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NOTES AND QUERIES:

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

EIGHTH SERIES.—VOLUME THIRD.

JANUARY—JUNE 1893.

LONDON:

PUBLISHED AT THE

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By JOHN C. FRANCIS.

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LONDON, SATURDAY, JANUARY 7, 1893.

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Notes.

THE BIRTHDAY OF THE YEAR.

This, a New Year? Sad is the sky and grey;
The trees writhe still beneath the ruthless blast;
No fresh hope dawns, nor is the old grief past:
All seems the same as it seemed yesterday.
Here is no Babe of Time, as poets say,
Brought in to us from out the unknown vast:
'Tis, like the Child the giant served aghast,
Older than ead, wielder of world-wide sway;
And though as Stranger hailed, this wintry morn
By men and bells, yet mark, the wise Earth gets
No greeting ready, and no glad bird trills—
Surely if ever a New Year is born,
'Tis when the Spring charms forth the violets,
And March beams on us with brave daffodils.

ST. SWITHIN.

CONTRIBUTIONS TO A BIBLIOGRAPHY OF
THE RIGHT HON. W. E. GLADSTONE.

(Continued from 8th S. ii. 503.)

1877.

*Life of the Prince Consort.—*Church Quarterly Review*, January, 1877, pp. 465-88.

This is a notice of the second volume of Sir Theodore Martin's work. The mistake in the title of the magazine, noted under July, 1876, occurs in the reprint in 'Gleanings,' 1879, i. 63; and also in the reprint of the article on the third

* See the legend of St. Christopher.

volume, 'Gleanings,' i. 97. See 'Questions Constitutionnelles,' 1880.

*On the influence of authority in matters of opinion.—*Nineteenth Century*, March, 1877, pp. 2-22.

The first page of the first number of the *Nineteenth Century* contains a sonnet by Tennyson, and Mr. Gladstone's article on Sir George Cornwall Lewis's book follows immediately. It is reprinted in 'Gleanings,' 1879, iii. 137-71.

*Montenegro. A Sketch.—*Nineteenth Century*, May, 1877, pp. 360-79.

Reprinted in 'Gleanings,' 1879, iv. 305-39. See also 'Current Discussion,' 1878.

The Eastern Question Association. Mr. Gladstone's resolutions and speech on the Eastern Question in the House of Commons, May 7, 1877. London, Eastern Question Association.—1877, 8vo. B.M. 8028 aa. 6 (6).

Another edition, London, Paris, and New York, is 8028 de. 15 (2).

*Rejoinder on authority in matters of opinion.—*Nineteenth Century*, July, 1877, pp. 902-26.

A reply to Sir James Fitzjames Stephen's article 'Mr. Gladstone and Sir George Lewis on Authority,' in the April number of the *Nineteenth Century*. Mr. Gladstone's 'Rejoinder' is reprinted in 'Gleanings,' 1879, iii. 173-215.

*Piracy in Borneo and the operations of July, 1849.—*Contemporary*, July, 1877, pp. 181-98.

*Aggression on Egypt and freedom in the East.—*Nineteenth Century*, August, 1877, pp. 149-66.

Reprinted in 'Gleanings,' 1879, iv. 341-65, but the close of the article is omitted as too political. See also 1884.

*The colour-sense.—*Nineteenth Century*, October, 1877, pp. 366-88.

For a German translation see 1878.

*The dominions of Odysseus, and the island group of the Odyssey.—*Macmillan's Magazine*, October, 1877, pp. 417-28.

*The county franchise and Mr. Lowe thereon.—*Nineteenth Century*, November, 1877, pp. 537-60.

Reprinted in 'Gleanings,' 1879, i. 131-70; and in 'Questions Constitutionnelles,' 1880.

Lessons in massacre; or, the conduct of the Turkish Government in and about Bulgaria since May, 1876, &c. London, John Murray, 1877.—8vo. B.M. 8028 cc. 4 (12).

*The Slavonic provinces of the Ottoman Empire. Address at Hawarden. Published for the Eastern Question Association by Cassell, Petter & Galpin, London, 1877.—8vo. pp. 16. B.M. 8028 cc. 7.

The royal supremacy; as it is defined by reason, history and the constitution. Being the substance of a letter.....to the.....Bishop of London.....With a preface to the present edition by.....W. E. G. London, 1877.—8vo. B.M. 4109 h. 1 (9).

This is a reprint of the edition of 1865, with the addition of a foot-note concerning a statement of Bishop Gibson. The letter was also reprinted in 'Gleanings,' 1879, v. 173-269, with the passages placed within brackets which had been omitted in the editions of 1865 and 1877.

Homer und sein Zeitalter. Eine Untersuchung über die Zeit und das Vaterland Homers..... Autorisirte..... deutsche Ausgabe von..... D. Bendant. Jena, 1877.—8vo. B.M. 11335 bb. 8.

See 1876.

1878.

*The Life of His Royal Highness the Prince Consort.—*Church Quarterly Review*, January, 1878, pp. 469-92.

This article on the third volume is reprinted in 'Gleanings,' 1879, i. 97-130, and in 'Questions Constitutionnelles,' 1880.

*Last words on the county franchise.—*Nineteenth Century*, January, 1878, pp. 196-208.

Reprinted in 'Gleanings,' 1879, i. 171-92, and in 'Questions Constitutionnelles,' 1880.

*The peace to come.—*Nineteenth Century*, February, 1878, pp. 209-26.

*The paths of honour and of shame.—*Nineteenth Century*, March, 1878, pp. 591-604.

See below.

*The Iris of Homer: and her relation to Genesis ix. 11-17.—*Contemporary*, April, 1878, pp. 140-52.

*Liberty in the East and West.—*Nineteenth Century*, June, 1878, pp. 1154-74.

*A modern "symposium." Is the popular judgment in politics more just than that of the higher orders?—*Nineteenth Century*, July, 1878.

Mr. Gladstone's contribution is on pp. 184-9. It is reprinted in 'Gleanings,' 1879, i. 193-202, and in 'Questions Constitutionnelles,' 1880.

*England's mission.—*Nineteenth Century*, September, 1878, pp. 560-84.

*Kin beyond sea.—*North American Review*, September, 1878, pp. 179-212.

Reprinted in 'Gleanings,' 1879, i. 203-48, and in 'Questions Constitutionnelles,' 1880. See also 'Prose Masterpieces,' 1886.

*The sixteenth century arraigned before the nineteenth. A study on the Reformation.—*Contemporary*, October, 1878, pp. 425-57.

Reprinted in 'Gleanings,' 1879, iii. 217-73.

*The slicing of Hector.—*Nineteenth Century*, October, 1878, pp. 752-64.

*Electoral facts.—*Nineteenth Century*, November, 1878, pp. 955-68.

See September, 1887, December, 1889, and September, 1891.

*Homer..... London, Macmillan & Co., 1878.—12mo. pp. 158. B.M. 2322 a.

One of J. R. Green's "Literature Primers."

*Montenegro. A Sketch.

This article, reprinted from the *Nineteenth Century*, May, 1877, occupies pp. 119-153 of vol. i. of 'Current Discussion,' edited by E. L. Burlingame, published in New York, 1878, by G. P. Putnam's Sons.

The paths of honour and of shame. London, 1878.—8vo. B.M. 8139 b. 1 (3).

See *Nineteenth Century* for March.

Der Farbeninn. Mit besonderer Berücksichtigung der Farbenkenntniss des Homer..... Autorisirte deutsche

Uebersetzung. Breslau, 1878.—8vo. B.M. 8715 dd. 27 (9).

A translation of the article in the *Nineteenth Century* for October, 1877.

1879.

*The friends and foes of Russia.—*Nineteenth Century*, January, 1879, pp. 168-92.

*On epithets of movement in Homer.—*Nineteenth Century*, March, 1879, pp. 463-87.

*Probability as the guide of conduct.—*Nineteenth Century*, May, 1879, pp. 908-34.

Reprinted in 'Gleanings,' vii. 153-99, under the title 'The Law of Probable Evidence and its Relation to Conduct.' See 'Gleanings' below.

*Greece and the Treaty of Berlin.—*Nineteenth Century*, June, 1879, pp. 1121-34.

*The Evangelical Movement, its parentage, progress, and issue.—*British Quarterly Review*, July, 1879, pp. 1-26.

Reprinted in 'Gleanings,' 1879, vii. 201-41.

*The country and the Government.—*Nineteenth Century*, August, 1879, pp. 201-27.

*The Olympian system versus the solar theory.—*Nineteenth Century*, October, 1879, pp. 746-68.

The speech..... at Wellington College..... November 3rd, 1879. Wellington College, G. Bishop, 1879.—8vo. pp. 18. B.M. 12301 c. 51 (8).

Inaugural address to the students of the University of Glasgow..... 1879. London, John Murray, 1879.—8vo. pp. 40. B.M. 12301 c. 51 (9).

*Dean Hook, an address delivered at Hawarden. London, Bentley & Son, 1879.—8vo. pp. 32. B.M. 4906 dd. 31 (18).

*Gleanings of past years, 1843-78 [sic]. London, John Murray, 1879.—8vo. 7 vols. B.M. 2344 a.

The dates on the general title-pages (facing the special volume title-page) vary somewhat. Vols. i., iii., iv., v., and vi. have the date 1843-78; vol. ii. has a date differing only by one year, 1844-78; but vol. vii. has 1860-79 on its general title-page, and 1843-79 on its special title-page. It would seem as if these dates should have been transposed. The date 1879 (instead of 1878) for the series is correct, as vol. vii. contains two articles reprinted from magazines of 1879. One of these is 'The Law of Probable Evidence,' and the date of this seems rather uncertain. The year 1845 is given under the heading on p. 153, and there is this foot-note: "First published in, and reprinted from, the *Nineteenth Century* for March, 1879." "March" is a misprint for *May*. The wording of the note seems to imply that the article was written earlier. And in the table of contents, p. vi, the date 1849 is placed after the heading. Thus there is contradiction whichever way we turn. Moreover, the dates on the special title-page of vol. i., "1875-8," do not seem to be quite correct, as the first address reprinted was delivered in April, 1862.

Κοσμον Νεοτης, τουτεστιν οι θεοι και οι ανθρωποι της ηρωικης εποχης. Συγγραμμα εξελληνισθεν υπο Α.Μ. Ίδρωμενου. εν Κερκυρα, 1879, &c.—8vo. B.M. 11315 de. 14.

See 1869.

*Political speeches in Scotland, November and December, 1879. Edinburgh, Andrew Elliot, 1879.—8vo. pp. 103. B.M. 8139 bbb. 1 (11).

P. 2 contains an Itinerary, giving Mr. Gladstone's movements from November 24 to December 6. The Preface, signed "J. J. R.," occupies p. 3; an Advertisement, signed "W. E. Gladstone," forms p. 4. These speeches were reissued in 1880, when J. J. R.'s Preface was p. 1, the title-page not then being counted; the Itinerary, p. 2. A second Preface, signed "W. E. G.," occupies pp. 3-6; and the Advertisement, p. 7. The first speech begins on p. 9; the last ends on p. 106. B.M. 8139 aaa. 5.

Political speeches in Scotland, November and December, 1879. With an appendix, containing the Rectorial address in Glasgow, and other non-political speeches. Reprinted from the *Scotsman* reports. London, W. Ridgway, 1879.—8vo. pp. 255. B.M. 8138 f. 4.

1880.

*Free trade, railways, and the growth of commerce.—*Nineteenth Century*, February, 1880, pp. 367-83.

This article is omitted under Mr. Gladstone's name in the index to the volume, but appears under "Free Trade."

*Russia and England.—*Nineteenth Century*, March, 1880, pp. 538-66.

*Religion, Achaian and Semitic.—*Nineteenth Century*, April, 1880, pp. 710-25.

*Political speeches in Scotland, November and December, 1879. With an appendix, containing the Rectorial address in Glasgow, and other non-political speeches. Revised edition. Edinburgh, Andrew Elliot, 1880.—8vo. pp. 255. B.M. 8139 df. 9.

This edition (the fly-title and title not being counted) contains on p. 1 J. J. R.'s Preface; on pp. 3-4, the Itinerary. Under the Contents, pp. 5-13, the heads of the speeches are given. The Advertisement forms p. 14; but the Preface signed "W. E. G." does not appear.

*Political speeches in Scotland, March and April, 1880. Second Series. Edinburgh, Andrew Elliot, 1880.—8vo. pp. 91. B.M. 8139 aaa. 5.

The title-page is not counted, p. 1 containing the Contents, and the fourth Midlothian speech beginning on p. 3.

*Political speeches in Scotland, March and April, 1880. With an appendix, containing addresses to the Midlothian electors, and a letter to Count Karolyi. Revised edition. Edinburgh, Andrew Elliot, 1880.—8vo. pp. 366. B.M. 8139 df. 9.

In this volume the fly-title and title form pp. 1-4; a new Preface by J. J. R. is p. 5; the Itinerary, March 16 to May 8, forms pp. 7, 8. The Contents, pp. 9-16, contain the heads of the speeches.

The approaching general election. Speeches delivered in Midlothian, during. November, 1879. London, H. J. Infield, 1880.—8vo. B.M. 8139 aaa. 4.

*Questions constitutionnelles (1873-1878). Le trône et le Prince-époux.—Le cabinet et la constitution. Par W. E. Gladstone. Traduit de l'anglais et précédé d'une introduction par Albert Gigot. Paris, Librairie

Germer, Baillière et Cie. 1880.—8vo. pp. li, 03, and Table des matières. B.M. S139 df. 7.

This volume contains translations of the speech at Manchester, April 23, 1862; of the article on the Prince Consort in the *Contemporary*, June, 1875; of those in the *Church Quarterly Review* for January, 1877, and January, 1878; of those in the *Nineteenth Century*, November, 1877, January, 1878, and July, 1878; and of that in the *North American Review*, September, 1878.

1881.

The Irish Land Bill. Speech. April 7th, 1881. National Press Agency.—London, 1881. 8vo. pp. 39. B.M. 8146 c. 2 (3).

The Irish Land Bill. (Second reading.) Speech. May 16th, 1881. National Press Agency.—London, 1881. 8vo. pp. 30. B.M. 8146 c. 2 (4).

Speeches delivered. at Leeds, October 7th and 8th, 1881, on 1. Land and "Fair Trade."—2. Ireland.—3. Free Trade.—4. Foreign and Colonial Policy. 4 pts. National Press Agency.—London, 1881. 8vo. B.M. 8138 e. 3 (10).

*Fixity of tenure.—Fair rent and free sale.

These portions of speeches, reprinted from Hansard, vol. cxix., form pp. 37-45 of 'Mr. Gladstone and the 'Three F's,' issued by the Irish Land Committee, 31, South Frederick Street, Dublin, 1881. B.M. 8146 b.

1883.

National expenditure. Speech. in the House of Commons. 6th April, 1883. London, National Press Agency.—1883. 8vo. pp. 12. B.M. 8229 de. 31 (15).

Parliamentary oaths. Speech. on the second reading of the Parliamentary Oaths Act Amendment Bill, 26th April, 1883. London, National Press Agency, 1883.—8vo. pp. 16. B.M. 8132 ee. 16 (3).

Il discorso di W. E. Gladstone intorno a G. Garibaldi [2nd June, 1883]. Tradotto in Italiano da G. Zaffara. Londra, A. Andrews, 1883.—8vo. pp. 15. B.M. 10604 f. 2 (5).

*Senti, senti, anima mia.—*Nineteenth Century*, September, 1883, pp. 357-9.

A translation in Italian of Cowper's hymn "Hark, my soul! it is the Lord."

The Conservative legacy, 1880. Liberal work, 1880-1883. Speech. at the inaugural banquet, National Liberal Club. 1883. London, National Liberal Club.—1883. 8vo. pp. 16. B.M. 8139 bb. 46 (1).

(To be concluded.)

THE LORD CHIEF BARON NICHOLSON.

I do not find that in any work treating on London much has been said about the Judge and Jury Society, an institution which, whatever may be thought of its moral character, existed during a series of years, was one of the stock amusements of London, and one of the first places visited by country cousins on their arrival in the metropolis. I therefore propose putting together some facts respecting this mock court and its founder.

Renton Nicholson was born in a house opposite to the Old Nag's Head Tavern, in the Hackney Road, on April 4, 1809; but his parents dying when he was very young, he was brought up by

his sisters, who kept a seminary near St. John's Street Road. He was educated under Henry Butter, the well-known author of the 'Etymological Spelling-Book,' which went to a two hundred and thirty-eighth edition in 1860. At the age of twelve he was apprenticed for three years to a pawnbroker in High Street, Shadwell, and from that period till 1830 was employed in various pawnbroking establishments. About March, 1830, he started in business as a jeweller at 99, Quadrant, Regent Street; but on Dec. 1, 1831, he became an insolvent, and paid the first of his many visits to the King's Bench Prison. Quickly following on this event he was incarcerated in Whitecross Street Prison, on emerging from which he was in such an absolute state of poverty that for several nights he slept on the doorstep of the Bishop of London's house in St. James's Square. He was next connected with "brown money" gambling rooms, and then with billiard rooms, while in the summer months he went speeling, an amusement on a racecourse, consisting of playing roulette in a tent. About 1836 he married, and took a cigar shop in Warwick Street, Regent Street, which had a room behind it where the customers gambled and were supplied with strong drinks. He is next found as a wine merchant in Leicester Place, Leicester Square; but this establishment did not last long, as on April 22, 1836, he was made a bankrupt.

He was now fortunate enough to make the acquaintance of Joseph Last, printer, Edward Street, Hampstead Road, who employed him to edit and bring out the *Town*, a weekly paper, the first number of which appeared on Saturday, June 3, 1837. This paper, a kind of society journal dealing with the phenomena of flash life, was a success from the first, and although some of its contents were not of a highly moral nature, it contained a great deal of information and exposed many swindling companies. The *Town* contained some illustrations for which "Gillray the younger" made the sketches on wood, and Ebenezer Landells engraved them. In the earlier numbers Nicholson wrote the greater part of the paper; after that he had as contributors, among others, Mr. Anderson, late editor of the *Marylebone Journal*; John Dalrymple, the writer of burlesques in which Mrs. Honey appeared (in 1839 when on his death-bed, he was taken out of his house and shut up in Newgate on a false charge of forgery, and died the following morning); Henry Pellatt, afterwards known as the double of Lord Brougham; John George Canning, who wrote under the signature of Theophilus Pole, and died in 1847; Dr. William Maginn, dramatic writer, who died Jan. 19, 1842, aged forty-nine; and Edward Leman Blanchard, who deceased so recently as Sept. 4, 1889. No. 156, Saturday, May 23, 1840, appears to have been the last issue of the *Town*.

On Sunday, July 1, 1838, in conjunction with Joseph Last and Charles Pitcher, a man of fortune and a sporting character, he started the *Crown*, a weekly paper supporting the beer-sellers, which with No. 42, on April 14, 1839, came to an untimely end.

On June 13, 1839, he took a benefit at the Queen's Theatre, Tottenham Street (afterwards known as the Prince of Wales's), when an extravaganza called 'The Town,' and a farce entitled 'The Licensed Victualler,' both pieces written by the *bénéficiaire*, were produced, and the net proceeds were upwards of 400*l*.

In conjunction with Thomas Bartlett Simpson, in 1841, he opened the Garrick's Head and Town Hotel, 27, Bow Street, Covent Garden, and in a large room in this house, on Monday, March 8, 1841, established the well-known Judge and Jury Society, where he himself soon after commenced presiding under the title of "The Lord Chief Baron." On the first occasion of wearing his ermine robes he had among his audience John Adolphus, the father of the English bar. Members of both houses of Parliament, statesmen, poets, actors, and others visited the Garrick's Head, and it was not an uncommon occurrence to see the jury composed of noble lords and members of the lower house of the legislature. The trials were humorous, yet gave occasion for serious eloquence, glowing repartee, and fluent satire. Truth compels me to say that too frequently the cases taken related to seduction or crim. con., when men dressed in female attire were cross-examined, and the judge, counsel, plaintiffs, and defendants all indulged in *double entente* and other language of an immoral nature. The attention of the public was kept directed to this mimic court of law by advertisements containing amusing sham law reports, by poetical broadsides, and by the exhibition of an immense painting at the corner of Wellington Street, Strand. This picture, a work of artistic merit, by Archibald Henning, cost nearly 200*l*. It contained portraits of many of the celebrities of the day, and continued as an ornament of the thoroughfare for a great number of years. The most popular of the counsel was Henry Pellatt, always known as Henry Brougham, while John George Canning was equally good as a prisoner, a witness, or a suitor. Nicholson's position as a mock judge was one of the sternest realities of eccentric history. Attorneys when suing him said, "Well, my lord"; sheriffs' officers when executing a writ apologized for the disagreeable duty they were compelled to perform "on the court"; and even the highest judges of the land recognized him and his office while acting judicially in their own courts. In a case in the Common Pleas, Bickley, an attorney, *v.* Tasker, a wine merchant, the newspapers of the day reported a very amusing conversation between

Nicholson, a witness, and Sir John Jervis, the Lord Chief Justice.

In the Ingoldsby Legend of 'The Ghost,' Barham says of the judge and jury:—

It more resembled one of later date

And tenfold talents, as I'm told, in Bow Street,

Where kindlier-natured souls do congregate;

And though there are who deem the same a low street,

Yet I'm assured, for frolicsome debate

And genuine humour it's surpassed by no street,

When the "Chief Baron" enters and assumes

To "rule" o'er mimic "Theeisers" and "Broughams."

In 1844 the Judge and Jury Society was removed to the Coal Hole, Fountain Court, 103, Strand, and the entertainment was varied by the introduction of mock elections and mock parliamentary debates. At various times Nicholson "went circuit," and held his court at Southampton, Canterbury, Manchester, Glasgow, and in many other large towns. During the summer months he attended Epsom, Ascot, Hampton, and other races, with a very large tent, in which he dispensed refreshments, and was, as he says himself, the first judge who ever sold beef on a racecourse, and perhaps the only poet ever engaged in such a novel commercial undertaking. He was also a caterer at Camberwell and other fairs, where he had dancing-booths.

On July 31 and Aug. 1 and 2, 1843, he gave a three days' *fête* at Cremorne Gardens. It was called the Thousand Guinea Fête, and, by means of ingenious advertisements, large crowds were attracted to the gardens. At Easter in the following year he gave a similar *fête*, and then opened the grounds on Sunday afternoons for promenade and refreshments. In October, 1844, he was again in the Queen's Bench, and Cremorne Gardens fell to T. B. Simpson, who, being favoured with a series of fine summers, made 100,000*l.* in ten years. He died June 22, 1872, aged sixty-six.

In 1846 Nicholson was again back at the Garrick's Head, where he added to his usual attractions *poses plastiques* and *tableaux vivants* in connexion with a musical entertainment, in which he delivered a lecture on poetry and song. In the same year he brought out a troupe of female serenaders at the St. James's Rooms (formerly Crockford's), St. James's Street. His wife died at Boulogne, on Sept. 15, 1849, and shortly after this date he is found located at the Justice Tavern, in Bow Street. By this time he was again in poverty, and was glad to receive an annual salary to preside at the Garrick's Head, where, in company with Farquharson Smith, the vocalist, he managed the entertainments till July, 1851. At this period he quarrelled with Simpson, and Edward Tyrrel Smith advanced him the money to take the Coal Hole Tavern, where he held his court three times a night. As fast as it was emptied it was crowded again. When E. T. Smith took Drury Lane Theatre in 1852, Nicholson became poet laureate

to the establishment, and wrote poetical and prose puffs of the theatre. Smith, who died Nov. 26, 1877, aged seventy-three, immortalized himself by refusing to permit several members of his company to perform before Her Majesty at Windsor.

The Lord Chief Baron made his last remove—namely, from the Coal Hole to the Cider Cellar, 20, Maiden Lane—on Jan. 16, 1858, and opened his court and his exhibition of *poses plastiques* on Jan. 22. Here, in March, taking advantage of a discussion in the newspapers on the social evil, he produced a case on that vexed question, and was rewarded with crowded audiences. The address of his leading counsel, Richard Hart, was printed, and many thousand copies of it were circulated.

The chequered and extraordinary career of the Baron came to an end by his death from dropsy and heart disease, at the house of his daughter, Miss Eliza Nicholson, proprietress of the Gordon Tavern, 3, Piazza, Covent Garden, on May 18, 1861, aged only fifty-two; and he was buried in Brompton Cemetery on May 22. He left two daughters, who had for some time helped him in his hotel business. The elder was afterwards the manager of E. T. Smith's Cremorne Restaurant, at the corner of Wardour Street, Leicester Square.

Nicholson was the author of—

1. Cockney Adventures. 1838.
2. Nicholson's Noctes; or, Nights and Sights in London. 1842. No. XI., Saturday, May 14, 1842, is the last number that I have seen of this periodical.
3. Dombey and Daughter: a Moral Picture. 1858.
4. The Lord Chief Baron Nicholson: an Autobiography. 1860.

The Judge and Jury did not die with its founder, for Mr. H. G. Brooks, who had for some time acted as deputy baron, succeeded to the ermine, and continued to hold the court at the Cider Cellar till 1864. It was afterwards removed to a house on the eastern side of Leicester Square, which is now known as M. Phillippe's Cavour Hostel and Restaurant. It was advertised at night by men having on their heads square boxes with canvas sides and lights in the interior, thus enabling the lettering on the canvas to be seen in the dark. About 1878 the Judge and Jury Society came to an end, and it does not seem probable that such an exhibition will again be permitted. Views of the interior of the court will be found in 'The Bachelor's Guide to Life in London,' p. 8, and in the *Illustrated Sporting News*, May 21, 1864, pp. 129 and 133. GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

SHAKESPEARE IN OXFORD.—The biographers of Sir William Davenant give no reason, nor even suggestion, why Shakespeare, in his journey from

London to Stratford and back, chose the "Crown Inn," at Oxford, for his resting-place. I think I have found out the reason. The Avenants, or Davenants, were an old and numerous family in Warwickshire, and the lines quoted in the 'Dictionary of National Biography' from Gondibert have reference to Avenants deriving their name from the Avon, or Aven, as the river was always formerly called. As the name Davenant does not occur among the former generations of Oxford tradesmen, the Avenants must have migrated from Warwickshire very little, if at all, earlier than Queen Elizabeth's reign, and Shakespeare may not only have been an old acquaintance, but an actual connexion of the Oxford Davenants. I can show several writs relating to the Avenants of county Warwick, *temp.* Hen. VI. and Edward IV.

EDWARD SCOTT.

"THE ZOO."—The tendency among English people to clip long words into short ones, or even into monosyllables, is notorious. Thus, "cabriolet" has become *cab*, "omnibus" *bus*, and so on. But the change of "zoological" into *zoo* is, to any one who knows the origin of the word, the most exasperating of all; and yet we now meet with "zoo" in well-written journals like the *Saturday Review*; and I see the word is being advertised as the title of a book. There is another variation, which comes simply from bad pronunciation, as when a cockney holiday-maker tells you he has been to the "slogical." If "zoological" is to undergo a shortening, like that which has fallen "omnibus" and "cabriolet," let it at least become *zo*. This would be correct so far as it went, and would not be so excruciating as the detestable *zoo*.

J. DIXON.

THE HAYMARKET THEATRE, PAST AND PRESENT.—Foote was the first lessee of the old house. In 1747 he made his first appearance in a piece called 'The Diversions of the Morning'; he afterwards presented 'An Auction of Pictures.' From 1752 to 1761 his success continued uninterrupted. He died at Dover in 1777. He wrote some twenty pieces.

George Colman followed him at the Haymarket, and continued the management of that house till the time of his death. Born at Florence, 1733, died at Paddington, 1794.

George Colman the Younger (1762-1836) in 1784 produced his first play at the Haymarket, and in 1789 took the whole management upon himself. In 1824 he was appointed Examiner of Plays, and retained that office till his death in 1836.

The present house was opened July 4, 1821. In 1830 the lessees were Morris and Winston. They were followed by Benjamin Webster, who carried on the house successfully for some years, producing many of Sheridan Knowles's plays.

Buckstone succeeded him, and conducted the house with great spirit. His staple trade was the legitimate drama, and the plays of Shakspeare, Sheridan, Talfourd, and others were the standing dish. Lord Lytton's 'Money' was first produced here, with Macready, Wrench, David Rees, B. Webster, J. Webster, H. Howe, Miss Faucit, Mrs. Fitzwilliam, and Miss P. Horton filling the principal characters. W. WRIGHT.

10, Little College Street, Westminster, S.W.

ARCHBISHOP WHATELY: "PRISONER."—The following note will be found at p. 20 of the instructive little work by Archbishop Whately entitled 'English Synonyms':—

"It is curious that this word ["confessor" when meaning one who receives a confession] and one other—*i. e.*, 'prisoner'—present almost the only exceptions to the general rule in our language, that the terminations 'or' and 'er' indicate an agent, and not a passive recipient."

Though somewhat of a *helluo librorum*, the archbishop seems not to have been aware that long ago "prisoner" meant jailor, and not, as now, "jail-bird." That this is so, however, is clearly seen in the following excerpt from 'The Story of Genesis and Exodus, an Early English Song,' written about the end of the thirteenth century:—

Potifar trewith hise wife's tale,
And haved doomt Josef to bale;*
He bad him ben sperd† faste doon,
And holden harde in prisum.
An litel stund,‡ quile he was ther,
So gan him liven the prisoner,§
And him the chwartre|| haveth bitagt¶
With the prisunes** to liven in hagt.††

Those who wish for further information on the matter should betake themselves to a study of the 'Song' as edited for the Early English Text Society by Mr. R. Morris, 1865.

Besides "prisoner," as used in modern times, are not "pensioner" and "exhibitioner" additional examples of persons with passive functions?
J.
Glasgow.

THE STAR OF BETHLEHEM.—An American astronomer, Mr. J. N. Stockwell, of Cleveland, Ohio, has recently been attempting to revive the theory that the celestial appearance commonly called "the Star of the Magi" was in fact caused by a conjunction of planets. This theory, it will be remembered, was first started by Kepler, and the planets supposed to be Jupiter and Saturn. Mr. Stockwell, however, finds that a conjunction of Jupiter and Venus (closer than that of Jupiter and Saturn in B.C. 7) took place in B.C. 6 on May 8, when those planets were visible in the morning about two hours before sunrise, Jupiter only 32'

* Punishment.

† Fastened.

‡ Time.

