periodicals; mining; and the like. Many of the entries have been antiquarian interest, and relate to points recently discussed in 'N. & Q.' A journal of Henry Boase, Mayor of Penzance 1816-17, constitutes a third part, is all but unique, and is of exceptional interest. A man obviously of much order and regularity of mind, and, as the entries abundantly prove, of wisdom and force of character, the mayor has entered day by day a full report of his official duties. These are very curious, and throw a useful light on the condition of Cornwall after Waterloo. Very many of the entries relate naturally to brawls and commonplace offences. Not a few bear on matters of genuine interest, and the elucidations afforded by the editor render these a welcome contribution to antiquarian knowledge. It is curious to a man of mature years to find the word *patten* needing explanation. These things, generally worn by domestic servants half a century ago, in some parts at least of England, seem now practically unknown. Much light is thrown upon clergymen's and magistrates' briefs. Many of the complaints of tradesmen are curious, and the counsel of the mayor is in every case judicious. Pawning spy-glasses, always so called, is a common offence. A short diary of John J. A. Boase, of residence and travel in Brittany, has also interest. A fourth part of the book is occupied with "Fairs, Feasts, and Markets." This important contribution to Cornish history is published in an edition limited to 130 copies. These must soon be taken up. Mr. Boase's work has our heartiest recommendation.

*Essays of an Americanist.* By D. G. Brinton, M.D. (Philadelphia, Porter & Coates.)

"AMERICANIST," it seems, is the accepted Transatlantic term for a student of the anthropology of the New Continent. Dr. Brinton, well known as a diligent and successful worker in this field, which he has made peculiarly his own, has here gathered up into a volume the papers which from time to time he has read before various learned societies. His researches fall under four heads:—1. "Ethnology and Archæology," reviewing the materials available for ascertaining the prehistoric life of the American race which have been preserved in ruins, palæolithic remains, and the works of the mound-builders. 2. "Mythology and Folk-lore." Here Dr. Brinton shows that the myths of America, like its ancient monuments, are strictly of autochthonous origin, notwith-

standing many Aryan parallels and resemblances which might seem to point to an opposite conclusion, *e. g.*, the recurrence of that ubiquitous emblem the Svastika, and a curious similarity of ideas about the journey of the soul after death. Comparative mythologists, as he sensibly observes, are often too hasty in asserting historical connexions, and have been slow in recognizing that primitive man works with very limited materials, both physical and mental, and as everywhere he has the same problems to solve, his physical and mental productions are necessarily very similar. The author so far agrees with Prof. Max Müller that he holds the myths of the New World, as well as those of the old, to be founded on the unceasing struggle of day with night, of light with darkness, of summer with winter. 3. "Graphic Systems and Literature." This division gives some valuable illustrations of alphabetic origins which will interest students of epigraphy. 4. "Linguistics." In this department Dr. Brinton breaks an almost virgin soil, which promises important results for the science of language. However, some of his incidental remarks prove that he is not nearly so much at home with Aryan philology as he is, presumably, with American. He is, *e. g.*, very far off the track indeed when he claims kinship for the Latin *amare* with the Greek *ama* (*sic*) and English *same* (p. 412). His final chapter, on the curious hoax of the "Taensa language," passed off by two students with complete success on some French pundits, affords amusing reading. Dr. Brinton's sagacity in first suspecting and afterwards exposing the fraud justifies his position as the choragus of "Americanism," if so we must call it.

#### *Handbook to Lincolnshire.* (Murray.)

A MURRAY'S 'Guide to Lincolnshire' has long been ardently desired. That large county has no history worthy of the name, and it has hitherto been extremely difficult for any one who desires to study its antiquities to know where to begin or for what to look.

Lincolnshire has done little to the making of our national history. It has produced many great men, but has been but on few occasions the scene of events which find their way into school histories. Good building stone is rare in a great part of the county, and therefore, as a matter of course, most of the abbeys have perished. Its grand parish churches, however, remain, and may vie in beauty and interest with those of any other part of England; to these the handbook before us is a most excellent guide. The author has evidently a thorough knowledge of architecture, and we conjecture that he must have visited nearly every place he describes; otherwise it would have been impossible that his descriptions should have been so accurate. To say that it is faultless would be an absurd exaggeration; but we are on the safe side when we affirm that the volume before us is one of the most accurate handbooks in Mr. Murray's series. This is, we are aware, no slight praise, but the book is well worthy of it.

Under Northorpe, a little village near Kirton-in-Lindsey, we are glad to find that the author draws attention to the beautiful south door. It is of late Decorated character, and is certainly one of the very finest examples in England. It has long been a matter of surprise to us that no one has taken the trouble of engraving it. This most interesting church has not as yet undergone that process known as restoration. When its time comes we hope it may fall into the hands of some one who will treat it reverently. The arcades are Norman, and of singular beauty. It is probable that the whitewash of the chancel covers fresco paintings. We trust that they may be uncovered with care.

Under Glentham mention is made of a sculpture in a niche in the porch representing the Blessed Virgin with

the dead Christ on her lap. The church is dedicated to St. Paul, but the author reports that it has been said that the original dedication was to "Our Lady of Sorrows." We believe this to be an error, founded on the survival of this interesting sculpture. Figures of this kind are now of a high degree of rarity. Only two others are known to have survived the iconoclasts of the sixteenth and seventeenth centuries. They were once very common. The late Mr. Waterton, in his 'Pietas Mariana Britannica,' mentions between thirty and forty examples, of which he had found mention in records, and the writer of this article has encountered several that Mr. Waterton did not know of. The popular name for sculpture of this kind was "Our Lady of Pity." These figures seem to have been particularly obnoxious to the zealous persons who reformed our churches, as well as to the Puritans, who succeeded them in their work of devastation. The destruction of works of art from motives of religious zeal we all now lament. It seems to have been carried out with less violence in Lincolnshire than in many other districts. At Leverton, near Boston, we are told that there are two crucifixes yet remaining on the gables of the church.

#### *A Brief History of the Ancient Church of All Hallows Barking, in the City of London.* By Rev. Joseph Maskell. (Parr.)

SOME quarter of a century ago Mr. Maskell published a history of this parish, which has been long out of print. The pamphlet before us is an abridgment of the older book, but contains additional information. It is a serviceable handbook to one of the very few mediæval churches which still exist in London. All Hallows Barking was once rich in monumental brasses. Many of them have been removed, and some of what still remain have been wantonly mutilated. Before the Reformation this church had an organ. Mr. Maskell tells us in a note that organs were rare in mediæval times. Is he quite sure of this? We believe that they were much more common than has been supposed. They offended the religious feelings of the reformers and the Puritans, and have, therefore, been swept away. We think, however, that ere the change began there were few large churches which did not possess what was then called "a pair of organs." Mr. Maskell gives some interesting extracts from the registers and the churchwardens' accounts. The latter records show that, notwithstanding the Elizabethan Poor Law, death from starvation was not uncommon.

#### *The Christmas Carol.* With an Introduction by F. G. Kitton. (Stock.)

We have here a book which appeals directly to Dickens collectors, and is in its way a complete novelty. It consists of a facsimile reprint of the original MS. of the 'Christmas Carol.' All biographical particulars concerning the MS. are supplied in an interesting introduction. These include, of course, the circumstances under which the pages were facsimiled. At the foot of the title, signed by Dickens, are the words "My own, and only MS. of the Book." No criticism is called for in such a case. A lesson as to the conditions under which success is achieved is afforded, however, in the numerous erasures which are everywhere seen. We may, perhaps, be pardoned for misapplying, to a certain extent, the words of an old scribe, "Quia qui nescit scribere putat hoc esse nullum laborem. O quam gravis est scriptura." Those, at least, who contemplate this reproduced manuscript will see for themselves that there is no royal road to literary success.

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Eliot Hodgkin and Miss Edith Hodgkin, of Childwall, Richmond, promise 'Examples of Early English Pottery, Named, Dated, and Inscribed.' The work, which will constitute a handsomely illustrated catalogue, will be supplementary to existing works, and will specially commend itself to the collector.

In grief for the loss of Mr. Shirley Hibberd we have a share. During very many years he wrote in our columns on the subjects on which he was an authority.

### 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. E. ("Cardinal").—The derivation of this is from the Latin *cardo*, a hinge. *Cardinal* accordingly denotes that on which something else hinges or depends. See the 'New English Dictionary.'

C. A. N. ("Eboracum").—This 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, Cursitor Street, Chancery Lane, E.C.

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LONDON, SATURDAY, NOVEMBER 29, 1890.

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## Notes.

MR. W. B. SCOTT.

William Bell Scott, poet, artist, critic, is dead. These few words must suffice here to record the loss of one who was a centre of interest and respect and love to hundreds, to thousands, of hearts in England and Scotland and America. Who that ever enjoyed the charm of his gracious and restful presence, of his gentle but penetrating talk, can forget him? As for the books he wrote and the pictures he painted during more than fifty years of earnest work, this is not the place to speak of them; though one cannot but mention 'The Year of the World,' his greatest poem, and 'A Poet's Harvest Home,' his last and perhaps best collection of verse, published when he was seventy-two. He died on Nov. 22, aged seventy-eight, at Penkill Castle, in Ayrshire, the home of Miss Boyd, who has proved herself, if ever woman did—and not only to him, but to his aged and gentle wife—a true and a devoted friend and nurse. Her house is dignified not only by recollections of him and by noble frescoes from his hand, but also by the memory of his friend D. G. Rossetti, who wrote there some of the subtlest of his poems.

M.

[To our correspondent's note we may be permitted to add that Mr. Scott had been long ailing, and that his death had been for some time seen to be inevitable. Among his shorter poems we commend to our readers that on 'The Sphinx considered as an Emblem of Religious Mystery.']

## 'LITTLE RED RIDING HOOD.'

Prof. Charles Marelle, in his little collection of popular tales ('Affenschwanz,' &c., Berlin, 1888), gives an oral French version of this time-honoured nursery tale, which was done into English from Perrault's 'Le Petit Chaperon Rouge.' It is from the department of l'Aube, and differs materially from Perrault, especially in the catastrophe:—

There was once a little country girl, pretty and bright as a star in fine weather. By her real name she was called Blanchette, but she was generally called Little Golden Hood, from a wonderful little gold and fire coloured coat (*capet*) which she always wore. Her granny (no one knew how old *she* was!) had given it her, and said it must bring her luck, for it was made of a sun-beam. And as the good crone passed for something of a witch, everybody believed the coat to be a bit enchanted. It was really so, as you'll see. One day the mother said to her child: "Let us see, my Little Golden Hood, if you know how to take care of yourself. Go and take this nice piece of cake for grandma's Sunday tit-bit to-morrow. Ask how she is, and then come straight back without stopping to tattle to any one you don't know on the way. Do you understand?" "Perfectly," answered Blanchette, and goes off in triumph. But granny lived in another village, with a great wood between. At a turn of the road, under a clump of old trees, who should suddenly turn up but Brother Wolf! He had seen her set out alone, and intended to devour her; but observing some woodcutters, who might see him, he changed his mind, and, instead of springing on Blanchette, accosted her, gambolling about in dog-fashion. "Is it you, Little Golden Hood?" said he. The little girl stopped to talk with the wolf, whom, however, she did not know.

Learning whither she is bound, he goes on to announce her, finds the grandam away from home, and personates her, as in the common version. But when Wolf opens wide his jaws to gulp down Little Golden Hood, she lowers her head and cries, "Maman! Maman!" and the wolf gets his throat full of the little cap, which burns his jaws and throat as with live coals. He flies off howling, and blindly drives his head into granny's sack as she enters the door, and the old lady tumbles him down the well and drowns him.

It seems probable that Mr. Lang, when he penned his notes on Perrault's 'Le Petit Chaperon Rouge,'\* was not acquainted with the foregoing version. In Perrault, as also in our English rendering, the wolf gobbles up the little girl.

"The punishment [says Mr. Lang] is quite out of all proportion to the offence [that of loitering on the road and talking with strangers]. As it stands, the tale is merely meant to waken a child's terror and pity, and probably the narrator ends it by making a pounce in the character of Wolf, 'c'est pour te manger,' at the little listener."

This, as he observes, was the correct "business" in our old Scotch nurseries, when we were told "The Cattie sits in the kiln-ring spinning":—

By cam' a cattie and ate it a' up, my lanesome,  
Lanesome lady!  
An' sae wile I you—worry, worry—gnash, gnash!  
Said she, said she!

\* 'Perrault's Popular Tales,' from the Original Editions, with Introduction, &c., by Andrew Lang, Oxford, 1888, pp. lv-lix.

"The old nurse's imitation of the *gnash-gnash!* [says Chambers, in a note to this nursery tale, 'Popular Rhymes of Scotland,' 1842, p. 54] which she played off upon the youngest urchin lying in her lap, was electric."

Mr. Lang goes on to say:—

"If 'Little Red Riding Hood' ended, in all variants, where it ends in Perrault, we might dismiss it with the remark that the story is derived from the time 'when the beasts spoke,' or were believed capable of speaking. But it is well known that in the German form, 'Little Red Cap' (Grimm, 26), the tale by no means ends with the triumph of Wolf: Little Red Cap and her grandmother are resuscitated, 'the wolf it was that died.' This may have been the original end, omitted by Perrault because it was too wildly impossible for the nurseries of the time of Louis XIV., or children insisted on having the story 'turn out well.' In either case, the German *märchen* preserves one of the most widely-spread mythical incidents in the world—the re-appearance of living people out of the monster that has devoured them."

Mr. Lang follows up this last remark with many examples, such as the myth of Cronus disgorging his swallowed children alive; the fabulous monster Kwai Hemm in Bushman story; the Iqongqongqo among the Kaffirs; and analogous monsters in the myths of other savage races—all of which I leave, for consideration, to "nature-mythologists," who are seldom at a loss to discover "a rich truth in a tale's pretence," and will readily, no doubt, explain, to their own satisfaction, what is typified by the "golden hood" in M. Marelle's version, as above, which burns the wolf's throat and causes him to rush blindly into granny's sack as she enters the door, and his end by drowning in the well.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

#### SUFFOLK PARISH REGISTERS.

The following is a first instalment of notes respecting the parish registers and other records of the county of Suffolk, gleaned from the Rev. Alfred Suckling's 'History of the County of Suffolk,' published in 1841, a work that suffers terribly from the want of an index. I have no doubt some of your Suffolk correspondents will be able to tell us whether the "Notes" compiled by Mr. Suckling are to be relied upon, and perhaps be able to give us useful information respecting the present condition and whereabouts of these registers. I think it would be in the highest degree useful if a catalogue of county records were printed for every county, so that copies might be placed in the various public libraries for reference.

Barsham.—"Register books commence in 1558, and down to 1615 were kept in English and are badly written. After this period another hand occurs, by which the entries are very neatly made and in Latin. There are a few breaks in the succeeding books, which seem to have been much neglected."—P. 43.

Great Redisham.—"The register books, preserved in the parish chest, commence in 1713, though some are in private hands beginning in 1540. By what means they

have been withdrawn and at what period is unknown."—P. 60.

Are the above registers still in private hands; and, if so, who is the possessor of them?

Ringsfield.—"The registers of this parish contain the records of little more than the last century, the older books having been destroyed by fire, according to some accounts; while others attribute their loss to the effects of a flood which washed out the entries and rotted the parchment."—P. 70.

Sotterley.—"The registers commence in 1547."—P. 93.

Worlingham.—"Registers begin 1538."

Bungay.—"Wingfield's Account Book, Parish Registers, Overseers' Books of Accounts. That of St. Mary's commences in 1523. It is a very curious record, in high preservation."—P. 150.

Where are these various records now?

Bungay. Trinity Church.—"Church Reeve's Books. Registers of this parish commence in 1557. There is an old register book, date 1541, in the parish chest which belonged to some other church."

To what other church does the register of 1541 belong? Where are the Church Reeve's books now?

Ilkeshall, St. John's Church.—"Registers commence in 1538."

Ilkeshall, St. Lawrence Church.—"Registers commence in 1559."

Ilkeshall, St. Margaret's.—"Registers commence in 1538."

Mettingham.—"Register book begins in 1653."—P. 179.

All Saints' (S. Elmham).—"The parish registers are burnt."—P. 188.

St. George's (S. Elmham).—"Registers begin in 1558."

St. Mary's (S. Elmham).—"Registers begin in 1558."

St. Margaret's (S. Elmham).—"Registers begin in 1679."

St. Peter's (S. Elmham).—"Registers begin in 1678." Carlton Colville.—"The registers destroyed by fire on the destruction of Carlton Hall."

Gisleham.—"Registers of Holy Trinity begin 1559."

Keasingland.—"Registers begin in 1591."—P. 258.

Pakefield.—"Register begins 1680."—P. 284.

Ashby.—"Registers begin 1553."

Belton.—"The oldest register book commences Jan. 9, 1560. The series is complete and unbroken from the above date and in excellent preservation."

As fifty years see many changes, it would be interesting to know if the registers above referred to are in the same state now.

HENRY R. PLOMER.

61, Cornwall Road, Bayswater.

(To be continued.)

#### FOLK-LORE ITEMS.

Folk-lore still alive and vigorous would seem to be more interesting than folk-lore that has been blasted by a Board school; and the following four items are still matters of belief and influences of conduct in the land wherein they grow. They are taken from a recent letter which I have been privileged to see—a letter that came out of Staffordshire; which topographical fact I

mention for the benefit of Mr. G. L. GOMME. For lately, after I had made known in 'N. & Q.' the dicta of a certain Polly concerning bees, Mr. GOMME, fired with a just and laudable zeal, reproached me for not having stated where such a Polly could be found. And the letter I speak of was written by that very Polly. *Imprimis*, she speaks of the death watch. "I canna tell," says she, "anything about Aunt Small, but somehow I think her must ha' died that week, as the death watch tick'd so in the wall, for it's quite gone now." Secondly, she gives an account of a ghost which had just appeared. She says, "Annie Bumpus was tellin' me last night about a family next them, as the grandfather went to the union, and the night as he died, the family all saw his ghost, in the kitchen, all in white, and the man"—*i. e.*, the father of the family—"said, Don't be frighted, it's his spirit, and spoke as if 'twas common enough to see 'em at their death-times." It will be noticed that the judicious writer neither affirms nor denies her own belief in this ghost. Thirdly she makes a statement concerning flowers which, to me at least, is new. Speaking of a relative, who is very fond of flowers and who suffers much from the rheumatics, she says, "It's quite true of Lizzie, what I have heard, that them as is so fond o' flowers are give to much pain." Finally, and to conclude, she reveals a charm for jaundice, which may be of use to some readers of 'N. & Q.' "Becky's mother," she says, "has bin bad in bed a fortnight, and it's turn'd to the yellow janders; we have ax'd them to send and let our Jim charm it away for her. I remember father doin' it for several women and men, and they was all cured." Here it may be remarked, by way of parenthesis, that Polly's father was the village constable; so there is no saying how far his official powers may have extended. She continues, "A woman mustn't tell a woman, but I may tell you. It's this—take the patient's water (first after 12 A.M.) and mix it in bran or ashes into 3 balls, and burn them, in the name of the F., S., and Holy Ghost, Amen." Such is the charm; and having stated it, she makes a suggestion that implies extraordinary candour. "I reckon," she says, "the meaning of one woman not tellin' another is, as it shall not be used lightly or chatter'd about. And it's to be done 3 mornings. It's past cure if turn'd from yellow to black."

Having received this information, one was naturally anxious to know whether the charm had been used and had succeeded; so at my request a further letter from the same writer has been obtained. In it she says: "Becky's mother is better. Jim's wife did the charm for her first, and her got no better—then Jim did it and her took the turn for better—it should be a man to do it, for a woman at least. It seems her's had a very dangerous illness, and even the doctor give little

hope of her." Now, however, she is out of danger, thanks to the charm. And it may be some consolation to the fair to know that this remedy may be used by a woman for a woman. For Polly concludes her letter thus: "Once grandmother charm'd the janders away for a woman as the doctor was attendin', and he give her a sovereign to say nothing about it, as it shouldn't make again him. You see," she adds, "it's a very simple thing too, and only wants faith, and do it."

As the late Master of Trinity said, "Even the youngest of us is not infallible." And, whatever may be thought of these matters by those who do not believe in charms, it will hardly be denied that this particular Polly is, as I said she was, a mine of folk-lore. For further confirmation of which, I may add that in her second letter she speaks of one of her neighbours as being merely "a chip in milk," a variant of the "chip in porridge" that was lately discussed in 'N. & Q.' A. J. M.

DAUGHTERS OF THE SIXTH LORD SALTON.—Wood's Douglas's 'Peerage,' ii. 470, ascribes to Alexander Abernethy, sixth Lord Salton, who died 1587, one daughter, Elizabeth, married to John Lyon, tenth (properly eighth) Lord Glamis, Chancellor of Scotland. No other daughter is mentioned. At p. 565 of same volume we find that the said John, eighth Lord Glamis, married before July 2, 1569, "Elizabeth Abernethy, only daughter of Alexander, sixth Lord Salton."

It appears, however, that she had several sisters. It is stated in Sir Robert Douglas's 'Baronage of Scotland' (p. 159) that Alexander Seton of Meldrum married, as his second wife, "Jean, daughter of Alexander, sixth Lord Abernethy of Salton," and (p. 162) that John Urquhart of Craighnry (born 1547) married as his second wife "Jean, daughter of Alexander Abernethy, Lord Salton, relict of Alexander Seton of Meldrum." It is also stated (p. 161) that Thomas, eldest son of Walter Urquhart of Cromarty, married "Elspeith, daughter of.....Abernethy, Lord Salton, anno 1572, but died before his father without issue." It is also stated in the same work (p. 16) that John Innes of that ilk married "Elizabeth Abernethy, daughter of Alexander, sixth Lord Salton"; but having no issue, he entered into a mutual bond of tailzie on March 15, 1577. The date of his death is not mentioned, but as Lord Chancellor Glamis was killed at Stirling March 17, 1578, it seems impossible that his (Lord Glamis's) wife and the wife of John Innes could have been the same person. We find also that Thomas Urquhart of Cromarty, grandfather of John Urquhart of Craighnry, mentioned above, married "Helen, daughter of Alexander, Lord Abernethy of Salton," and had by her (it is said) twenty-five sons and eleven daughters; but we may assume that this Helen was daughter of a predecessor of the sixth Lord

Salton, probably of Alexander, fourth Lord Salton. Omitting Helen, we find that Alexander Abernethy, sixth Lord Salton, had, apparently, four daughters—Elizabeth (Lady Glammis), Elizabeth (Mrs. Innes), Elspeth (Mrs. Thomas Urquhart), and Jean (Mrs. Seton, afterwards Mrs. John Urquhart). I am not aware if Elizabeth and Elspeth are (like Margaret and Marjory) sufficiently distinct Christian names to be given to two sisters.

SIGMA.

ORIGIN OF THE PLACE-NAME ASHTEAD.—I have no hope that my queries or remarks on the origin of place-names will elicit, like those of MR. NEILSON, the commendation of PROF. SKEAT ('Curiosities of Derivation,' 7th S. x. 295, 374), but as my only object is the humble one of obtaining information, I will venture to put another query. Between Epsom and Leatherhead, in the county of Surrey, there is a small village with a large common the name of which is now usually spelt Ashtead. But as the last syllable in all probability means "place," it occurred to me that the proper spelling of the place should be Ashstead. I find on referring that in Domesday Book it is called simply Stede, or place; but in later times it was called Akestede or Akestead. Probably, therefore, the meaning is place, not of ashes, but of oaks; and from my knowledge of the locality I can speak of the great abundance of the latter tree. But one would like to know whether this is really implied in the old spelling of the name.

W. T. LYNN.

Blackheath.

THE TWO ST. WILLIAMS.—St. William of the Desert is mentioned by M. du Caumont ('Abécédaire,' Caen, 1870, p. 298). He says:—

"L'autel de St. Guilhem-du-Désert (Hérault), de la fin du XI<sup>e</sup> siècle (1076), est de la même forme que les précédents; mais il participe à la fois de la sculpture et de la peinture en ce qu'il est orné de mosaïques."

Then follows a minute description of the altar and its subsidiary art work. This saint is coupled in Christian art with the great archetypal saint of the desert, St. John Baptist—the "Prodomos," as the Greeks fitly call him. For example, in the National Gallery (No. 1119, I think) is "the brilliant, rich, and vividly coloured picture by Ercole di Giulio Grandi, which is entitled 'The Virgin and Child Enthroned,' SS. John the Baptist and William standing in front."

The other, real or legendary, St. William has, at least, the interest of having occupied a great part of English and other mediæval attention. It is enough to refer to the legend that he was said to have been crucified by certain Jews at Norwich in mockery of our Lord's Passion, and a print which I have seen (or at least a reproduction, I suppose, of some mediæval memorial) represents him as a boy, with pierced feet and hands, with a large palm of martyrdom in his right hand and a pro-

cessional Latin cross in his left hand, and a nimbus inscribed with the legend "Sancte Guilelme ora pro nobis." This may be a copy from an old representation, or perhaps an idealized modern type. But anyhow this point is immaterial. It is interesting to record that Mr. F. W. Rolfe has written a history of St. William of Norwich (soon to be published by Mr. Elkin Mathews). Apparently, there are only four mediæval panel paintings of the saint extant. There is a picture supposed to indicate the saint's right to *cultus*, and there is John of Tynmouth's 'Sanctilogium'; and there were formerly an altar of St. William in Norwich Cathedral and a chantry of his in Thorpe Wood. No fewer than forty-three chronicles of, or allusions to, St. William of Norwich seem to be still in existence; and there is also a proper office and mass of St. William, the boy martyr, in the 'Consuetudinarium Eccl. Norwicensis,' and certain hymns and a litany in his honour.

H. DE B. H.

CURIOUS MISNOMERS.—Returning from his visit to the north of Scotland on Monday, November 3, Mr. Gladstone, with the train waiting to hurry him northwards over the Tay Bridge, hastily and fervently called on his admirers to cheer for "Bonnie Dundee." He is a professed authority on the writings of Sir Walter Scott, and yet in the moment of his ecstasy he forgot the inimitable galloping song, 'The Bonnets o' Bonnie Dundee.' These bonnets, he may be reminded, are not specially made for or made by Dundee citizens, but are those that covered the heads of Claverhouse and his dashing cavaliers. "Bonnie Dundee" was John Graham of Claverhouse, Viscount Dundee, and if tradition may be believed he had considerable claim to the distinguishing epithet, which is more than can be said for the city of the soft waters.

Enthusiasts south of the borders hailed Mr. Gladstone as returning from "the land o' the leal."\* According to Lady Nairne, whose authority on the subject should be considerable, this land is beyond the bourn whence no traveller returns. Therefore it is plainly to be inferred that, in the estimation of Mr. Gladstone's admirers, he must have outshone adventurers like Orpheus, Alcestis, and Æneas, no one of whom has a victorious single-handed record. This is a very promising myth, with portentous possibilities for other days and new epical inventors. Meanwhile it is becoming a serious question whether literary landmarks should be ruthlessly destroyed, even with such an object in prospect as the apotheosis of a statesman.

THOMAS BAYNE.

WOMAN'S WILL.—The poet "Anon." stands pre-eminent as a singer among men. His fame is

[See 'N. & Q.,' 6th S., vols. i., ii., iii., iv.]



imperishable as himself, and I have often wondered why some enterprising publisher has not collected his works for the edification of mankind. No one can admire him more than the writer of this note; but a sense of justice compels me to expose what I take to be an act of unjustifiable plagiarism. Ladies' albums and quotation books are prone to exhibit the following lines, attributed, without question, to the great "Anon." :—

The man 's a fool who thinks by force or skill

To stem the torrent of a woman's will,

For if she will, she will, you may depend on 't,

And if she won't, she won't, and there 's an end on 't.

"Anon." smiles complacently when he sees his name at the foot of these well-known lines, but has not as yet found the candour to disclaim them. The fact is that two men, long since dead, conjointly composed them. They were not even contemporaries, and one of them died before the other was born. In 1673 Sir Samuel Tuke, in a play entitled 'Adventures of Five Hours,' makes one of his characters exclaim :—

He is a fool who thinks by force or skill

To turn the current of a woman's will.

"Anon." has improved upon this; for surely it is much more difficult to "stem a torrent" than to "turn a current." But the similarity in thought is at least remarkable. After a period of seventy-seven years, another man, one Aaron Hill, gave vent to the following sentiment :—

First, then, a woman will, or won't, depend on 't ;

If she will do 't, she will, and there's an end on 't.

But if she won't, since safe and sound your trust is,

Fear is affront, and jealousy injustice.

I admit that "Anon." has shown great powers of adaptation ; but that will not acquit him.

RICHARD EDGUMBE.

Hotel Victoria, Montreux.

"TO" AS A SIGN OF THE INFINITIVE.—This is well treated in Mätzner's 'Grammar'; but I do not find any clear example there of the earliest use of *to* with the simple infinitive, as distinguished from the *gerundial*. I doubt if it can be found before 1066. I here make a note of its occurrence in the latest copy of the A.-S. Gospels, after 1150. We there find, in Matt. xi., the *gerundial* infinitive *to cumene* in v. 3; the simple infinitive *geseon* in vv. 7, 8; but in v. 9 we actually have *to geseon*, though all the earlier copies omit the *to*.

WALTER W. SKEAT.

SWIFTIANA.—Readers of 'N. & Q.' interested in the imitations, continuations, and so forth, of 'Gulliver's Travels' may be glad of the reference to the *European Magazine*, vol. lx. (1811), pp. 101, 179, wherein may be found "An Additional Leaf to the Travels of Lemuel Gulliver..... To be inserted in the authentic History of the Houyhnhnms."

W. ROBERTS.

63, Chancery Lane, W.C.

CURIOUS PRESS ERROR, 1638.—In Th. Heywood's 'Wise-Woman of Hogsdon' of the above date we have: "Actus primus, Scena prima"; "Actus primus, Scena secunda"; "Explicit Actus primus"; "Actus secundus, Scena prima"; "Explicit Actus secundus"; "Actus tertius, Scena prima"; "Explicit Actus tertius," no other scenes being given. Then comes the same press error thrice repeated, viz., "Actus 46. Scena prima"; "Actus 56. Scena prima"; "Explicit Actus 56," there being no other scenes given, nor any "Explicit" or "Explicat Actus" 4 or 46.

Having referred these errors to two known and senior experts in the MS. department of the British Museum, they agreed with me that the three 6's arose from the compositor misunderstanding the writer's use of the contraction 9 for the "us" of "quartus" and "quintus"; but they corroborated my limited experience in that they had no knowledge of this contraction having ever been written in the reversed form 6. Still the now suggested source of the error seems the only possible one, and I may end this note by saying that in the folio edition of Jonson's 'Sejanus' of 1616, p. 425, this name is printed "SEIAN9," the line and word otherwise running out beyond the (supposed) perpendicular line of the outer margin, though in the quarto of 1605 and in the second folio of 1640, in both which there is space enough, the word is printed in full.

BR. NICHOLSON.

ELY.—In Chippenham parish church, Wilts, I found these inscriptions :—

Near to this place lyeth

the body of John Ely, Gent.

sometime bvrgees of this town

who dyed Novem. 25<sup>th</sup> 1663.

Tis well I am stone to preserve his name

Who was (if mortals may be) without blame

In his religeon civil, practice jyst

In his calling no traytovr to his trvst

If this report consuming time shall weare

And wipe ovt, search heaven's records tis there.

Near to this place

lyeth also the body of Mary

Relict of John Ely, Gent.

who dyed Oct. 19<sup>th</sup> 1671.

The table of my life was black & white

Some cloudy dayes I lived to see, some bright

Bvt now there is no mixtvre, all is cleare,

Tis perfect sunshine, I am with my deare

Of whom the world was not worthy nor I,

Happy once more in his blesit company.

G. W. TOMLINSON.

Huddersfield.

"SHEPSTER TIME."—This expression occurs in the following passage :—

Somtime I wold betraye the Byrds,

That lyght on lymed tree,

Especially in *Shepstare tyme*,

When thicke in flockes they flye.

Barnabe Googe, 'Egloga Sexta,' 1563.

The Rev. T. L. O. Davies, in his 'Supplementary

Glossary' explains "shepstare" as sheep-shearer. This is a mistake. *Shepster* is used in North Yorkshire and Cheshire as the equivalent of staling, both, of course, being derived from the A.-S. *staer*.  
F. C. BIRKBECK TERRY.

### 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.

**PURSE FIELDS.**—The north of Lincoln's Inn Fields, or Holborn side, was so known even as late as 1735. This is not altogether consistent with Cunningham's account of Whetstone Park, which was stormed, on account of its immorality, in 1682 by the London apprentices. Cunningham goes on to say that since 1708 it has consisted chiefly of stabling. The place took its name from Whetstone, a St. Giles's vestryman in the time of Charles I., and consequently Cunningham styles it Whetstone's Park. That is only his own improved reading, which nobody has followed. There is also a portion that bore the name of Cupfield, and that, I suppose, must have bordered upon Portugal Street. I write this in the bare hope of, but little expecting, enlightenment on the subject. The Devil's Gap is another thing adjacent that I want to know about. What is stated in 'Old and New London' appears to me to be wrong.

C. A. WARD.

Walthamstow.

**ETYMOLOGY OF ABUTILON.**—The name of this plant, which belongs to the order Malvaceæ, is generally supposed to be derived from the Arabic. Littré, however, though giving the word, is silent about its etymology. The 'Encyclopædic Dictionary' has this note: "From ἀβύτιλον, said to be one of the names of the mulberry tree, which these plants resemble in leaf." What is the authority for this statement?  
W. T. LYNN.  
Blackheath.

**HINCKS.**—In 1840 Theodosia Hincks, of Tottenhall Wood, built St. Mary's Church in Stafford Street, Wolverhampton. Miss Hincks was born about the year 1792. I should be obliged if any correspondent could tell me the name of her father and mother, and what branch of the Hinckses she descended from.  
X.

**FRIESIC INSCRIPTION ON HADRIAN'S WALL, A.D. 225.**—This is referred to in 'Grundriss d. Germ. Philologie.' Has a copy of the inscription been published; or could any reader of 'N. & Q.' furnish me with one?  
H. RAYMENT.  
Sidcup, Kent.

**GEORGE PENN.**—Can any reader give me the date of birth and death, also the names of the

children and grandchildren, of George Penn, brother to Giles, the father of Admiral Sir William Penn; and also the like information about George Penn, nephew to the above-named George Penn, and sole brother of Admiral Sir William Penn, who married a Spanish lady and resided many years in Spain, but was divorced from his wife and sentenced to three years' imprisonment by the Spanish Government, and died in England?  
JOHN CREESER, M.A.  
Bootle College, near Liverpool.

**SIR CHARLES MEREDYTH.**—Could any correspondent give me any information about Sir Charles Meredyth, who was Chancellor of the Exchequer about the year 1620 or 1630; also about whom his daughter Elenora married?  
M. C.

**BICKERSTAFF.**—Would any of your readers be good-natured enough to send to me direct any notices of the family of Bickerstaff they may come across—brasses, monuments, inscriptions, registers, &c.? I am collecting memoranda of that family, and I have already received help from readers of 'N. & Q.'  
F. B. D. BICKERSTAFFE-DREW.  
St. Wilfrid's, Ventnor.

**UNRAVEL.**—How comes it that this word can be used in two opposite senses? Granting the doubtful metaphor, one may say, "I tried to unravel the mystery and failed; it remains unravelled."

THORNFIELD.

**WEST CORNWALL STORIES.**—Can any of your readers tell me in what book I shall find two old stories, known in West Cornwall about forty-five years ago? In one the following rhymes occur:—

Pippety pew, my mammy me slew,  
My daddy me ate, and my sister Kate  
Gathered my bones and laid them beneath  
The milk-white stones.  
Then I turned into a bird, and away I flew,  
Singing, Pippety pew, Pippety pew.

In the other:—

Oh! have you seen my golden ball?  
Oh! have you seen my fee?  
Or are you come to see me hung  
Upon the gallows tree?

TREWITHEM.

**STABILITY OF AN ARCH.**—In the *Civil Engineer and Architect's Journal* for 1861 a most important series of papers appeared anonymously on the stability of a vertically loaded arch. As these papers practically form the foundation of the modern theory of the subject, their author's name should be saved from oblivion. As the editor of the *Journal* is among your correspondents, I may be excused for sending this query to your paper.  
L. L. K.

**POETICAL WORKS OF MARY HOWITT.**—We find on inquiry that there is no collected edition of the poems of Mrs. Howitt. Many possess very great

interest, and all have a quiet, homely beauty rare in these days of "Sturm und Drang." Cannot the owners of the copyrights be induced to let the public have them in a single volume?

N. M. AND A.

'THE LAWYER'S GLEE.'—Some years ago I came across a remarkable composition respecting the law of settlement. The first verse was (as nearly as I can remember) as follows:—

A woman having a settlement  
Married a man with none;  
The question was, he being dead,  
If that she had were gone:  
Quoth Sir John Pratt,\* The settlement  
Suspended doth remain  
Living the husband, but him dead  
It doth revive again.

Other verses follow, with chorus of judges, &c. The whole was, I believe, set to music, and called, I think, 'The Lawyer's Glee.' I am anxious to find the rest of the words. I shall be very grateful if any of your readers can supply me with the correct context, or refer me to any work in which the verses may be found.

ALFRED T. HAVERS.

22, Great George Street, Westminster.

THE SPANISH ARMADA.—When the T. P. Cooke prize drama 'True to the Core' was produced some years ago, the following lines from an old song were printed in the play-bill:—

The subject of my story  
Is the dawn of England's glory,  
When her stripling navy smote with mortal stroke the  
giant Spain,  
While her landmen bold and ready  
Show'd a front so brave and steady—  
A front that to the foemen she will never show again.

Can any correspondent tell me where to find the other verses?

GEORGE ELLIS.

SANDY END, OR SANDS END, FULHAM.—This is a name given to the district beside the Imperial Gas Works at Fulham, and close to the old creek which once separated Chelsea from this parish. L'Estrange, in his 'Village of Palaces,' observes:—

"Some have suggested that the name Sands End was derived from the Sandys family; but any one who marks the sandy nature of the soil here, and the gravel separated by the rivulet, will form a different opinion."

In old records I find the name spelt Sandy, Sandie, Sande End. It can, of course, have no connexion with the Chelsea family of Sandys; but I am not by any means sure that the "nature of the soil" has anything to do with the name. Would any etymologist offer me an opinion? Please reply direct.

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington, W.

SLATER.—I wish for some information about Mr. Slater, whose work entitled 'An Original

Draught of the Primitive Church,' published in answer to Lord King's book, is said to have convinced the latter that his position was untenable. It is also said that Lord King offered Mr. Slater a living, which his profession of Nonjuring principles compelled him to decline. Is there any truth in this? I have Lord King's book, but the reply I never met with. The effect produced on John Wesley by the former is well known.

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

Hornsea Vicarage, East Yorks.

'THE DICE,' 'THE KING OF HAYTI,' &c.—Can any of your readers refer me to the originals of 'The Dice,' 'The King of Hayti,' and 'Schnackenberg; or, Two Masters to One Dog,' all, I believe, originally German stories, and known to English readers through De Quincey?

SALICRIVIENSIS.

AN AUSTRALIAN BISHOP.—M. Guyau, in his 'Irreligion de l'Avenir' (Paris, 1887), speaking of the disappearance of superstitions, says (p. 308):—

"Aujourd'hui, un évêque d'Australie a pu refuser d'organiser des prières pour la pluie, en déclarant que les phénomènes atmosphériques étaient réglés par des lois naturelles inflexibles, et en engageant ses fidèles, s'ils voulaient un remède contre la sécheresse, à améliorer leur système d'irrigation."

Who was this bishop? What about his name and his time? Where is this "declaration" to be found in full?

H. GAIDOUZ.

22, Rue Servandoni, Paris.

[Bp. Barry, Melbourne.]

TENNYSON'S 'PRINCESS,' PART V.—

And of those,—  
Mothers,—that, all prophetic pity, fling  
Their pretty maids in the running flood, and swoops  
The vulture, beak and talon, at the heart  
Made for all noble motion.

To what country and what custom is allusion made in the above lines?

J. A. J.

"CHERCHEZ LA FEMME."—What is the original source of this well-known saying? In which of Balzac's novels does a judge ask, "Where is the woman?" on a culprit being brought before him?

R. A. G.

The Athenæum, Glasgow.

THE SHADOW OF A SHADE.—Is it known who first started this expression? In the Prologue to the play of 'Nobody and Somebody' I find:—

A morral meaning you must then expect  
Grounded on lesser than a *shadowes shadow*.

F. C. BIRKBECK TERRY.

JOHN MORGAN.—Can you give me any information as to John Morgan, who was related to Charles Morgan of Tredegar (1736-1787), and who left Wales and, at the instance of the said Charles Morgan, was apprenticed in London about the year 1765, where he died in 1809? His age at death was

\* Afterwards Lord Camden.

sixty-three, so that he was born in 1746. The information desired is name of his parents and date and place of birth. In lieu of precise information, any reference as to likely sources would be appreciated.

P. C. M.

ROSS.—Was there an officer named Ross in the Scotch Greys between the years 1826 and 1840? Any particulars of his ancestry, marriage, Christian name, nationality, &c., would be most acceptable.

ROSSHIRE.

ADAMS.—I seek to discover the parentage and any particulars of Thomas Adams, of Philpot Lane, in the City of London, in 1638, whose wife's name was Elizabeth. They appear to have had daughters Ann Lee, Sarah Burne, and Hannah, born October 7, 1617, wife of George Boddington, of Lothbury, in the City of London, and free of the Clothworkers' Company, eldest son of William Boddington, yeoman, of Brinklow, Warwickshire.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea, S.W.

JOHN KENYON.—Can any reader of 'N. & Q.' supply me with accurate and detailed biographical information about John Kenyon, Mrs. Browning's cousin, to whom she dedicated 'Aurora Leigh'? There is an obituary of him in the *Gentleman's Magazine*, vol. ccii. 309, but it is so poor in personal detail as to be practically worthless. There are also plenty of references to him in journals, lives, and gossiping books of the first half of the century, which show that he had a large literary acquaintance; but what I desiderate is some consecutive account of his personal history.

J. M. RIGG.

New Square, Lincoln's Inn.

#### AUTHORS OF QUOTATIONS WANTED.—

Fold him, Father, in thine arms, and let him henceforth be  
A messenger of love between our human hearts and thee.

H. E. H.

"What sculpture is to a block of marble, education is to the soul."

"God save me from my friends, I can take care of my enemies myself."—Mr. W. S. Lilly, in the October number of the *Fortnightly*, says that this is Italian in origin. It is generally given as the saying of Maréchal Villars on taking leave of Louis XIV.

DE V. PAYEN-PAYNE.

On two days it steads not to run from the grave;

The appointed and the unappointed day.

On the first neither balsam nor physician can save,

Nor thee on the last the universe slay.

RICHARD HEMMING.

Sweet emblem of thyself, my fair,

Entwine this rosebud in thy hair,

Or let it on thy bosom rest,

A contrast to thy snowy breast.

'Love's Lyrics.'

WILLIAM USHER CLARKE.

#### Replies.

JESSE WINDOWS.

(7th S. x. 166, 274.)

'N. & Q.' of October 4 reached me while travelling in North Germany, and I happened to turn to p. 275 just as I was passing Münster in the train. This reminded me that a few weeks before I had observed an early example of "the root of Jesse" carved in stone on the outside wall over the south entrance of the fourteenth-century church of St. Lambert in that remarkable old city.

Since then I have, by mere coincidence, come across three other instances. 1. At Wells, in the east window, which is of singularly harmonious tone of colour, two tints of amber prevailing, relieved by a little soft blue and green and intensely deep, but not brilliant, red. It consists of seven lights. Jesse recumbent occupies, as usual, the lowest place in the centre light, above him is the Madonna and Child, and above again (what is not so usual) the Crucifixion; the adjoining lights on each side have also three figures, but the other four have only two each; the intervening ancestors being thus represented by the number fourteen, probably referring to Matt. i. 17. All are united, as usual, by ramifications of a tree proceeding from his loins.

2. At Christchurch, Hants. The subject here is carved in stone, and forms the *eredos*, covering a very large space. Recumbent Jesse occupies the normal position, but the tree issuing from his loins does not conjoin the ancestors so distinctly as usual, for each figure has a niche and a canopy of its own. Immediately above Jesse is an elaborate group of magi and shepherds worshipping the Virgin and Child, and above this a niche said to have been occupied by a Crucifixion; there are ten other large niches (five on each side), the figures from the eight upper ones are said to have been of saints, removed by Henry VIII.'s commissioners; David and Solomon, on the same level as Jesse, were spared. There seems to be no record of what saints these were, and I think such a mixture of Christian saints and Jewish ancestors is not usual. In the architectural lines dividing these larger niches are a number of small figures, the lowest range of them standing on pinnacles, which, oddly enough, start out of the ground *à propos* of nothing. There are said to be thirty-seven of these figures, and I had not time to count them; but this number would not appear to agree with the reckoning of either St. Matthew or St. Luke.

3. At Wimborne Minster. The centre light of the east window is occupied with glass representing this subject brought from Belgium fifty-three years ago, and said to be of the fourteenth century; the guide charged with showing the minster, however, did not know from what church in Belgium

it had proceeded. It is undoubtedly incomplete, as it begins with David, and the tree on the branches of which the few representatives of the intervening ancestors are quaintly seated is abruptly truncated; the Virgin and Child at the summit are surrounded by a fine golden glory, and the tone of colour throughout is harmonious, but the drawing of the figures might be surmised to be later than the fourteenth century in character.

As modern instances have been introduced into the present enumeration, mention should be made of two creditable examples, both, I think, executed by Hardman, of Birmingham, about forty years ago,—the one at the Jesuit Church of the Immaculate Conception, Farm Street, Berkeley Square, and the other at St. Paul's, Brighton.

R. H. BUSK.

There is a Jesse window at Merevale Abbey, near Atherstone, Warwickshire. Mr. Sam. Timmins, F.S.A., in his 'Hist. of Warwickshire' ("Popular County Histories" Series, 1889, p. 244), says, "The remains of the abbey church are especially interesting, and a great east window—a very fine example of a Jesse window—is quaint in design and rich in colour."

ALPHA.

Among the various references to these windows which have appeared in recent issues I have not seen any note of that in Margaretting Church, Essex, which is of great interest, though some of the glass is so much restored that, judging by its appearance, it might be modern rather than fourteenth or fifteenth century work. At the west end of this church is some remarkable work, consisting of great balks of timber, which support the tower, spire, and bells. These timbers are artistically arranged, and form a fine example of fifteenth century construction in wood.

I. C. GOULD.

Loughton.

In the private chapel of Ettington Park, near here, there are dislocated portions of a Jesse window, which, rumour says, came from William of Wykeham's Chapel at Winchester. If H. DE B. H. will communicate with me I will let him have further particulars if in my power.

ALBERT E. BRIGGS.

Newbold, Shipston-on-Stour.

There are the remains of a Jesse reredos, though very much mutilated, at St. Cuthbert's, Wells, Somerset.

J. W. HARDMAN, LL.D.  
Cadbury House, Yatton, Bristol.

ALLEGED CHANGE OF CLIMATE IN ICELAND (7th S. x. 6, 138, 192, 333).—Having noticed various remarks in 'N. & Q.' relative to the above, in which the writers seem to have been a little mixed and obscure in their ideas as regards the possible changes of climate from astronomical causes, I venture to give the following details.

Changes of climate from astronomical causes during the past 1,000 years are about equal to placing a locality about ten miles further south in the past than it is at present. The meridian altitude of the sun would under such conditions be about ten minutes of arc greater than at present, and the sun would remain a few minutes of time more above the horizon than at present. Such slight changes in the sun's meridian, altitude, &c., would produce inappreciable results. Any changes of climate, therefore, if proved to have occurred during the past 1,000 years, cannot fairly be attributed to astronomical causes. When we come to more remote dates the matter is very different. MR. W. T. LYNN asserts that "the precession of the equinoxes can never produce any climatic change, consisting as it does in a conical motion of the earth's axis round a point in its centre." I am afraid MR. LYNN is not quite up to date, and is a little loose in his geometry. The precession of the equinoxes does not "consist in a conical motion of the earth's axis round a point in its centre," but is produced by a conical movement of the two half axes of the earth, which conical movement of the two half axes is produced by the second rotation of the earth, in exactly the same manner as the daily rotation causes all lines from the earth's centre to the circumference to trace cones every twenty-four hours. As this second rotation is not performed round a pole which is coincident with the pole of the ecliptic, but is six degrees from it, there will be a very great climatic change during an entire revolution of the equinoxes and solstices.

I quite admit that MR. LYNN is correct when he asserts that the "precession" can never produce any climatic change. He would have been equally as accurate had he stated that the alternations of day and night can never produce a daily rotation of the earth. A little confusion in cause and effect is here manifested. The copying and repeating of accepted theories was very prevalent 350 years ago, when the daily rotation of the earth was prominently brought forward. The copying of the theories of Ptolemy was assumed to be a complete answer to the supposition of the earth having any movement. Are we to go over the same bare ground again? I assume that MR. LYNN is quite competent to calculate the polar distance of a star to within one second for 100 years from one observation only of this star, and without any reference to its annual rate of change found by perpetual observation. Should he not be able to do so, he had better look up the second rotation of the earth, or he will find himself among the fossil astronomers. In 'N. & Q.' October 25, MR. A. HALL remarks that to him "precession has a mystic result," and no wonder, considering the obscure, contradictory way in which it has hitherto been described. If this gentleman will examine the second rotation, as described in my recent

works, I think he will find no difficulty in comprehending it, as every person has who took the trouble to examine it.

In the same issue MR. HORACE W. MONCKTON remarks that the extent of changes of climate due to astronomical causes is fully discussed in certain works which he names. I have read these works with the greatest care, and find them to contain baseless theories or vague possibilities as regards such changes.

I may mention that a few weeks ago I received from Prof. Wright, the author of 'The Ice Age in North America,' a letter, in which he said how much he regretted that he had not read my late book when he wrote his 'Ice Age,' as the second rotation of the earth therein treated of seemed to give a *vera causa* for the known effects. Prof. Wright's book is one to which MR. MONCKTON refers.

A. W. DRAYSON,  
Major General, late R.A.

Southsea.

BANSHEE (7th S. x. 268, 370).—PROF. SKEAT says, "The spelling *bean-sighe* is wrong, though O'Reilly gives *sighe* in his 'Irish Dictionary'; he should have spelt it *sidhe*, as the Old Irish form is *side* (Windisch)." These words will doubtless cause some amusement to those who know anything about the orthography of the Modern Irish language. Here we have an Anglo-Saxon professor, who has certainly made no special study of the Celtic languages, calmly pronouncing that the great Irish lexicographer Edward O'Reilly is wrong in spelling the Irish word *sighe* with *gh* instead of with *dh*! The fact is the aspirated letters *dh* and *gh* have precisely the same sound in Modern Irish. They can, therefore, be used in certain positions with perfect correctness interchangeably. See Windisch, 'Irish Grammar,' sect. iii.; Joyce, 'School Irish Grammar,' p. 8; and 'Second Irish Book,' Gill, 1878. In the 'Pursuit of Diarmud and Grainne' the infinitive of *suid*, sit, is written *súighe* or *súidhe* indifferently, and the Irish for "courtship" is written both *súirighe* and *súiridhe* (see glossary). We may rest assured that O'Reilly did know how to spell an Irish word although he was an Irishman.

A. L. MAYHEW.

A LADY'S JOURNAL OF 1774, &c. (7th S. x. 302).—I too have an ancestral diary which covers the years 1750-1785; the writer was then fifty-five years of age, and tradition says that a later section is in the hands of another branch of the family, whose identity is not known to me. The diarist's maiden name was Hathaway, from Gloucestershire, and presumably connected with the poet's beloved Anne. She married John Langdon, who served Master of the Cordwainers' Company, in London, 1772. Her notes are of a deeply religious character, she having fairly

haunted such purely evangelical preachers as Romaine, both the Wesleys, Henry Venn, John Newton, Latrobe, Berridge, Cecil, Stennet, Dr. Gifford, Gibson, and many of lesser note. Indeed, her various and numerous ejaculatory reflections, deserve for her the appellation of a "Protestant à Kempis."

In 1751 she records her first communion, *æt*. 21. She was born April 12, 1730, O.S., and duly records her successive anniversaries in 1750, 1751; but later on we read "the 23 April, 1755, this day I am 25 years old"; owing to the change of style. This quite unnecessary alteration is very perplexing when applied to historical personages—as for instance the beheading of Charles I.—because April 12 continued to be her real birthday, notwithstanding the change of style.

She was very reticent in personal details. Her eldest son is "X," her husband is "XX," *i. e.*, double X, a term of great import with persons in the "mating line." One extract may be pardoned:—

"Friday, 3 Oct. [1783], went with my dear XX to Dr. Smith for advice, his complaint is in his stomach being exceeding bad, prayed earnestly that something might be directed that would be of use to him.....have had an impression on my mind that after yesterday was over, which was a great feast day with the Cordwainers' Company, it would please the Lord that he should get better, and I did not find the power to pray for it before, believing that if he was well enough he would go, and by so doing get much hurt to both body and mind." He was convivial, she was very, very serious.

My connexion with the diarist is only in the female line, and if any reader or correspondent can trace her male representatives, details will oblige.

A. HALL.

MODERN POLITICAL HISTORY OF AFRICA (7th S. x. 348, 378, 415).—Since I replied to this query Mr. A. Silva White, F.R.S., the secretary of the Royal Scottish Geographical Society, has published in the November number of the *Scottish Geographical Magazine* exactly what was asked for.

D.

SIR WALTER SCOTT AND GAS (7th S. x. 407).—In 1823 Sir Walter became chairman of a new company in Edinburgh for improving the manufacture of oil gas, and in a letter to D. Terry in the same year he describes the success of the illumination of Abbotsford by the same means. (See Lockhart's 'Life,' vol. v.)

HERBERT MAXWELL.

See Lockhart's 'Life of Scott,' ten-volume edition, vol. vii. pp. 144, 197, 231. A. W. B.

JOAN OF ARC: REPORT OF HER TRIAL (7th S. x. 407).—The volume about which MR. MARSHALL inquires is no doubt that which was formerly in the Ashburnham Library, and is now in the British Museum (present number, Stowe 486). It is one

of three official copies of the proceedings, and each page is signed by one of the clerks who wrote it. The other two copies are in the Bibliothèque Nationale in Paris; but one of them designedly omits certain parts of the evidence, so that the British Museum MS. is practically one of the only two full official reports of the trial.

F. G. KENYON.

JOHN SHEEHAN (7th S. x. 407).—John Sheehan, the author of "Whiskey, drink divine," and who wrote frequently under the name of "The Irish Whiskey Drinker," one of the most genial, simple-hearted of men, died in the Charter House on May 29, 1882, aged sixty-eight.

GEORGE BENTLEY.

Upton, Slough.

PROVERBIAL PHRASES IN BEAUMONT AND FLETCHER (7th S. x. 361).—"All weeds grow apace" is to be found, slightly varied, in Shakspeare, in the form of "Idle weeds are fast in growth." I dare say that it was known as a proverb before Shakspeare's time. But one of the phrases quoted from Beaumont and Fletcher is a very manifest plagiarism—

All your better deeds

Shall be in water writ, but this is marble.

For in Shakspeare's 'Henry VIII.,' Act IV. sc. ii, will be found the following:—

Men's evil manners live in brass, their virtues  
We write in water.

Though 'Philaster' is supposed to have been the first play of Beaumont and Fletcher, it must have been produced half a dozen years after 'Henry VIII.' In 'Julius Cæsar' are the lines:—

There is a tide in the affairs of men  
Which, taken at the flood, leads on to fortune.

Beaumont and Fletcher, in the 'Custom of the Country,' have—

There is an hour in each man's life appointed  
To make his happiness, if then he seize it, &c.

The fact is that the plays of Beaumont and Fletcher swarm with these imitations.

E. YARDLEY.

GIRL PRONOUNCED GURL (7th S. ix. 472; x. 24, 116, 176).—Is PROF. SKEAT really serious when he professes not to know the pronunciation of *girl* alluded to by ST. SWITHIN, LÆLIUS, and A. J. M., but not expressed by them in any tangible form because, I suppose, they were under the same delusion as myself, viz., that it was familiar to every educated person? I myself, though born in London (Highgate), like PROF. SKEAT, and though I have lived in it, or in its immediate neighbourhood, at least two-thirds of my life, have nevertheless heard this pronunciation much more frequently—that is to say among educated people—than that other pronunciation which is apparently the only one known to PROF. SKEAT (though I

presume he has heard the pronunciation represented by *gal*), and in which the word is made to rhyme with *curl*, *churl*, &c., and is therefore, to my mind, very aptly represented by *gurl*. Indeed I was, unfortunately, taught to look upon the pronunciation *gurl* as vulgar, and have never myself used it.

But as PROF. SKEAT has never heard this mysterious pronunciation, I suppose I must try to convey it to him in some way, if I can; although, if he really wishes to hear it, he has only to apply to the first six of his friends whom he happens to meet, and I am sure that at least four of them will pronounce the word as I do—that is, provided that they be not selected amongst those who have paid special attention to the pronunciation of English, and that they pronounce the word simply as they were brought up to pronounce it. I would willingly make use of some phonetic spelling in order to represent the pronunciation I am alluding to, and PROF. SKEAT kindly gives the choice of three systems of notation; but, unfortunately, I am not master of any one of them, and I decline to have anything to do with them until they have subsided into a single system which shall have been definitively accepted by every one. I am afraid, however, that this will never come to pass, because there is such a difference in the appreciation of sounds by different people.\* Thus I notice that PROF. SKEAT writes in his phonetic spelling (he appears to use the romic notation) "*bird* (bœd)," whilst Dr. Murray expresses the same word *baed*, with a line on the reversed *e*. It is evident, therefore, that, since PROF. SKEAT represents the *i* and the *r* in *bird* by the same symbol, and Dr. Murray does not do this, they cannot (unless, indeed, a misprint has taken place) pronounce the untrilled *r* in the same way. PROF. SKEAT considers it to be the "obscure vowel" *ø* (Prof. Max Müller's *Urvocal*), whilst Dr. Murray considers it has not this sound (in which I altogether agree with him), and so renders it by a reversed *r*. And if a misprint has taken place, then it is clear that it is dangerous to use any phonetic spelling until printers have become familiar with it.

But to return to my sheep. If I am to express my pronunciation of *girl*, I do not see how I can

\* Thus, in Dr. A. J. Ellis's "Key to Palæotype," in his 'Early English Pronunciation,' 1. 3, in the very first line, I find what I consider to be a gross mistake, although, of course, I may myself be the one in error. Dr. Ellis gives, namely, the *a* in the Ital. *matto* and the Fr. *châtie* as identical, whereas to me they are altogether different, the *a* in *matto* being a broad, strong *a*, like that of the Germ. *Mann*, whilst the *a* of *châtie* is a poor, weak *a*, like that of our *hat*. A double consonant in French (especially when it is a *t* or an *a*) usually indicates that the vowel before it is weak and thin, not strong. I may be right, or I may be wrong, in what I say here; but it is evident that, until I am shown to be wrong, I, at any rate, cannot put much faith in the palæotype alphabet as given by Dr. Ellis.

do so otherwise than by writing it *gairl*, the *ai* to be pronounced as in our word *air*, or, better, as in the French *air* or *faire*, for this is a shorter and more open sound. This is, of course, merely an approximation. Some people may possibly, as is stated in Webster, introduce "a slight sound of *è*" (I should call it a slight *y* sound) between the *g* and the rest of the word. What I have said will, I should hope, enable PROF. SKEAT to recognize the pronunciation the first time he hears it, and this will, I am sure, be soon, for where is the word which is in more common use than *girl*? The very vulgar pronunciation *gal* is, I should say, a corruption of the pronunciation which I have just been attempting to describe, and would, no doubt, be called by PROF. SKEAT, and perhaps rightly, a further corruption of the original pronunciation *gurl*. But is *girl* an English word? PROF. SKEAT, in his 'Dictionary,' says not, I do not know upon what authority. F. CHANCE.

Sydenham Hill.

PARSON (7th S. x. 367).—Was this name ever, in popular use, restricted to rectors of parishes? Selden says ('Table-Talk') it signifies "the individual person set apart for the service of such a church," and immediately afterwards uses it as a mere nickname, "There was never a merry world since the *Faries* left Dancing, and the Parson left Conjuring." In Dr. Shepherd's 'John Bon and Mast Parson' (1551) it appears to be used as a nickname for any one in priest's orders; and in Eachard's 'Contempt of the Clergy' (1670), for any incumbent or "hired preacher," for he says, in a paragraph referring indifferently to these, that but for the "uncertain and humorsome contribution of the well-pleased parishioners, the Parson and his family might be easily starved." See also Skeat's 'Concise Etymological Dictionary.'