§ Jailer.

|| Prison, guard-house.

¶ Handed over.

** Prisoners.

†† Care.

(or about the apparent diameter of the sun or moon) to the northward of Venus. It is obvious that there is the same fundamental objection to the acceptance of this theory as in the case of the other conjunction, to which I referred in 'N. & Q.', 6th S. vii. 4. How could a conjunction of planets, or any star in the astronomical sense of the word, appear to stand over a particular house, as seen by those who were near it? Nor is it any confirmation of this view (as might seem to be at first sight) that Jupiter and Venus were visible in the eastern heavens about the time of their conjunction. For by seeing the "star in the East," the Magi probably meant that they saw it when they left their home in the East. It is impossible to place the nativity of Christ so early as B.C. 6, consistently with Luke iii. 23; and I must remain of opinion that it occurred in the late autumn of B.C. 5.

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.

DORSET MARRIAGE LICENCES.—Can any reader of 'N. & Q.' inform me if there are any allegations on the granting of marriage licences for the county of Dorset from 1780 to 1810 in existence—if so, where—other than a small bundle, dated in the years 1802 and 1803, which is now in the registry at Blandford? The registry was broken into at the time of the Reform Riots in 1831, when a large number of public papers were destroyed.

W. J. G.

Crouch End.

PERSSE FAMILY.—Will some genealogical reader of 'N. & Q.' be so kind as to let me know what arms are borne by the Persse family of Moyode, and of Roxborough, co. Galway? Though they are a fairly old and certainly well-known family in that county, I can find their arms neither in Burke's 'Landed Gentry' nor in the 'General Armory.'

KATHLEEN WARD.

'LINES ON TENNYSON.'—Will any one who possesses Mortimer Collins's 'Letters to Mr. Disraeli' be kind enough to copy for me some lines on Tennyson which occur in it?

TANG JE PUVS.

ARMS.—Could any reader of 'N. & Q.' tell me what are the arms of the family of Purscombe; and of what families the following three coats are the arms: (1) Gu., a chevron between 3 pears or; (2) Arg., a chevron between torteaux az.; (3) Gu., 3 harts trippant or?

F. B. D. BICKERSTSAFFE-DREW.
5, Holyrood Place, The Hoe, Plymouth.

KILMESTON MANOR HOUSE.—I seek information concerning the old manor house of Kilmeston, Hants, seven miles east of Winchester, four miles south of Alresford, not far from Titchborne, and the battle-field of Cheriton. This was lately the property of Mr. Walter Long, of Preshore, and previously was in the hands of a family called Ridge. The house is apparently Jacobean. Who were the original owners; and what is its history?

TAUPE.

STORMY PETREL.—Among the great numbers of sea-gulls which were flying in Chelsea reach during the present frost, there was at least one stormy petrel, which, curiously enough, was bobbing up and down over and on the little waves caused by the easterly wind in the very place where the two whales appeared who came up the Thames at the time of the Naval Exhibition. Is the petrel a frequent visitor to the metropolis?

S. P. A.

WATER MILL.—Can you or any of your readers direct me to the German original of a short but clever poem on the water mill, the refrain of which, according to a MS. translation I have seen, is,—

The mill will never grind
With the water that has passed?

G. B. P.

Athenæum Club.

A VIEW OF LIFE.—I found the following *graffito* on a pavement in the Roman city of Thamugas (mod. Timegad), Algeria, lately exhumed by the French Government: "Uenari lauari lvdere ridere occ est uiuere." I wonder what would-be *viveur* can have written it. One who was old enough and rich enough to have such experience of high life would scarcely have sat down on the steps of the Forum to give this vent to his enthusiasm with hammer and chisel. Was it a schoolboy emulous of the prowess of big brothers; or some Tittlebat Titmouse out for a holiday, and dreaming himself the possessor of 10,000*l.* a year? One scarcely dares to suggest that the *h*-less *occ* may smack of the City apprentice. Possibly the words are a quotation. Does any one know?

C. B. MOUNT.

GROTTO AT MARGATE.—Could any correspondent give me information about the so-called grotto at Margate? Were not shell grottoes rather a fashionable fancy at the time of Horace Walpole; and were they as elaborate as this specimen?

D. TOWNSHEND.

MORETON FAMILY.—I am desirous of filling up the gaps from William, Ann, and Sarah Moreton to the Visitation. William and Ann stated to my father that they were cousins to the first Lord Ducie, who died in 1735. On the back of an old letter I have a pen-and-ink sketch of the following

arms and crest:—On a bend three buckles, and in the left top corner of the shield a rose. Crest, a goat's head. William Moreton, of Upper Gower Street, and Southgate, Middlesex, a merchant of London, died Sept. 29, 1834, aged seventy-five, married Sophia —, and had issue a son, William Coulson Moreton, Captain 2nd Life Guards, and 13th Light Dragoons, married at Hampton, Feb. 10, 1810, Elizabeth, daughter of W. Griffenhoofe; she died Oct. 27, 1865, aged seventy-five. Capt. Moreton died March 9, 1862, aged seventy-five, and left issue Charles, William, Henry, and Elizabeth, who are all dead. Ann, the sister of William, married about 1779, John Coulson, who died in 1780, aged thirty, and left issue a son and daughter. Mrs. Coulson married secondly Thomas Bettesworth, of Billingshurst, Sussex, a merchant of London, and who died in 1795, aged forty-five. Mrs. Bettesworth died in 1844, aged eighty-five. Another sister of William (Sarah?), married — Smith, of Sydenham, Kent, and left issue. These Moretons are all buried in a vault in Horsey Churchyard. Any information relating to this family will be very acceptable. J. C.

51, Marlborough Hill, London, N.W.

Z. COZENS.—Can any of your readers give me information respecting Z. Cozens, who is mentioned in the 'Bibliotheca Cantiana,' as the author of twelve contributions to the *Gentleman's Magazine*, chiefly on Kentish antiquarian matters, and also of 'A Tour through the Isle of Thanet, and some of the parts of East Kent,' pp. 507, &c., Nicholls, London, 1793? Singular to say, there is no account of him in the new 'Dictionary of National Biography.' Of his chief work I am told there are only fourteen copies extant, the rest having been burnt. C. S. F.

PORTRAIT MINIATURE.—I have a very beautiful and perfect miniature by Oliver, of a gentleman, anno 1629, with fine lace collar, gold chain, strongly marked features, reddish brown hair, pointed close beard. On his right cheek is the scar of a great sword-cut. Is there any chance of identifying the person represented? J. C. J.

MAINWARING'S 'DISCOURSE OF PIRATES.'—I shall gladly learn if the MS. herunder mentioned has been printed, and whether anything is known of the author or the circumstances which led to its composition. Folio MS. of twenty-four leaves (in contemporary handwriting) entitled—

A Discourse written by S^r Henrie Mainwaring knight and by him presented unto Kinge James An^d Dⁿi 1618 wherein are discovered the beginnings and proceedings of Pyrats, wth their vauall places of aboad at all tymes of the Yeaere, together wth his advise and direction for surprisinge and suppressinge of them.

The pirates alluded to were Englishmen, many of whom hailed from the mouth of the Thames. But Mainwaring says that Ireland was the "nursery

and storehouse" of pirates. He gives many suggestions for destroying their traffic, and full particulars of their chief haunts, and deprecates clemency on the king's part when any were apprehended. H.

TITLE COMMUTATION AWARDS.—Can any reader of 'N. & Q.' tell me whether the evidences adduced during the course of commutation, as to prescription, exemption, &c., are still preserved anywhere; and whether they are consultable, on payment of a fee or otherwise? The documents would have, of course, only an historical interest, as having afforded the Commissioners the facts on which they based their definitive apportionment. W. C. W.

MEDIAEVAL DIPTYCHS OF THE DECALOGUE.—Is there any mediæval diptych known to exist among the art treasures of Jewish synagogues or of Christian churches, upon which the Ten Commandments are inscribed, either in Hebrew or in the Greek or Latin version, to serve as a record of the two tablets given to Moses on Mount Sinai? Z.

"COMMENCED M.A."—What is the meaning of this phrase, which is often used in Cooper's well-known 'Athenæ Cantabrigienses,' e. g., "George M. commenced M.A. in 1542?" E. MASON.

BLOW FAMILY.—Would you kindly give me some information about the Blow family prior to the year 1694, at which time they came to Belfast to start the printing trade in that town? I believe they came from either Fife or Perthshire. There is a tradition that the name was changed from Johnstone to Blow after one of the old clan fights; if this is so, could you give me the date and place? J. C. M. B.

TENNYSON AND 'THE GEM.'—Mr. Henry J. Jennings, in his popular biography of Lord Tennyson, states, 'The Gem' for 1831 contained three of his poems, in one of which, entitled 'No More,' may be traced the germ of Violet's song in 'The Princess.' In my copy of 'The Gem,' 1831, there are only two poems, 'No More' and 'Anacreontics,' acknowledged by A. Tennyson, Esq.

W. A. HENDERSON.

Dublin.

THE HOLLOW SWORD-BLADE COMPANY.—This company purchased estates in Ireland early in the last century. What was the peculiarity of these sword-blades; and what is briefly the history of the company? W. H. PATTERSON.

Belfast.

STEWART'S ROOMS were in Piccadilly. What part? The Rev. J. Brand's books were sold there about 1835; and Dr. Gossett was examining before purchase a Latin Dictionary in three volumes, folio. He found two leaves folded together, and in them

a 50*l.* note and a portrait of Lady Carve. He handed them to the auctioneer. The print brought 25*l.* Was the lady, *née* Magaret Smith, of any note? The executors gave Dr. Gossett the Dictionary, worth seven guineas. C. A. WARD.
Chingford Hatch, E.

'IMITATION OF CHRIST.'—Would some reader of 'N. & Q.' be good enough to give the full title-page of an edition of the above, printed in Dublin, between the years 1843 and 1857? This edition has a short life of Thomas à Kempis, with practical reflections on the text of each chapter, with short prayer, pp. xxiv, 488, 8vo. S. H.
Dublin.

VERSES BY WHITTIER.—In which of Whittier's poems do the lines occur:—

A dreary place would be this earth
Were there no little people in it?

And also the lines:—

Oh what would the world be to us
If the children were no more?

G. C. S.

AUTHORS OF QUOTATIONS WANTED.—

Even from that day misfortune dire,
As if for violated faith,
Pursued him with relentless step,
Vindictive still for Hotspur's death.

They have been attributed to Scott.

MACROBERT.

"And marked the conquered Patriot's pensive brow
When Cæsar's triumph thronged the streets of Rome."

L. G.

Replies.

SHAKESPEARE AND MOLIÈRE.

(8th S. ii. 42, 190, 294, 332, 389, 469.)

Parallelism has been, since the days of Plutarch, a favourite device of biographers. Fascinating as the practice is, both to the writer and his readers, a captious critic will have little difficulty in finding occasion to challenge the relevancy or truth of lines or points of resemblance. More especially is this the case with Shakespeare, where so little is definitely known, where so much is purely conjectural. PROF. TOMLINSON has detected fifteen "points of resemblance." Many of these, so far as Shakespeare is concerned, are founded on traditions and assumptions which recent investigation has wholly rejected or dubiously questions. PROF. TOMLINSON'S statements are a little too positive; they give the impression that they are founded on irrefragable biographic data, whereas such does not exist in a life of the Bard of Avon. I have long waited for some of the eminent Shakespearean contributors of 'N. & Q.' to touch on these resemblances. Molière has, up to this, monopolized attention. It is time to attract interrogatory notice to the English poet.

2. "The early education of both was neglected." PROF. TOMLINSON has here the support of Rowe's biography and Ben Jonson's "small Latin and less Greek"; but against them is the preponderating evidence of Shakespeare's own work. Take 'Venus and Adonis,' "the first heire of my invention"; 'Lucrece,' the Sonnets, and his earlier dramatic works—are they the work of bizarre genius, of some clever sciolist? Surely not! He must have accumulated wisely in his adolescent days, or he could never have scattered so exuberantly in his years of labour. His early works are packed with evidences of refined education, of studied restraint, of correct classical information. In his early manhood he evidently moved among men of learning, for Meres, M.A., tells how sonnets of baffling subtlety and exquisite beauty were dispersed by him among his private friends; while the purpose of 'Love's Labour's Lost'—to ridicule the pedantic methods of the existing schools of learning and the coteries of culture—satisfy that his education was fully "up to date." For want of space I would refer the unconvinced to J. Russell Lowell's brilliant essay, 'Shakespeare Once More.'

3. "Neither of them was happily married." Molière was married at forty to a girl of eighteen; Shakespeare was wedded at eighteen to a lady nine years his senior. Molière was manifestly unhappy. But was Shakespeare? There is not a tittle of satisfactory evidence to prove that Shakespeare's marriage was a failure. The disparity of ages, the marriage licence, and the "second best bed," prove nothing; while his love of home, his amazingly beautiful characterization of female character, his attitude towards marital alliance, as displayed in his works, rather favour a life of connubial satisfaction. J. O. Halliwell-Phillipps remarks on this subject:—

"Whether the early alliance was a prudent one in a wordly point of view may admit of doubt, but that the married pair continued on affectionate terms, until they were separated by the poet's death, may be gathered from the early local tradition 'that his wife did earnestly desire to be laid in the same grave with him.' The legacy to her of the second best bed is an evidence which does not negative the later testimony."—'Outlines,' fifth edition, p. 56.

6. "Each was careless about publishing his works; or rather, objected to do so, lest they should be acted by rival dramatic companies." In the first version of the 1609 edition of 'Troilus and Cressid' there is this advertisement: "Eternal reader, you have here a new play, never stal'd with the stage, never clapper-claw'd with the palmes of the vulgar." This is an instance of a play published before it was produced on the stage. It has been estimated that there were sixty-five editions of Shakespeare's works published before his death. The dedication to 'Venus and Adonis' and the typographical excellence of the work have led commentators almost unanimously to believe

that Shakespeare himself saw this work through the press. In the 1598 edition of 'Love's Labour's Lost' we find the words, "Newly corrected and augmented," in the 1604 quarto of 'Hamlet,' "Newly imprinted and enlarged to almost as much again as it was, according to the true and perfect copie." The almost inevitable conclusion is that this studied revision, this laboured overhauling, was done solely with a view to publication. So thought Mr. Swinburne, in his fine 'Study of Shakespeare':—

"Scene by scene, line for line, stroke upon stroke, and touch after touch, he went over all the old laboured ground again, and not to ensure success in his own day, and fill his pockets with contemporary pence, but merely and wholly with a purpose to make it worthy of himself and his future students.....Not one single alteration in the whole play ('Hamlet') can possibly have been made with a view to stage effect, or to present popularity and profit.....Every change in the text of 'Hamlet' has impaired its fitness for the stage, and increased its value for the closet in exact and perfect proportion."—Pp. 163, 164.

Mr Theodore Watts also refers to this in his obituary notice of 'Lord Tennyson':—

"That he was not an improvisatore, however, any one can see who will take the trouble to compare the first edition of 'Romeo and Juliet' with the received text, the first sketch of 'The Merry Wives of Windsor' with the play as we now have it, and the 'Hamlet' of 1603 with the 'Hamlet' of 1604, and with the still further varied version of the play given by Heminge and Condell in the Folio of 1623. If we take into account, moreover, that it is only by the lucky chapter of accidents that we now possess the earlier forms of the three plays mentioned above, and that most likely the other plays were once in a like condition, we shall come to the conclusion that there was no more vigilant worker with Dante's sieve than Shakespeare."—*Athenaeum*, 3389, p. 483.

10. "Each disliked his profession." In support of this PROF. TOMLINSON proffers three oft-quoted lines of Sonnet cxi. This is not sufficient. Admitting that Shakespeare referred to himself, it could only be true of the mood, or time, or condition under which it was written. Again and again in the sonnets we stumble across passages which triumphantly prove that Shakespeare knew his work to be immortal and took honest pride in it, "desiring this man's art, and that man's scope" that he might excel:—

Not marble, nor the gilded monuments
Of princes, shall outlive this powerful rhyme.

Sonnet lv.

Your monument shall be my gentle verse,
Which eyes not yet created shall o'erread;
And tongues to be, your being shall rehearse,
When all the breathers of this world are dead;
You still shall live (such virtue hath my pen),
Where breath most breathes, even in the mouths of men.

Sonnet lxxxi.

Shakespeare's profession was dramatist. Now I hold he could not have produced the works he did had he disliked his calling. He who reads may note that the whole soul and head and energy of a

genius are enshrined in these works. I do not know whether students have ever remarked the innate modesty of the man as displayed in his epilogues. He over and over again expresses his desire to please, and his hope that the work may give satisfaction; he pleads for forbearance and promises improvement. None but a writer deeply concerned could have written such epilogues. In 1597 Shakespeare purchased New Place, and in 1598 he is written down "William Shakespeare of Stratford-on-Avon, in the county of Warwick, gentleman," and is returned as the holder of ten quarters of corn. Necessity has ever been the hard law that binds men to obnoxious pursuits; he was now sufficiently independent to have renounced his profession if it was distasteful. Yet it was in these years of comparative affluence that he produced his noblest works.

13. "Each preferred the idea or matter, to the comparative disregard of the manner." Ben Jonson did not think so:—

"Yet must I not give Nature all, thy art my gentle Shakespeare must enjoy a part. For though the poet's matter, nature be. His art doth give the fashion."

And he goes on to point out that Shakespeare's "mind and manners brightly shine in his well-turned and true-filed lines." When we examine the matchless beadroll of proverb and idiom, those exquisite snatches of song, those "sug'red sonnets," those glorious specimens of dramatic art, we find it difficult to decide whether he was more concerned for the idea or for the form in which he should present it. Shakespeare's art has been so long the wonder, the admiration of the world—so often praised in volumes of eulogy—that I was simply amazed when I learned Shakespeare was classed with those who disregarded manner.

There are one or two points to which I might refer, but space compels me to refrain. PROF. TOMLINSON does not carry his survey to the end. Will he allow me to do so? Here at least a striking contrast presents itself. Poor Molière! how pitiful is the last page of his "strange eventful history." "His means of death, his obscure burial—no noble rite, nor formal ostentation," huddled when the night was darkest into a begrudged grave, with maimed rites and a small funeral *cortège*. We turn to Shakespeare's demise. Buried honourably in the chancel of his own country church, attended by friends and mourned for by his family, his affairs in order, with faith expressed in his 'Pilot,' "when he had crossed the Bar," while those who knew felt that a prince and a great man had fallen in Britain. This is gratifying, and redounds to the credit of our own beloved country.

W. A. HENDERSON.

Dublin.

In regard to the earliest collected editions of Molière's works, I have a volume of the 1682 edition which contains the "Privilege du Roy,"

granted by Louis XIV. to Denis Thierry, "Marchand Libraire Imprimeur," for an extension of the nine years granted to Molière, on March 18, 1671, in which he was to have the sole right of printing, "toutes les Pièces de Théâtre, composées pour nostre divertissement" by him. Denis Thierry humbly represents that by the terms of the original "permission," as only one edition of the works had been published, finished in 1675, the "Privilege" did not expire until 1684. This, however, seems to have been disputed by other "Libraires et Imprimeurs," and in consequence, on Feb. 15, 1680,—

"En consideration des grandes sommes qu'il a payées, pour acheter la Cession dudit Privilege, et des frais et dépenses qu'il luy a convenu faire pour ladite impression,"

Denis Thierry was permitted,—

"d'imprimer, vendre et debiter les Pièces de Théâtre et autres Œuvres dudit de Molière, durant le temps et espace de six années; à compter du jour que ledit Privilege par nous accordé audit de Molière, en datte du 18 Mars 1671, sera expiré."

I suppose that the extended "Privilege" would end in 1690.

J. F. MANSERGH.

Liverpool.

When, as DR. BREWER reminds us, François de Harlay de Chanvallon, that gay archbishop, refused Molière the rites of sepulture, Chapelle, an Abbé as gay but not as bigoted, put about the following:—

Puisqu'à Paris en dénie
La terre après les trépas
A ceux qui, pendant la vie,
Ont joué de la comédie,
Pourquoi ne jette-t-on pas
Les bigots dans la voirie ?
Ils sont dans le même cas !

W. F. WALLER.

BURNS IN ART (8th S. ii. 428, 451, 472).—Your correspondent's surprise at the few exhibited pictures during recent years deriving inspiration from the verse of Scotia's bard applies equally, I think, to other poets. Apparently very material subjects at the present time attract the bawbees in preference to the super-mundane breathings of a poet's soul. Still, from the time of David Allan down to Charles Martin Hardie a large number of eminent artists have devoted their pencils to depicting both people and places immortalized by the verse of Burns. My Burnsiana notes yield the following list, which may be of some assistance to MR. SHELLEY; but it is far from being complete. As many of the paintings and drawings have been engraved as illustrations to the poems, I shall be pleased to supply the references should your correspondent require them: David Allan, Sir William Allan, P.R.S.A., T. Allom, W. H. Bartlett, J. Burnet, A. Carse, Sam Bough, Abraham Cooper, R.A., F. A. Chapman (New York), John Faed,

George Cruikshank, G. M. Greig, Andrew Geddes, R.A., Sir John Gilbert, R. Herdman, D. O. Hill, R.S.A., Sir George Harvey, P.R.S.A., William Kidd, R.S.A., Sir Edwin Landseer, R.A., Thomas Landseer, W. H. Lizars, E. H. Miller (New York), R. C. Lucas, W. H. Paton, David Scott, R.S.A., John Moyr Smith, J. S. Storer, Thomas Stothard, R.A., Rev. M. W. Peters, R.A., John Thurston, J. McWhirter, J. M. Wright. This last artist must not be confounded with another Wright ("Scotus") of the same initials. The illustrator of Cunningham's quarto, born in London, was a pupil of Stothard, and these very beautiful transcripts have, I think, never been excelled as subject illustrations to Burns's poems, and I am glad to find, from MR. VIRTUE's reply, that they are still intact and in safe custody. The picture of 'Tam O'Shanter,' by Abraham Cooper, R.A., engraved in the same edition, was originally exhibited at the British Institution in 1814. Burns was himself a landscape painter—in words. His poems, when describing the scenery of his much-loved country, are pictures; and to the late David Octavius Hill must be awarded the laurels for perpetuating with his pencil these word pictures on canvas. Sixty beautiful landscapes, each and all painted on the spots suggested by the references in the poems, worthily illustrate the "land of Burns," under which title they were collectively engraved. The original paintings were publicly exhibited at Edinburgh in 1841, and an octavo catalogue of the collection was printed.

I have lately seen a series of oil pictures by Thomas Stothard, R.A., illustrative of Burns's poems; but as my reply is already too long and discursive, I will defer further reference to them until a future occasion.

EDWARD BARRINGTON NASH.

—Chelsea, S.W.

Permit me to refer your correspondent to some excellent engravings from paintings by well-known Scotch artists, published for the members of the Royal Association for the Promotion of Fine Arts in Scotland, illustrative of Burns's poems. Three of them are in my possession (1) 'The Soldier's Return,' 1857; (2) 'Auld Lang Syne,' 1859; (3) 'Illustrated Songs of Robert Burns,' 1861, each of them containing half a dozen well-executed engravings, and procurable, no doubt, for a small sum. The original pictures from which they were taken are probably in private collections in Scotland.

I can remember to have seen many years ago one of them from No. 3, "Last May a braw wooer," painted by Erskine Nicol, R.S.A., in which the figures were remarkably well executed, at "the tryst o' Dalgarnock." The "braw wooer" was looking at Jean, who is also casting a sly glance at him over her left shoulder. She was dressed in the homely attire of bed-gown, short fustian

petticoat, and apron; near her was "cousin Bess," in a similar attire, turning her back upon them in disgust.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ST. CITHA (8th S. ii. 309, 412).—I have a coloured engraving of an ancient piece of stained glass which is said to be in existence in a window in the north aisle of the choir of Winchester Cathedral. It represents St. Sitha standing in a sort of canopied niche. Her robe is white, with a narrow yellow border, and with wide sleeves. The under garment appears to be red. She has long golden hair, and round the head is a halo. In the right hand she holds a book closed and clasped, and in the left hand a bunch of keys. On a scroll beneath are the words, "Sca. Sitha."

CARUS VALE COLLIER.

Davington Priory, Faversham.

May I add to what has been advanced that the late Dr. Husenbeth, in his 'Emblems of Saints,' third edition, Norwich, 1882, identifies St. Sitha with St. Osyth? He states that she was queen, virgin, abbess, and martyr, and flourished *circa* 170, and that she is shown (1) with a crown or a table before her, (2) carrying her head cut off, (3) with a stag near her.

JAMES HOOPER.

Norwich.

"AT" FOLLOWING "SMELL" AND "FEEL" (8th S. ii. 347, 452).—An old friend, who brought us flowers from time to time, would say, when presenting them, "Here is something for you to smell to." His father came from Yorkshire to settle in the neighbourhood of London.

DOSSETOR.

Tunbridge Wells.

To "smell at" is quite common in Ireland, and is hardly provincial. A good instance of the use occurs in Hall Caine's 'Deemster,' "Smelling to the peonies, and never a whiff of a smell at the breed of them" (p. 44, ed. 1883). It is a common form in the Isle of Man. Ben Jonson has "smell to" twice in his works. "Smelling to the oats" occurs in 'New Inn,' III. i. The other instance is in 'The Case is Altered' (*circa* 1598), but in a stage direction, "Takes up some of the gold and smells to it" (IV. iv.).

H. C. HART.

SMOLLETT'S 'RODERICK RANDOM' (8th S. ii. 463).—The quotation given under the above heading irresistibly reminds me of the ways of a hen—a vigorous peck when she discovers anything that does not please her, and much cackling over any small grain which meets with her approval whilst she is engaged in her scratching. The faults in Cleland's book may be "thick as autumnal leaves that strow the brooks in Vallombrosa," but I doubt whether it was worth the labour of raking them together and trying to annihilate the doctor at the expense of so much

heat. Any scribbler can be caustic. It seems a pity that when the writer of the "rare pamphlet" took the trouble to print it she did not at the same time supply her readers with something original about Strap. Mistress Agnes Baird thought "that Strap was no less a person than Mr. Duncan Niven." Why? Because her father told her so, and "it was well known" that the Glasgow barber "was reputed to be Strap." This is mere hearsay. The lady repeats her father's statement without citing his authority for it, and she treats the local gossip in a similar fashion. By repeating what was told to her she no more proves her case in favour of her friend Niven than have the advocates who advance the claims of Hewson, the hairdresser at St. Martin's; Hutchinson, a barber of Dunbar; or Lewis, the bookbinder of Chelsea, to be considered the original of Strap. The absence of any notice of the rival claimants for the honour raises a suspicion that Mistress Baird never had heard of them, for it is hardly conceivable that, had she known of their existence, she would not have used every effort to demolish their pretensions and have brought forward some better proof than "a twice-told tale."

Mr. David Herbert, in his short 'Life of Smollett,' says that:—

"Strap has been the pride and the boast of four claimants. It is not in this case greatness thrust on unwilling victims; it is greatness urged in claim, and utilized to a bargain in business."

I think this is not correct respecting Lewis. In Nichol's 'Literary Anecdotes' (vol. iii. p. 465), which is quoted by Roscoe in his 'Life of Smollett' (1848, p. xi)—the edition of the 'Works' illustrated by George Cruikshank, occurs:—

"Mrs. Lewis often assured the writer of this article that her husband denied the assertions of many people, as often as it was mentioned to him; but there is every reason to suppose, &c."

Mr. Herbert adds that Dr. Chambers gives the details (of the claims) "in a note" and to it refers the curious. Dr. Chambers's work, as is the case with many another, is not among my books, otherwise the exact reference should be furnished, and I could judge better about Lewis. But a shallow purse, like a shallow wit, has to answer for much at times. Both are detestable always.

H. G. GRIFFINHOOFÉ.

34, St. Petersburg Place, W.

GOLDEN BULLETS (8th S. ii. 487).—The following extract will, I think, supply a sufficient answer to COL. FISHWICK'S inquiry:—

"Another time, having read in Dr. Gerhard the admirable effects of swallowing of a gold bullet upon his own father, in a case like mine, I got a gold bullet and swallowed it (between 20 s. and 30 s. weight); and, having taken it, I knew not how to be delivered of it again: I took clysters and purges for about three weeks, but nothing stirred it; and a gentleman having done the like, the bullet never came from it [him?] until he died,

and it was cut out : But at last my neighbours set a day apart to fast and pray for me, and I was freed from my danger, in the beginning of that day."—'Reliquiæ Baxterianæ,' part i. p. 81.

Y.

"DUTCH NIGHTINGALES" (8th S. ii. 208, 316, 352).—At the last reference C. C. B. remarks that the "Lincolnshire bagpipes," mentioned in 'I Henry IV.,' I. ii., have reference "to the prevalence of frogs in this fenny country." I cannot help thinking that he has hit upon a wrong interpretation of the words. Surely the allusion is to veritable bagpipes. This view of the case seems to be proved by the following passage from Robert Armin's 'Nest of Ninnies,' 1608, p. 9, reprint of the Shakespeare Society, 1842:—

"Amongst all the pleasures provided, a noyse of minstrells and a *Lincolnshire bagpipe* was prepared—the minstrels for the great chamber, the bagpipe for the hall—the minstrells to serve vp the knight's meate, and the bagpipe for the common dauncing."

In a note on this passage the editor remarks: "Shakespeare does not speak very favourably of 'the drone of a Lincolnshire bagpipe'; but, from various authorities, it appears that it was an instrument then in much request."

F. C. BIRKBECK TERRY.

TOPEHALL (8th S. ii. 407).—Macaulay, whose memory was as tenacious as it was reproductive, no doubt took this name from 'Roderick Random'—in which story Orson Topehall, the brother of Narcissa, is represented as a hard-drinking squire—and then gave it to the class of convivial squirearchy of the days of Sir Robert Walpole.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WESLEY AND THE MICROSCOPE (8th S. ii. 448).—From his sermon on the 'Imperfection of Human Knowledge,' 'Works,' ix. 314 (edition in sixteen volumes, 1811):—

"With regard to Animals. Are Microscopic Animals, so called, *real* Animals, or not? If they are, are they not essentially different from all other Animals in the universe, as not requiring any food, not generating or being generated? Are they no Animals at all, but merely inanimate particles of matter, in a state of fermentation? How totally ignorant are the most sagacious of men, touching the whole affair of generation! Even the generation of Men."

GEO. WEST.