C. C. B.

There may be two opinions as to the correctness of the *persona ecclesie* derivation, although it is adopted by Blackstone. Parson, a word of dignity, soon became a word of contempt. Thus, Tyndale, in his 'Practyse of Prelates' (1530), writes:—

"And little master parson, after the same manner, if he come into an house, and the wife be snout-fair, he will root himself there by one craft or another."

But here a parochial priest is meant, as distinct from a monastic.

EDWARD H. MARSHALL, M.A.

Hastings.

STEPHEN LANGTON (7th S. x. 268).—'N. & Q.,' 5th S. ii. 293, states that the life of this saint was written by Mark Pattison, Rector of Lincoln College.

C. F. S. WARREN, M.A.  
Longford, Coventry.

FRAMEWORK IN A GRAVE (7th S. x. 344).—There can be little doubt that the framework mentioned

by MR. PATTERSON belonged to one of the patent coffins that were specially made to resist the attacks of the resurrection men. (See 'Iron Coffins' in 'N. & Q.,' 7th S. vi. 388, 516.) In the 'Universal Songster' (1825) there appears a song entitled 'Description of Cast-iron Inventions,' in the first verse of which the following lines occur:—

As I live in this cast-iron age,  
I mean to say something about it.  
Here's cast-iron coffins and carts,  
Cast-iron bridges and boats, &c.

Vol. i. p. 212.

J. F. MANSERGH.

Liverpool.

I should suppose that the "patent coffins" named by MR. PATTERSON were those fastened by springs, of which Mr. Frank Buckland says he found one at St. Martin's in the Fields when searching for John Hunter's coffin in 1859. (See 'Curiosities of Natural History,' iv. 219, 356.) The whole account is most interesting.

C. F. S. WARREN, M.A.

Longford, Coventry.

The patent iron coffin to which there is reference gave occasion to an elaborate judgment by Lord Stowell, as the churchwardens of St. Andrew's, Holborn, objected to the use of such, as involving perpetual appropriation of the soil. In the course of this there occurs:—

"If you wish to protect your deceased relative by additional security, which will press upon the convenience of the parish, we do not blame the purpose, nor reject the measure; but it is you, and not the parish, who must pay for that purpose.....Patent rights, on which it seems these coffins are constructed, must be held by the same tenure as all other rights, 'ita utera tuo ut alienum ne lædas.'"

He then appointed a table of fees to cover the appropriation of soil by their use (Gilbert v. Buzzard, 3 Phill. 348).

ED. MARSHALL.

SURFEIT WATER (7th S. x. 327).—A "Cordial Water" is commended by Mrs. Hannah Woolley in the 'Supplement [1674] to the Queen-like Closet,' which seems to have been somewhat similar to that mentioned by MR. BOUCHIER. It had for its basis two quarts of brandy, into which various spices, &c., were to be put, and allowed to steep. The brandy was then to be poured off, and to it were to be added

"Four ounces of White Sugar-Candy, and so much Sirrop of Clove-Gilly flowers as will well colour it, with store of Leaf-Gold; give two spoonfuls at a time: It is good in case of any Illness or Swouning, to drive out any infection and venomous humors; it is good for Wind in the Stomach, and to keep out Cold."—P. 123.

J. F. MANSERGH.

Liverpool.

If the contributor who is in want of examples will please to refer to his Johnson he will see one from no less eminent a writer than Locke:—



\* "Surfeit water. Water that cures surfeits. 'A little cold distilled poppywater, which is the true surfeit water, with ease and abstinence, often ends distempers in the beginning.'—Locke."

ED. MARSHALL.

MACAULAY'S STYLE (7th S. ix. 8, 73, 171, 237, 473; x. 117).—In my article at 7th S. ix. 171, I said that, in my opinion, the 'Lays of Ancient Rome' are true poetry of their kind, although the kind is not the highest. Macaulay's fame will always rest chiefly upon his noble prose, and although he is undoubtedly, so far as he goes, a true poet, still poetry was not his *métier*, and he may be said, in Milton's phrase, to have written it with his "left hand." Admitting, then, that Macaulay is a poet, may I point out a characteristic of his verse which I do not remember to have seen mentioned by any critic, although doubtless it has been noticed by many readers—namely, the skill with which he employs proper, especially geographical, names? Indeed, I do not hesitate to say that in this respect Macaulay's verse possesses something of the "occult power" which he justly ascribes to Milton's. As examples of what I mean, take, first, the following lines from 'The Battle of the Lake Regillus':—

Over his gilded armour  
A vest of purple flowed,  
Woven in the land of sunrise  
By Syria's dark-browed daughters,  
And by the sails of Carthage brought  
Far o'er the southern waters.

Again (from 'The Prophecy of Capys') :—

Where soft Orontes murmurs  
Beneath the laurel shades ;  
Where Nile reflects the endless length  
Of dark-red colonnades.

Where fur-clad hunters wander  
Amidst the northern ice ;  
Where through the sand of morning-land  
The camel bears the spice.

Again :—

Arabia shall not steep thy locks,  
Nor Sidon tinge thy gown.

Once more :—

The belts set thick with starry gems  
That shone on Indian kings.

Each and all of these passages, as Macaulay says, in speaking of Milton's wonderful skill, or rather genius, in the use of proper names, "are words of enchantment. No sooner are they pronounced than the past is present and the distant near." It is impossible to prove this, it must be felt ; but I am sure I feel it, for one.

JONATHAN BOUCHIER.

Ropley, Alresford.

UNFASTENING A DOOR AT DEATH (7th S. x. 66, 169, 318).—As a proof that strange and unaccountable knocks have been heard at the doors of persons having an interest in the death of another, may I be allowed to recite an adventure which

happened to myself? Once, when quite a boy, I was left alone in the house, and had made myself very comfortable in front of the fire with a book in which I was much interested, when suddenly I was aroused by an unusually heavy knocking at the street door. Thinking it was some impatient caller, I went to the door at once, but, to my surprise, saw no one there, nor was there any one in the street, for it was a clear moonlight night, and I could see the whole length of it. I returned to my seat by the fire, thinking I must have been mistaken ; but had scarcely picked up my book again, when rat-tat-tat went the knocker, even more fiercely than before. This time I hurried to the door, thinking it might have been done by some boys, and that I should catch them in their lark ; but all was a blank, as before. I went in-doors again ; but hardly a minute had elapsed before I was once more summoned to the door in the same imperious manner as before. I obeyed the summons, and this time went into the street and looked into the doorways of the adjoining houses, and behind the hedges, but could find nothing. I then once more went into the house, feeling that there was something just a little uncanny about this mysterious visitor of mine. I heard no more of it. But mark the sequel. The next morning my parents were informed of the death of a very intimate friend, which had taken place the previous evening, exactly at the time when the knocks came to my door. I told no one of what I had heard, but I thought the more at the time ; but had forgotten it until W. B.'s note brought it to my mind again. The belief that Death makes his presence known by knocking at the door of the relatives and friends of those he is about to smite is a good deal prevalent in Nottinghamshire and Lincolnshire. J. W. ALLISON.  
Stratford, E.

Importance would seem to be attached at the present time to an open window at death, as well as to an open door. The following lines close an 'In Memoriam' notice of a child in the *People's Journal*, a Dundee newspaper, of Nov. 8 :—

The window was open,  
The curtain was drawn,  
An angel flew in,  
And our darling was gone.

The death occurred Nov. 1, 1887, at Providence, R. I., America, to which the parents had emigrated from Fifeeshire. THOMAS BAYNE.  
Helensburgh, N.E.

The etymology of Japanese *mat-suri* would have rendered unnecessary a comparison with Latin, Greek, Arabic, Hebrew, and Sanskrit.

R. S. CHARNOCK.

International Club.

THOMAS HOLCROFT (7th S. x. 327, 392).—Mr. HIPWELL, I am afraid, is not well acquainted with

his 'Holcroft's Memoirs,' or he would have known that Holcroft was married four times. His first marriage was in 1765 (p. 66). The date of the second marriage appears to be doubtful (p. 85); but his second wife, whose maiden name was Matilda Tipler, did not die until after the birth of her daughter Sophy in 1775. The date of his third marriage is also doubtful (p. 102). His fourth marriage (with Louisa Mercier) took place in March, 1799 (pp. 189, 255). The reference to the *Gentleman's Magazine* which Mr. HIPWELL makes does not bear out his statement that Holcroft was "married secondly in August, 1800." I should add that my references are to the edition of Holcroft's 'Memoirs' published in 1852.

G. F. R. E.

"NO PENNY, NO PATERNOSTER" (7th S. x. 308).—This proverbial expression is used in John Heywood's 'Proverbs,' 1546:—

Hee may be in my Pater noster in deede,  
But sure, he shall never come into my Creede.  
Ave Maria (quoth he), how much motion  
Here is to prayers, with how little devotion.  
But some men say, no peny, no Pater noster.

In T. Nash's address "to the Gentlemen Students of both Universities," which is prefixed to Robert Greene's 'Menaphon,' 1589, at p. 12 (Arber's reprint, 1880), the following explanation is given:—

"And heere could I enter into a large felde of inuective, against our abiect abbreuiation of Artes, were it not grown to a newe fashion amongst our Nation, to vaunt the pride of contraction in euerie manuarie action: in so much that the Pater noster, which was wont to fill a sheete of paper, is written in the compasse of a pennie: whereupon one merelie affirmed, that prouerf to be deriued, No pennie, no pater noster."

F. C. BIRKBECK TERRY.

Hazlitt has this note on the proverb:—

"Nash's epistle before Greene's 'Menaphon,' 1589. See Hazlitt's 'Book of Prefaces,' 1874, p. 90; Burton's 'Anatomy,' 1621. Randolph, in his 'Hey for Honesty,' 1651, p. 5, has it: 'No penny no Paternoster, quoth the Pope.'"—'English Proverbs,' p. 308, 1882.

ED. MARSHALL.

PETIVERIA (7th S. x. 327).—*Petiveria alliacea* is still known as such, and as it is not a British plant it naturally would not be mentioned in an English flora. The genus is a monotypic one ('Genera Plantarum,' iii. 82), and was named by Linnæus in honour of J. Petiver, F.R.S., a well-known seventeenth-century naturalist, concerning whom Mr. WARD will find many interesting particulars in Pulteney's 'Sketches of Botany in England' and in 'Extracts from the Literary and Scientific Correspondence' of Richard Richardson. The plant itself was introduced into this country from the West Indies in 1759 (see C. J. Trew's 'Plantæ Selectæ ab Ehret Pictæ,' 33 and 67, and Loddige's 'Botanical Cabinet,' 148). It is occasionally seen

in English hothouses, but is curious rather than beautiful, as indeed are most of the plants which belong to Phytolaccaceæ.

W. ROBERTS.

63, Chancery Lane, W.C.

RHYMES TO "IPECACUANHA": RIDDLE ON "CARES, CARESS" (7th S. x. 387).—I have heard, to the best of my recollection, the following version of the last two verses of the lines you quote:—

"Don't ye cry my dear July,  
Don't let sickness grieve you;  
You'll be better by-and-by;  
Nature will relieve you."

What I predicted came to pass  
With neither squills nor henbane,  
For with one cough the lovely lass,  
Relieved her mucous membrane.

CELER ET AUDAX.

The first two verses of this pretty little ballad are printed in the 'Arundines Cami,' p. 50, first edition, with a translation into Latin elegiacs by Bishop Butler, of Lichfield. They are subscribed "Old Play," words used, of course, as Scott used them. I have always thought, but know not why that they are by Cowper. The last two verses as editorially given I have never seen; but I know another ending, once added by a mischievous young gentleman, which is not quite so elegant:—

"That box, why did you give it me?  
You should have kept me from it.".....  
She rushed away behind a tree—  
And there my love did vomit.

C. F. S. WARREN, M.A.

Longford, Coventry.

For the riddle on "Cares, caress," see 6th S. i. 285.

FREDK. RULE.

ADDISON'S WIFE (7th S. x. 367).—Though the date is too early to be of use in answering the query asked, your correspondent may be interested to know that the baptismal register of St. James's Church, Piccadilly, contains the following entry:—

"1698. Feb. 6, Edward Henry Rich, of Edward Earle, and Charlotte, Countess of Warwick and Holland, born 20th."

HERMENTRUDE.

Addison married Aug. 2, 1716, Charlotte, widow of Edward Rich, Earl of Warwick, and daughter of Sir Thomas Myddelton, of Chirk, by whom he had an only daughter, who died at Bitton, in Warwickshire, at a very advanced age, in 1797 (see *Gent. Mag.*, vol. lxvii.). Spence says he knew Lady Warwick by becoming tutor to her son, and had solicited her by a very long and anxious courtship.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

There seems no reason for supposing that, disagreeable though she was, Addison's wife was a *divorcée*. Johnson calls her "the Countess Dowager"; and Cunningham adds, "Charlotte

Middleton, daughter of Sir Thomas Middleton," &c. She died in 1731, leaving one daughter by Addison, the afflicted Charlotte Addison, who died 1797, at the age of eighty. But the *Annual Register* states that her mother was "Sarah, Countess-dowager of Warwick, daughter of Thomas Dashwood, Esq., alderman of London" (xxxix. 12).

EDWARD H. MARSHALL, M.A.

Hastings.

I think Charlotte Middleton was the wife who became Lord Warwick's widow, for 'Chambers's Encyclopedia,' vol. i., s. v., p. 51, says, "In August, 1716, he married Charlotte, Countess of Warwick." Dr. Johnson, in his 'Lives of the English Poets: Addison,' says only, "This year (1716) he married the Countess-dowager of Warwick, whom he had solicited by a very long and anxious courtship."

DNARGEL.

"FRIEING-PAN ALLEY" (7th S. x. 307, 378).—

May not the frequency of the name be accounted for in this way? Meat cooked in haste is often fried; and probably in each of these alleys there was one shop at least, if not more, where the hungry traveller could get food; and the names of these alleys would be useful to the stranger. Then, again, in Catholic times fried fish and eggs would often be in demand, and there are still many shops where the former, sold either hot or cold, is a speciality. Pie-crust Corner and Pudding Lane may have had a similar origin.

MARY W. GALE.

Weymouth.

HARDHAM, TOBACCONIST (7th S. x. 347).—John Hardham, tobacconist, has been frequently discussed in these columns, and anything like a complete account would be too lengthy for 'N. & Q.' He was born in Chichester in 1712, being bred to the trade of a lapidary, but found his way to London, and sought confidential or domestic employment among the nobility. Viscount Townshend, sometime Lord Lieutenant, entertained a great regard for him, and probably assisted him to start as a tobacconist. His fondness for theatricals led to his acquaintance with Garrick, who, by the introduction of his name and snuff upon the stage, in the character of Abel Druggier in the 'Alchymist,' is said to have lain the foundation of his fortune. He tried his hand as a dramatic author, writing a comedy called 'The Fortune-Tellers'; whether it was ever acted I cannot say. It is wearisome to read, although it throws some small light upon the manners of the day. In 1765 we find him in the capacity of one of the numberers of Drury Lane Theatre, at a salary of fifteen shillings a week. This must have been out of pure love for the theatre and things theatrical, since at that time his commercial success was assured. The office of numberer consisted in counting the "house," from

a hole in the ceiling, as a check upon the money-takers; and Garrick, it is said, asserted that Hardham became so expert that with a mere glance he would estimate the receipts to a nicety.

His wife's name was Ludgater; but she predeceased him, and they do not appear to have had any issue. Hardham died Sept. 29, 1772, being buried at St. Bride's, Fleet Street. By his will, dated February in that year, he left a life interest in the bulk of his property to Mary Binmore, the wife of W. D. Binmore, for her attentive care of his household since the death of his wife. This, after the death of Mrs. Binmore, was bequeathed to the city of Chichester, constituting the Guardians of the Poor of the said city the trustees of his bequest, "to ease," he writes (for the will is in his own handwriting),

"the inhabitants of Chichester in their poor's-rate for ever, and that part of Pancras that belongs to the said city. And I give the interest only (mark me the interest only), for the principal is to remain in the said fund for ever."

At the end of his will he adds:—

"I have thought it best to leave it as I have done, for now it will be a benefit to the city for ever."

I believe I am correct in stating the words "remain in the said fund for ever" caused some trifling trouble when the Chancellor of the Exchequer converted the Three per Cent. stock. The money, however, doubtless rests in "Göschens" at the present time. This splendid legacy fell in about 1810, when the principal sum amounted to 22,282*l.* 15*s.* 9*d.*, producing 586*l.* At the present time the interest has risen to nearly 700*l.*

From MR. J. FIELDEN'S remarks I gather there is some difference existing at present as to the limitations of this bequest. The true construction of the will has already before excited litigation upon exactly the same basis; my notes do not enable me to say how it was decided. But I am able, fortunately, to give the opinion of two eminent barristers at that time, namely, Mr. Bearcroft and Sir James Mansfield, and no doubt the city archives will furnish the settlement:—

"Mr. Bearcroft said that the testator confines his meaning to the city within the walls, except where he declares his intention to go beyond them; and having done so to St. Pancras only, he could not mean to do so to any other district.

"Sir James Mansfield: Parts of parishes without the walls, though within the liberties, and the Close, though within the walls, are not entitled to the benefit of the legacy. For example, supposing the whole rate of St. Peter's to be 20*l.*, and the inhabitants within and without the walls to be liable equally to pay it, that is, each 10*l.*, the share of the dividends within to be 5*l.*; then upon them 5*l.* only will be raised by a rate, and 10*l.* will be raised upon those without the walls."

These are only counsels' opinions; the legal decision, doubtless given soon after, should avoid any expensive litigation now. If MR. FIELDEN wants any further particulars respecting John

Hardham, I shall be happy to give or refer him to them if he will address me directly.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

In addition to the life of this worthy citizen, by your esteemed correspondent Mr. C. A. WARD, given in the *City Press* of September 21, 1887, there is a poem on the 'Praise of Snuff-Taking' in the *European Magazine* for 1807, which concludes with the following lines:—

Hither ye Graces! listen to my call  
(Fish-wives from Billingsgate and Leadenhall),  
Here quickly haste, and all your boxes bring,  
And let me dip my greedy fingers in.  
This a treat is, this is my nose's heaven;  
This far exceeds old Hardham's 37.

EVERARD HOME COLEMAN.

71, Brecknock Road.

An account of John Hardham (died Sept., 1772) will be found in 'Dict. Nat. Biog.,' vol. xxiv. p. 332.

DANIEL HIPWELL.

AUTHORS OF BOOKS WANTED (7th S. x. 309).—Halkett and Laing's 'Dictionary' supplies the information that 'Alton Park' was written by Mary Winters, and a list of the works of William Stewart Rose will be found in Lowndes's 'Manual' under the author's name and that of Giamb. Casti, &c.

J. F. MANSERGH.

Liverpool.

William Stewart Rose, Esq., is mentioned by Upcott and Shoberl, in their 'Biographical Dictionary of Living Authors,' as having written:—

The Naval History of the late War. 8vo. 1802.

Amadis de Gaul: a Poem from the French. 8vo. 1803.

Parthenopex de Blois: a Romance in Four Cantos. From the French of M. Le Grand. 4to. 1808.

The Crusade of St. Louis and King Edward the Martyr. 4to. 1810.

Other works of his are enumerated in Bohn's Lowndes, 2129, the most important being his translation of Ariosto, 8 vols., small 8vo., 1823, and his 'Letters from the North of Italy,' 2 vols., 8vo., 1819.

I have Mr. Rose's own copies of all the above poems, interleaved and filled with corrections and notes, as if intended for a new edition.

'The Court and Parliament of Beasts' is from the Italian of Giamb. Casti. W. E. BUCKLEY.

'The Court and Parliament of Beasts,' by William Stewart Rose, 12mo., London, 1819.—Surely the name of W. S. Rose, Sir Walter Scott's correspondent and friend, and to whom he dedicates a canto of at least one of his poems, cannot be quite unknown! His biography will surely be found in the *Gentleman's Magazine*.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

STRATFORD ATTE BOWE (7th S. x. 300).—In Notices to Correspondents" at the above refer-

ence the Editor identifies this with "the place now known as Stratford, London, E." Is not this an error? In my road-book of 1755 it stands for what is now known as Bow, on the Middlesex side of the Lea, while what is now called Stratford, on the Essex side beyond, is called Stratford-Long-Thorn. Also in a 'Map of the Environs of London,' 1786, I find Stratford le Bow marked as in Middlesex, and Stratford just beyond in Essex.

W. R. TATE.

Walpole Vicarage, Halesworth.

WILTON CASTLE, HERTS (7th S. x. 388).—This venerable ivy-clad ruin is near Ross, Herefordshire.

"It was purposely burnt down by the Royalists, Sir Barnabas Scudamore and Sir Henry Lingin, in the Civil Wars, to punish its then owner, Sir John Brydges, for hesitating between the opposing factions." It cured him of neutrality, for he 'continued their enemy to his dying day.'—Murray's 'Herefordshire,' 1884.

In a foot-note the student of castle architecture is referred to "a recently published work on the 'Castles and Mansions of Herefordshire.'" Possibly that may give an account of its sieges and destruction.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

DR. WILLIAM LLOYD (7th S. x. 389).—Is not this the son of Bishop Lloyd, of Worcester, who died in 1717? The son was rector of Fladbury, in Worcestershire, and was complained of by the House of Commons for his activity in a county election in 1702. See Chalmers's 'Biographical Dictionary.' EDWARD H. MARSHALL, M.A.  
Hastings.

William Lloyd, D.D., was successively Bishop of St. Asaph, Lichfield, and Worcester, and died 1717, aged ninety-one. Another William Lloyd was prebendary of Worcester, and died 1718. He was no doubt the bishop's son, and is most likely the person wanted. C. F. S. WARREN, M.A.  
Longford, Coventry.

CURAÇOA OR CURAÇAO (7th S. x. 207, 376).—I am obliged for the notes which my questions have called forth, but I submit that they fail to answer them. Neither of your contributors has given the Spanish name of the island from which it may be reasonably supposed our own and the Dutch are derived. As a matter of fact Dampier (ed. of 1699) has four ways of spelling the word: Querisao (most commonly), Curasao, Corrisao ('Discourse of the Trade Winds,' pp. 40, 101), and Curasao (general index); but Dampier, intrepid seaman and good observer as he was, is no authority on orthography, and one cannot accept Keith Johnston's Curaçao without some cause being shown. ANPIEL.

LAXTON FAMILY (7th S. x. 367).—This query reminds me that in the 'Early History of the Merchant Taylors' Company,' by C. M. Clode,

one of the former masters, there is an evident error as to this name, for on p. 102 mention is made of Sir *Thomas Laxton* as having been Lord Mayor in 1544; and on p. 149 Lady Laxton, the widow of Sir *John Laxton*, the founder of Rundle Grammar School, and who had been "Mayor in 1544," was chief mourner at the funeral of Lady White, wife of Sir *Thomas White*, Master of the Merchant Taylors, and formerly Lord Mayor of London.

B. FLORENCE SCARLETT.

SIR WILLIAM WALLER (7th S. ix. 508; x. 137, 195).—In common, apparently, with other correspondents, I misunderstood Mr. PINK's query, and thinking that he referred to the Parliamentary general, I sent you a full contribution, giving a brief history of this celebrated man's life.

The Sir William Waller whose identity Mr. PINK seeks to establish was doubtless the son of the celebrated Parliamentary general by his second wife, the Lady Anne Finch, second daughter of Sir *Thomas Finch*, first Earl of Winchilsea. This Sir William Waller, Knt., resided for some time in Winchester Castle, but appears to have, in or about the year 1678, conveyed the celebrated hall to trustees for the use of the county and to have sold the remainder of the site to the Corporation of Winchester. He was an active magistrate for the county of Middlesex and a strenuous approver of the measures of King Charles II.'s government. He married Catherine, eldest daughter of Sir *Edward Stradling*, third baronet, of St. Donat's Castle (by his wife, Catherine, daughter of Sir *Hugh Perry*, an alderman of London), and had by her an only child, Katherine Waller, who married her cousin *Richard Courtenay*, fourth son of Sir *William Courtenay*, of Powderham Castle, by his wife, Margaret Waller, only child of Sir *William Waller*, the Parliamentary general, by his first wife, Jane Reynell.

This *Richard Courtenay* was M.P. for Honiton in the Convention Parliament which settled the crown on King *William* and Queen *Mary*, and was a captain of Marines in Lord *Berkeley's* regiment. Katherine Waller was his second wife, and by her he had a daughter *Anne*, who married *John Gilbert, Esq.*, of Compton Castle, and died in 1775, having had, with other issue, a second son, *Pomeroy Gilbert, Esq.*, great-grandfather of the present *Walter Raleigh Gilbert, Esq.*, of the Priory, Bodmin, Cornwall.

Sir *William Waller*, of Winchester Castle, died in November, 1700. See *Waller pedigree*, *Berry's 'Bucks'*; *Burke's 'Ext. Bar.'*; *Woodward's 'Hants'*, vol. i. p. 301; *Brydges's Collins*, vol. iii. p. 383; *Burke's 'Landed Gentry'*, 1886, p. 728.

W. H. NOBLE.

Waltham Abbey.

*Burke's 'Extinct Baronetage'* mentions that Sir *William Waller, Knt.*, married *Catherine*, daughter

of Sir *Edward Stradling*, third baronet, of St. Donat's Castle; but I have a note (probably taken from *Collins's 'Baronetage'*, i. 29) that his name was *Walter*, not *Waller*.

SIGMA.

LANE (7th S. x. 107).—Several of the marriages of this family may be found in *Collins's 'Peerage'*: see its indexes. Their chief seat in Northamptonshire was at *Orlbury*. In Mr. *HALL's* question should not 1750 be 1570?

J. S.

"UNCLE REMUS" (7th S. x. 61, 201, 263, 301, 363).—MR. *LEATON-BLENKINSOPP* thinks that the absurdity of making the rabbit outwit the fox is so glaring that there must be some mistake. I should like to see this point discussed. Some time ago, investigating the meaning of the words "Go and tell that fox," referring to Herod, in St. Luke xiii. 32, I came to the conclusion (1) that there is no indication in the Bible that the Jews looked on the fox as a peculiarly cunning animal, (2) that this notion of the special cunning of the fox was only to be found in the folk-lore of some races, and (3) that there is no real foundation for it in fact. There are plenty of stories of the cunning of the fox, some of them very old, but I doubt if it can be proved. My own observation would lead me to say that the rabbit shows just as much wariness in taking care of his skin.

I lately came across some book of South American folk-lore in which the palm for cunning was given to the rabbit, not to the fox. I forget the name of it.

JOHN A. CROSS.

*William Carleton's* story of 'The Three Wishes' is the most complete version I know of the legend of the "Blacksmith who thrice outwitted the Devil"; and it explains how the smith became a Jack o' Lantern. It is to this effect:—

*Billy Dawson*, "the best hand at doing nothing in all Europe," obtained from St. Moroky, in return for some small kindness, the fulfilment of any three wishes he might choose. He chose (1) that whoever began to use his sledge might not be able to stop hammering until he released him; (2) that whoever sat down in his armchair might never rise out of it without his consent; (3) that whatever money got into his purse nobody should be able to take out but himself. By means of these wishes (or, rather, of the powers they conferred upon him) *Billy* succeeded for some years in fleecing his neighbours out of a handsome income; but by-and-by he became such a terror to all around that none would deal with or even approach him. His ill-gotten gains were all spent, his trade was gone, and poverty and wretchedness of every kind stared him in the face. In the mood of reckless craving begotten of this condition he one day exclaimed: "Nick, you sinner, if you have a mind to, stand out here; show your best leg—here's your man." The devil, of course,

appeared at call, and after some fencing on both sides a bargain was struck, by virtue of which Billy received a heavy sum of the needful and after seven years was to hand himself over to his purchaser, body and breeches. The seven years flit by, and Nick reappears to claim his bond; but Billy beguiles him into taking a turn at the sledge while he makes ready, and so obtains an extension of time and another loan. Again the term runs out, and again the devil is cheated—this time by means of the armchair; but the smith does not get his bill renewed until he has with a pair of red-hot tongs pulled the devil's nose to such a length that it protrudes through the chimney and forms "a weather cock" for the house. Warned by these failures the Old Gentleman determines when his next visit falls due to be more wary. Knowing Billy's impecuniosity, he transforms himself into a guinea, and creeps into his purse, thinking so to get a sure hold of him. On the contrary, however, thanks to the third "wish," this is to put himself absolutely into the power of the wily smith, who now not only obtains another heap of money (having first hammered the devil into acquiescence on the anvil), but gets clear of his own engagement. In spite of all his tricks, however, the ingenious Mr. Dawson has at last to bid adieu to this world, and goes to seek his fortune elsewhere. At first he tries heaven, counting more on the favour of St. Morok than upon his own merits. The saint, who has marked his bad use of his former opportunities, will have none of him, and he journeys thence to the abode of his other old acquaintance, who still more emphatically refuses him an entrance, knowing him too well. "Ha! you old dog," says Billy, thrusting his nose through the bars of the gate, "you're afraid of me at last, eh?" For answer Satan seizes him by the nose, and gives that organ a wrench that reminds the smith of the red-hot tongs with which he had himself formerly tweaked the nose of Nicholas. Thanks to this parting grip acting upon the inflammable materials Billy's potations had stored up in his nose, that organ took fire, and never more went out; and as Billy himself continued to hover between heaven and the pit, wandering ever without stop or stay in search of cool vapours, he has been christened Will o' the Wisp, and under this name still misleads the unwary and tipsy traveller.

C. C. B.

AUTHORS OF QUOTATIONS WANTED (7<sup>th</sup> S. X. 389).—

See the pale martyr in his shirt of fire.

The original is doubtless to be found in Juvenal's 'Satires':—

Quâ stantes ardent qui fixo gutture fumant.

E. WALFORD, M.A.

The original is—

Like a pale martyr, &c.

The author is Alexander Smith, a Scotch poet, and the

line is in his 'Life Drama,' sc. ii. He was born at Kilmarnock, Ayrshire, 1830, died 1867. FREDK. RULE.

[Very many replies are acknowledged. See also 7<sup>th</sup> S. vi. 305.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Alumni Oxonienses: the Members of the University of Oxford, 1500-1714; being the Matriculation Register of the University.* Arranged by Joseph Foster. Vol. I. Early Series. (Parker & Co.)

*Index Ecclesiasticus; or, Alphabetical Lists of all Ecclesiastical Dignitaries in England and Wales since the Reformation.* Edited by Joseph Foster. (Same publishers.)

WITH unfeigned delight we witness the resumption by Mr. Foster of his publication of the matriculation register of the University of Oxford. On the appearance of the four volumes constituting the first instalment of his task—viz., the registers from 1715 to 1886—we drew attention to the shameful neglect with which a work of national importance had been treated. It is pleasant to find that some improvement has been effected, and that the subscription list for libraries and clubs, the meagreness of which elicited our protest, has now been raised to 104. The labour and expense Mr. Foster has incurred have, he confesses, been indefensible on commercial principles. His task has been undertaken with the zeal of an enthusiast, and the warm and admiring homage of men engaged in kindred pursuits can be his only reward. It is difficult to convey to the reader who has not seen a volume the magnitude and importance of the task now shortly to be completed. The first volume of the new series gives all the entries under the letters A-D. It occupies 440 double-columned pages, and may be calculated roughly to give 18,000 entries. These are, as may be assumed, alphabetical in arrangement, and are accompanied by annotations such as, from the general direction of his labours, the editor alone is able to bestow. In the case of a man of note, such as Joseph Addison, the references to the 'Athenæ Oxonienses,' to Hearne, Bloxam, and Foster's 'Collectanea Genealogica' could easily have been supplied. Under less important heads, however, the special information obtained in the compilation of the 'Index Ecclesiasticus,' 'Men at the Bar,' 'Gray's Inn Admissions,' and other of Mr. Foster's works, is immediately apparent. We have sounded Mr. Foster's praises loudly, and there are few pursuing genealogical, biographical, or historical labours who will not approve us for so doing. The work is a slavery, and it is only men such as Col. Chester and Mr. Foster who will carry it through. It is, of course, financially a failure; it is all but uncheered during its progress, and all but unrecognized on its appearance. Why this should be so we fail to understand. It is against precedent and custom; but why, when a man, with exemplary labour and at heavy expense of fortune and life, has done thoroughly work that the university has dealt with perfunctorily, should not the university itself give him at least the inexpensive reward of an honorary degree? In saying this we may offend some prejudices, and may even be displeasing Mr. Foster, who may well rest content with the high recognition he obtains within a limited circle. Mean time the editors of the 'Dictionary of National Biography' may pray for the completion of a work that will simplify the labours of their contributors. Within the present work, and easily accessible, are facts that a lifetime of toil on the part of the individual student could scarcely acquire.

Mr. Foster's 'Index Ecclesiasticus' is of no less

utility. It deals wholly with institutions to benefices, and will contain 150,000 hitherto unpublished entries from the bishops' certificates of institutions to livings and other sources. The period now covered is that from 1800 to 1840. Undertakings so stupendous carried on at the same time almost take away the breath. The present instalment forms, as Mr. Foster says, an invaluable supplement to the published 'Clergy Lists,' which only cover the years subsequent to 1841. The entire work will go far beyond Le Neve, and form practically a clergy list from the Reformation. One or two corrections we are able from personal knowledge to furnish Mr. Foster. 'Urquhart, John, P.C., Allerton, Yorks,' should be Chapel Allerton, Yorks. The use in the registry of the word *Chapel* has easily led the copier astray. Should not Newlove, Robert, of Thorner, be Newlove, Richard? He was, at least, generally spoken of—if not addressed—as "Dick." The books are well and legibly printed, and are, with their handsome Roxburge bindings and gilt tops, an ornament to a library.

*The Ruined Abbeys of Yorkshire.* By W. Chambers Lefroy, F.S.A. (Seeley & Co.)

WITHIN eight years of its first appearance Mr. Lefroy's companionable and erudite work on the Yorkshire abbeys has passed into a second edition. With its archaeological information, its pleasant vein of description, and its evidences of wide and cultivated sympathy, it makes direct appeal to the explorer of these noble piles. Of most of the houses with which it deals it gives excellent designs, taken from many points. In the case of Kirkstall Abbey no fewer than seven illustrations are given. While fitted in get up and in all respects for the library shelves, it is not too large to be slipped into the coat pocket. A pleasanter companion for a walk up Wensleydale, a pilgrimage to Fountains, or a ramble through the haunted woods of Bolton may scarcely be desired. Concerning the origin of the great Cistercian houses, the influences which directed their shape, and the conditions which surrounded their erection, Mr. Lefroy has much of interest to say. It is curious to think of a handful of fervent monks, few of them more skilled than village artificers, erecting buildings which are the despair of modern architects. Beginning in York with the ruins of St. Mary's, our author passes to Rievaulx and Byland, thence to Studley Royal and Fountains, and thence again to Kirkstall, Roche, Jervaulx, the Carthusian priory of Mount Grace, St. Agatha's Abbey, and the Tower of the Grey Friars, Richmond, dear to painters. Guisborough, Kirkham, and Bolton priories, with one or two other spots of less note, are depicted, and the work ends at Whitty Abbey. All that is known concerning the history is in every case given, the manner being especially admirable in which the reader is instructed in the fact that the history of the works of monasticism is not to be relegated to the regions of ecclesiology, but is "interwoven with the fibre of our national life." One attraction on which Mr. Lefroy insists has already disappeared. He praises the Duke of Devonshire for resisting the temptation to enrich himself by letting railways invade the solitude of Bolton. The duke is not powerful enough, even in Wharfedale, to resist the encroachment of the railway, and the same line that has converted Ilkley into a quasi-fashionable watering place now deposits Leeds and Bradford artisans in thousands at the gates of Bolton. For trustworthiness and general attractiveness this book is to be warmly commended.

*Paper and Parchment: Historical Sketches.* By Alex. Charles Ewald. (Ward & Downey.)

MR. EWALD is well known to many readers who would never take up a chronicle or a mediæval charter-book for serious study. His vocation has been to popularize

historical literature. His 'Life of Charles Edward Stuart' (Charles III., as the Jacobites called him to the day of his death) is the best account we have of a man who, if not great in himself, was surrounded by the glamour of many centuries. The volume before us is made up of short essays on various subjects, all of which must have interest for those whose minds are not wholly buried in the present. The paper on 'Early Parliamentary Procedure' is an important one. There are many who talk as if they imagined that from the days of Simon de Montfort down to the great Reform Bill the House of Commons had been just the same thing—that it has been in no way subject to the laws of growth and decay. Like the lady who told her little nephew, whom she was instructing in things pertaining to theology, that the religious body to which she belonged was identical not only in faith, but in manners and ritual, with that which flourished in the days of the apostles, so, too, many believe that our mediæval and Tudor parliaments managed their business as we do now. Mr. Ewald will, if read carefully, bring such people to a better mind.

The paper on the diary of Narcisus Lutterell draws attention to a book which has far fewer readers than it ought to have. Lutterell was a superior man to Pepys, but his diary, though more useful to the historian, is far less amusing. Mr. Ewald has gone over it, and picked out here and there a good story. It appears that in 1683 a building was erected in Red Lion Fields for the purpose of bull-fighting after the Spanish manner, but that on account of the Rye House Plot the sport was put a stop to by the special order of the king. Our readers who are interested in heraldry may like to know that in 1700 the Duke of Norfolk, as Earl Marshall, held a court of chivalry, where several persons were tried "for taking coats of arms that did not belong to them." The last paper in the volume relates to Nihilism. It is too short, but is otherwise most excellent. It is not profitable for any of us to denounce a thing, however evil it may be, which we do not understand. Mr. Ewald explains some of the reasons which have led to this violent antagonism to all authority, which has had its rise in the despotic East.

*Le Livre Moderne* for this month contains, under the heading 'Nouvelles Notes Anglaises sur les Éditeurs de Note,' an article by M. Gausseron dealing at some length with the recent publications of Mr. David Nutt. A deeply interesting account of Alfred Delvaux is accompanied by an excellent unedited portrait. Bad news for those who have preserved *Le Livre* is supplied in the intelligence that, through the fault of an index-maker, who is duly gibbeted, the promised index to its twenty volumes will not be supplied.

MR. H. L. TOTTENHAM writes:—"Perhaps you have not heard of the death of one of your earliest contributors, my very great and lamented friend, the Rev. Beaver H. Blacker. This sad event took place at his residence, 26, Meridian Place, Clifton, Bristol, quite suddenly. Of his various literary works I shall not speak, for you have noticed them with approbation. He possessed the gift of collecting and arranging in order a vast amount of local information and anecdote of the most valuable description, witness his 'Brief Sketches of Booterstown and Donnybrook' and his *Gloucestershire Notes and Queries*. He was, too, a contributor to the 'Dictionary of National Biography,' a most painstaking writer, who thought no trouble too much to ensure accuracy in every statement so far as lay in his power. He was for nearly twenty years incumbent of Booterstown, near Dublin, and on his resignation he retired to Cheltenham (where he lost

his second wife, having a couple of years previously lost two sons; a third son died in Upper Burma in 1887), thence he removed to Stroud, and finally to Clifton. His loss will be deeply felt by his surviving children and his numerous literary and personal friends. Although a constant reader of 'N. & Q.' he had but seldom of late years sent you articles under the signature of 'Abba,' but I suppose this to a great extent was owing to his other literary engagements."

### 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."

CELER ET AUDAX ("Hocus Pocus").—See 2<sup>nd</sup> S. vi. 179, 217, 259, 280.

MRS. IYZACK.—General Plantagenet Harrison died during the past summer.

### 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, DECEMBER 6, 1890.

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## Pats.

CHARLES CHEYNE, OR CHENEY, FIRST  
VICOUNT NEWHAVEN.

In the 'Dictionary of National Biography' (vol. x. pp. 216, 217) is a sketch of this nobleman, which contrives to miss any statement in his life of political interest, while its statement of his service in Parliament is incomplete. It says that he was chosen for Agmondesham in 1660 (though no return is to be found in the official Blue-book, vol. i. p. 512); but it does not record his election for Great Marlow, in the same county of Buckingham, on March 25, 1665/6, in succession to William Burlace, or Borlase, deceased. Again, it makes no reference to the fact that at the general election of 1689/90 he was returned as "Charles, Lord Cheyne, Viscount Newhaven in Scotland," for Newport, Cornwall, and as "Charles, Lord Viscount Cheyne," for Harwich, and chose to sit for the latter—Luttrell, the diarist, being, by the way, a defeated candidate at the consequent bye-election, and vainly petitioning Parliament against the result—but it goes on to that of 1695, when, as "Charles, Lord Cheyne," he was returned for Newport alone, and he died just previous to the general election of 1698. There are three references to him in Narcissus Luttrell's 'Brief Relation of State Affairs from 1678 to 1714' (Oxford, 1857), the first two of which appear to point to the fact

that he was thought to be held in disfavour by James II. They are as follow:—

February 11, 1685.—"The Lord Cheney and Sir Richard Temple, commissioners of the customes to his late majestie, are dismissed that employment, they making, as is said, some scruple of receiving the same."—Vol. i. p. 329.

March, 1687.—"The lord Cheney, Mr. Dickenson, and Mr. Clark, commissioners of the customes, are said to be removed."—Vol. i. p. 396.

Thursday, July 7, 1698.—"Lord Cheney and the lady Herbert (mother to the lord Herbert of Chisbury) are both dead."—Vol. iv. p. 399.

As to the Customs rumours, it may be noted that Charles Cheyne was first appointed one of the Commissioners of Customs (at a salary of 1,260*l.* per annum) on January 8, 1675. He was in every subsequent commission appointed; November 9, 1677 (when the salary was reduced to 1,200*l.*); February 14, 1679; April 10, 1679; July 1, 1680; November 11, 1681; March 7, 1684; August 1, 1684; December 31, 1684; February 28, 1685 (when, as Luttrell had heard, Sir Richard Temple, though not Lord Newhaven, was dropped); April 2, 1685; June 25, 1686; and July 9, 1686; but in that made out on February 25, 1687, he did not appear, and neither did the others mentioned by Luttrell as joined with him. From the commission of July 1, 1681, in which he earliest was named as "Charles, Viscount Newhaven," until that of July 9, 1686, he was first on the list (Joseph Haydn, 'Book of Dignities,' edition of 1851, p. 497). From the fact that his second wife was the widow of John Roberts, first Earl of Radnor, it might be concluded that his connexion with Cornwall thus arose; but in the reign of Elizabeth (1574) there had been granted to the Lord Cheney of that date the farm of the rectory of St. Stephen, in the chapel of Tresmere, a portion of the property of the dissolved monastery of Launceston ('Calendar and Inventory of Particulars for Grants, Elizabeth,' fol. 26). It may be added that Lord Newhaven left at least one permanent mark of his parliamentary connexion with Newport, for at the spring of the transept arch of the church of St. Stephens-by-Launceston, a parish forming part of that borough, was until recently, and perhaps is now, a tablet with the inscription:—

"Memoria Sacrae Caroli Domini Chiney de Newhaven in regno Scotiae, Vice-comitis, necnon hoc Municipio Senatoris, qui Sumptibus propriis hanc Ecclesiae partem piissimè re-edificatae hoc dedicatum est."

ALFRED F. ROBBINS.

## ACCUSATIVE AND INFINITIVE IN ITALIAN.

(See 7th S. vi. 69, 233.)

I am afraid that W. C. M. B. has rather a hazy notion what this construction is, for of the three examples he gives, only the first, "Dicono le scatole pesar troppo," is genuine. In the second, "Ho visto la ragazza mangiar carne,"

the infinitive *mangiar*, like the substantive *ragazza*, is governed by *ho visto*. Surely, in the corresponding English "I saw the girl eat" (we generally say *eating*), W. C. M. B. would not call the *girl eat* an "accusative and infinitive," in the sense that this phrase is commonly employed in Latin grammars. And his third example, which I need not quote, is of the same kind as his second. With regard to his No. 1, which he says "might be heard any day now in Italian," I consulted a Tuscan lady who has had nearly twenty years' experience in teaching her own language, and her answer was to the effect that such a construction is never used in conversation. And this is decidedly my own experience. I have never heard such a construction used, though I could fancy it might be used by a pedant or as a joke.

It is now more than two years since the original inquiry appeared, and, bearing it in mind, I have from time to time, when reading Italian books, noted down the examples which I have come across. Thus, in about three hundred pages of Manzoni's 'I Promessi Sposi' I met with six examples only, and, curiously enough, five of them occurred in little more than fifty pages and four in less than twenty, as if the author had at times felt more inclined to use the construction than at others. I will give one of these examples. The Cardinal Federigo Borromeo was making inquiries about Renzo, who had disappeared, and on returning from his visit to Milan,

"aveva ricevuta risposta, in cui gli si diceva, *non potersi trovar ricapito* dell' indicato soggetto; che veramente egli aveva fatto qualche soggiorno nel tal paese.....; che un suo parente.....non sapeva che egli fosse divenuto, e non poteva se non ripetere certe voci in aria e contraddittorie che correvano, *essersi il giovane arrolato* pel Levante, *esser passato* in Germania.....; che," &c.—Ch. xxvi. about three pages from the end.

Here there are three instances of the construction, and between the first and the two others we have two examples of the construction which now usually replaces the accusative and infinitive, viz., *che* with the *indicative*, which shows that the two constructions may alternate in Italian, as in fact they often do.

In 'La Poltrona del Diavolo,' by F. Mastriani (Napoli, 1874), a wild, fantastic novel of about three hundred and fifty pages, I met with the construction quite thirty times. One is "Grim gli disse ch' era nato a Sumatra da uno Schiavo di un ricco brother *Jonathas* [sic]: *esser stato*, di tenerissima età, *venduto* con sua madre" (ii. 27). Here, again, the two constructions are found together, and the infinitive has its subject understood, as is often the case in Latin.

In Carcano's two tales, 'Damiano' and 'Selmo e Fiorenza' (Firenze, 1858), a considerably larger and much more sober book than that last quoted, I find the construction nearly as many times. I will again give one example, viz. :—

"Una mattina, il Signor Omobono.....disse il *quadro aver il suo merito; essere peccato il lasciarlo* li così fra i regnati, *potersene* quando che fosse cavar de' buoni danari; infine *volere egli stesso* pensare a trovar fuori un compratore."—P. 152.

Here there are no fewer than four instances of the construction, in more than one form.

And lastly, in the 249 pages which I have read of the 'Spagna' of Edmondo de Amicis (Firenze, 1888), a book written in an easy, natural, but very animated style, I seem to have met with only two examples of the construction, and one of them is in the translation of a piece of Spanish poetry (p. 58). The other (p. 100) I give in full. It runs as follows: "Soggiunse poi che un' altra tradizione narrava *non avere il re Don Alfonso giurato sul Vangelo*." Here, again, in the first part of the sentence we have *che* with the *indicative* (which is certainly much more common than the subjunctive in these cases), whilst in the second there is the accusative with the infinitive. But that the subjunctive is sometimes\* used, see p. 89, where, speaking of a *basso-rilievo*, he says: "Una composizione immensa, a cui si direbbe *non possa esser bastata la vita d' un uomo*." There is no *che* before *non possa*, it is true, but the *che* is frequently omitted between a verb and the subjunctive.† And just as we have seen an *indicative* with *che* used in the same sentence as an accusative and infinitive, so it is with the subjunctive. Thus, in Manzoni (*op. cit.* chap. xxviii. about four pages from the end), I find the following :—

"Rispose, *non saper* che farci: *le ragioni d' interesse e di reputazione, per le quali s' era mosso quell' esercito, pesar più che il pericolo rappresentato; con tutto ciò cercasse di rimediare alla meglio, e si sperasse nella Provvidenza*."

The conclusion which I draw from the books from which I have quoted is that the better the writer and the simpler and more natural his style, the less this construction is employed. In no language with which I am acquainted is there more difference between the spoken and the written language than in Italian. I have been quite amazed to see the ornate, nay often elegant language adopted in their letters by the most simple and unpretending Italians. We English of the present time do not often go in for anything of this sort.

\* F. J. F.'s classical friend seems to suppose that *che* with the subjunctive is now always used instead of the accusative and infinitive, but, from the examples I have quoted, it is evident that this is not the case.

† That a *che* may be used with a subjunctive, when this is equivalent to an accusative with an infinitive, is well shown by comparing two passages in Manzoni, viz. (*op. cit.* ch. xxix. very near the beginning), "ma era già corsa la voce, *essere stato spedito* in fretta da Bergamo *uno squadrone di cappellotti*;" (the italics in this last word are Manzoni's own), with "correva la trista voce.....*che* in quell' esercito *covasse la peste*" (ch. xxviii. four or five pages from the end).

This construction would seem to have been used in old French also. At any rate, in casting a glance at Rabelais the other day, without thinking of this matter, I came across two examples in the first three pages of the prologue. He is speaking of the allegories attributed to Homer, and says:—

“Si le croyez, vous n'approchez ne de piedz, ne de mains à mon opinion, qui decrete *scelles* aussi peu *auoir esté songees* d'Homere, que d'Ouide,” &c.

But Rabelais was a very eccentric writer and had quite a style of his own, so that he may have borrowed the construction direct from the Latin.

F. CHANCE.

Sydenham Hill.

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CARL A. THIMM, F.R.G.S.

24, Brook Street, W.

The following do not appear in Mr. THIMM'S list:—

Guide to the Purchase of an Organ. By J. W. Hinton. London, 1882.

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J. CUTHBERT WELCH, F.C.S.

RESTORATION ALIAS DESTRUCTION OF CHURCHES.—English architects, and those who employ them, are often, and with good reason, blamed for over-restoration of churches. The following, from Raymond Bordeaux, 'Traité de la Réparation des Églises,' 8vo., Paris, 1888, p. xix, proves that the evil complained of is not confined to England:—

"Il est triste de dire que plusieurs des églises que l'on a prétendu restaurer ont aujourd'hui à peu près sans valeur aux yeux des gens instruits, et que trop souvent ces dotations considérables, loin d'avoir été un service rendu à la religion, ont eu pour résultat de travestir d'une façon lamentable l'œuvre sublime des architectes de la vieille France. Où est aujourd'hui l'église de l'abbaye de Saint-Denis, si largement dotée pourtant? Quel bien ont produit à Saint-Ouen de Rouen les millions votés pour le prétendu achèvement de cette basilique, dont on a le courage de démolir les tours au lieu de les terminer selon le plan primitif? Et les cathédrales d'Amiens, de Bayeux, de Poitiers, d'Angoulême, de Périgueux, d'Auch, &c., n'étaient-elles pas plus belles et plus dignes d'intérêt avant les changements qu'on leur a infligés à grand frais? Ceux qui distribuent les ressources du budget s'imaginent-ils vraiment que tout ce que l'on fait à Notre Dame de Paris, par exemple, suit entièrement à l'abri de la critique, et que ces coûteuses fantaisies de nos architectes officiels recevront toutes sans exception les éloges de la postérité?"

J. MASKELL.

INVERTED LETTERS IN DATES.—The practice of inverting the Roman letters used in dating title-pages was, I believe, almost exclusively continental. An English example may, therefore, be worth mentioning. 'A Short View of the Long Life and Raigne of Henry the third, King of England,' by Sir R. B. Cotton, is thus dated, CIOICXXVII (1627).

W. ROBERTS.

CHURCHYARDS OF ST. MARY, PADDINGTON, AND ST. MARGARET, WESTMINSTER. (See 'The Grave of Thomas Banks, R.A.,' 7<sup>th</sup> S. x. 246, 318.)—Your correspondent MR. GRIFFINHOOFÉ says, "Before the churchyard of St. Mary, Paddington, was metamorphosed, copies of all legible inscriptions were taken, and are now kept at the vestry hall." Why not print them at once in some local newspaper, or in separate form in the cheapest

manner, and so save them from the possibility of loss or destruction, and make them of available use to genealogists?

These remarks apply equally to the copy of the inscriptions on the gravestones in the churchyard of St. Margaret, Westminster, made some few years ago when the yard was turfed over, which list was, and perhaps is, in the keeping of Archdeacon Farrar.

To render both complete, additions should be made thereto from the published accounts of those churchyards in the histories of London and Westminster, &c., and doubtful names and dates checked from the burial registers. C. MASON.

29, Emperor's Gate, S.W.

JOHN CLAYPOLE.—The annexed transcript of a MS. in the Bodleian Library will tend to the elucidation of two episodes in the life of Cromwell's son-in-law hitherto veiled in obscurity. In the account of Claypole appearing in the 'Dictionary of National Biography,' vol. xi. p. 12, it is said that

"the date of the birth of John Claypole the younger and the date of his marriage with Elizabeth Cromwell are both uncertain; the former probably took place in 1623, the latter some time before October, 1646 (Caryl, 'Cromwell,' Letter XLI.)."

The extract runs:—

"Vide nat' ejus:

"Marit' 13 Januarij, 1646.

"9 Janur' imediat' prec' habuit casum et nocel': dorum in medio Decem: 1645, in p'iculo submers' p' Casu' insepé Et caput contusum."

"Circa 2, 3, 4, vel 5, aet' suæ p'turbabatur cum Elephantiasii: p' duos vel tres Annos.

"Nat'. 21 August, 1625, inter 11 et 12 a m: p'peterborough [sic] apud Northborough in Com' Northampton Mr. Claypole."—Ashmore MS., 180, fol. 159.

On January 13, 1645/6, John Cleypole and Elizabeth Cromwell were married at Holy Trinity, Ely, co. Cambridge (parish register).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

PARISH REGISTERS.—The uncertainty as to the date of the Duke of Wellington's birth (7<sup>th</sup> S. x. 7, 174, 337) raises a doubt as to the trustworthiness of parish registers as evidence in such matters. It is not often that there is such confusion as between April 29 and 30 and May 1 and 6. The date given in a baptismal entry is usually accepted as final.

My father, born nearly a century ago, always kept December 15 as his birthday, and he was one of a large family, among whom birthdays would be likely to be remembered. But on looking up his baptismal entry, I found the date of his birth given as December 8.

I remember to have heard Sir George Airy, the late Astronomer Royal, once say that he had been visiting his birthplace, and had looked up his name in the register, and found that he was a month

older (or younger) than he had always believed, June and July having been misplaced.

Such a mistake would, of course, be easily checked in a populous place, where entries were of frequent occurrence; but where they were few, with considerable intervals, they might easily arise, especially as baptism is, of course, frequently postponed, from some cause or other, for weeks, or even months. B. W. S.

**STEAM MERRY-GO-ROUNDS.**—The appended paragraph from the *Liverpool Echo* may be worthy of preservation in the columns of 'N. & Q.' for the benefit of future inquirers into the English manners and customs of the present day:—

"At country fairs nothing, it appears, does so brisk a business as the wooden horses which carry lads and lasses round and round in a giddy whirl to the grinding of a barrel-organ. In the course of proceedings at the Cheltenham police-court it was stated by an itinerant showman that in one day at Farm Hill, Stroud, the takings of his roundabout were no less than 66*l.* Shooting at the mark is also much in favour; but it was stated that the takings from this source on the same occasion were not more than a third of the profits of the inexhaustibly popular revolving hobby-horses."

J. F. MANSEERGH.

Liverpool.

**ARMIGER.** (See 7th S. x. 383.)—MR. FRANK PENNY is quite wrong in his statement that "the son of an armiger was an armiger." The son of an armiger was a "generosus," and only became an armiger on succeeding to his father's estate. There may be some few exceptions to this; but it is none the less the rule, as a very casual acquaintance with the public records will inform MR. PENNY. It is, therefore, quite possible that "the son of one great Buckinghamshire landowner and the brother of another" would call himself yeoman. MR. PENNY seems to think that those who bear arms are armigers. Surely this is a mistake!

W. PALEY BAILDON.

**CROMWELL'S TREE: JOHN WESLEY'S "PULPIT."**

—I take the following from a note by Canon Courtney Moore in the *Journal of the Royal Historical and Archaeological Association of Ireland*, No. 80, vol. ix. Fourth Series (July to October, 1889), p. 252:—

"In the month of April last [presumably April, 1889], I visited the shore of Lough Neagh near the town of Antrim. The road to the Lough goes through Lord Massereene's park. At a particular point on this road my guide showed me the trunk of an immense tree which had recently been cut down, and was lying in the park, as he said, to rot. It was very old, and quite hollow. The guide said that this was called *Cromwell's tree*, because it had been planted by the Protector himself. In this he was doubtless wrong, as Oliver was never in the county Antrim himself, having never gone further north than Dundalk. But the tree may well have been planted during the Cromwellian campaign by some one of his officers, as two of them—Cooté and Venables—were fighting in the counties of Derry and Antrim. But more

than this, a very large stone had for years and years lain close to this tree, which stone, it is said, John Wesley had used as a pulpit during a missionary tour in the neighbourhood. In spite of all local remonstrance to the contrary, Lord Massereene had the Cromwell tree cut down and John Wesley's pulpit removed and buried in the ground entirely out of sight, to serve as a foundation stone for one of the stays of a wire paling. One may well ask with Professor Mahaffy, Who will advocate the abolition of capital punishment while deeds like this are done?"

WILLIAM GEORGE BLACK.

Glasgow.

**FIRING CANNON AT WEDDINGS.**—I see from a report in the *Cambridge Chronicle* of October 10 that a time-honoured observance has been publicly dishonoured by the powers that be. At the Cambridgeshire Petty Sessions, Cambridge Division, October 4th,

"George Wm. Webster, Chas. Lucas, Wm. Whybrow, and Herbert Elsom, labourers, of Willingham, pleaded guilty to having fired a cannon on the highway and within fifty yards of the centre of the highway.....The defendants said it had been a custom in the village for over seventy years to fire cannons on wedding days. The Chairman advised the defendants to discontinue the custom, as they ran the risk of making themselves liable to be punished under the Act of Parliament. If they, by firing a cannon, injured the highway or occasioned annoyance or injury to any person they would be liable to a penalty of 40*s.* With that caution they were discharged."

In future they will be more prudent to confine themselves to firing the bells. ST. SWITHIN.

**VIRGIL'S EPITHETS OF ÆNEAS.**—We all know, or should know, James Smith's happy lines in praise of Virgil's talent for epithets:—

Virgil, whose epic song enthralled—

And who in song is greater!—

Throughout his Trojan hero calls

Now Pius and now Pater.

But when, the worst intent to brave,

With sentiments that pain us,

Queen Dido meets him in the cave,

He dubs him Dux Trojanaus.

And well he alters then the word,

For in this station sure,

Pius Æneas were absurd,

And Pater premature.

I find that Sir Richard Steele was before James Smith in the idea, for in No. 6 of the *Tatler*, dated April 22, 1709, I read:—

"Virgil's common epithet to Æneas is Pius or Pater. I have therefore considered what passage there is in any of his hero's actions where either of these appellations would have been most improper; and this is, I think, his meeting with Dido in the cave, when Pius Æneas would have been absurd, and Pater Æneas a burlesque."

I wonder whether any of your readers can help me to an earlier instance of the joke.

A. H. CHRISTIE.

**PALLAVICINI AND CROMWELL.**—Sir Horatio Pallavicini, of Babraham Hall, Cambridgeshire, served

the Tudor queens in different capacities. In the reign of Mary he was collector of the Pope's dues in England. In that of Elizabeth he was employed by the queen in her negotiations with the German princes. His son, Sir Tobias Pallavicini, married the youngest daughter of Sir Oliver Cromwell, of Hinchinbrook, uncle and godfather to the famous Oliver, whom he lived to see Protector, though himself a strong Royalist. I can hardly doubt that Sir Horatio was connected in some way with Cardinal Pallavicini, the historian of the Council of Trent, but should like to know what the relationship was. The family was, I believe, of Genoese origin.

W. T. LYNN.

Blackheath.

SIR JOSHUA REYNOLDS ON 'MACBETH.'—Sir Joshua Reynolds, when writing to Dr. Parr to urge him to go on with the inscription which he had half promised to write for the monument to Dr. Johnson in St. Paul's, quotes "but skrew your courage to the sticking place, and we'll not fail." "Since I have stumbled by accident on this passage in 'Macbeth,' I cannot quit it without observing that this metaphor is taken from a wheel engine, which, when wound up, receives a check that prevents it from running back" (Parr's 'Works,' vol. iv. p. 682). A similar interpretation is given by Stevens: "This is a metaphor from an engine formed by mechanical complication. The sticking place is the stop which suspends its powers till they are discharged on their proper object" (note in Boswell's "Variorum Edition" of 1821).

W. E. BUCKLEY.

ROTHERHAM.—In the last part of the *Philological Transactions* (p. 167) Prof. Skeat derives this name from *rother*, an ox. It is more probably from the river Rother, on which it stands.

ISAAC TAYLOR.

TOOK'S COURT.—From the place bearing this familiar name there issues weekly so much that instructs and entertains us, that a note about its origin must be welcome:—

"Munday, April 9th, 1722. Dyed Suddenly Mr. Tuck, or Took, of Cursitors Ally, of a Plaintiff Estate and who had an Employment in the Chancery."—Mawson's *Obits*, Coll. of Arms, in Selby's *Genealogist*, iv. 27.

As Mr. Dickens has supplied us with a motto, so he has immortalized Took's Court, under the name of "Cook's Court," in 'Bleak House.'

W. C. B.

COOLIE FOLK-LORE.—I cull the following scrap from a missionary magazine of the year 1813:—

"Commenced digging the well. The coolies having assembled round the spot, about forty in number, fixed an iron bar (which they use for a pickaxe) in the centre. The headman then placed a *para* (a kind of spade) near the same, and with some saffron put a mark upon it, and afterwards upon the forehead of each cooly. In the mean time, a number of them saying or singing prayers.

This being done, a few flowers, and two or three grains of rice, were by each person thrown upon the *para* (which in this case was substituted for their god) as a kind of offering, in hope of soon meeting with water. The ceremony being thus ended, every one made a salaam, and then began to work."

The information would have been more satisfactory had the tribe whence the coolies came been mentioned.

CROWQUILL.

THOMAS KILLIGREW THE YOUNGER.—The annexed extract from the parish register of Kensington, co. Middlesex, will serve to show that the date of burial (July 19, 1719) given in Baker's 'Biographia Dramatica,' 1812, vol. i. p. 435, is incorrect by two days:—

1719. Mr Thomas Killigrew Gentleman of the Bed Chamber to Geo II and author of a comedy called Chit Chat, 21<sup>st</sup> July.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

"POKING BORAK."—Add this phrase, from Sydney (N.S.W.) *Bulletin*, August 16, to your Australasian vocabulary:—

"A person who calls himself 'an ex-colonial Governor,' and who, even if he is only 'poking borak,' has evidently 'been there.'"

H. H. S.

DEODAND.—While searching the parish registers of St. Mary's at Reading, a few weeks since, I lighted upon the following, which may be considered worthy of a corner in 'N. & Q.':—

"Burial, 23 July, 1602. Richard Edwards, sonne of Rich. Edwardes. This child was killed by a blocke that fell upon him, w<sup>ch</sup> blocke was founde by the Corowners Jury to be gyltie of his death."

C. MASON.

29, Emperor's Gate, S.W.

SCOTT AND WORDSWORTH.—Wordsworth, in 'The Recluse,' writes:—

The heifer in yon little croft belongs  
To one who holds it dear; with duteous care  
She reared it, and in speaking of her charge  
I heard her scatter some endearing words  
Domestic, and in spirit motherly,  
She being herself a mother.

This passage somehow calls to my mind the affection which Jeanie Deans and her father had for a cow that belonged to Effie; see, e.g., chaps. xlii. and xlv. of 'The Heart of Midlothian.' I think there is a passage even nearer in likeness, but I cannot find it.

W. C. B.

"NOTHING BUT WHAT IS TOO HOT AND TOO HEAVY."—This sentence is a proverbial saying in North Notts, and its application is in respect of those who, in leading a forward or fast life, are not particular with regard to the manner in which they procure the means for carrying on their mode of living. They go from bad to worse, till at length they will have "nothing but what is too hot

and too heavy"; which means, they take anything and everything that comes in the way, and risk consequences.

THOS. RATCLIFFE.

Workshop.

### Queries.

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

SONNET BY MELLIN DE SAINT-GELAIS WANTED.

—Can any one send the undersigned a copy of the original sonnet, translated by Wyatt "Like unto these unmeasurable mountains," and by Austin Dobson "When from afar these mountain tops I view"? E. B. BROWNLOW.

6, Hutchison Street, Montreal, Canada.

[We supply our contributor with a sonnet that others may care to see. It is taken from 'Œuvres Poétiques de Mellin de S. Gelais,' à Lyon, par Antoine de Harsy, 1574, and is on p. 81:—

Voyant ces monts de veue ainsi lointaine,  
Je les compare a mon long desplaisir :  
Haut est leur chef, & haut est mon desir,  
Leur pied est ferme, & ma foy est certaine.  
D'eux maint ruisseau coule, & mainte fontaine,  
De mes deux yeux sortent pleurs à loisir :  
De forts souspirs ne me puis dessaisir,  
Et de grands vents leur cime est toute pleine.  
Mille troupeaux s'y promenant & paissent,  
Autant d'Amours se couvent & renaissent,  
Dedans mon cœur, qui seul est ma pasture.  
Ils sont sans fruit, mon bien n'est qu'apparence,  
Et d'eux à moy n'a qu'une difference,  
Qu'en eux la neige, en moy la flamme dure.]

COND OR CUND.—Is this verb still in use in Cornwall or elsewhere in the sense thus described in R. Carew, 'Survey of Cornwall,' 1602, p. 326?—

"The boates are directed in their course by a Balker or Huer, who standeth on the Cliffe side and from thence best discerneth the quantitie and course of the Pilcherd according whereunto hee cundeth (as they call it) the Master of each boat (who hath his eye still fixed upon him) by crying with a loud voice, whistling through his fingers, and wheazing certing diuersified and significant signes, with a bush which he holdeth in his hand."

So in Act 1 Jas. I., c. xxiii.:—

"To wache for the saide Fishe, and to balke, hue, conde, direct, and guide the Fishermen which shall be vpon the saide Sea and Sea Coasts for the taking of the saide Fishe."

I do not find the word in the Cornish glossaries, and its inclusion in Halliwell and in Smyth's 'Sailor's Word-book' does not say anything for its living use. In the phonetically reduced form *con, con*, or *cun*, it is, I believe, still used on ship-board of directing the steersman. My question refers to the fuller form *cond*, and to the *conding* of fishing-boats from eminences. Will some Cornish or Devonshire man answer?

J. A. H. MURRAY.

Oxford.

"FOREGONE CONCLUSION."—I shall be glad of instances of this well-known phrase, of which, by a curious chance, the readers for the 'Dictionary' have sent us no example between Shakspeare ('Othello,' III. iii. 428) and 1868, and of which the only intervening instance known to me is the "foregone visions and conclusions" of Lamb in 'Eliu' (first series), 1823. I presume that the modern use is solely due to Shakspeare; but it does not seem to preserve the Shaksperian sense. The latter is, indeed, obscure, and diversely explained by commentators; but however taken I think it must have got a twist in passing into the current use. Any facts bearing on the matter will be acceptable.

May I add that I have still some copies of our new List of Words and Phrases Specially Wanted at the disposal of any one who sends his address by postcard? My address is simply

DR. MURRAY.

Oxford.

HARINGTON MS., No. 2: WYATT'S POEMS.—I should be glad to learn where this MS. is. Dr. Nott describes the Harington MS., No. 1, rather fully, but is provokingly reticent concerning No. 2. E. B. BROWNLOW.

6, Hutchison Street, Montreal, Canada.

THE LARK IN THE MERLIN'S FOOT.—One of the sonnets in Tottel's 'Miscellany' commences thus:—

Lyke as the lark within the marlians foote.

Can any one give me parallel references other than that of Barnabe Googe? E. B. BROWNLOW.

6, Hutchison Street, Montreal, Canada.

"WE SHALL LIVE TILL WE DIE, LIKE TANTRABOBUS."—Can any one say who Tantrabobus was, and elucidate this saying? E. W.

ANGLO-SAXON OFFICE.—Where is the MS. from which was taken the Office in Anglo-Saxon printed at the end of Hickes's 'Several Letters.' H. LITTLEHALES.

'LIFE OF MATTHEW COPPINGER.'—I should be very much obliged to any one who would tell me where I could see a copy of the 'Life of Matthew Coppinger, once a Player in Bartholomew Fair, &c.' It was mentioned in vol. vii. of the Second Series of 'N. & Q.' and there was a copy in Daniel's sale bound up with Spiller's 'Life.'

G. THORN DRURY.

SPALDING MSS.—In a list of the names of the mayors of Cambridge given by Francis Blomefield in his 'Collectanea Cantabrigiensia' is that of Samuel Spalding, 1630. In a foot-note Blomefield says, "This man was Town-Clerk in 1610, and was a good Antiquary. He transcribed several fair Folio Books of Records relating to this Town, now in my Hands, being a fair Writer, and laborious

Collector. Is it known in whose possession these MSS. now are?

THOMAS BRD.

Romford.

MERIC CASAUBON, 1599-1671.—In Stephen's 'Dictionary of National Biography' it is stated that Meric Casaubon married twice; that his first wife died in 1649, and that he married a second in 1651. Can any of your readers state who his wives were, and where the marriages are registered?

A. E. R.

LANCERS.—What is the origin of the dance known as the "Lancers"; and when was it first introduced into England?

ALMA.

A FALSE QUOTATION IN JOHNSON.—S. v. "Confection," Johnson has the following:—

Of best things then what world shall yield confection  
To liken her? Shakep.

But, if the concordances may be trusted, it is not in Shakspeare, and it has been omitted by Latham. Who is the real author; or is it of Johnson's own "confection"? I suppose he cannot be charged with inventing quotations: but he often trusted his memory in a very haphazard fashion.

C. B. MOUNT.

"A PEEP AT THE THEATRES! and Bird's-Eye Views of Men in the Jubilee Year: a Novel, Satirical, Critical, and Moral, in three volumes, 12mo., by an old Naval Officer, C. Chapple, 1812."—Is it known who the author was? His successive volumes are dedicated to the Prince of Wales, the Duke of York, and the Duke of Kent, and he speaks of his "scanty pittance of a pension" of twelve pounds a year for the loss of a limb. He tells a poor story containing an abduction, and the only justification of his title consists in the fact that the characters in his story visit occasionally the theatre, and some opinions upon the performances are passed. The subscribers to the book, thirty in all, include Mrs. Siddons, Mrs. Billington, Mrs. H. Johnson, Mrs. Edwin, Mrs. Mountain, Mrs. Bianchi, Miss Sally Booth, Munden, Fawcett, Charles Kemble, Richard Jones, J. J. Holman, Inledon, Wrench, Knight, Lovegrove, "Romeo" Coates, and Signor Tramezzani—a remarkable collection of musical and theatrical names. H. T.

BERKSHIRE INCUMBENTS.—I am gathering notes on the clergy of Berkshire, and would be glad if any of your correspondents could help me with references to printed or accessible MS. lists of incumbents of any benefices in that county.

GEO. F. TUDOR SHERWOOD.

6, Fulham Park Road, S.W.

GENEALOGICAL.—I shall feel indebted to any reader of 'N. & Q.' who will furnish me with, or direct me to the genealogy of Thomas Cranmer (A.D. 1501), whose tomb in Whatton Church, co.

Notts, has on it these arms: Arg., a chevron sable between three cranes of the last.

CHAS. WISE.

Weekley, Kettering.

SIR MARTIN ARCHER SHEE, President of the Royal Academy, "a painter, a poet, and an Irishman," lived in Cavendish Square. Can any reader of 'N. & Q.' inform me which house was his home? It is a pity that the custom, almost universal on the Continent, of placing a small tablet indicating the residences of distinguished men who have passed away is not more usual in these islands.

JAMES H. ARCHER O'BRIEN.

St. Ita's, Blackrock, co. Dublin.

[No. 32, the house he occupied, was built by F. Cotes, R.A., who died there in 1770. A subsequent tenant was George Romney.]

LIVERY.—What is the meaning of this word, *e. g.*, "livery table," "livery cupboard," "livery bedstead with a tester"? What are "dauste cofers or chests," a "cubbard table," and a "long drawing table with a livery cubbard"? H. A. W.

[*Livery*, in the case of a side-table, is said in the 'Encyclopædic Dictionary' to be "a side-table or cupboard" whence, assumably, things are delivered or given.]

ARUNDELL FAMILY.—I am compiling a pedigree of the Arundells of Exeter. They appear to have been seated in the parishes of St. Sidwell and St. Mary Arches. I have extracts from the latter registers, which show numerous entries relating to the family between 1623 and 1648. A branch of this family appears also to have settled at Lapford, in Devon, and St. Austell, in Cornwall. I believe that this family are related to the Arundells of Lanherne, but cannot at present trace the link. Can any of your readers interested in Devon genealogy favour me with the information?

H. S. H.

86, Brook Street, W.

JACOB TONSON, THE BOOKSELLER AND PUBLISHER.—Faulkner, Norris, Brewer, and other topographers assert that Tonson lived for some time "at North End," Fulham. But did he? In the overseers' assessment to the poor for 1728 I find an "Isaac Tomson" rated at 18s., and a "Jacob Tomson" at 27s. Possibly Tomson is a clerical error for Tonson; but I should much like to clear away all doubt. Faulkner says that Tonson died at Ledbury, in Herefordshire, in 1735. In the *Gentleman's Magazine*, vol. v., 1735, p. 682, we read that "Jacob Tonson, Esq., Bookseller in the Strand, died at Barns, in Surrey, worth 100,000l." Which is right? Please answer direct.

CHAS. JAS. FERET.

49, Edith Road, West Kensington, W.

FIESCHI FAMILY.—Where shall I be able to see a pedigree of this race? St. Katherine of Genoa



and Pope Innocent IV. were of this family. In 1728 Thomas Henry Heneage, of Hainton, Lincolnshire, married Anna Maria, only daughter of Robaldo Fieschi, Count of Lavogna, in Genoa. (See Burke's 'Landed Gentry,' fourth edition, 1863, p. 682.) ANON.

BODINGTON AND BODDINGTON.—I shall be much indebted for the parentage of William Boddington, yeoman, of Brinklow, Warwickshire, buried there December 20, 1647. He married, prior to the summer of 1612, Katherine, daughter of ——— Townsend, and, amongst other children, had sons William Boddington and Isaac Boddington, both of London, as to whom and their marriages I shall be very grateful for information. I should value notes as to any of the names not already appearing in the *Miscellanea Genealogica et Heraldica* and the *Midland Antiquary*.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea, S.W.

EMPRESS MAUD: HER BURIAL-PLACE.—Reading Abbey is given by Timbs as probable. Can any one oblige by adducing evidence *pro* or *con*?

H. B.

GEORGE SAND'S PROVINCIALISMS.—Is there a dictionary or glossary of French provincialisms which would help one in reading the Berrichon pastoral romances of George Sand? In 'La Petite Fadette' I have noted some dozens of words which are not in any of my French dictionaries, two of them very copious. The authoress now and then translates a provincial word into ordinary French, but this is exceptional. Even if there is a general dictionary of French provincialisms, it is probably too expensive for my *deficiens crumena*, and books of reference are, very rightly, not allowed to go out of the London Library. There is, I know, a Breton dictionary by Legonidec, but this, even if I had ready access to it, would not, I suppose, be of much use except in reading Breton? Is there a special glossary to George Sand's Berrichon romances, as there is to the "Waverley Novels"?

As a knowledge of these provincialisms is not necessary to enable one to follow the story, their meaning is perhaps of little importance to the "general reader," who may be willing to content himself with the convenient method of the old Cumberland schoolmistress: "Kittle word—pass it by," but it is of importance to one who likes to consider himself, in some small degree, a student.

JONATHAN BOUCHIER.

FREEMASON'S CHARGE, 1687.—A friend has sent me from Newcastle a parchment roll, 12 ft. long by 7½ in. wide, which is endorsed as above. It consists of six skins neatly sewn together, and is closely covered, on one side only, with old-fashioned writing, in faded ink and the orthography of the period. It is surmounted by a hand sketch of a

coat of arms, which I read as follows: Sable, a chevron argent between three castles of the same, 2 and 1. Motto: "In the Lord is al our Trust." Part of the last clause is damaged by damp, but these words remain: "These charges that we have worded untoe you ye shall well and truly keep to .....yr power, soe helpe yr God," &c. It is signed "Edward Thompson, Anno Domi. 1687." Unfortunately I am not a free and accepted Mason, but I believe that such an early record of the craft is a rarity. Will some masonic reader give information on this point?

WALTER HAMILTON.

Elms Road, Clapham.

PEWTER PLATES.—I have two pewter plates, on the edge of which is a crest, two hands pulling a crossbow, with the motto, "Fortuna sequatur." I should like to know to whom they belonged, and any information regarding pewter plates will be gratefully received. These plates are marked Chamberlain on the back, surmounted by a Prince of Wales's plume. When did this maker live?

HENRIETTA L. GARBETT.

### Replies.

SARAH WATERS.

(7th S. x. 289.)

I think the following extracts from my MS. notes of Midland folk-lore will throw some light on the question asked under the above heading. I must, however, own to have been somewhat at a loss to recognize Miss Waters under the respectable name of Sarah. The old name of Sally, which she still bears in the Midlands, is far more in keeping with her origin, I fondly believe.

At West Haddon, in Northamptonshire, the game is played in this way: Several children join hands and form a ring, in the centre of which a girl stands. Those who form the ring dance round her and sing as follows:—

Sally, Sally Waters,  
Sprinkle in a pan. (*Girl kneels*)  
Rise, Sally, rise, Sally,  
For a young man. (*Girl rises*)

Choose to the east, and choose to the west,  
And choose the dearest one that you love best.

The girl now chooses a boy from the ring, who joins her in the centre. The children then dance round again, singing:—

Now you're married we wish you joy,  
First a girl and then a boy.  
Love one another like sister and brother,  
And never lose time by kissing one another.  
(*They kiss.*)

After this the girl leaves the boy in the centre and joins the ring. The game is then carried on *vice versa*.

At Long Itchington, Warwickshire, a ring is

formed with a girl in the centre, as before, the following words being sung :—

Sally, Sally Water,  
Come water your can. (*Girl kneels*)  
Such a young lady before a young man.  
Rise, Sally Water, (*Girl rises*)  
Don't look so sad,  
For you shall have a husband, good or bad.

After the girl has chosen her partner, those who form the ring sing :—

Now you're married we wish you joy,  
Father and mother you need not cry.  
Kiss and kiss each other again,  
Now we're happy let's part again.

(*They kiss.*)

Sometimes other rhymes are used, the game being otherwise carried on exactly the same. I append two examples, the first of which I met with at Long Itchington, and the second at both West Haddon and Long Itchington :—

Down in the meadows where the green grass grows,  
To see (*Girl's name*) blow like a rose.  
She blows, she blows, she blows so sweet,  
Go out (*Girl's name*) who shall he be?

After partner is chosen :—

(*Girl's name*) made a pudding,  
She made it so sweet,  
And never stuck a knife in  
Till (*Partner's name*) came to eat.  
Taste, love, taste, love,  
And don't say nay,  
For next Monday morning  
Is your wedding day.  
He bought her a gown  
And a guinea-gold ring,  
And a fine cocked hat  
To be married in.

In the next example the words placed in the second line show a slight variation from the West Haddon version by the Long Itchington children :

Oh, this pretty little girl of mine,  
See maid  
She cost me many a bottle of wine,  
brought  
A bottle of wine and a guinea too,  
To see what my little girl can do.  
But this maid  
Down on the carpet she shall kneel,  
While the grass grows in the field, (*Girl kneels*)  
Till  
Stand upright upon your feet, (*Girl rises*)  
Rise up, rise up, on your  
And choose the one she loves so sweet.  
you love

The Long Itchington children add four other lines, as follows :—

Up the kitchen and down the hall,  
Choose the fairest of them all.  
Seven years now and seven years then,  
Kiss poor Sally and part again.

After the partner has been chosen, the West Haddon children sing :—

Now you're married we wish you joy,  
First a girl and then a boy,  
Cups and saucers, sons and daughters,  
Now join hands and kiss one another;

or else, like the Long Itchington children, they use their version at the end of the "Sally Water" game.

I have given the rhymes just as I took them, *vivid voce*, from the street children who played the games. Perhaps some reader of 'N. & Q.' may be able to give us the pure poetry of the original version. I wonder if the words,

Seven years now and seven years then,  
Kiss poor Sally and part again,

are based upon the Bible story of the twice seven years which Jacob served for Leah and Rachel.

JOHN T. PAGE.

This game, under the title of "Sally Water," is, I believe, a popular game in various parts of England. It is played by boys and girls, or by girls only. A ring is formed, and a girl sits or kneels in the middle. Then the players march round chanting a doggerel rhyme, of which there are several variants. I give the following from Miss C. S. Burne's 'Shropshire Folk-lore,' p. 509 :—

Sally, Sally Water, come sprinkle your pan [or plants],  
For down in the meadows there lies a young man,  
Rise, Sally, rise [*she rises*], and don't you look sad,  
For you shall have a husband, good or bad.  
Choose you one, choose you two,  
Choosee the fairest you can see!

Sally makes her choice, whilst they stand still ;  
then the chorus sings :—

Now you are married, I wish you joy,  
First a girl and then a boy,  
Seven years now and seven to come,  
Take her, and kiss her, and send her off home.

Miss Burne gives other versions. See also, s. 'Sally Slarter,' Mr. S. O. Addy's 'Sheffield Glossary' (E.D.S.) ; Mr. J. Nicholson's 'Folk-lore of East Yorkshire,' pp. 147-8 ; and Halliwell's 'Popular Rhymes,' p. 229, 'The Poor Woman of Babylon.' F. C. BIRKBECK TERRY.

[Other replies are acknowledged.]

CLERGYMEN IN PARLIAMENT (7th S. x. 245, 337).—According to the Common Law of England, as laid down in the old authorities, "the clergy" were not eligible to the House of Commons. In some of the text-books the fact that the clergy were eligible to sit in Convocation was referred to as the ground of the ineligibility to sit in the House of Commons. But the expression "the clergy," or "persons in holy orders," included both priests and deacons ; and deacons could not sit in Convocation, and therefore the reason thus sometimes assigned for the rule was inadequate as regarded deacons.

In Rushworth's case, in 1784 (not 1774), which came before an election committee, constituted under the Grenville Act, upon a petition against his return, setting forth that in 1780 he had been admitted into the holy order of a deacon, and so, being a clerk in holy orders, was not capable of

being elected, it was contended on his behalf that the rule which applied to priests did not extend to deacons, inasmuch as the latter could not sit in Convocation; and a majority of the committee, yielding to that argument, determined that Rushworth had been duly elected. The "determination, by a majority of voices," of a committee under the Grenville Act (10 Geo. III. c. 16) was final between the parties, and could not be reviewed by the House; the Act providing that the House, on being informed thereof by the chairman of the committee, shall order the same to be entered in their Journals, and give the necessary directions for confirming or altering the return. The statement in a book by Stockdale (referred to *ante*, p. 245) that "the House overruled the objection, and thus established a right in the clergy," &c., is, of course, an absurd blunder.

In 1801 the question of Horne Tooke's eligibility, he having been ordained a priest many years before his election, was the subject of long discussions in Parliament, which are reported in Hansard's 'Parliamentary History of England,' N.S., vol. xxxv. In the result, the Act of that year (41 Geo. III. c. 63) was passed. It is recited in that Act that "it is expedient to remove doubts which have arisen respecting the eligibility of persons in holy orders to sit in the House of Commons, and also to make effectual provision for excluding them from sitting"; and "it is declared and enacted that no person having been ordained to the office of a priest or deacon.....is or shall be capable of being elected to serve in Parliament as a member of the House of Commons." Elections contrary to the Act are to be void, and penalties are imposed on persons sitting unlawfully; there being, however, an exception in respect of any election that shall have taken place before the passing of the Act.

This Act of 1801, as will have been observed, expressly excludes deacons as well as priests. Therefore the fact (mentioned *ante*, p. 337) with reference to Mr. Henley, who sat for Oxfordshire from 1841 until (I think) 1878, and was a person most unlikely to be ignorant of the law, or knowingly to transgress it, that it was understood he was in deacon's orders, seems inexplicable.

R. R. DEES.

Wallsend.

THE CRAFTSMAN'S DAUGHTER OF YORK WHO MARRIED THE KNIGHT'S SON (7th S. x. 289).—John Timbs, in his 'Romance of London' (Supernatural), mentions this ballad under the title of 'The Cruel Knight; or, Fortunate Farmer's Daughter,' and states that the scene of the story is laid in Yorkshire. He briefly summarizes it thus:—

"A knight, passing by a cottage, hears the cries of a woman in labour, and his knowledge in the occult sciences informs him that the child then born is destined

to be his wife; he endeavours to elude the decrees of fate, and avoid so ignoble an alliance, by various attempts to destroy the child, which are defeated. At length, when grown to woman's state, he takes her to the seaside, intending to drown her, but relents; at the same time, throwing a ring into the sea, he commands her never to see his face again, on pain of instant death, unless she can produce that ring. She afterwards becomes a cook, and finds the ring in a cod-fish as she is dressing it for dinner. The marriage takes place, of course."

It would be interesting to know how this legend became associated with the name of a certain Dame Rebecca Berry, who died in 1696, and whose sepulchral memorial still exists in the parish church of St. Dunstan, Stepney. Possibly the fact that a fish and ring appear in the coat of arms exhibited above Dame Berry's epitaph has something to do with it, but is not quite conclusive evidence. That the legend has become inextricably connected with the lady's memory in the neighbourhood of Stepney is certain, and that people still visit Stepney Church in order to read the inscription on the memorial in question because of this is equally sure. Under these circumstances, perhaps I may be allowed under this heading to give a short description of the monument and a copy of the words inscribed upon it.

The monument formerly occupied a place outside the east wall of the chancel, but has now been removed to the interior of the edifice, where, in a good position on the west wall, it is evidently well cared for. The memorial consists of an oval-shaped convex shield, with ornamental carving running round the edge and enclosing the inscription. It is surmounted by a coat of arms, executed in colours, of which the following reading appears to be correct: Paly of six, on a bend three mullets, impaling a fish, and in the dexter chief point an annulet between two bends wavy. The inscription on the shield, as given below, I copied a few days since:—

Here lieth interr'd the Body of  
Dame Rebecca Berry the Wife  
of Thomas Elton of Stratford Bow Gent.  
Who Departed this Life April 26th 1696  
Aged 52.

Come Ladies you that would appear  
Like Angels fair, come Dress you here.  
Come Dress you at this Marble Stone  
And make that humble Grace your own  
Which once Adorn'd as fair a Mind  
As e'er yet lodged in Womankind.  
So She was Dress'd whose humble Life  
Was free from pride was free from Strife  
Free from all envious Brawls and Jarrs  
Of human Life the Civil Wars.  
These ne'er Disturb'd her Peaceful Mind  
Which Still was Gentle Still was kind  
Her very Looks, her Garb her Mein,  
Disclos'd the humble Soul Within  
Trace her through every Scene of Life  
View her as Widow, Virgin, Wife  
Still the Same humble She appears  
The Same in Youth the Same in Years

The same in Low And high Estate  
Ne'er Vext with this Ne'er Mov'd with that  
Go Ladies now And if you'd be  
As Fair as Great as Good as She  
Go Learn of her humility.

JOHN T. PAGE.

Holmby House, Forest Gate.

BERRI (7th S. x. 348).—I think the words "during the long occupation of Berry by the English" do not necessarily mean a lawful occupation of the country, but rather an occupation *de facto*. Berry, however, belonged lawfully to England, nominally at least, for the King of France maintained his rights on the province, from the accession of Henry II., who had received it as the dowry of his wife *Eléonore de Guyenne*, till the year 1200, when a treaty between King John and Philippe-Auguste restored it legally to the King of France, and then it became the portion of *Blanche de Castille*, the mother of Louis IX. But during the greater part of the fourteenth and fifteenth centuries the English kings and soldiers marched many a time, not only *on*, but *over* the border of Berry, and laid it waste. In 1356 the Prince of Wales invaded Berry, and, failing to take the town of Bourges, ravaged all the country. The treaty of Bretigny, 1360, stipulated that the English should restore to the King of France all the towns they possessed in the province; but this treaty was never executed. In 1369 the English soldiers had established their head-quarters in the town of *Sainte-Sève* (Berry), from which they used to sally out and plunder all the little towns and villages in the neighbourhood till 1371. During the civil feuds between the Armagnacs and Bourguignons the English committed several depredations in the province of Berry, where in 1423 they still possessed many castles and strongholds, such as *La Charité* and *Cosnes*. Of course such occupations were not, and could not be, marked on any historical map.

DNARGEL.

Peter Heylyn's testimony is, at any rate, worthy of some consideration. Writing of the province of "Berrie," he says, *inter alia*, that since the year 1096

"the Sovereignty of it hath been alwayes in the Crown of France; but the possession and Revenue sometimes given with the title of Duke, for a portion to some of the King's younger sonnes, to be holden of them in *Appenage*, under the Sovereignty and command of the *Doner* and his Successors" ('*Cosmographie*,' ed. 1657, p. 206).

J. F. MANSERGH.

Liverpool.

HEMINGTON CHURCH (7th S. x. 208, 356).—This church and parish formed the subject of a paper in the current volume of the *Journal* of the Derbyshire Archaeological and Natural History Society by the Rev. Charles Kerry, with illustrations representing the church as shown in the *Gentleman's Magazine* for 1825 and as it was in 1869.

The paper contains the text of the more ancient Hemington deeds, commencing with one dated 3 Edw. II., and ending with 30 Eliz., printed by permission of the lord of the manor. In 1270 Thomas de Meignell and Robert de Langton held a knight's fee in Hemington under Eleanor de Vaux, relict of Roger de Quinci (written Quency by Mr. Kerry), Earl of Winton. These lands subsequently belonged to the Crophull family, and from them passed by marriage of an heiress of Crophull to the Devereux family. Mr. Kerry says that the present house at Hemington is "but a fragment of the original." It has some features, apparently, identical with the arrangements at Haddon Hall. Anybody interested in the history of the church or manor of Hemington would do well to consult Mr. Kerry's paper, to which attention was drawn, in a recent notice of the *Journal* containing it, in 'N. & Q.' NOMAD.

AN AUSTRALIAN BISHOP (7th S. x. 427).—The bishop referred to by M. GAIDOZ was Bishop Moorhouse; for I was in Victoria at the time, and well remember the effect. The bishop had recommended some irrigation works, which were not adopted.

HERBERT A. STRONG.

Liverpool University College.

[Bishop Barry's name was supplied us from a source we have generally found trustworthy.]

THE WIFE OF COL. JAMES MONTGOMERY, OF COLSFIELD (7th S. x. 86).—Sir William Fraser, in his 'Memorials of the Montgomeries, Earls of Eglinton' (vol. i. p. 142), says:—

"Col. James married, contract dated 1st and 6th June, 1659, Margaret, daughter of John Macdonald in Kintyre and Elizabeth Stewart, his spouse, who was daughter to the deceased Sir William Stewart, Knight, and Dame Elizabeth Hamilton."

To this Fraser adds a note, namely:—

"Original contract at Eglinton. Wood, in his 'Peerage,' states that Col. James married the only daughter of *Aneas*, Lord Macdonald and Arros. This is a mistake; although Margaret Macdonald appears to have been nearly related to the Lord Macdonnel who addressed letters to Col. James as his 'honored Cousin,' apparently through his marriage with Margaret Macdonald."

T. H. M.

MUD-BENCH (7th S. x. 368).—Is this a mud-bank? Benches are binks, or benks, in the north, where we hear also kirk for church, and birk for birch.

C. C. B.

HUNGARY WATER (7th S. x. 4, 115, 294).—*Boun-tree*, as given in a quotation at the first reference, is not a mistake for *bour-tree*, as your correspondent at the third reference supposes. Jamieson has *bourtree*, *boretree*, *bountree*; and, *sub* "Bountry-gun," quotes: "Bountry-guns are formed of the elder tree, the soft pith being taken out; and are charged with wet paper" (*Blackwood's Mag.*, Aug., 1821, p. 35). In North Yorkshire I

have heard boys call this harmless weapon "bultry-gun." The Rev. J. C. Atkinson, in his 'Glossary of the Cleveland Dialect,' says, "In Scotland the forms *boun-tree*, *bun-tree*, prevail, as well as *bour-tree*, *bur-tree*." For the syllable *bun* he compares the A.-S. *bune*, a cane, reed, pipe.

F. C. BIRKBECK TERRY.

EARL OF ESSEX'S ARMY (7th S. x. 368).—In the British Museum Library will be found copies of "The List of the Army under the Command of Robert, Earle of Essex and Ewe.....With the Names of the several Officers belonging to the Army," London, 1642, 4to. (press-mark E. 117. 3.), and 'A List of the Army of his Excellency, Robert, Earle of Essex.' Printed December 22nd, 1642, 4to. (press-mark E. 83/9).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ARCHÆOLOGY OR ARCHAIOLOGY.—(7th S. x. 3, 114, 170, 238, 377).—I suppose I am an "unreasonable reader," for *archæology* annoys me. But why should we not drop the diphthong, as our ancestors did? No mediæval scribe ever wrote such words as "domicellæ Domine Regine Alianore," but always "domicelle Domine Regine Alienore." Why not revert to the old usage? One of your correspondents has advised us to make a printed *æ*; but how are we to prevent the compositor from setting it up as *x*?—which mine very generally does outside 'N. & Q.'

HERMENTRUDE.

SHARPE'S 'CATALOGUE OF WARWICKSHIRE PORTRAITS' (7th S. x. 167, 273) was compiled by John Merridew, and published by him in 1848. Sharpe could not have had anything to do with it, as he died in 1841. In fact his name is not mentioned among the many acknowledgments made by the compiler in his introduction. Mr. Merridew died in 1862, at Leamington, aged seventy-two. WM. GEO. FRETTON, F.S.A.

Hearsall Terrace, Coventry.

ETYMOLOGY OF HIBISCUS (7th S. x. 269, 350).—This word is not derived from *βίσις*, nor is the latter derived from any of the Egyptian languages. *Hibiscus* has been probably corrupted from Arabic *khubbāz*, mallows. *βίσις* is an Arabic compound.

R. S. CHARNOCK.

Crichton Club.

WAY-WISER (7th S. x. 386).—Compare German *Weg-weiser*.

R. H. BUSK.

SECRETARY JOHNSTON (7th S. x. 364).—James Johnston was a younger son of Sir Archibald Johnston, of Warriston. After his father's execution he was sent to Holland, and was educated at the University of Utrecht, where he distinguished himself as a student of law. He was employed by the Whigs as a secret emissary just before the

Revolution. He was appointed permanent Secretary of State for Scotland in 1693, with a seat in Parliament, the Master of Stair being the Political Secretary (Ormond's 'Lives of the Lord Advocates,' vol. i. p. 241).

R. W. COCHRAN PATRICK.

PHYSICIANS' PRESCRIPTIONS, APOTHECARIES' COMPOUNDING (7th S. x. 328).—Beckmann, in his 'History of Inventions,' has an article on 'Apothecaries,' in which he says:—

"Conring asserts, without any proof, but not, however, without probability, that the physicians in Africa first began to give up the preparation of medicines after their prescriptions to other ingenious men; and that this was customary so early as the time of Avenzoar, in the eleventh century. Should that be the case, it would appear that this practice must have been first introduced into Spain and the lower part of Italy, as far as the possessions of the Saracens then extended, by the Arabian physicians who accompanied the Caliphs or Arabian princes.....Hence it may be explained why the first known apothecaries were to be found in the lower part of Italy; but at any rate we have reason to conclude that they obtained their first legal establishment by the well-known medical edict of the Emperor Frederick II., issued for the kingdom of Naples, and from which Thomasius deduces the privileges they enjoy at present."—Ed. 1846, vol. i. p. 329.

Beckmann also states that

"in many places, and particularly in opulent cities, the first apothecaries' shops were established at the public expense, and belonged to the magistrates."

The earliest record of an apothecary in England that he mentions is dated 1345.

J. F. MANSERGH.

Liverpool.

With us ther was a Doctour of Phisike.

Ful redy haddē he his apothecaries  
To send him dragges [*sic*] and his lettuaries,  
For eche of hem made other for to winne:  
Hir frendship n'as not newe to beginne.

Chaucer, 'Canterbury Tales,' Prologue,  
Tyrwhitt's edition, 1860.

JONATHAN BOUCHIER.

Ropley, Alresford.

The legal status of apothecaries as assistants to physicians was first fixed in 1511 by the Act 3 Henry VIII., c. 9. Mr. Jacob Bell, from whose 'Historical Sketch of Pharmacy in England' I take this item, does not give the Act in full, or say precisely what the duties of the apothecaries were; but it is evident from what he afterwards says that among them was that of compounding physicians' prescriptions.

C. C. B.

THE ANDES (7th S. x. 227, 354).—A "first paper" on 'The Ascent of Cotopaxi' is contributed by Mr. Edward Whymper to *Good Words* for November, in which the author says, "So far as I am aware, the first person to reach the summit was Dr. W. Reiss, of Berlin, on November 27, 1872." Mr. Whymper's "forthcoming work, 'Travels

amongst the Great Andes'.....describes the first ascents of Chimborazo, Cayambe, Antisana, &c."

J. F. MANSERGH.

Liverpool.

MEN OF MARSHAM (7th S. x. 189, 357).—

Names of Persons who have offended upon Marsham Heath, co. Norfolk, by Felling the Thorns, &c., an. 1646.

Petition of the Inhabitants of the Town of Marsham, and Copyhold Tenants of the Manor, to Sir John Hobart, concerning the Offences alleged against them upon Marsham Heath. (Tanner MS. 96, pp. 67, 68, Bodleian Library.)

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

There is a place called Mareham, near Horn-castle, Lincolnshire. It is in a fenny district, so possibly an s has dropped out from the name.

A. HALL.

BATTLE OF THE BOYNE (7th S. x. 149, 229, 292).—Mr. D'Alton's 'King James' Irish Army List,' second ed., 2 vols. 8vo., London, 1861, will furnish much valuable information to WILLIAM OF ORANGE. 'The Irish Chieftains,' by Mr. Blake-Forster, also contains an army list, which I have found fuller than Mr. D'Alton's in some instances. In regard to confiscations and penalties, the lists of outlawries and proclamations of the same in the Irish Record Office, Dublin, and also the claims in regard to the forfeited estates, heard at Chichester House in Dublin from September, 1700, to June 23rd, 1703, have been found by me to be of great value. A 'List of the Claims' filed up to August 10th, 1700, was printed in Dublin, folio, in 1701. For particulars of these claims and those filed after that date reference must be had to the original papers and documents filed by the contesting parties with the trustees appointed under the Act 11 & 12 William IV., which can all be found at the Irish Record Office.

ARCHER MARTIN.

Winnipeg, Canada.

There is a fine picture of the Battle of the Boyne, painted by Van der Meulen, with a portrait of William of Orange on a grey horse, at Clumber, belonging to the Duke of Newcastle.

CECIL LISTER KATE.

Wakefield.

LISTS OF ORDINARIES (7th S. x. 228).—The list of ordinaries printed by Mr. GREENSTREET appeared in my *Antiquarian Magazine*, and if the author will give his consent, so far as I am concerned, they can be reprinted in 'N. & Q.'

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

LOYALTY ISLANDS (7th S. ix. 487).—As no reply to this query has appeared, it may be worth mentioning that the Loyalty Islands seem to have been first noticed by D'Entrecasteaux in April,

1793, and that they are marked under their present name in the chart of the Pacific Ocean which was published in Cooke's 'Geography,' c. 1810.

J. F. MANSERGH.

Liverpool.

BOOKS WRITTEN IN PRISON (7th S. ix. 147, 256, 412; x. 96).—I have just come across the following notice of a prison book:—

Thoughts in Prison, with his Last Prayer, the Convict's Address to his Unhappy Brethren, and other Pieces, with some Account of the Author. By Dr. William Dodd (hanged for forgery). 1815, fcap. 8vo.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

IRELAND AND AMERICAN INDEPENDENCE (7th S. x. 205).—With reference to MR. J. STANDISH HALY's very interesting quotation relative to the important part taken by Irishmen in the American War, it is permissible to say that in his instructive account of the composition of Washington's army, and of the events of the war generally, Mr. W. E. H. Lecky, in his valuable 'History of England in the Eighteenth Century' (Longmans, Green & Co. London, 1883), vol. iv. p. 118, has recorded:—

"In the Carolinas there were large numbers of Germans, Dutch, and Quakers who took but little interest in the war, and the remaining population was very heterogeneous and divided. The reins of power in this, as in the other provinces, had fallen into the hands of the Revolutionary classes; but England had many friends among the rich, and in the trading classes, and there was a large Scotch settlement which was enthusiastically loyal. The Irish Presbyterians, on the other hand, appear to have been everywhere bitterly anti-English, and outside New England it is probable that they did more of the real fighting of the Revolution than any other class."

This emphatic statement may be supplemented by the remark that the Presbyterians of the North of Ireland openly sympathized with the Americans.

HENRY GERALD HOPE.

6, Freegrove Road, N.

THE BIBLIOGRAPHY OF DIALLING (7th S. viii. 142, 243; ix. 216, 298; x. 137).—I notice the following two works on dialling in a London bookseller's recent catalogue. Though both the titles appear in the list at the first reference, the date is in each case different:—

Pierre de Sainte Marie Magdeleine, Dom. Traite d'Horlogiographie, contenant plusieurs manieres de construire, sur toutes surfaces, toutes sortes de lignes horaires et autres cercles de la sphere. 1657. 12mo., plates.

Strengel, J. P. Gnomonica Universalis sive Praxis amplissima Geometricæ describendi Horologia Solaria, tum Reflexa et Portabilia, in figuris 233 expressa. 1680. 12mo., front. and plates.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

SUPPOSITATIVE (7th S. x. 28).—Measured by a rule of etymological exactness, I have gone beyond

this rule, and I confess that I did so well aware that there was no *suppositus* in either true or mediæval Latin. My desire was, and is, that my readers may understand my ideas as I understand them. In this instance I halted for a moment or two, not liking the use of *supposititious* in the sentence I was about to complete—*suppositivæ* suggested itself, and, thinking it suited me better, I set it down. Had I been a Goldsmith, or even a Morris, I might have reconsidered both word and phrase, but I had no more idea of being quoted for the use of a word than has Mr. Holland, who coined, or had coined for him, the advertisement word, not to be understood by one in a thousand, viz., *euteless*.

BR. NICHOLSON.

KOKERSAND ABBEY (7th S. x. 228, 290) is now most conveniently approached by the short line running from Lancaster to Glasson Dock. Possibly this line was not made when PRECENTOR VENABLES visited Cockersand. Q. V.

ARMS OF CHALEIS (7th S. x. 268).—Allowing for varieties of orthography, there are several coats of this name in Burke's 'Gen. Armory,' 1878. Challice (Smith's 'Ordinary'), Ar., on a fess between three annulets gu. as many lozenges of the first. Challis, Vert, between two bars engrailed ar. three bezants. Challis (Lord Mayor of London), Az., a bend between four mullets ar. a chief chequy of the first and last. There are also two coats of Challers, which seem not improbably variants of Challis, viz., Ar., a fesse between two chevrons sa., and Ar., a fesse between three annulets gu.

It may be of use to say that there is no mention of the name in the second edition of Dr. G. W. Marshall's 'Genealogist's Guide.' On the other hand, a reference to Callice, Hunter's 'Familix Minorum Gentium,' 432, in Add. MS. 24,458, may be of use. I take the reference to Hunter's collection from an index communicated by Dr. G. W. Marshall to the *Genealogist*, N.S. VI. (London, 1890), p. 68.

C. H. E. CARMICHAEL, M.A.

New University Club, S. W.

"WHICH"-CRAFT (7th S. x. 206).—C. C. B. says that the following sentence murders grammar:—

"I have myself tested it with the *vocabulary published* by the Abbé Rochon in 1802, *but which* the Abbé obtained from," &c.

I should not quote it as a model sentence, but neither do I think it deserves C. C. B.'s severe condemnation. It is true that Prof. Nichol, in his 'English Composition' primer, says: "And *which* is always wrong unless another *which* has preceded." But must this be interpreted to mean that a sentence containing the words *and which* is absolutely ungrammatical if the preceding *which* is not actually expressed? Take the first half of

the sentence quoted by C. C. B. No one, I suppose, would object to it, yet the words *which* was must be inserted after *vocabulary* to give the full grammatical form. Thus it is clear that *but which* in the sentence under consideration is preceded grammatically by *which*, though, as is often the case in English, it is omitted in writing.

If this typical sentence is held to be ungrammatical, many others must fall under the same condemnation. Let me give four:—

"They were published in a volume entitled 'Tottel's Miscellany,' 1557, the first collection of English poetry by different writers, and *which* ran through six editions in seven years."—'Chambers's Cyclopædia of English Literature,' third ed., vol. i. p. 33, col. 2.

"I have.....made considerable use of a little *work written* on the campaign some five years ago.....and *which* appears to me to be a model of the style in which such a work should be written."—Malleson's 'Decisive Battles of India,' p. xxi.

"Thousands go into *water far* too cold for them, and *which* Neapolitans.....would shrink from shiveringly."—'World,' Sept. 19, 1883, p. 300.

"Let me tell you a story, *adapted* to young persons, *but which* won't hurt older ones."—O. W. Holmes, 'The Professor at the Breakfast Table,' ch. v.

In each of these sentences the first relative is suppressed. I think all the sentences would have read more smoothly if it had been inserted, and in the sentence from 'Chambers's Cyclopædia' the second *which* might then have been omitted with advantage.

If C. C. B. wishes to find some instances of the indefensible use of *and which*, he may take two sentences from Mr. Percy Fitzgerald's 'William IV.' On p. vii of vol. i. occurs:—

"These volumes complete the series of Memoirs of the Royal Family of George III., and *which* include 'The Life of George IV.'"

On p. 19 of the same volume there is this sentence:—

"He at this time received a gratifying compliment from the Spanish Governor of the Havannah, and *which* was conceived in an antique spirit of chivalry."

Dr. B. W. Richardson, in his article 'Cycling' in *Longman's Magazine* for October, 1883, p. 598, makes the same mistake:—

"These admonitions in respect to those who are of or beyond middle age, and *which* are drawn from direct observation.....extend.....to the younger members."

JOHN RANDALL.

CHARLES PHILLIPS (7th S. x. 308, 378).—Your Transatlantic correspondent who is anxious for any information regarding the marriage of Phillips may care to have the following, culled from the *Freeman's Journal* of November 18th, 1819:—  
"On Saturday last, at St. Pancras Church, London, Charles Phillips, Esq., of the Irish bar, to Miss Whalley of Camden Town."

I find from an old note-book that an anecdote about this marriage appears in the *Freeman* of November 24th following, which possibly your

correspondent can see. My late friend John Pepper asked Phillips if he had acquired a fortune by this marriage. His reply was, "Not so much as the cap on her head."

*Carrick's Morning Post* (Dublin), of October 11th, 1819, contains the following:—

"AFFAIR OF HONOUR.—On Monday afternoon, at four o'clock, a meeting took place within a mile of Cheltenham, on the Wincomb Road, between Charles Phillips, Esq., of the Irish bar, attended by Colonel O'Neil, and

Henriques, Esq., attended by Major Perrice, when after an exchange of shots, the affair terminated, and before leaving the ground, the parties shook hands." Who was "Henriques, Esq."? My notes regarding Phillips are very full, and I possess some interesting letters from him furnishing autobiographical detail, if I may so style it.

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

Dublin.

Charles Phillips was the son of William Phillips, a solicitor and clerk of the Crown, co. Sligo, and Elizabeth his wife. Charles Phillips married Ann Whalley, by whom he had, besides children who died young, William Henry Phillips, a captain in the East India Company's service, who died without issue; Emily Ann, the only surviving child, who married Thomas Platt, a barrister of Lincoln's Inn; and Elizabeth, who married Henry Penleaze, a colonel in the Grenadier Guards, and died without issue.

H. E. P. P.

AMERICANISMS (7th S. ix. 406, 424; x. 52, 191, 336).—"The omission of the definite article between the name of a king and his distinguishing number," mentioned by COL. PRIDEAUX at the last reference, is not necessarily an Americanism. This form frequently occurs in Carlyle's 'Hero-Worship': Leo Tenth, Louis Fourteenth, Charles First, Charles Second. I agree with COL. PRIDEAUX that it "has an odd effect," nor does the authority even of Carlyle reconcile me to it.

JONATHAN BOUCHIER.

Ropley, Alresford.

Surely it is a little hard on R. L. Stevenson to tax him with the use in *propria persona* of such a phrase as "David First" for David I. This form, not peculiar to America, I fear is somewhat common in Scotland, and "furth thereof," with the *indocti*. The expression as employed in 'The Master of Ballantrae' occurs in the narrative of David Mackellar, the old steward. It is intended merely as a bit of local colouring. Indeed, the manner in which the narrative is continued in colloquial Scots of the last century is not the least of the beauties of that capital story.

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

"CLOTHES MADE OUT OF WAX" (7th S. x. 408).—The meaning is that the clothes were of faultless cut. In 'Romeo and Juliet,' II. iii., we have

the expression "Man of wax," *i. e.*, a man "well made, as if he had been modelled in wax" (Steevens). John Davies, of Hereford, in 'A Select Second Husband for Sir Thomas Overbury's Wife, now a Widow,' 1616, writes:—

A man in print, or made in waxe, these words  
Transferre to our conceit the highest worth  
Of outward shape.

I am glad to find so excellent a judge as MR. JONATHAN BOUCHIER is pleased with my anthology, 'Lyrics from Elizabethan Song Books.' Perhaps some reader of 'N. & Q.' may be able to tell me where I can see a copy of Robert Jones's 'Muses' Garden of Delights,' for which I have long sought in vain.

A. H. BULLEN.

1, Yelverton Villas, Twickenham.

RIMER (7th S. x. 405).—The meaning and etymology of this word are duly given in my 'Principles of Eng. Etymology,' first series, sect. 197, p. 209. It merely means "roomer," or "enlarger," being regularly derived, by vowel-change, from A.-S. *rām*, room; just as *mice* is the plural of *mouse*, A.-S. *mūs*. The pronunciations *reamer* and *rämmer* are interesting and regular. The former is the archaic pronunciation of the Middle English period, the latter is the regular shortening of the old long *i* (pronounced *ee*) caused by accentual stress.

WALTER W. SKEAT.

AMBROSE PHILLIPS (7th S. x. 165, 233, 334, 414).—It may be pointed out to C. C. B. that the poet whose odes to children he appreciates so fully was Phillips by name, and not "Phillips," as he designates him. Further, the remark may be offered, as to "those pieces by virtue of which Phillips still lives," that there are other critics besides Mr. Gosse and C. C. B., and that certain of these consider the 'Fragment of Sappho' Phillips's only considerable achievement as a maker of verse. To enter upon this, however, is beside the original question, which was whether Mr. Gosse had or had not adequately described Phillips's odes. C. C. B. speaks for nine out of ten readers of 'N. & Q.,' and avers that they would agree with him in completely misreading the first note on the subject. That is surely taking considerable liberty with the intelligence of the nine, of whom, in default of corroborative evidence, one may be allowed to hold a different opinion. The question raised by C. C. B. as to whether it is "less honourable to address a private person than a lord" may be interesting enough in itself, but, unfortunately, it is irrelevant to the issue, nor is it possible to submit it for the consideration of Phillips, whose opinion on the point would have been important.

THOMAS BAYNE.

Helensburgh, N.B.

DATE OF OLD WATCH (7th S. x. 409).—In 'Curiosities of Clocks and Watches from the



Earliest Times,' by Edward J. Wood, it is stated that the English watchmakers of the seventeenth century became so famous in their craft that, lest inferior articles should be sold abroad as their productions, a law was passed in 1698 obliging all makers to put their names on their watches. A description is given of the different watches in the possession of Lady Fellows, all of which belonged to the seventeenth century. Among them was an octagonal silver-gilt watch by "Josias Jolly, à Paris," with engraved border and landscape in the centre of the face. History varies in the date when watches, as a continental invention, were introduced into England, some authors giving it so early as 1557, others, among whom is Hume, in 1577, and others so late as 1597; but Warner, in his 'History of Glastonbury,' gives an account and an engraving of Abbot Whiting's watch; on the inside of the cover of the face is engraved "Richard Whytinge, 1536."

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE INDUSTRIOUS DIPLOMATIST (7th S. x. 348).—I think the story is told in Southey's 'Doctor,' in the chapter about shaving. I am sorry that I cannot give a better reference. It is a book sadly needing an index. W. C. B.

SWASTIKA (7th S. x. 409).—See under 'Fylfot' in the indexes to Third, Fifth, and Sixth Series, and 'Suastika,' Sixth Series. W. C. B.

SABBATH AND SUNDAY (7th S. x. 385).—The remarks upon Sunday observance in Heligoland made by MR. WILLIAM GEORGE BLACK do not quite correspond with what I saw there last August. He says: "In Heligoland the Sunday is supposed to begin at sundown on Saturday and to end at sundown on Sunday; but it might be more correct to regard the labourless close of Saturday as a relic of St. Columba's rest-day theory, particularly as, although the Heligolanders do not dance on Saturday evening, they consider that evening specially suited for betrothal festivals and such-like social parties." On the Saturday on which Heligoland was formally handed over to Germany I happened to be there, and had lodgings near the church on the Oberland, a kind of plateau on which most of the houses, including the Government House, are built. On my way to my lodgings, about ten o'clock on the Saturday night, I passed what I took to be an assembly-room. It was well lighted, and there appeared to be a public dancing-class being held in it. There was an orchestra at the upper end of the hall, and about half a dozen couples were whirling round to a kind of galop, or quick-time polka. Others were dropping into the circle of dancers, and, so far as I saw, there was nothing to show that it was a special party, or anything more

than a mere dancing-room for the public. The next day the Emperor of Germany visited the island, and everything and everybody was *en fête*; so that whatever was the custom on an ordinary Sunday was held in abeyance, and the day given up to public rejoicing and holiday making. From the fact of there being not many in the room, and the locality being a very quiet one, right away from where the crowd of visitors were holding high revel, I took it to be one of the institutions of the island, a Saturday-night dance.

ANDREW HOPE.

Exeter.

Nobody can be surprised at finding that Saturday only, and not Sunday, was called the Sabbath at the time of St. Columba, thirteen centuries ago, for it was not till the Puritan era that such a confusion was made. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

THE FOLK-LORE OF CATS (7th S. x. 344, 415).

—I heard a Yorkshireman on the Hambleton Hills tell the following story in the summer of 1889. He stated that he had had whooping-cough when he was a child, and that his mother insisted on his keeping in bed. He was unwilling to agree to this, unless he was allowed to have the cat in bed with him. This was, therefore, permitted, with the following result, in his own words, "Ah smickled it, and ah mended, an' 't' cat deed." By this he meant that he gave the cat the infection, and thus was enabled to recover, while the cat died in his place. G. F. W. M.

JAMES DUPONT, D.D. (7th S. x. 407).—The author of the memoir of Dr. James Dupont, Master of Magdalene College, Cambridge (Cambridge, 1825, 8vo.), was Dr. James Henry Monk, Bishop of Gloucester and Bristol, who died in 1856. It originally appeared in the 'Museum Criticum'; or, Cambridge Classical Researches, ii. 672, of which periodical the bishop was editor.

THOMPSON COOPER, F.S.A.

[E. M. BORRAJO, D. HIPWELL, and W. D. SWEETING supply the same information.]

STONARD FAMILY, ESSEX (7th S. x. 327).—The 'Visitation of Essex' (Harl. Soc.) gives a pedigree of Stonard, of Loughton, co. Essex, beginning with Francis, grandson of John Stonard, of Loughton. It does not give his father, and the family from the time of this Francis seem to have been settled at Stapleford Abbot, some being of Knowles Hill in that parish, and others of Loughton. The date of Francis Stonard must be about the latter end of the sixteenth century.

B. FLORENCE SCARLETT.

Joseph Stonard held copyhold property in the manor of Sewardstone, Essex, 33 Hen. VIII. "Old Stoner" was one of the rangers of Waltham

Forest in 1531-2 (see 'State Papers,' Foreign; also 'The History of Waltham Holy Cross,' 1888). The Stonard family resided at Loughton, Essex, temp. Hen. VIII. W. WINTERS.  
Waltham Abbey.

BANSHEE (7th S. x. 268, 370, 430).—Surely my friend Mr. MAYHEW must know perfectly well what I mean! From a phonetic point of view either spelling (*bean-sighe*, as in O'Reilly, or *bean-sidhe*, as in the 'New Eng. Dictionary') will serve. But the latter suggests the etymology, whilst the former does not.

WALTER W. SKEAT.

COIN OR TOKEN (7th S. x. 369).—The coin mentioned by your correspondent is a five-crober piece of Denmark. The copy I possess has a small fowl above the centre of the V and the date 1748. It is not an uncommon coin. H. P. POLLARD.  
Bengeo, Hertford.

FREE TRANSLATION (7th S. x. 344).—Your correspondent's communication calls to my mind the pronunciation of an old Lancashire lady. She always persisted in calling the aurora borealis the "hairy borlus." In Yorkshire I have frequently heard bronchitis called "brown Titus" and "brown typhus" (= typhus). Scott's famous character, Dandie Dinmont, used "pockmanky" for portmanteau. F. C. BIRKBECK TERRY.

There is on the coast of Newfoundland a harbour named Nance au Diable, better known by the fishermen as "Nancy Jobble." A neighbouring gardener speaks of the roses General Jacqueminot and Réve d'Or as "General Jack-wy-menot" and "Reverend Dor."

CELER ET AUDAX.

WORDSWORTH'S FAVOURITE POET (7th S. x. 369). Finding that no one has noticed the inquiry for the author of the lines quoted by Mr. F. W. H. Myers, I venture to say, on my husband's authority, that they are a translation from the first Eclogue of Virgil, and, in his opinion, one of the most perfect ever penned. It was Virgil, therefore, undoubtedly, who was Wordsworth's favourite poet. Mr. Boger does not know the author of the translation; possibly Wordsworth himself, though he thinks not. CHARLOTTE G. BOGER.

MOURNING LACE (7th S. ix. 388, 494; x. 34, 133).—GUALTERULUS has not been answered yet: "In whose memory is the black mourning cord worn by the 84th Regiment?" It is worn in memory of my kinsman, Richard Lloyd, of Beechmount, co. Limerick, lieutenant-colonel commanding the regiment in the Peninsular War, and killed in action near Bayonne in December, 1813, when we were forcing Soult to retreat.

MICHAEL LLOYD FERRAR, B.C.S.  
Fyzabad.

"BAD FORM" (7th S. x. 308).—Your correspondent's quotation for the use of "form" may be illustrated by the following passage from Shakespeare's 'Timon of Athens,' Act V. sc. iii. ll. 26-8:—

Your words have took such pains as if they labour'd  
To bring manslaughter into form and set quarrelling  
Upon the head of valour.

F. C. BIRKBECK TERRY.

At Cambridge (I am speaking now of some ten or fifteen years ago) we generally imagined that the expressions "good form" and "bad form" were metaphors borrowed from the cricket-ground, the cinder-path, and the river. GUALTERULUS.

BELL ALLEY: DEFOE (7th S. x. 183, 234, 335).—I am not familiar with Broad Street station, but I knew all that neighbourhood well forty years ago. Old Bethlem burial-ground, about which I wrote in reply to DR. HYDE CLARKE, was surrounded by a wall, the original entrance-gateway in which, long since bricked up, exactly faced the Ophthalmic Hospital, only separated from it by the roadway. This building, I believe, still stands, and I can hardly suppose that the railway people could have erected a platform quite close to it. Perhaps that which MR. SLEET describes may be on the site of some other burial-ground. Places solemnly consecrated, and devoted to the repose of the dead, are now dug up to make way for buildings and railways, or turned into playgrounds.

JAYDEE.

"THATCHING GROBY POOL WITH PANCAKES" (7th S. x. 405).—The REV. J. PICKFORD speaks of "Earl Rivers and his son" being beheaded at Pontefract, and says that they were respectively nephew and grand-nephew of Elizabeth Woodville. The Earl Rivers here alluded to was the brother, and Lord Grey the son, of the ill-starred queen of Edward IV. E. S. A.  
Wakefield.

Grose (1787) in his 'List of Local Proverbs' gives this correctly under Leicestershire, "Then I'll thatch Groby-pool with pancakes," adding, "Spoken when something improbable is promised or foretold. Burton does not mention anything of this pool." H. G. GRIFFINHOPE.  
34, St. Petersburg Place, W.

SHIRE HORSES (7th S. x. 208, 412).—Surely this can only be a perversion of "sheer horses"—like "sheer steel," &c.—quite as often called "entire horses," meaning the same thing. E. COBHAM BREWER.

JOHN SHEPHERD, MASTER OF CROYDON FREE SCHOOL (7th S. ix. 329, 501; x. 387).—A few documents relating to John Shepherd, schoolmaster of Whitgift's Hospital, consisting of letters, petitions against him to Archbishop Sancroft for

regular accounts, &c., dating from 1678, find a place in the Bodleian Library, Tanner MS. 162, f. 64, 66, 69, 71, 78, 97. DANIEL HIPWELL.  
34, Myddelton Square, Clerkenwell.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Red Fairy Book.* Edited by Andrew Lang. (Longmans & Co.)