The Field, Swinfleet, Goole.

GROTE'S 'HISTORY OF GREECE' (8th S. ii. 448).—MR. BOUCHIER'S questions, to be answered fully and as they deserve, would occupy far more space than 'N. & Q.' can afford to give, and it may well be that on such a matter the opinions of those capable of judging would be found divided. I think Grote superior to Thirlwall, but that his is by no means all that a history of Greece should be. One great defect of Grote seems to me to

have been the habit of glancing at modern times and modern combinations. When we are reading of the old days we do not want our thoughts to be sent off in the direction of the House of Commons.

EDWARD PEACOCK.

MR. BOUCHIER will probably find something to interest him in Dr. Mahaffy's 'Problems in Greek History,' the first chapter of which deals with the English historians of Greece in the present century. The *Athenæum* of Oct. 1 (p. 446) says: "The comparison between Thirlwall and Grote will strike every one who is familiar with their famous histories of Greece as summing up their respective merits in most excellent style."

JOHN RANDALL.

CITY COMPANIES (8th S. ii. 427).—All City companies now surviving have records which are kept in custody of their clerks, who are authorized to demand a fee for every search. Such records contain entries of apprenticeship and admission to the freedom, the former giving each youth's parentage and place of birth. They are seldom indexed, so any applicant should be provided with a proximate date. Some companies lost their books at the Great Fire of 1666, as the Vintners and, I am informed, the Glovers. A counterpart of each entry should be found in the Chamberlain's Office at Guildhall, but imperfectly indexed.

A. HALL.

13, Paternoster Row, E.C.

Your correspondent cannot do better than consult the 'History of the Twelve Livery Companies of London,' by William Herbert, late Librarian to the Corporation of London, published in 1836, in which he will find the names of the members; but neither in this nor in any other publication with which I am acquainted is the lineage or origin given.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MARKS AND LETTERS ON SHIPS (8th S. ii. 449).—To explain the use of the supplementary lines which are to be found on many vessels alongside of the Plimsoll mark, it may be as well to state the meaning of those which may probably be painted on a steamer trading, say, to the East, and sometimes across the Atlantic. The highest supplementary line, higher than Plimsoll's, is marked with the letters F.W. = Fresh Water. The boat can be put down to this line when loading in a fresh-water dock or river, because when she gets into salt water she will "lift," as it is called, on account of the greater density of the salt water. Alongside of this, and very slightly lower, there may be a line with the initials I.S. = India Summer, which marks the point to which she may be loaded in the Indian seas in summer. Below the latter appears a line S., which is the steamer's summer draught in the

Mediterranean; still lower, one marked W., showing her winter immersement in the Mediterranean; and, lowest of all, a line placed considerably below Plimssoll's, marked W.N.A.=Winter North Atlantic.

J. F. MANSEERGH.

Liverpool.

The upper edge of the horizontal line passing through a disc amidships is the load line of the vessel at sea. The letters L.R., I believe, signify that the mark was placed on the vessel by the Committee of Lloyd's Register, who, since the passing of the Merchant Shipping (Load Line) Act of 1890, have power to assign free-boards to British vessels. The explanation of the other horizontal lines and letters is as follows: F.W.=Fresh Water line; I.S.=Indian Summer line; S.=immersion in Sea water; W.=Winter line; W.N.A.=Winter line North Atlantic. Coasting vessels are required to be marked with only the maximum load line in fresh water; sea-going vessels with such of the horizontal lines as are applicable to their employment. L. L. K.

[Other replies are acknowledged.]

MISERERE CARVINGS (8th S. i. 413, 481; ii. 9, 113, 214, 335).—At Tilney All Saints' Church, near Lynn, in Marshland, behind a fine perpendicular screen which fills the chancel arch, are stalls and misereres in their original position, returned at the chancel arch in front of the two bays extending east.

W. B. GERISH.

I do not know if any one has mentioned St. Helen's, Bishopsgate, as a church where these are to be seen. There are some very quaint carvings of nursery rhymes, including the cat, the fiddle, and the cow jumping over the moon, on the pews in the church at Fawsley, Northamptonshire.

LOUISA M. KNIGHTLEY.

See article (illustrated) on 'The Miserere Shoemaker of Wellingborough,' by T. Tindall Wildridge, in 'Bygone Northamptonshire,' pp. 192-5.

JOHN T. PAGE.

Holmbly House, Forest Gate.

JACQUES BASIRE, ENGRAVER (7th S. ii. 189, 275, 391, 497; vi. 31).—The annexed excerpt from the 'Historical Register,' 1722, vol. vii., "Chronological Diary," p. 29, will serve to meet a point raised at the third reference:—

"June 2. Dy'd John Basire, Esq; in the 77th Year of his Age, formerly Receiver General for the four Western Counties. He was Son of Isaac Basire, D.D. Prebendary of Durham, Archdeacon of Northumberland, &c. a strenuous Asserter of the Royal Cause in the great Rebellion, during which he was 15 Years in Exile."

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

LONGFELLOW'S 'SONG OF THE SILENT LAND' (8th S. ii. 507).—The inverted torch, with the

ancients, was an emblem of death. It is found on sarcophagi, and, if I remember right, on the Catacombs at Rome; and a more poetic and affecting emblem than our disgusting skeleton with an hour-glass.

J. CARRICK MOORE.

I have not the original German of this; and if I had I could not read it. But so far as can be judged from a translation, it would seem that the herald is a simple personification of "death as a friend," and the inverted torch the common symbol, so often seen on old-fashioned tombs, of the extinction of life.

There seems, however, to be a question of reading here. J. A. J. writes *fate*, and so I find it in Routledge's edition, 1860. But Warne's, 1882, has *faith*. Will some German scholar tell us which it ought to be? Still, one may possibly be a misprint, for I find no other differences.

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

Longford, Coventry.

HELIGOLAND BEANS (8th S. ii. 409).—Your correspondent uses the word *fabaculture*. Is it his own coinage; or can authority be given for its use? May I suggest that the word is faulty in its formation, and ought to be written *fabiculture*? For compound words containing Latin nouns of the first declension, cf. *aliferous*, *baccivorous*, *lanifical*, *umbriferous*, *luniformal*, &c.

F. C. BIRKBECK TERRY.

"DAME" (8th S. ii. 487).—The question as to the identity of the Dame who prudently conserved for the youthful nutter his "proud disguise of cast-off weeds" is settled by Wordsworth's note of 1800 on the "cottage threshold." This dwelling, he says, was "the house at which I was boarded during the time I was at school"—i. e., at Hawkshead ('Poetical Works,' ii. 59, ed. Prof. Knight). His landlady, therefore, would be the "frugal dame" of his pious recollection.

THOMAS BAYNE.

Helensburgh, N.B.

Wordsworth went to school at Hawkshead when he was eight years old. In the prefatory note to 'Nutting' he writes: "Like most of my schoolfellows, I was an impassioned nutter." This surely is internal evidence enough to fix the meaning of "Dame" in the passage quoted.

EDWARD H. MARSHALL, M.A.

Hastings.

STRACHEY FAMILY (8th S. ii. 508).—I should think that too much has already been said about the hopeless *crux* of Strachey in 'Twelfth Night,' and I suppose that all that has been said is entirely worthless. Yet I beg leave to offer one more guess, probably also worthless. The O.F. *estrache* (see Godefroy) occurs as a variation of *estrace* (meaning extraction, race, rank, family), from Lat. *extrahere*. So perhaps "the lady of the

strachey" (small s) was a lady of rank or of good extraction. WALTER W. SKEAT.

INGULPH'S 'CROYLAND CHRONICLE' (8th S. ii. 467).—The question of the genuineness or otherwise of this chronicle came into notice in 'N. & Q.,' 4th S. ii. 80, 142, 482. At the last reference, the contributor remarks that there is an exhaustive article upon the subject in the *Archæological Journal* for March, 1862. ED. MARSHALL.

'The Chronicle of Croyland Abbey by Ingulph' was printed by Mr. Birch in 1833. For further information I would advise ANON. to consult the 'Dict. of Nat. Biog.,' s.n. "Ingulf."

G. F. R. B.

ANON. will be able to get all the information he wishes for from the translation in Bohn's well-known "Antiquarian Series." LE MANS.

A JESUIT PLAYWRIGHT (8th S. ii. 486).—Adverting to the editorial query, I further ask, Is it not the universal practice of the members of the Society of Jesus to write the plays that are acted by their pupils? L. L. K.

Is not "W. C. H.," W. C. Hazlitt, grandson, not son, of the essayist? C. C. B.

GRAY'S 'BARD' (8th S. ii. 485).—

Cold is Cadwallo's tongue
That hushed the stormy main, &c.

This passage is evidently imitative of what had long before become a commonplace of the poets. The idea of actual magic is not necessary, but would rather detract from the praise of the bards. If Orpheus, merely by his lute, could make

trees

And the mountain tops that freeze
Bow themselves when he did sing;

if a nameless mermaid could utter

Such dullest and harmonious breath
That the rude sea grew civil at her song,

why should not Modred (whoever he may have been), or Cadwallo, or Urien, have done the like by the same means? Whatever a Greek could do in this line, we may be sure that any one of the old Welsh bards could "go one better"—at least, in his own estimation. Celtic romance abounds with such stories. Thus, for instance, Taliesin, in the 'Mabinogion,' by his song alone, raises a storm that shakes to its foundations the castle of Maelgwyn Gwynedd. It is true that these bards were frequently magicians too; but then everything was more or less magical in those days; witness the harp of Teirtu, which if desired would play of itself. C. C. B.

NELLY MOORE (8th S. ii. 408, 457).—The late Henry S. Leigh, the author of 'Carols of Cockayne,' &c., wrote a clever parody of Edgar Poe's 'Raven,' of which this young lady is the heroine. It con-

sists of eight stanzas, and it is included in Mr. Locker-Lampson's 'Lyra Elegantiarum,' ed. 1891, p. 336. JONATHAN BOUCHIER.

URBAN may be glad to know that some verses about this young lady, with a portrait of her, appeared in the magazine called *London Society*, soon after her early death; and Mr. H. S. Leigh, in his 'Carols of Cockayne,' has written (after the manner of E. A. Poe) on the same fair subject, in a poem entitled 'Chateaux d'Espagne.'

EDWARD H. MARSHALL, M.A.

Hastings.

"FESTUM PATEFACTIONIS" (8th S. ii. 366).—For "Festum Patefactionis Christi in Monte Thabor" see Hampson's 'Medii Ævi Calendarium' (London, 1841), vol. ii. pp. 172, 173.

L. L. K.

MANILA (8th S. ii. 406).—The word Manila is genuine Spanish, being a corruption of Latin *manicula*, with a dozen meanings, somewhat allied to our word *manacle*. It appears certain that the town was founded in 1571 by Legaspi, the Spanish commandant. This applies to what is now called old Manila, meaning the fort or garrison town. The suburb, called Binondo, may represent an older native settlement, being nearer to the river and the busy part. A. HALL.

I know nothing about the origin of this word; but a Spanish friend of mine used always to pronounce it *Man-isle-aye*. What could he have done this for? Was it to suit our supposed pronunciation of *i* before a single *l*? If he had kept to his own Spanish he would have been nearer to the English sound. C. A. WARD.

Chingford Hatch, E.

FIRE BY RUBBING STICKS (8th S. ii. 47, 114, 231, 314, 432).—The following extract from 'The Western Pacific and New Guinea,' by Hugh Hastings Romilly, second edition, London, 1887, may be of interest:—

"When I was last in England I found very few people who would believe in the possibility of making fire with two sticks. I might perhaps have convinced them of its practicability, as it is not a very difficult thing to do."—Pp. 12, 13.

C. N. B. M.

Edinburgh.

For the possibility of civilized men getting a light with fire-sticks, and a good deal of trouble, reference should be made to that very entertaining work 'The Art of Travel,' by Mr. Francis Galton, pp. 25-27. EDWARD H. MARSHALL, M.A.
Hastings.

"IT FAIR SHEDS" (8th S. ii. 429).—Halliwell has as one meaning of *shed*, and that a Lancashire one, "to surpass." "It fair sheds" therefore, as HERMENTRUDE states, means "it quite surpasses"

belief. Cf. "I were fair stagger'd" as the Lancashire for "I was quite astounded," in which *fair* = quite, or completely. In the Yorkshire dialect "it fair sheds" means "it is quite surprising," and Halliwell gives *shed* = surprised.

J. F. MANSERGH.

Liverpool.

Sheds (or *sheads*, as it is sometimes written and spelt) is derived from an Anglo-Saxon word which means to distinguish, or beat the record, and is still used in North Lancashire, by elderly people; but the phrase is fast dying out. EDWARD LORD.
5, Albion Street, Burnley.

GEORGE ISHAM, OF LONDON, CITIZEN AND IRON-MONGER (8th S. ii. 467).—Twenty references to the Isham family, of Northampton, will be found in the four volumes of the *Northamptonshire Notes and Queries*, some of which are of a date anterior to those given by your correspondent, and may be of service to him. EVERARD HOME COLEMAN.
71, Brecknock Road.

'A DREAM OF FAIR WOMEN' (8th S. ii. 407, 478).—I do not wonder C. C. B. should doubt whether young Mr. Tennyson ever wrote:—

One drew a sharp knife through my tender throat,
Touch'd, &c.

The Tennyson of maturer years wrote:—

The bright death quiver'd at the victim's throat,
Touch'd, &c.,

which, as Huckleberry Finn said of something else, "states the case"; but in the 'Dream' of 1833 the lines stand:—

One drew a sharp knife through my tender throat,
Slowly—and nothing more.

Whereupon, the wicked *Edinburgh* reviewer inquired what more—her throat being cut—the lady wanted. W. F. WALLER.

My copy of Tennyson's 'Poems' (date 1851), p. 153, has

One drew a sharp knife thro' my tender throat
Slowly,—and nothing more.

Will this satisfy your correspondents?

THOMAS BARKER.

ST. JAMES'S SQUARE (8th S. ii. 267, 310, 339, 368, 436).—MR. DASENT says that a pedestal was "undoubtedly" set up in the centre of the square as early as 1727. Cunningham says it was "actually erected in 1734," and cites 'New Remarks on London,' p. 264. This matters little. What, however, is curious is that no fewer than one hundred and eleven years should have elapsed between the date of the order for setting up the statue of "Great Nassau" in these parts and the actual erection of such an effigy. On Thursday, Dec. 9, 1697, Mr. Luttrell says—but Narcissus had better be allowed to say it in his own way: "The king's statue in brasse is ordered to be sett up in St.

James's Square, with several devices, and mottoes, trampling down Popery, breaking the chains of bondage, slavery," &c. Surely a unique work, if it had ever come to anything.

W. F. WALLER.

The frontispiece to the fifty-fourth volume (July to December, 1808) of the *European Magazine* consists of an engraving representing "the Equestrian Statue in Bronze of King William the Third, now Erecting in St. James's Square." The engraving is by S. Rawle, and at the top of the pedestal of the monument appears "J. Bacon Junr Sculptor." We are told—

"This statue is executed pursuant to the will of Samuel Travers, Esq., who lived in the reign of King William" (p. 37).

The will, being disputed, "was thrown into Chancery, and was not confirmed for nearly a century"; hence the delay in the erection of the statue.

J. F. MANSERGH.

Liverpool.

WILDE JÄGER (8th S. ii. 128, 218, 413, 475).—It ought not to be forgotten that this legend is mentioned by Dousterswivel to Sir Arthur Wardour in their search for treasure in the ruins of St. Ruth:—

"Den you should hear horns winded dat all de ruins ring—mice wort, they should play fine hunting piece, as good as him you call'd Fischer with his oboi; vary well—den comes one herald, as we call Ernhold, winding his horn—and den come de great Peolphan, called de mighty Hunter of de North, mounted on hims black steed. But you would not care to see all this?"

"'Why, I am not afraid,' answered the poor Baronet, 'if—that is—does anything—any great mischiefs happen on such occasions?'"

"'Bah! mischiefs? no—sometimes if de circle be no quite just, or de beholder be de frightened coward, and not hold de sword firm and straight toward him, de Great Hunter will take his advantage, and drag him exorcist out of de circle and throttle him. Dat does happens.'" —'The Antiquary,' chap. xxi.

Note F appended says that much of a similar kind is to be found in Scott's 'Discovery of Witchcraft,' published in London, 1584.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TITHE-BARNS (8th S. ii. 246, 330, 397, 475).—Tithe-barns, or their remains, are not uncommon. But your readers ought not to be without a reference to one of great present perfection at Littleton, near Evesham. It is one hundred and fifty feet long, cruciform, with large pointed doorways and cross-bearing gables. There is an engraving of it in May's 'History of Evesham,' 1845, p. 238.

W. C. B.

To the list contributed by MR. HARTSHORNE may be added the very fine tithe-barn at Stanway, Lord Wemyss's place in Gloucestershire.

LOUISA M. KNIGHTLEY.

Fawsley, Daventry.

SHAKESPEARE AND THE COMMENTATORS (8th S. ii. 488).—The exact text is: "If we wish to know the force of human genius we should read Shakespeare. If we wish to see the insignificance of human learning, we may study his commentators." The author of this great epigrammatic truth was William Hazlitt. As a tax to the ingenuity of the readers of 'N. & Q.,' I leave some other of them to point out *where* he said it. R. R. Boston, Lincolnshire.

LORD BACON: "BAUGH" AND "MAY" (8th S. ii. 362).—Your correspondent is scarcely correct in stating that the lines quoted by him have remained "untouched by any of the various editors of the book save one, viz., Archbishop Whately." Dr. Aldis Wright, in his edition of Bacon's 'Essays,' 1874, has in a note, p. 332, "Mr. Daniel has suggested to me that the 'Baugh' is probably the Bass Rock, and the 'May' the Isle of May in the Frith of Forth."

To the quotations given by your correspondent may be added the following lines from Sir David Lindsay's 'The Complaynt to the King,' vol. i. p. 61, ed. 1871:—

Quhen the Basse and the Yle of Mayo
Beis sett upon the Mont Senaye;
Quhen the Lowmound, hesyde Falkland,
Beis lyftit to Northumberland;
Quhen kirkmen yairnis no dignitie,
Nor wyffis no soveranitie;
Wynter but frost, snaw, wynd, or raue;
Than sall I geve thy gold agane.

F. C. BIRKBECK TERRY.

"COALS TO NEWCASTLE" (8th S. ii. 484).—The noting by Mr. F. ADAMS of the examples of this proverb, and the dates thereof, leads me to call attention to the fact that, at a still earlier period than the years he gives, there was another interpretation put upon "carrying coals" other than that inferred by the useless process of carrying coals to Newcastle or salt to Dysart. To carry coals—whether to Newcastle or elsewhere—was, indeed, equivalent to what we nowadays mean to express when we say a man will "stand anything," or that another is so poor a spirited creature that any treatment is good enough for him. Thus, in 'Have with you to Saffron Walden' (1595), Nash says, "We will bear no coals, I warrant you"; in 'Every Man out of His Humour,' Ben Jonson makes a character say contemptuously of another, "Here comes one that will carry coals, ergo will hold my dog"; in 'Antonio and Melida' (1602), a character is made by Marston to exclaim, "He has had wrong, but if I were he I would bear no coles"; and Shakespeare opens 'Romeo and Juliet' by making Sampson remark that he and Gregory will not carry coals; while in 'Henry V.' the boy gives his masters Nym, Bardolph, and Pistol a true character, and enumerates, amongst their other virtues, that "in Calais they stole a fire-

shovel; I know, by that piece of service, the men would carry coals."

It seems to me, therefore, worthy of note that the suggestion of "carrying coals" had in past times no fewer than three interpretations attached to it. When they were supposed to be carried to Newcastle, the saying exemplified people who did useless things; and when the coals were simply spoken of as being carried, it typified either helpless, weak creatures, or such bullies and cowards as the above-named estimable adventurers. JNO. BLOUNDELLE-BURTON.

Barnes Common.

SLAUGHTER FAMILY (8th S. ii. 467).—Any investigations into the history of a family of this name will, I imagine, involve one into that of the Sclaters. Burke ('Landed Gentry') says the name Sclater was originally spelt Slauter, and derived from a place so called in Gloucestershire. And the name seems to have been so pronounced long after it was differently spelt; for in several instances I have come across it, in cases where it has been written down phonetically, in the form of Slauter and Slaughter, even in the eighteenth century.

W. C. W.

'DE GESTIS TANCREDI' (8th S. ii. 487).—A great deal of information about Tancred is to be found in 'Godeffroy of Bouloynne,' of which Dr. Mary Noyes Colvin is preparing an edition for the Early English Text Society. There will, no doubt, be much information added by Dr. Colvin in her notes and introduction. H. H. S.

CROSSBOWS (8th S. ii. 147, 273, 377).—The following appears in Rapin's 'History of England':

"It is remarked as a thing deserving particular notice, that this Prince [Richard I.], who restored the Use of the Cross-Bow, received his Death's Wound from that Instrument, as if Heaven intended to punish him for reviving that diabolical Invention. But I question whether this Remark is built on a good Foundation. We have observed the English made use of the Cross-Bow in the Conquest of Ireland, in the Reign of Henry II., and it is not likely they should discontinue it, in the few Years that were since passed."—Ed. 1732, vol. i. p. 257.

J. F. MANSERGH.

Liverpool.

CHIEF JUSTICE JEFFREYS (8th S. ii. 468).—The authority, I believe, was the actual admission in the Trinity College books. The late Dr. Luard kindly sent me the date in answer to an inquiry of mine. SOHO may remember that in the proceedings against Dr. John Peachell, Jeffreys himself stated that he was "once a member" of the University of Cambridge. ('State Trials,' xi. 1329.)

G. F. R. B.

LIVERY COMPANIES OF LONDON (8th S. ii. 448).—I do not suppose it would be possible to collect full lists of freemen, it being the livery who

attract attention. One of our local historians remarks of the Drapers' Company:—

"From this date [1518], in most instances, the parties subscribe their name or marks; both of which are wretched scrawls, and show the low state of education at this period. The most respectable citizens only made their mark."

I have sometimes found a variation, people signing in a plain hand here, will make a mark elsewhere. I fancy there was some dread of "consequences" at bottom of this assumed incapacity.

The same historian, "Herbert," records, under date 1509, the feat of a boy aged twelve transcribing the ordinances of the Fishmongers' Company in a clear, ornate hand. His name was "rychard felde."

A. HALL.

13, Paternoster Row.

Herbert, Librarian to the Corporation of London, in his 'History of the Twelve Livery Companies,' gives the names of the Company of Yrenmongers from the record in the Chapter House, Westminster, about the year 1537; the Masters and Wardens from 1700 to 1817; the members of the Company who were Lord Mayor from 1410 to 1715; and the names of the benefactors, most of whom were probably members thereof, from 1500 to 1703. Similar lists are given for the remaining eleven great Livery Companies of London.

EVERARD HOME COLEMAN.

GLOVES AND KISSES (8th S. ii. 508).—See 'Gloves: their Annals and Associations,' by J. W. Beck, 1883, p. 234, where may be found several curious references to the custom, supported by good authority.

A. L. HUMPHREYS.

The claim of gloves by ladies, as a reward, when they have stolen a kiss from a sleeping man, is alluded to by Gay (1688-1732):—

Ciely, brisk maid, steps forth before the rout,
And kiss'd with smacking lips the snoring lout;
For custom says, "Whoe'er this venture proves,
For such a kiss demands a pair of gloves."

In chap. v. of the 'Fair Maid of Perth,' by Sir Walter Scott, Catherine leaves her chamber on St. Valentine's morning, and finding Henry Smith asleep, gives him a kiss. The glover says to him:—

"Come into the booth with me, myson, and I will furnish thee with a fitting theme. Thou knowest the maiden who ventures to kiss a sleeping man wins of him a pair of gloves."

And in the following chapter she accepts it. The date and origin of the custom have not, I believe, been traced.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DANIEL SEDGWICK, HYMNOLOGIST (8th S. ii. 409, 451).—Of Sedgwick's collection of hymnological works upwards of one thousand volumes are included in the Julian bequest to the Church House,

and are now at Westminster. Many of these are annotated in MS. by Sedgwick. Sedgwick's MSS. (about 3,000) are still in my possession. When mounted they will also be deposited in the Church House Library.

JNO. JULIAN.

Wincobank Vicarage.

His learning, and his assistance in the compilation of 'The Book of Praise,' are mentioned in appreciative terms in the preface to that volume; but not Lord Selborne's generous return for that assistance.

EDWARD H. MARSHALL, M.A.

When dressed in his best old Daniel was hardly of the disreputable appearance assigned to him by the writer of the article in the *Manchester Evening News*, nor was he, I fancy, a shoemaker, his trade (other than that of bookselling) being something in the cabinet-making line. Probably Mr. Harper, bookseller, Tabernacle Street, E.C., could give Q. V. much more information about the life of this interesting man. His enthusiasm in his favourite study made him decidedly interesting, though he rarely seemed to lose sight of the *£. s. d.* aspect of it.

I. C. GOULD.

'SELECT HISTORICAL DOCUMENTS' (8th S. ii. 440, 491).—MR. MARSHALL says that "probably there is, as there surely ought to be, a reference to this volume [Stubbs's 'Select Charters'] in its latest form in the preface" of Mr. Henderson's 'Select Historical Documents.' It is only justice to the latter excellent volume to say that Mr. Henderson has not only acknowledged the work of his learned predecessor in the introduction (pp. 1, 3, 4, 5, and 6), but also on pp. 7, 11, 16, 20, 125, 148, and 151.

While on this matter, may I draw your readers' attention to the early notice of "tarring and feathering" on p. 135? It occurs in the 'Laws of Richard I. concerning Crusaders who were to go by Sea,' and runs thus:—

"A robber, moreover, convicted of theft, shall be shorn like a hired fighter, and boiling tar shall be poured over his head, and feathers from a cushion shall be shaken out over his head—so that he may be publicly known; and at the first land where the ships put in he shall be cast on shore."

ARTHUR MONTEFIORE.

JEWISH SECTS (8th S. ii. 508).—Early lists of these are given by Hegeppus, Epiphanius, and Justin Martyr, and MR. WARD will find the names which they mention brought together in the "Classified Table" at the beginning of Dr. Blunt's 'Dictionary of Sects and Heresies.' But in the article "Jewish Sects," in the body of that work (which was written by my late father, a well-read man in early Church history), reasons are given for supposing that many of these are really only different names for the same bodies, and that the number may, therefore, be a good deal reduced.

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

MISTAKE : MISTAKEN (8th S. ii. 404).—I have been very careful in the use of these words ever since Prof. Hodgson, in his 'Errors in the Use of English' (1886), called attention to their frequent misuse. I do not think any one who has not paid special attention to the matter can be aware how frequent that misuse is. Hodgson gives no instance of it earlier than Cowper; but it is much older than that. It has the authority of Bailey and of Littleton, and doubtless it was common enough long before Littleton's time. There is an instance of it in Milton ('Samson Agonistes,' 907), where Dalilah says :—

I was a fool, too rash, and quite mistaken
In what I thought would have succeeded best.

It does not seem difficult to give a "metaphysical explanation" of the confusion. A mistake is an error; ergo, every error is regarded as a mistake, and to be mistaken as being in error.

C. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Edited by Sidney Lee. Vol. XXXIII. *Leighton to Lutelyn.* (Smith, Elder & Co.)

ONE more volume of this truly national undertaking has seen the light with the exemplary punctuality the editors have taught us to expect. Little change is, of course, to be traced. Improvement is scarcely to be hoped in a work the excellence of which has won universal recognition, while falling off is not to be expected. Mr. Lee has, indeed, got his team thoroughly in hand, and, to continue the sporting metaphor, allows no change of style or pace, and no sign of fatigue to be exhibited. Of the six or eight articles which Mr. Lee himself contributes—biographies which, with a view to profit by them, his supporters are bound to study—three or four are of importance. John Leland, the King's Antiquary, the only bearer of that distinction, comes first. Of the few known incidents of Leland's life Mr. Lee gives an account which is a model of succinct statement. The chief value of the biography consists, however, in the full bibliography, embracing a certain amount of description and analysis, which is furnished. Not less valuable is the account of the use that has been made of Leland's material. Of even more importance is the account of Sir Roger L'Estrange, the most prolific of pamphleteers and translators, "the dog Towzer" of Defoe and others, the most arbitrary of licensers of the press, the favoured of James II., and the member for Winchester. His collection of the fables of Æsop and other eminent mythologists is described by Mr. Lee as the most extensive in existence. After quoting concerning L'Estrange opinions so various as that of Clarendon, who describes him as "a man of a good wit and a fancy very luxuriant," and Hallam, who condemns him as a pattern of bad writing, Mr. Lee holds that he is seen to best advantage in his translations, which, although "not literal.....are eminently readable." Very striking is the account Mr. Lee gives of William Lilly, the astrologer, whose life appears to have been more adventurous and varied in interest than that of most charlatans. As was to be expected, Mr. Leslie Stephen deals with the life of George Henry Lewes. Over what must always be regarded as its principal incident he glides lightly, saying that "it does not

appear that moral laxity was combined with cruelty." The characteristic merits of Lewes are said to have been "clear good sense, independent criticism, and unflagging vivacity." Douglas Jerrold is said to have called him "too unequivocally" the ugliest man in London. Mr. Stephen also deals with Monk Lewis. The "Monk" is said to have been in part owing to Lewis's interest in 'The Mysteries of Udolpho.' One of the most important biographies is that of David Livingstone, of whose boyish struggles with difficulty and heroic life and death Col. Vetch gives an unsurpassable account. Of Mr. Lionel Cust's many interesting and adequate notices of painters, that of Sir Peter Lely is perhaps the brightest. Dealing with subjects of which he has unexampled mastery, Mr. C. H. Firth writes the lives of William Lenthall, the Speaker of the House of Commons, and John Lilburne, political agitator. Mr. G. F. Russell Barker, still a mainstay of the book, sends many important biographies, including that of the late Lord Granville and that of Charles Lennox, third Duke of Richmond. Few distinguished naval heroes challenge in this volume the brilliant gifts of Prof. Laughton; nor does the name of Dr. Norman Moore appear to any medical celebrity of the first water. The Rev. Wm. Hunt writes learnedly upon Leofric, Earl of Mercia, upon Leofwine, and upon Roger Leybourne. Mr. J. M. Riggs sends many valuable lives, among which are those of Leone Levi, Count Leslie, and Leopold, Duke of Albany. The life of Lever is entrusted to Dr. Richard Garnett, who supplies a very readable and excellent account. Among his Scottish poets Mr. Thomas Bayne has to do with one man of high interest in John Leyden. He also deals with the Leightons, Robert and William. Canon Venables writes on Francis Lemard, fourteenth Lord Dacre. Mr. Hamilton is responsible for Mark Lemon, and Canon Scott Holland pays an enthusiastic tribute to Canon Liddon. Mr. Thompson Cooper, Miss Bradley, Mr. Earwaker, Mr. Walter Rye, Mr. Warwick Wroth, and Mr. Charles Welch are also represented in the volume.