In this book, intended as a companion to the 'Blue Fairy Book,' Mr. Lang, assisted by many translators or adapters, gives a series of fairy legends in no respect inferior to those he has previously supplied. The illustrations are excellent, and the book is scholarly and delightful. It is, perhaps, hypercritical to wish that Mr. Lang had not introduced the last story—a condensation of Mr. Morris's version of the 'Volsunga Saga' concerning Sigurd, Fafner's bane. In poem and in opera the story is familiar. Beautiful as it is, it is out of keeping with the other stories, all of which, even to 'Little Red Riding Hood' and the 'Pied Piper of Hamelin,' in the present version end happily. A lesson to purveyors of fiction, dramatic or other, as to the genuine tastes of the public is given in the manner in which almost all folk-lore stories distribute poetical justice. Sophistication has set in when the witch and her ugly daughter are not burnt and the ill-used king's daughter is not married to the fairy prince. 'Sigurd' is in an altogether more heroic strain, and is scarcely more fit for its present position than would be the story how

Charlemain, with all his peerage, fell  
By Fontarabia.

As a whole, however, the book, like all Mr. Lang's contributions to folk-lore, is entrancing.

*The Book of Sundials.* Collected by Mrs. Alfred Gatty. Edited by H. K. F. Eden and Eleanor Lloyd. (Bell & Sons.)

LESS than two years have elapsed since we noted the appearance of a second and enlarged edition of Mrs. Gatty's 'Book of Sundials,' due to the industry and piety of her daughter and an associate. Already the book has passed into a third edition. We have here a fitting tribute to its merits. It is a book the attractions of which do not pall, and turning over its pages, contemplating its illustrations, and reading its quaint morals is a task as pleasant and profitable as meditating in some old-fashioned country churchyard, in which probably the dial-stone itself constitutes a chief attraction. We trace no further additions. Such are, however, scarcely to be hoped. During a long series of years all known mottoes have been gathered, and the collection is now practically complete. Almost without exception the mottoes are hortatory or reflective: "Pulvis et Umbra sumus Moneo dum moveo," and the like. "Perreunt et imputantur" is familiar in the Temple and as seen in a score other spots. "Sic transit gloria mundi" is on Fountains Hall, near Ripon, and the lovely motto "Horas non numero nisi serenas" is on a score sundials. 'N. & Q.', however, is full of such mottoes. It is pleasant to think how intimately associated are its pages with this delightful volume.

*The White Lady of Hazelwood: a Tale of the Fourteenth Century.* By Emily Sarah Holt. (Shaw & Co.)  
*Minster Level: a Tale of the Days of Lawd.* (Same author and publishers.)

THERE are few antiquaries or students of history that may not learn something from the narratives of Miss Holt. In 'The White Lady of Hazelwood' our author

deals with the Countess of Montfort, "the Joan of Arc of her day and of Bretagne," whose heroic deeds are commemorated by Froissart. From our State records Miss Holt has derived the information, unsuspected by historians, that this noble lady died a prisoner in England. On this fact, unknown even to Mrs. Everett Green, Miss Holt has constructed one of the most attractive of her works, bristling with pleasantly conveyed erudition.

'Minster Level' is more familiar in subject and treatment, and deals with the sufferings of Jacob Bothomley, who was excommunicated in 1634.

*The Adventures of Thomas Pellow, of Penryn, Mariner.* Written by Himself. Edited by Dr. Robert Brown. (Fisher Unwin.)

To the 'Adventure Series' of Mr. Fisher Unwin have been added these curious memoirs of Pellow, who, captured as a boy by the Saltee rovers, remained prisoner with the Moors three-and-twenty years, embraced the Mohammedan religion, and at length escaped and regained his home. Very stirring is his life; and the narrative of his actions has such evident truthfulness, one is surprised, even with one's knowledge of what Defoe has done in a similar line, that a doubt as to its authenticity should ever have been inspired. If such existed, it is now removed. Corroboration such as Dr. Brown furnishes would serve to establish almost any record. Very much longer and ampler than the introduction to any of the previous volumes is that now furnished, and it throws much light upon life among the Moors in the last century. Pellow seems to have risen to a position of considerable rank as a soldier, and saw much active service and many sufficiently striking atrocities. He was frequently wounded, and seems to have had little time for enjoying the domestic peace which the bestowal upon him of a wife may be held to have promised. His style is not brilliant, and his method of speaking of himself in the third person becomes a little tedious. Still the whole is a stirring record of suffering and adventure, and the book, with its quaint and valuable illustrations, is an agreeable addition to a capital series.

ONE or two contributions on literary matters stand forth in the *Fortnightly* among such subjects as 'Mr. Stanley's Rear-Column,' 'Dr. Koch's Consumption Cure,' and 'An Averted Crash in the City.' Such are 'Prosper Mérimée,' a brilliant essay by Mr. Walter Pater, Madame Darmesteter's 'Rural Life in France in the Fourteenth Century,' and 'The Mask of Descartes.' An eager defence of 'Beau Austin' is given under the title of 'Mr. Tree's Monday Nights.' The entire number, which is a little late in appearance, is of very varied interest.—We should like to see Sir Herbert Maxwell's paper on 'Birds,' contributed to the *Nineteenth Century*, printed as a pamphlet and distributed through the country. It is a spirited and necessary appeal against the ignorance and indifference of country landlords, gamekeepers, and the like, and against the rage for destruction which, strong everywhere, seems strongest in England. Adale's observations on 'Life in the Harem' are worthy of attention. Mr. Frederic Harrison urges the restitution to Greece of the Elgin marbles. Among 'Noticeable Books' Dr. Jessop speaks in terms of well-deserved eulogy of the 'Dictionary of National Biography' and its editors.—Much attention is paid to California in the *Century*, the three opening articles all dealing with the Western State. Most interesting of the series is 'Life in California before the Gold Discovery,' by pioneer George John Bidwell, who claims to have been a general of '41. His article, which is finely illustrated, is a continuation of his 'The First Emigrant Train to California,' which has been previously published in the *Century*. 'Franklin in Allegory' and 'The Border Land of China'

also arrest attention. Among the contributors are Signor Salvini and Mr. Austin Dobson.—In *Macmillan's* Mr. H. C. Macdowall gives a dramatic account of 'Le Coup de Jarnac.' A writer unnamed, who is evidently a strong Wordsworthian, sends an appreciative notice of Henry Vaughan, the Silurist. Prof. Ward writes on 'The Universities and the Counter-Reformation,' and Mr. W. M. Torrens on 'Pure Water.'—To the *Gentleman's* Mr. C. A. Ward sends an elaborate analysis of the prophecies of Nostradamus, and localizes in a remarkable way many of these mysterious quatrains. His paper will repay study. 'A Berkshire Town and its Reminiscences' deals with Newbury. Mr. Apperson writes on 'The Depravation of Words,'—Under the title of 'The French Schoolboy,' Madame de Berry explains in Murray's the steps recently taken to supply in France an education on the English system. 'The Streets of London' is a very small paper on a very large subject.—A good number of *Temple Bar* deals with the 'Journal of Sir Walter Scott' and with 'Sir Stafford Northcote,' and has an essay on the illustrating of books.—Archdeacon Farrar deals in the *New Review* with 'In Darkest England,' and Dr. Norman Kerr shows the evils of 'Ether Drinking.'—A holiday number of the *English Illustrated* gives an account of the paintings of Clint, from whose brush are the best pictures in the Garrick Club. A good paper on 'Inns and Taverns of Old London' follows. Archdeacon Farrar supplies 'Nooks and Corners in Westminster Abbey,' admirably illustrated by Mr. Railton. The entire number is excellent.—A few quatrains of the 'Rubaiyat' of Omar Khayyam, omitted by Fitzgerald, are translated in the *Cornhill*, in which also is an arraignment of the duello in France.—*Longman's* supplies the 'Decay of Canine Fidelity,' 'Spiders,' and 'Country Parsons.'—The *Newbery House* contains many good disquisitions on subjects connected with Christmas.

THE penultimate number of Cassell's *Encyclopædic Dictionary* is now reached, and a monumental work is on the point of completion. Part LXXXIII. is wholly occupied with prefatory matter, in which are included an essay on English lexicography and lists of dictionaries, of Latin phrases and quotations, of authors, and of Scripture and classical names. A portion of the preface also appears.—Cassell's *Illustrated Shakespeare*, of which Part LIX. is reached, must also be approaching completion. The latest instalment is occupied with 'Pericles,' of which four acts are given, with some very dramatic illustrations.—Naumann's *History of Music*, Part XXXIII., is concerned with Felix Mendelssohn and Robert Schumann. It has portraits of Hauptmann and Moscheles, and facsimiles of the writing and musical notation of Robert and Clara Schumann.—*Old and New London*, Part XXXIX., is occupied with the space bounded by the Green Park, St. James's Park, Piccadilly, and the Haymarket. Among numerous illustrations, a view of St. James's Square in 1773, with a fountain playing in the centre, and a second of the Peace Reliefs in the Green Park, have specially antiquarian interest.—Dr. Geikie's *The Holy Land and the Bible*, Part XV., is in Jerusalem. Its full-page illustrations include the Mount of Olives and Garden of Gethsemane and the Temple Enclosure with the Mosque of Omar. The smaller engravings are also excellent.—*Picturesque Australasia*, Part XXVI., deals with the Blue Mountains and the district near Bathurst, and then follows the track of the early explorers. Full plates are given of an aboriginal woman and children and of a bullock team.

THE *British Bookmaker* gives some admirable designs for book covers, both in leather and in cloth, with views of Mr. Zaehnsdorf's new presses.

WE hear with much regret of the death of the Rev. Joseph Maskell, the erudite Master of Emanuel Hospital. This sad event took place on Sunday, November 30, the cause being bronchitis following on rheumatic fever. Mr. Maskell, who was born in 1829, took his degree in theology at King's College, London, in 1852, in which year he was ordained deacon. Priest's orders followed in 1853. After holding in succession the curacies of Allington and West Lulworth in Dorset, Bermondsey, and All Hallows Barking, he was appointed Master of Emanuel Hospital in 1869. From 1861 to 1868 he was honorary secretary to the City of London College. A man of antiquarian taste and diversified knowledge, he wrote various works on the antiquities of Barking parish and other subjects. Under his own name or his initials he has sent to 'N. & Q.' very many important and valuable articles, the last of which appears in the present number.

As the first publisher of 'N. & Q.,' George Bell, of whose death on Nov. 27 we hear with regret, claims a line in our columns. He also issued the two volumes of 'Choice Notes from *Notes and Queries*.'

THE second and completing volume of the new edition of 'Boyne's Trade Tokens,' edited by Mr. G. C. Williamson, will be issued immediately by Mr. Elliot Stock. In this volume occur no fewer than eleven indices, comprising surnames, Christian names, localities, trades, shapes, values, issues, devices, and peculiarities.

### 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."

EDITOR 'GIORNALE D'ERUDIZIONE' ('Preston, Dramatist').—Thomas Preston, whose play 'Cambises' was licensed 1569, was born 1537, and graduated at Cambridge, M.A. 1561. He was Fellow of King's College 1556, and Master of Trinity Hall, in his university, circa 1584, and died at Cambridge 1598.

W. ROBERTS ("Be good, sweet maid").—See 7th S. ix. 320.

GEO. G. T. TREHERNE ("I'll sing you one, oh").—See 'N. & Q.,' 6th S. i. 314, 481; ii. 254.

WILMOT PARKER ("Stafford Knot").—See 5th S. x. 229, 395, 413; xi. 99, 218.

A. B. ("Oil upon troubled waters").—'N. & Q.' overflows with information and conjecture. We can only refer you to the indexes to the various series.

CORRIGENDUM.—P. 424, col. 2, l. 25, for "northwards" read southwards.

### 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, Curstort Street, Chancery Lane, E.C.

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

LONDON, SATURDAY, DECEMBER 13, 1890.

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## Notes.

## NEW GUINEA FOLK-LORE.

*Skull Superstition.*—I was perusing a recent Blue-book on the affairs of British New Guinea (1889) when I came across the following account of a skull superstition amongst the natives of our latest possession, which may be interesting to students of English folk-lore as affording a striking parallel to the superstition attaching to a certain skull in an old house in Dorset, which was the subject of a paper of mine in 'N. & Q.' some years ago, but to which I am unable to give any better reference, owing to my not having dared to bring my precious index volumes of 'N. & Q.' into the tropics with me.\*

When the protectorate was declared over British New Guinea by the late Sir Peter Scratchley, in October, 1885, on his arrival at the village of Miopa he found the skulls of seven Chinamen, who had been killed some years before, hanging on a platform in the centre of the village. Sir Peter desired that these skulls should be taken down and buried. After considerable hesitation the chief assented, and in the presence of two thousand natives the skulls were taken down by the native teachers and buried on the spot. Not one of the natives would touch them, for it was a

most earnest belief amongst them that any one touching the skulls for the purpose of removing them would be immediately attacked by sickness, if not by death. It should be added that the natives of New Guinea are as much skull-hunters as the North American Indians are scalp-hunters, and often cannibals to boot, though in some parts the practice is looked upon with abhorrence.

*Death Superstition.*—Frequently when one hears of murders of, or sudden attacks upon, white men by natives of the South Sea islands it is put down to the innate ferocity or the ineradicable blood-thirstiness of the savage, though some may suspect (and often with a great deal of reason) that in a large number of cases the whites have only themselves to blame for the result; but few, probably, would imagine that no small proportion of such cases may be due to a superstitious belief operating irresistibly upon the mind of an "untutored savage"—a savage, by-the-by, who is less devoid of generous impulses and domestic affections than many are apt to think. That such is the case may, I think, be gathered from the perusal of the following account, which I have taken from the Blue-book on the affairs of British New Guinea (1889). It affords an instance of a Government wisely recognizing the force of an impulse to which too many attach no weight as being only a superstition. A superstition it may be; but it would be as well if more attention were paid to it in regard of the difficult labour questions which confront the Australasian colonies. The case is interesting also as affording an instance of the wide prevalence of the old-world and old-time custom of the "were-gild," or payment in compensation for a death.

"It is a belief amongst the natives of British New Guinea that when a man dies out of his native village, even if he die a perfectly natural death, the happiness not only of his spirit, but also the future happiness of the spirits of his relations then living depends upon one of two alternatives, either a payment or were-gild must be paid by those amongst whom he died, or a life of one of them must be taken. Unless one of these two alternatives takes place, there will be no present rest for the spirit of the deceased, or future peace for those of his relations. To the New Guinea native a so-called superstitious belief has no hypothetical basis; it is to him an instinct rather than an idea; it is a force he is compelled at all hazards, and in the face of all other counteracting tendencies, to obey. The imperative necessity of recognizing the force of this superstition was recognized by the Queensland Government when it resolved to send back to their homes in the S.S. Victoria in July, 1885, those natives who had been recruited in labour schooners from New Guinea and the adjacent islands. It was the intention of the Government to have sent payment for every single boy who had died in Queensland. In one or two places, however, mistakes were made. At Hoop Iron Bay, where Friar was murdered, payment for two natives who had died was accidentally omitted. At Normanby Island, where Miller was killed, the payment for one native who had died was omitted. According, therefore, to native belief, it was the most solemn duty of the relatives of

\* MR. UDAL'S previous communication appeared 4th S. x. 133, 509.]

those natives to kill the first Englishman they came across, and Friar and his carpenter at Moresby Island, and Miller at Normanby Island, were sacrificed to this superstition."

Fiji.

J. S. UDAL.

## HENRI II.

Louis, the son of this king and Catherine de Medici, was born on Feb. 3, 1549, but he died very young, and French historians generally take no notice of him at all. They speak of François II. and Charles IX. as the first and second sons, and Henri III. as third. But in 'La Sciomachie' of Rabelais he is mentioned in a most singular manner. The hour of the birth of Louis was between 3 and 4 A.M. on February 3 at St. Germain en Laye, and it was known at Rome "par les banques," which, I suppose, means "on Change" in the Old French, at 9 A.M., "qui est chouse prodigieuse, et admirable." Not so wonderful to Rabelais as to many, because he knew that the Greeks and Romans often had intelligence of battles lost or won at a distance of 1,000 or 1,500 miles on the same day, "sans auteur congneu." Certain it is that the Cardinal du Bellay, at his palace in Rome, celebrated that very evening the happy event by a "feu de joie," and seven days later the "courriers du banque," coming in from Lyons, confirmed the anticipated tidings. What is the theory of this, and what of the Greek and Roman marvels? Telegraphing by bonfires might explain the classic marvels, with instructions to send on a private courier from the last station to headquarters, and so keep the general public ignorant; but there could have been no line of communication of this sort from Lyons to Rome. The event was not of political importance enough to anybody to organize the thing. If anything, it must be a mediæval instance of carrier-pigeons.

The cardinal determined, "quoy que il coustast, quelque chouse spectable, non encores veue en Rome de nostre memoire." So he got up a naval fight and "une sciomachie," or land fight, of which Rabelais gives a most elaborate account, winding all up with a long Sapphic ode in Latin by the learned cardinal himself.

It would be satisfactory if some few learned correspondents would elaborate this theme. First under the head of the transmission of intelligence to great distances in the old world with celerity—a celerity almost rivaling the electric girdle that the modern Puck puts about the earth to announce to listening nations that the beautiful Mrs. Jocasta Dalrymple's golden hair has just been successfully released from curl-papers by the great *artiste* De Vauget. Next we might investigate the earliest date of the employment of feathered fowl to convey letters, and thereby to convert them into *ἔπεα πτερόεντα*. Long before the date I am referring to the carrier pigeon was

known. Anacreon's ode, *ἔς περιστέρων*, immortalizes one. At the siege of Mutina they were used against Anthony. The Crusaders employed them. In the time of Henri IV. a falcon escaped from Fontainebleau, and in twenty-four hours had reached Malta, 1,350 miles away, and as birds never fly by night, his speed must have been some seventy-five miles an hour. But in long distances the flight of pigeons is swifter still. They are said to be able to cover from 50 to 150 miles an hour. This would easily realize Rabelais's account, but the birds would sorely need their second or transparent eyelid. Then we might inquire whether Solomon trained pigeons, like a Jew in Whitechapel, to justify him in saying (Ecclesiastes x. 20), "For a bird of the air shall carry the voice, and that which hath wings shall tell the matter." Here we may introduce the cranes that proclaimed the murder of Ibycus, making the murderers to cry out in the market-place at *Ἰβύκου ἔκδικος πάρεσιον*. How "the stone shall cry out of the wall and the beam out of the timber shall answer it" (Habak. ii. 11). Nor may that beautiful Greek figure be forgotten, which Aristotle has embalmed in his 'Rhetoric,' "Hurt no man privily, lest the grasshoppers sing it in the open country."

All this and much more, which may prove equally useful, is suggested by this note, as inviting learned treatment, and lending itself thereto.

C. A. WARD.

Walthamstow.

## A NOTE ON 'THE BRIDE OF LAMMERMOOR.'

The highest praise is usually awarded by the most competent judges of the writings of Sir Walter Scott to 'The Bride of Lammermoor,' one of the earlier of the "Waverley Novels"; the interest is well sustained throughout the story from the first page to the last, and centres upon the principal figure, the Master of Ravenswood, who in many points strongly resembles Hamlet. It is said that Sir Walter had, owing to illness, as an amanuensis during its composition William Laidlaw, who entered with such keen interest into the progress of the story that he kept exclaiming, "Gude keep us a'!" "The like o' that!" "Eh sirs! Eh sirs!" and so forth, which did not promote despatch.

The probable date of the story is 1709, and the scene is laid in Berwickshire, just over the Border, and has been visited by me in my antiquarian rambles. I have stood within the ruined tower Fast Castle, the original of Wolf's Crag, commanding a magnificent prospect of the German Ocean. This building is graphically described as follows:—

"The peasant who shows the ruins of the tower, which still crown the beetling cliff and behold the war of the waves, though no more tenanted save by the sea-

new and cormorant, even yet affirms that on this fatal night the Master of Ravenswood, by the bitter exclamations of his despair, evoked some evil fiend, under whose malignant influence the future tissue of incidents was woven. Alas! what fiend can suggest more desperate counsels than those adopted under the guidance of our own violent and unresisted passions."—Chap. i.

There is a beautiful painting of Fast Castle at Abbotsford, limned by Thomson of Duddingston, styled the Scottish Claude Lorraine, and presented by him to Sir Walter Scott. He was perhaps the finest amateur artist that Scotland ever saw; and it is said that on his deathbed he desired his couch to be wheeled into the garden of his manse at Duddingston, that he might see once more the incomparable prospect of the sun setting on Edinburgh Castle and the Firth of Forth. Coldingham Abbey, not far distant, is supposed to be the place where the remains of Allan, Lord Ravenswood, were buried, and where the unseemly riot at his funeral took place; and the sands at Eyemouth on the coast, Wolf's Hope, the place where the prophecy of Thomas the Rhymer was fulfilled:—

When the last Laird of Ravenswood to Ravenswood shall ride

And woo a dead maiden to be his bride,  
He shall stable his steed in the Kelpie's flow,  
And his name shall be lost for evermore.

The other day, happening to be in London, I went to the Lyceum Theatre to see 'Ravenswood,' wondering very much in what manner so highly dramatic a story as 'The Bride of Lammermoor' could be presented on the stage, and imagining that much must either be omitted or altered. The curtain rose on a scene called the "Chapel Bounds," and at a door resembling the entrance to a grotto a clergyman, habited in a surplice and very broad scarf, met the body of Lord Ravenswood, whilst in the background was the tower of Wolf's Crag overlooking the sea. There were several other well-painted scenes, as the alehouse at Tod's Hole, the library at Ravenswood Castle, and a room in the old tower at Wolf's Crag, where the Master of Ravenswood entertains as his guests the Ashtons. Many important scenes essential to appreciation of the story were omitted—in fact, could not be put on the stage—as the attack of the wild bull on Lucy Ashton and her father Sir William, their arrival on horseback at the castle of Wolf's Crag, and the sudden disappearance of the Master of Ravenswood, engulfed in the Kelpie's Flow, when, "bloody with spurring, fiery red with haste," he was riding to fight the duel with Col. Douglas Ashton. One missed, also, other scenes in the story—as the interview of the Lord Keeper with Blind Alice, and her reminding him of the murder of Sir George Lockhart, Lord President of the Court of Session, by John Chieseley of Dalry. Though it is said in the story that this was a recent event, it took place in 1689, twenty years before—a little slip, perhaps, on the part of Sir

Walter. The apparition of Alice at the time of her death to the Master of Ravenswood at the Mermaid's Fountain is omitted. No allusion is made to the scene between the Lord Keeper and his haughty dame, Lady Ashton, in which the great statesman is overcrowded. The interview between the Master of Ravenswood and Johnnie Mortsheugh, the sexton, at the little graveyard at Hermitage, in which the sexton graphically narrates his campaigning experiences at the battle of Bothwell Brigg in 1679, disappears. Looking keenly at Ravenswood, he shrewdly observes, "As brent as your brow is, there is something sitting upon it this day that is as near akin to death as to wedlock" (chap. xxiii.). In vain do we look for the amusing scene of Caleb Balderston catering for Wolf's Crag at the kitchen of John Girder, the cooper, and carrying off the broche of wild fowl. Be it here noted that a cooper is provincially denominated a "girder," and hoops are called "girds." But it may be truly said that not only the fine novels of Sir Walter Scott, but many others by eminent writers, are not adapted for stage purposes. Many stories which are delightful to read either in the study or by the fireside are unfit for the boards of the theatre, and are greatly deteriorated by dramatization. The scenery of 'Ravenswood' is, however, very beautiful, and the dresses are most appropriate to the period about 1709, shortly after the union of Scotland with England.

JOHN PICKFORD, M.A.

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#### SCOTTISH FOLK-LORE TALES.

The following were told by a Scottish lady, who was familiar with them in her childhood in Dumbartonshire:—

##### THE BLACK YOW (EWE).

This is the story of Cinderella. When the stepmother goes with her two daughters to the ball on the first night she tells Cinderella to make some good soup by the time they return, but gives her only one small carrot, turnip, onion, and a bone to make it of. While she is lamenting, in comes a black yow, undertakes the soup, changes Cinderella's dress, and sends her to the ball. The second night the same thing happens, only the stepmother gives a smaller quantity than before, and the black yow says: "If anything should happen to me, take up my bones and bury them."

The stepmother kills the yow, and while Cinderella is burying it a dog runs away with one shank.

The third night the stepmother and sisters go off as before, and Cinderella is in despair because the yow is dead and cannot come to her help. But presently, while she is lamenting,

In came the black yow,  
Limping, limping,  
With one shank wanting.

Cinderella goes again to the ball, and loses her shoe. The next day the prince himself comes round with it to find the owner.

The eldest girl tries it on and can get in all but her heel, so she cuts off a bit, and the prince takes her up behind him on his horse. But as they ride along a bird in a bush sings:—

Nippit foot and clippit foot  
Ahint the young prince rides,  
But bonny foot: and pretty foot  
Ahint the cauldron hides.

"What does the birdie say?" said the prince.

"Who cares what a birdie says?" answers the girl. But the prince looks round, and seeing the blood running from her foot feels sure there is something wrong, and goes back.

The second girl cuts off her toe, and the same thing happens. Then he goes behind the cauldron, and, half in joke, makes Cinderella try on the shoe. She produces the other. As she mounts behind him the black yow appears, changes Cinderella's dress, and is herself changed into a fairy.

#### CHICKIE BIRDIE.\*

Once upon a time, as a chicken was pecking under a gooseberry bush, a gooseberry fell on his head.

"Dear me!" said Chickie Birdie, "the lifts are falling. I wonder if the king knows. I think I'll go and tell him, and perhaps he will give me a reward."

So away started Chickie Birdie. He had not gone far before he met Henny Penny.

"Good morning, Chickie Birdie," said she; "and where are you going?"

"I'm going to tell the king the lifts have fallen."

"Who told you, Chickie Birdie; who told you?"

"Who told me! the thing that I both heard and felt! Why it came ripple rattle down on my fore-pen (beak)."

"I'll go with you, Chickie Birdie."

So they went on together, and they met Goosey-poosey, Ducky-daddles, Cockie-lockie, and Pow Parley (turkey), with each of whom the same formula is gone through.

They all went on together, and presently it began to rain, and they took refuge in a washing-house. Presently up came Tod Lowrie (fox), and he begged hard to be let in: "Just his fore-paw, because it was getting so wet," then "only just the tip of his nose," "his head," and so on, until he got in altogether. Then they all cried out: "Tod Lowrie! Tod Lowrie, the huntsmen and the hounds are coming! Jump in here!"

So he jumped into the boiler, and Goosey-Poosey poured hot water upon him!

Then they went on to the king, and Chickie

Birdie told him all about the lifts falling, and he thanked them very much and ordered them a good dinner.

SELINA GAYE.

SCRIVENERS' COMPANY.—The following notes, taken from Malcolm's 'Londinium Redivivum,' seem worth recording.

Among the benefactors to the parish of St. Martin, Ludgate (by will dated 1458), is given the name of Thomas Froddesham, Writer of Court Letter, of London.

The Company of Court Letter Scriveners is stated to have been in 1565 admitted and "absorbed" by the Ironmongers' Company (ii. 61).

In 1791 the death of John Ellis, Scrivener, many years deputy of this (Broad Street) ward, is recorded at St. Bartholomew's by Exchange: he having died, at the advanced age of ninety-four years, on Dec. 31, 1791. A note from *Gent. Mag.*, lxxi. 1238, asserts John Ellis to have been the last of the ancient profession of Scriveners.

Although the profession may have died out, the Company still survives, and it would be interesting to know how and when they emancipated themselves from the Ironmongers. Inexperts, like myself, could wish they had remained "absorbed," since the "Court Letter" of the eighteenth century, as met with in some of the rolls, is a severe strain upon one's equanimity.

One conclusion seems deducible from the first two extracts, that the Court Letter Scriveners were a mechanical society, and not a financial one, as they afterwards became—possibly upon the re-constitution of the Company. This must have been anterior to 1618, as the Scriveners are included in Munday's list. JOHN J. STOCKEN.

AN OLD MODE OF "SPITING" A NEIGHBOUR.—At the end of July this year the workmen employed at one of the chair-making works here were cutting up a large cherry tree at the circular-saw bench, when something squirted in the sawyer's face and ran over the bench in all directions. The engine was stopped, and an examination showed that the saw had struck a cavity in the tree and liberated a considerable quantity of quicksilver, after estimated as half a gill. The log was carefully examined, and it was found that many years previously a hole had been bored in a slanting downward direction through the heart of the tree, the quicksilver poured in, and the hole carefully plugged. The rings of the tree showed that it was ninety years old, and that after the hole had been plugged the growth had covered the head of the plug with several inches of solid wood. As it was known the tree came out of an old cherry orchard at Allerton, Yorkshire, where yearly "a cherry feast" used to be held, it was thought the quicksilver had been put in the tree in connexion with some old ceremony; but later it was found that up to thirty or

\* Cf. "Chicken - Licken," Chambers's 'Popular Rhymes'; and Stöber, 'Elsässisches Volkshelein.'



forty years ago quicksilver was thus employed to kill fruit or other trees by those who had "grudges" against their neighbours. It was usual to do this in the dead of night. A piece of bark was first carefully taken off, the hole bored, quicksilver poured in, the hole plugged, and last the bit of bark was carefully replaced. The tree from the next rising of the sap began to wither. In the present case the attempt was a failure, for except where the quicksilver had lain (it had penetrated some inches beyond the end of the boring), the tree was sound.

THOS. RATCLIFFE.

Worksp.

FOREIGN ENGLISH—WERGELAND: SOUVESTRE.—Mr. Edmund Gosse, in speaking of the Norwegian poet Wergeland ('Northern Studies,' ed. 1890, p. 19), quotes the following delicious quatrain from "an excited address to liberty in England," I suppose composed by the poet himself, which Mr. Gosse justly says "breaks down one's gravity altogether":—

Ho! Johnny, ho! how do you do?  
Sing, Sailor, oh!  
Well! toddy is the sorrows' foe!  
Sing, Sailor, oh!

Mr. Gosse adds, "It should be a solemn warning to those who travel and then write a book, not to quote in the language of the country." Mr. Gosse must mean "not to *compose* in the language of the country." There is no harm in quoting; indeed, in writing on the subject of foreign literature how can one help quoting? Since reading the above passage I have met with an unfortunate error into which a delightful and superior French writer, Émile Souvestre, has fallen in attempting to compose, or possibly translate back from French into English, an English letter. He has evidently looked out a certain word in his French-English dictionary, and instead of taking the second definition, which would have been correct, he has taken the first, thereby using, as he thought innocently, a phrase which we never use in English except in an unpleasant sense. I will not reproduce the passage in 'N. & Q.,' but any one who wishes to see it will find it in 'Les Derniers Bretons,' Troisième Partie, chap. i., in the letter beginning "You might have spoken before," in the story of Pierre, "l'horloger de Paimpol."

JONATHAN BOUCHIER.

LARGE FAMILY.—The following instance of fruitfulness is, I think, unprecedented and worthy of note. A respectable married woman last month proposed to effect an insurance on her life in a company of which I am a director. She stated—and this was confirmed by her medical adviser—that she had given birth to thirty children, eighteen of them being twins. Of course, such a statement was rather against the acceptance of her proposal by the company.

APPLEBY.

MARKGRAF.—Mr. John Morley, in the introduction to the 'Complete Poetical Works of Wordsworth,' Macmillan, 1888, p. lvi, alludes to "one of those old steel-gray *Markgrafs* (Graf=*Grau*, 'Steel-gray') whom Henry the Fowler set up to ward the marches." Surely this is pure fancy! A markgraf is simply a border count, march-reeve, or warden of the marches. See 'N. & Q.,' 7th S. vii. 487; viii. 15, 75, 291, 397, 477; ix. 338.

W. C. B.

WORDSWORTH'S SONNET COMPOSED UPON WESTMINSTER BRIDGE, SEPT. 3RD, 1802.—MR. WATSON says (*ante*, p. 375) that this was "written at four o'clock in the morning, at the top of the Dover coach, when crossing Westminster Bridge." I dare say he is right, yet I cannot but marvel at the happy despatch of the poet's muse and at the active habits of the sun at the beginning of this century, which by 4 A.M. on an autumn day displayed the whole city

All bright and glittering in the smokeless air.

ST. SWITHIN.

MARRIAGE SUPERSTITION.—I have just been told by a native of Sheffield that it is very unlucky indeed to be married while the church clock is striking. The death of bride or bridegroom, separation, divorce, or some similar calamity is indicated with infallible certainty.

E. COBHAM BREWER.

DERIVATION OF THE WORD "RELIGION."—The following passage occurs as a note in the Rev. Henry Sebastian Bowden's translation of Franz Hettinger's 'Natural Religion.' I believe the derivation and history of the word are not yet settled:

"According to Cicero *religio* is from *relegere*, to read again, 'Those who diligently handled, and, as it were, re-read all things concerning the worship of God' ('De Nat. Deorum,' ii. 23). Lactantius derives it ('Instit. Div.,' iv. 25) from *religare*, to bind; and St. Augustine ('Civ. Dei,' x. iii.) from *re-alignere*, to re-select. A. Gellius ('Noctes Attic.,' iv. 9) gives its etic significance in deriving it from *relinquere*, to leave."—P. 253.

ANON.

EDWARD II. OF ENGLAND.—The following cutting from the *Times* of November 4 is too curious to be passed over:—

Sir,—Count Nigra, not many years ago Italian Ambassador in London, sends me the following narrative, which he requests me to translate and have published in London:—

"From Acqui, in Piedmont, where I am taking the baths at the winter establishment *Le Nuove Terme*, I went the other day to the Castle of Melazzo, where, according to local tradition, for two years hidden Edward Plantagenet (Edward II.), King of England, after he was dethroned, and had succeeded in escaping from the hands of murderers bribed by the King's wife to do the deed. The fact is authenticated by an inscription, here subjoined, which was put up by the present owners of the castle, the brothers Arnoldi. Melazzo rises upon a hill at the meeting of the waters of

the Erro and the Bormida, on the right bank of the latter stream, and overlooks both valleys. The view from the castle is stupendous. The distance from Acqui is three English miles, and there is a carriage-way.

"By what strange tide of events the ill-fated English King, upon his escape from England, and after a stay at Avignon, at the Court of Pope John XXII., came for a refuge to Melazzo, during the years 1332-33, if you think the subject worth the trouble, you may inquire in the proper quarter; and if you think it may induce any of the English tourists to undertake a pilgrimage to the most picturesque mountain districts of Upper Monferrat, you can also, if you think it matter of interest, publish this letter and the inscription. "NIGRA."

(The Inscription.)

"Edward II. Plantagenet, King of England, deposed from the throne by a vote of the Parliament in 1327, and imprisoned in Berkeley Castle, having provisionally escaped from the daggers of two cut-throats, Sir Thomas Gorney and Sir Simon Eberford, Knights, bribed by the King's wife, the cruel Queen Isabel of France, and afterwards hospitably sheltered by Pope John XXII. at Avignon, after long and eventful wanderings, resided secretly in this Castle of Melazzo, then a dependence of the diocese of Milan, between the years of the Lord 1330-33."

The inscription is in one of the halls of the Castle of Melazzo, near Acqui.

I have the honour to be, Sir, your obedient servant,  
G. G.

E. LEATON-BLENKINSOPP.

BLACK-EYED SUSAN.—From the *Daily Courant*, London, Tuesday, January 13, 1719:—

This day is publish'd, Sweet William's Farewell to Black-ey'd Susan. A Ballad. Printed for B. Lintott, between the Temple Gats. Price 2d.

H. H. S.

WILLIAM HECKFORD.—He was an apothecary in Broad Street, Carnaby Market, Golden Square, for many years, and died at his house in Twickenham, co. Middlesex, November 17, 1797, aged seventy-seven. Mr. Heckford, who was in the Commission of the Peace for the county of Middlesex, was for above fifty years a friend of the eminent virtuoso Richard Dalton. His works comprised 'Characters; or, Historical Anecdotes of all the Kings and Queens of England,' 1787, 8vo.; 'A Succinct Account of all the Religions and Various Sects of Religions that have prevailed in the World and in all Ages from the Earliest Account of Time to the Present Period, from the most Indisputable Traditions,' 1791, 8vo. An unpublished MS. volume, with the title 'An Historical Register from the Year 1727 to the Present Time, 1797,' containing a silhouette portrait of the compiler, formed part of lot 790 in the Noble collection, dispersed by Messrs. Puttick & Simpson on October 29, 1890. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

OLIVER CROMWELL'S WATCH.—The following is going the round of the American papers, and I send it for what it is worth:—

"Daniel C. Hopper, of Hopper, McGan & Co., Baltimore, Md., has a watch which was once the property of

Oliver Cromwell. It is of the old English pattern, with a double case, the outer part of which is removable. The outer case is covered with shark skin, riveted on with brass rivets. The numerals on the dial are irregular Arabic characters, and the timepiece, like others of the period, has no second-hand. The inner case was once very massive, but it has been worn quite thin, and is considerably battered. The movement is a very peculiar one. Its machinery is piled up in an odd-shaped bunch, which is surmounted by an elaborately engraved shield. The name of the maker is not shown on the movement or on either of the cases, but a piece of work, evidently inserted in repairing, bears the inscription 'Jam's Ilbery, London.' Within the outer case is a circular piece of paper, on which is printed a coarse woodcut, surrounded by the inscription, 'A. Heickle, patent lever watchmaker, St. James street, 69, Liverpool.' The history of the watch is well authenticated. It descended to Mr. Hopper from Prof. Glover, an English educator and naturalist, who was an enthusiastic collector of antiquities. Prof. Glover was a direct descendant of the Cromwell family, and possessed ample proof that the watch was worn by the Protector."—*St. Louis Globe-Democrat*.

TRISTIS.

Denver, Colorado, U.S.

AMUSEMENTS OF OUR ANCESTORS.—In noticing the two most recent issues of the *Historic MSS. Commission*, the writer in the *Scotsman* asks attention to the unusually interesting nature of their contents, especially to the third volume of the calendar of MSS. belonging to Earl Cowper and relating to the Coke family, of Melbourne Hall, Derbyshire. These volumes he justly and neatly characterizes as "fresh draughts fished up from the great unplumbed sea of private collections."

The notices of current events in domestic history given are in some cases very curious. The following is a good example, and worthy, I think, of a place in 'N. & Q.,' seeing that the original book from which it is taken is not within the reach of all. It is from a paper in the form of a play-bill of the year 1702, and has at the top the royal arms:—

"At the Bear Garden in Hockley in the Hole,  
near Clerkenwell Green.

"These are to give notice to all gentlemen, gamesters, and others that on this present Monday, being the 27th of April 1702, a great match is to be fought by a bald-faced Dog of Middlesex against a fallow Dog of Cow Cross, for a Guinea each Dog, five let-goes out of hand, which goes fairest and furthest in wins all: being a General Day of Sport by all the Old Gamesters, and a great Mad Bull to be turned loose in the Game Place, with Fireworks all over him, and two or three Cats ty'd to his Tail, and Dogs after them. Also other variety of Bull Baiting and Bear Baiting. Beginning at two of the Clock."

Slavin and McAuliffe are among the few survivals of these good old days of merry England.

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

EARLY ADVERTISEMENTS.—A large number of advertisements appeared in the pamphlets which

served the purpose of newspapers in the time of the Commonwealth. The earliest which I have come across appear in *A Perfect Diurnal*, May 20-27, 1650, and refer to three books just then published. Of these the most interesting is "Silex Scintillans, or Mr. Vaughan's Sacred Poems, which, for Charity, Sublimity, and Piety, deserve esteem as any that ever yet spake English. Sold at the Castle in Cornhill." W. ROBERTS.  
63, Chancery Lane, 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.

FRANÇOIS BERNIER, THE FRENCH TRAVELLER.—Walckenaer states that this distinguished Indian traveller visited England in 1685, and that he was desirous of enticing La Fontaine to visit our country also. Where can I learn anything about this visit? It may have been in connexion with some meeting of the Royal Society, but I have failed to trace any record of his stay in England. Presumably he came to London. I am also anxious to find out if there is any portrait of Bernier, engraved or otherwise, in existence. He died on September 22nd, 1688.

ALDOBRAND OLDENBUCK.

Fairport.

MARINI OR MARINO.—What is the correct spelling of the surname of the Cavalier Giovan Battista, the author of the lengthy 'Adone'? It is strange that there should be diversity in the spelling of the name of a poet who was applauded during his lifetime as much as a Dante or a Petrarch, and who has had his fair share of abuse from later critics. Yet authorities are greatly divided in opinion, and even printers do not always seem to know their own minds. In a very early edition of the Cavalier's 'Strage degl' Innocenti' the name appears as Marini on the illustrated title-page, and as Marino on the first page of the text and in several laudatory poems at the end of the volume. As this book was published at Naples (the author's native place) in 1632, only seven years after his death, divergence of spelling seems to have begun as soon as could have been reasonably expected. An Amsterdam edition of the 'Adone' (1679-80) bears Marino on the title-page, but the reprint of the original dedication to Marie de Médicis is signed "Il Cavalier Marini." Gio. Francesco Loredano, the younger, member of the Academy of the Incogniti of Venice, in his 'Ragguagli di Parnaso' and in his life of the "Swan of Song," invariably uses the spelling Marino, but is less consistent in his other writings. Hallam and Tiraboschi are constant supporters of the *i* reading; so, too, is Crescimbeni. But good

Archbishop Fontanini varies considerably in his incidental references to the florid bard in his 'Eloquenza Italiana,' though the ban of the Inquisition prevented any full mention of the Cavalier and his writings. In the revised edition of 1736 I find Marini twice, and Marino twice in the text and once in the index. I may note that the exigencies of metre sometimes cut the Gordian knot, and put in brief "Il Marin." Did our Cavalier write his name in as many ways as did Shakespeare or Aldus Manutius the younger?

EDWARD PERCY JACOBSEN.

18, Gordon Street, W.C.

CARTOON IN 'PUNCH'.—I am told that a cartoon appeared in *Punch* in reference to the notorious abuses in the fish trade. In this Mr. Punch says to a fish-vendor, "I wish you were of some more honest calling," or something to that effect. Could any of your readers help me as to when this cartoon appeared?

J. LAWRENCE HAMILTON.

[A reference seems intended to 'Hamlet,' act ii. sc. 2.]

JOHN WESLEY.—Can any one tell me on what title John Wesley was ordained deacon? It was not on his fellowship at Lincoln, for he was not elected until some time later; not on a studentship at Christ Church, for he never was student of Christ Church, but only a commoner. He preached his first sermon at South Leigh, but could not, I think, have been curate then, for we can trace him elsewhere. Was a proper title dispensed with altogether?

J. H. OVERTON.

Epworth Rectory.

A LONG PLAY.—Nathaniel Lee wrote a play in twenty-five acts. What is known of it?

GEORGE ELLIS.

St. John's Wood.

RICHARD OF CORNWALL.—What was his burial-place? Hayles Abbey is given. Is this place Halesowen? What is the burial place of his three wives? Will any correspondent kindly give information on these points?

H. B.

HOOD.—Will it be believed that the last edition of 'The Choice Works of Thomas Hood,' published by Chatto & Windus at 7s. 6d., does not contain the 'Epping Hunt'? Is it an oversight; or is there a reason for it?

J. W. ALLISON.

Stratford, E.

'THE FAMILY PEW'.—Where can I obtain a copy of this poem?

D. K. T.

SIR JOHN BURGOPYNE.—In the church at Impington, in Cambridgeshire, there is a monument with brasses of the Burgoyne family, with an inscription which when translated reads as under: "Here lies John Burgoyne, Knight, and Margaret his wife, who died in October, in the year of our

Lord, 1525." I find in Lysons's 'Britannia,' vol. ii., dated 1810, "Impington. The Burgoynes had the Manor in 1505." Can any one, through 'N. & Q.' or direct, give me any information of the above family. ROBERT JEEPS.  
Impington, Cambs.

DIDEROT'S MEDICAL DICTIONARY.—Whose or what was the 'Medical Dictionary,' translated by Diderot from the English, which Carlyle says is not worth remembering? I have a reason for being anxious to know. W. C. B.

LORD v. GENTLEMAN.—Where is the anecdote given about the king (James I.?) who expressed his inability to make a courtier a gentleman, though he might make him a lord? A. S. P.

#### HONEYMOON.—

"Hark to the definition given by a French philosopher not less wise than witty: 'Lune de Miel! Premier mois de mariage où l'on goûte les plaisirs de l'union, sans connaître les traces du ménage et la froideur de l'habitude.'"—C. J. Dunphie's 'The Chameleon,' p. 205.

Who was this philosopher?

GEO. L. APPERSON.

Wimbledon.

MANOR OF WYNG.—In the letters and papers of the reign of Henry VIII., under date 1530, it is recorded that the king gave John Penne the manor of Wyng. Where is Wyng?

F. PENNY.

Cheltenham.

CHURCHWARDENS.—Is the Government office referred to in the article on 'Lists Wanted' (No. 10) in 'N. & Q.,' 7th S. ix. 222, the Public Record Office in Chancery Lane? I have applied to MR. C. MASON, but have received no answer, so shall be obliged if any of your readers will help me. RADCLIFFE.

HERALDIC.—A friend writing from South Africa is anxious to know to whom the following coat armorial belongs:—Azure, on a bend argent a lozenge; impaling, Argent, a chevron gules between three estoiles. Crest, the stump of an oak tree with a flowering branch. Motto, "Abscissa virescit."

GEORGE ANGUS.

St. Andrews, N.B.

JURORS.—Mr. Barrington, 'On Ancient Statutes,' ridicules as a vulgar error that surgeons and butchers may be challenged on a jury, from the barbarity of their business. Is he not wrong first in asserting that surgeons may be challenged? The error, if it be an error, only refers to butchers, so far as I know. I have not looked, but I fancy that Blackstone asserts butchers to have been considered in early times unfit for jurors by their vocation. They are not now so considered, but they have been, surely; and, if so, the vulgar were once right upon the point, though wrong if they

still entertain the idea. If ever the butcher was excluded, at what period was he made eligible to stand as juror? C. A. WARD.  
Walthamstow.

MILLS AND THE EARL OF ARRAN.—The following marriage is recorded in *Blackwood's Magazine*, vol. xii. p. 519: "At Douglas, Isle of Man, September 16, 1822, Mr. John Mennons, Proprietor *Greenock Advertiser*, to Catherine Anna, eldest daughter of Mark Anthony Mills, Esq., and grandniece of the late Earl of Arran." I shall be glad of any explanation of this relationship.

SIGMA.

BOSH.—What seems to be the earliest use of the word *bosh*? It is mentioned in FitzPatrick's 'Life of Bishop Doyle,' vol. i. p. 15, that the bishop's Breviary, now preserved at Carlow College, contains the pencil note "Bosh!" appended to the notice of Pope Hildebrand's "Deposing Kings and Freeing them from their Allegiance," under date Festa Maii, die 25, p. 676. Dr. Doyle died in 1834. JUVERNA.

[See 5th S. i. 389; ii. 53, 478; iii. 75, 114, 173, 257, 378.]

SUTTON WARWICK.—In the letters and papers of the reign of Henry VIII., under date 1523, it is recorded that the king made John Penne "rider of the chace of Sutton Warwick." Was there a royal forest at Sutton Warwick? What were the functions of a rider of the chace? F. PENNY.  
Cheltenham.

THE POET OF BANNOCKBURN.—Nelson's 'School History' says:—

"Among the prisoners taken at Bannockburn was a poet whom Edward had brought with him to Scotland to sing his praises. Bruce offered him his freedom if he would write a poem, celebrating the victory of the Scots. The poet did so."

Who was the poet; and what is the poem? — SCOT.

[A Carmelite friar named Barton.]

NAPOLEON I.—In Mary Howitt's interesting 'Autobiography,' which was edited last year by her daughter Margaret, the following sentence occurs. The date referred to is 1815:—

"The great adversary of England was not spoken of as Buonaparte, but Napoleon, and many religious persons, our father probably among the rest, thought that he was the Apollyon, the man of sin, whose coming foretold the speedy approach of the Last Judgment."—Vol. i. p. 97.

Which was the more common way of speaking of the emperor in those days? I well remember that my father always spoke of him as Buonaparte, while his sisters were accustomed to use his Christian name. I think that before he became emperor it was proper to use the family name, but that afterwards his correct designation was Napoleon. We never speak of sovereigns by their surnames. I did not know before I read the

above that Napoleon had been identified with Apollyon. There were, however, many strange Scriptural guesses concerning him. In the collection of broadsides in the possession of the Society of Antiquaries there is a paper of the year 1808, in which the letters of Napoleon's name are shown to make the number of the beast, 666.

ANON.

**NATURAL HISTORY: BIRDS OF A FEATHER.**—A few weeks ago I saw in the neighbourhood of Corve Dale a field quite black with the number of rooks and starlings gathered on it, the lesser birds being in the majority. I was told that at this time of year it is a common occurrence for crows, rooks, and starlings to congregate and feed together. Is this a recognized fact in natural history?

C. A. WHITE.

Preston on the Wild Moors, Salop.

**PLANT CALLED COBBLER'S HEEL.**—A plant found in the neighbourhood of Rhyll, N. Wales, and there known popularly by the name of cobbler's heel, is much used locally for the relief of gravel and other urinary diseases. From a dried specimen it has been identified as *Chenopodium urticum* (L.), to which, however, no medicinal properties are ascribed in the botanical works which I have been able to consult. Is the popular name known to any of your readers; and can they say anything of the use of the plant in medicine?

WILLIAM WALTERS.

Sunny Bank, Burton-on-Trent.

**BAPTISMAL COLUMN.**—In the interesting church of Henham-on-the-Hill is a good example of a baptismal column, the Virgin and child Christ being carved on the capital, with angels censuring on either hand, while the devil is represented on the opposite side of the column facing the north door (now blocked), by which we may assume that the font was originally placed; the "picture in stone" representing to the Early English mind the passage from the world, or devil's region, to the safety of the Church in baptism. May I ask any of your readers to remind me of any other such columns in Essex or other parts of East Anglia?

I. C. GOULD.

Loughton.

**'RETURN OF MEMBERS OF PARLIAMENT.'**—Is there any prospect of the publication of the index to the second volume of this work? The first volume was completed in 1888; and the compilation of the index to vol. ii. will be a much less elaborate matter than that of the earlier index. Can it be that the compilers are expecting an early dissolution of the present Parliament, and wish to "round off" their work at the end of a completed Parliament instead of in the middle of one? If so, their zeal for *elegantia*—reasonable enough in itself—is productive of practical inconvenience,

and might well be subordinated to the wants of historical students.

Q. V.

**BROUGHTY CASTLE: FORT GEORGE.**—There is said to be mentioned in some act or statute relating to the union of England and Scotland a treaty stipulation that Broughty Castle is always to be maintained as a public building, if not as a defensive work. It is believed that there is also mention of Fort George as a fortification that is to be maintained, and from which royal salutes are to be fired on the Queen's birthday and other gala days. Where is notice of these points to be found?

B. N.

**AUTHORS OF QUOTATIONS WANTED.**—

As in smooth oil the razor best is whet,

So wit is by politeness sharpest set.

This great offence from want of edge is seen,

Both pain the least when exquisitely keen.

WILLIAM PAYNE.

### Replies.

ROUSSEAU.

(7th S. x. 388.)

There can be no doubt that in David Hume's letter to Madame de Boufflers it was his object to cast discredit on Rousseau's statements. Although the quarrel between them had not, in January, 1766, reached its acute stage, there was trouble in the air. In a remarkable work written by Musset-Pathay in 1827, a full and impartial record of that historic quarrel is given, but without, so far as I remember, any attempt being made to justify the conduct of either of the principals engaged. The whole thing seems to have been a veritable storm in a teacup, in which the King of England's pension refused by Rousseau and the payment for the hire of a conveyance to take the philosopher to Wootton loomed large, although probably Hume's acknowledged share in Horace Walpole's celebrated squib may have been the real cause of Rousseau's displeasure. Hume well knew that it was Rousseau's wish to be considered poor and a confirmed invalid. For this reason Hume chose to depict him as well to do and robust. This was weak and spiteful on Hume's part; but he seems to have been but a poor creature, and in his warfare nothing came amiss to him. In his quarrel with Rousseau he shuffled and wrote untruly. There is much to be said on this subject; but I will stick to the text of MR. WARD'S note. MR. WARD will find among the 'Private Correspondence of David Hume' a letter written by that worthy on May 2, 1766, to a correspondent unknown. I extract the following words in reference to Rousseau:—

"Pour ce qui regarde sa santé, elle me paraît plutôt robuste qu'infirme, à moins que vous ne vouliez compter les accès de mélancolie et de spleen auxquels il est sujet."

In reviewing this letter Musset-Pathay says:—

"Elle contient plusieurs accusations indirectes, sur lesquelles il est nécessaire de s'arrêter un moment; parce que si elles étaient fondées, elles supposeraient de l'impudence et de l'hypocrisie. Rousseau se plaignait de sa santé, mais non de sa pauvreté. Le vice de conformation qu'il avait dans la vessie.....donne le droit de se plaindre de la santé: une existence douloureuse, quand la vie ne serait pas compromise, justifie les plaintes. Parce que Jean-Jacques n'a pas eu le mal de mer en passant le détroit, tandis que l'insulaire en était incommodé, le premier est métamorphosé par le second en homme robuste."

Well might poor Rousseau, in April, 1766, write to Madame de Boufflers, "Il faut absolument que vous connaissiez ce David Hume a qui vous m'avez livré." Aye, indeed! and Walpole's opinion of Hume's qualities as an historian is well known.

RICHARD EDGUMBE.

Hotel Victoria, Montreux.

Mr. John Morley's remarks—in his valuable work on the life of one of the greatest writers of the eighteenth century—on the state of the health of Rousseau shortly after his return to Chambéri in 1732, are interesting and worthy of notice in connexion with MR. C. A. WARD'S inquiry relative to Hume's opinion that Rousseau was "one of the most robust men he ever knew":—

"Rousseau's health began to show signs of weakness. His breath became asthmatic, he had palpitations, he spat blood, and suffered from a slow feverishness from which he never afterwards was entirely free. His mind was as feverish as his body, and the morbid broodings which active life reduces to their lowest degree in most young men were left to make full havoc along with the seven devils of idleness and vacuity."—*Vide* 'Rousseau,' by John Morley, Chapman & Hall, new edition, 1883.

Rousseau having created, it may be mentioned, a host of enemies on the Continent, gladly accepted an invitation to visit England, accompanied by David Hume, who, by the way, procured for him a pension, which was not long retained. Hume, in his correspondence with the Countess de Boufflers, in mentioning the journey, acquaints the countess that while Hume himself was extremely ill, and the seamen of the vessel—persons accustomed, it is right to bear in mind, to the many vicissitudes adherent to a life at sea—"were almost frozen to death" in the passage, of twelve hours' duration, from Calais to Dover, "*Rousseau cheerfully passed the whole night on deck, taking no harm.*" This statement, like the expression that Rousseau "*was a great humourist,*" was written when the Scotch philosopher was in a satirical state of mind, and was born, I venture to surmise, of the quarrel between the author of 'The History of England' and the author of 'Emile, ou de l'Éducation,' the principles of which are of the worst tendency, the book itself being consequently, and very properly, condemned by the Parliament at Paris. The italics are mine.

HENRY GERALD HOPE.

6, Freegrove Road, N.

'SONG OF THE CANE' (7th S. x. 88, 158, 196, 254, 317, 392).—Why so called I cannot understand; Hood never named it so. It was first sung by Wilkinson (the celebrated Bob Logic) in a farce entitled 'York and Lancaster; or, a School without Scholars,' produced at the old Adelphi Theatre, then under the management of Mathews and Yates, who played the two principal characters. The late Tom Hood asked me about this farce when writing his father's life, and I told him I thought Mr. Webster, of the Adelphi Theatre, no doubt held the MS. I also mentioned his late father telling me that he wrote it when he resided at Winchmore Hill, and the first rehearsal took place at his house one Sunday morning. This would be between 1829 and 1832. The night it was first produced Hood remained in the street waiting the result, being very nervous. I may mention why I know all this. I was an indoor pupil to Mr. Wright, engraver, whose name is often mentioned in the 'Memorials of Thomas Hood,' edited by his daughter and son. He engraved most of the drawings for the 'Comic Annual,' and assisted Hood in correcting his proofs when, owing to illness, he was unable to do so. Hood was a frequent visitor at New London Street, and from Hood I learned all that was doing, besides having often to see Hood about all work in progress. I always received the greatest kindness from him. It was I who suggested to him to write the novel 'Tylney Hall' for my father. I remember once being at his house, Lake House. He said to me, 'Yours is a curious name; I don't remember or know of any man but you who takes an 'egg' after his 'T'" (Tegg). Poor Hood lived before his time.

WILLIAM TEGG.

13, Doughty Street, W.C.

WEST CORNWALL STORY (7th S. x. 426).—TREWITEN will find the German version of the Cornish song he quotes in Grimm's 'Tales' ('The Juniper Tree'), No. 47; also in Busching's 'Legends,' p. 245, where a Pomeranian version is given. The dismal ditty is sung by Margaret in prison in the last scene of Goethe's 'Faust,' and annotated editions of the poem give all the information your querist seeks.

A. R.

Gomshall.

TREASURE TROVE (7th S. x. 69, 236).—E. Greswell has this note in his 'On the Parables,' vol. ii. p. 218, Ox., 1834:—"The great wealth of Herodes Atticus was due to the discovery of a treasure at Athens by his father Atticus in the reign of Nerva. The treasure seemed to be too considerable to be retained with safety by a subject. Atticus wrote, therefore, to the Emperor, saying, 'I have found, O King, a treasure in my house, τὴν οὖν περὶ αὐτοῦ κελεύεις. The Emperor replied, χρῶ δὲς εὐρες. Atticus wrote again that it was too great to use. 'Why, then, abuse it,'

was the reply: *παραχρῶ τῆ ἐρμάλῳ σὸν γάρ ἐστιν.* Philostratus, 'De Vitis Sophistarum,' ii.; 'Herod. Attic.,' 546 C. Morell., 1508."

ED. MARSHALL.

POEM WANTED (7th S. x. 347).—For the 'Ode on O'Connell,' beginning:—

Once to my sight the giant thus was given.  
Wall'd by wide air, and roof'd by boundless heaven;  
Beneath his feet the human ocean lay,  
And wave on wave flow'd into space away—

*vide* p. 187 of the volume entitled 'The New Timon. St. Stephen's, &c.,' in the Knebworth edition of the 'Works' of the Right Hon. Lord Lytton, 1875, or p. 331 'The Wit and Wisdom of Edward Bulwer, Lord Lytton,' 1883, both published by George Routledge & Sons, London.

HENRY GERALD HOPE.

6, Freegrove Road, N.

MEMORIALS TO SERVANTS (6th S. x. and xi. *passim*; 7th S. i. 454; ii. 197, 296; iii. 373).—To this already long list may be added the following, clipped from the *Mirror* of October 27, 1832:—

"*Monument to a Faithful Servant.*—In the church of King's Swinford, Staffordshire, is a plain stone, erected by Joseph Scott, Esq., and his wife, in memory of Elizabeth Harrison, who had been thirty years in their service, and had conducted herself with such integrity, and anxiety for her master's interest, as drew from him the following epitaph:—

While flattering praises from oblivion save  
The rich, and splendour decorates the grave,  
Let this plain stone, O Harrison, proclaim  
Thy humble fortune and thy honest fame.  
In work unwearied, labour knew no end—  
In all things faithful, everywhere a friend;  
Herself forgot, she toiled with generous zeal,  
And knew no interest but her master's weal.  
'Midst the rude storms that shook his ev'ning day  
No wealth could bribe her, and no power dismay;  
Her patrons' love she dwelt on e'en in death,  
And dying, blest them with her latest breath.

She departed this life June 19, 1797. Aged 50 years.

Farewell thou best of servants—may the tear  
That sorrow trickled o'er thy parting bier,  
Prove to thy lappy shade our fond regard,  
And all thy virtues find their full reward.

JOHN T. PAGE.

RAINBOW FOLK-LORE (7th S. x. 366).—The superstition to which your correspondent draws attention is not new to me. Boys in Yorkshire take two pieces of stick and lay them on the ground, placing a small stone at the end of each stick. This charm is supposed to cause the rainbow to disappear. I have also heard of straws being similarly used.

F. C. BIRKBECK TERRY.

Thirty years ago the boys on Tyneside used to break the rainbow in the following manner: Two straws were placed on the ground so as to form a cross, and were then struck at the point of intersection three (!) times with a stone. If one of the

straws was broken by the blows, the rainbow was expected to break immediately after. Of course it often happened that the bow did begin to disappear at the right moment, since by the time the straws were found and the charm completed the shower was just about over. G. J.

When I was a boy, and lived in the West Riding of Yorkshire, the belief was prevalent amongst the youngsters that it was possible "to cross out" the rainbow. Though we often made the cross on the ground, yet we believed it was as effectual if we crossed the forefingers of each hand.

S. ILLINGWORTH BUTLER.

'BLACK EYES': SONNET (BY TENNYSON?) (7th S. x. 188, 333).—The above heading reminds me of the following lines, written in an old album in my possession, which I have never seen in print, viz.:—

*Black Eyes versus Blue Eyes.*

Black eyes most sparkle at a ball,  
Blue eyes most please at evening fall.  
Blue eyes a conquest soonest gain,  
Blue eyes a conquest best retain.  
Let each then reign without control,  
Black eyes all heart, blue eyes all soul.