WITH the appearance of the Christmas number of *L'Art et l'Idée* the publication of that periodical is arrested for a twelvemonth. The only excuse for this is that M. Octave Uzanne has wearied of the editorial labours in which he has persisted for fourteen years, and seeks an opportunity to have a holiday and visit the Chicago Exhibition. In 1894 the publication will be resumed. The present number has a very interesting account of 'Peintres Lithographes Contemporains,' with a series of original designs which are full of character and talent. 'Les Centres Littéraires aux États Unis' gives portraits of many literary celebrities of New York, as Mark Twain, Lawrence Hutton, W. D. Howells, John Burroughes, &c.

In the *Journal* of the Ex-Libris Society (A. & C. Black) the editor criticizes Hogarth as a book-plate designer. Mr. Wright holds that Hogarth did design book-plates, and reproduces many illustrations that may pass for such. The article has much value. Mr. Ashworth sends a list of Yorkshire book-plates of the seventeenth and eighteenth centuries. Mr. Albert Hartshorne and Mr. John Leighton are among the contributors. Under its energetic management the society flourishes.

A VERY remarkable article in the *Fortnightly* is that by the Rev. H. R. Haweis on 'Ghosts and their Photos' (*sic*). The writer opines that it is possible to secure, by means of highly sensitive plates, proof of the presence of ghosts, invisible to most human organs. He holds, indeed, that this has been done, though chiefly, we fancy, if not wholly, at spiritualistic gatherings. Mr. Corbet sends some grave statistics as to 'The Increase of Insanity,' which he is disposed to attribute to the excessive

use of alcohol. 'The Benefits of Vivisection,' with regard to the cure of tetanus, are shown by Mr. A. Coppen Jones. Writing on 'Michelangelo,' Mr. Herbert P. Horne expresses great admiration for the recent work of Mr. Symonds on that master, and accepts as satisfactory the views of the latest biographer as to the relations of the sonnets. A curious and uncomfortable experience of Mr. D. R. O'Sullivan is described in 'Tierra del Fuego.' Mr. Sullivan was shipwrecked in the Straits of Magellan, and had to live, or, rather, starve, in Fuegia for some months. His impressions concerning the country and the people, whom, at secondhand, he describes as "satires upon mankind," are vividly conveyed. The article has extreme interest.—In a remarkably excellent number of the *Nineteenth Century* the 'Aspects of Tennyson' of the editor is the principal feature. Full of interest and value are the indications afforded. Nowhere, indeed, do we seem to get so full and satisfactory an insight into the personality of the poet. Every passage pays perusal, and many call for close study. With this delightful article one naturally associates the fine 'Threnody: Alfred, Lord Tennyson,' by Mr. Swinburne, which opens the number closed by Mr. Knowles. Mr. Edward R. Russell writes zealously and ably upon Mr. Irving's "King Lear," the conception of which he approves. He is a little severe upon critics, many of whom he credits with "a decided lack of acquaintance with the text" of 'Lear,' and puzzles us by a reference to "Mr. Furlong's *Variorum* edition," a work of the existence of which we have never heard. Is it possible that he means Mr. Howard Furness? 'Happiness in Hell' has, as was to be expected, elicited a reply from the orthodox Catholic point of view; and those whom Prof. Mivart had perhaps cheered are told that the views expressed are "calculated to do immeasurable mischief to the souls of men." 'Modern Poets and the Meaning of Life' repays serious attention. Lord Grimthorpe expounds at some length his views on 'Architecture,' and the Countess of Jersey depicts brightly 'Three Weeks in Samoa.'—In the *New Review* Mr. Archer breaks very gallantly a lance with Mr. Swinburne, and a second with Charles Lamb, the subject being John Webster, whom Mr. Archer holds to have been "not, in the special sense of the word, a great dramatist, but a great poet, who wrote haphazard dramatic or melodramatic romances for an eagerly receptive but semi-barbarous public." Canon Wilberforce, rebuking Dr. Ernest Hart, neglects to verify his quotations, and misquotes Cowper. Prof. Charcot deals with 'The Faith Cure,' the Hon. Rodol Noel with 'English Songs and Ballads,' and Mr. Archibald Forbes opens afresh the question of 'Real or Bogus Stuarts.'—A deeply interesting and well-illustrated account of 'The Peary Relief Expedition' is supplied to *Scribner's* by its chief; Dr. W. H. Russell sends a graphic sketch of 'The Fall of Sebastopol,' and an excellent account of 'The Poor in Naples' forms the seventh article on "The Poor in Great Cities." The illustrations to this are admirable.—The frontispiece to the *Century* consists of a portrait of John Greenleaf Whittier, of whom a sympathetic biography, by Miss Elizabeth Stuart Phelps, is given. It is curious to find him using "thee" as a nominative. Two consecutive papers, by different men, deal with 'The Great Wall of China,' 'Crusty Christopher' is an account of John Wilson, with a capital portrait. An account of 'Millet's Early Life,' by his younger brother, will be studied, as will the 'To Gipsy Land' of Miss Elizabeth Robins Pennell.—'My Lord the Elephant,' which appears in *Macmillan's*, from the pen of Mr. Rudyard Kipling, contains further descriptions of the prowess and humours of "the three soldiers." Under the Great Wall' is another study of the Great Wall of

China. 'The Statesmen of Cumberland' supplies some interesting gossip concerning these worthies. 'The Tomb of Alexander the Great,' 'On the Old Knightsbridge Road,' and 'On Thomas Bewick,' the last by Mrs. Ritchie, may all be read with pleasure and profit.—In *Temple Bar*, 'Letters of a Man of Leisure' deals with the remains of Edward Fitzgerald, from whose letters ample extracts are made. A fair paper on Ariosto follows, and is, in turn, succeeded by a life of Samuel Palmer, the landscape painter. 'Gower Street and its Reminiscences' may also be read with pleasure.—'Old Church Steeples,' in the *Gentleman's*, has pleasant antiquarian flavour. Mr. Rodway describes 'A Garden in the Tropics,' and there is a paper on 'Mills and Millers,' a suggestive subject. In *Belgravia*, 'The Maréchal de Retz' is described as the original Blue Beard.—An article on 'Burne Jones and his Art,' in the *English Illustrated*, reproduces very many fine designs. 'Song Birds of India' gives some very interesting information. A portrait and memoir are supplied of 'The Archbishop of Westminster,' and there is a good description of 'Through the Pyrenees in December.'—Mr. Lang, in *Longman's*, deals wholly with 'Mary Stuart and the Casket Letters.'—'Humours of Rustic Psalmody' repays attention in the *Cornhill*.

PART LXIV. of *Old and New London*, containing an extra sheet, leads off the publications of Messrs. Cassell & Co. The reader is kept south of the river, and carried through Kennington, of which a picture showing it in 1780 is given, South Lambeth, and Blackfriars Road. He is shown Bethlehem Hospital, Christ Church, Westminster Bridge Road, Rowland Hill's Chapel, the Rotunda, &c.—*Cassell's Storehouse of General Information* completes Vol. IV., the title-page, &c., to which are given.—*The Life and Times of Queen Victoria*, Part XXIV., reaches 1888. The work, which has portraits of Mr. Gladstone and Sir George Trevelyan, is thus all but completed.

MR. A. W. TVER (The Leadenhall Press, E.C.) writes: "Will some one generously lend me for a few days his copy of 'Margarita Philosophica' (1503), containing an engraving of a female holding in one hand a key she is about to apply to the lock of a door, and in the other a hornbook, which she is offering to a little boy. The kindness will be remembered."

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. W.—

But O for the touch of a vanished hand,
Tennyson, 'Break! break! break!'

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, 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, JANUARY 14, 1893.

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Notices to Correspondents.

Notes.

THE TENNYSONS AND ARCHBISHOP TENISON.

In 'N. & Q.,' 3rd S. viii. 454, I find it stated by J. B. P. that there is in the Tennyson family "a tradition of long standing that it is descended from a collateral relative of Archbishop Tenison," in spite of the difference in spelling the name. No doubt attempts would have been made to prove or disprove this statement, but for the deterrent fact to which W. C. B. drew attention (6th S. xi. 153), "that the name of Tennyson is and has been for centuries one of the commonest in Holderness." The archbishop's descent from the Yorkshire stock has hardly been suspected, so far as I am aware, especially after the statement in Burke's 'Landed Gentry' (first edition, p. 1375) that his family "so early as the reign of Edward I. was represented in Oxfordshire in the persons of Henry, John and William Tynesende, mentioned in the Hundred Rolls."

Could anything be less likely than that the name of Tennyson should be a corruption of "atte Townsend"? On the same page we read that the Rev. John Tenison, the archbishop's father, was son of Dr. Philip Tenison, Archdeacon of Norwich, who died 1660. If we turn to Blomefield's 'History of Norfolk' we find that Philip was eleven years younger than John, who is made his son. The Rev. John Tenison, B.D., died June 25, 1671, *æt.* seventy-two, M.I. Topcroft Church

(x. 189). The Rev. Philip Tenison, D.D., the archdeacon, died June 15, 1660, *æt.* forty-eight, M.I. in Pawbergh Church, near Norwich, with—be it particularly noted—these arms, which Blomefield says were granted to him: Sable, a fess embattled and in chief three doves argent (*ib.* ii. 391). Philip was clearly John's younger brother.

The object of this note is to suggest a clue to the father of these two clerical brethren, and one could almost take it for granted that he too was a clergyman, bred at the same university, *i. e.*, Cambridge. Since my reply (7th S. xii. 252) I have looked into the pedigree and been aided by some notes of wills at York, for which I am indebted to my friend Dr. Sykes, F.S.A. This will is to the point:—

"Christopher Tennyson of Riell yeoman.....my father John Tennyson deceased.....my son Marmaduke.....my son John at Cambridge.....my son Edward.....my wife Elizabeth.....my daughter Katharine.....my uncle Thornton of Hull. Dated March 1, 22 Eliz. (1579/80).

I have mentioned the will of Christopher's father in my previous note, also John Thornton, the merchant of Hull, his uncle, who bought the manor of Ryall, with lands there and in "Pawle" and other places, by fine, Easter T., 1566 (Dr. Collins's 'York Fines,' i. 319).

In 1597 licence was granted to John Tennyson, B. D. of Downham, diocese of York, to marry Anne Haldenby, "gent." (*sic*), of Gemling, in the parish of Foston (-on-the-Wolds), *Yorksh. Archaeol. Journal*, vol. x. p. 35. I take this to be the son John at Cambridge, 1579-80, though proof is wanting. Anne was no doubt daughter of Philip Haldenby, seventh and youngest son of Robert Haldenby, Esq., of Haldenby, by Anne, daughter of Thomas Boynton, Esq., of Barmston, in Holderness. She is a legatee in the will of her uncle John Haldenby, of Patrington, gent., dated May 5, 1591.

I shall be very much surprised if John and Anne are not the parents of John and Philip. Probably John obtained a benefice in the diocese of Ely. I could find nothing about him at Downholme, near Richmond.

The arms, with unimportant variations, Gules, a bend between three leopards' heads jessant fleurs-de-lis, borne by the good archbishop and the lamented poet, are of most unsatisfactory origin, as a reference to Papworth's laborious 'Ordinary of Arms' (p. 930) will reveal at once. They are nothing more nor less than the arms of Denny's, an old West of England family, and illustrate the improper use of a dictionary of arms, which the heralds themselves were often guilty of in a most flagrant way. Tennyson may be Parson Evans's pronunciation of Dennison; but in ancient heraldry there was a reason for everything, here nothing but a *suggestio falsi*. The arms of Cantelupe were

doubtless the foundation of all those in which the strange device of leopards' heads jessant fleurs-de-lis occur. It would have been better if all the Tennysons had used the arms mentioned above as granted to Philip.

The poet's intermediate ancestors should probably be sought for at Keyingham, near Hedon. The register of the parish covers the period, commencing in 1604.

A. S. ELLIS.

Westminster.

THE POETS IN A THUNDERSTORM.

(Concluded from 8th S. ii. 433.)

The progress of scientific discovery has the effect on the best minds, and eventually on the public generally, of correcting erroneous impressions, so as to guide men nearer and nearer until they reach the truth as it is in nature. No great discovery remains long without effecting this kind of beneficent reform, and it may be traced as a result of Franklin's bold experiment which identified lightning with electricity. For example, a thunderstorm as described by Byron would naturally be a very different affair from a thunderstorm described by Thomson. The change does not consist in the difference between knowledge and ignorance, but in the mode of treatment. The one is content to describe in picturesque language what he sees and hears; the other attempts to explain what is altogether beyond the range of the knowledge of his day. Byron did not profess to be a scientific poet, but he was sufficiently discreet to confine his muse within the limits of accurate description. The poet of the future will have to do more than this. Descriptive poetry has had its day—it is exhausted; so that future numbers will have to conform to the scientific spirit of the time, otherwise they will be lacking in the most essential feature of all good writing—namely, truth to nature.

The change here indicated has been making progress during the whole of the present century. Formerly it was not expected that a poet should be acquainted with science, so that much surprise was expressed when Coleridge was seen attending Davy's lectures at the Royal Institution. When asked what business he had there, he replied, "To lay in a new stock of ideas!"

The first poem, so far as I know, that appeared after Franklin's discovery, and described a thunderstorm, was one by W. Falconer, published in 1762, entitled "The Shipwreck, a Poem in Three Cantos, by a Sailor." The ship was a merchantman, the *Britannia*, bound from Alexandria to Venice, but, being overtaken by a storm, she was driven out of her course, and wrecked on the coast of Greece, near Cape Colonne.

The writer seems to have had some knowledge of electricity, judging from his reference to the "electric wire," but his account of the thunder-

storm is in a bad style of inflated poetry. He begins by supposing the thunder to be prepared in the torrid zone, and to be supplied to the temperate zone as it is wanted.

Now thunders, wafting from the burning zone,
Growl from afar, a deaf and hollow groan!

Portentous meteors blaze on the masts; ethereal doom lurks behind impenetrable shade (whatever that may mean); but when the author personifies the storm his bathos is complete:—

It seem'd, the wrathful angel of the wind
Had all the horrors of the skies combin'd;
And here, to our ill-fated ship oppos'd
At once the dreadful magazine diclin'd.
And lo! tremendous o'er the deep he springs,
Th' inflaming sulphur flashing from his wings!
Hark! his strong voice the dismal silence breaks!
Mad chaos from the chains of death awakes!
Loud and more loud the rolling peals enlarge,
And blue on deck their blazing sides discharge.

And more to the same effect.

With reference to "th' inflaming sulphur" in the above passage, it must be remarked that a flash of lightning in the open causes the chief ingredients of the atmosphere to combine chemically into a compound known as nitric acid, which, descending with the rain, combines with the potash or the soda of the soil, and forms nitre; but when lightning enters an enclosed space it generates ozone, or some of the lower oxides of nitrogen, the odour of which is well known to the chemist, but popularly it is said to resemble the fumes of burning sulphur.

In my young days I heard Braham, and more recently Sims Reeves, sing the popular ballad, "The Bay of Biscay, O!" The words, by Andrew Cherry, were apparently suggested by Falconer's poem, as in the line—

The skies asunder torn, a deluge pour—

and one or two other corresponding passages. In the ballad the tyranny of rhyme seems to have compelled the author to some irregularity in his tenses, the first four lines reading thus:—

Loud roared the dreadful thunder,
The rain a deluge showers;
The clouds were rent asunder
By lightning's vivid powers.

It must be admitted that "showers" is rather a mild word for a "deluge." It may also be objected that the lightning seems to act as a force external to the cloud, instead of being an integral portion of it. But, apart from these objections, the ballad is effective in its movement, and the more so when rendered by a good voice.

In bringing these examples to a close, it may be remarked that a good modern poet, while indulging in the highest flights, will not offend against scientific accuracy. Thus, when Shelley was among the Euganean hills he heard how

the tempest fleet
Hurries on with lightning feet.

So also Wordsworth, in addressing the clouds, exclaims, in a noble apostrophe—

O ye lightnings,
Ye are their perilous offspring.

And again:—

Utter your devotion with thund'rous voices."

And in his homely poem of 'The Waggoner' he is still true to nature. Benjamin and his team are overtaken by a storm at night among the mountains. It is so dark that he and his horses are perplexed:—

Astounded in the mountain gap,
With thunder peals, clap after clap,¹
Close treading on the silent flashes—
And somewhere as he thinks a crash
Among the rocks; with weight of rain
And sullen motions long and slow
That to a dreary distance go,
Till breaking in upon the dying strain
A rending o'er his head begins the fray again.!

Lastly, Byron, in the third canto of 'Childe Harold,' describes a thunderstorm in Switzerland, which occurred at midnight on June 13, 1816. He notices the awful stillness which precedes it:—

All heaven and earth are still—though not in sleep,
But breathless,

until

From peak to peak, the rattling crags among
Leaps the live thunder! Not from one lone cloud,
But every mountain now hath found a tongue,
And Jura answers, through her misty shroud,
Back to the joyous Alps, who call to her aloud!

The description is too long to quote, and, indeed, too well known; but Sir Walter Scott's criticism on it may not be so well known. He says:—

"This is one of the most beautiful passages of the poem. The 'fierce and far delight' of a thunderstorm is here described in verse almost as vivid as its lightnings. The live thunder 'leaping among the rattling crags,' the voice of mountains, as if shouting to each other—the plashing of the big rain—the gleaming of the wide lake, lighted like a phosphoric sea—present a picture of sublime terror, yet of enjoyment, often attempted, but never so well, certainly never better, brought out in poetry."

In conclusion, I would express an opinion that if any other grand natural phenomenon were examined by the light of its poetical expression, the best poetry would conform to the best science. When the poet Campbell, addressing the rainbow, said,

I ask not proud Philosophy
To teach me what thou art,

did he suppose that a knowledge of Sir Isaac Newton's account of that beautiful phenomenon would cool his poetic zeal? Apparently he did, for he goes on to say:—

When Science from Creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws.

Nevertheless, a little science would have saved him from the absurdity of seeing the rainbow

Mirror'd in the ocean vast
A thousand fathoms down.

The works of Tennyson and Browning bear testimony to the assiduity with which these two great poets cultivated a varied knowledge; and, to go further back, we are reminded of the answer given by Petrarch to one who asked him what he ought to know in order to become a poet. The reply was, "Everything!" and he might have cited his own example in learning all that he could, as well as that of the great author of the 'Divine Comedy,' who embodied in his works literally all the intellectual knowledge of his time.

C. TOMLINSON, F.R.S.

Highgate, N.

TOM LEGGE.—In the preface of Mr. G. A. Sala's gossipy 'Twice Round the Clock' the following passage honestly explains how the title of his book came to that versatile author's fancy:—

"It would be a sorry piece of vanity on my part to imagine that the conception of the history of a day and night in London is original. I will tell you how I came to think of the scheme of 'Twice Round the Clock.' Four years ago (1855), in Paris, my then master in literature, Mr. Charles Dickens, lent me a little thin octavo volume, which, I believe, had been presented to him by another master of the craft, Mr. Thackeray, entitled—but I will transcribe the title-page in full: 'Low Life; or, one half the world knows not how the other half live. Being a critical account of what is Transacted by People of almost all Religions, Nations, Circumstances, and Sizes of Understanding, in the Twenty-Four Hours, between Saturday Night and Monday Morning. In a true Description of a Sunday, as it is usually spent within the Bills of Mortality, calculated for the twenty-first of June. With an address to the ingenious and ingenuous Mr. Hogarth. "Let Fancy guess the rest."—Buckingham.' The date of publication is not given; but internal evidence proves the onuscula to have been written during the latter part of the reign of George the Second; and in the copy I now possess, and which I bought at a 'rarity' price, at a sale where it was ignorantly labelled among the *faciæ*—it is the saddest book, perhaps, that ever was written—in my copy, which is bound up among some rascally pamphlets, there is written on the fly-leaf the date 1759. Just one hundred years ago, you see. The work is anonymous; but in a manuscript table of contents to the collection of miscellanies of which it forms part, I find written 'By Tom Legge.' The epigraph says that it 'is printed for the author, and is to be sold by T. Legg, at the Parrot, Green Arbour Court, in the Little Old Bailey.' Was the authorship mere guess-work on the part of the owner of the book, or was 'Tom Legge' really the writer of 'Low Life,' and, if so, who was 'Tom Legge'? Mr. Peter Cunningham, or a contributor to *Notes and Queries*, may be able to inform us."

What I want to know is, whether any contributor to 'N. & Q.' has ever answered the double query; and, if not, can any one do so now? I rather fancy that if the veteran G. A. S. was unable to solve the mystery, that must be a Thoms *secundus* who could succeed where he failed. However, the solution is worth attempting, and may possibly now be compassed by some such

Thoms *secundus* in 'N. & Q.' Mr. Sala hints at the authorship of the little volume thus:—

"There are passages in it irresistibly reminding one of Goldsmith; but the offensive and gratuitous coarseness in the next page destroys that theory. Our Oliver was pure. But for the dedicatory epistle to the great painter prefixed, and which is merely a screed of fulsome flattery, I could take an affidavit that 'Low Life' was written by William Hogarth. And why not, granting even the fulsome dedication? Hogarth could have more easily written this calendar of Town Life than the 'Analysis of Beauty'; and the sturdy grandiloquent little painter was vain enough to have employed some hack to write the prefatory epistle, if, in a work of satire, he had chosen to assume the anonymous. Perhaps, after all, the book was written by some clever, observant, debased man out of Grub Street, who had been wallowing in the weary London trough for years, and had eliminated at last some pearls which the other swine were too piggish to discern."

G. A. S. concludes his racy preface with the observation that

"if in the year 1959, some historian of the state of manners in England during the reign of Queen Victoria, points an allusion in a foot-note by a reference to an old book called 'Twice Round the Clock,'.....that reference will be quite enough of reward for your friend. Macaulay quotes broadsides and Grub Street ballads. Carlyle does not disdain to put the obscurest of North German pamphleteers into the witness-box; albeit he often dismisses him with a cuff and a kick. At all events, we may be quoted some of these days, dear Gus, even if we are kicked into the bargain."

Should this note come under the eyes of the genial G. A. S. he will see he has been referred to and quoted before 1959, and—not "kicked."

J. B. S.

GARNETT: HAWTREY. (See 8th S. ii. 414.)—The statement appearing in the Admission Register of St. Paul's School, that John Garnett (admitted June 24, 1763, aged nine) was the son of —, a cook in Fetter Lane, London, clearly stands in need of correction in respect of the said scholar's parentage and age (Gardiner's 'Admission Registers of St. Paul's School,' 1884, p. 128). It may be noted that the father of John Garnett, admitted sizar of Trinity College, Cambridge, January 28, 1775, *et. 24*, B.A. 1779, M.A. 1782, D.D. 1810, Dean of Exeter from 1810 to the date of his death in 1813, was John Garnett, D.D. (1709–1782), Bishop of Clogher, of whom a brief account is furnished in 'Dict. Nat. Biog.,' vol. xxi. p. 5.

The Rev. John Hawtreay was the son of the Rev. Charles Hawtreay (died 1770), of King's College, Cambridge, B.A. 1710, M.A. 1714, instituted to the rectory of Wootton Courtney, Somerset, February 26, 1729, Rector of Duntoo, Essex, Chaplain to Dr. Weston, Bishop of Exeter, Rector of Heavitree, Devon, and sub-Dean of Exeter, by a daughter of Richard Sleech, D.D., Fellow and Assistant Master of Eton College, and Rector of Hitcham, Bucks.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

ORIGIN OF THE DOUBLE F AS AN INITIAL. (See 8th S. ii. 456.)—This subject having been mooted in 'N. & Q.,' I am glad to have an opportunity of saying a few words, as the genesis of the initial *ff* was not mentioned in my 'History of the Alphabet,' nor, so far as I am aware, has it been explained in any palæographical work. It is not correct to say, as at the above reference, that "the capital *F* is a combination of two small *f*'s, the curl in the middle being the remnant of the second *f*." Our capital *F* is, like our other capitals, a return to the Roman lapidary form, which was used in MSS. written in what are technically called "square capitals." At the same time, it is perfectly true that in the "set Chancery hand" of the fourteenth century a capital *F* takes the form *ff*, which appears to consist of two small *f*'s; but if we trace this form backwards for some two hundred years, it will be found that what appears to be the second small *f* is in reality merely a prolongation of the vertical tick at the extremity of the upper horizontal bar of the capital *F*. In the twelfth century a fashion arose of prolonging this tick downwards till it became as long, or nearly as long, as the vertical stem of *F*, thus giving a form somewhat resembling a capital *H* with a cross-bar at the top. It is this elongated tick which has been mistaken for a second *f*. People who spell their names with *ff* are merely using an obsolete law hand. Mr. Jones might just as reasonably spell his name Iones. From the "set Chancery" hand came the later "court hands," in some of which, as well as in some copy-book hands, there is "a curl in the middle of *F*," which may be considered as the survival of a fragment of the downward tick at the end of the upper bar of *F*, which got attached to the end of the middle bar; but, as our printing types have not descended from the law hands, the tick at the end of the middle bar of our capital *F* is, in fact, the tick of the Roman "square capital."

ISAAC TAYLOR.

"GUY FAWKES, GUY!"—As we are informed by the press that the old-fashioned celebration of the 5th of November is flickering out, even in old-fashioned Lewes, which was foremost in its anti-Papal enthusiasm, it would seem desirable to place on record, for the benefit of future Brands and Hones, any ditties sung by the grimy celebrants of the doom of the miserable Guido. That there were many such verses chanted hoarsely round the land is certain; and now seems the time, if, indeed, it be not too late, to rescue these staves from the oblivion of,—

Il rauco suono del Tartarea tromba.

JAMES HOOPER.

Norwich.

JARNDYCE.—A diligent search through the indices to 'N. & Q.' fails to discover any reference

to the name of Jarndyce. It is currently believed that Charles Dickens took his idea of 'Bleak House' from a deserted mansion at Acton, in Suffolk, the former residence of an eccentric miser named Jennens, who died intestate in 1798, when his vast estate "fell into Chancery," and has originated several law suits.

This gentleman, William Jennens, however, did make an inadequate testament, constituting his wife (who, however, predeceased him) life tenant of all his estates; but he appointed no executors, no reversionary heir to his wife's life interest, nor did he dispose of one farthing of his vast personalty. This virtual intestacy was solved by two of his oldest surviving relatives, called "cousins german once removed," and next of kin, who administered; he had no child, nephew, niece, brother, sister, uncle, or aunt surviving, having, at the great age of ninety-seven, outlived all immediate relatives.

His property was thus divided or appropriated strictly according to statute; the heir-at-law was found to be the first Earl Howe, great-great-grandson of Charles Jennens, of Gopsal, eldest uncle of the deceased, who thus took the real estate. The personalty was divided among the descendants of Lady Fisher and Mrs. Hammer, two aunts of the deceased. It is said that this cause, last disposed of on March 5, 1878, is about to be revived; hence this note. A. HALL.

TRANSLATORS=COBBLERS.—Some years ago, "translator" was a cant name for one who "translated" two or more old shoes into one new. In this connexion it is curious to find 'Mercurius Pragmaticus' (No. 27, March 14-21, 1647/8) saying:—

"These [the General Assembly] are the vile Cobblers of Controversy, the dull-a-la-mode Reformers, or Translators of Antiquity, that have pull'd the Church all to peeces, and know not how to patch it up againe."

H. H. S.

"JOHNNIES."—This word was used in a figurative sense seventy years ago, even as now it is; though now the fashionable sense is other. Writing one of those last letters from Missolonghi, on Feb. 23, 1824, Byron tells Murray they had had a smart shock of earthquake, which had caused rather a stampede. "If," he adds, "you had but seen the *English Johnnies*, who had never been out of a cockney workshop before.....!"

W. F. WALLER.

ELECTION OF MAYOR AT HIGH WYCOMBE.—An ancient Wycombe custom was revived after the election of mayor this year. Nearly all the members of the municipal body proceeded to the weights and measures office, in Paul's Row, and were severally weighed with all formalities by the inspector, Superintendent Sparling. Thus far from a local paper of the month of November, 1892, but we are further informed by an extract from

Mr. Parker's 'History of Wycombe' that this weighing business was continued up to the passing of the Municipal Corporations Act:—

"After partaking of luncheon, the Mayor and Council attended at the Bar Iron Warehouse in White Hart Street, when each member of the Council was weighed, and his weight was duly recorded. Such was the order of proceedings, during the past generations, but how far back the practice thus described originated it would be difficult to determine; however we may assume that it was of remote antiquity."

R. J. FYNMORE.

THE AGE OF ALEXANDER THE GREAT.—If Alexander's dates are 356-323 B.C., as stated by his biographers, then he was only thirty-three at his death. In 'Tristram and Iseult,' part iii., Matthew Arnold, with a poet's freedom of touch, gives the age as thirty-five:—

Prince Alexander, Philip's peerless son,
Who carried the great war from Macedon
Into the Soudan's realm, and thundered on
To die at thirty-five in Babylon.

THOMAS BAYNE.

Helensburgh, N.B.

'SIMPLE SIMON.'—In my childhood I learnt the nursery rhyme of 'Simple Simon,' but it had been long out of my mind until a few days ago, when I was reading one of Francesco Sansovino's 'Novelle' (ix. 8), written about the middle of the sixteenth century. A gentleman, Messer Simon della Pigna, loving neither wisely nor well, is beguiled by the object of his unwelcome attentions into a sack, and there treated by the lady's husband, who has planned the affair with her, as Scapin treats Geronimo in the 'Fourberies,' but far more vigorously as well as for a different end. Previously to this, Simon questions the lady about something which awakens suspicion in his mind, and is answered with a gross falsehood; whereupon the novelist observes: "Messer Simon, who might well be called Simpleton (*Scempione*), believing what the lady told him to be true, made himself easy." Simon, then, has been a simpleton (*scempione* means a gross simpleton) for nearly 350 years, on the evidence of the above story. Why? F. ADAMS.

105, Albany Road, Camberwell, S.E.

GELERT IN INDIA.—A writer in the *Pioneer Mail* of Allahabad (Aug. 3, 1892) gives the following analogue of the folk-story best known to us in its Welsh form of 'Beddgelert' ('Gellert's Grave'):

"The Banjaras occasionally keep dogs, and it was, we believe, a Banjara dog which gave rise to the Bethgelert legend of India. The story comes from at least half a dozen different parts of India, the substance being identical though the localities differ. This is how it runs:—

"Once upon a time a poor man owed a large sum of money to a Baniya; and as he could pay nothing the Baniya came to seize his property, but found all that he had was a dog. 'Well,' said the Baniya, 'since you have

nothing else, I will take the dog; he will help to watch my house.' So the poor man took a tender farewell of his four-footed friend, with many injunctions to serve his new master faithfully, and never to attempt to run home. Some time after the dog got to his new home, thieves broke into the house and took all they could find. Though the dog barked as loudly as he could, yet the Baniya snored on peacefully, and so, seeing the thieves disappearing with their booty, he followed them and saw them hiding their treasure in holes dug in the dry bed of a nala. He then ran home and never stopped barking until his master woke up. The Baniya was frantic with grief on discovering his loss, and was about to wreak his vengeance on the dog, but, attracted by his strange behaviour, he determined to watch him instead. The dog at once led the way to the nala, and began scratching at the hole, and very soon the stolen wealth was again in possession of its lawful owner. The Baniya's delight on recovering his property was so great that he wrote on a paper, 'Your dog has paid your debt,' and fastening this to the dog's collar he bade him return to his old master, and the faithful dog, full of joy, trotted off as hard as he could go. His old master, as it happened, just about this time began to long for a sight of his dog, and determined to go and see how he was getting on. When half way on his journey, he saw the dog running towards him. He drew his sword and awaited his approach, and as the dog, with a little whimper of joy, sprang forward to caress him, he cut off his head with the sword, crying out, 'Thou disobedient dog! Pay the penalty of deserting thy post.' Then too late he saw the note attached to his dead friend's neck, and was seized with such remorse that he fell upon his sword and died. The man and dog are buried in one grave, and any one travelling to Haidarabad may still see the grave by the roadside."

It is interesting to note the varied forms which this story has taken. WILLIAM E. A. AXON.
Manchester.

CHURCH BRASSES.—I have read with much interest the remarks by Mr. T. W. King, *Rouge Dragon*, in the part of the *Essex Archaeological Transactions* just issued. He very properly objects to the wholesale destruction of brasses in churches which has taken place in recent years, and he also objects, but whether with equal propriety may be a question, to the custom of removing brasses with the slabs in which they are embedded from the floors of churches and placing them upright against the walls. Now, I happen to be the patron and lay rector of a small parish in Surrey. In the chancel within the communion rails are very fine brasses (late fifteenth century) of a man and woman and several children. The slab in which they are embedded is much worn and decayed, and the brasses are in places at least one-eighth of an inch above the slab, and parts of the figures of the children have already been broken off. Every time the vicar goes to the communion-table (the brasses are on the north side) he treads on them, and there is a danger of breaking off more pieces. I am willing to put the chancel of the church in such a state of repair, ornamental and otherwise, as may befit the sacred character of the place, and also the architecture of the church. But there are only three ways of

dealing with them: (1) by leaving them as they are, with the risk of further damage; (2) by taking up the slab as it is, and putting it upright against the chancel wall; (3) by embedding the brasses in a new slab of stone or marble. I am told, on good authority, that the third alternative will be an act of vandalism. There are other brasses in the chancel, but they are, fortunately, nearly covered by carpets, and, besides, are not on the north side of the table. Perhaps some of your readers would say what ought to be done.

J. W.

FIRST THEATRE ROYAL IN THE PROVINCES. Writes Mr. Belville S. Penley, at p. 35 of his recently published work on 'The Bath Stage':—

"Another and more important step taken by Palmer to defeat opposition was to petition Parliament for an Act to enable the King to grant him a patent. The only patent houses in existence at that time were Drury Lane and Covent Garden, and no new letters patent could be granted by the King without the sanction of Parliament. To the younger Palmer was entrusted the task of securing the necessary Act, which was warmly supported by the Mayor and Corporation of the city. Surmounting the many difficulties which lay in the way of his undertaking, he succeeded in getting it passed, and in 1768 his Majesty George III. granted letters patent, under which the Bath Theatre obtained the title of 'Theatre Royal.' This was the first Act ever passed in this country for the protection of theatrical property, and the Bath Theatre was the first Theatre Royal of the provinces."

Precise and circumstantial as all this reads, the premier distinction claimed for Bath seems to me, as the Scotch say, "not proven." Mr. J. C. Dibdin has already shown us, in 'The Annals of the Edinburgh Stage' (p. 147), that a company acted 'The Earl of Essex' under a royal patent at the old theatre in the Caledonian capital on December 9, 1767. This was the first legally performed play in Scotland. In all fairness, it must be conceded Mr. Penley that the first temple of Thespis north of the Tweed honoured with the title of "Theatre Royal" did not open its doors to the public until exactly two years after the date mentioned. But the fact that the Edinburgh patent was in existence so early as the year 1767—unless his data be incorrectly marshalled—to my mind puts the Bath annalist out of court.

W. J. LAWRENCE.

Comber.

BERKSHIRE VILLAGES IN 'KENILWORTH.'—When 'Kenilworth' comes out with notes, some remarks are due upon the villages mentioned in course of talk in Giles Gosling's hostelry. Sir Walter has collected the Berkshire village names with great care. Were they supplied to him by a local correspondent? Wootton, Bessesley (now known as Besselsleigh), Padworth, and Drysandford (more properly written Dry Sandford, and so named in distinction from Sandford on Thames,

on the opposite shore) are all familiar names. But "Prance of Padworth" should not have been hanged at Oxford Castle. His offence, if committed at home, would have been expiated at Reading. EDWARD H. MARSHALL, M.A.
Hastings.

HAYDN'S 'DICTIONARY OF DATES' AND ASTRONOMY.—Whilst willingly bearing my testimony to the general care with which astronomical information is brought up to date in the new (twentieth) edition of this valuable and well-known work—even the discovery of Jupiter's fifth satellite, in September last, being mentioned—I should like to point out two errors, that the readers of 'N. & Q.' may follow Captain Cuttle's advice, and "make a note" of each of them in their copies.

1. At p. 860, under "Saturn," we are told that the ring surrounding that planet was "discovered to be twofold by Messrs. Ball, Oct. 13, 1665." This statement was formerly made in many astronomical books, apparently for the first time in one on telescopes by William Kitchiner, in 1825. Doubt was first thrown upon it by myself in 1880, in a letter to the *Observatory*, in which I pointed out that it was founded upon a remark in the *Philosophical Transactions* for 1666, with reference to an omitted drawing which it was desirable to find that the true meaning of the suggestion (for it was no more) might be understood. This led to search, and a few copies of the *Transactions* were at last found containing the engraving, which had been suppressed in the greater number. Afterwards the late Prof. Adams discovered in the archives of the Royal Society the actual drawing, or rather paper cutting, made by William Ball in 1665, which led Sir Robert Moray, who wrote the notice respecting it in the *Philosophical Transactions*, to suspect that the ring was double. This conjectured duplicity, however, was of a totally different kind from a division in the breadth of the ring (which was first discovered by Cassini ten years later), and has no real existence, the appearance being due either to an indistinct view of the planet, or (as Prof. Adams suggested) to the folding of the paper with which the cutting was made.

2. At p. 1029, under "Uranus," we are told that that planet is attended by eight moons or satellites, six of which were discovered by Sir William Herschel. The whole number really known amounts to only four, two of which (afterwards named Titania and Oberon) were discovered by Herschel in 1787, and two (called Ariel and Umbriel) by Lassell and O. Struve respectively in 1847. Herschel was mistaken in supposing that he had discovered four more, the objects seen having been probably very faint stars seen near the planet, though unsuccessful attempts have been made to identify one or other of them with the satellites

subsequently discovered. However this may be, the above-named four are all that are at present known.

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.

"CROSS-PURPOSES."—On Boxing Day, 1666, says Mr. Pepys, "mighty merry we were, and danced; and so till twelve at night, and to supper; and then to cross-purposes, mighty merry; and then to bed." There are many references to this parlour game or amusement from Mr. Pepys onward, but I do not find any clear account of it. I shall be obliged to any reader of 'N. & Q.' who can refer me to one, or, better still, send it.

J. A. H. MURRAY.

Oxford.

"BROUETTE."—Théophile Gautier, in the "Versailles" chapter, section iv. of his 'Tableaux de Siège,' says:—

"Le frontispice d'un petit livre du temps, que nous consultons pour faire cet article, nous fournit un curieux détail de moeurs: Une jeune dame franchit la grille du Labyrinthe, traînée en *brouette* par un vigoureux porteur. L'usage de la brouette était d'ailleurs fréquent sous Louis XIV. et la cour se promenait dans le jardin voiturée fort commodément de la sorte."

I do not clearly understand what is meant by *brouette* here. The primary meaning of *brouette* is wheelbarrow; but it also means a "Bath-chair" (Gasc and Spiers), and a "sort of sedan-chair" (Roubaud). I can scarcely suppose that the magnificent courtiers of Louis Quatorze were in the habit of "taking the air" in the immortal conveyance in which Mr. Pickwick went to the shooting party. "A female markis," as Sam Weller says, with her *falbalas* and *vertugadin*, trundling about the grounds of Versailles in a wheelbarrow would have been a sight for gods and men! On the other hand, if the *brouette* in which the "jeune dame" was "voiturée" was either a sedan-chair or what we call a Bath-chair, so ordinary a circumstance would hardly be worth mentioning, and would not be "un curieux détail de moeurs," as Gautier calls it. Gautier uses the word *traînée*, which favours the "Bath-chair" meaning; a wheelbarrow would, I suppose, be *poussée*. Sedan-chairs must have been common enough at that period. See the scene of Mascarille and the chairmen in 'Les Précieuses Ridicules.' A sedan-chair, however, would be neither *traînée* nor *poussée*, but *portée*. Were what we call Bath-chairs known in either France or England in the seventeenth century?

Are not wheelbarrows used at the present day as a means of personal conveyance in China? I

do not mean the "cany waggons light" which "Chineses drive with sails and wind," described by Milton in 'Paradise Lost,' but actual wheelbarrows like our own. JONATHAN BOUCHIER.
Ropley, Alresford.

MONTGOMERY FAMILY.—Hugh Montgomery of Derrybrosk (Derrybrusk), in county Fermanagh, ancestor of Montgomery of Blessingbourne, and of Archdale of Castle Archdale, was a member of the Braidstane branch of the family of Montgomerie of Eglinton, in Scotland. (See Hill's 'Montgomerie MSS.,' pp. 99 and 389; Burke's 'Hist. of the Commoners,' vol. ii. p. 108; Lodge's 'Peerage of Ireland,' 1754, vol. ii., note to article on Earl of Mount Alexander, &c.). According to Paterson's 'History of the County of Ayr' (ed. 1847, vol. i. p. 280), this Hugh Montgomery was the son of the fourth son (name unknown) of Adam John Montgomery, Laird of Braidstane, grandfather of Sir Hugh Montgomery, first Viscount Montgomery of Ards. Can the name of this fourth son of Adam John Montgomery be ascertained; or was Hugh of Derrybrusk himself Adam John Montgomery's son, and not his grandson? I may mention that in the Montgomery pedigree, printed in Mr. J. H. Montgomery's book (Philadelphia, 1863), and in the history by General George S. Montgomery, C.S.I., Derrybrosk is misprinted Donnybrook.

H. DE F. MONTGOMERY.

Blessingbourne, Fivemiletown.

CHARLES LAMB AS A RITUALIST.—Charles Lamb, in his essay 'On some of the Old Actors,' referring to Dodd, who had been chorister in St. Paul's Cathedral, speaks of "a surplice—his white stole and albe," as if such garments might have been worn by him in that capacity. In the twenty-first century perhaps some historian of the post-Tractarian movement called Ritualism might be led into antedating it, if he trusted to Lamb as qualified to speak on the subject as an accurate observer of things ecclesiastical. Has this error been pointed out anywhere?
PALAMEDES.
Paris.

HERALDIC.—To whom does the following coat of arms belong?—Gules, a fess argent engraved between three estoiles of the second.

FLORENCE PEACOCK.

JOHN TREWORGIE, Commissioner of Newfoundland during the Commonwealth, owned a factory in Saco, Me., U.S. Is there any reference to him in West Country histories?

G. R. FARRAR PROWSE.

Sowerby Bridge.

"SHILLAM EIDRI."—The 'Bible in Spain,' by George Borrow, contains the above expression, apparently Hebrew, as it is placed in the mouth of a Jew, who applies it to the author in a complimentary sense; but as I have been unable to

discover its origin or exact meaning, I venture to hope one of your readers may be able to help me. See chapter lii.: "You must have a great deal of *Shillam eidri*, nevertheless you startled me when you asked," &c.
J. PLATT, JUN.

RICHARD SMITH.—I am desirous of obtaining any information about this person, who is the author of the following book, published by Robert Dexter (4to., 1691):—

"The Trial of Truth, a Treatise wherein is declared who should be Judge betwene the Reformed Churches and the Romish, in which is showed that neither Pope nor Councils nor Fathers nor Traditions nor Succession nor Consent nor Antiquitie of Costumes but the only written Worde of God ought to determine the Controversies of Religion."

T. CANN HUGHES, M.A.

The Groves, Chester.

PAGANINI'S PHYSIC: LEROY.—Mr. Haweis, in his interesting account of Paganini ('My Musical Life,' second edition, 1888, p. 292), says:—

"Paganini seldom consulted doctors, but his credulity was worse than his scepticism. He dosed himself immoderately with some stuff called 'Leroy'; he believed that this could cure anything. It usually produced a powerful agitation in his nervous system, and generally ended in upsetting the intestinal functions. Sometimes it seems to have deprived him of the power of speech."

Is it known what this stuff was?

JAMES HOOPER.

Norwich.

"WIGGIN."—Is this word known in East Anglia? I cannot find it in any of the published glossaries; but I have a note, made some twelve years ago, from the report of a lady whom I met, that a Yarmouth boatman once remarked to her, "Your father, the admiral, was a regular old *wiggin*" (? = "sea-dog" or "salt").

A. SMYTHE PALMER, D.D.

Woodford.

ALDINE 'SWIFT,' 1833.—In a copy of this book I saw in Watt's shop at Hastings recently, vol. ii. pp. 128-134, are not numbered. Was this defective pagination subsequently put right? If so, here is another "first" first edition.

W. F. WALLER.

"PHILAZER."—In 'Calendar of State Papers,' 1660, I came across this: "Office of Philazer in the Court of Common Pleas for the County and City of Lincoln." What is meant by "Philazer"?

WM. STONARDE.

"DE MORTUIS NIL NISI BONUM."—Is the author of this trite expression known? Perhaps the Rev. E. Marshall, with his usual erudition, will be able to give the authorship, which all books of quotations consulted by me have failed to supply. Ray, in his 'Collection of English Proverbs,' *sub* "Speak well of the dead," has: "Mortuis non conviciandum,

et de mortuis nil nisi bonum. Namque cum mortui non mordent, iniquum est ut mordeantur." The expressions "Mortuis non conviciandum" and "Mortui non mordent" are given in 'Erasmii Adagia,' but I cannot find "de mortuis," &c. therein. The phrase occurs in the margin of 'Maronides' by John Phillips, 1673, bk. vi. p. 24.
F. C. BIRKBECK TERRY.

CLAYPOOLE.—Can any of your readers inform me whether Wingfield, Gravely, and Benjamin Claypoole (brothers of Lord John Claypoole, who married Elizabeth, daughter of Oliver Cromwell, Protector), married and left issue? If so, how can I get their names, &c.? I would like copies of family records of all Claypoole, Claypole, Cleypole, or Claypool descendants, with items of history, &c., that would interest the present and future generations of the family. Will all members of the family or descendants now living please write me?

EDW. A. CLAYPOOL.

112, E. Randolph Street, Chicago, Ill., U.S.

ST. THOMAS'S DAY CUSTOM.—What is the explanation of an old custom of distributing little loaves of bread to children on St. Thomas's Day? This is done in a village near Birmingham by some old ladies.
M. E. G.

APPLES AND ST. CLEMENT'S DAY.—Why on St. Clement's Day should children go round to the houses singing about apples and beer, and receive presents of apples at the different doors?
M. E. G.

ANNE VAUX.—She is said in Burke's 'Landed Gentry' to have been fifth in descent from John of Gaunt. I could never find out how. She married Sir Thos. L'Estrange, and was daughter of Thomas (? Nicholas), Lord Vaux. C. MOOR.
Barton-on-Humber.

"KODAK."—What is the derivation of this new word; and when did it first appear?

JAMES D. BUTLER.

Madison, Wis.

JOHN CUTTS.—He is said to have "greatly distinguished himself at the siege and capture of Buda [in 1686], being the first to plant the flag upon the walls." (Of. Mr. C. R. B. Barrett's 'Essex,' p. 124.) I should be glad to have the authority for this statement. Jacob Richards, the English engineer, who was serving in the beleaguering army, does not even mention Cutts in his diary (Harley MS., 4989). Hammer mentions a "Cutts" among the "lords anglais" who fell on the fatal July 13. According to the 'Dict. of Nat. Biog.' Cutts was among the English volunteers serving under Charles, Duke of Lorraine, against the Turks in Hungary, and greatly distinguished himself by his heroism at the siege and capture of Buda, for which he received the

appointment of "adjutant general" to the Duke of Lorraine. The authority for these statements is the 'Compleat History of Europe' (1707, p. 455), which I have not seen. Is this book in the British Museum; and if it is, can some kind reader supply the press-mark?
L. L. K.

"TRISSINO TYPE."—G. G. Trissino's 'Grammatichetta' (sm. 4to., Vicenza, 1529)—one of the earliest attempts at an Italian grammar, for it was preceded only by Fortunio's 'Regole Grammaticali della Volgar Lingua' (Ancona, 1516), and Flaminio's 'Compendio della Volgar Grammatica' (Bologna, 1521)—is printed, like the other Italian works of this poet and humanist, with so-called "Trissino type." The main distinction of this type, I notice, is its constant use of the Greek letter ω instead of o , whenever it denotes a long vowel. It would be interesting to ascertain whether this alteration of one character was adopted by other Italian writers, or whether it is peculiar to Trissino's works.
H. KREBS.

Oxford.

Replies.

PORTRAITS OF ROBERT BURNS.

(8th S. ii. 428.)

That the poet Burns visited Miers for the purpose of having his "profile" cut, there is abundant proof in the fact that he forwarded one to Mr. William Tytler, of Woodhouselee, with an address commencing, "Revered defender of beautiful Stuart" (an allusion to Mr. Tytler's book, 'An Inquiry into the Evidence against Mary Queen of Scots'). The ode continues:—

I send you a trifle, a head of a bard,
A trifle scarce worthy your care;
But accept it, good sir, as a mark of regard,
Sincere as a saint's dying prayer.

In a letter to Robert Ainslie, dated Mauchline, June 23, 1788, asking his friend to sit for his profile, the poet says: "His time is short. When I sat to Mr. Miers I am sure he did not exceed *two minutes*." In the course of three years' patient and persistent research anent the portraiture of Robert Burns, I have never seen any contemporary copy, duplicate, or replica of the Miers silhouette; and I think the descendants of Mr. Wm. Tytler should be appealed to, in order to ascertain if the original profile is still in their possession.

The earliest engraved reproduction of the Miers profile I have seen is that appearing in Cunningham's octavo edition, published by James Cochran & Co., Waterloo Place, London, 1834-5. Should there be no earlier engraved transcript, the question arises, What was it engraved from? Had they access to the original "shade," or outline?

So far as I am able I will explain the method of production adopted by Miers and other contemporary silhouettists, as requested by your correspondent. I would mention *en avance* that David Allan, during his residence in Rome, sent home to Edinburgh his prize picture of the Corinthian Maid depicting her lover, which subject is usually styled 'The Origin of Design.' Miers appears to have turned this idea to account by advertising a similar method of producing portraits in the newspapers, as well as by issuing an elaborately engraved card (*vide* "Watson" bequest, N. P. G., Edin.). The *modus operandi* was simply this: A sheet of white paper was affixed to the wall, the sitter was placed in a chair parallel, but in close proximity—at a sufficient distance to reveal the shadow of the entire side of the head reflected from a light at a suitable position. The extreme outline of the shadow was then rapidly drawn in with a crayon. I do not agree with the former reference (4th S. iv. 318), stating the outlines to be "life" size. I have seen several in looking for the Burns "shade," believing it to be in London, and I find that the projection of the shadow displayed a head much larger than life, in proportion to the distance of the light from the sitter. This outline, or "shade," had now to be reduced to miniature proportions, which was performed by the use of the pantograph (an instrument of very early origin). Scissors were now applied to the reduction on black paper, producing the silhouette or profile. Accepting the point of resemblance with the Nasmyth portrait, viz., the tip-tilted nose (which, by-the-by, no other member of the family possessed), and the *queue* of the profile, which the poet undoubtedly adopted at this period—where, may I ask, does the head of Burns come in? Will EFFIGIES kindly take the cast of the poet's skull in his hands (there are many available) and view it laterally. The enormous length will probably astonish him. Altogether it is a large skull—larger than the average even of Scotch heads (twenty-two and a quarter inches in circumference). This length is due to the great magnitude of the anterior lobe. If EFFIGIES will make an outline of the anterior view, and lay the Miers profile upon it, he will probably not waste much further thought upon this too minute "snap-shot."

EDWARD BARRINGTON NASH.

Chelsea, S.W.

EFFIGIES may be interested to read the annexed entry in a catalogue of books for the library:—

83. Burns (Robert), Poems, chiefly in the Scottish Dialect, first Edinburgh Edition, fine portrait by Beugo, with dedication to the members of the Caledonian Hunt, and List of Subscribers. 8vo, fine copy, in contemporary tree calf, gilt, yellow edges, rare, 3*l.* 10*s.* Edinburgh, 1787.

In another catalogue for November the following are very much lower in price:—

152. Burns (R.), Poems, chiefly in the Scottish Dialect, first Edinburgh edition, portrait by Nasmyth. 8vo., half calf, very scarce, 1*l.* 12*s.* 6*d.* 1787.

155. Burns, Poems, chiefly in the Scottish Dialect, portrait, 2 vols. in 1, post 8vo., calf, 6*s.* 6*d.* 1794.

Catalogue of the Art Treasures of the United Kingdom, collected at Manchester in 1857, gives the following, which will answer EFFIGIES'S inquiry:—

Alex. Nasmyth.

317. Robert Burns. Colonel William Nicol Burns. Engraved in 1787 by Beugo, for the second edition of Burns's Poems. This picture hung in the poet's house in the poet's lifetime.

318. Robert Burns. Small full length (posthumous). Sir H. H. Campbell.

These two pictures were hung in British Portrait Gallery, central hall, back of Saloon E.

The pictures were all described under the names given by their owners at that time.

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Rusholme, Manchester.

SOPHY DAWES (7th S. vii. 248, 314, 432; 8th S. ii. 537).—The latest investigation of this interesting story, which undoubtedly played a great part in bringing about the fall of the Orleans family, is to be found in a recently published book, 'Marie-Amélie au Palais-Royal.' It is there stated that "Sophy Dawes" was the daughter of a poor fisherman in the Isle of Wight, was born about 1795, and obtained her influence over the Duc de Bourbon in 1817. In 1818 the duke married her to a man whose honour has never been in doubt, who believed her to be the duke's daughter, and who separated from her very shortly afterwards when he discovered the real facts. Louis Philippe, although his politics and those of the Duc de Bourbon were very different, had always been extremely civil to the duke and to Madame de Feuchères, as well as to the duke's wife, his aunt, who was separated from her husband. Oddly enough, Louis Philippe became, directly or indirectly, the heir of both duke and duchess, so curiously does wealth go to wealth. The date of the will of the last of the princes of Condé, in favour of Louis Philippe's son and of Madame de Feuchères, was 1829. Louis Philippe spent with the Duc de Bourbon, Prince de Condé, the day of the signature by Charles XI. of the famous ordinances, but Marie-Amélie went with him, which, as Madame de Feuchères was the hostess, was an act with which the future queen was much reproached. The very palace at which the Orleans family were received in July, 1830, by the Duc de Bourbon had been left, as they were aware, to Madame de Feuchères by the will mainly in favour of the young Duc d'Aumale, made in the previous year. A letter of September, 1829, from the duke to Marie-Amélie, shows that there was no possibility of concealment of the fact

that the will had been obtained through the influence of Madame de Feuchères. The division of the fortune between the Duc d'Aumale and Madame de Feuchères is computed to have given about five millions sterling to the former and about half a million sterling to the latter.

Immediately after Louis Philippe had come to the throne by revolutionary means, the last of the Condés tried to fly the country, concealing his departure from Madame de Feuchères, and was strangled in the night. S. D. S. is not quite right in saying that the great trial had been in 1832, as Hennequin's speeches were made December 9, 1831, and January 13, 1832. Madame de Feuchères won her case, and was received at the palace by the king and queen for the remainder of her life, although the latest historian points out that Dupin (the first), the brother of her advocate, would not himself receive her. T. L. I.

BUSBY (8th S. ii. 468, 491).—Although it is the thing, and not the word, about which Mr. Goss asks for information, it may be presumed that he would not have written his query without previous reference to the 'N. E. D.' for information on both, and that he is dissatisfied with what he finds. This may well be, as it is only as an example of the use of the word that the 'N. E. D.' quotes the 'Imperial Dictionary' to the effect that the bag appears to be a relic of a Hungarian head-dress from which a long padded bag hung over, and was attached to the right shoulder as a defence against sword-cuts. The only alternative I can offer to Mr. Goss is that many years ago, "when I first put this uniform on," I received the impression that the busby originated in the red cotton night-cap, the top of which, of different material and subject to variations of colour, still hangs down outside the fur-cap, while the fur-cap itself was in the first place only a roll of fur to keep the head warm in cold weather—a fact much impressed upon my head as I rode one warm August from London to Leeds.

One does not obtain much guidance in the matter from the circumstances attending the first equipment with fur-caps of regiments in the British service, particularly as the term fur-cap seems not only to have been in general use from their introduction in about 1807 to their abolition in 1822, but to have been used again on their resumption by the same regiments in 1841.

British Hussar troops had existed in the last century. But it was only on April 14, 1811, that a warrant sanctioned the equipment of four regiments of our Light Dragoons as Hussars. These regiments, which received fur-caps as part of their equipment, were the 7th, 10th, 15th, and 18th Light Dragoons, the last of which was disbanded in 1821, and resuscitated in 1858. In 1822 British Light Dragoons equipped as Hussars received

shakos. In 1824 Lady Londonderry appeared in a busby, as if in protest, at a review of the 10th Light Dragoons (Hussars) by her husband. (See Liddell's 'Memoirs of the 10th Hussars.') But neither the 10th nor the 8th, who were equipped as Hussars on return from India in 1824, nor the other regiments of like equipment, received fur-caps for some years. In 1840 the 11th Light Dragoons were not only equipped as Hussars, but received their absolute title as such, other regiments still retaining the title Light Dragoons, with the explanatory (Hussars) in parentheses. In 1841 Her Majesty was "pleased to approve of the 10th or Prince of Wales's Own Royal Regiment of Dragoons (Hussars) resuming the fur hussar cap formerly worn by that regiment." (See Liddell's 'Memoirs.')

In 1846, however, the head-dress is described in the Dress Regulations as a busby. In Malet's 'History of the 18th Hussars,' where December 25, 1807, is given as the date of the regiment's receiving permission to be clothed as Hussars, the words "busby-bag blue" occur. Though the words are not given as a quotation, the 'N. E. D.' accepts this as an early use of the word busby. As it seems exceptionally early, it would be interesting to know if the words are those of a warrant or those of the author recording the fact.

As for the history of the word, Mr. Goss is doubtless aware that Dr. MURRAY, while preparing his letter B, applied, like a wise lexicographer, to 'N. & Q.' for further information, dissatisfied, apparently, with the suggestions already made in its pages. These were two. The first (6th S. ii. 455) was that it originated in the Hungarian word *vasföveg*: turning the *v*'s and *f* into *b*'s we get something very like busbybag. But what is the use of this if *vasföveg* does not mean the thing in question?—and it is not pretended that it does. The second (6th S. iii. 95) was that it came from a firm of hatters, Busby & Walker having sold hats in the Strand till 1812, and Busby & Son in Bond Street in 1831. This was an ingenious suggestion, notwithstanding the want of practical acquaintance with the subject shown by the suggestor in presuming that the term was never officially used. There are now many Busbies trading in London, and some farming in Warwickshire; but I find none connected with the hatting interest. However, Dr. MURRAY's query elicited no further information, and the word appears in the 'N. E. D.' without a pedigree. KILLIGREW.

A most atrocious etymology of "busby" from Magyar *föveg* was published many years ago in 'N. & Q.' The 'N. E. D.' is more cautious, of course, and states that its derivation is unknown. According to the same authority, Busby is the name (1) of a place, (2) of a family, (3) of a wig, and (4) of the well-known military head-gear.

Busbies of the exact shape worn in our days by English regulars and volunteers were worn by the Hungarian body-guard of Maria Theresia at her coronation in 1741, as shown on a contemporary engraving in the Pozsony town museum. The prototype of the busby—i. e., a cloth bag or cap, trimmed with fur more or less deep—was worn by Hungarian soldiers as far back as the times of the Emperor Maximilian I. at least, and is shown on Burgkmair's 'Triumphzug Kaiser Maximilian I.' It is probably much older than the fifteenth century, and is common to the whole East, where winters are cold and furred animals common.

If we are to believe your correspondent D., the only people who wear busbies in Hungary are the three "common" ministers for foreign affairs, joint finance, and war, and their subordinates, because these are the only people "who happen to be Austro-Hungarian officials." May I, therefore, inform him that the busby forms part of the national (not "local") Hungarian dress, and may be worn by anybody? L. L. K.