C. A. PYNE.

Hampstead, N.W.

DINNER (7th S. x. 242, 353).—The French rhyme quoted here is very ancient, and must be an adaptation of some precept of the famous university of Salerno, in Italy. I remember having read and copied it, when a boy at school, out of a manuscript copy-book belonging to the father of one of my comrades, who had written it when himself a boy. That copy-book contained many other quotations referring to the same subject; for instance, a Latin line from the 'Medicina Salentina, seu Regimen sanitatis,'

Septem horas dormire, sat est juveni senique;

and the French line,

Nul ne doit déranger l'honnête homme qui dine.

D'NARGEL.

Paris.

PORTRAITS OF DOUGLAS JERROLD (7th S. x. 169, 252, 317).—If J. or any of your readers can supply the names of the other portraits in the cartoon in *Punch* (January, 1847) I should be greatly obliged. The 'cello and piano players are evidently good portraits; that of the cornet somewhat caricatured. The audience are most of them easily recognized in this excellent and now historical cartoon.

H. W. LIVETT.

JUDGE AND HAYWARD (7th S. x. 308, 378).—It may be as well to put upon record that further search in the books of the Skinners' Company has convinced Mr. Wadmore that the portrait hitherto traditionally assigned to Sir Andrew Judde is in fact the portrait of Sir Thomas Smythe, an equally,

if not more, important man. For some notice of Sir Rowland Hayward see 'Remembrancia,' p. 37, note 3. There is, however, an evident misprint in the date of his second wife's death, given as 1536, instead, probably, of 1636.

JOHN J. STOCKEN.

See Hasted's 'Kent,' 'Stemmata Chicheleana,' and Rivington's 'History of Tonbridge School.' The late Viscount Strangford was Sir Andrew Judde's representative. I am aware of no portrait of Sir Andrew Judde, except a print of the effigy on his monument which is reproduced in Rivington's book. Rivington's statement (p. 77) that Sir A. Judde had a brother who was Fellow of All Souls' College is not supported either by the university or the college register, both of which only mention a William Judkyn, Fellow of All Souls' 1542.

H. E. P. P.

"FOR TO" (7th S. x. 348).—

"In Greek it [the infinitive] admits of the article through all its cases, with the preposition in the oblique cases: in English the article is not wanted, but the preposition may be used: 'For to will is present with me; but to perform that which is good I find not.' 'All their works they do for to be seen of men.' But the use of the preposition in this and the like phrases is now become obsolete:—

For not to have been dip'd in Lethe's lake  
Could save the son of Thetis from to die.

Spenser.

Perhaps, therefore, the infinitive and the participle might be more properly called the substantive mode and the adjective mode."—Lowth's 'English Grammar,' p. 138, London, 1772.

There was the previous statement:—"The infinitive does the office of a substantive in different cases" (*ib.*).

ED. MARSHALL.

*For to*, usually expressive of "purpose," occurs centuries before Chaucer, as, *e.g.*, in Layamon's 'Brut.' Mätzner's 'English Grammar,' as translated by Grece, vol. iii. pp. 53–57, gives four pages of explanation and examples. It occurs even in late Anglo-Saxon, as, *e.g.*, in the 'A.-S. Chronicle,' anno 1127, but was probably suggested by the use of *por* (*pour*) with the infinitive in Anglo-French, so that this usage is due to the Norman Conquest. The A.-S. infinitive was simple, without *to*; the prefixing of *to* made it gerundial, as in Matthew xiii. 3.

WALTER W. SKEAT.

TRUNCAGIUM (7th S. ix. 347).—On the safe authority of Prof. Maitland, in the *English Historical Review* for the present quarter (vol. v. p. 629), *truncage* is the service of carrying timber. Its derivation from *truncus*, a tree-trunk, is tolerably plain.

I have, through the instrumentality of a most instructive preface by Sir Thomas Duffus Hardy ('Registrum Palatinum Dunelmense,' vol. iii., Rolls Series), just come upon decisive confirmation

of the foregoing explanation and etymology. The service of carrying logs to the castle of Bamburgh due from lands held in drengage was common (3 'R. P. D.,' li). *Cariabit truncas* is the formula in the 'Testa de Nevill,' p. 393, where examples occur. One holder of thane land was bound to find one cart with one log—*cum uno trunco*—as his task (3 'R. P. D.,' xlix). It was, of course, a service not limited to the castle of Bamburgh: certain Durham vassals, for instance, carried timber to roof a mill (3 'R. P. D.,' xxxiii). What seems to be this *truncagium* in English appears in the Boldon Book of the year 1183 as *wodlade*. Bedlington, at any rate, it is there said, "pays 4s. yearly of rent and one cartload of wodlade" (3 'R. P. D.,' xxxii). I infer the equation of *truncagium* and *wodlade*.

GEO. NEILSON.

FORGERIES (7th S. x. 227, 296).—CAMERA may perhaps like to refer to the following:—

'A Lecture on Literary Impostures,' by H. W. Freeland (London, W. Clowes & Sons, 1858), pp. 72. A careful review of the most remarkable forgeries and impostures.

'Famous Literary Impostures: a Series of Essays,' by H. R. Montgomery (London, E. W. Allen, circa 1870). Describing Chatterton, Macpherson's 'Ossian,' the Shakespeare forgery (Ireland's), 'Psalmanazar' and 'Formosa,' and Bentley and 'Phalaris.' Pp. 132.

(Alleged) 'Letters of Shelley,' with introductory essay by Robert Browning (London, E. Moxon, 1852), pp. 165. Reviews and criticisms of above in *Westminster Review*, vol. lviii., No. cxii. (1852); *Athenæum*, Feb. 21, March 6, 20, 27, &c., 1852; *Literary Gazette*, Feb. 21, &c.

'N. & Q.,' April 2, 1857 (7th S. iii. 277).

The forgeries of Constantine Simonides also excited much attention and exposure, and I have a large collection of his letters, &c.

The autograph forgeries palmed on M. Chasles (not Philarète) also excited much controversy.

The Byron, Shelley, and Keats forgeries formed the subject of a pamphlet by Mr. W. White, of Pall Mall, in a letter to Mr. Murray in 1852, pp. 15.

ESTE.

Should not the "book that passes for the History of Ingulf of Crowland"—'A Description of Croyland Abbey'—be added to the list of forgeries? Mr. E. A. Freeman, in his 'William the Conqueror' ('Twelve English Statesmen,' 1888, p. 123), says:—

"Ingulf was William's English secretary; a real history of his writing would be most precious. But the book that goes by his name is a forgery not older than the fourteenth century, and is in all points contradicted by the genuine documents of the time."

ALPHA.

"A RUMP AND DOZEN" (7th S. x. 48, 134, 178, 332).—The following passage occurs in chap. iii.



of 'Tom and Jerry.' The heroes are at Mr. Jackson's, the pugilist's:—

"While Tom was engaged in setting to with Mr. Jackson, Jerry, in order not to pass his time in idleness, was weighed, in order to decide a bet between him and Logic for a rump-steak and a dozen of oysters."

WM. BARNARD.

"IF THE WORST COMES TO THE WORST" (7th S. x. 325).—MR. DIXON will find a good instance of the expression in the form he asks for in Spenser's 'Shepherd's Calendar' for February:—

Must not the world wind in his common course,  
From good to bad, and from bad to worse,  
From worse unto that is worst of all.

H. WEDGWOOD.

94, Gower Street.

It may interest MR. J. DIXON to hear that I have found an instance of the use of this very elegant phrase written when Daniel Defoe was but a boy in his teens. It occurs at the end of a long letter sent by the Duchess of Portsmouth to the ill-fated Duke of Monmouth in 1679. I have no brief to defend the lady's grammar, which may have been as faulty as her moral character; but the phrase is there, and, fortunately, MR. DIXON need only consult 'N. & Q.,' 7th S. ii. 44, to find this most interesting letter in full.

WALTER HAMILTON.

The puzzling and paradoxical sense of this familiar phrase, the true original of which has been evidently found out by MR. DIXON in Defoe's 'Robinson Crusoe,' may perhaps be illustrated and explained by the parallel proverbial phrase in German, "Wenn das Schlimmste zum Schlimmen kommt." It occurs, for instance, in a well-known *locus classicus* of Lessing's 'Minna von Barnhelm,' Act I. sc. viii., at the end, and means, of course, "If things go from bad to worst." The comparative *worse* being of the same stem as the superlative *worst*, was naturally more applicable to a fluent familiar phrase, and more distinct than the positive *bad*.

H. KREBS.

Oxford.

This subject has been already before the readers of 'N. & Q.' I beg to refer your correspondent to 7th S. i. 70, 117, 176, 216; ii. 515; iii. 257. At the last two references he will find quotations from Middleton and Marston, which show apparently that the original expression was "if the worst [not "the worse"] comes to the worst."

F. C. BIRKBECK TERRY.

[C. A. M. F. quotes an instance from Aleman's 'Life of Guzman,' pt. i. bk. i. ch. xi. p. 25. Many other replies are acknowledged.]

WORDS IN WORCESTERSHIRE WILLS (7th S. x. 369).—Of the words inquired about by MR. CHANCE many are still in common use.

*Tow* is the short fibres or refuse of several fibrous materials. Used alone it means the refuse

of flax produced by heckling. When the result of other processes it is qualified, as hemp-tow, silk-tow, lamb-tow, &c. Lamb-tow is still the usual name for lamb's wool among farmers and their men, on account of the shortness of its staple, or fibre, as compared with fleece-wool (Is. i. 31, &c.).

*Panel*. The loose cushion or quilted pad on which was strapped the pack-saddle. It was often used without the heavy wooden pack-saddle for carrying corn or wool in sack.

A panel and wantey, pack-saddle and ped.

Tusser, xvii. 5.

A bridle and saddle are mentioned by Tusser in the previous stanza. The *panel* is still the name of the cushion which keeps the saddle from hurting the horse's back. "New stuffing" or "re-lining panel" are frequent items of a saddler's bill.

*Strick*. A strike, or measure of quantity, still used in certain markets for apples, potatoes, &c. It is a customary measure, and hence varies much in different localities.

*Plow and ploweiarnes*. The plough is still a most necessary joiner's tool. The plough-irons are the loose cutters, of various widths, which the workman inserts as may be required for the groove it is desired to plough.

*Tumbrel which and drafts*. *Which* is an old form of hutch, A.-S. *hwæcce*—*Whichche* ('Allit. Poems,' 'Deluge,' l. 362); *weche* (Devon, 'Fifty Earliest Wills,' p. 27, l. 4, E.E.T.S.); *whyche*, or *hutch* ('Prompt. Parv.'). In this case the *which* is the movable box belonging to the *tumbrel*, which was separate from it, and, when required, was placed upon the *tumbrel*, to carry dung or such other materials as could not be loaded upon a mere skeleton of wheels and shafts. The same arrangement may be seen to-day around Lucerne, and in other parts of Switzerland, where a loose box is fastened upon the rough *tumbrel* of fir poles and wheels. The modern waggon is the development of this contrivance. The dictionaries which have copied the 'Prompt. Parv.' "Tomerel, Tumrel, donge carte," omit to say that it is the *whyche* placed upon it that makes it capable of carrying manure.

Light Tumbrel and doong crone [*which*] for easing ir wag.

Tusser, xvii. 7.

*Drafts* are the rough whipple trees used in field or farm work, still so called in the West country.

F. T. ELWORTHY.

Foxdown, Wellington, Somerset.

*One paille and one gaune*. MR. CHANCE has not misread this last word, and it is correctly spelt, though I have often seen it spelt *gawn*. Whether the word *gawn* is still used in Worcestershire I do not know; but it is certainly current in the neighbouring counties of Stafford and Salop. According to Miss G. F. Jackson's 'Shropshire Word Book,' *gawn* is simply an abbreviation of gallon, and hence is used as the name of a pail that holds

about a gallon. As Miss Jackson says, a gawn is "a pail, one of the staves of which, being left much longer than the rest, forms an upright handle." There are, however, gauns and gauns. There is, first of all, the gaun proper, which is used as a milking-pail; and its upright handle is not so very much longer than the rest of its staves. It is of unpainted wood, cleaned, and kept as white as snow, solely by the aid of sand and a wisp of straw dipped in hot water. And there is the lade-gaun, used, as its name implies, for lading. It is often painted black, and its upright handle is much longer than that of the gaun proper. For why? It is meant to be dipped deep in barrels of beer or in tubs of water. Miss Jackson says that the gaun proper "is used for lading the drink, in the process of brewing." Doubtless it may be used for this as well as for milking; but when my old friend adds that a lade-gaun is the same as a gaun, treating the two implements as identical, I venture, with all deference to her and her admirable book, to think that for once she is wrong.

A few years ago two Shropshire wenches, both of them farm servants, were looking with great interest at a picture which represented a maid-servant in a farmyard, surrounded by calves, and holding a pail of peculiar shape. "Why," said one of the two girls, "it's a gaun!" "Nay," answered the other; "it inna a gaun; it's a lade-gaun. Look how long th'andle is! An' what does her want a lade-gaun for among calves?" This is the testimony of an expert—and I heard it.

A. J. M.

In reply to MR. CHANCE'S inquiries, I would suggest the following explanations of some of the doubtful words mentioned:—

*Flitches of byest.* Qy. *beast*, beef, in opposition to *bacon*.

*Herereth.* Qy. *haircloth*, used in cider making.

*Weaning calf of the stake.* Qy. a young calf tied up for weaning, in opposition to a calf running with its mother.

*Towe.* Qy. *tow*, or tools.

*Trowman.* Qy. *troughman*; *trough* is pronounced *trofe* or *trou*.

*Huswife's medlye.* Qy. the material, mixed or mottled, of which the *mandilion* was made.

*Dobnet.* Qy. *dobbelet*, or doublet.

*A peyer of moggey shets.* Qy. *moggey*=mucky, dark coloured.

*Peale.* I. q. peel, Fr. *pelle*, a fire shovel, or a baker's shovel.

*Pedelstaff.* Qy. *paddle-staff*, a stick of a paddle or hoe.

*Chafe-bed.* Qy. *chaff-bed*.

*Sheppox.* I. q., sheaf-pikes, or pitchforks, pronounced *sheppicks*.

*One peare of bebis.* Qy. *belis*, *bellis*, or bellows.

*One steele and heeters.* Qy. one still and appliances for heating.

*Strick.* Qy. (1) a strike or bushel measure; (2) a *strike*, or *strickless*, or *strickle*, a flat piece of wood for levelling corn in a measure.

*Gaune.* I. q., *gaun*=gallon. A *gaun-pail*=a pail with a handle on one side. A *lade-gaun*, commonly called a *gaun*, is a pail with a long handle, for lading or leading water or wash from a cistern.

*Hodghat.* The Midland pronunciation of hogshead is commonly *hawkshtut* or *hotchut*.

*The plow and plowearnes.* If *plowearnes* be not *plow-irons*, as it probably is, possibly it may be *pole-irons*. A wooden plow would not be expensive in the old days of cheap timber.

HAMILTON KINGSFORD.

BICKERTON FAMILY (7th S. x. 88, 294, 411).—Referring to COL. FERGUSSON'S note, I may add the following references to the Bickertons of Scotland.

Walter Gourlay of Kincairg, married, about the end of the fourteenth century, one of the daughters and coheirs of Sir Walter Bickerton of Luffness. He died s. p.

William de Bikertoun was in 1426 "Seneschallus domus Domini nostre Regis," in which post he was preceded (1425) and succeeded (1429) by James Schaw of Greenock and Sauchie ('Exchequer Rolls of Scotland,' iv. 412).

Robert Bickerton (whose daughter Jane married, first, as second wife of the sixth Duke of Norfolk, and, secondly, Col. Thomas Maxwell) was, according to Dugdale, a Scotchman. I have omitted to note the precise reference to Dugdale. I should be glad to know more about Jane's second husband.

SIGMA.

ROYALIST COMPOSITIONS (7th S. x. 409).—The Committee at Haberdashers' Hall was sitting June 26, 1643 (Twelfth Report Historic MSS. Commission, App. i. 334). This will serve to narrow down the date of its establishment slightly.

G. F. T. S.

JOHN CHAMBERLAYNE (7th S. x. 387).—In 1714 there was a Sir James Chamberlayne, Baronet, of Salford, co. Oxon, which place is six or seven miles east of Stow-on-the-Wold.

W. C. B.

GENEVA BIBLE (7th S. x. 349).—Connected with MR. PEACOCK'S query, the following is worth notice:—

"Such was its popularity that it continued to be printed as late as 1644, and the Authorized Version of 1611, with the Genevan notes, as late as 1715."—Mombert's 'English Versions,' p. 249.

EDWARD H. MARSHALL, M. A.

I ought, as MR. PEACOCK suggests, to have explained that Stone's Bible was the Geneva *French* Bible.

J. G. ALGER.

'THE PLAIN OF FREEDOM' (7th S. x. 268, 357).—Two versions of Walter Savage Landor's

verses "To the Author of "The Plaint of Freedom" (Mr. W. J. Linton) appeared at the last reference, one contributed by MR. BERTRAM DOBELL, the other by myself. The editor called attention to some discrepancies in the verses, and added, "We fail to find the poem in 'The Collected Works of Landor,' 4 vols., 1876." An explanation of both mysteries is given in a letter I have received from Mr. Linton himself. "Both versions," he writes, "are correct. Landor's copy to me had *laud*. He altered that to *praise* in the 'Dry Sticks.' The lines, he told me, were written for 'The Last Fruit off an Old Tree,' but Forster omitted them there. The line 'Above the tinkling,' &c., did not appear in the MS. copy he sent to me." W. E. ADAMS.

Newcastle-on-Tyne.

'LITTLE RED RIDING HOOD' (7th S. x. 421).—M. Marelle's version of "Golden Hood," referred to by MR. CLOUSTON, is given in my 'Red Fairy Book' (Longmans). I had not received a copy of it from M. Marelle when my 'Perrault' was published. French oral versions, in which the child does not escape, have been published in *Mélusine*. The Golden Hood may be a literary invention. The disgorging, as MR. CLOUSTON notes, is extremely common in swallowing myths. A. LANG.

AN AUSTRALIAN BISHOP (7th S. x. 427, 452).—It certainly was Moorhouse, and not Barry. The speech is quoted in 'Problems of Greater Britain,' pp. (587 and) 594 of fourth edition, or first edition, vol. ii. p. 411. H. T.

BANSHEE (7th S. x. 268, 370, 430, 458).—If PROF. SKEAT merely intended to say that O'Reilly's spelling of the Irish word *sighe* (a fairy) was not in accordance with its etymology, why did not he say so clearly? I still maintain that the great Irish lexicographer was not wrong in spelling the word with *gh*, any more than I and PROF. SKEAT are guilty of bad spelling when we spell the English word *delight* with the same digraph.

A. L. MAYHEW.

LABOUR CONVULSIONS (7th S. x. 407).—

Their breath is agitation, and their life  
A storm whereon they ride, to sink at last.

It is hazardous and it is uncharitable to suggest an unworthy motive when there is no pretence for the suggestion; but this NEMO does by his innuendo, or *suggestio falsi*, that Sir E. J. Reed invented the above passage *ad hoc*, as he phrases it. What is the fact? Sir E. J. Reed—in error, I admit—unwittingly ascribes the lines to Shakespeare; but as "to err is human," and as memory is apt to play escapades with us all, the aforesaid error is venial rather than heinous. Will NEMO be surprised to hear that the lines in question are Lord Byron's, and are in 'Childe Harold,' c. iii. s. 44? There they will be found, and they are a

refutation of NEMO's postulate anent Sir E. J. Reed's implied motive. *Du reste*, NEMO may implicitly rely, as regards the plays, on Mrs. Cowden-Clarke's "monumental work," as Douglas Jerrold aptly styled her Shakespeare 'Concordance.' It may not be perfect; she herself admits it is not in the following lines prefixed to some *errata* in the 1877 edition:—

"After having the work constantly in use for upwards of thirty years, I have discovered the omission of the following words and lines, which are really of little consequence, inasmuch as they appear under other words of the same line, except where repeated."

Whoever thinks a faultless work to see,  
Thinks what ne'er was, nor is, nor e'er shall be.

FREDK. RULE.

P.S.—Why should NEMO allude to Mrs. Cowden-Clarke as "the late"? The lady is alive, and living in that "paradise of exiles, Italy." And although an octogenarian, she is enjoying good health. NEMO's communication seems to abound with *postulata*.

Sir E. J. Reed and NEMO are both wrong, and Mrs. Cowden-Clarke's 'Concordance' is right. The lines—

Their breath is agitation, and their life  
A storm whereon they ride—

are Byron's, and not Shakespeare's, and are in 'Childe Harold,' canto iii. stanza 44. It is no small honour to Byron that his lines should be attributed to Shakespeare. It is curious that lines of such brilliance and force should not be known as Byron's. It is still more curious that their references are not to "labour convulsions," but to

Conquerors and kings,  
Founders of sects and systems, to whom add  
Sophists, Bards, Statesmen.

The four stanzas (42 to 45) are too long to quote in your crowded pages, but are well worth reading, as well as the preceding stanzas on Waterloo and Bonaparte. ESTE.

ALLEGED CHANGE OF CLIMATE IN ICELAND (7th S. x. 6, 138, 192, 333, 429).—It is evident that astronomers, in GENERAL DRAYSON'S opinion, petrify much more rapidly than rocks, as it is only since the publication of his most recent work that I have become one of "the fossil astronomers." But with regard to my being "loose in my geometry," because I speak of the conical motion of the earth's axis which produces the precession of the equinoxes, I would remind GENERAL DRAYSON that it is customary with mathematicians to speak of a cone as consisting of a double cone formed by the prolongation of the sides of each, and the two branches of the hyperbola formed by cutting the double cone as one hyperbola. It may be conceded that Sir J. Herschel's comparison of the conical motion of the earth's axis to that of a tee-totum might mislead very juvenile readers;

but every one at all acquainted with astronomy knows that he means, so to speak, two tee-totums, one above, the other below the floor on which it is twirling. It is a different matter when GENERAL DRAYSON goes on to say that what he calls the earth's second rotation "is not performed round a pole which is coincident with the pole of the ecliptic, but is six degrees from it"; we are no longer disagreeing about definitions, but about facts. I am afraid he will have to convince Profs. Adams, Darwin, and Pritchard of the truth of his views before he does his and your humble servant.

W. T. LYNN.

Blackheath.

"WE SHALL LIVE TILL WE DIE, LIKE TANTRABOBUS" (7th S. x. 447).—Does not this mean Tarabolus (Ali Pacha), Grand Vizir in 1693, who was strangled in 1695 by order of Mustapha II.?

CONSTANCE RUSSELL.

Swallowfield, Reading.

'A VISIT TO FLANDERS' (7th S. x. 408).—The book referred to is entitled 'A Visit to Flanders in 1815: being Chiefly an Account of the Field of Waterloo,' Edinburgh, 1815, 12mo. The author was James Simpson, an advocate, of Edinburgh, and the book gained enough success to pass through five editions in twelve months. A new edition was published by Blackwood in 1853.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

[F. W., A. W. MILLER, and J. F. H. are thanked for replies to the same effect.]

THE TEMPLARS' HOUSE AT HACKNEY (7th S. x. 323, 397).—It may be as well to quote here what is said about this mansion by Mr. Walford in 'Old and New London' (vol. v. p. 519):—

"Tradition says that an old building nearly opposite Dalston Lane, which was not completely pulled down till 1825, was the Templars' House. It may have occupied the site, but could scarcely have been the identical edifice; for it was built with projecting bays, in what is called the Renaissance style. About the middle of the last century it was a public-house, the 'Blue Posts,' afterwards it was known as Bob's Hall, and the road between the churchyard (of Hackney) and Clapton Square was styled Bob's Hall Lane."

MUS IN URBE.

CHURCH AT GREENSTEAD (7th S. x. 208, 297, 371).—If you can spare further space for Greenstead Church, the following notes are at your disposal. The interior dimensions of the nave, as accurately as I have been able to take them, are: Length of south side, 29 ft.; of north side, 29 ft. 4 in.; width at east end, 17 ft. 5 in.; at west end, 16 ft. 11 in. As to the number of logs, my count is as follows, visible outside: South side, west to east, 7 (porch), 16 logs=23; north side, west to east, 8 (three squared pieces filling old door), 2 (brick buttress about 26 in. wide), 13 logs=23; west end, north to south, 5, some of

which are lengthened by pieces added on. Remainder tower. Those on the south side are 4 ft. 3 in. or 4 ft. 4 in. high, and on the north side 4 ft. 6 in. or 4 ft. 7 in. high, exclusive of the ends let into the sills and wall plates. The height, I am aware, differs from other measurements, probably because the logs were shortened when the brick foundations were inserted in 1848.

I would not pretend to say how many are original logs. Seventeen on the south and twenty-one on the north look older than the others; but this is a mere guess. The log on the right hand of the old north door has had a triangular hole cut in it, probably for a stoup.

On the question of oak *versus* chestnut, I am strongly in favour of the former. First, for the reason suggested by MR. DEEDES; second, because I am in such good company as the Society of Antiquaries ('Vetus. Mon.', vol. ii. plate 7, already referred to), Mr. Suckling ('Antiquities, &c., of Essex,' 1845), Prof. Boulger, of the Essex Field Club, and the rector of the parish. The last named told me a few months ago that it is high time the fable about chestnut was exploded. I must admit that I have been unable to meet with a copy of the description of the church by the late rector, who carried out the alterations of 1848, so I cannot quote his opinion. If the examination by an expert of the boards cut from one of the logs and used for binding the church books will settle the matter, I presume they can be seen; but if setting the question at rest would mean cutting out one of the logs, it will be better to leave it as it is, and allow the local carpenters of the eighteenth century to be still quoted as an authority in favour of chestnut.

The Guildhall Library contains a privately-printed book called 'Yearly Records of Pyrgo Park from 946 to 1888,' &c., "extracted and compiled by Montagu Browne." The compiler gives some notes on churches in the neighbourhood, including the following about Greenstead:—

"The rood screen is well preserved fifteenth-century work, and contains a representation of St. Edmund's martyrdom."

"In the vicarage garden there formerly stood a tree in which an arrow point was embedded; but a heavy gale in recent years destroyed this curiosity."

Mr. Browne says in his preface, "Every date has been carefully searched, every fact investigated"; yet there is no rood screen in the church. In the rectory there is a small panel painting representing the martyrdom. It may be fifteenth-century work, and it may have formed part of a rood screen. The tree referred to stood on what is supposed to be the scene of St. Edmund's martyrdom, so it would have to be a very tall tree to fall across Suffolk and Essex and come down in the vicarage (?) garden at Greenstead; or did the "heavy gale" blow the tree bodily over some sixty-five miles of country? The tree fell while the altera-

tions of 1848 were going on at Greenstead, and a piece of it is kept in the rectory. It may have been the tree to which Edmund was tied when he was the target for Danish archers. Who can tell?

It is sad how "facts" get distorted, especially after "investigation," so I would suggest to those interested in the church to go and see it for themselves.

On reference to a description of the church printed by the present rector, I find he mentions twenty-four timbers on the south side and twenty-five on the north. Probably two or three are covered by buttresses.

J. BIRD.

Walthamstow, Essex.

The measurements quoted *ante*, p. 298, do not perfectly agree with those I received from Capt. Budworth, and gave 6th S. vii. 472. I have further heard so much from him of the disputes that have constantly waged among antiquaries and others having claims to be considered "competent" judges who have visited the spot over the question of whether the trees used were oaks or chestnuts, that any fresh expression of opinion would be but one more added to one side or the other. A fresh decision might be pronounced on either side, but it would not be accepted by those who consider they have reason to adopt the contrary theory, and could not possibly be "final," therefore.

R. H. BUSK.

THE ROTUNDA AT RANELAGH: KNIGHTS OF THE BATH (7th S. x. 367).—The *European Magazine* for May, 1803, gives (pp. 402-5) a full account of the ceremonies that were observed at the installation of the Knights of the Bath, which took place on the 19th of that month. It is certain that no such installation was held in 1802, as it is stated:—

"This ceremony usually occurs once in nine years; but, owing to the war and other circumstances, it has been delayed considerably beyond that period, the last having been in 1788. It is one of the most splendid shows in this country, and is only inferior to a Coronation."

We are also told that "at night her Majesty gave a very grand Ball and Supper at Buckingham House." It may be worth mentioning that in several descriptions (published towards the end of the last century) of Vauxhall Gardens in Lambeth and Ranelagh Gardens in Chelsea, it is the principal building in the former which is called the Rotunda. The 'Picture of London' for 1806 makes no mention of Ranelagh, but fully describes Vauxhall, with its "great room, or rotunda."

J. F. MANSERGH.

Liverpool.

The Knights of the Bath gave a fête at Ranelagh, "one of the most splendid entertainments ever given in this country," on June 2, 1803 (see *Annual Register*). The same invaluable work

mentions an installation as taking place (when Sir Eyre Coote was installed) in April, 1802. Nothing is said as to Ranelagh.

EDWARD H. MARSHALL, M.A.

Hastings.

"A QUEEN'S HEAD" (7th S. x. 404).—That veracious chronicler yclept Thomas Ingoldsby, in recording 'A Row in an Omnibus (Box),' being "a Legend of the Haymarket," writes concerning Mulready envelopes and early postage stamps:—

The Manager rings, and the Prompter springs  
To his side in a jiffy, and with him he brings  
A set of those odd-looking envelope things,  
Where Britannia (who seems to be crucified) flings  
To her right and her left, funny people with wings  
Amongst Elephants, Quakers, and Catabaw Kings;  
And a taper and wax, and small Queen's heads in packs,  
Which, when notes are too big, you're to stick on their  
backs.—Ingoldsby Legends.

The Mulready envelopes were issued only during one year, viz., 1840.

J. F. MANSERGH.

Liverpool.

Among country folk this expression is still common enough. I hear it every day, generally shortened to "head," but sometimes in full. The phrase "postage stamp" has always seemed to me a misnomer. "Postage label" would be far better. A stamp is an impression, a mark imprinted, not a thing affixed, as these so-called "stamps" are.

C. C. B.

Used sometimes to be called simply "heads." I do not think they are likely ever to be called "king's heads" now that "stamp" is established.

J. T. F.

Bishop Hatfield's Hall, Durham.

REPRESENTATION OF TEARS ON TOMBSTONES (7th S. vii. 366, 477; viii. 16, 91, 312).—Bret Harte, 'The Mission Dolores':—

"The Mission Hills lovingly embrace the little cemetery, whose decorative taste is less ostentatious. The foreign flavour is strong; here are never-failing garlands of immortelles, with their sepulchral spicery; here are little cheap medallions of pewter, with the adornment of three black tears, that would look like the three of clubs, but that the simple humility of the inscription counterbalances all sense of the ridiculous."

The passage is remarkable, but too long to quote in its entirety.

GUALTERULUS.

THE REV. HENRY INGLES, D.D., HEAD MASTER OF RUGBY (5th S. vi. 490; vii. 14, 99; ix. 256, 337).—The degree of D.D. was conferred on him by the Archbishop of Canterbury, December 19, 1796 ("Graduati Lambethani," *Gentleman's Magazine*, June, 1864, p. 770). DANIEL HIPWELL, 34, Myddelton Square, Clerkenwell.

PENNY FAMILY (7th S. ix. 468; x. 111, 316).—I regret I can give no further information respecting this family. All I sent was extracted from Long's 'Royal Pedigrees.' B. FLORENCE SCARLETT.

FRENCH DEGREES (7th S. x. 388).—N. P. Q. has only to apply to Messrs. Delalain Brothers, booksellers, 56, Rue des Écoles, Paris, and ask for the 'Programme de l'Examen du Baccalauréat-ès-Lettres, in-12,' and the 'Programme des Examens de la Licence et du Doctorat-ès-Lettres, in-12,' price 30 centimes (3d.) each. In France they have no such degree as Maître-ès-Lettres, they call it Licencié-ès-Lettres. Any other classical programme may be had at the same shop, and for about the same price. The firm Delalain has been for a long time licensed printer to the French University.

D'NARGEL.

Your correspondent can obtain all the particulars of the examination of Bachelier-ès-Lettres from a syllabus sold by Messrs. Hachette. The examinations for the three degrees of bachelier, licencié (not maître), and docteur take place at all the Academies of France. Lille and Rouen are the nearest for English candidates.

DE V. PAYEN-PAYNE.

INCANTATIONS (7th S. x. 306).—Mr. W. G. Black, in his 'Folk Medicine,' p. 83, says:—

"Another legend speaks of the pricking with the thorn as when 'Jesus walked over the earth.' He pricked his foot with a thorn, 'the blood sprang up to Heaven, his flesh never crinkled or perished, no more wilt thine; in the name, &c.'"

This is similar to what is given by your correspondent. Cf. also 'Folk Medicine,' p. 82; Mrs. Whitcombe's 'Bygone Days in Devonshire and Cornwall,' p. 148; Hunt's 'Popular Romances of the West of England,' p. 413, ed. 1881; and Henderson's 'Folk-lore of the Northern Counties,' p. 171. Mrs. Whitcombe, at p. 15 of her book, gives as a charm for a scald or a burn:—

There were three angels came from East and West;  
One brought fire, and another brought frost,  
And the third it was the Holy Ghost.  
Out fire, in frost, in the name of the Father, the Son,  
and of the Holy Ghost, Amen.

See, besides, the authorities given above.

F. C. BIRKBECK TERRY.

LEEZ PRIORY (7th S. x. 366).—My writing and the printer are guilty of "Leen" for *Leez*. May I add to Mr. GOULD's note that Leez Priory belongs to the Governors of Guy's Hospital, and that, however much they have suffered from bad times, it is little to their credit that the stinting of a few pounds is rapidly destroying what is perhaps the finest Tudor gateway in existence? Of Lord Rich there is a very fine statue in Felsted Church.

J. SARGEANT.

Westminster School.

PRIEST IN DEACON'S ORDERS (7th S. x. 368).—I take it that MR. BROWNE is right in his suggestion when he writes, "I doubt if the expression be of course a blunder," for I think it not unlikely that the word *priest* may have been

commonly used before the Reformation, and may occur at later date by way of survival in speaking of any ecclesiastical person indiscriminately. I well remember that in my youth country folks and people somewhat above the rank of peasants in Cumberland would constantly speak of the incumbent or curate of the parish as "the priest" or "t' priest," as they said. They may use the same now for aught I know.

The word *prete* is to this day in Italy used in speaking of any ecclesiastical person indiscriminately, as MR. BROWNE says.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

DUMB BORSHOLDER (7th S. x. 387).—Murray's 'Handbook of Kent' gives an account of the "Dumb Borsholder of Chart" under the notice of Watlingbury. This was a squared pole of wood about two feet in length, with a spike of iron at the end to fix it into the ground, and clamps and rings of iron on each side. It must have been of some considerable weight, and its keeper claimed a liberty over "Sizen Well," where every household had to pay him one penny yearly. Defaulters had their doors broken open by the "Dumb Borsholder." This one was left in the family of Clampard, blacksmiths, who in the last century were the keepers of it, and perhaps it still exists as an heirloom in the neighbourhood of its former exploits.

B. FLORENCE SCARLETT.

JOHN KENYON (7th S. x. 428).—There is an article in *Temple Bar*, vol. lxxxix. p. 477, which may perhaps have escaped MR. RIGG's attention, and which, though giving no more detailed biographical information than the article published in the *Gentleman's Magazine* shortly after Mr. Kenyon's death, may yet give some particulars which MR. RIGG may be glad to have in his possession. It is written by Mrs. Andrew Crosse. Andrew (Devil) Crosse was one of Kenyon's firmest friends. A note to the lines "Written in a Country Churchyard," contained in Kenyon's 'Occasional Poems,' 1838, in which Mrs. Kenyon is referred to as *Nea*, mentions that they were written "at Broomfield, Somerset, the residence of my distinguished friend, Andrew Crosse, Esq."

The copies of the article in the *Gentleman's Magazine* which were circulated among Mr. Kenyon's friends bore the initials G. B. The copy that I have has appended to it in MS., "Extract from a letter of Walter Savage Landor: 'Few are capable of estimating the graces of our friend Kenyon's poetry: for they are not artificial. He had great vigour of thought and equal soundness of judgment.'" The copy is addressed to the Rev. W. F. Raymond. This is the Mr. Raymond referred to in Ticknor's 'Diary,' as quoted by Mrs. Crosse: "Bidden to dine at Kenyon's specially to meet Dr. Raymond, a Church Dignitary.....and Miss

Barrett also there." He was not Dr. Raymond, but he was archdeacon of Northumberland and chaplain to Bishop Malby of Durham.

Though I often saw Mr. Kenyon, I was too young to aspire to a seat at his breakfast-table, a table on a level with those of Rogers and Lord Houghton. But I still remember the gravely benevolent shake of the head with which, on hearing my boyish remarks in disparagement of some pantomime of bygone years, he lamented, "Ah! we are growing old, growing old." I also remember the ready geniality with which he undertook to be my sponsor. Not at the baptismal font, or my name must, I believe, have been John. But there was, and is still, though much changed, an educational establishment on entering which, whatever the respectability of the parents or guardians might be, the scholar had to name two sponsors. I have not to this day ascertained what their functions were supposed to be. Mr. James Payn, who preceded me, records, if I remember right, that the Marquis of Granby and the Earl of Moira were, from some local cause, favourite selections for this purpose. For my part, I contented myself with the Inspector General of Fleets and Hospitals and the author of the 'Rhymed Plea for Tolerance,' the "pleasanteest man in London." KILLIGREW.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Sussex Archaeological Collections*. Vol. XXXVII. (Lewes, South Counties Press.)

THE Sussex antiquaries have been noted for many years for their zeal and learning. A set of their 'Collections' is a valuable addition to any library. The volume before us contains much of interest, and hardly anything of that nature which the *Saturday Review* of old days was wont to call padding. The paper by Mr. W. Smith Ellis on the origin of the arms of certain Sussex families is especially noteworthy. Heraldry is as yet, except in the minds of very few, in a pre-scientific stage. We imagine that if the question were asked why this or that bearing had been assumed, that, except in the case of canting arms, we should be told by nearly every one that the choice had been quite arbitrary. Nothing, however, can be further from the truth. Heraldry ceased to be a living thing in the Tudor time. It may seem at first sight that there can have been no connexion between the religious changes of the sixteenth century and the decay of the art of blazon. It would not, however, be difficult to prove that the same forces which removed mediæval ceremonies from the ritual and mediæval ideas from men's thoughts and devotions had destroyed the symbolic nature of heraldry, and reduced it to a mere badge of family pride—a thing which classified the objects which gentlefolk should have engraved on spoons and painted on the doors of carriages. We trust that some day a writer may be found who will give us a history of heraldry down to the time when the College was incorporated. Such an author will find Mr. Ellis's writings of great service.

The Earl of Chichester has communicated a very interesting inventory of the robes of Queen Katherine,

wife of Henry V. It is an interesting document, as it shows what the dresses of great ladies were like at a time when we have hardly any authorities for costume except the monumental brasses. Strange to say, this list contains two books. They were probably kept in her bedroom for purposes of devotion. One of them was "A book of the passion covered with cloth of gold"; the other "A book of the doctrine of the maydenys in franche in quoyers in parchment." The first volume was, there can be little doubt, a harmony of the Gospels so far as they relate to the passion of our Lord. Such books were not uncommon, we believe, in the latter Middle Ages. The second is a puzzle to us. We know of no book in English, French, or any other tongue called 'The Doctrine of the Maidens.' Should any of our readers be able to identify it he will be doing a service.

Mr. John Sawyer, whose fame as an antiquary extends far beyond the limits of his own shire, contributes notes on the family of Ridge. It is singularly well compiled, and contains some interesting notes from a memorandum book of the last century (1715-1785). It contains several interesting notes on physical phenomena. For example, on January 8, 1735, there was a gale which blew down barns, mills, and chimneys. In the previous year, on October 25, the shock of an earthquake was felt, but it seems to have done no harm. In September, 1769, we have an account of a comet, of which, if our memory does not fail us, there is a notice in the *Gentleman's Magazine*. There is also a very graphic account of a great frost in 1739.

*Sacred and Shakespearian Affinities*. By C. A. Swinburne. (Bickers & Son.)

IN this volume Mr. Swinburne is content to do for one book of the Bible what has been already done more than once, and we fear we must add better done, by others for the whole Bible, viz., to bring passages of the Psalms into parallelism with extracts from the myriad-minded dramatist. Frankly we cannot congratulate Mr. Swinburne on his success. In the first place he has no sense of proportion, as we soon discover in the introductory disquisition, where, starting from the pyramids of Egypt, he goes on to discuss the sites of the holy places at Jerusalem, and only comes to Shakespeare when his topography is exhausted. He naively confesses "there can be no actual comparison between the Book of Psalms and the writings of Shakespeare"; but he ekes out his book by giving illustrations, "not exactly applicable to the subject dealt with by the Psalmist, yet still so near akin as to fall within the spirit of it, as, for instance, where devotion to God has been illustrated by loyalty to a king" (p. xxxv). But the most serious fault we have to find is that absolutely no reference is given to the passage cited from Shakespeare—not even to the play, much less act, scene, and line. What circle in the Inferno of authors is bad enough for such a criminal?

*The Handbook of Folk-lore*. Edited by George Laurence Gomme. (Nutt.)

THIS little work supplies a want which has long been keenly felt by students of comparative folk-lore and folk-tales, to whom it will be very useful. It is, moreover, eminently calculated to induce and foster among intelligent general readers a liking for the study of popular fictions, which will, in many cases, soon develop into the practice of comparing the folk-tales of different countries. The twenty-three sections into which the book is divided treat of (1) What Folk-lore is, (2) Superstitions connected with Great Natural Objects, (3) Respecting Trees and Plants, (4) The Animal World, (5) Goblins, (6) Witchcraft, (7) Leechcraft, (8) Magic and Divination, by the Hon. J. Abercromby, (9) Beliefs

relating to Another Life, by Mr. Edward Clodd, (10) Superstitions Generally, (11) Festival Customs, (12) Ceremonial Customs, (13) Games, (14) Local Customs, by Mr. E. W. Brabrook, (15) Folk-tales, Hero Tales, Drolls, by Mr. E. Sidney Hartland and Mr. Joseph Jacobs, (16) Creation, Deluge, Fire, and Doom Myths, (17) Ballads and Songs, (18) Place Legends and Traditions, (19) Jingles, Nursery Rhymes, Riddles, &c., (20) Proverbs, (21) Nicknames, Place Rhymes, &c., (22) The Way to Collect Folk-tales, (23) Library Work—Hints to Collectors from Literary Sources.

Thus the whole wide field of folk-lore is here sketched in outline, and it remains for future workers to fill in the details. Nothing could be so suitable for the objects in view as the elaborate series of questions appended to each section, which inquirers are invited to answer; and we venture to predict that this feature of the 'Handbook' will have the effect of putting many readers on their mettle in order to furnish replies, the results of which cannot fail to add very considerably to our already rich stores of folk-lore. All the subjects are treated in a masterly manner and in lucid style, and we most heartily congratulate Mr. Gomme, the able and indefatigable Director of the Folk-lore Society, and the other scholars, his coadjutors, on the issue of this neatly got-up little volume, the price of which is extremely moderate.

*Market Harborough Parish Records to A.D. 1530.* By J. E. Stocks and W. B. Bragg. (Stock.)

MARKET HARBOURGH has not been neglected by the local historian, but nevertheless we believe that almost all the knowledge brought together in this interesting volume will be new to the ordinary inquirer. The authors are modest; there is no parade of learning or research; but almost every page supplies us with fragments of knowledge which will be found useful not only to the local antiquary, but also to those self-denying persons who are engaged in the almost endless labour of working out our town and village history from the scattered documents of the Middle Ages, which, when arranged in sequence, are almost the only means we have of making out what the lives of our ancestors were like before the great changes of the sixteenth century. The work before us confirms what has been stated over and over again, that ecclesiastical patronage was used in the Middle Ages in a manner little calculated to forward the interests of religion. The great number of people in minor orders who held church preferment was a disgrace to the community. The Reformation, which uprooted so much of evil and of good, did not make a clean sweep of this abuse, for we know that after the Tudor changes had been accomplished laymen still continued to hold church preferment. A scandalous instance is that of the deanery of Carlisle. Sir Thomas Smith, who held it in the earlier years of Elizabeth, was a deacon only. To him succeeded, in 1577, Sir John Woolley, who was followed in 1596 by Sir Christopher Perkins, who held it till 1622; both of these were laymen (Ferguson's 'Carlisle,' p. 121). Whittingham, the Dean of Durham—"that unworthy Dean Whittingham," as Anthony Wood calls him—was not in Anglican orders. This abuse has long come to an end, but it is only within the memory of people now living that a check was put to the system which allowed a man to hold several livings at once.

These records contain, in whole or in part, several interesting early wills. They are given not only in the original Latin, but also in a translated form. The notes by which they are accompanied are useful, and we have not succeeded in finding any errors. The field-names which occur are some of them very curious; they have, we are glad to say, been carefully indexed. The quit-

rents, too, have been carefully noted; among them we find a flower, a red rose, and a pepper-corn. Students of surnames will find much to interest them in these records.

MR. WM. H. WHITMORE has published *The Original Mother Goose's Melody*, as first issued by John Newbery, of London, about 1760, reproduced in facsimile from the edition as reprinted fifteen years later by Isaiah Thomas, of Worcester, Mass. The reprint has interest, and the notes are numerous and curious. John Mussell's Sons, of Albany, U.S., are the printers.

The second volume of the marvellous sixpenny edition of the "Waverley Novels" of Messrs. Black consists of *Guy Mannering*.

THE *Golden Text Calendar* for 1891 supplies, in connexion with every day of the year, a short Bible text.

MR. JAMES STILLIE, of George Street, Edinburgh, has issued a remarkably interesting catalogue of MSS. from the charter chests of Catholic families and other sources. It reproduces portraits of Mary Stuart and Prince Charles Edward.

MR. J. E. CORNISH, of St. Ann's Square, Manchester issues a catalogue containing many interesting rarities.

On and after the first week in January the *Publishers' Circular* will appear weekly instead of fortnightly, having been published twice a month for fifty-three years.

### Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

L. E. E. K.—Tom Moody was a celebrated sportsman, and died in 1796. He was for thirty years whipper-in to George Forester's foxhounds, in Shropshire. See 'N. & Q.,' 3rd S. iii. 492, 519.

H. GASCOIGNE.—

To live in hearts we leave behind  
Is not to die.

Thos. Campbell, 'Hallowed Ground.'

IN DUBHS ("Black Cap worn by a Judge").—See 7th S. iii. 449; ix. 15, 75, 157.

FOOT PASSENGER ("Rule of the Road").—This subject is fully discussed in vols. ix., x., and xii. of the Third Series.

H. H. S. ("Monteths").—Vessels in which glasses are washed.

INQUIRER ("Pronunciation of 'Ant'").—The *a* has the same sound as in *man*.

CORRIGENDUM.—P. 441, col. 2, l. 34, for "Roberts" read *Robarts* or *Robartes*.

### 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, Curstort Street, Chancery Lane, E.C.

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



LONDON, SATURDAY, DECEMBER 20, 1890.

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## Notes.

SALT DETESTED BY DEMONS AND  
SORCERERS.

In my note on "Senegambian Folk-lore" ('N. & Q.,' 7th S. ix. 401) I strangely said that I did not remember having elsewhere met with the notion of salt being efficacious against sorcery. I ought to have recollected that it has been so considered by most peoples from very ancient times. Probably I was chiefly, or wholly, concerned, while penning the note, with the notion of sorcerers "casting their skins," which bears some resemblance to the doffing of the feather dress by bird-maidens, who figure so frequently in folk-tales, from Japan to the Hebrides, and also to a feature of some Hindú stories—that of men born in serpent form casting their skins every night and assuming their human shape.

Dr. J. Russell Lowell some months ago kindly drew my attention to a passage in Bodin's 'Demonomanie,' where (leaf 68, *recto*) he tells of a man who had been transported through the air to a festival of sorcerers, and several times asked for salt, "que les diables ont en horreur."\* He then proceeds (*verso*) to give the reason for this antipathy, which is to the following effect:—

"Inasmuch as salt is the symbol of eternity and purity, because it cannot corrupt and cannot be corrupted, and

preserves things from corruption and putrefaction, and the Devil seeks only the corruption and dissolution of creatures, as God does their generation. This is why it is commanded in the Law of God to place salt on the table of the sanctuary, and generally in all sacrifices."\*

Bodin adds:—

"Et me semble que Platon, qui avoit appris des Hebreux le commandement, dit que le sel est aimé des Dieux."

On looking through the Index to each complete Series of 'N. & Q.' I found that 'Salt in Folk-lore' had been discussed from time to time by several correspondents, amongst whom Miss BUSK, in her 'Curiosities of Superstition in Italy' (6th S. ix. 263), cites a story which is evidently told imperfectly. A woman takes her husband through the air to a dance and feast of witches. There is abundance of dainty food, only salt is absent. At his wife's instance, even this is procured, and when it appears the man exclaims, "Ha! the salt has come at last, thank God!" At the sound of the holy name the whole scene disappears, and the unlucky man has to pass the rest of the night in blackest darkness and on the cold ground.

Here the catastrophe is not caused by the presence of salt, but by the name of God being pronounced, which, indeed, is of common occurrence in tales of sorcery, in which some person who is a hidden spectator of the revels of witches or demons thus breaks up the assembly "in most admired disorder"; and, as a like result would follow the introduction of salt, we may conclude that the Italian narrator had a confused recollection of two distinct stories, and blended them into one. Moreover, how can it be supposed possible that the man's wife—a witch, like her "cummers," and therefore a hater of salt—would cause some salt to be procured to please him?

In Mr. J. J. Manley's International Health Exhibition handbook on 'Salt and other Conditions,' 1884, a chapter is devoted to "Salt-lore," which comprises some interesting notes, such as on the custom of placing a plate of salt on the breast of a corpse after it had been laid out, "the idea being that Satan, and evil spirits generally, hated salt because it is an emblem of incorruption and immortality."

The superstition that the spilling of salt bodes ill-luck—which (like that regarding a dinner or supper party of thirteen) still prevails not only among rustics and the town artisan class, but even among people who ought to know better—Mr. Manley thinks was probably derived from the Romans, "who considered it a bad omen if the salt fell from the head of a victim." He remarks that

"the custom of throwing some of the split grains over the left shoulder as a counter-charm is as universally observed as is that of refusing to pass under a ladder, and

\* Fairies also regard salt with the utmost abhorrence (see *Folk-lore Journal*, vol. v. p. 177).

\* "With all thy offerings thou shalt offer salt" (Leviticus ii. 13). Was such a practice known also to the Egyptians?

of wishing when a piebald horse is seen. But these observances, though so generally practised, are seldom regarded as serious. According to orthodox believers in omens, the counter-charm of throwing salt over the left shoulder is useless unless it be done three times, with the use of the words 'Go to the devil' each time."

In the celebrated picture of 'The Last Supper,' by Leonardo da Vinci, which is seldom absent from the shop-windows of printsellers, in the form of a steel or wood engraving after it, Judas Iscariot is to be recognized by the salt-cellar which he has accidentally knocked over. W. A. CLOUSTON.  
233, Cambridge Street, Glasgow.

## SHAKSPEARIANA.

## 'HENRY V.,' ACT II., PROLOGUE, 32, 33.—

Linger your patience on and well digest  
The abuse of distance; force a play.

May not the words "force a play" be a misreading of the manuscript "fancies play," and should not the line read something to this effect?—

The abuse of distance; give your fancies play.

There are several passages in the prologues where the Chorus calls upon the spectators to stir up their powers of imagination that they may thoroughly appreciate the play. In III. 7 there are the words, "play with your fancies," so that it is very likely there was a similar phrase in Prologue II. Of course the words "let," "bid," "force," or the phrase "with your fancies play," will suit the metre and sense as well as any other.

In l. 35 the Chorus says that "the scene is *now* transported to Southampton, there is the playhouse *now*"; but at the end he adds that it is not shifted to Southampton until the King enters, and the first scene following is laid in London. Does it not appear from this that the scene is out of place, and that it should be sc. iii. of Act I.? The last two lines may have been added to the prologue to get over the difficulty that arose through the Chorus saying that the scene was in one place when it was immediately followed by a scene in another. The other prologues are in blank verse, ending in a rhymed couplet; but this closes with two couplets. Mr. Daniel, in his analysis of the time of action, through the scene being here, is obliged to mark an interval after Prologue II., and again after sc. i.—in the latter case to give Falstaff time to die. Both intervals would be avoided if the scene were sc. iii. of Act I.

## II. iv. 57.—

Whiles that his *mountain* sire, on mountain standing.

In V. i. 37 Fluellen complains that Pistol had called him a "mountain squire," and in 'Merry Wives of Windsor' (I. i. 164) Pistol calls Evans "a mountain foreigner"—both phrases being an allusion to the Welsh nationality. Now Edward II. was born at Caernarvon, and was the first Prince of Wales, so that his son Edward III. might be

regarded by Shakespeare as a Welshman, and thus "mountain sire" will be equivalent to "Welsh sire." The epithet is very appropriately used in a passage speaking of the prowess of the Black Prince of Wales at the battle of Cressy, especially as nearly one-half the men in the king's army were Welshmen.

## IV. iv. 4.\*—

*Fr. Soldier.* Je pense que vous êtes gentilhomme de bonne qualité.

*Pistol.* Qualité calmie custure me! &c.

The blunder in this passage has apparently arisen through the handwriting of Shakespeare or some transcriber having been so bad that the printer took it to be in French. The word "custure" is probably a misprint for "caytive," which is one of the old ways of spelling "cattiff"; and as in the handwriting of the time the letters *o* and *a* were seldom joined at the top, it is perhaps a misprint for a small *o*. Pistol's speech should in this case be:—

Quality! Calm, O cattiff one: art thou  
A gentleman? What is thy name? Discuss.

This reading would suit the context very well. The Frenchman is excited and very much terrified at his blustering opponent, and tries to conciliate him by addressing him as "gentilhomme de bonne qualité." Pistol jumps at the only word he understands, and thinks he has got hold of a rich prize.

## IV. iv. 15.—

I will have forty moys;  
Or I will fetch *thy rymme* out of thy throat  
In drops of crimson blood.

Here "thy rymme" is generally explained to be the peritoneum; but as it is not in Pistol's style to talk of bringing the peritoneum out of the throat in "drops of blood," the correct reading is probably "their sum." If the two words "thy rymme" are written close together, it will be seen at once how easily they might be read from "thyre summe." There seems to be more sense in "fetching their sum" out of the throat in drops of blood than in fetching either the peritoneum or diaphragm out. But the strongest support for this reading is to be found in 'Timon of Athens,' III. iv. 93-97, where the very same idea occurs when his bills are presented to Timon:—

*Tim.* Cut my heart in sums.  
*Tit.* Mine, fifty talents.  
*Tim.* Tell out my blood.  
*Luc. Serv.* Five thousand crowns, my lord.  
*Tim.* Five thousand drops pays that.

GEORGE JOICEY.

Gateshead-on-Tyne.

'HAMLET,' III. iv. 203 (7th S. x. 402).—I regret to differ from MR. WATKISS LLOYD, but I cannot accept his interpretation that by "adders fanged"

[\* In the First Folio, from which the words are quoted, it is Act III.]

Hamlet meant adders deprived of their fangs. The natural meaning is adders having fangs; and Hamlet has shown his contempt for Rosencrantz and Guildenstern as spies, and his distrust of them, as capable of doing anything the King commanded, in the scene where he compares them (to their faces) to sponges, that soak up his rewards and do him services.

J. CARRICK MOORE.

'HAMLET AND CLEOPATRA,' II. ii. (7th S. x. 402).—

Her Gentlewomen, like the Nereides,  
So many Mer-maides, tended her i' th' eyes,  
And made their bends adornings.

If this passage presents the insolvable crux which Mr. J. E. SMITH finds in it, it is strange that the Globe Edition, not sparing with its obeli, has not marked it as containing any difficulty. By the phrase "tended her i' th' eyes" I understand that Cleopatra's gentlewomen kept their eyes intently fixed on her, so as to be ready to pay prompt attention to the slightest indication of her will. There is a striking parallel to this passage in Psalm cxxiii. 2, which in the R. V. reads thus:—

Behold as the eyes of servants look unto the hand of their master,  
As the eyes of a maiden unto the hand of her mistress,  
&c.

The following is the comment in the Pictorial Bible:—

"It is the custom in the East to convey orders to attendants or officers by slight, but well understood, motions of the hands or fingers. Thus a person, while entertaining guests or visitors and conversing with them, will give directions to the attendants by a very slight motion, which is seldom noticed by the strangers, as he does not interrupt the conversation or make any marked movement, not even to look towards those for whom his intimation is intended, as he well knows that their attention is steadily directed to the hands of their master."

While some of her female attendants, gracefully bending, waited on Cleopatra's behests, others, with their "flower-soft hands," held the "silken tackle" of the purple sails, and one of them was at the helm; but it is preposterous to suppose, as Mr. SMITH would have us do, that any of them "bended to the oars," which were none the lighter that they were made of silver. Plutarch, whose description Shakespeare follows, says nothing of this. All he says is:—

"The maids were of the most distinguished beauty, and, habited like the Nereids and the Graces, assisted in the steerage and conduct of the vessel."

The long sweeps of the barge needed more lusty arms.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'TAMING OF THE SHREW,' INDUCTION.—As every word of Shakespeare is important, perhaps the following suggested alteration of one letter may be of interest.

In the Induction scene to the 'Taming of the Shrew' occur the words "Old John Naps of

Greece." It is, I believe, generably considered that there is some mistake in the word "Greece," and I understand in some editions it has been altered to "of the Green." I would suggest that the alteration of "Greece" to *Greete* is more likely to be correct, and would make the sentence intelligible. The hamlet of Greet, Gloucestershire, is within a few miles of Barton Heath, to which place Christopher Sly, who speaks of old John Naps, belonged, and is certainly not too remote for "Old Sly's son, by birth a pedler," to know well.

In ancient writing the small *t* and *c* are often made so nearly alike that in the case of an unknown name it is difficult to distinguish the letters, and it was after discovering that I had made precisely the same mistake in the name of *Greete* whilst recently translating an old document that this alteration to the line of Shakespeare occurred to me.

A copyist of the play, not knowing the locality, might easily have fallen into the same error of mistaking the *t* for *c*.

C. M. PHILLIPS.

OLD CHRISTMAS DAY.—Mr. Gregor, in his excellent 'Folk-lore of the North-East of Scotland,' says a good deal about Christmas pastimes there. I do not think he notices the merry-makings on old Christmas Day evening, known as "Sowens night." In the case of Dunn v. Chalmers, Dec. 10, 1875, 3 Rettie ('Court of Session Reports'), pp. 236-239, there will be found in the foot-note of evidence on p. 237 frequent references to "Sowens night" in the parish of Rathen, Aberdeenshire. A great deal of valuable information about local names and customs will be found in law reports.

WILLIAM GEORGE BLACK.

EPISCOPAL CONFIRMATIONS AT BOW CHURCH.

—One of the old Evangelical clergymen of the end of last century, or the beginning of this (it may possibly have been Mr. Romaine, but I cannot find it in his memoir), being at a London dinner party, heard an eminent divine of that day make some sneering and profane remark on the Biblical narrative of the sacrifice of Isaac. Much hurt and scandalized, he laid this up in his mind until he heard that it was proposed to raise to the episcopal bench the divine who had made the objectionable remark. Thereupon he wrote to the Prime Minister of the day, detailing exactly what he had heard at the dinner party, and threatening, in case the appointment were persisted in, to appear in Bow Church at the confirmation of the bishop and assign his grounds for objecting to the confirmation, and, should his protest have no effect, threatening to print and publish the story and circulate the publication far and wide. To this letter he received no reply for two or three weeks. At the expiration of that time a messenger ap-

peared in his lodging, bearing a sealed letter from the Prime Minister. The letter merely said that such and such a living, in the gift of the Crown, and of considerable value, was vacant, and if it would meet Mr. So-and-so's views, he (the Premier) should be very happy to recommend him for it to the king. He was much surprised at first, no sort of allusion being made to his own letter of a fortnight ago. At last the meaning flashed upon him. He was a very poor man; and the living was meant as hush money—"only be quiet about the objectionable appointment, and I will place you in easy circumstances." As soon as he took this in, colouring up to the roots of his hair, he turned somewhat fiercely towards the messenger, and said, "Attend, sir, to what passes." He lived in a humble lodging, very high up, which overlooked the Thames, and his little boy was in the room with him. Calling the child, he placed him on his knee at the open window and asked him whether he saw a waterman plying on the river. "O yes!" the child saw him. "Well now, Willie," said the father, "suppose papa and mamma were very, very poor, and couldn't work for themselves, would you be a good little boy, and row a boat on the Thames like that waterman, and earn some money for them?" Flushing with delight and pride, the child cried, "O let me do it, let me do it, papa!" "Go back, sir, to Lord —," said the equally delighted father to the messenger, "and tell him that, while I have a little boy with that spirit in him, I won't accept any of his dirty bribes. Say that I shall be sure to attend at Bow Church, sir, and to print and publish what I heard Dr. — say." The end of the story is that the Prime Minister, seeing the resolute man he had to deal with, backed out of the appointment.