This head-dress has its origin as the national hat of the Hungarians. From 1806, the year in which the first English Light Dragoon Regiment was clothed as Hussars, and certainly up to 1821, the only term by which their head-dress was known was the "fur-cap." I should be glad to know how and when the name busby originated. For the last few years I have heard this name of busby given to the Fusilier cap, though bearing no resemblance to the Hussar busby.

HAROLD MALET, Col.

See the 'New English Dictionary,' s. v., where it is stated "derivation unknown." W. C. B.

The origin of the Hussar or Artillery cap being called a busby has often been the subject of an inquiry in 'N. & Q.,' but at present without any satisfactory reply being received. See 'N. & Q.,' 2nd S. iii. 508; x. 429; 5th S. viii. 49; 6th S. ii. 247, 454; iii. 94; iv. 98; 7th S. iv. 27, 334.

EVERARD HOME COLEMAN.

71, Brecknock Road.

REV. GEORGE CROLY, LL.D. (8th S. ii. 446).—Allibone's 'Dictionary' gives the date of the birth of this divine and great writer as 1780, the 'Imperial Dictionary of Universal Biography' as 1785. No mention is made of him in Jerdan's 'Men I Have Known' (not "Jordan," as spelt on p. 447), so one cannot suppose him to have been a very intimate friend, nor should I say that Jerdan ever had sufficient influence to obtain a Crown living for Croly or for any one else. In 1835 Croly was appointed by the Lord Chancellor to the benefice of St. Benet Sherehog with St. Stephen's Walbrook, a church close to the Mansion House. Sir John Vanbrugh is buried in it.

I can remember when a boy, in 1844, going

occasionally to hear him preach, and being much struck with his fine commanding appearance and massive head, indicating intellect of the highest order. At that time Alderman Gibbs, concerning whom so much was said and at whose expense *Punch* was facetious, was churchwarden of St. Stephen's, and in that year (1844) he was elected Lord Mayor. A fine and life-like bust, in marble, was executed of Dr. Croly, representing him in cassock, gown, and bands, and this was engraved on a reduced scale in the *Illustrated News*, about 1845, accompanied by a memoir. He died in 1860.

JOHN PICKFORD, M. A.

Newbourne Rectory, Woodbridge.

I have a strong impression that my parents used to speak of him as sometime curate of St. Paul, Covent Garden. The period would agree viz., prior to 1835. DOSSETOR.

Tunbridge Wells.

"TO BONE" (8th S. ii. 190, 312, 456).—There cannot be a doubt that MR. ADAMS is correct in his interpretation of this expression. In my new edition of 'Phrase and Fable,' which I am preparing, I explain the word thus:—

"Shakespeare ('2 Hen. VI.,' Act I. sc. iii.) calls the ten fingers, the ten bones: 'By these ten bones, my lord';and Hamlet (III. ii.) calls them 'pickers and stealers.'"

Putting the two together, there can be no doubt that "to bone" is to finger, that is, to pick and steal. E. COBHAM BREWER.

POEMS IN THE GREEK ANTHOLOGY (8th S. ii. 149, 337).—The original of "Dead, my first-born," will be found in 'Appendix Epigrammatum,' 278, vol. iii. of the Tauchnitz (1829) edition of the 'Anthology.' P. J. F. GANTILLON.

BALE (8th S. ii. 389).—Mr. Charles Sackville Bale, a distinguished and very wealthy collector of works of art and antiquity, a liberal lender of his acquisitions for public enjoyment, a man of considerable accomplishment and a fine and curious taste, died on November 28, 1880, aged eighty-nine years, and his collections were sold at Christie's on May 13, 1881, and, in six portions, during eighteen days following. They comprise, besides pictures, Italian medals, drawings, engravings of all sorts, and minor items. All these things were of first-rate quality, the sale called together half the amateurs and dealers of Europe, and it realized nearly 71,000*l.* The Girtin W. C. W. refers to was probably 'A Mountain Landscape,' 'The River Exe,' 'Hereford Cathedral,' 'Durham,' or 'Morpeth Bridge.' O.

I personally knew a Mr. Charles Sackville Bale, a tall, fine, elderly gentleman, of about seventy to seventy-five years of age. He was living about the year 1880 at No. 71, Cambridge Terrace, Hyde

Park, London, and had a fine and valuable collection of coins, medals, Indian curiosities, &c., which I think after his death were sold and dispersed. He probably was a descendant of the Bale family for whom your correspondent is inquiring.

C. GOLDING.

Colchester.

BUCKETING (8th S. ii. 365).—Burton, in his 'Anatomy of Melancholy,' says (part ii. sec. ii. mem. 2):—

"Aretaeus (c. 7) commends allome baths above the next; and Mercurialis (*consil.* 88) those of Luca in that hypochondriacal passion. He would have his patient tarry there 15 days together, and drink the water of them, and to be *bucketed*, or have the water poured on his head."

F. C. BIRKBECK TERRY.

LEGEND OF ST. FFRAID (8th S. ii. 465).—The account given of St. Ffraid's fishes is almost as marvellous as the legend of their origin. Sparlings (eperlans) are none other than what we eat as smelts, with a smell and taste of cucumber or rushes. Fancy a smelt between the size of a salmon and herring! Smelts are called sparlings in Lancashire, and I fancy in other parts of England.

J. C. J.

THE VERB "TO WARP" (8th S. ii. 446, 492).—I think the intention of the word "warping" in the line quoted from 'Paradise Lost'—

Of locusts warping on the Eastern wind—
is to show that locusts, like vessels steering against a head wind, flew crossly, *i. e.*, warped (see Richardson's 'English Dictionary'), or tacked, as ships would, to reach their destination.

G. T. P.

A pithy cloud

Of locusts warping on the Eastern wind.

I should say "expanding" is the precise intentional equivalent, in this locust passage, for *warping*.

ROBERT LOUTHEAN.

Thornliebank.

CHALKS: LONG CHALKS (8th S. ii. 469).—It is probable that the word "chalks," or the phrase "long chalks," comes from the playing of a game which thirty to forty years ago was common among boys and grown men alike in Derbyshire, and no doubt in other counties in the Midlands. The game was known as "long chalks," and was played thus: A chalk mark was made on the ground, not less than two feet long. The players—and any number could join in the game—held a piece of chalk in the right hand, and, toeing the mark, bent the body as low as they liked, and, passing the right hand with the lump of chalk round the back of the right leg, reached forward—or "wramed," as they called it—as far as possible, and made a mark on the ground with the piece of chalk held in the hand. Some, of

course, could reach further than others, and the longest reach won by "a long chalk," as compared with the shortest chalk. Any attempt at cheating or over-reaching brought prompt retribution, as the player lost his balance and tumbled forward. Boys played the game for buttons or marbles, and men for halfpence or pence, the "long chalk" taking the pool. It may be as well to say, perhaps, that the landlord's ale-score in chalk behind the door of his bar against certain customers was also very often "a long chalk," and was known as such.

THOS. RATCLIFFE.

Worksop.

Dr. Brewer, in his 'Dictionary of Phrase and Fable,' p. 154, states, with reference to the phrase, "I beat him by long chalks": Thoroughly, in allusion to the old custom of making the merit marks with chalk, before lead pencils were so common."

I do not think the word *long*, here used, can refer to the length of the chalk, or of the mark made by the chalk, but is used in a qualifying sense—"most thoroughly." Davies has this idea also in his 'Supp. English Glossary,' p. 112, where he states: "By long chalks=by many degrees"; and quotes 'Ingoldsby Legends' ('St. Romwold'):—
They whipp'd and they spur'd, and they after her
press'd,
But Sir Alured's steed was by long chalks the best.

De Quincey, 'System of the Heavens': "As regards the body of water discharged.....the Indus ranks foremost by a long chalk."

W. B. GERISH.

In my schoolboy days "long chalks" were notes of admiration in playing leap-frog, marbles, or jumping; they being chalk marks placed to record the progress of the game and the distances achieved.

A. H.

YATES FAMILY (8th S. ii. 467).—'Manchester Faces and Places,' vol. i., November 11, 1889, in a notice of Mr. Joseph Maghull Yates, gives the annexed details relating to his family:—

"Mr. Yates, whose portrait appears in this number, has had the honour to be appointed First Recorder of Salford, having received his appointment from the Home Secretary on the 19th September, 1889. Mr. Yates is not only a barrister of high standing, and a popular member of the northern circuit, but he is the most recent Judge in a family which has been notable for producing lawyers of eminence. His father was the late Joseph St. John Yates, County Court Judge for the Macclesfield and Congleton District of Cheshire, and whose judgments, particularly as affecting the trades and customs of the district, are regarded as valuable precedents. One ancestor of the present Recorder was Sir Joseph Yates, Knt., one of the Justices of the Court of Queen's Bench, and afterwards of the Court of Common Pleas. He died June 7th, 1770, and was buried in the chancel of Cheam Church, Surrey. His widow married Dr. John Thomas, Bishop of Rochester and Dean of Westminster. The earlier branches of the family of Yates of Stanley House and Peel Hall, from which the Recorder is descended, were

connected by marriage with local families of note. Joseph Yates, the grandfather of Sir Joseph, obtained a decree in 1683, on behalf of the inhabitants of Manchester, against Edward Bootle (his father-in-law), Oswald Mosley, and other trustees of Clarke's Charity; he was buried in the Library (Jesus chantry) of the Collegiate Church, Manchester. A sister of this Joseph Yates was married at Blackburn (Jan. 24th, 1670/71) to Oswald Mosley, of Ancoats, and had, with other issue, Oswald Mosley, of Ancoats, created a baronet by George I. on the 18th June, 1720. Another sister married Ralph Leicester, of the family of Toft, in the county of Chester. A brother of Sir Joseph Yates married Elizabeth, youngest daughter of Humphrey Trafford, of Trafford, by his wife Anne, daughter of Sir Ralph Assheton, Bart. The father of this gentleman was lessee, with Dr. Dawson, of the School Mills, Manchester."

Mr. Yates will be most likely to supply more particular investigations relating to it if H. V. Y. writes to him.

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Rusholme, Manchester.

For some account of Lady Peel, and of her father and grandfather, see Dr. Smiles's 'Self-Help,' chap. ii. J. F. MANSERGH.
Liverpool.

JENNINGS OF COURTEENHALL AND HARTWELL (8th S. ii. 468).—Col. Chester refers to this family in his 'Westminster Abbey Registers,' p. 428, and impugns the accuracy of the pedigree in Burke's 'History of the Commoners,' quoted by MR. MAYO. Mary Pearce, granddaughter of the Robert Jennens who died in 1779, married, July 13, 1786, John Farr Abbot, elder brother of Lord Colchester. SIGMA.

Mr. James Coleman, the well-known genealogical bookseller, advertises some special sources for the Jennings family. A. L. HUMPHREYS.
187, Piccadilly, W.

FATHERS OF THE HOUSE OF COMMONS (8th S. ii. 327).—Here are two to add to the list: (1) Lord George Cavendish, who was M.P. for Weymouth and Melcombe Regis from 1751 to 1754, and for Derbyshire from 1754 to 1780, and from 1781 until his death on May 2, 1794. (2) The Right Hon. Charles Watkin Williams Wynn, M.P. for Old Sarum from 1797 to 1799, and for Montgomeryshire from 1799 until his death on Sept. 2, 1850. I rather think that the Hon. George Cecil Weld Forester, who represented Wenlock from 1828 until October, 1874, when he succeeded as third Baron Forester, was another father.

G. F. R. B.

Sir Charles Merrik Burrell was elected member, in the Tory interest, for New Shoreham, Sussex, in 1806, and continued to represent that constituency in conjunction with Bramber through fourteen consecutive parliaments (fifty-six years), and died in 1862, the father of the House of Commons.

There is an excellent portrait of him by Dighton, in knee-breeches and drab gaiters, when he was eighty-two years of age. See Horsfield's 'History of Sussex,' vol. ii. pp. 53-6 in Appendix.

JAS. B. MORRIS.

Eastbourne.

It is as well to be accurate in 'N. & Q.,' even in a quotation. The *Weekly Dispatch* is certainly in error in stating that Mr. T. W. Coke sat in Parliament down to 1837. He was not in the House of Commons later than 1831 or 1832.

E. WALFORD, M.A.

Ventnor.

COL. CHARTERS (8th S. ii. 428).—In addition to the matter concerning Col. Charters (or Charteris), of Hamisfield, co. Haddington, which SEBASTIAN has noticed in Warton's 'Pope' and Walford's 'Tales of Great Families,' he will find in the Trustees' 'Catalogue of Satirical Prints in the British Museum,' vol. iii. part i. 2031, an account of the colonel, who is conspicuous in Hogarth's 'A Harlot's Progress,' Plate 1, where he appears as an old man leering at the maid fresh from the country, who was destined to an evil fate, and, as the painter indicated, by his means. See, in the same Catalogue, Nos. 1840 and 1841. It appears from the *Grub Street Journal*, No. 3 and No. 9, that he lived in George Street, Hanover Square, and died Feb. 24, 1732, not long before the publication of the prints of 'A Harlot's Progress,' and was reputed to be worth 200,000*l.* Janet, his only daughter and heiress, was married in 1720 to the fourth Earl of Wemyss, who died in 1756. The colonel was, justly or unjustly, the subject of many satires and amplitude of blame. See 'Don Francisco's Descent to the Infernal Regions: an Interlude,' London, 1732. (B. M. Library, 840, h. 9/4.) F. G. S.

SEBASTIAN can find what he requires by reference to (1) Anderson's 'Scottish Nation,' p. 635, and (2) 'Biog. Britt.' (Kippis ed.), vol. i. p. 240. The surname has been spelt Charters, Charteris, and Charterhous. LEO CULLETON.

A.M. AND P.M. (8th S. ii. 483).—Is it too much to hope that DR. CHANCE'S timely note may lead to some reform of our clumsy way of indicating the hours, particularly those between midnight and midday? A little obscurity is caused by the fact of DR. CHANCE'S friend having lunched, and, without having lunched too well, he might not immediately realize the meaning of a notice about "12.30 A.M." confronting him in the middle of the day. But supposing that he realized that it referred to the middle of the night, was he wrong? The time intended to be signified was 12 hr. 30 min. after midday, and only thirty minutes after midnight. The porter's ingenious explanation is not workable till "1 A.M.," which

is one hour after midnight, and is not one hour before either midnight or midday. I am prepared to be told that the figures are not to be read in connexion with the letters. But that is my complaint.

KILLIGREW.

The following cutting from the *Birmingham Daily Post* (August 27, 1891) gives a very extraordinary reading of P.M. by one of the unlearned, which is worth recording under this heading:—

"In the course of the hearing of a case at the North London Police Court, on Tuesday, a witness, who was described as a commercial traveller in the City, was asked, 'Was it night or morning that the affair occurred?' 'Post mortem,' was the ready reply. 'What do you mean?' said the solicitor. 'Why, at night, of course.' In face of this astounding ignorance it is somewhat curious to read that at the same court a number of poor persons were summoned for not sending their children to school."

I have a correspondent who habitually uses such phrases as "I met Mr. — yesterday A.M.," "any time this P.M."—evidently treating these signs as equivalent to "morning" and "afternoon."

Lapworth.

R. HUDSON.

DR. CHANCE says he has often wondered what these letters are taken to mean by those who are ignorant of Latin. Some time ago a Babu gentleman of Calcutta, who was, apparently, not ignorant of Latin, wrote to an English acquaintance of his that he purposed coming to see him the following day at two, *post mortem*. My friend was relieved at seeing him appear in the flesh.

W. F. PRIDEAUX.

BEN PRICE (8th S. ii. 448).—There was a Ben Price, a centenarian, of Chelsea, whose obituary may be found in *Gent. Magazine*, 1776, p. 335. In Russell Smith's 'Catalogue of Portraits' apparently what is a copy of the same print as MR. CAMERON possesses is catalogued as "Price (Ben) of Herefordshire? Private Plate."

A. L. HUMPHREYS.

187, Piccadilly, W.

"*AVAILED OF*" (8th S. ii. 325, 417, 498).—The reply of MR. ADAMS opens up a new question of considerable interest, viz., the right of using elliptical phrases. The sentence quoted by him, "There is *both* a St. Christ and a St. Jesus," written at full length would, of course, be—"There is both a St. Christ, and there is also a St. Jesus." The word *both*, italicized by MR. ADAMS, and the repetition of the article in the latter clause, show the sentence to be elliptical. There could be no objection to a verb plural; but, in my opinion, the verb is better in the singular number, as it individualizes the two remarkable saints and is more emphatic.

It would not be difficult to fill a column with similar locutions from our best writers; but this

cannot be needful. However, every reader of 'N. & Q.' will call to mind the famous example in the New Testament (Luke v. 10): "And so was also James and John, the sons of Zebedee." In regard to Lindley Murray; he sleeps in peace, and if he slept till I thought it desirable to awake him, my dearest foe might enjoy half his revenues for ever.

E. COBHAM BREWER.

LIFE OF LOCKHART (8th S. ii. 328, 438, 511).—To the biographical articles already mentioned may be added that of William Bates, in his 'Mac-lise Portrait Gallery' (Chatto & Windus, 1883). To a fairly good outline of Lockhart's career and a sensible estimate of his work, the writer adds various important references, which should interest the admirers of a man who has not always got his due. See also 'Archibald Constable and his Literary Correspondents,' vol. iii. *passim*.

THOMAS BAYNE.

Helensburgh, N.B.

CLAUSE IN OLD LEASE (7th S. xii. 149, 311).—I have since come across another "olla," also called "Colman," existing, apparently, rather more than a century earlier than the one mentioned in the above reference. It occurs in Mr. T. F. Kirby's 'Annals of Winchester College,' pp. 160-1, and is described (from the back of a roll for 1412) as "a great brass pot 'Colman' with ears and feet." Other similar instances would be welcome.

W. C. W.

MOTTOES (8th S. ii. 507).—Messrs. Kegan Paul & Co. have issued during the past month a book which I should judge, from a slight acquaintance with it, would well answer MR. ELLIOTT'S purpose. It is called 'English Folk Rhymes,' by G. F. Northall. The published price is 10s. 6d.

A. L. HUMPHREYS.

187, Piccadilly.

MR. HORACE ELLIOTT may, perhaps, see what he wishes for in J. A. Mair's 'Handbook of Proverbs, English, Scotch, Irish, American, Shaksperian, and Scriptural, and Family Mottoes,' Routledge, s.a., pp. 192, small size (A—N).

ED. MARSHALL.

'ESSEX: HIGHWAYS, BYWAYS, AND WATERWAYS' (8th S. ii. 139, 437, 493).—As I am writing away from my books, I am unable to answer in detail MR. GRIFFINHOOF'S question with regard to the "strange architectural freak" of the spire of All Saints' Church, Maldon. But, unless someone send a better description, this note may serve: The tower (I believe of Norman date) is *triangular*, while the spire is *hexagonal*. As one angle of the tower projects into the body of the church, the remarkable effect produced may be imagined. I believe this instance is unique.

ARTHUR MONTEFIORE.

THE ROYAL SCOTS GREYS (8th S. ii. 509).—The concluding lines contain a query respecting the colour sorrel. Annandale says the origin of the word is doubtful, but the colour is a reddish or yellow brown, and was formerly applied to a horse; also, that roan is at present restricted to a mixture having a decided shade of red.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Life Guards, as now established, were first raised May 26, 1788 (Phillips). A sorrel is a light-coloured chestnut horse.

HAROLD MALET, Col.

PRINTERS' ERRORS: DOUBLE F (8th S. i. 185, 217; ii. 337, 456).—Replying to MR. INGLEBY, I happened to note especially the use of double *f* in our parish register, which begins at 1561. From that time to about 1627 the use of it is common. Names of persons and places are written with two small *f*'s made large (if I may use the expression), other words with two smaller *f*'s. But the use is by no means invariable. We find all through the period "first," "fifte," &c., side by side with "ffirst," "ffourth," &c. We also find the two *f*'s in such compounds as "twentie-first." From 1630 we get the single *f* only, and the modern form of capital, as "Franke." R. HUDSON.
Lapworth.

LEATHER MONEY (8th S. ii. 308, 394, 517).—There are several leather trade tokens in the Beaufoy Collection at the Guildhall, which have been described by J. H. Burn. The most interesting, perhaps, are two issued from the Chapter Coffee House, Paternoster Row. The larger one appears to have passed as a groat, being marked with the figure 4. They have in the field a mitre. The Chapter House was for generations the resort of eminent literary people, and a place of meeting for London publishers; and here Charlotte and Anne Bronë stayed when they came to town in 1848. A few years afterwards it was turned into a tavern, and has been rebuilt quite recently. The old name still remains on the passage at the side, leading into St. Paul's Churchyard. These leather trade tokens have no date, but were probably issued before the middle of the eighteenth century, for "a leather threepence, Union in Cornhill," occurs in the sale catalogue of the coins and other articles of *virtù*, the property of Peter Birkhead, goldsmith and antiquary, deceased, which were sold in January, 1743, at his house; the Queen's Head, in Grafton Street, Soho. The Union was also a coffee-house.

PHILIP NORMAN.

May I mildly protest against the note with this heading at the last reference? Anglesey pennies and halfpennies of 1788 and thereabouts are very common. But I quite fail to see what they have to do with the "leather money." R. HUDSON.

CHALK (8th S. ii. 364).—In 'The Returne from Parnassus,' 1597, Luxurioso says:—

"Marrye, all my debts stande chaunt upon the poste for liquor! Mine hostis may crosse it if shee will, for I have done my devotion! Farewell, mine alone hostie, thou shalt heare newes of thy ale-knighte!"—Part i. Act I. sc. i. ll. 451-4.

In 'The City Match,' 1639, Dorcas remarks:—

They say

You do offend o' th' score, and sin in chalk,
And the dumb walls complain you are behind
In pension:

Dodsley, 'O. E. Plays,' ed. Hazlitt, vol. xiii. p. 237.

F. C. BIRKBECK TERRY.

PORTRAITS WANTED (8th S. ii. 468).—There are many portraits of Robert Car, Earl of Somerset. The Duke of Devonshire has a picture which bears this name. Mr. Jeffrey Whitehead lent a miniature of him, by Peter Oliver, to the Burlington Club in 1889. There is a print of him by Simon Pass; another by Vandergucht; a third, by Houbraken, is among the 'Illustrious Heads,' but cannot be genuine. Lord Lothian had, or has, a head of him at Newbottle, so says Granger. Mr. G. Digby Wingfield Digby exhibited a Cornelius Jonson of John Digby, first Earl of Bristol, at the National Portrait Exhibition, 1866, and has it still; likewise a miniature, said to be by Cooper. The Rev. W. B. L. Hawkins has a miniature of the same peer; Mr. Lumsden Propert is equally fortunate.

F. G. S.

Portraits of Robert Car, Earl of Somerset; John Digby, first Earl of Bristol; and Sir John Eliot were exhibited at the Loan Collection of National Portraits in 1866, at South Kensington. (See Catalogue, Nos. 503, 539, 610.) There is a print of Car by Houbraken.

G. F. R. B.

Evans's 'Catalogue' mentions an octavo engraved portrait of John Digby, Earl of Bristol, by Cooper; also one in hat and feather, by Wm. Peake, quarto. The latter is mentioned by Granger. Engraved portraits of Robert Car, Earl of Somerset, by S. Pass and Harding, also one by Houbraken, which Granger says is not authentic, are included in Evans's list. Somerset's portrait was published in Smollett's 'History of England,' vol. vii. p. 49.

J. F. MANSERGH.

Liverpool.

TYCHO WING, ASTROLOGER (3rd S. x. 374, 424; 8th S. ii. 478).—The date of Mrs. Eleanor Wing's death, January 16, 1769, fails to appear at the latter reference.

DANIEL HIPWELL.

'TRISTRAM SHANDY' (8th S. ii. 304, 372, 494).—MR. J. DIXON says, at the last reference, that he wished in his original note "to exhibit the strange spectacle of a man—a clergyman, too—dictating to his wife and daughter passages of indecency." He draws that picture from some

words which he quotes from one of Sterne's letters, "My Lydia helps to copy for me, and my wife knits, and listens as I read her chapters"; but how does he know what parts Lydia copied, or what chapters Sterne read aloud?

I must confess that I have read chapters from 'Tristram Shandy' to my wife and daughter; but I would ask Mr. DIXON not to assume, as a matter of course, that such readings have included "The Abbess of Andouillets," or any passages containing objectionable matter. The question your correspondent puts to me being, in my opinion, based on a supposition, I think it unnecessary to reply to it.

C. M. P.

'THE OFFICE OF HOURS OF THE BLESSED VIRGIN' (8th S. ii. 425).—Montalembert must not be supposed to give the earliest use of the popular devotion; for, as Mr. Procter observes in his invaluable 'History of the Book of Common Prayer'—

"This was commonly called the Little Office, and before the middle of the sixth century was ordered by the Popes Gregory III. and Zachary to be sung by certain orders of monks in addition to the Divine Office. The observance having gradually fallen away, it was restored, and the office itself raised, by Peter Damian (1056)."—P. 13.

EDWARD H. MARSHALL, M.A.

Hastings.

NEW 'LIFE OF DANIEL DEFOE' (8th S. ii. 326, 417).—I saw an interesting note in one of your numbers lately concerning the above-named past celebrity, and thought it might serve a useful purpose if I drew the attention of your numerous readers to the fact that a fine memorial obelisk has been erected to his memory in that many-stoned ground the Bunhill Fields cemetery. Here is the story of the why and wherefore.

Inscription, upper part:—

Daniel De Foe.
Born 1661.
Died 1731.
Author of
'Robinson Crusoe.'

Lower part:—

This monument is the result of an appeal
in the 'Christian World' newspaper
to the boys and girls of England for funds
to place a suitable memorial upon the grave
of

Daniel De Foe.
It represents the united contributions of
seventeen hundred persons.
Sept' 1870.

Horner.
Scu' Bournemouth.
D. HARRISON.

GEMMACE (8th S. ii. 69, 138, 252, 370).—In the old Moyamensing prison at Philadelphia the keeper used to show a set of irons which, he assured his hearers, had been sent to that city in the days of

the Revolution, to be used, if occasion served, at the execution of General Washington. When the British army retired the irons were left behind. The evident fact that the outfit was intended for a much smaller man physically than General Washington does not impress the minds of those who listen to the story. It is probable that this is the only set of gallews irons existing in the United States. The punishment of hanging in chains does not appear to have been inflicted in this country, at all events not since Independence.

JOHN E. NORCROSS.

Brooklyn, U.S.

ITALIAN IDIOM (8th S. ii. 445, 498).—In my opinion DR. CHANCE is hardly justified in raising to the dignity of an "idiom" the reprehensible practice of putting the singular form of the verb along with a plural pronoun. This Tuscan peculiarity is animadverted on by Veneroni in a chapter "On Improper and Obsolete Words" ('Italian Master,' London, 1801). He there writes:—

"Avoid saying, as the Florentines do, *voi dicevi*; because the termination in *vi* is never used but with *tu* in the singular. Read those authors who have written on the purity of the Italian language, whom I have quoted at the end of this treatise; and all those that have written since the origin of that language to the present time, and you will see that they disapprove of *voi avevi*, which is a great blunder in the Florentines, and in illiterate persons. To convince those that say *voi amavi* instead of *voi amavate*, I shall only refer them to the remarks of Giacomo Pergamini, 'Trattato della lingua Italiana,' p. 173: 'La seconda persona dell' imperfecto nel numero del più deve esser terminata in *vate*. E contra questa terminazione ricevuta universalmente da, regolati dicitori, hanno alcuni moderni usato di scrivere *cantavi, vedevi*, il che è manifesto errore.' Ferrante Longobardi, in his book entitled, 'Il torto ed il dritto,' condemns this manner of speaking, *voi cantavi*, as impertinent."

It will be seen from this quotation that the so-called "Italian idiom" must have got into the good graces of educated Italians with unusual rapidity during the century, if it be now—as stated by DR. CHANCE's informant—considered pedantic to employ the tense in its correct form.

The occasional use—or misuse—of the present subjunctive for the imperfect subjunctive in French is not an analogous case: a nearer French equivalent would be *que vous aimasses*—an impossibility. Nor does DR. CHANCE's suggestion as to the origin of the Italian—or rather Tuscan—error appear to me to be altogether satisfactory, as Veneroni, in the work above quoted, counsels the avoidance of such forms as *voi avesti* for *voi aveste*, where evidently there is no difference in the length of the word to offer in extenuation of the blunder. And even as regards facility of pronunciation, there is no perceptible advantage in substituting for *eravate*? the exasperating form *eri voi*? which, by the way, has its counterpart in the English "was you?"

Some not very flattering remarks regarding

other irregularities of Tuscan speech are to be found in a grammar prefixed to the second volume of Baretti's 'Italian Dictionary.'

MR. INGLEBY is mistaken with regard to the Italian use of *voi* when addressing royalty. His remarks will doubtless receive attention elsewhere; but perhaps I may be allowed to add a line or two respecting some peculiarities of construction observed in other idioms in regal and official style. In Spanish, for instance, *nos* and *vos* are used for *nosotros* and *vosotros*, instead of the singular, as: "Nos Don N., Obispo de Toledo, os mandamos." The second person plural is used in Portuguese also in addressing royalty; both Spanish and Portuguese differ, however, from Italian in that the adjectives and participles do not agree with the attribute, but with the gender of the person. Therefore, "Vostra Maestà è stata ingannata" is rendered in Spanish "Vuestra Magestad ha sido engañado," when addressing a king, and "engañada" in the case of a princess.

The so-called "plural of majesty" occurs often in Shakespeare: *e. g.*, "We ourself will follow in the main battle" ('Rich. III. '); "In our remove be thou at full ourself" ('Meas. for Meas.'). A phrase, repeatedly used not long ago by the present Premier in addressing the Queen, attracted some attention, and was at the time burlesqued by *Punch*: "Mr. Gladstone presents his humble duty to your Majesty." This is exactly in accordance with the Spanish formula: "El Señor G. puesto á los reales piés de Vuestra Magestad, humildemente le ofrece sus respetos," where the same apparent incongruity of persons is reproduced.

German Court phraseology also presents some singular divergences from ordinary rule: "Seine Majestät, der König, haben befohlen"; "Ihre Majestät, die Königin, sind ausgefahren"; "wenn Ihre Majestät befehlen," and such like.

A Portuguese anomaly is the substitution of the Spanish article *el* for the Portuguese *o* when referring to their king, who is styled *el-rei*; any other king is termed *o rei*; *d'el-rei* and *do rei* differ in that the former refers to the King of Portugal and the latter to the king of another country.