My memory may have dropped some of the particulars, and my imagination may have supplied others; but that this is the outline of the story I am sure, and I shall be greatly obliged to any one who recognizes the anecdote to tell me to whose life it belongs and where I can find it. Henry Venn never lived in London, I find; or he is just the man to have done it. G. M. E.

[The story recalls that of the attempt of Danby, acting for Charles II., to bribe Andrew Marvell, then living in a chamber up two pair of stairs in a court in the Strand. Marvell, it is said, refused an offer of a thousand pounds, though after Danby's retirement he borrowed a guinea of a friend.]

ESSEX DOMESDAY.—It may be worth while to place on record in 'N. & Q.' a confirmation of the identity of "Aluertuna" and "Tippedana" (both in the hundred of Aungre) with Alderton and Debben, in Loughton, as conjectured by Mr. T. C. Chisenhale-Marsh in his translation of Domesday for the county of Essex. In the Harl. MS. 4809, Charter No. 3 of those relating to lands in Luke-ton, the following boundary occurs: "Alio sensu

a via ipsius Ricardi usque ad hanc proximam versus Typedene"; and in Charter No. 55 of the same series it is said of land "ad le Bukhurst," in the vill of Luketon, that "duo acre et una roda jacent in eodem campo iuxta sepem de Alwarton." A further indication of the close contiguity of Tippedana, Lochetuna, and Aluertuna is to be found in the "Rot. Litt. Claus.," vol. ii. p. 84 b, where mention is made of the Abbot of Waltham's Woods, in Tipedene, Luketon, and Alewarton. The form "Debnam" occurs in a deed of exchange dated 6 Edward VI., in which Darcy of Chiche covenants to sell to the king "all that wood..... in Lucton, called Debnam Park, conteynyng..... 15 acres." Deppedane, in the hundred of Uttlesford, also known as Deopdene, is also now called Debben. W. C. W.

SHIPBUILDING AT SANDGATE. (See 4th S. xii. 128, 333, 483.)—In a recent account of the loss of H.M.S. *Serpent* it is stated that there have been many Snakes, Adders, Vipers, and Rattlesnakes in the navy, but only four Serpents. The first was a bomb vessel, and, I believe, was burnt somewhere about 1748. Next a sloop of this name was built at Sandgate in 1784. She carried sixteen guns, and was of 322 tons burden. In 1805, under Capt. John Waller, this little vessel did good service in the West Indies, and the exploits of her crew are preserved in the naval histories and biographies of the time. In the month of November, 1806, she was totally lost, with all on board (about 120 souls), and although nothing definite is known of the catastrophe, it was supposed that she foundered in a hurricane. The third *Serpent* was a twelve-gun Symondite sloop, built at Deptford in 1832, and broken up at Portsmouth about 1857. The building of the second *Serpent* confirms the statement made in my communication at the above reference; but I shall be glad to hear of any other war vessels having been built and launched from Sandgate beach. HARDRIC MORPHYN.

ANCIENT THEORY OF THE RAINBOW.—Plutarch, in his 'De Placitis Philosophorum' (ed. Tauchn., Lipsiæ, 1873, tom. v. pp. 274, 275), gives an excellent description of the rainbow, in which he clearly shows that the ancients understood the decomposition of white light, to put the fact popularly:—"εταν οὖν ο ἥλιος—ἀποβλέψωσιν. When, then, the sun is setting, it is necessary that every rainbow should appear opposite the sun, when the vision (ὄψις), encountering the rays, is broken up (ἀνακλάται), so that the rainbow is formed. There are the rays, not the form of the object itself, but of the colour. The first is crimson, the second is rich purple and red (ἀλουργές καὶ πορφωρὸν), the third is intense blue and leek-green." Then follows an attempted explanation of the colours and their transformation, and at the end of the paragraph Plutarch well notes

that when water is ejected in front of the sun (as from a modern watering-pot), a miniature rainbow is produced. He acutely notices, also, that persons suffering from ophthalmia experience the same phenomenon—that of iridescence—when they look at any light. Plutarch does not appear to have noticed the iridescence and opalescence of certain substances in solution. A modern case would be that of the sulphate of quinine or cinchona in water. The next paragraph alludes to the phenomenon of the parhelion, or mock sun.

The subject of the rainbow would be incompletely treated without mentioning later speculations. (*Vide Chambers's Edinburgh Journal* of September 1, 1838, and Dionysius Lardner also.) It would seem that Antonio de Dominis, the famous Archbishop of Spalato, published in 1611 a treatise called 'De Radiis Visus et Lucis.' Boscovitch, however, condemns the archbishop's optical speculations, and calls him, in the brutal language of old-fashioned controversy—now, unhappily, coming into vogue again—"Homo optiarum rerum super id quod patiatum ea ætas imperitissimus."

H. DE B. H.

**FOLK-LORE: ROSE-LEAVES DROPPING.**—A gentleman whom I know had a full-blown rose given to him. As he was putting it into his button-hole the leaves fell to the ground. He picked up two, and, having put them apart, placed his hat over them, and then jumped over his hat twice, backwards and forwards. He did this so that he should not have bad luck all day.

S. ILLINGWORTH BUTLER.

**BYRON.**—Referring to an observation quoted by MR. RULE in 'Song of the Cans' (*ante*, p. 392), I do not understand how a poet who writes what is beautiful and musical can have a bad ear. Byron's 'Glaour' is throughout remarkable for its sustained beauty and passion. Hostility to Byron seems to proceed very much from the admirers of Shelley; but Shelley himself had a great admiration for the poetry of Byron. My mention of these two poets in the same sentence is my excuse for noticing the likeness of the following two passages. I do not know that the parallelism has been before remarked. In the song which occurs in the 'Cenci' are the lines:—

There is a snake in thy smile, my dear,  
And a bitter poison within thy tear.

In 'Manfred' are the lines:—

From thy false tears I did distil  
An essence which has strength to kill.

\* \* \* \* \*  
From thy own smile I snatched the snake.

'Manfred' was published before the 'Cenci' was written. When I have looked through an old volume of 'N. & Q.,' whether of the first or of any later series, it has appeared to me that there was

in it more recognition of Byron than of any English poet with the exception of Shakspeare. This seems to be some evidence that Byron is holding his place in the estimation of the public.

Turning to another paragraph by MR. RULE, on 'Angels' Visits' (*ante*, p. 396), I may say that the lines from 'Absalom and Achiophel' to which reference is made are not by Dryden. They are by Tate, who wrote most of the second part of that poem.

E. YARLEY.

**DUNBAR OF BALDOON.**—The chief interest of the following note lies in its being connected with the ill-fated "Bride of Lammermoor." Sir David Dunbar of Baldoon married, 1641, Elizabeth, daughter of John McCulloch of Myreton, and had issue one son and three daughters. He was created a baronet on October 13, 1664, and died December, 1686. His son David Dunbar married, first, August 12, 1669, Janet, "the Bride of Lammermoor," daughter of James Dalrymple, afterwards first Viscount Stair, and she died September 30 in the same year. Lady Eleanora Montgomery, fourth daughter of Hugh, seventh Earl of Eglintoun, is said to have married Sir David Dunbar, Bart., of Baldoon, and to have had issue. (See Wood's 'Douglas's Peerage,' i. 504.) But Mr. McKerlie ('Lands and their Owners in Galloway,' i. 387) shows, and I think conclusively, that she married as second wife of the baronet's son David, who never succeeded to the baronetcy, dying by a fall from his horse on March 20, 1682. Lady Eleanora Dunbar had a daughter Mary Dunbar, heiress of Baldoon, of whose marriage and ward the Duke of Hamilton got the gift in January, 1687, and she was married in 1691 to his son Lord Basil Hamilton (born 1671, died 1701). She died at Edinburgh, May 16, 1760, aged eighty-four, her grandson having succeeded in 1744 as fourth Earl of Selkirk.

Lord Fountainhall records, under date February 18, 1687:—

"Sir David Dunbar of Baldoon his relict (who was first married to Suttie of Balgowne) pursues for an aliment since Sir David's death, which was in December, 1686."—*Chronological Notes*, 210.

I am at a loss to identify this lady. Was the Elizabeth McCulloch Sir David's first wife, or was she a second wife? The Suttie pedigree, as given by Burke and Foster, commences with Sir George Suttie, created a baronet in 1702, and affords no information.

In connexion with the first Earl of Stair, Lord Fountainhall or his annotator furnishes a curious piece of information. Being exhausted with the anxiety and fatigue connected with passing the Act of Union, he died suddenly on January 8, 1707, and the annalist adds, "He was *felo de se* the very same night he had a great hand in closing the hellish union of the two kingdoms" ('Notes,' 160).

SIGMA.

## CATS' EYEBROWS AND THE MOON.—

"The Cats also have this property, by the subiection that the Moone bath over them, that their eie-brows do increase or decrease each day according to the course of the Moone and her aspects, which thing is daily seen to him that listeth to see the experience thereof."—1591, F. Sparry, "The Geomancie of Maister Christopher Cattan.....Translated out of French into our English tongue," sign. B.3, back.

In the same book the word *twindle* (Fr. *Gemeaux*) occurs for the sign *Gemini*, two twins in one. Is it known elsewhere? F. J. F.

CRÉCY.—From a recent number of *Macmillan's Magazine* I take the following: "It was because we were a united people that we beat the ill-assorted Frenchmen at Crécy and Poitiers." If by "we" the English be meant, here is Guizot's account of Edward's army:—

"Four thousand men-at-arms, ten thousand English archers, six thousand Irish and twelve thousand Welsh infantry, in all something more than thirty-two thousand men, troops even more formidable for their discipline and experience of war than for their numbers."

ARGLAN.

CURIOUS ORIGIN OF CARDS.—I extract from the *Newcastle Chronicle*, Oct. 25, the following:—

"It is generally believed that cards were invented for the amusement of one of the early kings of the line of Bourbon; but this belief is erroneous. Who the inventor was is not known, neither can we tell in what age they were first invented. Our knowledge is limited merely to the country from whence they originally came, namely, Egypt. The colours are two—red and black—which answer to the two equinoxes. The suites are four, answering to the seasons. The emblems formerly were, and still are in Spain, for the heart, a cup, the emblem of winter; the spade, an acorn, the emblem of autumn; the club, a trefoil, the emblem of summer; the diamond, a rose, the emblem of spring. The twelve court cards answer to the twelve months, and were formerly depicted as the signs of the zodiac. The fifty-two cards answer to the number of weeks in a year; the thirteen cards in each suite to the number of weeks in each lunar quarter. The aggregate of the pips, calculated in the following manner, amount to the number of days in a year:—

The number in each suite.....	5
	4
The number of all the suites .....	220
The court cards multiplied by 10 .....	120
The number of court cards .....	12
The number in each suite.....	13

Days 365

"J. M. R., Liverpool."

C. N.

DAVID ELGINBROD'S EPITAPH.—The origin of this epitaph has been discussed in 'N. & Q.' I cannot, however, at present find the places where it occurs. In reading the late Dr. Faber's 'All for Jesus,' fourth edition, 1854, p. 309, I have come on the following passage, which has been attributed, falsely, as I believe, to St. Augustine. It is not improbable that this passage may have suggested the epitaph:—

"'Yes, Lord,' said he; 'I am Augustine and Thou art God; but could it be possible that I were God and Thou Augustine, I should wish to change conditions with Thee, that Thou mightest be God.'"

ANON.

[We fail to trace the epitaph in question in the Indexes.]

ANOTHER ADDITION TO THE 'CENTURY OF PRAYSE.'—In 'Poems Collected by N. Tate, 1685,' we have on p. 90 "The Immortality of Poesie. | By Mr. Evelyn. | To Envy. | Ovid. Amor. Lib. 1, Eleg. 15":—

Old Chaucer shall, for his facetious style  
Be read, and prais'd by warlike *Britains*, while  
The Sea enriches and defends their Isle.

While the whole Earth resounds *Eliza's* Fame  
Who cur'd the French, and did the Spaniard tame,  
The English will remember *Spencer's* Name.

Thee *Shakespear* Poets ever shall adore,  
Whose wealthy Fancy left so vast a store,  
They still refine thy rough but precious ore.

While *Flatt*'ers live and Parasites shall dine,  
While *Commonwealths* afford a *Catiline*,  
*Labourious Johnson* shall be thought divine.

Tate then proceeds to eulogize Cowley, Milton, Dryden, Wicherley, Lee and Otway, Sydley, and Etheredge. This Mr. Evelyn was not improbably the John Evelyn whose "Diary" is well known. I have given my quotation *literatim* in all but the long s, which any literate can supply.

BR. NICHOLSON.

## Queries.

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

## CHRISTMAS OBSERVANCES IN DORSET IN 1830.—

"Our Christmas was passed with a large family party at Moreton. The house was unbarred and unblockaded, with the exception of the one large window on the staircase. The carol singers from Mr. Frampton's own parishes ushered in Christmas Eve and Christmas Morn as usual, but no mummers were allowed to perform their ancient drama of the wonderful recovery of a man killed in battle by a little bottle of elixir drawn from the pocket of the doctor of the piece, or to personify the 'Senses' from the ancient mysteries, with their Latin names 'Tactus,' 'Visus,' &c. The yule log, however, burnt on the large hearth of the entrance hall. The peacock in full plumage, with its fiery mouth, was placed on the dinner-table, with, of course, the boar's head; the immense candles were well covered with laurel. The hare appeared with the red herring astride on its back, and the wassail-bowl and lamb's wool were not inferior to former years."—"The Journal of May Frampton from the Year 1779 until the Year 1846," pp. 365, 366 (Sampson Low, Marston, Searle & Rivington, 1885).

What was the significance of the herring-be-stridden hare; and how did the herring bestride, seeing that, to adopt the cherubic suggestion of

"Ingoldsby," he had not *de quoi*? I should like to know if this dainty dish be still connected with the due celebration of Christmas in Dorset or elsewhere.

ST. SWITHIN.

FOLK-LORE.—A Nottinghamshire maidservant tells me:—

"One of my mistresses was brought up near Ranskill, or not far from there. She used to say that when she and her sister were children they always hid under the nurse's cloak if they went out to a party on St. Thomas's Day. They were told that St. Thomas came down at that time and sat on the steeple of the church."

Is this curious belief peculiar to Nottinghamshire?

L. E. E. K.

BERNE AND THE BEAR.—Can any of your readers assist me in discovering the origin of the connexion between the bear and the canton of Berne? Many of them will certainly remember the bears in their pit at the foot of the hill at Berne. From what period does the keeping of them by the city date? There is, I think, some legend attached to the circumstance. Can any 'N. & Q.'-ite give it to me?

CONSTANCE LEE.

[Towards 1191 Berthold V., Duke of Zaeringen, founded the city of Berne around the chateau of Nideck. He called it Berne, in German Bär, after a bear that he had slain on the spot when the fortifications were erected. From its foundation Berne has had bears for its arms.]

WROTH FAMILY (ESSEX).—Further information is desired respecting,—

1. John Wroth, who, having divorced his first wife, married Matilda, or Maud, daughter to — Llewelin, and widow of G. Lennard. Her will was proved in 1635; her husband apparently dead.

2. John Wroth, of Loughton Hall. Administration granted in 1642 to wife Judith, a brother Henry Wroth opposing.

3. John Wroth, of Luxborough. Will proved by his daughter Elizabeth Saunders, *alias* Wilson, in 1661.

4. John Wroth, son of Henry, married Anne, daughter of T. Huxley and widow of J. Galliard, of London, merchant. She died 1676 (Cole's 'Suff. Ped.').

W. C. W.

NORWICH MARKET-PLACE.—Can any reader inform me the size of the market-place at Norwich?

LIBRARIAN.

SNAKES CASTING AWAY STINGS.—One of Wyatt's sonnets commences thus:—

Such is the course that nature's kind hath wrought,  
That snakes have time to cast away their stings.

Is there any foundation for this reputed habit? Can any one give parallel contemporary passages?

E. B. BROWNLOW.

6, Hutchison Street, Montreal, Canada.

BISHOP OF SODOR AND MAN.—Sir Bernard Burke, in the portion of his 'Peerage' containing

the notices of spiritual lords, states that the Bishop of Sodor and Man "has a seat in, but cannot interfere in the proceedings of, the House of Lords." Other books of reference follow this dictum by stating that the Bishop of Sodor and Man has a seat, but no power of voting, in the House of Lords.

The name of the Bishop of Sodor and Man never appears in Garter's Roll, nor is any reference made to his lordship's right to a seat in the House of Lords in 10 & 11 Vict., cap. 108, passed July 23, 1847, which practically regulates the sitting of bishops in Parliament. I am informed, moreover, that no Bishop of Sodor and Man has ever, in recent years at least, actually taken the oaths or his seat.

If the prevailing impression is not a popular delusion, can any of your readers explain what was the origin of the unique position thus occupied by the Bishop of Sodor and Man in respect of the House of Lords; and whether the right of speaking is denied to him as well as the right of voting?

FREDERIC LARPENT.

ST. PAUL'S, ANTWERP.—Where can I find any account of the persons whose coats of arms are carved above the stalls in this church?

W. D. SWEETING.

Maxey, Market Deeping.

SHROPSHIRE PLACE-NAMES.—Can any one oblige me by saying in what parishes, or in what parts of Shropshire, Tillamocke, Showlden, and Limpith are, or were, situated? The names occur in MSS. of the sixteenth and seventeenth centuries.

C. W. S.

THE THREE GREAT SUBJECTS.—

Ne sont que trois matieres [de poëme] à nul home entendant,  
De France et de Bretagne et de Rome la grante.

Litré quotes these lines in his great dictionary under the word "Matière." They purport to be taken from a poem of the twelfth century, and the only reference vouchsafed is "'Saxons,' i." What does this reference mean? Where can one find the poem which begins with this great pronouncement?

A. L. MAYHEW.

Oxford.

BARON HUDDLESTON.—Can any legal reader of 'N. & Q.' inform me whether the late Baron Huddleston ever wore the collar of SS?

ANDREW OLIVER.

CAMEOS.—Can any one give information as to the process by which shell cameos can be made to look like gray (or onyx) ones, by being backed with a composition which produces the effect mentioned? I read an account of some cameos that had been so treated, and communicated it to a friend, who has lost the particulars I gave. I have forgotten alike the particulars and where it was I read them, and my friend wishes to be

re-instructed as to the way in which the above-mentioned effect can be produced. Can any reader of 'N. & Q.' assist me? The information (direct) would be thankfully received by

(Rev.) WILLIAM DEANE.

Hintlesham Rectory, Ipswich.

XAVIER DE MAISTRE'S 'VOYAGE AUTOUR DE MA CHAMBRE.'—I shall be much obliged if anybody will enlighten me as to the meaning of the last sentence in the following passage from the above work (Section xxxiii.) :—“ Non, non, reste, Joannetti; reste, paction garçon; et toi aussi, ma Rosine; toi, qui devines mes peines et qui les adoucis par tes caresses; viens, ma Rosine; viens.”—V consonne et séjour. W. MOY THOMAS.

The Knoll, Clapham Park, S.W.

[The author had quarrelled with his servant. The cat seems to intercede. Thereupon the author says, “ Let us turn over the leaf. Stop ! ” The final words are musical terms for the turn over and for a pause.]

FISHERY TERMS.—I should be glad to see explanations and other examples of the following words, which occur in inquests relating to fisheries at Crowle, formerly on the old tidal river Don (now silted up), in Lincolnshire, A.D. 1372:—

*Polnettes*.—“ Tenentes.....debet piscari cum *polnettes* ab ortu solis usque ad occasum.....dicunt quod nullus.....piscari debeat cum *polnettes* inter festa S. Petri ad Vincula et S. Michaelis, neque in separali aqua neque in communi aqua.....piscari possunt cum rethibus vocatis *polnettes*, quæ erunt in masis amplitudinibus ut duo digiti hominis ingredi poterint usque secundum juncturam.....non licet alicui tenenti vel alteri retia sua vocata *polnettes* in aqua ponere et illa ibidem relinquere noctanter.”

*Ladenettes*.—“ Cum *ladenettes* vero a meridie.....usque occasum solis.....Item piscari debent cum *ladenettes* inter festa Paschæ et S. Petri ad Vincula.”

*Bownettes*.—“ In aquam communem ponere tam [read *tempore*] piscandi xxx retia Anglice dicta *bownettes*.”

*Polla*?—“ Quicquid lucrari poterit cum rethibus et *pollis* fugando vel percutiendo.”

*Legges, Rakes*.—“ Non licet alicui piscari inter gurgites seu piscarias vocatas *legges*, aut in *Rakes* pertinentibus ad easdem, nisi tam diu aqua ripas alvei de Done et des *les lades*, ubi piscariæ arenatae construntur, transierit.”

*Pyches*.—“ Nullus de cætero præsumat piscari cum rethibus aliquibus, vel *pyches* ponere prope gurgites domini.”

I was at first inclined to think that perhaps the *polnettes* were for fishing in the pools or meres, and the *ladenettes* in the *lades* or watercourses (see Jacob's 'Law Dictionary'). But I am told that there are nets still in use called pole-nets from their being cast into the water and floated by the help of a pole. I should be glad to learn more about these or any of the above *instrumenta*.

J. T. F.

Bp. Hatfield's Hall, Durham.

SAMUEL AND JAMES DANIEL.—What is known of the relationship which is alleged to have existed between Samuel Daniel, the poet and historian,

and James Daniel, a centenarian, who took part in the Monmouth rebellion? The former born at Taunton, buried at Beckington, co. Somerset, in 1619. The latter, who died in 1711, having had a narrow escape from the emissaries of Judge Jeffreys by an effectual concealment in his own barn, which was on the summit of a hill at Knowle, near Beaminstor, ordered in his will that the building should be pulled down and the site dedicated as a private mortuary for the interment of himself and his descendants. As such it has been used ever since, and was consecrated a few years ago. Among other relics in the possession of the James Daniel family is the first published part of the 'History of England,' by Samuel Daniel. F. S. A.

O'SHAUGHNESSY: POWER.—Will any reader of 'N. & Q.' kindly inform the writer the date of Mr. O'Shaughnessy's death and that of his wife, the daughter of Westland Marston? Also when and where Marguerite Power, one of Lady Blessington's nieces, died? C. A. WHITE.

Preston on the Wild Moors, Salop.

[O'Shaughnessy died January 29, 1881; his wife near a year earlier.]

COMMENTARIES OF HEAVEN: MS.—I have by me a large folio volume (calf) in MS. having the following title:—

Commentaries of Heaven. Wherein The Mysteries of felicitie are opened: and All Things Discovered to be Objects of Happiness. Evry Being Created and In-created being Alphabetically Represented as it will appear In the Light of Glory, &c.

The full title-page is too long for quotation. About half the pages in the volume are blank, the commentary having been carried only from “ Abhorrence ” to “ Bastard. ” I wish to know whether this is a partial copy of some published book, or part of an original work. It contains no mention of any author, compiler, or amanuensis; but there are several private marks of booksellers inside the covers. It appears to be the work of some seventeenth-century Anglican divine. C. C. B.

RAPHAEL'S MONUMENT.—In writing to Sir Joshua Reynolds with reference to the inscription on Dr. Johnson's monument, Dr. Parr says:—

“ You will give me leave to observe that much will depend upon the taste, and more upon the fidelity and docility of the engraver. Circumstances of this kind will not appear wholly uninteresting to a man, who like yourself must be acquainted with the coarse indignity which has been offered to the monument of Raphael.”—Parr's 'Works,' iv. 685.

What is here referred to? W. E. BUCKLEY.

MEASOM FAMILY.—I should feel obliged if any of your readers could direct me to a pedigree of the Measom family. In St. Giles's Church, Shrewsbury, there is a flat stone within the communion rails to the memory of Thomas Measom, gent., son of William Measom, gent., of Cholmondeley,



co. Chester, who died in 1743, *ætat.* sixty-five. The family is supposed to have been connected with Shropshire or Cheshire.

ENQUIRER.

GARSHANESE.—Can any one furnish the etymology of this word, which occurs in a cartulary (Harl. 4809, xxii.) in the following sentence?—"Quando pcesunia bosci per annum defecerit quieti erimus de pannagio quod vocatur Garshaneze et quando per annum evenerit dabimus pannagium sicut alii."

W. C. W.

#### Replies.

#### CHARLES IN THE SCOTS ROYAL FAMILY.

(7th S. x. 368.)

COL. FERGUSSON appears to imply in his query (a) that the name Charles was believed to have been unknown in the royal family of Scotland before the baptism of Prince Charles, subsequently King Charles I., (b) that the name itself was "not a Scots name." Whatever may be capable of being proved as to the alleged fact that James VI. received the name of Charles at his baptism as well as that of James, it is certain that the name can be carried back in the house of Stuart a generation earlier than James VI. COL. FERGUSSON must have overlooked Charles, Earl of Lennox, younger brother of Henry, Lord Darnley. It seems quite possible, if not probable, that the source from which the name of Charles came into the house of Stuart was the French royal family. But in Scotland generally the name was certainly in use at a date earlier than it can, so far as I know, be traced in the house of Stuart. I will simply cite one or two instances from Scottish Public Records with which I happen to be familiar, and which go back beyond the date of the birth of the elder brother of Charles, Earl of Lennox.

On January 22, 1553, "Charlis" Rutherford, one of the sons of Rutherford of the Grene, was pledge for Rutherford of Edgerston (Reg. Privy Council Scot., I., 154-5). Again, on August 8, 1539, Charles Carmichael was pledge for his brother Richard (Record of Adjournal), and on November 16, 1559, Charles Carmichael, son to Gawine Carmichael, was procurator for resigning Cammoekhope in favour of John Carmichael of that ilk (Reg. of Deeds).

I think that Charles was relatively an uncommon Christian name in Mediæval Scotland, but it undoubtedly was known and used, as the above instances show, among families not connected with each other and seated in different parts of Scotland.

C. H. E. CARMICHAEL,  
New University Club, S.W.

The name of Charles in the Stuart line can be carried at least one generation further back. James VI. and I. was christened, so says Miss Strickland, James Charles and Charles James, the

first name after his grandfather James V., the second Charles after his paternal uncle Charles Stuart, afterwards Earl of Lennox. Charles Stuart was brother to Henry, Lord Darnley, and father to Lady Arabella Stuart. There can be little or no doubt, therefore, that Charles entered the Scots royal pedigree through the house of Lennox.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

The name goes back a generation further still. James I.'s paternal uncle was Charles, and became Earl of Lennox by the king's resignation. The name may possibly have come from the Brandons, Dukes of Suffolk, who married also into the royal line.

C. F. S. WARREN, M.A.

Longford, Coventry.

Miss Yonge, in her 'History of Christian Names,' states, as if it were an acknowledged fact, that

"the real name spreader (*i.e.*, of the name Charles) was the Emperor Charles V., from whom this name became national in Spain, Denmark, and even in Britain, for his renown impressed James I. with the idea that this must be a fortunate name; when in the hope of averting the unhappy doom which had pursued five James Stuarts he called his sons Henry and Charles."

W. E. BUCKLEY.

In Bale's Chronicle (Harl. MS. 2408, fol. 130) your querist will find it stated that on December 18, 1566, at Stirling, the Prince of Scotland was christened Charles James, his sponsors being Charles IX. of France, Philibert, Duke of Savoy, and Queen Elizabeth, "who gave a gould font worth 1,043*l.* 19*s.*" Doubtless the name was given out of compliment to the royal sponsor.

HERMENTRUDE.

James VI. was, no doubt, named Charles after his uncle, Lord Charles Lennox, the brother of Darnley, and father of Lady Arabella Stuart.

J. W.

[Many replies to the same effect are acknowledged.]

NURSERY RHYMES (7th S. x. 282).—It is but reasonable that in nursery rhymes there is a diversity of rendering according to locality. Those I learnt had run in the Derbyshire villages for generations. Some I have never seen in print, and others were in a little book issued fifty years ago from Richardson's printing house at Derby. The rye in the pocket in 'Sing a Song o' Sixpence' would not be rye grain, but rye flour, at one time largely used in farmhouse and cottage cookery. Most of the old rhymes originated among the poorer folk, and things mentioned in some of them are still part and parcel of the daily life. The rhyme 'Little Miss Moffet' in Miss BUSK's note was known to me as—

Little Miss Muffet  
Sat on a buffet.

A buffet in Derbyshire was a three-legged stool, of home make generally, and rather higher than a foot-stool. It was a stool on which children sat in the chimney corner to read by firelight. My version of 'Pussycat' was guileless of "Lunnon" or "the Queen," and ran:—

Pussycat, Pussycat, where have you been?  
I've been to see grandmother over the green!  
What did she give you? Milk in a can!  
What did you say for it? Thank you, Grandam!

'This Little Pig went to Market' was always a bed-time affair, and toes were taken and shaken at each line:—

This pig went to market;  
This pig stayed at home;  
This pig eat all th' bread an' butter;  
This pig got none;  
And this little pig said "Wee, wee, wee-c-e-e-e, all the way home!

Of 'Lady-bird, Lady-bird' there were two versions, one:—

Cow-lady, Cow-lady, fly away home,  
Your house is on fire, your children are gone;  
All but one, that sits under a pan,  
Writing a letter as fast as she can!

The other began "Lady-cow" or "Lady-bird," just as the reciter pleased. Miss BUSK's version of 'If you're an Old Bachelor' I know as:—

If you're a maid,  
As we suppose you be,  
You'll neither laugh nor smile  
At the tickling of your knee.

But I never knew it included in the stock of children's rhymes. It was, however, known among young people, the meaning being not exactly decent.

Workshop.

THOS. RATCLIFFE.

I have read Miss BUSK's article on nursery rhymes with interest, and I thank her for enabling me more vividly to call up the recollections of my childhood.

1. I can confirm her version of 'Miss Moffet.'  
2. The cuckoo rhyme has already been well threshed out in 'N. & Q.,' ante.

3. Pussycat's story used to run thus:—

Pussycat, Pussycat, where have you been?  
I've been to London to see our good Queen.  
Pussycat, Pussycat, what saw' you there?  
I saw' a little mouse under the chair.

My nursery days go back to the reign of William IV.; but it was the Queen, and not the King, that pussy saw in those days; and an old book of rhymes printed in 1805 (45 Geo. III.) has Queen, not King. Queen Charlotte was then living.

7. The third little pig had roast beef; and the fifth cried "Squeak, squeak, squeak, let me come in!"

There were two old nursery rhymes that my grandfather, a Devonshire man, used to sing to

his grandchildren. They are never heard in the nursery now:—

Will you go up to the top of Saint Paul's and look about,  
And see all the little pe-o-ple below?  
See how they run about the street,  
See how the carts and coaches meet,  
You never did see such a very fine show.

The other:—

A carrion crow sat on an oak,  
Hey ho! the carrion crow.

I have forgotten the other lines, but they tell how a tailor went out with a cross-bow to shoot the crow, and he hit the sow by mischance; whereon he calls to his wife to bring him some treacle (in its older sense) in a spoon, wherewith to heal the wound.

The "song" (pp. 45 and 154) was always "of sixpence."  
JOHN PAKENHAM STILWELL.  
Hilfield, Yateley, Hants.

In our nursery we learned the following variants:—

5. If you are a fair maid,  
As I suppose you be,  
You'll neither laugh, nor smile, nor cry,  
At the tickling of your knee.

7, line 5. And this little pig said "Week, week, week!" all the way home.

8. Lady-bird, Lady-bird, fly away home!  
Your house is on fire, your children will burn.

9. I'll tell you a story about Jack a Nory;  
And now my story's begun,  
I'll tell you another about Jack his brother;  
And now my story's done.

F. C. BIRKBECK TERRY.

If I remember rightly, "Lady-cow" is used in Gloucestershire for "Lady-bird" or "Lady-bug."

GEORGE ANGUS.

St. Andrews, N.B.

FLETCHER CHRISTIAN (7<sup>th</sup> S. x. 127, 197, 261, 293, 390).—In a former note I wrote, on the authority of my old friend Lady Belcher, that "Fletcher Christian was the fourth son of Charles Christian, Esq., of Mairlandclere, in Cumberland." I have now found my copy of a lecture entitled 'Fletcher Christian and the Mutineers of the Bounty,' by William Fletcher, F.G.S. (Cockermouth), reprinted from the *Transactions of the Cumberland Association for the Advancement of Literature and Science*, part ii, 1877, wherein it is stated that Charles Christian and his wife, a granddaughter of Jacob Fletcher, of Moorland Close, took up their residence under her paternal roof, "and there, according to the registers of Brigham Church, on the 25th of September, 1764, was born their sixth son, Fletcher Christian." Edward, eventually Chief Justice of Ely, was "their fourth son."

Mr. William Fletcher gives the account of Fletcher Christian's end which passed current among the Pitcairn islanders, and after mention-

[\* Var., *did.*]

[† Var., *frightened.*]

ing the tales which were rife, from sixty to seventy years ago, of the mutineer having been seen in the neighbourhood of Cockermouth, and that "it was also said that his first cousin, John Christian Curwen, M.P., used his great influence to prevent any official search being made for the fugitive," he repeats what he calls "the strangest of all the strange stories about him," namely, Capt. Heywood's "singular coincidence" at Plymouth.

I did not refer to the man's fate, as I thought—and think so still—that Mr. PICKFORD was correct when he wrote "Fletcher Christian was subsequently murdered at Pitcairn."

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

OUTSIDE CARS (7th S. x. 409).—For a description and early notices in literature of the "noddy" and "jingle," the precursors of the present covered and outside cars, now in use in many of the towns in Ireland, see 'N. & Q.' 3rd S. vi. 91, 115, 195; 4th S. vi. 545; vii. 23, 163.

The "stage cars" in Ireland, so well known as "Bianconi's cars," were named after the originator, Charles Bianconi, Esq., of Longfield, in the county of Tipperary, J.P. and D.L., a native of Tregolo, in the duchy of Milan. Arriving in Ireland a lad of sixteen or seventeen years of age, he began his career as an itinerant vendor of prints, was subsequently a printseller at Carrick-on-Suir, afterwards a carver and gilder at Clonmell. About 1815 he first became proprietor of the numerous conveyances now bearing his name. In 1831 he was naturalized, and filled the office of Mayor of Clonmell. He died on Sept. 22, 1875, at his seat near Cashel, having completed his ninetieth year all but four days.

EVERARD HOME COLEMAN.

RALEGH OR RALEIGH? (7th S. x. 102, 345).—In connexion with this question, I may be permitted to draw attention to the spelling of Capt. Raleigh's name in his letters on Irish affairs shortly after his arrival in Cork in 1579.

Raleigh, a mere soldier of fortune, was in his twenty-eighth year when he landed in Cove Harbour, the captain of what he termed "a footbande of one hundrethe men," sent from England to help to subdue the "rebellions" Earl of Desmond, perhaps the greatest subject at the time in Europe. Historians have paid but scant attention to Raleigh's Irish exploits; even Mr. Froude, it may be remarked, has omitted to mention anything in reference to them, although Sir Walter was for many years the adviser of Queen Elizabeth on all matters relating to Ireland. The force—mostly Devonshire men—under Raleigh's command was small, but the amount of conquest and cruel destruction, &c., accomplished by his soldiers was out of all proportion to their insignificant numbers. The reason was, as their captain himself afterwards admitted,

in his 'Discourse touching a War with Spain'—not printed, by the way, until after his execution, in October, 1618—the English were well equipped, &c., whereas the Irish were generally armed with "darts."

Raleigh's skill and intrepidity soon attracted notice, and his promotion was rapid; in fact, so heroic was his conduct in Ireland that it would, it has been recorded, "entitle him nowadays to the Victoria Cross." But Raleigh was rewarded for his services in quite a different and in a more thoroughly substantial manner, viz., with a grant of land, part of the forfeited estates of the great Earl of Desmond. Raleigh was a resident of Youghall for some years, but in 1602 he disposed of his property to the famous Sir R. Boyle, afterwards Earl of Cork, who, it has been said, took a mean advantage of circumstances to induce his compatriot to part with his estate. However this may be, the "valiant knight" departed from Ireland for "the paths of glory" that in his case really did "lead but to the grave":—

"No one in Ireland seems to have deplored the unjust execution of Raleigh. The mass of the Irishry remembered, what it has been the fate of so many British officials to leave in the memory of the people, repressive measures only."

Either among the English or Irish he had no sympathizers. With reference to the statement of your correspondent W. S. B. H., "that Sir Walter himself in all known instances of his signature (except one) now remaining spelt it as Raleigh. The exception is a signature in his youth, written phonetically Rawley," it will no doubt be interesting to your correspondent to know that in Sir John Pope Hennessy's 'Sir Walter Raleigh in Ireland' (Kegan Paul & Co., London, 1883), an instructive and important narrative of his ruthless sway in Munster, several letters to eminent persons in England are published, in some of which Sir Walter's surname is written "W. Rauley" and in others as "W. Raleigh," viz.: the letter addressed "To the Lord Burghley, Lord High Treasurer of England. Corke, this 22 of February, 1580"; the letter "To the honorable Sir Francis Walsingham, Knight, Principal Secretary to Her Highness. Corke, xxij of February, 1581"; the letter to the same person dated "Corke the 25 February"; the letter "To the right honorable and very good Lorde the Erle of Leycester of her Majesties most honorable Pryvey councill. From the Campe of Leismore, August 25, 1581," are signed "W. Rauley." The letter "to my lovinge Cussen, Sir George Carew, Master of Ordinance in Ireland, the 27 December, 1589"; the letter "To the Lord Treasurer Burghley. From Dirrham House, the xvth of June, 1593"; and the twelve letters "to the right honorable Sir Robert Cecil, knight, one of her Majesties most honorable Privie Councill and Principall secretary to her Majesty," are all signed "W. Raleigh."

It may further be mentioned in regard to the spelling of Raleigh's name that in "a state paper— Ireland 1583," he is referred to as follows: "The reconyge or accompte of Walter Rawleie gent, Captaine of C<sup>rk</sup> footemen." And in another paper, as to the pay of the captain, his name is written "Capt<sup>n</sup> Rawley"; and lastly a quotation from Raleigh's Muster Roll, 1587, may not be out of place: "S<sup>r</sup> Walter Rawleigh knight his muster-roll taken before S<sup>r</sup> Thomas Norys, xi May, 1587." The roll also contained the names of "Andrewe Clothurst, Capten," "Thoms Colthurst, lyfeten'nt," and of eighteen men.

Some centuries ago a daughter of the house of Capulet inquired from a window "What's in a name?"

HENRY GERALD HOPE.

6, Freegrove Road, N.

PRONUNCIATION OF VIKING (7th S. x. 367).— There can be no doubt that the *i* in *vik*, a bay, and the first *i* in *viking* is long (see Cleasby, p. 716). The *i* in Harwich and Sandwich has now become short, owing to the accent falling to the first syllable, but the old forms Herewic ('C. D.,' ii. 75) and Sandwic ('C. D.,' ii. 412) show that it was originally long. As for the Wyke names in Yorkshire, which your correspondent cites, Prof. Leo has shown that there was probably an A.-S. word *wic*, meaning a morass or bog, since it is explained in the Charters by the Latin word *mariscus*, as for instance in the passage ('C. D.,' i. 104), "*mariscus, quod dicitur Biscopos-wic*" (Leo, 'Rectitudines,' p. 83; p. 98 in the English translation). Thus Wykeham, about six miles inland from Scarborough, stands at the edge of an old morass. Even at Hayburn Wyke, one of the instances cited by your correspondent, the bog through which you descend to the shore is much more noticeable than the almost imperceptible indentation in the coastline. Prof. Leo refers *wik*, a bog, to the A.-S. *wic*, soft, weak. The numerous Flemish and Dutch names (nearly a hundred) in *-wijk*, such as Beverwijk, Beuckenwijk, &c., may perhaps be similarly explained. But without local knowledge it is impossible to determine whether such names are from *wic*, a village, *wic*, a bay, or *wic*, a bog.

ISAAC TAYLOR.

If we adopt the Norse pronunciation, the first *i* in Viking should be sounded like *ee* in bee. *Vikings* is the word used in the Icelandic Sagas, and is written with an accent on the first *i*. It is undoubtedly derived from *wik*, a creek or inlet.

HELIER GOSSELIN.

Blakesware, Ware, Herts.

ROBERT BROWNING AND THE PARODISTS (7th S. x. 144, 274).—The Rev. E. MARSHALL will not surely fall into the common error that because a clever man from such and such a cause finds such and such effects on his organization, therefore all other men must, or should, feel these same effects.

The essence of peppermint sickens one very dear to me; I, on occasion, take it and like it. So parodies have not the effect on all that they had on Arnold, and apparently have on MR. MARSHALL. While my words apply also to the most touching poems in our language and to the parodies on them, I would say that I have enjoyed and laughed heartily over a parody on 'The Burial of Sir John Moore'; but neither have I, on re-reading the poem itself, ever found the jarring note of the parody mar its pathetic music, nor have I ever failed to be emotionally moved by it, nor do I think that I ever shall so fail. Who is there who has not brought up vividly and mournfully before his mental eyesight the scene and all its circumstances, past and present, when he reads of the burial of one of the most gallant and unfortunate of soldiers and commanders, in lines as by an actor in the rite lamenting with the rest their irreparable loss?

Not a drum was heard, not a funeral note,

As his corse to the ramparts we hurried;

Not a soldier discharged his farewell shot

O'er the grave where our hero was buried.

BR. NICHOLSON.

Ought not a distinction to be made between parodies of style and parodies of particular poems? Such parodies as Calverley's of Browning, where the eccentricities of the poet's manner are burlesqued, are surely not only allowable, but "excellent good fooling." They may even have a very considerable value as criticism. The case is different when such a poem as "She was a phantom of delight" or "Break, break, break," is parodied.

C. C. B.

FLASH (7th S. x. 146, 234, 355, 396).—Dr. Brewer, in 'Phrase and Fable,' p. 302, says:—

"Between Buxton, Leek, and Macclesfield is a wild country called the Flash, from a chapel of that name. Here used to live a set of pedlars, who hawked about buttons, ribbons, and other articles made at Leek, together with handkerchiefs and small wares from Manchester. They were known on the road as Flashmen..... They were ultimately put down by the magistracy."

This may, perhaps, help towards finding the "chapter and verse" of which MR. TERRY is in search.

S. ILLINGWORTH BUTLER.

REPRESENTATION OF TEARS ON TOMBSTONES (7th S. vii. 366, 477; viii. 16, 91, 312; x. 477).—Lady Dilke, 'The Shrine of Death,' p. 55:—

"The gusty wind.....suddenly parting the trailing branches of a cassia tree revealed a tall white cross of wood bearing neither name nor date, but.....the words 'Dites-moi un Pater,' and above and below.....drops of agony or tears."

R. T.

THE CROWN OF IRELAND (7th S. viii. 467; ix. 72, 176, 257, 356; x. 14, 133, 292).—This topic has suddenly become "theadbare" for J. B. S.;

but although the irrelevant matter has been disposed of—for we are not likely to hear more about the list of 183 kings—the original query awaits an answer. J. B. S. has, indeed, asserted that “any one of the long line of Irish Ard Righs was not only *de jure*, but *de facto* monarch of Ireland.” But this argues a complete misconception of the function. A *de jure* Ard Righ was never a *de facto* ruler of Ireland, although by violence he might, on occasion, make himself master of territories outside his own. One of the provincial kings elected to a supremacy in certain matters, his prerogative was tribute rather than jurisdiction, and his actual rule, as over subjects, did not extend beyond his own principality. The whole arrangement was of a federal nature, the several provincial kings remaining independent, each making war or peace on his own account with neighbouring kings, it might be with the Ard Righ himself. In fact, the concentration of actual government in the hands of a single ruler would have meant the extinction of the loose federation of which the Ard Righ was the titular head. Once, and once only, under the master hand of Brian Boru, did it seem as if the time had come for that consummation; but the Fates showed the vision for a moment only, *neque ultra esse sinent*.

And who was this Brian Boru, who alone among kings of Ireland reduced it temporarily under his actual rule, and whose career is pointed to by J. B. S. in proof that the *de jure* Ard Righ was actual ruler of Ireland? Was he not the very exception which proves the rule to the contrary—a usurper who, by the strong hand, deposed the *de jure* Ard Righ Malachy, and carved his way to power by the sword? With clear insight is his actual rule contrasted with that of an Ard Righ in Mr. Walpole's sarcasm:—

“With Brian's death the whole system of a united government melted away. The subjugated provinces reasserted their independence, and the deposed Malachy again became titular King of all Ireland.”—‘The Kingdom of Ireland,’ cap. iii.

Mean time the main result of Brian's achievements was that henceforward the Ard Righship, as anything commanding general acquiescence, even in theory, was virtually at an end. And at the time of the English invasion, 170 years later, the attitude of the Irish chiefs and people shows that even the idea of a central government had no longer any hold on their minds.

The contrast just pointed out shows itself not less distinctly from a wholly different point of view. Of the Ard Righship, Tuathal is regarded as the founder, in the second century. Now, his successor next but one, “Con of the hundred battles,” dissatisfied, apparently, with reigning as a titular sovereign, aspired to govern, and attempted to bring the King of Munster, Mogh Nuadaht, under his actual sway. What was the result?

Nuadaht defeated the Ard Righ, and compelled him to divide Ireland with him, Con taking the northern half and Nuadaht the southern. Where, then, was the *de facto* (or even *de jure*) monarch of all Ireland? And the rule of the Kings of Munster, thus won over the southern half, was still recognized in the tenth century by the Ard Righ Malachy, as regards that very Brian Boru who, a few years later, as we have seen, virtually dealt the Ard Righship its death blow.

On the whole, then, although a central government had been struggling into existence, the actual state of things up to the English invasion was still that of five independent principalities. Therefore the only Crown of all Ireland known to history is that of the kingdom created by the Act of Hen. VIII. in 1541, and afterwards merged, by the Act of Union, in the Crown of the present United Kingdom. THOMAS J. EWING.

Leamington.

MURRAY OF BROUGHTON (7th S. ix. 509; x. 92, 154, 314).—Feeling sure, from the date 1704 and the names mentioned, that the notice from the ‘Macpherson Papers’ could not refer to Secretary Murray of Broughton, I turned to Burke (Moray of Abercainry), and there find that Lieut.-Col. John Moray, in the French service, was brother-in-law to David Graham of Fintrey and nephew to James Graham, Solicitor-General for Scotland. Probably one of his numerous nieces married Mr. Keith. F. N. R.

SAMUEL WELLER (7th S. x. 385).—The Christian name of the late Mr. Singer (*ob.* 1858) was Samuel Weller. See an obituary notice in ‘N. & Q.’ 2nd S. vii. 20. JONATHAN BOUCHIER.

SKILLION (7th S. x. 388).—May I venture on another conjecture? I have come across the word *skilling* = “a bay of a barn; a slight addition to a cottage.” Is *skillion* a modification of *skilling*?

J. F. MANSERGH.

Liverpool.

The word, which I have never met with anywhere, may be an alteration of *skilling*, given by Webster in his ‘Dictionary’ as meaning “a bay of a barn; also a slight addition to a cottage.” The word *skilling* is related to *sheeling*, a small cottage, a shed. DNARGEL.

An outhouse or shed away from the dwelling-house in Wilts is called a *skilling* or *skillin*.

E. FRY WADE.

Axbridge, Somerset.

THE LARGEST BOOK IN THE WORLD (7th S. x. 386).—The volumes of Audubon's ‘Birds,’ although “elephant folio,” are certainly not the “largest books” in the world. I remember seeing in the British Museum, on a special occasion, a volume which must have been nearly six feet long and

nearly four feet wide. I believe it was an old Dutch atlas; but it was not opened, and was only shown leaning against a case as a curiosity. The occasion was the last meeting of the Library Association in London, when many of the rarer treasures were exhibited. ESTE.

We have not seen them at the same time and place, so as to be able to institute a comparison, but we believe that some of the volumes containing Piranesi's engravings are of a larger size than Audubon's 'American Birds.' N. M. & A.

Although I cannot answer Mr. PICKFORD's question, I will not refrain from saying that he must be a very Briareus if Audubon's 'American Birds' was literally "placed in" his "own hands." It is in at least four elephant folio volumes. ST. SWITHIN.

NORTHUMBERIAN FOLK-LORE (7th S. x. 306).—The same superstition prevails in Norfolk, the reason given being that the boy must be baptized before the girl, otherwise the latter will grow a beard. Henderson, in 'Folk-lore of the Northern Counties,' says that the belief referred to by your correspondent extends from Durham to the Orkney Islands. See also *ante*, p. 185, 'Swedish Baptismal Folk-lore.'

F. C. BIRKBECK TERRY.

JOINTED DOLLS (7th S. x. 27, 175).—As the replies of W. H. P. and P. P. seem to me to be singularly wide of the mark, I would ask a further elucidation of this "Westminster phrase."

G. F. R. B.

THE CHAMPION OF ENGLAND (7th S. vii. 482; viii. 113, 175, 254; x. 391).—The story of this challenge at the coronation of William and Mary is told in full in 'Old and New London,' vol. iii. p. 556. MUS IN URBE.

SMYRNA WINES (7th S. x. 366).—The importation of Greek wines into England is much older than the seventeenth century. "Sweet wine called Greek" occurs on the Close Roll for 13 Richard II., part ii.; and I have another note of "green Greek wine"—earlier, I think, but in the present state of my indexes I am not able to give exact reference to the date.

What wine was anciently called "wine of Tire"? It occurs (as sent by the Queen to the Duke of Bretagne) on the Close Roll for 6 Henry V.; and (as an import from Venice) on that of 28 Henry VI. Is Tyre the place intended? HERMENTRUDE.

CHESTNUT SHAVINGS (7th S. x. 249, 330, 397).—The only known chestnut in a mediæval church in England is at Rodmersham Church, Kent. The upright posts of the fifteenth century rood screen are made of it. I cannot agree with W. P. that fine-grained oak has been frequently passed as

chestnut. A chestnut board is so much lighter (in weight) than an oak one the same size, that it is almost impossible to mistake the one for the other. Chestnut is not nearly so durable as oak. Many of the old linen chests, dating from two centuries ago, made of chestnut are in a more or less rotten state; but it is rare that an oak chest of the same period is found to be decayed.

HARRY HEMS.

Fair Park, Exeter.

RIDDLE: "A HANDLESS MAN," &c. (7th S. x. 268, 374).—I have always heard this quoted "handless," not "headless." There are several American riddles, or rather catches, of the same type. Their only object seems to be to give the propounder the gratification of laughing at his victim's *naïveté* in exerting himself to devise a rational answer. *E.g.*: 1. "Tommy said, 'My father shot his mother's brother in the war, but he never had an uncle.' How was that?" Answer, "Tommy lied." 2. "Three men went out to shoot; the first had no eyes, the second no arms, the third no clothes; the blind man espied the game, the armless man shot it, the naked man brought it home in his pocket. What were they?" Answer, "All nonsense."

R. H. BUSK.

UNFASTENING A DOOR AT DEATH (7th S. x. 66, 169, 318, 433).—I know nothing about the practice of unfastening a door at death; but the subject of mysterious knockings at death has been illustrated under the above-named heading (with which it has nothing to do), and I happen to know two recent and authentic instances of it. Both come, as is natural, from the humbler classes; and I owe both to a "missis," who had them direct from the parties concerned.

The first is of two female servants, both of them young, who were together one evening in their kitchen in London. Suddenly they heard the loud rumbling and hideous clatter of a large metal tray falling from its shelf upon the stone floor. They ran at once to look at the shelves; but all the household trays were in position, quiet and stationary, as the manner of trays is when they are let alone, and there was nothing on the floor. Then said Ann, the elder of the two maids, "This is a sign o' summat; let's look at the clock." They did so, and the hour was *five minutes to eight*. Next morning, Betsy Jane, Ann's mate, had a letter, telling her of the death of a near relative, who had died on the evening before, at *five minutes to eight*. "There now!" said Ann; "didn't I tell you?"

The other instance is much more romantic, though it deals with age, and not with youth. There is in a certain village a respectable dame, now in her eightieth year, who enjoys the best of health and spirits, and lives comfortably on the savings accumulated by herself and by her late

husband, who was a waggoner. No one knows the amount of these savings, except the Post Office authorities, who hold them, and Granny Gibbs, their owner. But the rumour of her wealth, and her reputation as a good and managing wife, have brought Granny Gibbs several suitors, and one of these had succeeded during the year 1890 in making an impression on her heart, not only by his personal merits, but by the fact that, although he was only a labourer, he had saved 500*l.* This fact he communicated to her in private; nay, in the ardour of his passion he even told her of the very hole in his cottage where the treasure was concealed. The dame, however, was coy. "Wait a bit," she said; "there's no hurry; we've plenty of time, and I'll think it over." It should, perhaps, be added that her wooer was only seventy, and therefore, although a widower, he might seem to the sprightly widow of eighty a trifle too young as yet. Whilst she was thinking it over, Granny Gibbs casually bought for herself a wedding bonnet, having first rejected with scorn one such that was offered, on the ground that it was "an *owd* woman's bonnet." Her second marriage thus became necessary, the labourer was accepted, and one afternoon Granny Gibbs sat by her cottage fire awaiting him. Behind her in their open cupboard was an ample array of plates and dishes and cups, the solace and pride of her widowhood. Suddenly all these began to dance and to clatter and to fall, with such a crash as if all the crockery in the cupboard had been shivered on the floor. But there was nothing on the floor, and the cups and plates and dishes were all in their places. Not one of them had fallen; it was not *they* who had made that sound. Granny Gibbs looked anxiously at the clock, and not long after she learnt that at the very hour when she did so her sweetheart, who had met with a severe accident at his work, had died whilst he was being carried to the hospital. Granny Gibbs mourned for her wasted wedding bonnet, and even regretted her swain. "Eh," she said, "I wish I'd ha' had him; I'd ha' give his daughter half the money!" And in fact, his daughter was indebted to her for the discovery of that money. She had to come to Granny Gibbs in order to learn where her father's treasure was concealed.

These two cases, taken together, are perhaps sufficient to appal the stoutest heart. But to me the strangest thing is that an English labourer should have been able to save 500*l.*, and that, having proved himself capable of doing so, he should, like Silas Marner, have been fool enough to hide it all in a hole under his cottage floor.

A. J. M.

KABOBS (7th S. ix. 89, 216, 355; x. 153, 329).—MR. HOBSON will excuse me for saying that his note on this word sounds very funnily in the ears of one who has lived more than thirty years in the

East, as I have, about two-thirds of which have been spent in Arabic-speaking countries. I conclude MR. HOBSON can read the Arabic character; if so, let him turn to Lane's 'Arabic Lexicon,' vol. vii., fasciculus 2, p. 2583, where he will find that *kabāb* is mentioned in both the great Arabic lexicons, the 'Kāmoos' and the 'Tāj-el-'Aroos.' The word is asserted to be Persian by El-Khafājee, and thought to be so by Yaākoob. Surely MR. HOBSON will be content with these great authorities! The Hebrew name Hobab comes from quite a different root, which in Arabic is represented by *wahaba*. My former note (7th S. ix. 355) said everything that was sufficient on the subject, which I should hope might now be allowed to drop. I will only add that there is more than one reference to "kabobbea" written in George Selwyn's correspondence. W. F. PRIDEAUX.

Jaipur, Rajputana.

LANCERS (7th S. x. 448).—This dance was introduced into Paris in 1836 by the celebrated Laborde, and is said to be founded on an old English war-dance, in which the warriors waved their lances to the four quarters of heaven with various movements. ('A History of Dancing,' 'Geschichte der Tanzkunst,' von Albert Czerwonski, Leipzig, Weber, 1861.)

EVERARD HOME COLEMAN.

71, Brecknock Road.

ORIGIN OF THE PLACE-NAME ASHSTEAD (7th S. x. 424).—I understand the query at this reference to relate to Ashstead in Surrey in particular. Of course, in some cases, Ashstead is derived from *Ash* and *stead*. Thus, in Kemble's Index, I find A.S. *Æsc-stede*, *i.e.*, Ashstead in the Isle of Wight, where *æsc* means "ash-tree," and nothing else.

But in the case of the place in Surrey, the spelling Akestead certainly points back to an A.S. *Acstede*, and we find *Acstede* leah as a place-name in Kemble's Index. This would regularly become *Axted* in modern English. But as the sense would be non-apparent, it would easily be perverted into *Ashtead* or *Ashstead*, by popular etymology. It is spelt *Ashstead* in the excellent book called 'Philips' Handy Atlas of the Counties of England,' London, 1882; but *Ashtead* in 'Pigot's County Atlas,' 1831.

The A.S. *Ac-stede* is regularly derived from *ac*, oak, and *stede*, place. The long *a* becomes short *a* under stress, before two or three consonants; as in *Ac-land*, *Ac-royd*, *Ac-ton*; see my 'Principles of English Etymology,' p. 492. I think the spelling *Ashtead* renders this solution probable, and the spelling *Akestead* greatly increases this probability.

WALTER W. SEAT.

THE TWO ST. WILLIAMS (7th S. x. 424).—What does H. DE B. H. mean by heading his note thus, and by speaking as if "St. William of the Desert," and the boy-martyr of Norwich were the only

Williams who had attained the honour of canonization? He seems to have forgotten the great S. William of York (1154), SS. William of Rochester, Monte Virgine, Guienne, Maleval, Bourges, S. Brioux, and several others who are remembered in the calendar. Contemporary with "St. William of the Desert" was S. William, Bishop of Roskilde, an Englishman who was chaplain to Canute until compassion for the spiritual condition of the Danes led him to abandon court life in his own country and to settle in Denmark to work for their conversion. ST. SWITHIN.

PURSE FIELDS (7th S. x. 426).—I do not know whether MR. WARD may care to know, or does know, that in 'The New View of London' (1708) it is stated that

"Lincoln's Inn square (or the great Field) is reckon'd one of the finest and largest Squares in the World. It has on the Nly side Holbourn Row, S. Portugal Row, E. Lincoln's Inn Walks,.....and Wd. the Arch Row."—Vol. i. p. 47.

In the 'New Map of London,' &c., dated 1707, published in the above work, the ground between the north side of Lincoln's Inn Fields and Holborn is marked as being built upon, and I find mention in the same publication of "the Conduit-head, commonly call'd The Devil's Chimney," in Devonshire Street. Was this the Devil's Gap mentioned in the query? Holborn Row is marked to the north of Lincoln's Inn Fields in a map of London which is dated 1777.

J. F. MANSENGH.

Liverpool.

The whole of the present Lincoln's Inn Fields appears to have been built upon the site of Cup-field, with the exception of the west side, which was built on the site of Pursefield. The south side (part of which was previously built) was again commenced in 1657, and was known as Portugal Row, the north side, commenced at same date, being called Holbourne Row. The west side was also built previous to 1657, presumably by Inigo Jones. The area was railed in shortly after this date. For want of properly enclosing, it some years after returned to its original state of a common field, which was remedied by Act Geo. II., 1735. The north and remainder of south sides were built in accordance with an agreement made by Sir Wm. Cowper, of Ratling Court, Kent, and others, of the first part, and Sir Lislebon Long, Knight (then Recorder of London), and certain of the masters of the bench of the Society of Lincoln's Inn, trustees, of the other part. This agreement also relates to the area. With regard to the builder of Whetstone's Park, a William Whetstone was overseer of the parish of St. Giles in 1655. The above particulars are taken from Parton's 'History of St. Giles,' 1822, in which work will be found extended notices and extracts from various Acts of Parliament relating to this property. L. G. S.

This name, and those of Cup Field and the Devil's Gap, are all quite new to me, and I have not mentioned them in 'Old and New London' in connexion with Whetstone Park. Therefore I do not see why MR. C. A. WARD should have gone out of his way to write, "What is stated in 'Old and New London' appears to me to be wrong." 'N. & Q.' is about the last place in which I should have looked for gratuitous and unfounded censure. In my account of Whetstone Park I have said little save what MR. WARD quotes in substance from Peter Cunningham, except making mention of the fact that Milton for a short time resided there. Is it this which appears to MR. WARD to be "wrong"? E. WALFORD, M.A.  
7, Hyde Park Mansions, N.W.

'LITTLE MAN AND MAID' (7th S. x. 247, 316).—In the notes to Mr. Halliwell's 'Nursery Rhymes,' second edition, 1843, will be found an extended version of this song, which is said to be taken from a broadside printed at Strawberry Hill in the last century. It consists of six stanzas, and MR. ILLINGWORTH BUTLER has fused in his memory two of them into one. I have a fragment of a child's toy-book, which was apparently printed about the year 1770, and is entitled 'The Fairing; or, Golden Toy.' In this little book there is a version which, with some verbal alterations, is identical with that given in Mr. Halliwell's notes. The song beginning

There was a little man,  
And he had a little gun,

And his bullets were made of lead, lead, lead, &c., appears to be a parody. The song was also frequently utilized by political parodists for their purposes.

I am glad that MISS BUSK has drawn attention to the prevalent practice of disfiguring these old folk-rhymes. I cannot, however, agree with her in considering the late Mr. Halliwell-Phillipps's book a "scientific" collection. During the course of the last few years I have been engaged in collecting variants of the principal rhymes, and in endeavouring to classify them on a strictly historical basis, with a view to eventual publication; and if any contributor of 'N. & Q.' can assist me in this pursuit I shall be very grateful to him.

W. F. PRIDEAUX.

Jaipur, Rajputana.

CHARLES CHEYNE, FIRST VISCOUNT NEWHAVEN (7th S. x. 441).—In MR. ROBBINS'S interesting account of Viscount Newhaven he mentions a Lord Cheney, who in 1574 farmed the rectory of St. Stephen in the chapel of Tresmere, and seems to suggest that this person was an ancestor of Viscount Newhaven. Charles Cheyne was created Viscount of Newhaven, Edinburgh, and Lord Cheyne by patent May 17, 1681, and apparently was the first of his family who was ennobled, so it is not clear how a Lord Cheney in 1574 could



have been an ancestor. I would suggest that the person referred to was probably Sir Henry Cheney, Cheyne, or Cheyney, of Toddington, Bedfordshire, who was knighted in 1563. From May 8, 1572, to October 15, 1586, he was summoned to Parliament as a baron, Lord Cheney de Toddington, by writ directed "Henrico Cheney" and sometimes "Henrico Cheyney de Toddington." He died childless, and was buried at Toddington, September 3, 1587. In reference to this matter, consult 'Complete Peerage,' edited by G. E. C. (1889), ii. 238, under Cheyne. I do not find any intimation that these two families were related to each other.

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

DR. JOHN YOUNG (7th S. x. 388).—Apethorpe, also known as Applethorpe, is situate about six miles to the east of East Retford, in the county of Nottingham, and contains about one hundred inhabitants. The living, held by Dr. John Young, was a perpetual curacy belonging to the Prebendary of Apethorpe, in the Cathedral Church of York, and was endowed with 200*l.* royal bounty.

EVERARD HOME COLEMAN.

71, Brecknock Road.

He succeeded to the prebendal stall of Apethorpe, or Absthorpe, in York Minster, on April 6, 1514, and resigned this stall on becoming dean of the church in the same year. (Le Neve, 'Fasti Ecclesie Anglicane,' ed. T. Duffus Hardy, 1854, vol. iii. p. 167.)

DANIEL HIPWELL.

Apethorpe, in Nottinghamshire, gives the name to one of the prebends in the Cathedral Church of York.

W. C. B.

JOAN OF ARC: REPORT OF HER TRIAL (7th S. x. 407, 430).—The following is extracted from "A Catalogue of an Extensive Collection of Old Books in the Ancient and Modern Languages, to be sold at the prices affixed to each by Longman, Hurst, Rees, Orme & Brown, Paternoster Row, London, 1816":—

"Recueil contenant toutes les pieces, interrogatoires, &c., du Procès de la Pucelle d'Orleans, avec la Sentence rendue contre elle, par M. Hector de Coquerelle, Nicolas Dubois et autres. en 1456. Le tout en Latin, MS. on vellum of the fifteenth century, large folio, very neat in calf, 60*l.*

"This volume was formerly in the collection of M. Firmin Didot. It was collated with a copy in the Royal Library at Paris, and was found to correspond with it in every particular; and as there were but four commissioners appointed in this affair, it is inferred that four copies only were written, of which the present is one."

The record of the sale of this MS. has long been destroyed.

WILLIAM H. PEET.

39, Paternoster Row, E.C.

PALLAVICINI AND CROMWELL (7th S. x. 445).—Noble says that Sir Horatio Pallavicini was

one of the Lombardy family of that name, and born in Genoa. He settled in Holland, where he married Anne, daughter of Egideus Hiffmann, of Antwerp, and thence came to England. The marriage of his son, Sir Tobias Pallavicini, with Jane Cromwell, Sir Oliver's daughter, was not the only connexion between these two families. Sir Henry Pallavicini, another son, married, on the same day and at the same place, Jane's sister, Catharine Cromwell. Henry Cromwell, of Ramsay, their eldest brother, who was a colonel in King Charles's army, married Baptina Pallavicini; and finally, in 1601 Sir Oliver Cromwell, their father, married Sir Horatio Pallavicini's widow.

Judging by his inquiries, I suppose MR. LYNN is of the same family as William Lynn, the first husband of the Protector's mother.

CONSTANCE RUSSELL.

Swallowfield, Reading.

HYMN-PLAYING TO THE OFFICERS OF THE 12TH LANCERS (7th S. x. 406).—When a young man I resided in cavalry quarters in a town, and I had the opportunity of seeing nearly every cavalry regiment in turn, several more than once, and amongst them the 12th Lancers. I am able to say, therefore, that sixty years ago, in that regiment at tattoo, or watch setting (at nine o'clock then), in addition to and alternately with the ordinary first and second posts of trumpets, the full band did play a piece of sacred music (a 'Spanish Chant' I think it was called) and the 'Vesper Hymn,' and finished with the National Anthem. This used to afford great enjoyment to the inhabitants, as was shown by their assembling in large numbers near the barracks nightly to listen. At the time I speak of the regiment was commanded by Col. Stowell, seconded by his old Waterloo comrade Major Barton (two of the best of men), and I knew them and the regiment generally well; but I do not remember ever hearing anything of the origin of the practice then existing at tattoo, though I imagine it had been then of long standing. It is, however, singular that no regimental record exists on the subject. The 12th Lancers were on duty at the funeral of Queen Charlotte, and possibly that may have had something to do with the origin of the practice. I have never seen the 12th since Her Majesty's coronation, but I have had a good deal of military experience, both before and since that date, and I do not think that any like practice to theirs exists in any other regiment, and I am rejoiced to find that it is continued with them still, and if I am spared I will take advantage of their being at Aldershot to listen again to what afforded me and many others much pleasure in days long passed away.

Some years before our acquaintance with the 12th the Royal Dragoons were quartered with us,

and they caused great interest and pleasure to the inhabitants by their tattoo arrangements. In addition to the ordinary trumpet tattoo calls, they had the infantry bugle tattoo calls arranged for their full band, and a grand piece of music was made of them. These were played alternately, with the National Anthem as a finish, and I have no doubt that many still remember, as I do, the great numbers who used to collect nightly to listen to the very good music afforded. I had hoped and intended to look again on the old regiment, and to feast my ears on their tattoo music, during their stay at Aldershot; but I learnt from an officer of the regiment, with the greatest regret, that the old practice had been discontinued, upon, I suppose, the principle that "everything which is or has been must be wrong."

It is a matter of thankfulness that this principle has not yet found recognition in the Prince of Wales's Royal Lancers. AN OLD DRAGOON.

A similar custom obtains in the 10th Hussars. GUALTERULUS.

SABBATH AND SUNDAY (7th S. x. 385, 457).—MR. ANDREW HOPE is scarcely justified in correcting me as to the Saturday-night habits of the Heligolanders on the strength of what he saw on the Saturday night of the cession. Things were in quite an abnormal condition then. But he incidentally confirms my statement by mentioning that he saw "half a dozen couples whirling round." When a people so devotedly fond of dancing as the Heligolanders only contribute half a dozen couples, an observer may be sure there is some reason for it. Of course the island was *en fête* for the Emperor on the Sunday following, though the rejoicings were much more by the bathing visitors than by the Heligolanders; but this proves nothing. Sunday is always gay on Heligoland during its brief ten weeks' season. But I know something of Heligoland, having been there in winter and in early spring, as well as regularly in summer for many years, and my original note was perfectly correct. MR. ANDREW HOPE'S note shows how easily a casual visitor may be quite unwittingly misled by incidents brought about chiefly by peculiar and exceptional circumstances.

I may be allowed to remind MR. WALFORD that I did not express "surprise" at the extract I gave from St. Columba's life. What I did was to point out how we were returning to a primitive custom in making Saturday more and more a day of rest and holiday. WILLIAM GEORGE BLACK.  
1, Alfred Terrace, Glasgow.

MR. WALFORD is mistaken when he assumes that Sabbath was not used as a designation for Sunday before the Puritan era. The following passage of the year 1456 is quoted from a record in the late Mr. George Poulson's 'Eberlac,' vol. i.

p. 219. We give it in English, as the contracted Latin is not easy of reproduction in your pages:—

"4d. received of John Johnson, baker, because he housed corn in his house on the Sabbath day, against the penalty of 6s. The remainder forgiven."

N. M. & A.

"NOTHING TOO HOT OR TOO HEAVY" (7th S. x. 446) is the more usual form of the proverb, which is common everywhere. Here are two early examples:—

"Verres whersoever he came, played swepstake, and left nothing behinde hym, as being a taker and a bribing feloe, and one for whom nothing was to *holte nor to heauie*."—Aphorismes of Erasmus, 1542, f. 323.

I spare not to take, God it woot,  
But it bee to *hevy* or to *hoot*.

Chaucer, 'The Freer's Tale' (Bell, vol. ii. p. 94).

R. R.

Boston, Lincolnshire.

Many years ago I heard this phrase in Lancashire, but with a change in the form and meaning of it. A woman was telling me of the dishonesty of a neighbour: "She's one of that sort that'll walk off with anything that's neither too hot nor too heavy." W. C. B.

Is there an earlier instance on record of this well-known phrase than that in Taylor's 'Pennesse Pilgrimage'?—

Their louses they on the tenter-hooks did racke,  
Rost, boyl'd, bak'd, too too much white, claret, sacke,  
*Nothing they thought too heavy or too hot,*  
Canne followed Canne, and pot succeeded pot.

Note also the "too too" in this passage.

J. ELIOT HODGKIN.

Richmond.

PEWTER PLATE (7th S. x. 449).—The crest and motto are those of Gordon, Earls of Aberdeen. Pewter plate was much in vogue for dinner-service in the seventeenth century. In a letter now before me from Lady Grenville (widow of Sir Bevil) to her daughter "Mrs Grace Fortescue at Wearne near Torrington," dated Jan. 20, 1646, the writer says: "I am providing a Bed Furniture & some Pewter for you." The pewter of that day contained much silver, and is consequently handsomer and more valuable than the present manufacture.

CROSS-CROSSLT.

The crest and motto on these belong to the family of Gordon, of the Earl of Aberdeen branch.

GEORGE ANGUS.

St. Andrew's, N.B.

SIR MARTIN ARCHER SHEE (7th S. x. 448).—MR. ARCHER O'BRIEN inquires for the house formerly occupied by a distinguished relative of his, Sir Martin Archer Shee, President of the Royal Academy. It is the house, No. 32, Cavendish Square, originally George Romney's, now occupied by E. D. Magrother, Esq., M.D., and previously

by R. Quain, author of a great book on anatomy. A picture of the place appears in 'Memorable London Houses' (p. 98), by Wilmot Harrison, but without any reference to Sir M. Archer Shee, a talented Irish poet and artist, who came to the front in London.

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

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Japanese Pottery.* With Notes describing the Thoughts and Subjects employed in its Decoration. By James L. Bowes. (Liverpool, E. Howell.)

AMONG works treating of the exquisite art of Japan, those of Mr. Bowes, Honorary Consul for Japan at Liverpool, author of 'Japanese Marks and Seals' and 'Japanese Enamels,' and joint author of 'Keramic Art of Japan,' occupy a foremost place, both as regards fullness of information and beauty of illustration. Not until the dispersal of the treasures of the last of the Shoguns and those of the princes following the abolition of the feudal system in Japan was it possible to arrive at a correct estimate of the value and significance of an art by which during the last thirty years Western Europe has been fascinated and amazed. Since that period Mr. Bowes has been an assiduous collector. His own treasures, supplemented by those placed at his disposal by sympathetic friends, English and Japanese, by the reports issued in connexion with the exhibition held in Paris, and by the assistance of Japanese experts, have enabled him in successive volumes to furnish a mass of information constituting practically a history of Japanese art, and a series of illustrations equally admirable for beauty and for the information they supply to the English collector. His private collection is said to rank as the richest in Europe. With patient fidelity he has copied the various marks, so that to collectors his books are as authoritative as is to the lover of Elzevirs the priceless book of M. Willems, while the reproductions of lovely designs and the beauty of the general get-up render the successive volumes noteworthy in days when book illustration goes beyond all previous record.

In his opening chapters Mr. Bowes treats of Japanese pottery under the heads "Mythological," "Traditional," and "Historical," the last chapter being subdivided into undecorated and decorated wares. Then, under the head "The Kilns," he gives an historical description of the works produced by the artists of Satsuma, Kioto, Kaga, and other places, upwards of thirty in all. Examples drawn from the Bowes collection follow, constituting an illustrated catalogue, the interest and attractions of which to collectors are unending. Towards the close he arrives at a portion of his work commending it in a special degree to readers of 'N. & Q.' The notes illustrate with remarkable clearness the superstitious or imaginative conceptions and the folk-lore of Japan, furnishing thus a clue to the fabulous creatures, beautiful, whimsical, or grotesque, which to the bulk of readers constitute as much of a puzzle as a delight. Without the aid of illustrations such as are supplied in abundance the task is hopeless of conveying an idea of these mystical conceptions. The Takara-Mono, or precious things, are all emblematical of various qualities or possessions. A sacred ball or jewel thus typifies the everlasting; a special fan is an emblem of command; Makimono, or rolls, the earliest form of books, are an equivalent for wisdom; and the Kai, a species of cowry, stands for wealth. Among mythical creatures the Tatsu, or dragon, is the most formidable. Its attributes are many, since

it "derives from each of the beings from which it is formed their most potent characteristics." It is emblematical of sovereignty, and signifies the Mikado, whose body, face, robes, &c., are spoken of as dragon body, dragon face, dragon robes. Very beautiful, if somewhat gruesome, is the Ho-ho, often seen upon the ancient *cloisonné* enamel vases. It is generally found in connexion with the Kiri tree, and the two are employed together in the decoration of imperial furniture and garments. The Kiri signifies rectitude. Kiriri, a "beast having the head and breast of a dragon, the body of a deer, the legs of a horse, a single horn upon its forehead, and flame-like wings and tail," is somewhat curiously accepted as the emblem of perfect goodness, and is considered to be the most noble and gentle of all animals. The Kara-shishi, a grotesque lion, is a species of Chinese equivalent for the Kiriri. Emblems of longevity include the Minogame, or tailed tortoise, the Matsu, or pine tree, and the crane and bamboo. Of these surpassingly beautiful designs are given, as also of the plum tree and nightingale, emblem of sweetness, and the cherry blossom, significative of patriotism. It is impossible to follow Mr. Bowes through these notes, the interest of which is not easily exhaustible. It would be easy to show the connexion of various designs with portions of Western mythologies. A more difficult and a fascinating task awaits the comparative folk-lorist who links these conceptions with the mass of Oriental imaginings. Special knowledge of a kind not easy to discover is requisite to do justice to the present volume. It is pleasant to hear that a further volume of the series will deal with Japanese lacquer. The volume does honour to the Liverpool presses from which it is issued, and to Mr. Howell, by whom it is published.

*Historic Oddities and Strange Events.* By S. Baring-Gould, M.A. Second Series. (Methuen & Co.)

THE second series of Mr. Baring-Gould's 'Historic Oddities' is not quite equal in interest to the first, the reason being that the account of the Anabaptists of Münster occupies too large a share in the volume. The earlier contents have much interest. The description of 'A Swiss Passion Play' furnishes a curious instance of the lengths to which religious hysteria will lead. 'A Northern Raphael' is a strange story of crime and detection, and 'The Poisoned Parenips' brings back some remarkable and half, if not quite, forgotten accusations. Much interest also attends the description of 'The Murder of Father Thomas in Damascus,' and the subsequent account of 'Some Accusations against the Jews.' Curious "human documents" are those Mr. Baring-Gould collects, and they lose little of their importance or significance by being told at second hand.

*Mysteries of the Rosie Cross.* (Reader.)

SUFFICIENTLY arduous is the task of one who attempts to explain the mysteries of the Rosicrucians. Like the familiar story of the Needy Knife-Grinder, "there is none to tell." It is possible to show where this form of mystical pretension began to trace its connexion with the various delusions of the alchemists and the like. Extracts from existing works by so-called Rosicrucians may be given to puzzle inquisitive brains, and the comments of Voltaire and De Quincey may be added. Here, however, all that is known ends. Queries as to the existence of modern Rosicrucians have more than once appeared in 'N. & Q.' It may interest some, accordingly, to know that within a few weeks, while waiting for a train, we were accosted by a stranger who, pointing to a species of decoration he wore, said that one emblem was masonic and a second Rosicrucian. Though a naturalized Englishman, and we fancy a vestryman, the self-avowed Rosicrucian was a Pole by birth, and had not gone far

towards mastering the pronunciation of the English language. In Mr. Reader's book is summed up all that can be known concerning the unknowable, and to those whom such subjects interest it may be commended. It is at least readable, and it points the way to further exploration for those with inclination and leisure.

*Folk-lore and Legends (English).* (Gibbing.)

THIS is the first volume of a second series of folk-lore collections, which, when completed, will, with the previous series, represent the folk-lore of three continents. A good selection of English fairy stories has been made, and the volume is ushered in by an introductory 'Dissertation on Fairies.' This is moderately good, though all mention is omitted of the delightful fairy poems of Herrick, Mennis, and the Duchess of Newcastle, and we fail to trace a single stanza from Drayton's 'Nymphidia.'

*The Spirit and Influence of Chivalry.* By John Batty. (Stock.)

A LITTLE book under the above title has been published in a form akin to the "Book-Lover's Library." It treats pleasingly, but superficially, of a great subject.

*London of the Past.* By J. Ashton Ayrscough. (Stock.)

A SMALL work, scarcely more than a pamphlet, seeking to supply the outlines of a suggestive picture of London three centuries ago, and appealing to the general public rather than the antiquary.

*Parson and Peasant.* By J. B. Burne, M.A. (Methuen.)

THE difficulties from within and without of a country clergyman aiming at sympathetic communion with his "flock" are herein shown with earnestness pleasantly seasoned with humour.

*Hazell's Annual for 1891.* (Hazell, Watson & Viney.)

THIS all-embracing cyclopaedia of practical information has reached its sixth year of issue, and is bulkier and more comprehensive than before. Reference to headings such as "Labour," "Commons," and the like will show how wonderfully extensive is the information compressed into a handy and an indispensable volume.

*Selections from James Thomson, Charles Lamb, Thomas Carlyle.—The Smoker's Garland.* (Issued from Cope's Tobacco Plant.)

THOUGH a trade circular, this series, of which some odd numbers are sent us, has genuine interest. The set will probably make a valuable volume.

#### CHRISTMAS LITERATURE.

A FEW works scarcely appealing to 'N. & Q.' under ordinary conditions find shelter beneath the all-embracing wing of Christmas. Among these are:—*Vulgar Verses*, by Jones Brown (Reeves & Turner), a collection of lyrics, many of them of great beauty and much inspiration, in praise of homely features and homely ways. The dialect songs are admirable, and put in special claims upon our readers. 'Vulgar Verses' is, of course to be taken ironically. It only means that the author's heroines are of common clay.—*Nutshell Novels*, by Joseph Ashby Sterry (Hutchinson), a series of sketches, descriptive or fantastic, written with the easy, insolent charm of which the author is master. 'The Praise of Idleness' should be the real title of the work.—*Lyrics selected from the Works of A. Mary F. Robinson*, a delightful addition to the "Cameo" series of Mr. Fisher Unwin.—*Master Rockefeller's Voyage*, by W. Clark Russell (Methuen & Co.), a rattling description of experiences at sea.—*Chess for Beginners*, by R. B. Swinton (Fisher Unwin), a practical and well-illustrated little volume.—*Songs of Siluria*, by M. G. and J. G. (Stock), pleasing descriptive lyrics, with a preface de-

fending the existence of King Arthur and giving a short biography of Henry Vaughan the Silurist.

THE *Publishers' Circular* (Sampson Low & Co.), in its Christmas number, appears for the first time in its useful and long-continued existence as a quarto. Very curious statistics are supplied as to the amount of material involved in its production. Trade organs as it is, it constitutes, with its innumerable designs, an attractive illustrated volume.

DR. BRUSHFIELD has reprinted from the *Transactions* of the Devonshire Association for the Advancement of Literature, Science, and Art his *Notes on the Parish of East Budleigh*, read at Barnstaple in July last. The pamphlet, which is illustrated by a map, is an important contribution to a much needed history of Devonshire, and, small as it is, is a model. East Budleigh was the birthplace of Sir Walter Raleigh. The pews of the Raleghs and St. Cleres, the two principal families at the time of the Reformation, were opposite each other, and the bench ends were carved with their respective coats of arms. Those of the St. Cleres are reproduced.

*Barker's Facts and Figures for the Year 1891* appears, edited by Thos. P. Whitaker and published by F. Warne & Co. The alphabetical arrangement of the information simplifies the task of reference.

THE Guild and School of Literature and Art, 34, Commercial Street, E., will publish forthwith the first volume of its *Transactions*. Among the contributors are W. Holman Hunt, L. Alma Tadema, R.A., W. B. Richmond, A.R.A., G. F. Watts, R.A., and Mr. C. R. Ashbee.

We regret to hear that it has been found necessary to open a subscription for the widow and family of the Rev. Joseph Maskell, an old and a valued contributor, whose death was chronicled p. 460. The Rev. George Miller, Vicar of Holy Trinity, Westminster, has consented to act as treasurer for a committee that has been formed. His address is 97, St. George's Square, S.W.

#### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

MILES DE LACY ("Editions of Cavalier Poets").—The poems of Waller are in the collections of Sharpe, in Gillfillan's edition (Edinburgh, J. Nichols), and Bell's "British Poets," those of Cowley in the two latter series. Lovelace and Suckling are included in the "Library of Old Authors" (Reeves & Turner). The Rev. A. B. Grosart, of Blackburn, has published exhaustive editions of some.

C. W. ("Descent of Courtesy Title").—No.

#### 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, Cursor Street, Chancery Lane, E.C.

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

LONDON, SATURDAY, DECEMBER 27, 1890.

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## Notes.

## FRENCH VERSION OF THE 'PIED PIPER OF HAMELIN.'

Whatever difficulty some readers may find in grasping the meaning of a great deal of Browning's poetry, most assuredly his rendering of the 'Pied Piper of Hamelin' may be understood and appreciated "by the meanest capacity," as the title-page of an old arithmetic book somewhat ungraciously puts it. The following abstract of a French version presents some features which are not found in the tale as it is generally known. It is given by Prof. Ch. Marelle in an interesting little collection of popular tales which I have before laid under contribution in 'N. & Q.\*' Prof. Marelle says it was taken down from the oral recitation of his uncle, the owner of a spinning-mill at Méry, on the Seine, when he himself was ten years old. His uncle had it in his youth from a Parisian friend, who probably had it of his mother, who was a native of Alsace. It did not, M. Marelle says, come from the German story in Prosper Mérimée's 'Chronique du Règne de Charles IX.,' published in 1829.

The town of Hamel, in Germany, was completely overrun by rats. The good folk were beginning to despair ("se donner au diable"), when one Friday

\* 'Affenschwanz, &c., Variantes Orales de Contes Populaires Français et Étrangers,' Recueillies par Charles Marelle, Berlin, 1888.

appeared a strange figure singing, "Qui vivra verra: le voila, le preneur des rats!" (Who will live will see: look at the ratcatcher!) He was a very tall, ill-favoured fellow, bronzed and tanned, large-nosed, and rat-whiskered, under a great black felt hat with a scarlet cock's feather in it; clad in green cassock with leathern girdle, red breeches, and sandals bound on his legs by interlaced thongs, in Gipsy fashion. The burgomaster persuaded the council to accept his terms, one *gros* [=groschen, or a French coin worth 2½ sous, 1½d. English money] per head of the rats. When he has piped all the vermin (999,999), and last of all the king-rat, into the river, and presents himself next morning for his fee, "Count we the heads first," says the burgomaster: "a *gros* a head is a head a *gros*. Where are the heads?" The ratcatcher did not expect this treacherous stroke. Livid with wrath, he answered: "Seek them in the river." "Then we cancel the bargain," said the burgomaster; and he offered fifty crowns. "Keep them yourselves," replied the piper; "I'll pay me by your heirs." The folk of Hamel exulted over this trick; but next day (Sunday), when they were at church, all their children, except three, disappeared after the piper into the mountain. One hundred and fifty years after their descendants were found to be living in Transylvania as a Saxon colony.

Mr. W. E. A. Axon, in a paper contributed to the *Manchester Quarterly*, July, 1890, goes very fully into the history of this curious legend, though the French version seems to be unknown to him. Browning found it in an old English folio, entitled 'The Wonders of the Little World,' printed in 1678, by N. Wanley, who cites as his authorities Jean Wier, or Weyer, 'De Præstigiis Daemonum,' 1564; Howell's 'Familiar Letters,' 1645; and Caspar Schott, 'Physica Curiosa,' 1662. The first to relate the legend in English seems to be Richard Verstegan, in his 'Restitution of Decayed Intelligence,' which was printed at Antwerp in 1605. Verstegan first refers to a colony of Saxons in Transylvania:—

"The Emperour, Charles the great, comming to have great and troublesome warres with the Saxons, who first by all means he sought to bring unto the Christian Faith, and after to reduce againe when, having received it, they felle backe into Idolatry; did in fine transport great troopes of them into other Regions; as many thousands with their Wives and Children into Flanders, and a great number also into Transylvania; where their posteritie yet remaineth. And albeit by reason of their habitation there for so many ages, they are accounted Transilvanians; yet do they keep their Saxon language still, and are of the other Transilvanians that speake the Hungarian tongue, even unto this day called by the name of Saxon."

He then goes on to say:—

"And now hath one digression drawne on another, for being, by reason of speaking of these Saxons of Transylvania, put in mind of a most true and marvelous strange accident that hapned not many years past, I cannot omit for the strangeness thereof briefly here by the way to set it downe. There came unto the towne of Hamel in the country of Brunswicke an odd kind of companion, who, for the fantastical coate which he wore being wrought with sundry colours, was called the pibe piper, for a piper he was, besides his other qualities,"

and so forth. The piper decoys into a hill 130 boys only; but these are not connected with the

Saxons in Transylvania, though it is curious that an account of these people should immediately precede the legend. We have, however, in this version, as in Browning's fine ballad, if I may so term it, a lame child who escaped through lagging behind the others. Browning's "gray old rat" that survived to tell the tale of disaster seems to be an invention of his own.

In Grimm's version the piper makes his second appearance "on the 26th June, St. John's and St. Paul's Day, at seven in the morning"; and he is followed, when he begins to pipe, by boys and girls from four years of age and upwards, including the daughter of the burgomaster, a girl in her early womanhood. Here the number lost is also 130. "This occurrence was witnessed by a little girl, who, with a child on her arm, had been attracted from a distance, but afterwards returned with the news to the town.....Some people relate that two of the little ones were delayed and returned home, and that of these one was blind and the other dumb. The blind child could tell how they followed the musician, and the dumb child was able to point out the place, but it was of no avail. One little boy, who had joined in the run in his smock, turned back for his coat, and so avoided the danger." This version thus agrees with M. Marelle's French tale in there being three children saved; and the Brothers Grimm in their notes refer to another German version, which says the children were led into a cavern "from which they came out in Transylvania," which in this particular corresponds with the French variant. They further state that there is a similar legend in the 'Aventures du Mandarin Fum Hoam,' *soirée* 214; but that collection, I think, is not to be regarded as a translation from the Chinese or any other Asiatic language. The French version differs from all others in the bargain made by the burgomaster with the piper, that he is to be paid so much *per head* of the rats destroyed, and when he cannot produce the heads he is offered fifty crowns; the children are decoyed into the hill on a Sunday, while their parents are at church; all the rats are drowned.

"As to the historical foundation of the legend," says Mr. Axon, "there was a controversy in the seventeenth century. The statement by Wier and Kirchmayer that the town dated its documents from the exodus of the children is explicitly denied by Martin Schoock, whose 'Fabula Hamelensis' appeared in 1659, and was a reply to the 'Exodus Hamelensis' of Samuel Erichius. The modern theory is put in its concise form in Baedeker's 'Northern Germany Handbook,' where we are told that the legend is probably founded on the fact that most of the young men of the town were taken prisoners or slain at the battle of Sedomûnder in 1259, while fighting against the Bishop of Minden. Harenberg puts it that the fact that these captives did not return gave rise to the tradition that they had been swallowed up alive ('N. & Q.,' 3rd S. ii. 412)."

W. A. CLOUSTON.

233, Cambridge Street, Glasgow

#### BIBLIOGRAPHY OF CHRISTMAS.

(See 6th S. vi. 506; viii. 491; x. 492; xii. 489; 7th S. ii. 502; iii. 152; iv. 502; vi. 483.)

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Warmstry, Thomas. Vindication of the Solemnity of the Nativity of Christ, with an Answer to Quæries propounded by Joseph Heming. 4to., pp. 28. 1648.—Joseph Heming—J. H. of Uttoxeter, 7th S. iv. 502.

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Blayney, Allan. The Blessed Birth-day of Our Saviour Jesus Christ, annually to be kept holy. Small 8vo. Lond., 1658.

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Van Til, Solomon. Phosphorus Propheticus.....Disertatio de anno, mense et die natali Christi. 4to. 1700.

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B., P. Exaltation of Christmas Pye, 1728.—See 4th S. ii. 598.

Cleaver, William. The Time of our Saviour's Coming Consider'd as to its Fitness and Propriety. Oxf., 1742.

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Here and There in England. By F.S.A.Scot. 8vo. 1871.—Contains 'Christmas Eve' and 'Christmas Day.'

Carols for use in Church during Christmas and Epiphany. By the Rev. R. R. Chope. Music edited by Irons, introduction by S. Baring-Gould. 8vo.

'Christmas' and its Compounds.—See Dr. Murray's 'New Engl. Dict.'

W. C. B.

#### SUFFOLK PARISH REGISTERS.

(Continued from p. 422.)

Blundeston.—"The registers of Blundeston commence in 1558. They contain several notices of monies collected by Brief."—Suckling's 'History of the County of Suffolk,' p. 320.

Bradwell.—"Registers commence in 1565." Burgh.—"The registers commence in 1697, and are in beautiful preservation."—P. 338.

Fixton.—"The parish register, said to have been lately in existence, and in the possession of Mr. William Neslin, has shared the fate of the famed Alexandrian Library, and fed the flames of copper holes and ovens."—P. 351.

Heringfleet.—"Registers begin in 1706." Hopton, St. Margaret.—"Oldest register book 1673. Lound.—"Earliest registers 1695."

Oulton.—“Registers begin in 1723.”

Somerleyton.—“Registers commence in 1558.”

Lowestoft.—“Registers commence in 1561; were accurately indexed by the late Rev. Bartholomew Ritson.”

Aldringham cum Thorpes.—“Registers begin in 1538.”

Blythborough. Church of Holy Trinity.

Mr. Suckling quotes the following from the *Gentleman's Magazine* for 1808:—

“On visiting the church lately we observed a large chest, strongly bound with iron. The sexton opened the lid, when it appeared to be half full of loose papers. Our curiosity tempted us to look at some of them, when we found many single sheets of paper, containing registers of marriages, christenings, and burials in the time of Queen Elizabeth.”—Vol. ii. p. 157.

Mr. Suckling states further on (p. 162) that the earliest register book bears the date of 1690, and he also mentions (p. 156) “an old tattered churchwardens' book of the year 1547.” What was the fate of the contents of the old chest? Did they feed the vestry fire or serve to wrap up butter, or are they still crammed away in some part of the church?

Blythford.—“Registers begin in 1695.”

Bramfield.—“Registers begin in 1539.”—P. 179.

Brampton.—“Earliest register 1760; the earlier records were burnt by the workmen in lighting their fires when repairing the fabric in 1795 or 1796.”

HENRY R. PLOMER.

61, Cornwall Road, Bayswater.

(To be continued.)

THE ANCIENT IRISH SEE OF ENACHDUNE OR ANNAGHDOWN.—In the *Transactions* of the Royal Society of Literature, Second Series, vol. viii., Lond., 1866, there is a valuable paper, printed p. 165 *seqq.*, consisting of a list of mediæval sees classified under their Latin names, by the late Rev. Mackenzie Walcott, B.D., Prebendary and Precentor of Chichester. In looking through this list I was struck by a name which has since been incidentally mentioned in ‘N. & Q.’ and of which I believe, though I have not been able as yet to verify my impression, the identification was sought some years ago by a friend of mine in the pages of ‘N. & Q.’ The see in question is that which I now make the subject of a brief note, since I cannot send it as a reply.

In Mr. Walcott's list, under Ireland, in the division headed “Tuamensis, Tuam, A.B.,” next after “Tuamensis” stands “Enachdunensis,” with “Annaghdown” as the vernacular form.

In Lewis's ‘Topographical Dictionary, Ireland,’ s.v. “Annaghdown, or Enaghdune,” I find it stated that the place so called is now a parish in the union of Galway, barony of Clare, county of Galway, and province of Connaught, seven and a half miles from Galway on the road to Headfort. Lewis mentions that it was formerly the seat of an independent bishopric; and, s.v. “Tuam,” states that it was annexed to the archiepiscopal see of Tuam (which got the Pallium, 1152) in 1252, on

the petition of Florence M'Flinn to Henry III. It should be noted, however, that, notwithstanding this annexation, Enachdune was frequently held separately, and it was only in 1421, after many contests, as Lewis says, that it finally became part of the see of Tuam.

From the ‘State Papers, Domestic, Ireland,’ 1509-73 (edited by H. C. Hamilton, London, 1860), it would appear that the separate existence of the diocese of Enachdune, or Annaghdown, was commemorated so late as 1559 by the appointment of an Archdeacon of Enachdune, as in that year, probably on July 16, there occurs a petition of William Leahy, Dean of Tuam, and Sir John Bermyngham, Archdeacon of Enachdune, now Annaghdoun, to the Privy Council.

It may be not uninteresting to recall the fact that there was at Enachdune, besides the bishopric, a very ancient religious foundation ascribed to St. Brandan of Clonfert, the famous navigator in search of the Fortunate Islands, in the shape of a nunnery, said to have been under the invocation of the Blessed Virgin, established for St. Brandan's own sister, and confirmed by Cælestine III., in 1185, to nuns of the Arroasian Order. As the male branch of the Arroasian Order appear to have been canons, it may be that the Enachdune sisters of 1185 would more properly be described as Canonesses Regular. The Arroasian canons have been the subject of treatment in the *Journal* of the Royal Society of Antiquaries of Ireland, 1890, i.

C. H. E. CARMICHAEL.

New University Club, S.W.

LETTER FROM THE FIRST MARQUIS OF ARGYLL.

—The Marquis of Montrose was executed at Edinburgh on May 21, 1650. In a foot-note to p. 124 of Kirkton's ‘History,’ Charles Kirkpatrick Sharpe gives the text of a letter which,

“written by Montrose's deadly foe, Argyle, on the day of his rival's barbarous murder, is printed from the original in the possession of the Marquis of Lothian. It is extremely characteristic, and seems calculated to inspire Charles II. with suspicions of Montrose's fidelity. The address is to Lord Lothian, Argyle's nephew, and subsequently his son-in-law.”

The letter, which bears the date May 22, not May 21, is signed by “your Lordship's affectionat Uncle and Servant, Argyll.” Sharpe has fallen into an error here. The letter is evidently written to William, third Earl of Lothian, who was nephew by marriage of the writer, but never became his son-in-law. (The third Earl of Lothian married Anne, Countess of Lothian, daughter of the second Earl of Lothian by Lady Annabella Campbell, sister of the first Marquis of Argyll.) Sharpe has confounded him with his son Robert, who succeeded in 1675 as fourth Earl of Lothian, was created Marquis of Lothian in 1701, and married Lady Jean Campbell, daughter of the first Marquis of Argyll.

In this letter Argyll tells Lord Lothian that his "wyf is saiffie brocht to bed of a dochter whose birthday is remarkable in the tragick end of James Graham at this Cros." Who was this daughter? Three daughters are assigned to Argyll in Douglas's 'Peerage': Lady Anne, died unmarried; Lady Jean, married first Marquis of Lothian; and Lady Mary, married Sept. 22, 1657, to George, sixth Earl of Caithness, and after his death to the first Earl of Breadalbane. It is evident that a daughter born on May 21, 1650, must have been much younger than one married in September, 1657. Perhaps the order observed in Douglas is incorrect, and Lady Jean was the youngest child, and married the son and successor of the man to whom her father announces her birth. This is, however, barely possible, for if the second Marquis of Lothian (Lady Jean's son) is correctly stated to have died Feb. 28, 1722, in the sixty-first year of his age, he must have been born in 1661, or eleven years after the death of Montrose.

I may point out that this is not the only case in which the peerages are silent with respect to a daughter of the house of Argyll. The first duke had two daughters, as stated by himself in his letter to Secretary Carstairs of March 30, 1696; but the peerages mention one only, Lady Anne, who was twice married—to the Earl of Bute and to Alexander Fraser of Strichen. Other similar cases might be mentioned.

At the time this letter was written William, third Earl of Lothian, was at Breda on a mission from the Scotch Parliament to invite Charles II. to come to Scotland. James Dalrymple, afterwards first Viscount Stair, was secretary to this mission, and Argyll says of the execution of Montrose, "For what may concern the public I leave it to the public papers and Mr. James Dalrymple's relation.....There was much spleen against Mr. James, and it went hard to get him returned to you; the fear was lest he should give hard impressions of some men's carriage; howsoever, I end with Mr. Pewik's sentence at Newcastle, Your Lordship knows it." Who was Mr. Pewik, and what was his sentence?

SIGMA.

CHRISTMAS-TREES.—It would be well if the following paragraph was reprinted and indexed in 'N. & Q.':—

"Our practical knowledge of the Christmas-tree was gained in this first winter at Heidelberg. Universal as the custom now is, I believe the earliest knowledge which the English public had of it was through Coleridge in his 'Biographia Literaria.' It had, at the time I am writing of—1840—been introduced into Manchester by some of the German merchants established there. Our Queen and Prince Albert likewise celebrated the festival, with its beautiful old German customs. Thus the fashion spread, until now even our asylums, schools, and workhouses have, through friends and benefactors,

each its Christmas-tree."—'Mary Howitt: an Autobiography,' edited by her daughter, Margaret Howitt, vol. i. p. 298.

ANON.

HENRY FRANCIS CARY.—The enclosed is a cutting from the *Church Times* of November 7:—

"A few weeks ago I had occasion to refer to Charles Lamb. I have been forcibly reminded of him this week, as I will explain directly. But first let me give his epitaph in Edmonton churchyard, which an obliging correspondent has forwarded to me:—

Farewell, dear friend! that smile, that harmless mirth  
No more shall gladden our domestic hearth,  
Better than words no more assuage our woe;  
That hand outstretched from small, but well-earned  
store,

Yields succour to the destitute no more.  
Yet art thou not all lost; thro' many an age  
With sterling sense and humour shall thy page  
Win many an English bosom, pleased to see  
That old and happier view revived in thee.  
This for our earth, and if with friends we share  
Our joys in heaven, we hope to meet thee there.

"The lines are by Henry Francis Cary, the translator of Dante, and a curate of the Savoy. His translation fell so flat on the publication of the first part that no publisher would undertake the rest of it, and Cary had to publish at his own expense. Just then he was walking by the seaside with his little boy, and reciting Homer to him. A stranger, attracted by the sound of the Greek, stopped and spoke to him. 'I should like to know you,' said he. 'I am Samuel Taylor Coleridge.' And then that wonderful man poured forth a great eloquent monologue on Homer, which lasted the whole afternoon, and that evening carried home the translation of Dante, of which he had never heard, and next day resolved to lecture on it. And thus he brought it into celebrity, and it has remained, at any rate until Dean Plumptre's day, the translation of the great Florentine. And Coleridge introduced Cary to Lamb, and one fruit of the friendship thus engendered was the epitaph above given. Cary rests in Westminster Abbey; I saw the side of his coffin when Dickens was buried."

CELER ET AUDAX.

"NINETED" OR "NIGHTED" BOYS.—Speaking with my neighbour's gardener, "over the garden wall," of the naughtiness of the sons of a former neighbour, who used to get over the wall and steal my fruit, he, from his own private information about them apparently (I did not wait to hear what that was, but, like a true philologist avid of that which is *not* Queen's English, caught at the word at once), opined that "they wuz 'nighted' boys." He could not tell me how the word was spelt, but said that in his village (Kensworth, N.E. Hertfordshire, bordering on Bedfordshire, Dunstable) it was in his young days (he left when he was fifteen, though he is still but a middle-aged man) the orthodox expression in such a case. I understood him to mean that, though they were small, they were yet very daring boys, *i.e.*, "young dare-devils." Now, in the days of the "Old Religion" the "anointed priest" was *ex officio* "dare-devil" and "witch queller." It is probable, therefore, that both expressions date from the days



when people believed in the overt manifestations of "the evil one." If so, to call a boy "a 'nointed boy" would be equivalent to calling him a "dare-devil." Taking "nightned" as the spelling, a very similar derivation might be got, thus: "night-unt'o'd," *sicut* "hell."

It could scarcely, I suppose, be for "benighted," though there seems to be a fancy amongst the uneducated for putting in additional *n*'s; thus a Welshwoman in this village used habitually to refer to two tradesmen—Embleton and Singleton—as Emblinton and Singlinton. What may be the philological reason of this erratic phoneticism?

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

SIR CHARLES SEDLEY'S POEMS.—I stated in my former note (7th S. x. 286) that W. Ayloffe edited three editions of Sedley's works, under the respective dates of 1702, 1707, and 1710. But in 1672 there was published a small volume entitled "A Collection of Poems, Written upon Several Occasions, by Several Persons. Never before in Print." This volume contains pieces by Lords Buckhurst and Mulgrave, Sir George Etherege, Capt. Aston, and other writers, but the greater portion consists of Sedley's poems, and it has therefore a good claim to be regarded as the first edition of his works. Of the fifty-three pieces which are contained in the first part of the edition of 1702 twenty-eight are included in the 'Collection,' and among them some of the best, such as 'Love still has Something of the Sea' and 'Amintas, I am come alone.' The best known of Sedley's lyrics, 'Phillis is my only Joy,' must have been published at a later date. The readings of the poems in the 'Collection' are often much superior to those contained in the later editions.

W. F. PRIDEAUX.

Jaipur, Rajputana.

COLLECTION OF AUTOGRAPHS.—Mr. Sydney Scrope, in a recent paper on 'The Collection of Autographs,' declares that "the collection of autographs as a pastime is at least as old as the sixteenth century," and instances that "the Italian ladies of the Renaissance kept jewelled tablets, on which their friends were asked to write a motto or verse." Mr. Scrope is, I am informed, next to M. Etienne Charavay, one of the highest living authorities on this subject, as well as the possessor of one of the most valuable collections of letters and manuscripts in the world; and it is for this reason that I attach such importance to this statement, which is glaringly inaccurate. I wrote Mr. Scrope for his authority for the extract quoted, but he has failed to reply; so perhaps some reader of 'N. & Q.' would be so kind as to inform me if I am not right in supposing that autograph collecting is an essentially modern "invention."

M. CROFTON.

THE TITLE "SIR."—We all know that "sir" was in the Middle Ages, and still is in England, the distinctive title of a knight. And we all know that "sir" was also the usual title of a priest, employed as such, in real life at least, down to the time of Shakespeare, and used in literature so lately as by Cowper, who died only ninety years ago. In the one case "sir" connotes knighthood, and is a strictly proper and, as it were, official designation; in the other it is, I suppose, a mere social compliment—"Sir Priest," "Sir Earl," "Sir King," being all phrases of the same kind though, indeed, the king and the earl were assumed to be knights also. Froissart, often speaks of himself as "I, Sir John Froissart"; and when he rode with the knight Sir Espauge de Lion from Carcassonne to Ortaise, Sir Espauge said to him on one occasion, "Sir John, let us go and see the town."

I do not know, and do not ask, whether the knightly "sir" and the priestly "sir" are identical in derivation, but I do ask how these two "sirs" were or could be distinguished from each other in common parlance or in social effect and value.

Perhaps this question may betray great ignorance on my part; but it is not a philological question, so I have no doubt that it will obtain a civil answer.

A. J. M.

PASSAGE IN 'CONINGSBY.'—Following the advice of Capt. Cuttle, I have made a note of the following statement, which is to be found in Lord Beaconsfield's 'Coningsby': "Mr. Melton crammed his handkerchief into his mouth with one hand, while he lighted the wrong end of a cigar with the other" (bk. iv. chap. xi.). *Quomodo?*

J. F. MANSERGH.

Liverpool.

FARTHING JOBBERS.—

"The present scarcity of Farthings and Half-pence, notwithstanding the great quantities that are daily coined and distributed, has produced a new Generation of Farthing Jobbers, who make it their business to buy them up in the out-parts, and sell Eleven Pence for a Shilling about the Royal Exchange and elsewhere."—*The Post Man*, London, December 28-31, 1695, No. 101.

H. H. S.

CELIBITIC OR CELIBATIC.—The former of these words is used by one of your correspondents (*ante*, p. 217), who speaks of "celibitic monasteries." The 'New English Dictionary' has only *celibatic*. All derivatives of *celebs*, so far as I know, have *a* after the stem *celib*. The noun *celibatus* seems responsible for this.

F. C. BIREBECK TERRY.

ROBERTS=ROBERTS OR ROBARTES.—In a contribution of mine to a previous number (*ante*, p. 441) occurred a reference to "John Roberts, first Earl of Radnor," and in the next issue appeared the *corrigendum*, "For 'Roberts' read *Robarts* or

*Robartes.*" I would wish, therefore, to suggest that, according to the common usage of the period to which I referred, the form originally used was as correct as either of the others. In 'Bibliotheca Cornubiensis' (ii. 574-5; iii. 1325-6) several instances are given of the contemporary spelling of "Lord Roberts" and "John, Lord Roberts," while the eldest son of the first Lord Radnor, Robert, afterwards Viscount Bodmin, member for Bossiney in the Pension Parliament, appears as "Mr. Roberts" in the Commons' Journals, vol. ix. p. 233, when "telling" upon a Cornwall Assize Bill in 1671. This may no more than indicate the original pronunciation of the name; but that it was as commonly spelt Roberts as Robarts or Robartes scarcely admits of doubt.

ALFRED F. ROBBINS.

#### 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.

CHARLES KEAN is said in Hawkins's 'Life of Edmund Kean' to have been born in Waterford Jan. 18, 1811. In the *Theatrical Times*, vol. ii. p. 74, the date of his birth is given as 1809. Can any resident in Waterford ascertain if the former date is correct?

URBAN.

"KILTER."—What is the derivation and meaning of this word, used by Mr. Howells in his novel 'The Shadow of a Dream'? At p. 17 he says, "He was rather expecting the doctor himself in the afternoon; he had been out of *killer* for two or three years, but he was getting all right now." And a little further on, "And I left him to infer that everybody was out of *killer*, and perhaps just in his own way." Apparently the word has two different meanings. In the first place, I take it, it means out of sorts; and do not know what it means in the second, unless it is out of sorts again. Perhaps some of your American correspondents can explain. There are one or two other Americanisms in the beginning of the book. "He came to see me, and asked me to his house, for a talk, he said, about literature; and when I went I *chose* to find him not very modern in his preferences"; and, "Your Eastern people don't *catch* on to the homeless stranger quite so quickly as we do in the West"; and I dare say there are others. W. BETHELL.

North Grimstone House, York.

NORTHERN WRITERS.—I should be very glad to know what publishers have issued translations of works by Northern writers (not Ibsen or Tolstoi), but including Madame Thoresen, Bjornstjerne Bjornson, Grundtvig, Turgenief, Puskov, Gogol, Korolenko, Goucharov, Byelinski, Nekrasov, Herzen, Lermontov, Dostoiefsky, and Koltsov.

References to biographical and bibliographical details will also be esteemed. Also the address and name of the publishers of Ibsen's works in Norwegian and German. L. BARTLEET.

EAGLE.—Can any of your readers give me information respecting the Eagle family, some of whom migrated to Ireland about 1670?

L. M. G. I.

TENNYSON'S 'IN MEMORIAM.'—Arthur Hallam died in 1833, while 'In Memoriam' was not published until 1850. The action in the poem spreads only over three years, while the interval between his death and the publication was seventeen years. Was the poem written entirely during those three years, and put on the shelf for fourteen years; or was it written at various times during the seventeen years? Some of it must have been undoubtedly written during the time of woe, as the note of grief is intense. DE V. PAYEN-PAYNE.

"CORVASES BOY."—In the verses written by Landor, in praise of 'The Plaint of Freedom,' communicated by Mr. W. E. ADAMS, and printed in 'N. & Q.' 7th S. x. 357, occurs the line, "Above the tinkling of *Corvases boy*." This line is not given by Mr. B. DOBELL in his version. What is the meaning of *Corvases boy*? W. E. BUCKLEY.

GOLDBEATERS.—I should feel greatly obliged if any one could give me information about goldbeaters in or about the year 1700. Had they a guild? Are there any records showing names of those following that occupation in Dublin? K.

MARRIAGE OF LORD BANFF: FULLERTON OF HALSTEAD.—I should be greatly obliged for information regarding the marriage of Lord Banff, which is stated by Timbs to have been celebrated in the Fleet, London. I have made inquiry in every quarter open to me, but have failed to get what I desire. John, fifth Lord Banff, was married, but had no family; he was drowned while bathing, in the year 1738, being then a very young man. So far as I can make out, he did not make a Fleet marriage. Alexander, the sixth lord, was brother to his predecessor in the peerage; he is believed to have been married, though in some of the peerage books he is stated to have died a bachelor. He commanded the ship *Hastings*, of the Royal Navy, and died at Lisbon in 1747. I imagine that he may have made the irregular marriage alluded to in Timbs's book.

Another inquiry I should be grateful to have answered. James Fullerton, of Halstead, Essex, in the year 1692 founded a large number of bursaries in the University of Aberdeen. The college authorities cannot tell me what family he belonged to, and I am unable to say what profession he followed at Halstead. But I believe he was a member of Aberdeen University, and he must

have been a person of some consequence in his time. He was related to an old Kincardineshire family, Garrioch of Mergie. WALTER DENHAM, 9, Holyrood Crescent, Glasgow.

“BLUE OF BEER.”—In the ‘Justice of the Peace,’ vol. liv. p. 709, there is a note of a case in which a publican was convicted of selling a “blue of beer” in an unstamped measure. The quantity was about a third of a quart. Is this a usual term; and whence is it derived? Halliwell, ‘Gloss.,’ has “Blue, ale, Somerset”; but in this case the term seems to have referred to measure.

A. COLLINGWOOD LEE.

Waltham Abbey.

PORTRAIT.—I have an oil portrait of a gentleman in armour on panel, signed and dated “Marcus Gheeraedts pinxt. 1622.” Over the armour is a green scarf, with the letters P.S. in Gothic characters embroidered in gold, and gold fringe. At the back of the panel are two old sealing-wax seals, apparently from a reversible seal, the one being the arms of the Marquis of Bath, and the other two cupids, each holding up and meeting at the top a lighted torch; around is the motto, “Uniqua flamma duobus.” In the exergue is a monogram forming the name “Thynne,” the family name of the Marquis of Bath. I much wish to identify the portrait. Can any of your readers give me any clue to the meaning of the P.S. on the scarf and the seals on the back?

HUMPHREY WOOD.

BARNARD.—In the very curious case of the Duke of Marlborough and William Barnard, as elaborately set forth in vol. xix. p. 815 of the ‘State Trials,’ the first arrangement was for a meeting to take place on Sunday, at ten in the morning, “near the first tree beyond the stile in Hyde Park, in the foot-walk to Kensington.” Where was the stile in Hyde Park; and in what direction lay the foot-path that led to Kensington? Certain, or almost certain, it is that it must have lain adjacent to some carriage-way, because the duke kept the appointment on horseback. Perhaps some reader may know of some map of the period in which it is indicated. I cannot understand the easy acquittal of the prisoner Barnard, who was manifestly guilty of demanding money of the duke, accompanied by threats.

C. A. WARD.

Walthamstow.

FRENCH SENTENCE IN ST. GEORGE’S CHURCH, HANOVER SQUARE.—In the third of four labels in the east window of the church of St. George, Hanover Square, appears the following sentence: “Le fet lout louvre.” This in modern French reads: “Le fait loue l’œuvre.” Am I right in supposing the above to be Old French of the eleventh to thirteenth centuries? F. F.

‘L’ILLUSTRE PAYSAN; or, the Adventures of Daniel de Mojinie in Persia and India about 1720-1740.’ Is the book entirely a romance; or has it any foundation on fact? Perhaps some Orientalist can tell me. NELLIE MACLAGAN.

FREKE.—I believe this word was used as a term of reproach, and meant a maggot. Can any one give references and derivation?

E. B. BROWNLOW.

6, Hutchison Street, Montreal, Canada.

THWAITS.—Wanted, any notes respecting the family of Thwaits, Thwathes, or Thwaights.

CLARIORES & TENEERIS.

VIEUX POITIERS.—This place-name is quoted with reference to an inscribed *menhir* in France, but I do not find it in any list of communes. There is a famous recumbent *menhir* called *Pierre levée* in a suburb of Poitiers—perhaps the Faubourg St. Saturnin; and the town or city is divided as Poitiers Nord, Poitiers Sud. Where is this old Poitiers? A. H.

TO WHET.—The late Mr. Dudley Costello, in his amusing ‘Tour through the Valley of the Meuse,’ 1845, p. 68, tells his readers of a dwarf who served a miller, and “that when the latter was desirous of whetting his grindstone, he had only to place it at the door of his mill,” with certain food, and he found the stone ready for him in the morning. What is the meaning of this. *To whet* signifies “to sharpen.” I know what to whet a knife or a razor is; but the whetting of a grindstone is beyond me. I suspect a mistranslation.

EBORAC.

“SONS OF TOIL.”—Can some one give me the whole of the lines commencing,

Sons of toil, the day is dawning,

which appeared in a daily paper, now defunct—I think another *Star*—some twenty or so years since, and say who was their author? As they refer to the labour question, they may possibly be worth enshrining in ‘N. & Q.’ R. W. HACKWOOD.

SIR THOMAS JOSHUA PLATT was a Baron of the Exchequer from 1845 to 1846, when he resigned. He was educated, I believe, at Harrow and Cambridge, and died in 1862. Could you kindly let me know, through the medium of your invaluable periodical, anything about his ancestry, or whether any of his descendants are now living?

COSMO DU PLAT.

P.S.—I believe the late Serjeant Ballantyne read in his chambers when a junior.

SIR JOHN JAMES, KNT.—Le Neve merely states that he was knighted at Whitehall in 1670. There is a monument in Westminster Abbey to his first wife (Mary, youngest daughter of Sir Robert Killigrew), who *ob.* 1677, and one at Heston,

Midd., to his son William, who *ob.* 1727. Both monuments vaguely indicate that he was of the Haestrecht family, which figures in the Essex and other Visitations. See also Burke's 'Ext. Barts.,' *s.v.* "James." His second wife was Dorothy, the Dowager Countess of Denbigh, and by her he left issue. Information as to his parentage and life will gratefully oblige.

SARUM.

BENTHAM, YORKSHIRE.—I am trying to gather materials for a little history of my parish, and shall be very grateful for any scraps of information which your readers can give me, either in the names and dates of former rectors or in other ways.

FRED. W. JOY, M.A., F.S.A.

Bentham Rectory, Lancaster.]

NAPOLEON IN ST. HELENA.—Can any reader of 'N. & Q.' give me any information about a soldier—a general, I believe—who was in St. Helena while Napoleon was there, and subsequently lived in New York? He died at a great age, about fifteen or twenty years ago.

C. E. S.

Belfast.

HERALDIC.—I should like to know who bore the arms engraved on an old seal in my possession. They appear to be Quarterly, 1 and 4, Gules, a lion rampant argent; 2 and 3, Vert, a chevron argent between two fleurs-de-lis in chief; and in base a lion rampant argent.

GEO. F. TUDOR SHERWOOD.

6, Fulham Park Road, S.W.

WATER BAROMETER.—Some weeks ago I had given to me in Holland a water barometer, like a child's old-fashioned feeding-bottle, with a tube in front, in which the water rises and falls. I should be glad to know anything about the invention of these, and also how they ought to be "charged" so as to give the best indications.

J. T. F.

Winterton, Doncaster.

BERRETTA.—I am curious to know whether it is correct to say that So-and-so went to Rome to receive the "berretta," in the sense that he was made a cardinal. In Manuzzi's 'Vocabolario,' which is the equivalent of the Della Cruscan dictionary, there is no meaning of this kind noted under the word in question. But "cappello," on the other hand, is rendered, among a variety of senses, as "Per Dignità del Cardinalato." I have an impression that the use of "berretta" in this sense is erroneous, and I should be obliged to any of your correspondents who would kindly inform me on the point.

T. FITZPATRICK.

[See Dr. Murray's 'New English Dictionary,' under "Biretta." All ecclesiastics wear this, but the colour varies. That of the cardinal is red.]

ARMY LISTS OF THE CIVIL WARS.—I should be glad to know if any army lists of the Civil Wars contain the names of the officers of the three

regiments of volunteers raised December, 1642, for service in the West of England under Cols. Ruthin and Bamfield, and of that placed by Fairfax under Col. Powell, 1646. Any information about irregular forces on the Parliamentary side would be most gratefully received, as many officers seem to have served whose names are not given in the lists of the New Model or of Essex's army.

D. TOWNSEND.

SIR NICHOLAS ASHTON, C.J.—Is there in existence any portrait of this distinguished Chief Justice of the Common Pleas?

D.

AUTHORS OF QUOTATIONS WANTED.—

Not a plant, a leaf, a blossom, but contains  
A folio volume. We may read, and read,  
And read again, and still find something new,  
Something to please, and something to instruct.

E. BENSLEY.

There is not a fibre in my trembling frame  
Which does not vibrate as thy step draws near. &c.

W. T. R.

And turtle-footed Peace dance fairy rings.

JONATHAN BOUCHIER.

The water that has passed the mill  
Will never grind again.

MILLER.

["The mill will never grind with the water that is past," is assigned, in the 'Dictionary of Practical Quotations,' to MacCallum.]

### Replies.

EXECUTION OF CHARLES I.

(7th S. ix. 446; x. 38, 149, 269, 389.)

In returning to our muttons it might be well to see that they are properly ruddled. I follow Dr. NICHOLSON in proceeding under this "caption" to treat of the execution of Mary, Queen of Scots. His allusion to the possibility of the queen's having lain on her back during the act of decollation I considered to be mere surmise on the part of Dr. NICHOLSON, and in referring to it in my previous note I had no intention of arguing the matter. I now understand that his original conjecture has become a deliberate opinion, and I think that by maintaining what still appears to me an extraordinary contention Dr. NICHOLSON has thrown a stone into a quiet historical pool.

The *fons erroris* seems to be Sir Richard Baker's reference to a linen cloth with which the queen's face was covered, and which apparently could not have been kept in position unless the face had been turned upwards. But there are many other accounts of the event quite as circumstantial as that of Sir Richard Baker. May not, therefore, more detailed reference be found with regard to this "linen cloth"? The mention of it—"linceo oculus velabit"—in a contemporary booklet already referred to by me is not considered by Dr. NICHOLSON to be destructive of his theory, nor is the quotation given by ESTE (p. 390) likely to

weaken his view. Yet it is precisely this account—in amplified form—which disposes of the matter. Sanderson, in his 'Lives and Reigns of Mary, Queen of Scotland, and of her Son and Successor James, &c.,' London, 1656, says:—

"One of her women with a *Corpus Christi*-cloth wrapped cornerways, kissed it, put it over the Queen's face, pinning it fast upon the Call of her Head.....And groping for the Block, put her chin over the block with both her hands, and held them there, which might have been cut off with her head, had they not been espied. But being advised, she quietly ordered herself again and stretching forth her Arms and leggs, cried out, 'In Manus tuas domine,' &c., three or four times, when one of the Executioners gently held her down, and the other gave two strokes with the Axe, before her head was off, leaving a little gristle uncut, without the least stir or remove of the body."

With regard to the manner in which Mary met her fate, Sir James Melville writes:—

"Sche tok hir dead patiently, constantly and courageously ending her lyf, crewelly handled be the bourreau, with dyuers straikis of the axe."—'Memoirs,' Maitland Club.

That the queen was blindfolded, and that the beheading was bungled by the executioner, seems to admit of no doubt. De Marlès, previously quoted by me, says:—

"Kennedy, prenant alors un mouchoir brodé en or, lui en couvrit les yeux.....Le bourreau fut troublé, et, levant la hache d'un bras mal assuré, il la laissa retomber sans force et ne fit qu'une profonde blessure. Ce ne fut que du troisième coup que la tête fut séparée du corps."—'Hist. de Marie Stuart.'