J. YOUNG.

Glasgow.

DR. ANTONIO MONTUCCI, in his edition of 'Galvani's Grammar' (Lond., 1823), observes at p. 131:—

"The solecism *voi avevi* is now in universal use throughout Italy, and cannot be avoided in conversation without incurring the charge of [being] an affected pedant. Let this be applied to the same person and tense of all other verbs."

At p. 139 he tells us that, although the academicians Della Crusca sanction the use of *voi eri** in

* Matched, though only in appearance, by the English vulgarism *you was*. *You is*, however, is as unknown as *voi sei*.

common conversation; it "can never pass for correct in elegant prose."

In Italian books my attention has frequently been directed to this idiom, as by Buonomattei ('Della Ling. Tosc.' Milan, 1807, ii. 285, 314); the author of a 'Vocabolario.....per agevolare la lettura degli Autori' (Paris, 1768, *s. v.* "Preteriti"); an anonymous 'Grammatica' (Parma, 1771, p. 114); Soave ('Grammatica,' Milan, 1816, p. 58); Mastrofini ('Dizionario.....de' Verbi,' Milan, 1830, i. 67, 76, *et passim*); Corticelli ('Regole.....della Lingua Tosc.,' Turin, 1846, pp. 81, 85). It is used by Machiavelli not only in verse, but in prose ('Arte della Guerra,' lib. vii., in 'Opere,' Milan, 1798, viii. 289), Agnolo Firenzuola ('La Trinzia,' III. i.; 'I Lucidi,' I. ii.), and Benvenuto Cellini, whose editor, Carpani (Milan, 1821, ii. 203), has the following note to *voi avevi*:—

"I Fiorentini adoperano ordinariamente negli imperfetti de' verbi la seconda persona del singolare anche per la seconda del plurale; così *voi eri, voi fosti, voi saresti, e simili* si leggono spesso negli Scrittori i più autorevoli in lingua italiana."

Here is the conjugation of the imperfect indicative of *essere* and *avere* as given by the Florentine Lorenzo Franciosini in his 'Vocabolario Italiano e Spagnolo' (Rome, 1620, pp. 10, 19): Io ero, tu eri, quello era, noi eramo, voi eri, quello erano. Io havevo, tu havevi, quello haveva, noi havevamo, voi havevi, quelli havevano. All the verbs are conjugated in accordance with this paradigm, and the assimilation of plural to singular in the second person takes place also in the perfect definite indicative and both past tenses of the subjunctive. Franciosini acknowledges no other conjugation.

DR. CHANCE says that *voi* with the singular verb-form is used in addressing a single individual; but there is no question of numerical restriction in the authorities I have cited. Mastrofini affirms unconditionally (i. 68): "In Firenze non si dice altro mai che *voi avevi*, ed *avevate* sarebbe affettazione"; and Nannucci, in his 'Analisi de' Verbi' (Florence, 1843, pp. 144, 145), quotes two verses from the younger Buonarroti's 'La Tancia,' in which plurality is unquestionable:—

E come v'eri prima amiche siate.—II. i.

O che badavi voi, dismemorati!—V. v.

DR. CHANCE'S explanation seems to me unexceptionable save in one point, *viz.*, his assumption—the assumption upon which Carpani's note is based—that in *voi avevi* the singular is used for the plural. The use of singular verb-persons for plural by old writers, even Tuscan, is of frequent occurrence, says the editor of the 'Leggenda di san Petronio,' commenting on *quilli tene* written where a modern would write *quegli tengono*; and in verse of the thirteenth century I have met with *sai* for *sapete* and *fai* for *fate* (real plural) and *fanno*. But the example we are considering appears to be simply an Italian corruption of Latin *habebatis*—

not a borrowed singular, but a dialectal plural form. Prof. Nannucci, at the place already cited, exhibits the etymological changes in the instance of *voi amavi* as follows: from *amabatis* to *amabati*, then with elimination of *t* to *amavai* (cf. Spanish *amabais*), and finally, with syncope of *a* for facility of pronunciation, to *amavi*. For *avevi* the process would be *habebatis*, *habebati*, *havevai*, *havevi*. As to the singular *tu amavi*, Nannucci observes that whereas its true form was *amava* (Latin *amabas*) the change to *-i* was determined by the person-ending of the present (*tu ami*). The idiom appears to have passed into familiar Tuscan speech from the Florentine, where, as I have shown, it was in high literary honour; but Nannucci says it was not wholly confined to the Florentines, and quotes the following verses—

Sospira il core quando mi sovvene
Che voi m'amavi, ed ora non m'amate—

from Fra Guittone, the Aretine poet commemorated by Dante in the 'Purgatorio.' Dante himself never uses this idiom, and it is worth noting that he blames Guittone "et quosdam alios" as "nunquam in vocabulis atque constructione desuetos plebescere" ('De Vulg. Eloq.,' i. 13).

My objection to DR. CHANCE'S explanation, however, does not affect his theory; for the populace do not talk etymology, and doubtless use *avevi* instead of *avevate* for the reason he assigns. It is the sound of the longer word that is disliked by people so addicted to word-clipping. *Noi eramo* is in use for the same reason. Any one saying *eravamo* "sarebbe da tutti forse burlato" (Buonmattei, ii. 314). Oddly enough, the people fail here to be more accurate than the grammarians only by reason of their throwing back of the accent under the influence of the third person *erano*. The poets, with whom *eramo* is in general use, always keep the accent in the right position, *i. e.*, on the penultimate. F. ADAMS.
105, Albany Road, Camberwell, S.E.

"YEL" (8th S. i. 294, 341, 442, 462; ii. 177, 414, 476).—The last communication under this head requires that I should say that the replies to my query have been instructive. While thanking those who were good enough to give them, I may say that there was no intention of discourtesy when I wrote in May last. F. J.

SIR GEORGE DOWNING (8th S. ii. 464).—Pepys has several entries, all more or less prejudiced. Sir George was a trimmer. January 28, 1659/60, he was to sail for Holland, salary 1,800*l.* per annum. He was knighted in Holland, May 21, 1660. He arrests three regicides on March 12, 1611/2, "like a perfidious rogue." As some compensation we find, May 27, 1667, that he was "active and a man of business, and values himself upon having of things do well under his hand."

A. HALL.

AUTHORS OF QUOTATIONS WANTED (8th S. ii. 489).—

Those white souls
Who give themselves for others all their years
In trivial tasks of Pity.

Lewis Morris, 'Epic of Hades,' ed. 12,
1881, p. 264.

W. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

The Attis of Caius Valerius Catullus. Translated into English Verse, with Dissertation, &c., by Grant Allen, B.A. (Nutt.)

To his "Bibliothèque de Carabas" Mr. Nutt has added the text of the 'Attis,' a translation by Mr. Grant Allen, with an introduction and dissertations on "The Myth of Attis," on "The Origin of Tree Worship," and on "The Galliambic Metre," by the same eloquent, erudite, and assiduous ex-Postmaster of Merton College. Like the previous volumes of the series, it is a treasure to the bibliophile, a book on which the hand lingers caressingly. It is, moreover, a valuable addition to scholarship and an important contribution to folk-lore. Into all he has to say upon the galliambic metre there is no strong temptation to follow a writer who is always ingenious and always modest, if not always thoroughly convincing. In respect to the myth of Attis and the origin of tree worship, all that Mr. Allen has to say is of deepest interest and significance. Starting from the point of view of Mr. Herbert Spencer in deriving polytheism from ghost worship and ancestor worship, and accepting the theory of Mr. Frazer, in 'The Golden Bough,' that Attis was originally a tree spirit, Mr. Allen carries out his argument as to the close relationship between ancestor worship, stone worship, tree worship, "and the cult of the corn spirit in his various forms as man or animal, pine tree or cedar." To explain in a few sentences the manner in which Mr. Allen arrives at this conclusion is obviously impossible. There are few readers who follow his argument, luminously expressed, without yielding to his reasoning. With admirable lucidity he traces to their source the various forms of sacrifice collected in Mr. Tylor's 'Primitive Culture,' and lately dealt with briefly by us in reviewing Mr. Baring Gould's 'Curious Survivals,' and he establishes his position that to understand the origin of tree worship "we must directly affiliate it upon primitive ancestor or ghost worship, of which it is an aberrant and highly specialized offshoot." Most warmly do we commend to our readers a noble and far-reaching book.

English Writers.—An Attempt towards a History of English Literature. By Henry Morley, LL.D. Vol. IX. Spenser and his Time. (Cassell & Co.)

We are glad to welcome another instalment of Prof. Morley's *magnum opus*. The book opens with a curious slip. "Edmund Spenser," Prof. Morley tells us, in the first sentence, "was born in Lancashire." A few pages further on he assures us that he was certainly born in London. Though Spenser appears to have belonged to a family of that name which had long been resident in North-east Lancashire, his parentage is more or less conjectural, and no record of his birth has been discovered. Spenser himself names London as the place of his birth in the 'Prothalamion,' while tradition fixes the spot at East Smithfield, near the Tower. The book is full of interesting matter, and should be widely read. Besides Spenser, who is the principal figure in these pages, we make the acquaintance of Sir Walter Raleigh, Sir Philip Sidney, William Camden, Richard Hakluyt,

John Lyly, George Peele, Robert Greene, Christopher Marlowe, Richard Hooker, and a host of other worthies more or less known to fame. We miss the "Last Leaves," which have always been a feature of the "English Writers," and the bibliography, which was deferred from the eighth volume, is still absent. We trust that Prof. Morley will be able to find room for it in the next volume, which is to treat of 'Shakespeare and his Time.'

Stoke d'Aberron: its Church and Manor. (Privately Printed.)

We have here, in a thin and handsomely illustrated volume, an account, historical, antiquarian, and artistic, of what, in spite of restorations, must be regarded as one of our most interesting parish churches. It is written in a becoming spirit of reverence, and supplies the kind of information we should be glad to possess with regard to scores of other churches of the class. Both the inside and the outside of the church are depicted, and two monumental brasses of unique interest are reproduced and described, as are other objects of interest. The workmanship is thorough, and we can only commend to local antiquaries an imitation of this important work, zealously and anonymously accomplished.

Hierurgia; or, the Holy Sacrifice of the Mass. With Notes and Dissertations by Daniel Rock, D.D. Third Edition, revised by W. H. Weale. 2 vols. (Hodges.) The first edition of Dr. Rock's well-known book on the ceremonial of the Eucharistic service was published well-nigh sixty years ago. It was soon succeeded by a second. Both have become so scarce that when copies occur for sale they commonly realize much more than the original price.

Mr. Weale has done a service to the public by bringing out this new edition. He has done little more than correct the text and in a few instances enlarge the notes, except in the case of the annotations on the rubrics of the missal. We do not doubt that these are in almost every case improvements, but we wish that Mr. Weale had furnished the reader with some means of distinguishing between the work of the author and his editor. Half of the work is devoted to the theology of the Latin Church. With this 'N. & Q.' has no concern; but the rest is of the greatest importance for every antiquary whose tastes lead him in the direction of the mediæval Church and her offices.

Dr. Rock was by far the greatest of English ritualists, using the word in its true meaning of one learned in ritual. Until the issue of 'Hierurgia' there was no book in our language which gave any reasonable information as to the old rites and the objects connected with them. The most cultured people fell into what would now be considered the strangest mistakes. One eminent poet speaks of a cross as a crucifix, and another makes one of his characters talk of seeing an archbishop celebrate mass in a cope. Since those days many books of a not dissimilar kind have appeared, but not one of them has in any way superseded Dr. Rock's monumental work. He had not only a thorough knowledge of the ritual of mediæval England, but had also spent many years in the study of that of Italy, France, and the churches of the East. The engravings given of the vestments of the Greek clergy will be found most useful by those who desire to trace the ancient vestments up to their earliest forms.

It is not possible for us to give in the space at our command an idea of the treasure of knowledge of all kinds to be found in these volumes, and we are sorry to find that the index furnishes but a very imperfect key to them. It ought to have been more copious.

We believe that the same publisher is about to issue a new edition of Dr. Rock's 'Church of our Fathers,' a

work even more important for English readers than the one before us. We trust that when it appears it may have copious additional annotations, and that in every case the new matter may be distinguished from the old.

The Ancient Laws of Wales. By the late Hubert Lewis. Edited by J. E. Lloyd. (Stock.)

We have been in the habit of calling ourselves Anglo-Saxons, and assuming that all our institutions were derived from a Teutonic source. The late Mr. Kemble, Sir Francis Palgrave, and other students of the first rank have given currency to this idea. It was no fault of theirs; they were far too well instructed to assume that all our institutions came from Germanic sources; but careless readers with a prejudice in favour of those things which were easily grasped by the understanding have jumped to the conclusion that they rejected everything upon which they have not dwelt at length. This prejudice against everything Celtic has been fostered by the wild surmises of certain Welsh and Irish men, who have written in a way to lead people to suppose that they believed that all our institutions came from Celtic sources. The fact is, as every unprejudiced modern must admit, the Celts and the Teutons were very near kinsmen, and their institutions much alike. The Celts seem to have arrived in this island before their Teutonic cousins, but the relationship was so close that it does not appear likely that we shall ever be able to separate those things which are derived either from one stock or the other. The late Mr. Lewis did a great service to historical science by showing that it is possible—probable, in fact—that many of the institutions which we are in the habit of regarding as more especially Teutonic may with equal probability be derived from Celtic sources. It is impossible to follow him step by step, but we may remark that no student of institutions can for the future afford to overlook his chapters on "The Hundred and the Riding," on "Manor Courts," and on "Trial by Jury." They are all of them important contributions to knowledge. We cannot say so much for all other parts of the volume. The chapter on "Common Fields and Local Nomenclature" contains statements which we feel bound to question.

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."

Contributors will oblige by addressing proofs to Mr. Slate, Athenæum Press, Bream's Buildings, Chancery Lane, E.C.

SANDRIDGE ("Children's Hospital").—The phrase you quote is grammatical.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, 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, JANUARY 21, 1893.

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(Concluded.)

(See 8th S. ii. 461, 501; iii. 1.)

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The Franchise Bill. Speech delivered.....in the House of Commons.....28th February, 1884. Authorised edition. National Press Agency.—London, 1884. 8vo. pp. 30. B.M. 8138 c. 4 (13).

Aggression on Egypt and freedom in the East. Article contributed.....to the *Nineteenth Century* [August], 1877. With preface, &c. London, National Press Agency, 1884.—8vo. pp. 20. B.M. 8023 bb. 1 (7).

*Speech on domestic and foreign affairs; delivered at West Calder, November 27, 1879.—'Representative British Orations,' with notes by Charles Kendall Adams. New York and London, G. P. Putnam's Sons, 1884, 16mo. B.M. 12201 cc. 3.

The speech occupies pp. 287-345. A short sketch of Mr. Gladstone is prefixed, pp. 277-86.

The Church in Wales. A speech.....in the House of Commons (May 24th, 1870), on the resolution of.....W. Williams. London, W. Poole.—8vo. pp. 8. B.M. 4109 b. 15 (14).

B.M. Catalogue queries 1884 as date of publication.

1885.

Soudan and Afghanistan. The Vote of Credit. Speech.....in the House of Commons.....April 27th, 1885. National Press Agency.—London, 1885. 8vo. pp. 15. B.M. 8139 bb. 40 (8).

*Letter to R. Bosworth Smith on Disestablishment, Oct. 31, 1885.—2 pp. B.M. 4108 f. 23 (3).

*Dawn of Creation and of worship.—*Nineteenth Century*, November, 1885, pp. 685-706.

A reply to Dr. Réville's 'Prolégomènes de l'Histoire des Religions.'

*Speeches of.....W. E. Gladstone.....With a sketch of his life. Edited by H. W. Lucy. London, G. Routledge & Sons, 1885.—8vo. pp. xii, 13-223. B.M. 12301 bbb. 26.

Address to the electors of Midlothian, &c. National Press Agency, 1885.—8vo. pp. 8. B.M. 8135 h. 4 (2).

1886.

*Proem to Genesis: a plea for a fair trial.—*Nineteenth Century*, January, 1886, pp. 1-21.

'Postscript to article on "Proem to Genesis"' appears on p. 176 of the same number. A short letter, enclosing one from Prof. Dana, is printed on p. 304 of the August number.

Speech delivered.....on moving for leave to introduce a Bill for the better Government of Ireland, on.....8th April, 1886. Authorised edition. London, National Press Agency.—1886. The second edition. 8vo. pp. 47. B.M. 8146 c. 4 (2).

*An impeachment of English rule in Ireland.....Delivered in the House of Commons, April 8, 1886. A verbatim report.—Speech on the second reading of the Home Rule Bill, Monday, June 7, 1886.

These two speeches form pp. 201-59 and pp. 283-308 of 'The Irish Question as viewed by One Hundred Eminent Statesmen of England, Ireland and America,' New York, Ford's National Library, 1886. B.M. 8146 aaa. 20.

The Government of Ireland Bill. Reply delivered.....in the House of Commons, closing the debate on.....the Bill.....on.....13th April, 1886. London, National Press Agency.—1886. 8vo. pp. 16. B.M. 8146 c. 4 (3).

Sale and Purchase of Land (Ireland) Bill. Speech delivered in the House of Commons on.....16th April, 1886. London, National Press Agency.—1886. 8vo. pp. 31. B.M. 8146 c. 4 (4).

Home Rule manifesto. Address.....to the Electors of Midlothian, May 1st, 1886. London, National Press Agency.—8vo. pp. 3, 1886. B.M. 8146 c. 4 (5).

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Mr. Gladstone's great speech on the political situation [in Ireland] in Edinburgh.....June 18th, 1886. Manchester, A. Ireland & Co.—1886. Single octavo sheet. B.M. 1850 c. 5 (127*).

This contains a portion only of the speech, with an address to Mr. Gladstone in verse by James Hadfield.

Mr. Gladstone's Midlothian speeches.....1885. Reprinted from the *Daily Telegraph*. London, F. E. Longley.—1886. 8vo. pp. 30. B.M. 8131 a. 15 (12).

The Irish Question. I. History of an idea. II. Lessons of the election. London, John Murray, 1886.—8vo. pp. 68. B.M. 8146 bbb. 35 (2).

A second edition, pp. 32, was issued by Mr. Murray in the same year. B.M. 8146 aa. 18. Another edition, with an "Addendum" on the

Legislative Union, was issued by the National Press Agency. B.M. 8146 c. 9 (3).

Speeches on the Irish Question in 1886. With an appendix containing the full text of the Government of Ireland and the Sale and Purchase of Land Bills of 1886. [Edited by P. W. C.] Revised edition. Edinburgh, A. Elliot, 1886.—8vo. pp. 358. B.M. 8145 f. 6.

The Church in Wales. A speech [on May 24, 1870]in the House of Commons on the resolution of..... Watkin Williams. [Extracted from Hansard's Debates.] London, P. S. King & Son.—8vo. B.M. 4109 b. 18 (6).

B.M. Catalogue gives 1886 as date of publication.

*Kin beyond sea.

This is the last essay (pp. 349-95) in 'Prose Masterpieces from Modern Essayists,' London, Bickers & Son, 1886, B.M. 12355 ff. 33, with photograph of Mr. Gladstone for frontispiece. The article is republished from the *North American Review* for September, 1878.

1887.

*'Locksley Hall' and the Jubilee.—*Nineteenth Century*, January, 1887, pp. 1-18.

*Notes and queries on the Irish demand.—*Nineteenth Century*, February, 1887, pp. 165-90.

Reprinted in 'Special Aspects of the Irish Question,' 1892, pp. 57-108.

*The greater gods of Olympus: I. Poseidon.—*Nineteenth Century*, March, 1887, pp. 460-80.

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*The greater gods of Olympus: II. Apollo.—*Nineteenth Century*, May, 1887, pp. 748-70.

*The great Olympian sedition.—*Contemporary*, June, 1887, pp. 757-72.

*Lecky's History of England in the Eighteenth Century.—*Nineteenth Century*, June, 1887, pp. 919-36.

*The greater gods of Olympus: III. Athenê.—*Nineteenth Century*, July, 1887, pp. 79-102.

*Mr. Lecky and political morality.—*Nineteenth Century*, August, 1887, pp. 279-84.

*Electoral facts of 1887.—*Nineteenth Century*, September, 1887, pp. 435-44.

See November, 1878, December, 1889, and September, 1891.

*Ingram's History of the Irish Union.—*Nineteenth Century*, October, 1887, pp. 445-69.

Reprinted in 'Special Aspects of the Irish Question,' 1892, pp. 135-85. See January, 1888.

*An olive branch from America.—*Nineteenth Century*, November, 1887.

Mr. Gladstone's letter on Mr. Pearsall Smith's article 'An Anglo-American Copyright' is printed on pp. 611-12.

1888.

*A reply to Dr. Ingram.—*Westminster Review*, January, 1888, pp. 76-81.

This letter is an answer to Dr. Ingram's article 'Mr. Gladstone and the Irish Union. A Reply,' which appeared in the *Nineteenth Century* for December, 1887. The *Westminster Review* letter

is reprinted in 'Special Aspects of the Irish Question,' 1892, pp. 187-95.

*The Homeric Herê.—*Contemporary*, February, 1888, pp. 181-97.

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*Further notes and queries on the Irish demand.—*Contemporary*, March, 1888, pp. 321-39.

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*'Robert Elsmere' and the battle of belief.—*Nineteenth Century*, May, 1888, pp. 766-88.

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*The Elizabethan settlement of religion.—*Nineteenth Century*, July, 1888, pp. 1-13.

*Mr. Forster and Ireland.—*Nineteenth Century*, September, 1888, pp. 451-64.

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*Queen Elizabeth and the Church of England.—*Nineteenth Century*, November, 1888, pp. 764-84.

1889.

*Daniel O'Connell.—*Nineteenth Century*, January, 1889, pp. 149-68.

Reprinted in 'Special Aspects of the Irish Question,' 1892, pp. 263-302.

*Noticeable Books: 1. 'Divorce'—a Novel.—*Nineteenth Century*, February, 1889, pp. 213-15.

A review of a book by an American author, Margaret Lee, published in England by Messrs. Macmillan under the title 'Faithful and Unfaithful.'

*Noticeable Books: 1. 'For the Right.'—*Nineteenth Century*, April, 1889, pp. 615-17.

A review of Karl Emil Franzos's novel.

*Italy in 1888-89.—*Nineteenth Century*, May, 1889, pp. 763-80.

*Plain speaking on the Irish Union.—*Nineteenth Century*, July, 1889, pp. 1-20.

Reprinted in 'Special Aspects of the Irish Question,' 1892, pp. 303-42.

*Phœnician affinities of Ithaca.—*Nineteenth Century*, August, 1889, pp. 280-93.

*The Right Hon. W. E. Gladstone, M.P., on cottage gardens and fruit culture. Address.....at the annual exhibition.....of the Hawarden and Buckley Horticultural Society, in the grounds of Hawarden Castle, on the 22nd of August, 1889. London, Cassell & Co.—8vo. pp. 16, issued for the Cobden Club. B.M. 8228 bb.

*Journal de Marie Bashkirtseff.—*Nineteenth Century*, October, 1889, pp. 602-7.

*The English Church under Henry the Eighth.—*Nineteenth Century*, November, 1889, pp. 882-96.

*Noticeable Books: 1. 'Memorials of a Southern Planter.'—*Nineteenth Century*, December, 1889, pp. 984-986.

The book reviewed is by Mrs. Smedes.

*Electoral facts of to-day.—*Id.* pp. 1056-66.

There is a reference on p. 1056 to an article "in

the October number of this Review, 1887": it should be *September*.

1890.

*A duel. Free Trade—the Right Hon. W. E. Gladstone. Protection—the Hon. J. G. Blaine.—*North American Review*, January, 1890.

Mr. Gladstone's article occupies pp. 1-27. The thirty-fourth edition of this number is in the B.M. 08227 g. 17.

*The Melbourne Government: its acts and persons.—*Nineteenth Century*, January, 1890, pp. 38-55.

*Ellen Middleton.—*Merry England*, January, 1890, pp. 161-74; February, pp. 235-52.

A review of a new edition of Lady Georgiana Fullerton's novel, first issued in 1844.

*On books and the housing of them.—*Nineteenth Century*, March, 1890, pp. 384-96.

*The impregnable rock of Holy Scripture.—*Good Words*, April, 1890, pp. 233-9.

*The Creation story.—*Good Words*, May, 1890, pp. 300-311.

*The office and work of the Old Testament in outline.—*Good Words*, June, 1890, pp. 383-92.

*The Psalms.—*Good Words*, July, 1890, pp. 457-66.

*The Mosaic legislation.—*Good Words*, September, 1890, pp. 597-606.

*On the recent corroborations of Scripture from the regions of history and natural science.—*Good Words*, October, 1890, pp. 676-85.

*The impregnable rock of Holy Scripture: VII. Conclusion.—*Good Words*, November, 1890, pp. 746-56.

This article reverts to the original title, and bears a number. The other articles are not numbered, and, as shown above, bear distinctive titles. See below.

*Mr. Carnegie's 'Gospel of Wealth': a review and a recommendation.—*Nineteenth Century*, November, 1890, pp. 677-93.

The impregnable rock of Holy Scripture. Revised and enlarged from *Good Words*. London, W. Isbister, 1890.—8vo. pp. viii, 296. B.M. 4017 c. 16.

Another edition, revised and enlarged, pp. xii, 306, was issued by Isbister & Co. in 1892.

Landmarks of Homeric study, together with an essay on the points of contact between the Assyrian tablets and the Homeric text. London, Macmillan & Co., 1890.—8vo. pp. 160. B.M. 2282 b. 1.

1891.

*Professor Huxley and the swine-miracle.—*Nineteenth Century*, February, 1891, pp. 339-53.

*Letter explaining a sentence in the article in the February number.—*Nineteenth Century*, April, 1891, p. 690.

*Electoral facts, No. III.—*Nineteenth Century*, September, 1891, pp. 329-40.

There is an *erratum* on p. 676 of the October number correcting some figures on p. 334. Though the article is called "No. III.," it is really the fourth, as articles on electoral facts had appeared in the *Nineteenth Century* for November, 1878, September, 1887, and December, 1889. In fact, the present article contains references to each of its predecessors. It is said on p. 330 that "in October, 1887, in the pages of this Review, it was

shown," &c. (a mistake for *September*); reference is made on the same page to the article in December, 1889; while the foot-note on p. 340 refers to the article that appeared in November, 1878.

*On the ancient beliefs in a future state.—*Nineteenth Century*, October, 1891, pp. 658-76.

1892.

*Noticeable Books: 1. The Platform, its Rise and Progress.—*Nineteenth Century*, April, 1892, pp. 686-9.

A review of Mr. Henry Jephson's work.

*Did Dante study in Oxford?—*Nineteenth Century*, June, 1892, pp. 1032-42.

*A vindication of Home Rule. A reply to the Duke of Argyll.—*North American Review*, October, 1892, pp. 385-394.

The Duke of Argyll's article had appeared in the August number.

*The Romanes Lecture, 1892. An academic sketchDelivered in the Sheldonian Theatre, Oct. 24, 1892. With annotations by the author. Oxford, Clarendon Press, 1892.—8vo. pp. 47.

*Archaic Greece and the East. London, Luzac & Co., 1892.—8vo. pp. 1-32.

An address to the Oriental Congress as President of the Section for Archaic Greece and the East.

Female suffrage. A letter.....to Samuel Smith, M.P. London, J. Murray, 1892.—8vo. pp. 8. B.M. Pam. 68.

*Special aspects of the Irish Question. A series of reflections in and since 1836. Collected from various sources and reprinted. London, John Murray, 1892.—8vo. pp. viii, 372. B.M. 8146 aaa. 41.

The Preface, signed "W. E. G.," is p. vi.

*The speeches and public addresses of the Right Hon. W. E. Gladstone, M.P. With notes and introductions. Edited by A. W. Hutton.....and H. J. Cohen.....With portraits. In ten volumes.....With a preface by Mr. Gladstone. London, Methuen & Co., 1892.—8vo. B.M. 2238 cc. 13.

Vol. x. pp. x, 412, covering 1888-91, is the only volume yet published. Mr. Gladstone's Preface occupies pp. v, vi; the editors' Introductory Note forms p. vii.

HISTORY IN POTTERY AT BRIGHTON.

If articles of china and other ware, in the shape of household ornaments and things for domestic use, jugs, mugs, &c., were not unluckily in many cases so extremely brittle, and very seldom jays for ever, they would often prove a valuable guide to mark the interest, greater or less, taken by a nation in passing events. This must strike any one very much when in the Brighton Museum, where is an extremely interesting arrangement of curious pottery and porcelain, lent by Henry Willett, Esq., who has, as he says in the preface to a short catalogue, made the collection "to illustrate the principle, or rather in development of the notion, that the history of a country may be traced on its homely pottery." I do not propose to give a full list of this pottery, but only to mention some of the most peculiar or amusing.

Some of the things earliest in date are among the Delft ware; a small-necked round flask inscribed Sack, 1650; a larger-sized one, Claret, 1651; another 1634; and the collection is brought up to the last few years with a plate of the Queen's Jubilee (1887), a portrait of General Gordon on a jug, clay figures of the Oscar Wilde School, "greenery-gallery, Grosvenor Gallery" young man with sun-flowers in his hand, and other men and women *en suite*—as Mrs. Poyser would say, "I am not denying that women are foolish, they are made to match the men"; and there are also other figures representing (would you be surprised to hear?) the Tichborne trial of 1874. There is the boy, R. C. Tichborne, before leaving England; a very fat man, the Claimant; the Dowager Lady Tichborne; the Solicitor-General, &c.

Some American history is shown in the following. A blue and white plate inscribed,—

America
Independent
July 4th
1776.

Below is a sketch of a boat landing people, who have come off a three-master seen in the distance; on a rock in the foreground are the names,—

Carver, Bradford
Winslow, Brewster
& Standish.

Round the edge is "The landing of the Fathers at Plymouth, Dec. 22, 1620," below is,—

Washington
Born, 1732.
Died, 1799.

On a large jug is a design headed "The memory of Washington, and the Proscribed Patriots of America"; below is a weeping willow and Washington's grave. In the centre are two medallions with portraits, "S.A." and "J.H."; below again is a bee-hive and cornucopia full of flowers, signifying industry and plenty, with this inscription:—

Liberty, Virtue, Peace, Justice and
Equity to all Mankind.
Columbia's sons inspired by Freedom's flame
Live in the annals of immortal fame.