Both these circumstances are referred to by Lope de Vega, 'Corona Tragica,' Madrid, 1627:—

Entonces Ana su querida amiga  
La dio para cubrir los ojos bellos  
Un blanco lienço que ella propia ligó  
Cegando al Sol que se miraua en ellos.

\* \* \* \* \*  
Tremulo, y olvidada la fieraça  
El ya piadoso barbaro leuanta  
La afilada segur, y sin destreza  
De tres vezes le corta la garganta.

Anticipating possible remark as to the appearance here of the word *garganta*, I would observe that the exigencies of triple rhymes required it, and that *cuello* is used instead of it in adjoining stanzas.

At the risk of slaying the slain, I take leave of this subject by a quotation from Miss Strickland's 'Queens of Scotland,' vol. vii. p. 491:—

"Jane Kennedy now drew from her pocket the gold-bordered handkerchief Mary had given her to bind her eyes. Within this she placed a *Corpus Christi* cloth, probably the same in which the consecrated wafer sent to her by the Pope had been enveloped.....The executioner's assistant perceived that the queen, grasping the block firmly with both hands, was resting her chin upon them, and that they must have been cut off or mangled if he had not removed them, which he did by drawing them down and holding them tightly in his own."

Needless to say, Miss Strickland quotes her authorities.

With regard to Charles's execution, DR. NICHOLSON has oftener than once alluded to the fixing of rings to the block for the purpose of forcing the king down should he prove refractory. Reference is made to this in the life which precedes the 'Works of Charles I.' The mere fact of these rings having been placed on the block goes to show, it seems to me, that a somewhat ponderous block must have been used; and I think it possible that Charles's exclamation, "You must set it fast, sir" (see D. C. A. C.'s note, p. 390), may have been drawn from him on observing the loose tackle lying about the block.

The way in which the rings on the block were to have been brought into use is not difficult to imagine. Capt. Toogood, in his evidence against William Hulet (accused of having been one of the two executioners), deposed: "I desired to know, what if the king had refused to submit to the block? Saith he, there were staples placed about the Scaffold, and I had that about me would have compelled him," or words to that effect—"which would have done the business," substituted the judge in his charge to the jury. (See 'An Exact and Most Impartial Account,' &c., London edition, 1660, p. 228.)

A witness at the trial of Col. Hacker (*ibid.*, p. 224), a Mr. Benjamin Francis, gives some details regarding the disposition of the scaffold which may be of interest to possessors of drawings of the execution. The evidence is that of an eye-witness, and although given nearly ten years after the event, is, for obvious reasons, in all likelihood exact:—

"Counsel. Mr. Francis, did you see Colonel Hacker at the time of the execution upon the Scaffold?"

"Francis. Yes, I did see him as a principal Commander there, I was coming out of Westminster into London about half an hour before the King came upon the Scaffold, coming near the scaffold as soon as I was engaged in the throng (when I had passed about 8 or ten yards) I could not passe backward nor forward. I was enforced to stand there; during that time I saw the scaffold and the Ax, and the block, taken up by divers people, and principally I saw a man that is not here, he is in custody, I saw him take it up, and try it with his Thumb, and lay it down, this was James Berry, he came off, and came not upon the scaffold again unless disguised.

"Counsel. Did you see Hacker there, did you see him upon the scaffold when the King came on?"

"Francis. I did see him, he was there, his Majesty came to the side of the scaffold next to St. Jameses; he looked that way and smiled, after a while the block and ax lying down about the middle of the scaffold, there was a black cloth hung about the rails of the scaffold."

Having regard to the name of the present *maître des hautes œuvres*, the above implied aspersion on the character of Mr. Berry is curious.

Glasgow.

J. YOUNG.

I regret so little has been added which might go to prove my doubts were groundless on this sub-

ject. At p. 269 an extract was given from Baker's 'Chronicle,' but to this I called attention at the second reference. However, possibly there may have been some who, though interested in the subject, were unacquainted with Baker's 'Chronicle.' With regard to Mary's execution, in the 'History of the Life and Death of Mary Stuart,' the first edition, I believe, published in this country (1636), the following bears on the question: Her face being covered with a linen cloth lying on the block, she said the Psalm "In te Domine speravi non confundar in æternum." Then, as she stretched out her body, and oftentimes repeated "In manus tuas Domine commendo spiritum meum," "her head was cut off at two blowes." Now I think it is clear Mary could not stretch out her body if kneeling. If her face was covered, as all accounts agree it was, and she lay prone, it would be almost impossible for her to repeat audibly what she is reported to have said without her head being most awkwardly thrown back; besides, the throwing back of her head would interfere with the stroke of the axe. Let us now examine the quotation given by ESTE. First we are told Mary was "gropinge [*i. e.*, feeling] for the blocke [which, it is supposed, when she found] she laid downe her head." This act could hardly be performed without her either having knelt or lain. It could hardly be supposed she only stooped, and so lay her head on the block; but as she laid her head on the block she "with both her hands put her chaine upon the blocke, which holdinge there still, had been cutt off had they not been espied." If the block was of such a height as to permit of Mary kneeling, then her hands remaining would certainly require to be removed. But "then she laid herself upon the blocke most quietlie, and stretched out her armes and leggs." This unquestionably points to the conclusion that Mary partially lay down, putting her head on the slightly raised piece of wood, and placing her chain beside her head, but retaining hold of the chain, and after her hands were removed from that which actually constituted the block, she stretched herself at full length, and so lay. This will, I imagine, be confirmed by the latter portion of this note. But did she lie prone or supine? It will be considered what has been referred to goes against the prone; but if more is needed, have we it not in the more harrowing particulars of the extract spoken of?

Again, as to the kneeling position, it will hardly be supposed, if she knelt, and was so beheaded, that after the head was struck off the body would not move, or, as the extract concludes with, she "stirred not anie part of herself from the place where she lay." I now ask particular attention to Spotswood, than whom I know no author more likely to be acquainted with the actual facts. I refer to his 'History of Scotland,' 1639. As a detailed

account, the extract given by ESTE is in no way comparable as to fulness. I will not occupy more valuable space than necessary, but content myself with saying an exact description of the scaffold is given. Thus, it was two feet high and twelve feet broad, with two steps to ascend; it was railed about almost a yard high. But now for the more particular points in discussion. "She knelt down and repeated the Psalm [already referred to]. Then she stretched forth her body with great quietness, and, laying her neck over the block, she cried out, 'In manus, &c.'" I doubt not but that Mary lay fully extended when executed, nor do I think there is any doubt but that she lay supine. I may just add Spotswood says everything was taken from the executioners, including the block, and was burnt.

ALFRED CHAS. JONAS.

Swansea.

In 'Through England on a Side-saddle in the time of William and Mary, being the Diary of Celia Fiennes,' edited by the Hon. Mrs. Griffiths (London, Field & Tuer, 1888), the writer records the manner of executions. After telling how ordinary folk condemned for high treason are dealt with, she says:—

"But if it be great persons they obtaine Leave of y<sup>e</sup> King they may be beheaded, which is done on a scaffold Erected on purpose in manner of a stage, and the persons brought in Coaches with Ministers do as the former [*i. e.*, pray and exhort them]; then when they have ended their prayers and speech they Lay down their head on a block and stretch out their bodies. The Executioner strikes off their heads with an ax or sword made on purpose."—P. 265.

ST. SWITHIN.

DR. NICHOLSON is of opinion that Mary, Queen of Scots, was not "prone," but was "supine," when she was beheaded, by which he means that she lay on her back, and not on her face. He gives certain reasons of a religious kind for this opinion, and then he adds:—

"Not improbably, too, there was a more mundane reason in addition—one which led Charles, Juxon, and the executioner himself to put up the sufferer's hair, *viz.*, a desire that her (false) locks should not in any way hinder the effect of the axe."

This sentence appears to mean what I am sure DR. NICHOLSON does not mean, namely, that Charles I. and Bishop Juxon were both of them present at the execution of Mary Stuart, and that the king, aided by the bishop and the executioner, "put up" the back hair of his unfortunate grandmother. I should have thought that one's back hair could be "put up" more easily if it were false than if it were of one's own growth. This, however, is a question that should be decided by the ladies. But does DR. NICHOLSON really contend that Mary Stuart had her throat cut—for that is what his contention comes to? When a head is cut off from behind the vertebræ of the neck are severed

first of all, and consciousness may be supposed to cease even before the axe edge comes out at the other side, whereas, if the axe begins at the throat, consciousness is not destroyed at the first touch, and the blow is liable to be impeded or turned aside by the victim's chin, so that the whole proceeding is, especially in the case of a woman, much more horrible and disgusting than the opposite and usual method. Nor is there anything in the words "linteo ipsius oculos velabit" to favour DR. NICHOLSON'S opinion, for surely it was customary to bind the sufferer's eyes. Women, and men too, do often "receive the last sacrament in a supine position"; but that is because they are *not* going to have their heads cut off. A. J. M.

SHELLEY'S 'CLOUD' (7th S. ix. 207).—As no one has attempted to comply with J. A. J.'s request for an explanation of the second stanza of this glorious lyric, I comfort myself with the thought that I am not hopelessly dull. In the case of beautiful and musical poetry one is sometimes apt to be satisfied with the sound of the verse; and when I came to really try to understand the poet's meaning in the stanza in question I confess I could make nothing of it, and I came to the conclusion that the passage is corrupt. I accordingly referred the matter to a literary friend who is exceedingly well read in Shelley, and he has very kindly sent me the following analysis, which he says I am at liberty to publish in 'N. & Q.' as my own. This I certainly cannot do, as I should thereby gain κῶδος to which I am not justly entitled. Like the Northern Farmer, the passage "muddled ma quoit." My friend writes as follows:

"There is probably some corruption in the 'Cloud' stanza; but even as it stands it is not, I think, hopelessly obscure, though opinions may differ as to its precise meaning here and there. Mr. Swinburne says nothing about it in his 'Notes' on Shelley's text, nor has Mr. Forman any note upon it in his four-volume edition of the poet's works. I know of no attempt to explain it. I think the construction is as follows: With gentle motion this pilot (lightning) is guiding me (the cloud) over earth and ocean, over the hills, and the crags and the hills, over the lakes and the plains, wherever he may dream, whether under mountain or stream, that the spirit (the storm-spirit, or spirit who is supposed to stir up any commotion in nature) remains, whom he (the lightning) loves, they being, of course, so closely akin. 'The genii that move in the depths of the purple sea,' by whose love the lightning is 'lured,' are the imaginary beings who in time of tempest rouse the waves to fury. Compare

While from their loud abysses howling through  
The genii of the storm, urging the rage  
Of whirlwind, &c.,

in the great opening monologue of the 'Prometheus Unbound,' 'I all the while bask in heaven's blue smile, whilst he (the lightning) is dissolving in rains.' Accepting this as what Shelley really wrote. I suppose him to mean that the cloud outlives the lightning, basking in the 'blue smile' of heaven while the lightning is 'dissolved' or quenched in the rain. As the lightning gener-

ally disappears with the rain, it may poetically be said to be extinguished or 'dissolved' in it. To be scientifically, or in any other than a poetical way, exact was probably never Shelley's aim. There is a similar idea in the 'Hyperion' of Keats (bk. ii. 144, 145):—

As fire with air loud warring when rain-floods  
Drown both, and press them both against earth's face.  
From 'sublime on the towers' to 'by fits' can need no explanation; Shelley is simply stating, in his poetical way, that lightning is piloting the cloud above, whilst the thunder, with intermittent 'struggles and howls,' is 'fettered' in an imaginary cavern underneath. Some parts of the stanza, I am aware, will admit of a different construction, and I may be altogether in the wrong as to its signification."

In a second communication my friend, who is much occupied, says of the above analysis, "The language certainly admits of improvement. I wrote it very hurriedly. As for the explanation itself, I believe it to be correct." To which I may add, I believe so too. JONATHAN BOUCHIER.

Ropley, Alresford.

WHITE COCK (7th S. x. 408).—This query reminds me of a ballad called 'The Mason,' which I picked up some years ago from recitation in Aberdeenshire, and which details, after the Horatian manner, a lovers' quarrel. The offended swain bids adieu to his faithless mistress; but she is not prepared for such a result, and responds:—

"O hold your tongue, young man," said she,  
"Vent not your vows sae dort'ly,  
For I've seen hatred turned to love,  
And love to hatred shortly.

"The white cock craws the clearest craw,  
But the black cock he craws bravest.  
I heard a fair may sich an' say,  
'The black man is the bravest.'

"An' ye are black, an' ye're black,  
An' I'm an fair and bonnie.

The different colours weel agree,  
For black gars white seem bonnie."

W. F.

Saline Manse, Fife.

"A cock is offered (at least was wont to be) to St. Christopher in Touraine for a certain sore, which useth to be in the end of men's fingers, the white-flaw" ("World of Wonders," p. 508). "The cock was to be a white one" (Brand, vol. i. p. 356; see also vol. iii. p. 220, respecting "a white chicken"). Of a white hen there is a saying—it is given to me by a Welshwoman—"a white hen never lays astray," applied to a careful body.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

ITALIAN CITIES (7th S. x. 406).—GRAIENSIS asks if the characteristic appellations of certain Italian cities, as given in one of James Howell's 'Familiar Letters,' are still in use. In some cases yes. In others the usage has changed, or Howell's memory was at fault. I give them in the order in which he has named them.

"Venezia la bella."—None, alas! for several

generations past would call it "the rich"! "Nepure per sogno." Venice is the poorest of the great cities of Italy. "Bella" she always is.

Padova is still, as ever, "la dotta."

Bologna also continues to be "Bologna la grassa."

If Rome was in Howell's day called "the holy," Italian sentiment must have undergone a very marked change since that time. "Roma la eterna" is—and, I take it, always was—the popular phrase.

Naples was not "la gentile," which means more—and less—than "gentle." If it had any such popular epithet attached to it, which I doubt, seeing that these phrases date from a time when Naples was "il Regno" and did not come so much within the popular purview, it shared "la bella" with Venice, in accordance with the Neapolitan peasant song:—

O bella Napoli, tu sei un giardino,  
Sei le delizie di nostre contadino.

Genoa is still, as she ever was, "la superba."

Firenze was ever "la gentile" Firenze, the epithet being intended to characterize rather the idiosyncrasy of the inhabitants than the appearance of the material city.

Milan may have been, but I never heard it, called "the great." When I try the memory of my ear with "Milano la magna," I think I may say no such phrase was ever heard.

To these may be added the well-deserved and appropriate title of "Lucca la industriosa," which Howell does not mention.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

None of the epithets is of James Howell's bestowing. Almost every Italian city has had from time immemorial a more or less appropriate epithet. In Giusti's 'Proverbi Toscani' are the following: "Milano la grande, Vinegia [an alternative spelling of Venezia] la ricca, Genova la superba, Bologna la grassa, Firenze la bella, Padova la dotta, Ravenna l'antica, Roma la santa."

THORNFIELD.

THE FRENCH WORD "TROTTOR" (7th S. v. 485; vi. 91).—MR. PEACOCK'S note is strongly confirmatory of my view that a *trottoir* was so named because it was originally made for ridden horses only. As for MR. WARD'S view that the word is derived from *trotter*, used familiarly, or rather ludicrously, of human beings, just as we sometimes use *trot* in English, I am of opinion that words in common use are but very rarely formed from jokes. Besides, I have already shown that *trottoir* is still sometimes used of the unpaved parts of roads reserved for ridden horses, and it is really too much to suppose that *trottoir*, when used in this way, is derived from *trotter* in its joking sense. If MR. WARD ever goes to Fontainebleau, he will speedily convince

himself that there is ground for my view. Every main road, I believe, which leads from this town into the country, has on either side an unpaved portion reserved for people on horseback. In some cases this riding track is raised eight or ten inches above the road, and the border is provided with stone, so that the resemblance to an unusually wide foot-path is very striking. Pedestrians may of course use these tracks, though they do so at their own peril, as in the regions mentioned by MR. PEACOCK. But they seldom make use of them, because the material of which the tracks are made is so soft that it is much easier and much cleaner, especially after rain, to walk upon the road, ruggedly paved as it commonly is in France. There is, as a rule, no path for pedestrians excepting in the immediate neighbourhood of the town. And there these foot-paths are called *contre-allées*, in contradistinction to the *trottoirs*, which are, or were originally, reserved for cavaliers. This is shown by the following notice, which is posted up everywhere where the town has extended and taken in part of the country roads, but where the parts so taken in have not yet had houses built on both sides, so as to be at once recognized as having become incorporated in the streets of which they form the prolongation. This notice runs as follows: "Les trottoirs et contre-allées sont exclusivement réservés aux piétons"; and it is certainly wanted, for the *trottoirs* (but not the *contre-allées*) always show abundant evidence of still being used by people on horseback.

I still contend, therefore, that it is much more reasonable to derive *trottoir* from *trotter* in its ordinary sense than to suppose, with MR. WARD, that a bad joke is accountable for its formation.

F. CHANCE.

WELSH FAMILY (7th S. x. 327, 377).—John Welsh was a merchant of Barnstaple, and Mayor in 1580. He was living in 1618. James Welsh, subsequently of Alverdiscot, near Barnstaple, Esq., was probably his son. Bred to the law, he was appointed Deputy Recorder of Barnstaple in 1617, and is styled "Knt." in the municipal records of that year; the title, however, does not occur afterwards. This was no doubt the "Counsellor" Welsh mentioned by DR. COLBY at the second reference. He married Anne, a daughter of Sir Hugh Pollard, of Horwood; she died March 17, 1621, and there is an inscription to her memory on a floor-stone in Barnstaple Church. Margaret, a sister of James Welsh, married John Gay, of Goldsworthy, in the parish of Parkham, Esq., and fourth in descent from this match was John Gay, the poet.

R. W. C.

"YOUR WITS ARE GONE WOOLGATHERING" (7th S. vii. 370; viii. 17, 57, 114, 216; ix. 237).—Woolgathering of a kind goes back to Domesday Book in the records. The lands of Cumbe, part of



the royal demesne of Kingston, have always been associated with the tenure alluded to by Mr. PIGOTT. In 1086 Humphry the chamberlain had a villein of the place under his charge for the purpose of gathering the queen's wool—"unum villanum in custodia causa codunandi lanam reginæ" (Domesday Book, fo. 30 verso). When Henry I. (I suppose "Henricus vetus" in the 'Testa de Nevill,' means Henry I.) granted Cumbe to the family of Postel, the lands were to be held by sergeantry for the same service; and if he did not collect the wool, then for payment of 20s. a year to Exchequer ('Testa de Nevill,' 226 and 227). Blount's reference to "per albas spinas" is not to be trusted, as I believe he himself says that *spinās* was a mere guess at a blurred word. "Palæophilus," a Surrey correspondent of the *Gentleman's Magazine*, writing to that journal in March, 1789, thought the woolgathering in question was no mere gleaning from hedge and bush, but a collecting of a sort of rent-charge in wool exigible from the tenants.

GEO. NEILSON.

ADDISON'S WIFE (7th S. X. 367, 434).—I am obliged for the four answers to my query, though none really gives the information for which I ask. I want a contemporary authority—marriage register or other—for the name and parentage of the dowager Countess of Warwick whom Addison married. I cannot imagine why MR. MARSHALL should suppose that I suggested the possibility of her being a *divorcée*, any more than I can accept the statement, probably one of Pope's lies, that she was a disagreeable wife. If Addison's wife was not Charlotte Middleton, then she must have been Lord Warwick's second wife and his widow. Now I withdraw my original ground of doubt, as I find in Luttrell, under date October 5, a statement that Lady Warwick, who was "said to be dead" is "under recovery." But my doubt is again raised by MR. MARSHALL'S quotation from the *Annual Register*. Was the maiden name of Addison's wife Middleton or Dashwood? Permit me to say that none but contemporary evidence can be accepted in answer.

J. S.

The death of Addison's daughter took place at *Bilton*, not "Bitton," in Warwickshire. Addison's house is still standing, at all events it was standing a few years ago; it is not large, and might easily be mistaken for the rectory or vicarage. It is only about two or three miles from Rugby. LADY RUSSELL, I am sure, will forgive me for this trifling correction.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

The Kensington registers are being printed in the parish magazine, and have now reached 1664. It will be some time before the burial entries of 1699 appear, but I believe when they do we shall see that a Lady Eleanor Rich was buried early in that year. I feel sure I have seen somewhere such

an entry in connexion with the Rich family, though it is not in Faulkner's 'Kensington,' or the more recent work of Mr. Loftie. If I am right, then it may be this is the lady of whom Luttrell was thinking and by a slip of the pen has called "the Earl of Warwick's lady." My impression is that she was an aunt of the sixth earl.

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

*Bilton*, not "Bitton," is situated about a mile and a half from Rugby, and was bought by Addison some years before his marriage with the Countess Dowager of Warwick, "imperious Warwick," as she has been styled. It is said that the purchase-money, 10,000*l.*, was chiefly advanced by his brother, Gulston Addison, Governor of Fort St. George. His daughter Charlotte, to whom the estate was bequeathed, died, about the age of eighty, in 1797, a mental imbecile. *Bilton Grange* was at one time occupied by Charles James Apperley, the celebrated "Nimrod" of sporting literature. There is an interesting account of Holland House, *Bilton Grange*, and of their owners in Howitt's 'Homes and Haunts of the British Poets' (fourth edition, pp. 83-93). It is there stated that in the drawing-room at *Bilton* is a portrait of the Countess of Warwick—

"by Kneller in a bright blue dress. She is here represented as decidedly handsome, having a high, broad forehead, dark hair falling in natural ringlets, and with a sweet expression of countenance."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Addison married, August 2, 1716, Charlotte, Countess Dowager of Warwick, only surviving child of Sir Thomas Myddelton, second baronet, of Chirk Castle, by his second wife, Charlotte, daughter of Sir Orlando Bridgeman, Keeper of the Great Seal. She survived her husband twelve years, dying in 1731. In her will, dated May 29, 1728, she desires to be buried—

"in the Vault in Kensington Church with my dear and beloved son the late Earl of Warwick if there be Room, if not then I desire to be buried in the same Vault in King Henry the seventh's Chappell where my dear husband Mr Addison is now buried."

She was buried at Kensington, July 12, 1731.

W. M. MYDDELTON.

Holywell Hill, St. Albans.

*Bilton Grange* is near Rugby; its connexion with Addison gave an interest to a Rugby walk. "Bitton" is near Bristol. ED. MARSHALL.

ARCHÆOLOGY OR ARCHAIOLOGY (7th S. x. 3, 114, 170, 238, 377, 453).—HERMENTRUDE states that no mediæval scribe ever employed diphthongs. A reference to any text-book on paleography will prove that this is a mistake. The diphthong *æ* was in use till the close of the eleventh century, assumed an abbreviated form in the

twelfth century, and only made way to simple *e* in the thirteenth century. Cf., e.g., Dr. Leist's 'Urkundenlehre' (Leipzig, 1882), pp. 73 *et seq.*

L. L. K.

'THE WICCAMICAL CHAPLET' (7th S. x. 408).—The Rev. George Huddesford, Fellow of New College, Oxford, Rector of Loxley, co. Warwick, and Minister of Wheeler Chapel, Spital Square, London, the youngest son of the Rev. Dr. George Huddesford, President of Trinity College, Oxford, matriculated at Oxford from Trinity College, January 15, 1768, then aged eighteen, and died in London, November, 1809. For further particulars of him and his works see 'N. & Q.' 3rd S. v. 322; 6th S. xi. 148, 198.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

MR. WALFORD must have forgotten that on a previous occasion he obtained information about Mr. Huddesford, viz., 6th S. xi. 198; see also 3rd S. v. 323.

W. C. B.

MR. WALFORD will find some information about the above, and its author, the Rev. George Huddesford, in a note headed 'Salmagundi,' and signed by the late MR. EDWARD SOLLY, 6th S. xi. 198.

WALTER HAMILTON.

FITZWARREN (7th S. x. 148, 393).—I should be much obliged if HERMENTRUDE would be so kind as to refer me to the authority for the statement that the Fitzwarines of Brightleigh were descended from the second son of Guarine de Metz. The following list, taken from the valuable contribution to the *Western Antiquary* by the Rev. S. Baring-Gould and Mr. R. Twigge, F.S.A., shows the slight variations of the arms of the Fitzwarines (or Brightleighs as they were called) of Brightleigh:—

"Brightley of Devon. Arg., a chief indented gu.

"Brightley. Gu., a chief indented arg. V. of Devon, 1620.—Harl. MS. 1538.

"Brightley or Blaunchefield. Gu., a chief indented arg.—Harl. MS. 5871 (2).

"Brightle. Arg., a chief indented gu.—Harl. MS. 4632.

"Bright of Brightley. Gu., a chief indented arg., quartered by Yeo.—Harl. MS. 1080.

"Brightleigh of Brightleigh. Per fesse indented arg. and gu.—Harl. MS. 1091."

In not one of the above variations is the division "quarterly," but only "per fesse." Does not this fact rather indicate that the Tawstock Fitzwarines (and consequently their immediate ancestors, the great house of Fitzwarine of Whittington, Salop) may be descended from a younger son? Am I wrong in supposing that the shield divided "quarterly" is probably the other shield (divided "per fesse") "differenced" to show a younger branch?

HARDINGE F. GIFFARD.

2, Garden Court, Temple.

STINKS OF BILLINGSGATE (7th S. x. 229, 415).—It may not be unnecessary to explain, with

reference to the expression "sight of smells," quoted from Hood at the second reference, that the meaning of "sight" *in loco* is evidently "a great many."

In not a few English dictionaries this use of the word is entirely overlooked. In one of the most copious recently issued, the 'Encyclopædic Dictionary' of Cassell & Co., vol. vi. p. 406, it is given, and marked "(colloq.," and no example is quoted from any printed author.

In Halliwell-Phillipps's 'Dictionary of Archaic and Provincial Words,' vol. ii. p. 742, it is the first meaning given, and two examples are quoted, of which one is dated A.D. 1540.

I find it in Longmuir's 'Abridgment of Jamieson's Scottish Dictionary,' *voce* "sycht," explained as "a great quantity of objects *seen* at once." My recollections of its use as a colloquial living word at the present day are opposed to any such limitation.

In Dr. Ash's 'English Dictionary,' vol. ii., issued in A.D. 1775, are given the adjectives "sightlier" and "sightliest," as respectively the comparative and superlative forms of the adjective "sightly," which, with other meanings, is almost universally inserted by the compilers of lexicographical works. It would be interesting to know if examples could be supplied of their use as above, i. e., numerically; or is such use restricted to the substantive form?

C.

GIRL PRONOUNCED GURL (7th S. ix. 472; x. 24, 116, 176, 431).—I remember, when I was at Vienna, in the days when Melanie Princess Metternich and a certain Countess — were rival beauties, the Turkish Ambassador very gravely, and with a profound obeisance, addressed the former thus: "I very 'stremely sorry, but Countess — more pretty than you." Now, with similar sentiments as between PROF. SKEAT and DR. CHANCE (7th S. x. 431), I have to say, "I most 'stremely sorry," but it seems to me that the latter is clearly in the right on the above point. I can testify with great confidence that seventy years ago the pronunciation of *girl* in such sort as to make it rhyme with *churl*, *pearl*, was held an offensive and inadmissible vulgarism; and I do not think "progress" has yet changed our practice in this respect.

I altogether reject the instances adduced from poets writing in rhyme. They wrote under the pressure of difficulties almost, if not quite, insurmountable. As the butler said when reminded that he was asking more than many a benefited clergyman received from his benefice, "I knows it, and I pities them." But that is no reason why, when not dancing in any such fetters, we should make ourselves the victims of them. As for the accepted mode of pronouncing the word, I think DR. CHANCE, with his "slight sound of y

between the *g* and the rest of the word comes as near as possible to achieving the impossible task of representing the sound accurately by the letters of our alphabet.

Again, I think—or rather can say with certainty—that DR. CHANCE is right in his controversy with DR. A. J. Ellis about the Italian *a* in *matto* in the note to the same page. The *a* in the Italian *matto* and the *a* in the French *châtte* are by no means identical. The former is, as DR. CHANCE says, a broad, strong *a*, like that of the German *mann*. But it may be noted that Englishmen very often find a difficulty in combining that broad, strong *a* with a due pronunciation of the double *t*. They are apt to say *matò*, which is quite as bad to Italian ears as clipping short the *a*. The full value of the double consonant must be given—more especially if Tuscan approbation be sought.

As to the references to Cockneydom and its linguistic practices as furnishing a *norma loquendi*, I utterly protest again the notion that any such can be found in them. The “pure well” of English has been defiled by the five millions who dwell much after the fashion of smoked herrings in a barrel, as sadly as their silver Thames has. I found in London that if I wished to be understood of the people I must, so far as I could, use the language of the district, and when I wanted to go to Maida Hill tell the cabman to drive to “Maider ill.” Nor is that troublesome “untrilled” final *r* always absent from the tongues of highly educated denizens of Cockneydom. I have heard such also making reference to “a Jew” when taking leave of their friends, &c.

As for the pronunciation of *girl*, antipodean to *gurl*, which makes it *gal*, it was always heard, so far back as my memory goes, mainly among that portion of the male sex which approaches to that type of “’Arry,” and is, I think, worse than *gurl*.  
T. ADOLPHUS TROLLOPE.

Badleigh Salterton.

I recognize the pronunciation to which DR. CHANCE alludes now that it is properly explained. Pronunciations can be explained by the ordinary English notation well enough, when *test-words* are added for the purpose. The reason why the ordinary notation is usually a very bad one is that writers often give a spelling of their own without any hint as to what they mean by it. I should spell the sound of *gairl* (with *air* as in *atr*) as *gael*. And now comes in the trouble. It so happens that whilst DR. CHANCE was taught to look upon *gurl* (*gael*) as vulgar, wherefore he never uses it, I was taught the exact contrary, so that I never use *gairl* (*gael*).

This is what all disputes about pronunciation of English words generally come to. Each man thinks that what he was taught is right; and there is no real authority. We have to get along the best we

can, and if we can pronounce words as they seem to us to be usually pronounced in London, Oxford, and Cambridge, we shall be understood. But we shall not always satisfy all hearers.

WALTER W. SKEAT.

I know no other mode in this district than that given by DR. CHANCE—*gairl*.  
R. B.  
South Shields.

HUGHES FAMILY AND HUMPHRY HUGHES (7<sup>th</sup> S. x. 327, 388).—It may have escaped GENEALOGIST'S observation that there is in the Shrewsbury School library a volume entitled “Armorial Bearings of the several Bailiffs and Mayors of Shrewsbury from 46 Edw. III., emblazoned, with MS. notes, by Robt. Owen, Gent., a deputy herald.”  
GUALTERULUS.

‘THE GREVILLE MEMOIRS’ (7<sup>th</sup> S. x. 108, 173).—Will MR. HOPE kindly give his reasons for his reply at the last reference?  
G. F. R. B.

‘THE LAWYER’S GLEE’ (7<sup>th</sup> S. x. 427).—A friend, twenty years ago, gave me the following lines:—

A woman having a Settlement  
Married a man with none.  
The question was, he being dead,  
Was the Settlement gone?  
Quoth Pratt, C.J., “The Settlement  
Suspended doth remain  
Living the husband, but, him dead,  
It doth return again.”

*Chorus of Puisne Judges*,—

Living the husband, but, him dead,  
It doth return again.

This decision was afterwards reversed by Ryder, C.J., in a case reported as follows:—

A woman having a Settlement  
Married a man with none;  
He flies and leaves her destitute,  
What now is to be done?  
Quoth Ryder, the Chief Justice,  
In spite of Sir John Pratt,  
You may send her to the Parish,  
Wherein she was a brat.  
Suspension of a Settlement  
Is not to be maintained;  
That which she had by birth subsists  
Until another 's gained.

*Chorus of Puisne Judges*,—

That which she had by birth subsists  
Until another 's gained.

I cannot refer MR. HAVERS to any work in which the verses may be found. I made an unsuccessful search.  
J. J. FREEMAN.

A copy of “The Lawyer’s Glee, or Pauper’s Case. (See Burn’s ‘Justice,’ vol. iii. ‘Poor, Settlement by Marriage.’) Set to Music by a Barrister of the Inner Temple. Printed for J. Michelli, Chichester, by Goulding & Co., 45, Pall Mall, London” (1800?), folio, finds a place in the British Museum Library. MR. HAVERS has

correctly quoted the whole of the words found in the original with two exceptions—*was* should be substituted for “were,” and *did* for “doth” in the fourth and sixth lines respectively. The words “Case” and “Opinion” are to be prefixed to lines 1 and 5.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

This composition is attributed to the voluminous author, “Anon.” See, for history and remaining lines, Lord Campbell’s ‘Chief Justices’ and Mr. Dodd’s ‘Epigrammatists.’

EDWARD H. MARSHALL, M.A.

Hastings.

[We are favoured with the words by N. E. R. and Mr. E. R. DEES.]

DORMER FAMILY (7th S. x. 387).—If CEFYLL will consult Fosse’s ‘Biographia Juridica’ and his references he will find what will assist him in determining who the John Dormer the claimant was.

J. J. S.

SIR JOHN BURGEOYNE (7th S. x. 467).—According to Haines, ‘Manual of Monumental Brasses,’ Oxford, 1861, vol. ii. p. 34, under “Impington,” the brass is that of “John Burgoyne, Esq., 1505, and Margaret, in heraldic dresses, with 7 sons, and 2 daughters, with marginal inscription, and in the Nave.” At p. 110 he gives under “Wrotham, Kent,” “John, son of John Burgoyne (of Impington, Cambs., Esq.), c. 1500, small, Nave”; and on p. 111, “Inscr., Jas. Pekham, Esq., 1500, and wife, Margaret, dau. of Thos. Burgoyne, Esq., of Impington, Camb., with 4 sons and 5 daus., all effigies lost but the daus. Nave.” And at p. 9 he has under “Bedfordshire,” “Sutton. A Cross Fleury and inscription to Thomas Burgoyne, 1516, and wife Elizabeth. North Aisle. Fisher’s ‘Bedfordshire,’ p. 222, pl. 93.” If these inscriptions and the passage quoted by Mr. JEEPS all relate to the same family, it seems that Thomas Burgoyne, who married Elizabeth and had the manor in 1505, and died at Sutton, Beds., 1516, was father of John, who married a Margaret, and of Margaret, who married James Pekham, of Wrotham, Kent. This John seems to have been father of the John, who died apparently during his father’s life, and was buried at Wrotham, c. 1500. The date 1525 seems more likely to be correct than 1505, as in Haines, unless we suppose that the elder John also died *vita patris*. Perhaps MR. JEEPS will verify the date of the inscription by another inspection of the brass.

W. E. BUCKLEY.

SIZES OF BOOKS (7th S. x. 407).—In reply to the query of MR. J. ROSE on the above subject, it may be observed that the improvements (?) in the art of paper-making have rendered all the old and familiar terms describing the sizes of books obsolete. “Pot” folio and “pot” quarto (I think not *post*) were formerly familiar terms to me, as indicating

books really in folio or quarto, printed on a paper smaller and generally finer than that ordinarily used for printing. Now the “mo” tells you nothing, e. g., the *Reveu des Deux Mondes* would, according to the size of the page, be called a royal 8vo.; but in reality it is a—Heaven knows what, but I think a 16mo.!

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

SUPERSTITION IN MANSFIELD (7th S. x. 5, 93).—Your correspondent at the second reference says that some people believe that it is unlucky to allow a man with light hair “to let the new year in.” In the North Riding of Yorkshire this is not the case, for a fair-haired man is supposed to bring good fortune if he is the first to enter a house after the clock has struck twelve on new year’s eve.

F. C. BIRKBECK TERRY.

ARMORIAL BEARINGS (7th S. viii. 308, 391, 476; ix. 33, 393).—In thanking MR. HOPE, the Rev. F. C. CASS, M.A., and others, for their replies to my queries, I must point out to each of them that their denunciations of the practice of assuming arms already in use by persons whose names are similar, but who are not related, would make one suppose that I favoured the practice. On the contrary, I endeavoured to word my query so as to prevent the accusation. Such acts show bad taste, want of feeling, and an ignorance of the *raison d’être* of armorial distinctions, which nowadays is inexcusable.

But I think it is well, considering that queries such as mine have met from time to time with somewhat harsh replies (doubtless from persons whose right to armorial bearings has fulfilled the conditions required by the College of Arms), to insist that the new order of things created by the passing of Act 32 & 33 Vict. cap. 14 should be considered dispassionately. Armorial bearings are therein defined as “meaning and including any armorial bearing, crest, or ensign, by whatever name the same shall be called, and whether such armorial bearing, crest, or ensign shall be registered in the College of Arms or not.” If these latter were illegal, as MR. HOPE and MR. CASS and many others strongly proclaim them to be, they would not be made objects of taxation, and could, like theft and fraud, be stopped and punished.

The College of Arms, since the Earl Marshal’s Court was finally abolished, can no longer regulate by compulsory authority the heraldry of the kingdom, though under the charter of incorporation granted to them by Richard III. in 1483, and others subsequently granted and confirmed by his successors, they are the sole source and fountain head of authority, under the sovereign.

It is difficult to reconcile the charters and the Act, unless we recognize two classes of armorial bearings.—First, those granted or confirmed by the heralds, and carrying with them some historical

honour or social distinction to the grant; and, second, those recognized by the Act, conferring no honour or distinction, but used as artistic devices by persons disclaiming heraldic honours. Let us, for clearness sake, call the first "chartered armorial bearings," and the second "unchartered armorial bearings." Take the case of a man who cannot trace back to any grant availing himself of this Act, and bringing into use unchartered armorial bearings of a perfectly original design, or even the arms of a family of the same name, but differenced, as was anciently the custom, for strangers in blood by, let us say, a conspicuous common charge over all.

Personally, I think this latter course would require much tact in carrying out, and should invariably be based on a friendly understanding between the parties; but I protest that no one could call such a man dishonest and say that he was acting illegally. I may safely say that if a man were to pay 76l. 10s. for chartered armorial bearings he could not prevent his neighbour using the very same arms provided the annual tax were paid, whereas a manufacturer of a special kind of lard could, as a trade mark, for a few pounds, register an elaborate coat of arms, rigorously protected by statute against infringement. It is curious, and makes one wonder what the gentlemen who preside over England's heraldry were doing to safeguard the interests and rights of the old science when the Act in question and the various trade and Merchandise Marks Acts were being passed. The latter, I believe, prohibit the royal arms only from being used as trade marks.

In conclusion, the friends of our old English heraldry may pursue one of two courses: 1. Indulge, as in the past, in useless and often discourteous recriminations; 2. Co-operate in providing easy means to record and compare unchartered armorial bearings, that is to say, artistic personal devices (not being trade marks), to be used by people who have no wish to ape the honours or pay the cost of a herald's grant.

MR. UDAL'S reply came to my notice after writing the above. His first objection is, I think, based on the word "authorizes." I should have written admits, or allows, arms not registered to be borne.

If the members of both Houses of Parliament, the modern representatives of old English heraldry (if I may so call them), with the assent of the sovereign, who is the fountain of honour, pass a law admitting of "free trade" in armorial devices, I do not see that a man offends against the "canons of good taste and good breeding" by availing himself of the law; but if the offence could be proved, I ask, with MR. W. H. WHITMORE, of Boston, "Can any one deny that the Government, which collects a tax from impostors, has assumed the greater portion of the disgrace?"

I am surprised Burns is quoted against me, and of all his writings that the quotation should be taken from "A man's a man for a' that"! Are your correspondents aware that Burns himself assumed a coat of arms of his own designing? In the result he is found to have acted as men did before the heralds reversed the original use of devices, *i. e.*, he by his own talent brought honour and repute to self-chosen armorial bearings, instead of buying a grant of honours:—

The king can mak' a belted knight,  
A marquis, duke, and a' that,  
But an honest man's aboon his might.

So as it is as much beyond human power to turn a gentleman into a real cad as to turn a cad into a real gentleman,—

Then let us pray that come it may,  
As come it shall for a' that,  
That sense and worth o'er all the earth  
Shall bear the gree, and a' that.

A. R. I. B. A.

PARSON (7th S. x. 367, 432).—Nicholas Breton in 1607 seems to use parson in the sense of rector, and minister as meaning vicar or curate:—

"The Minister he murmures at the Parson, because he hath the greatest profit from him; and the Parson murmures at the Parise, that they come not to Church to pay their duties to him; and the Parise murmures at the Parson that they pay so much for so little paines from him."—'A Murmurur,' p. 14 ("Chertsey Worthies Library").

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

In the chancel at Marhamchurch, near Bude, Cornwall, there is a slab of Jasper Robinson, of "Hygate, in the county of Middlesex." He is described as vicar of Marhamchurch, and parson of another place (? Stratton). I have not my note of the inscription to hand, but I clearly remember the evident use of "parson" as synonymous with rector, as opposed to vicar.

F. D. M.

Trinity College, Oxon.

GENEALOGICAL (7th S. x. 448).—MR. WISE will find all he can reasonably expect to find about Thomas Cranmer and his belongings in vol. ii. 368 *et seq.* of Mr. Chester Waters's 'Genealogical Memoirs of Chester of Chicheley,' London, Robson & Sons, 4to. 1878.

A. JESSOPP.

MR. WISE will find an exhaustive genealogy of the Cranmer family in Mr. E. E. Chester Waters's 'Chesters of Chicheley.' Thomas Cranmer, whose tomb is at Whetton, was Archbishop Cranmer's father. Mr. Waters prints his will in full.

ERNEST AXON.

Bowdon.

NAPOLEON I. (7th S. x. 468).—The comparison of Napoleon I. to Apollyon, to which NEMO refers, may have been connected with the play on his name, Napoleon, Apoleon, poleon, oleon, leon, eon, on,

which being (freely) rendered in Greek characters and (freely) translated into English runs, "Napoleon is a lion, destroying as he goes cities and vineyards." There is another play on the name produced by writing the letters "Napoleon Empereur," which held before a mirror reflect the figures of the plebescite for and against the election of the third Napoleon as Emperor of France. I do not remember the details.

SIGMA.

In the Duke of Wellington's despatch of the 19th June, 1815, describing the Battle of Waterloo, the Emperor is twice referred to as Bonaparte; but Bülicher, in his official report on the same subject, styles him Napoleon. I think the above is a fair illustration that either name was in use at that period.

C. A. PYNE.

MEN OF MARSHAM (7th S. x. 189, 357, 454).—There are two places called "Mareham, near Horncastle, Lincolnshire." "Mareham-the-fen," sometimes written "Mareham-le-fen," adjoins Revesby, and forms part of the estate of Mr. Edward Stanhope, the Secretary for War. "Mareham-on-the-hill" adjoins Horncastle, and stands high and dry. The road is uphill all the way to the village, which is on "the Wolds." It is a pleasant walk, which I have been hundreds of times. Your correspondents will scarcely contend that one village was originally called "Marsh-on-the-hill" and the other "Marsh-in-the-fen." Fuller gives the "Men of Mareham" as a Lincolnshire proverb.

R. R.

Boston, Lincolnshire.

MERIC CASAUBON (7th S. x. 448).—Méric Casaubon's first wife, and the mother of most, if not all, of his children, was Frances, *née* Harrison. I should greatly like to learn whether any pedigree of the Casaubon family has been preserved, and is accessible. It must be a wide-spreading tree, Dr. Méric having, I believe, been one of twenty children. In default of this, may I ask whether any of your readers can tell when, if ever, his descendants in the male line became extinct? There is some reason for taking an Isaac Casaubon, whom I find living in 1729, to have been his great-grandson. (2) When did his son John, the Canterbury surgeon, die, and whom did he marry? (3) When and where did his mother die? She was still alive in 1620, her husband, the great Isaac Casaubon, having died, and received interment in Westminster Abbey in 1614.

H. W.

New University Club.

SLATER (7th S. x. 427).—Edward Slater, admitted to St. John's College, Oxford, in 1640, then aged seventeen; B.A. July 6, 1644; M.A. February 1, 1647, "suffered for the royal cause, taught school, and at length became minister of Putney, in Surrey." He was the author, *inter alia*, of 'Consensus Veterum; or, the Reasons of Edward

Slater Minister of Putney for his Conversion to the Catholic Faith and Communion,' London, 1686, 4to. He did not for long maintain his change of religious faith, for Dr. Anthony Horneck put forth, in 1689, 'An Account of Mr. Edward Slater's Return to the Communion of the Church of England; and of the Publick Recantation he made at the Church of St. Mary, Savoy, the 5th of May, 1689.' In the brief account of Slater found in Anth. à Wood, 'Athenæ Oxonienses,' ed. Bliss, vol. iv. p. 699, it is said that "he afterwards lived privately near Exeter house or change." In a letter to Archbishop Sancroft, now preserved in the Bodl. Lib. (Tanner MS. 290, ff. 227-8), he furnishes a short account of himself.

A copy of James II.'s licence, dispensation, and pardon for Edward Slater, dated May 3, 1686, is printed in Gutch's 'Collectanea,' vol. i. p. 290.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

NATURAL HISTORY: BIRDS OF A FEATHER (7th S. x. 469).—I am not sure about crows, but I have seen, hundreds of times, large flocks of rooks, starlings, and linnets feeding together, besides flying considerable distances in company. A few years ago, immediately before a great snowstorm in March, there was a most interesting sight in a top-dressed field of grass, adjoining the Clyde in this neighbourhood. Rooks, lapwings, gulls, starlings, finches of various kinds, fed busily and harmoniously together throughout an afternoon. They had from fifteen to twenty acres at their disposal, and, so far as a somewhat lengthened and close observation went, there were no misunderstandings among the miscellaneous company. No doubt the peculiar circumstances gave this gathering a certain accidental character, but the combined winter flocks of rooks, starlings, and linnets are not at all uncommon in Scottish meadows.

THOMAS BAYNE.

Helenburgh, N.B.

Starlings "are to be met with in little flocks during the summer in favourite meadows, where food is plentiful, associating with their old friends, the crows, rooks, and jackdaws" (Stanley's 'Familiar History of Birds,' 1854, p. 215). It is a recognized fact in natural history. Consult the *Field*.

H. G. GRIFFINHOPE.

34, St. Petersburg Place, W.

STEAM MERRY-GO-ROUNDS (7th S. x. 445).—On this point it may be noticed that Aug. 18, 1890, saw the royal assent given to the first statutory recognition given to these— Well, I do not want to use bad language. Section 38 of the Public Health Acts Amendment Act, 1890 (53 & 54 Vict. c. 59), provides that "an urban authority may make by-laws for the prevention of danger from whirligigs and swings when such whirligigs and

swings are driven by steam power, and from the use of firearms in shooting ranges and galleries." Q. V.

AUTHORS OF QUOTATIONS WANTED (7th S. X. 369).—

Calm as thy sacred streams.

This is a translation from Virgil's First Eclogue, ll. 52 seqq.

(7th S. x. 428.)

"What sculpture is to a block of marble," &c.—This is from Addison's *Spectator*, No. 215, 'Essay on Education.'

GEORGE RAVEN.

"God save me from my friends, I can take care of my enemies myself."—Mr. Lilly is probably right, for a variant from those words I copied myself in September, 1838, from the Italian of some prisoner written on the walls of the small dungeon nearly below the Bridge of Sighs, in Venice. The words were, "Di [sic] chi mi fido guardami Dio, di chi non mi fido mi guardero Io."

T. J. M.

Hold her, O Father, in thine arms,

And let her henceforth be

A messenger of love between

Our human hearts and Thee

is by Whittier, but I have not the volume to refer to, and cannot be quite sure whether the word written "her" by me should not be *him*.

E. W.

(7th S. x. 469.)

As in smooth oil, &c.

There is a variant of this epigram, in the 'Anthologia Oxoniensis,' headed 'Harmless Wit,' and there attributed to Young, the author of 'Night Thoughts':—

As in smooth oil the razor best is whet,

So wit is by politeness sharpest set;

Their want of edge from their offence is seen;

Both pain the least when exquisitely keen.

It is thus translated into Latin elegiacs by George Booth, B.D., Fellow of Magdalen College:—

Execut molli cultrum sibi tonsor olivo;

Salsior urbana redditor arte lepos.

Arguit obtusum dolor inde secutus acumen;

Quoque secat melius, lædit uterque minus.

JOHN PICKFORD, M.A.

The reference to this quotation is given in Bohn's 'Dictionary of Poetical Quotations,' 1867 (privately printed), s.v. "Wit," as Young's 'Love of Fame,' ll. 153.

R. G. MARSDEN.

[MR. F. RULE replies to the same effect.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Prose: its Elements, History, and Usage.* By John Earle, M.A. (Smith, Elder & Co.)

PROF. EARLE, known to all scholars for his contributions to philology, has executed a task for which the nature and range of his studies render him eminently fitted. His work on 'English Prose' is to some extent a resumption of his former labours. He occupies, however, ground that is in a sense unexplored and even untrodden; he speaks with authority, and in most cases he carries the reader with him. A feeling of dubiety, and sometimes of antagonism, is aroused in the perusal of his concluding chapters. This, however, is inevitable, and means no more than that in matters of taste difference of opinion is to be expected. His work is in three

divisions. In four chapters he treats his subject analytically, five chapters follow in which the method is progressively synthetic, and are in turn followed by three chapters dealing with the historical career of English prose. A concluding chapter supplies maxims and observations to "promote the culture and practice of English prose." As regards the philological or grammatical portion we have nothing but praise. So brightly, moreover, does the reverend professor write, that his matter is always interesting, and often stimulating. It is natural, perhaps, to inquire into the use that our teacher makes of the noble medium of expression he explains and defends, and it is in a spirit of admiration, and in no vein of carping, we point out an occasional mistake or misuse of word or phrase. In his preface are not the following words an instance of unhappy circumlocution such as he blames in others? "The retired tradesman in the play, when he began to be fired with literary ambition, discovered with surprise and delight that he had unwittingly been talking prose all his life." Surely it would be better and more correct to say, "M. Jourdain, in 'Le Bourgeois Gentilhomme,' spoke prose without knowing it!" Prof. Earle employs *one* superfluously, and is guilty of the heresy of saying (p. 153) of adverbs, "There are certain *ones* that hover on the verge of romance." When quoting from Carlyle he instances (p. 165) as a poetic placement, almost a cadence of words, "What can murmurs and clamours, from Left or from Right, do to this man; like Teneriffe or Atlas unremoved?" ignoring that the last half of the sentence is poetry, being a quotation from Milton ('Paradise Lost,' iv. 987). Further on, while asserting it is pedantic to say "Whence do you come?" or "Whither are you going?"—to which we do not assent—he accepts the phrase "from whence," which no use surely can justify. The professor, again, uses the words "a great historian like Mr. Freeman," when it is better to say "a great historian such as Mr. Freeman." He introduces needlessly such words as *certainly*, *undoubtedly*, and the like. Will he not, on reflection, admit that an ill "was aggravated by a morbid physical condition" is more virile as well as more euphonious than was "aggravated *certainly* by a morbid physical condition"? In every case the italics are our own.

Nothing is further from our thoughts than to disparage the professor, who has written an admirable and an eminent book. It may be that he can vindicate some of the expressions to which we have taken exception. No man, from Swift to Ruskin, is an unerring master of the noble instrument which all English writers employ, and there are few who may not benefit by suggestion from without. One protest, at least, we definitely lodge. The man who says "The law is bad" gives a terse English phrase. He who says "The law is a bad one" has to master the first condition of vigorous English. Into the questions of the honours and awards dispensed by Prof. Earle we will not enter. At issue with him on some points, we agree with him on many, and are glad to acknowledge our indebtedness to him for much important information conveyed with quickness of insight, conscientiousness of judgment, and grace of style.

*The Exempla; or, Illustrations from the Sermones Vulgares of Jacques de Vitry.* Edited by Thomas Frederick Crane, M.A. (Folk-lore Society.)

THE voluminous works of that warlike and persecuting prelate Jacques de Vitry are, as a result of the rage for exploration in obscure quarters, being dragged to light. Abundant materials, both printed and manuscript, in the great libraries of France will repay research. So far, however, men have given a wide berth to the 'Historia Orientalis' and the 'Historia Occidentalis,' and other

similar works, and have confined themselves to the 'Sermones Vulgares' and the curious apologies which they furnish. A collection of these now published is an important contribution to folk-lore. Like all mediæval and some subsequent scourgers of iniquity, Jacques de Vitry is naïve and realistic. He writes in Latin, however, and his freedom of speech will cause few blushes and raise little indignation. Most of the fables and stories he tells are to be found elsewhere, and some of them were reprinted so long ago as 1842, when they were included by Thomas Wright in his 'Latin Tales,' edited for the Percy Society. In their present shape they have permanent interest. Prof. Crane was one of the first in England or America to recognize the value of mediæval sermons in preserving stories and folk-lore. In France attention was drawn to the subject by Peignot, who, however, lived long before research became systematic. In these days the full significance of the subject is recognized, and light is poured upon it from all quarters. The 314 *exempla*, accordingly, are all analyzed, their various forms are traced, and all known variants are supplied. Even more valuable than are the notes is the introduction, in which the history of moralized stories is for the first time given to the world. Their influence upon subsequent literature in Spain, Italy, France, and England, down to the facetiæ of the sixteenth and seventeenth centuries, is traced, and the whole constitutes a most scholarly and valuable performance. Jacques de Vitry speaks from hearsay, and there are few of his stories wherein the word *audivi* does not appear early in the sentence. Occasionally, however, and not in the least extravagant stories, *novi* is substituted. One of the *exempla* thus introduced tells of the treatment of a leper by a noble lady in a fashion which is scarcely to be recommended to general imitation. The entire collection has singular interest, and the book is one which folk-lorists will hug to their hearts.

*Memorials of Edinburgh in the Olden Time.* By Sir Daniel Wilson, LL.D. Vol. I. Part I. (Edinburgh, A. & C. Black.)

A NEW and greatly enlarged edition of Sir Daniel Wilson's 'Memorials of Edinburgh' has been begun by Messrs. Black under the supervision of the author. A lamentable and discreditable tale is told in the preface of the manner in which the first edition, published fifty years ago, has been used. The author has, however, the laugh over those who have followed blindly his lead, accepting his conjectures as facts and his ballads as antiques. The work will be in two volumes, the first part of the first volume carrying the history to the battle of Flodden. Many of the buildings graphically described by pen and pencil are rapidly disappearing, and the interest of the work, in which the illustrations prove an important feature, will thus augment.

*Gustavus Adolphus and the Struggle of Protestantism for Existence.* By C. R. I. Fletcher, M.A. (G. P. Putnam's Sons.)

MR. FLETCHER'S account of the national hero of Sweden forms the second volume of the new series of "Heroes of the Nations." Though the contemporary literature of the Thirty Years' War is very voluminous, an exhaustive history of that great struggle still remains to be written. Moreover until the archives of Stockholm have been ransacked by Prof. Anton Gindely the historical student will do well to reserve his judgment upon the much discussed character of Gustavus Adolphus.

By some writers he has been denounced as a hypocrite, and by others deified as a hero. Considering the title of the series, it is hardly necessary to add that

in Mr. Fletcher's eyes Gustavus Adolphus is a hero. Mr. Fletcher, however, makes no pretension to original research, and does not even claim to have read all the modern authorities on the subject. He confesses to a complete ignorance of military matters, and contents himself by putting in an ingenious plea that he is "probably not much more ignorant of the art than the majority" of his "readers are likely to be." We have grave doubts whether books written under such circumstances are worth printing; but that is, perhaps, more a question for the publishers than for ourselves to decide. They, at least, have spared no pains in the production of the book. The type and the paper are of the best, while the illustrations are both numerous and excellent.

A SUPPLEMENTARY volume to the 'Catalogue of Printed Books in the Library of Lincoln's Inn' has been compiled by Mr. John Nicholson, the librarian, and issued by the Honourable Society. It contains the additions that have been made from 1859 to 1890. The Catalogue itself, scientifically arranged, occupies close upon four hundred pages, and is followed by an eminently serviceable index of subjects. The books are largely, but not exclusively, historical and legal, and the Catalogue leaves nothing to be desired in the way of arrangement.

THE edition of the 'Collected Sermons of Thomas Fuller, D.D., 1631-1659,' begun by the late Mr. J. E. Bailey, has been completed by Mr. W. E. A. Axon, and will be published in a limited subscription edition by Messrs. Pickering & Chatto, of the Haymarket. It has a worthy parentage, and can scarcely fail of popularity.

'RECORDS AND REGISTERS OF PRESTON PARISH CHURCH,' by Mr. Tom C. Smith, will be published by subscription by Mr. Whitehead, of Fishergate, Preston.

### 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."

NEWBURY ("Esquire; Yeoman; Gentleman").—Consult Indexes to 'N. & Q.'—those especially to the Fifth Series.

AGE ("Grammars").—Mätzner's 'Grammar' is among the best. Write to Messrs. Bell & Sons or Messrs. Longmans for an educational catalogue.

C. F. C.-B. ("There is an acre").—With implied alteration, the poem is evidently unfit for publication.

CORRIGENDUM.—P. 414, col. 1, l. 8, for "Blount" read *Bland*.

### NOTICE.

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# I N D E X.

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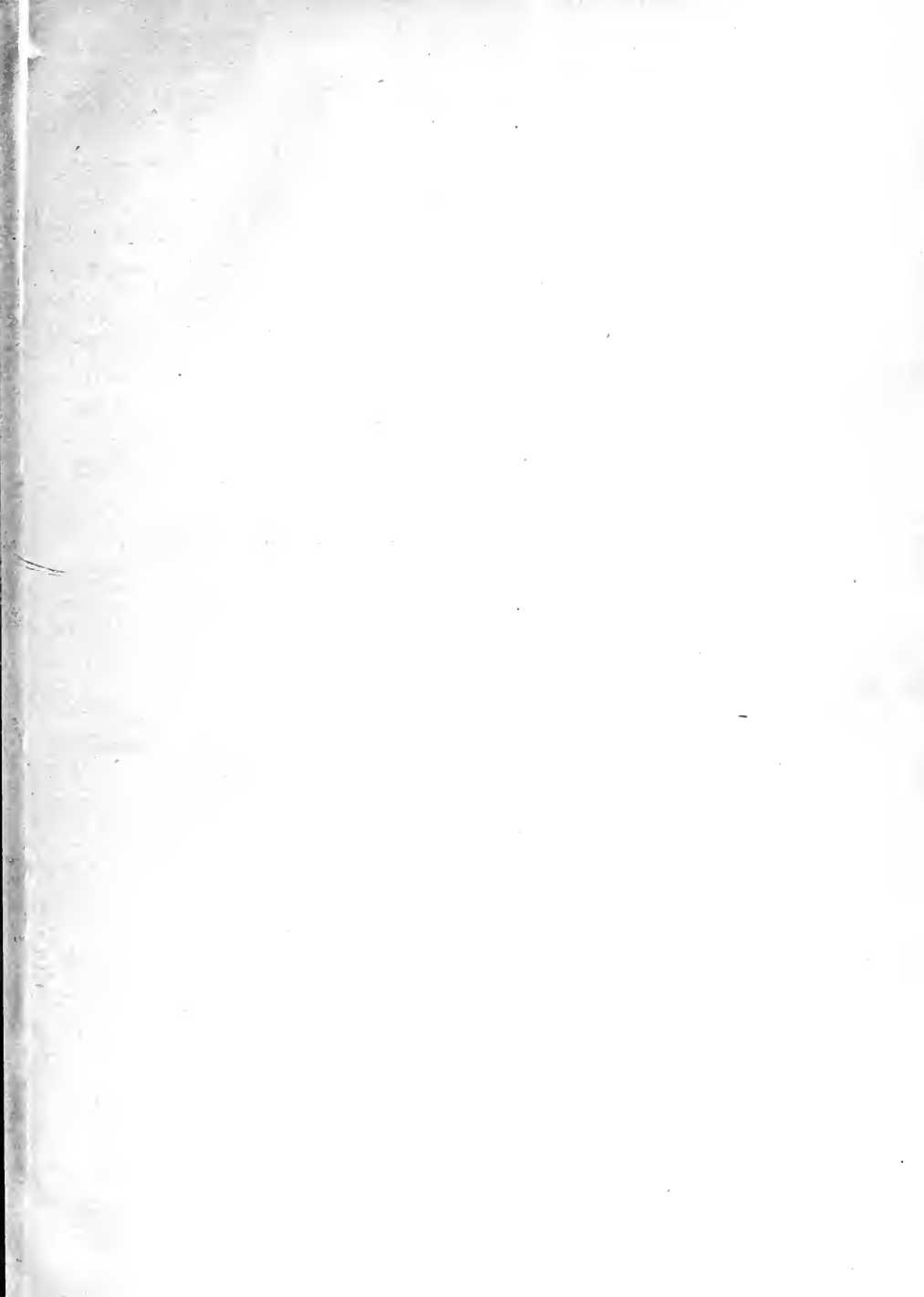
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