To turn to the "moral Washington of Africa," as Byron calls him, we find a figure of Wilberforce, surrounded with plates, jugs, &c., on which are pictures and sayings referring to slavery. A jug bears on one side a sketch of a negro in chains on the seashore, watching a ship receding in the distance; the inscription is, "Am I not a man and a brother?" On the reverse side is, 'The Negro's Complaint':—

Fleecy locks and black complexions,
Cannot forfeit Nature's claim.
Skins may differ, but affection
Dwells in white and black the same.
Slaves of gold, whose sordid dealings
Tarnish all your boasted powers,
Prove that *you* have human feelings,
Ere you boldly question ours.

One mug has a picture of a boat from which an Englishman casts a rope to a negro just escaped from a slaver. Three figures have reference to 'Uncle Tom's Cabin'; Mrs. Beecher Stowe, with the volume in her hands; St. Clair; and Uncle Tom with Evangeline. Small porcelain medals show, in black, a negro kneeling with hands upraised; and one jug is inscribed with the words, "Remember them that are in bonds." Lastly, there is a negro figure, kneeling on one knee, with hands upraised, "Bless God, thank Briton, me no slave."

To many people the most interesting part of the collection is the political. Some of the china bears names or allusions to events which are still famous in history; some of the rest, names which were causes of excitement, and even riots, in their time, but which now bring no special ideas to the mind, only a medley of long-forgotten elections and ephemeral triumphs, who only exist now in the poems or parodies of their day, *e. g.*:—

Fielden, or Finn, in a minute or two
Some disorderly thing will do.

Praed.

Sir Francis Burdett's name often appears. On one jug is inscribed:—

Sir Francis Burdett
Bart, M.P.
Committed to the Tower
6. April, 1810.

By the House of Commons, for firmly
and disinterestedly asserting
the legal rights of
the British
People.

There is also a small china ornament of him in a black hat and blue coat, riding a bay horse; between long ears of corn below the horse is:—

S + F
Burdett
Britain's Friend.

His name further appears with those of Grey, Brougham, Russell, Albury, and Norfolk, on a scroll in the centre of a large bowl; a ribbon above bears the words: "We are for our King and the People. The Bill, the whole Bill, and nothing but the Bill." Round the sides of the bowl are alternate pictures of the king dissolving Parliament and of a figure holding the light of truth on a pedestal, inscribed with:—

Reform
Disenfranchise
Stone Walls
& Parks.
Give members
to the People
King
and
Constitution.

Apropos to Sir F. Burdett and the excitement of that time, I will here note one of the many parodies of Gray's 'Elegy,' entitled, "An Elegy

written in Westminster Hall, ridiculing the proceedings consequent on his imprisonment and the legal decisions against him" (*Morning Post*, May 20, 1811):—

The judges toll the knell of Burdett's fame,
The rabble rout disperse with lack of glee,
The counsel homeward plod, just as they came,
And leave the Hall to darkness and to me.

For me no more the flaming press shall teem
Nor busy printers ply their evening care;
No patriots flock to propagate my theme,
Nor lick my feet the ill-got wreath to share.
Can golden box,* though worth a hundred pound,
Back to poor Burdett bring his forfeit fame?
Can honour's voice now on his side be found,
Or flattery shield him from contempt and shame?

Epitaph.

Here hides his head, now humbled to the Earth,
A man to John Horne and his faction known;
Fair talents never smiled upon his birth,
And disappointment marked him for her own.

Large were his wishes, but his lot severe,
To Tooke he owed his fortune and reverse;
He gained from John, 'twas all his portion, shame;
John gained from him—'twas all he wished—his purse.

A small platter has a portrait of George Kinlock, Esq., and these words:—

On the 22 Dec. 1819, Forced to
flee his Country & Proclaimed
an outlaw for having advocated
the cause of the People and
the necessity of Reform.

On the 22 Dec. 1832, Proclaimed
the chosen Representative
of the Town of Dundee
in the Reform House of
Commons.

C. FORTESCUE YONGE.

(To be continued.)

ADDITIONS TO HALLIWELL.

Now that the 'New E. Dict.' has advanced to *F*, I send my MS. notes to Halliwell, from *Fa* to *Fu*. I include some common words, for the sake of the references.

Faddy, a Cornish dance, at Helstone. See *Genl. Mag.*, June, 1790, p. 520; Brand, 'Pop. Antiquities,' i. 223.

Fannel, a fanon: "xviij peeces of stoles and fannels" (Parish documents at Whitchurch, Reading; ab. 1574).

Fanon. "Cum stola et fanone" ('Testamenta Eboracensia,' ii. 202).

Fastyngonge Thursday. See quot. in Brand, 'Pop. Antiq.' "Wee will han a seed-cake at *Fastens* (Braithwaite's 'Lanc. Lovers,' quoted in Brand, 'Pop. Antiq.,' ed. Ellis, ii. 23).

Feazy, troublesome, fractious. Said of a child. Camb.

Fear, to terrify (Gloss. to Parker Society's Publications).

Feat, s., employment (*ibid.*).

Feate, adj., ingenious (*ibid.*).

Felsen. "The felsen booke of the west common of Stuston"; ab. 1560. "This is the bille of the *felsen* in Stuston." Used in Norfolk. The items seem to be rents paid by holders of tenements for right of common. Cf. Dan. *scette til fals*, to set to sale.

Fenugreek, a herb (Parker Soc.).

Fernyear, last year. So in Aberdeenshire.

Fery, a day of the week; pl. *Feries* (*ibid.*). "My feste is turned into simple *fery*" (said by the Bishop in Lydgate's 'Dance of Macabre').

Fet, v. to fetch (Parker Soc.).

Fetise, spruce, elegant (*ibid.*).

Fettle. See 'N. & Q.,' 4th S. ii. 543.

Fingers. "Though the people of the londe *loke thorowe the fyngers* upon that man which hath geuen his sede vnto Moloch" (Coverdale's Bible Levit. xx. 4). Cf. Hazlitt's 'Proverbs,' p. 424.

Fisking, dancing (Parker Soc.).

Flaske, to flap the wings (Golding's 'Ovid's Metamorphoses'):

In speaking these or other words as sturdie *Boreas* gan
To *flaske* his wings, with wauing of the which he rased
than

So great a gale, that, &c. Book vi. leaf 77, *recto*.

Which in the ayre on wings of birds did *flaske* not long
ago. Book viii. leaf 95, *verso*.

Flat, a rough flat basket, holding rather less than a bushel. Camb.

Flatlings. See Lyndsay's 'Monarchie' (E.E.T.S.), i. 82.

Fligge. "He and alle his olde felawship put out their *fynnes* and arn right *flygge* and mery" (1461, Margery Paston).

Flinter-mouse, a bat. 'N. & Q.,' 4th S. iv. 45.

Flop-a-dock, a foxglove. See Mrs. Bray, 'The Tamar and the Tavy,' i. 316.

Flush, i.e., right. See 'Lusty Juventus,' in Hazlitt's 'Old Plays,' ii. 78.

Fods. In Nares. Read *floods*, i.e., floods.

Foggy, coarse, as rank grass:—

Then green and voyd of strength and lush and *foggy* is
the blade.

Golding, 'Ovid's Met.,' bk. xv. leaf 182.

Foine, a kind of spear. "His head thrust through with a *foine*" (1584, R. Scot, 'Discov. of Witchcraft,' bk. xii. c. 16).

Foreclets, explained (Parker Soc.).

Foreslowing, *Forespeaking*, *Forespoken* (*ibid.*).

Forestall, an outlying piece of ground near a farm. Kent. See "Fostal" in Halliwell. *E.g.*, Painter's *Forestall*, in a map of E. Kent, by C. Packe, ab. 1745.

Forne, former, past (Parker Soc.). Error for *ferne*.

Forpossid, tossed about. "With sondry tempestis *forpossid* to and fro" (Lydgate, 'St. Edmund'; MS. Harl. 2278, fol. 42).

* Proposed to be presented to him.

Forvey, v. to stray, err (Lydgate's 'Troybook,' leaf G 5, col. 2).

Fostal. See *Forestall*.

Frank up, to fatten (Shak.). So in Golding's 'Ovid's Met.,' bk. xv. leaf 180:—

Oh what a wickednesse

It is to cram the maw with maw, and *frank up* flesh with flesh.

Frap. To *frap* a vessel (Falconer, 'Marine Dict.').

Frembe, foreign, strange (Parker Soc.). Error for *fremde*.

Froes. See Golding's 'Ovid's Met.,' bk. vi. leaf 75, back:—

In post gads terrible Progne through the woods, and at her heeles

A flocke of *Froes*.

I. e., women. Ovid has "turba comitante suarum," l. 594.

Froise, a kind of pancake. Warw. See Brand, 'Pop. Antiq.,' ed. Ellis, i. 393.

Fronne, frozen (Parker Soc.); and Spenser (Globe ed.).

Fronter, an attack, encounter. See Lydgate's 'S. of Troye,' leaf E 6, col. 2; and *frontiere* in Godfrey.

Fulbolsy (Halliwell), phonetic for *Fulbolsh*. See Batchelor's 'Beds. Dial.' W. W. SKEAT.

ST. MARTIN'S-IN-THE-FIELDS, LONDON.—The following interesting cutting is from the *Daily News* of Dec. 7, 1892, and seems worthy of preservation in the pages of 'N. & Q.':—

"For some weeks past the church of St. Martin's-in-the-Fields has been encased with scaffolding. The fabric, it seems, stands in need of external repair, owing to a decay of some of the stones and their jointing. According to the architect's report, a sum of 5,000*l.* should be expended in order to restore the exterior to a sound, and, indeed, a safe condition. The church was built by James Gibbs, architect of the Radcliffe, Oxford, and St. Mary's-le-Strand, in 1721-6, and cost nearly 37,000*l.* in all. When St. Martin's Lane extended to the mews by Charing Cross, and before the clearing away of Porridge Island, the Bermudas, Seymour, Vine, Church, and Lancaster Courts, with other small thoroughfares around, the church did not form so conspicuous a feature in the view as it does now. Duncannon Street is named after Lord Duncannon. He was fourth Earl of Beesborough in the Irish peerage, who, as Chief Commissioner of Woods and Forests in Lord Melbourne's time, laid out St. James's Park. In 1859, the late Frank Buckland, the naturalist, found in the vaults the coffin of John Hunter, who lived next door to Hogarth's house, on whose site now stand the Tenison Schools, Leicester Square. Hunter's remains were reinterred in the nave of Westminster Abbey. In July, 1824, the King and Queen of the Sandwich Isles were buried in the vaults, having passed their very brief sojourn in this country at Osborn's Hotel, John Street, Adelphi. In the old church was baptized Sir Francis Bacon; in its successor, on Jan. 28, 1813, Mr. A. Vestris married Miss Lucia Bartolozzi, granddaughter of the eminent engraver; and on May 15, 1809, Cardinal Manning, when ten months old, was

christened, his father then living in Spring Gardens. The burial roll contains many famous names."

Miss Lucia Elizabeth Bartolozzi, when married in St. Martin's Church, in 1813, to Mr. A. Vestris, must have been only sixteen, as she was born in 1797. She, when Madame Vestris, was remarried to Charles Mathews, at Kensington Parish Church, in 1838, and died at Gore Lodge, Fulham, on Aug. 8, 1856. In the 'Life of Charles J. Mathews' it is curious to note that, though there are several portraits of him, not one of Madame Vestris appears.

It may be noted that in the old church was buried Sir John Fenwick, beheaded for high treason on Tower Hill, Jan. 27, 1697, in the reign of William III. Macaulay says that "his remains were placed in a rich coffin, and buried that night by torchlight, under the pavement of St. Martin's Church" ('Hist. of England,' chap. xxii.). His three sons, Charles, William, and Howard Fenwick, who had predeceased him, were also buried near the altar of the same church, with their father. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MISTAKEN DERIVATION.—Miss Agnes M. Clerke, in her admirable 'System of the Stars,' p. 221, having occasion to notice a false derivation of the star-cluster name Pleiades, compares it to "the derivation of *elf* and *goblin* from *Guelf* and *Ghibelline*." In my ignorance I never heard of this piece of folly before. It is worth a place in your pages. ASTARTE.

'THE WHOLE DUTY OF MAN.'—Many communications upon this subject have appeared in 'N. & Q.,' but I think that the following extract from the Home Office Caveat Book, at the Public Record Office, is new:—

"Oct. 10, 1678. That noe License passe [the Great Seal] for the sole printing of the 'Whole Duty of Man,' translated into Latin, till notice be given to Mr. Johnson, at Mr. Attorney-Generall's."

R. B. P.

PARISH EKE-NAMES.—The following paragraph from the *Eastern Evening News*, Norwich, of November 15, is interesting, in view of the widespread custom of giving playful or satirical descriptions to towns and villages:—

"A Stalham correspondent writes as follows:—In former times many parishes had a distinguishing name; for instance, in this district we had 'Proud' Stalham, 'Sleepy' Ingham, 'Silly' Sutton, 'Clever' Catfield, and 'Raw' Hempstead. The meanings of these appellations are amusing. The pride of Stalham is supposed to arise from its central position and commercial importance, possibly from the go-ahead characteristics of the inhabitants, and also from the well-known fact that it possesses a bank, a corn hall (not used), and a police-station. Anyhow, inhabitants of the surrounding villages are wont to speak of going 'up' to Stalham. Ingham is said to take the peaceful name of 'sleepy' from the circumstance that an aged inhabitant, then living in an

almost inaccessible locality on the marshes, once so completely lost his reckoning of time that he donned his Sunday clothes, and went to church on Monday morning. Sutton is awarded its rather unflattering title from the tradition that its aged natives were wont to put their hands out of their bedroom windows to feel if it was daylight. The 'cleverness' of Catfield is imagined by some to arise from its 'eastward position' to Stalham (wise men came from the east), and from the old saying that if anything wonderful arose inquirers were requested to proceed to Catfield 'to know the truth of it.' The 'ravenous' of Hempstead may possibly be attributed to its position on one of the bleakest portions of our eastern coast, and not from any want of polish on the part of its inhabitants. Many other parishes in our county have distinguishing names. It would be interesting, and possibly amusing, could some account be given of them."

One is reminded of Shakspeare's little excursion through "Piping Peabworth," &c., on the occasion when he fell asleep under a tree, a prey to Bacchus, one summer's day. A long list of these descriptive appellations might be made, many of which would be very amusing. Can any reader of 'N. & Q.' say how "downright Dunstable" became an equivalent for being drunk?

JAMES HOOPER.

Norwich.

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.

MINIATURES BY GEORGE ENGLEHEART.—Can any one inform me where I may meet with any of these ivories for the purpose of enumerating them in a catalogue that I am publishing of this artist's work, prefaced by a few remarks on those portraits that I have seen? Any information concerning his painting would be very interesting to the collectors, and especially to

H. L. D. E.

9, Old Square, Lincoln's Inn, W.C.

PAINTING OF 'ELAINE' BY WALLIS.—Can any of your readers tell me what has become of Henry Wallis's painting 'Elaine'? It was painted for Mr. Flint, and sold in his collection at his death, but I do not know the dates.

GEO. G. T. TREHERNE.

THE HIPPODROME.—Where was this building situated in the London suburbs; when was it erected; and for what purposes? The Hippodrome at Constantinople was, according to Gibbon, one of the stateliest structures in the world. In the 'Brownrigg Papers,' by Douglas Jerrold, published originally in the *New Monthly Magazine* about 1839, the London structure is amusingly alluded to in a letter purporting to be written by "Miss Dorothy Nibs, of Mousehole, to Gustavus Nibs, Gent-at-Arms, Pimlico," her brother. The corrupting influence of it seems, according to the

letter, to have even affected a preparatory school for young gentlemen in the Bayswater Road, kept by a strict maiden lady named Miss Buddingbirch, and the small boys to have learnt the habit of gambling. Before its establishment they were accustomed to take their whippings from the birch of their governess in silence, "but now, since the introduction of vicious racers near the school, not one of the children will receive even what she calls the most moderate physical remonstrance without considerable kicking."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MONK FAMILY.—I should be much obliged if any correspondent of your valuable paper could afford information respecting the ancestry of John Monk, a cornet on half-pay of the 19th Light Dragoons (disbanded 1783-5). He wrote a work upon 'Farming in co. Leicester' in 1794 for the then New Board of Agriculture, and also compiled a 'Dictionary of Agriculture,' in five volumes. He was sent to Devon by the Board of Agriculture, where he married a Miss Prestwood Cove, and lived at Bearscombe and at Torquay. The date of his birth was January 22, 1762. Mr. John Monk had two brothers, viz., James and William, and seven sisters, Mary, Katherine, Elizabeth, Sarah, Hannah, Lydia, and Amelia.

R. A. COLBECK.

38, Albert Street, Kennington Park.

ENGRAVING.—I lately bought an engraving of Miss Nancy Walpole, and underneath were written the following lines:—

Miss Nancy Walpole.
She became Mrs. Atkyns Ketteringham.
My Nancy leaves the rural plain
A camp's distress to prove,
All other ills she can sustain
But living from her love.

W. H. Bunbury, delin. and published 1780.

Can any one give me further particulars of this print? I should be very grateful to know more about this lady.

D. N.

COPPLESTONE FAMILY.—I shall be glad to be put on the track of this family. Can any one inform me whence Kingsley obtained the following couplet, which appears in his 'Westward Ho!'?

Crocker, Cruweys and Coplestone
When the Conqueror came were all at home.

Is there any connexion between the village of Coplestone, in Devonshire, and this family? Was Barton of Warleck (or Warlake), in Devonshire, the family seat?

S. W. R.

GAELIC.—I find in the New Testament the form *bhios* (= *bithidh*), "shall be"; also *chunnacas*, *ghuaras*, for "was seen," "was found," instead of *chunnacadh*, *ghuaradh*. In such grammars as I

have this inflection in *s* is not noticed. Is it a provincialism? E.Z.T.A.K.I.T.

LELY FAMILY.—I have acquired a very prettily executed pedigree, with armorial bearings, of this family, by that industrious herald, Robert Cooke, Clarencieux. It was probably a Lincolnshire family, as its members married into the following houses, most of which belong to that county: Angeville of Thethelthorpe, Fulnetby, Bretofts, Leake, Littlebury of Fellingham, Mussenden of Heling, Langholme of Cornsholme, Skepwith, Gelbey of Staynton, Gedney of Hudderley, Friske-ney, Ormesby, Somercote, &c. It can have no connexion with the family of the great Court painter, as Sir Peter's name was originally Van der Vaes, and he did not come from Holland till the century after this pedigree was drawn up, which must have been before 1532, the date of Cooke's death. Can any one give me information as to the family?
J. B. P.

ARMS OF YEOMEN.—I have seen it stated that, according to Guillim's 'Heraldry,' yeomen, as such, could bear coat armour *sans* crest. This surprises me, for I always supposed that when a yeoman received a grant of arms he became a gentleman; hence no man could receive arms and continue to be a yeoman. At what place in the several editions of Guillim's work does this assertion occur?
X.

WILLIAM ELAND published the seventh edition of 'A Tutor to Astrology' in 1694. Can any reader of 'N. & Q.' say when the first edition appeared? Who was William Eland? Is anything known about him?
JOHN ELAND.
12, New Court, Lincoln's Inn.

MCBARNET AND MACKENZIE.—Can any of your readers help me to trace the connexion between the family of McBarnet and Mackenzie of Suddy? Family tradition states that the original name was Mackenzie, but was changed to McBarnet after the '45. Mackenzie of Suddy is supposed to be the branch of which this family is an offshoot. A member of the family was born at Lochaber in 1780, and a brother of the latter fell at Tolosa in the Peninsular War. The McBarnet family until recently used the burning rock crest with "Luceo non uro" motto.
JACOBITE.

ATKINSON.—I should be greatly obliged if any one would kindly inform me of any family of the name of Atkinson, having a member named Juliana among them. Date about 1750 to 1770.
E. TATOM.

Thomas Place, Norwood Road, S.E.

"THE LAST PEPPERCORN BREAKS THE CAMEL'S BACK."—Are the above words the orthodox form of a popular proverb; or should "straw" be used

instead of "peppercorn"? In what collection can the above proverb be found? I have looked for it, but I have not found it, in Bohn's volumes.

JAMES D. BUTLER.

Madison, Wis., U.S.

SAAS.—The place-name Saas is well known to Swiss tourists. What is the meaning? It varies to Saaser as a prefix. I also find Saaz in Bohemia; Sasa in Hungary; Sas in the Netherlands, apparently a sluice or flood-gate; then the Sas and Sassen, so common in Germany—these approximate very closely to Saxe and Saxon. Can all this conglomeration be disintegrated?
A. HALL.

HORACE.—Can any reader of 'N. & Q.' inform me who is the author of the following translation of Horace, Od. iii. 461-64?—

Who with the pure dew laveth of Castaly
His flowing locks, who holdeth of Lycia
The oak forests, and the wood that bore him,
Delos and Patara's own Apollo.

I fancy I remember being once told that it was by A. H. Clough; but I have failed to find it among his poems.
W. D. OLIVER.
Comberford, Teignmouth.

PRATT.—Can any one give me the name of and any particulars concerning the father of Sir John Pratt, Knt., of Careswell Priory, Devon, ancestor of the present Marquis of Camden? Every authority I have consulted speaks of Sir John, grandson of Richard Pratt, but no mention is made of Sir John's father that I can find. I wish to know his name, and the names of his brothers (if any), also whom they married and their issue.
R. M. PRATT.

254, Cowbridge Road, Cardiff.

'RECOLLECTIONS OF RUGBY.'—"Recollections of Rugby, by an old Rugbeian" (London, 1848). Halkett and Laing put down this book to R. N. Hutton, on the authority of the *Gentleman's Magazine*. The book is avowedly by an old Rugbeian (as it is generally spelt now); but no such name occurs in the school register; nor apparently in 'Dict. Nat. Biog.' Who was the author? The book was printed at Cirencester.
C. SAYLE.

'THE CHILDREN'S GARLAND,' selected by Coventry Patmore; ed. 1892.—Can any one explain to me why the warrior-minstrel in the title-page of this volume wears his sword on the right side, with the hilt well up under the right arm? As I share the general feminine ignorance of all matters relating to weapons and the art of self-defence, I may be in error, but it certainly seems to me that the gentleman in question would find himself in a "considerably tight place" were the blade needed for immediate action.
SPINDLE.

LATIN TRANSLATION WANTED.—Would you do me the favour of asking, in your next number of

'N. & Q.' whether any of your readers can direct me where to find a Latin translation by, if I remember rightly, the Rev. Mr. Drake, of Mrs. Hemans's lines to a bird escaped from its cage? I remember seeing it, many years ago, in *Blackwood's Magazine*, in, I think, the 'Noctes Ambrosianæ'; but on searching for it now in the latter (separate) publication, I have not succeeded in finding it. The ode by Mrs. Hemans begins:

Return, return, my bird—
I have dressed thy cage with flowers,
'Tis lovely as a violet bank
In the heart of forest bowers, &c.

And the translation commences:—

Jam redi, dilecta avis, ad puellam,
Flore quæ multo decoravit aulam
Dulce frondosæ ut violis, olemem,
Abdita silvæ.

J. E. COWAN.

LATREILLE.—Can any one refer me to information bearing on the domestic life and literary career of the celebrated French entomologist Latreille, other than that contained in the 'Imperial Dictionary of Universal Biography'?

K. H. B.

Epitiles.

THE LETTERS OF JUNIUS.

(8th S. ii. 481.)

It is satisfactory to see that the undying interest attaching to "Junius" is now securing renewed recognition in "N. & Q." A few months ago the subject of Sir Philip Francis attracted considerable attention in the *Athenæum*, and, so far as I recollect, his claims to the authorship were far from weakened by the discussion. The following contribution, though merely of indirect bearing on the question, may perhaps be added.

The Hon. Henry Gray Bennett, brother of Lord Tankerville, was a distinguished Whig senator when George III. was king, and I find among his papers which came into my hands the subjoined letter, addressed anonymously to the *Morning Chronicle*, but carefully endorsed in Bennett's handwriting, "Sir Philip Francis." It shows that Francis to the last continued true to the instincts and occupation of "Junius." This, of course, could not be known but for Bennett's casual identification and testimony, though made without any design of connecting him with Junius. The allusions of Francis to his former colleague Warren Hastings are interesting. I send the original of his well-studied historic letter, yellow with age:—

March, 1814.

On the 1st of this month, a Message from the Crown was delivered to the House of Commons by the Chancellor of the Exchequer, not in writing, as the custom is in other cases, but orally, by which the Prince Regent

signified his pleasure that the House should adjourn for twenty-one days. To this the House assented, with very little observation, and no opposition, though many Members thought that so long or any adjournment was unnecessary—that it would be found very inconvenient in many other respects, and particularly distressing to private business. With that part of the subject, however, I do not mean to interfere. On the face of the proceeding, another proposition did obviously present itself, and ought not to have passed *sub silentio*; though it might have been reserved for discussion at a more convenient day, of which notice should have been given. The question I allude to relates solely and exclusively to Parliamentary privilege, which is in fact the right, the liberty, and the security of the whole Commons of this realm; and the wit of man, or of the Chancellor of the Exchequer, may be defied to attach a party motive, fairly and honestly, to the following discussion of it. A preliminary disclaimer of this sort I know looks like a defence without a charge. But so it is: the times we have fallen upon, and the society we live with, make it necessary for the surviving few who have seen other days and lived in better company, or who remember the commonwealth, not to urge any opinion in behalf of truth, or in defence of right, without submitting to make an apology for it. Of the English constitution, nothing but what is good ought to be said; but some of its forms have survived, and who knows that these forms may not help to remind posterity of the value of that substance which they were instituted to preserve?

The Message shall be given at length. For the present I confine myself to the first part of it, in which the Prince Regent signifies his pleasure that the Parliament should be adjourned. In other instances, the King signifies his will and pleasure. But it is still the King's pleasure, which, under a softer phrase, is a command, and equally coercive on those to whom it is addressed. If not, and if nothing be meant but a request or recommendation, the words used are negatory or something worse, because they say what they do not mean; and if that be admitted and defended, there is an end of the question, in the sense in which I wish to have it considered. All I should then have to say to the compositor would be, translate your Message into English, and tell us what you mean. Until we are better informed by the Chancellor of the Exchequer, or by some wiser person, I shall assume it as a proposition which cannot be disputed, that the King's pleasure, once signified to his subjects, is to be taken for a lawful command, which of course it would be unlawful to disobey. The supposition of an unlawful command is not yet in our contemplation: or if it were, we should begin with the Minister, who advised, or who attempted to carry it into execution, and make him, in the first instance, as he ought to be, the principal object of animadversion. The King, or his representative, is the only person to whom the general maxim of law, *qui facit per alium facit per se*, cannot be legally applied. In his royal character he does every thing (except perhaps in *changing the Ministry*), by agents and nothing by himself.

In the present case, the Prince Regent has no more concern than yourself, though his name be formally used as that of his Majesty is in criminal prosecutions. Presuming then that the Minister of Finance intended, by the Message he delivered, to convey a lawful command, I submit the following question to the consideration of such Members of the House of Commons as may think that they deserve some attention.

1. Could the execution of a lawful command, on the part of the Crown, be subject to a debate, whether it should be obeyed or not?

In the year 1621, James I. declared to Parliament,

in answer to a petition of the House of Commons, "That it seemed to be a derogation of his prerogative, who had the only power to call, *adjourn*, and determine Parliaments." This learned Monarch understood as much of the English constitution as he had heard of it in Scotland, where, as he asserted on another occasion, there was no such thing as common law, except the *Jus Regis!** Yet, even in these miserable days, and under the growing despotism of the Stuarts, these extravagant pretensions were denied and resisted by many learned and resolute persons in Parliament. Sir Edward Coke, among others, said, "that it was a maxim in law that every Court must adjourn itself; and if there be a commission to adjourn the Parliament, then the adjournment is not good; but the commission should be to declare his Majesty's pleasure that we should adjourn."[†]

This last admission, now untenable, shews that the King's pleasure signified was at all times considered as a command. At a much later period, in the year 1677, his Majesty's pleasure for an adjournment was signified by the Speaker, Mr. Edward Seymour, and, on Mr. Powle's standing up to speak, the Speaker interrupted him, and said, "I must hear no man speak, now the King's pleasure of adjourning the House is signified." And so he did repeatedly. The result of the debates on this point was, that when the House of Commons met again, they called the Speaker severely to account for his conduct. From a direct censure he escaped, on a division for adjournment, of 131 against 121, but the House came to the following Resolutions:—

"That Mr. Speaker shall not, at any time, adjourn the House, without a question first put, if it be insisted upon.

"That this Resolution be entered in the Journal, as a standing order of this House."[‡]

The rule of Parliament, contended for and acted on by the Speaker, was, that "after the King's command of adjournment, there could be no debate, or question put, and that he had nothing to do, but to *declare the House adjourned*, as he had done";—and certainly he had precedents enough to support that pretension. But precedents in Parliament relate chiefly to claims of privilege, or to forms of proceeding, and in that sense ought to be generally observed, and never departed from or set aside but on mature debate, and for reasons derived from some change of circumstances, which induce a necessity. For many a thing apparently harmless when it is done, may be the source of infinite mischief at a later period. But in no case, and on no pretence, are precedents to be set up against principles. All lawyers will tell you, that a precedent that passes *sub silentio*, is of no validity, and Judge Vaughan says, in his Reports, "that in cases which depend on fundamental principles, millions of precedents are to no purpose."[§]

In questions of right and wrong, mere facts prove nothing, except what indeed requires no proof, that many crimes have been committed, and that many wrongs have been done; or, as an old acquaintance of mine delivered the same doctrine in better terms, in Bengal, about forty years ago, "*Political Societies have existed too long to leave any abuse without an example.*" In matter of judicature in the courts below, the rule and the practice must be different. When there is no positive law to govern, the Judge must be guided by former decision, always taken from moderate times, and duly considered; were it otherwise the Judge would be arbitrary.

In this way the power of adjourning the Houses of Parliament was assumed and exercised by the Crown before the Revolution. In Queen Anne's time another course was taken to answer the same purpose, viz. to defer the sitting of Parliament from time to time—and a proceeding resorted to, perhaps the most extraordinary in all our Parliamentary History. From the 8th of July 1712 to the 19th April 1713, both inclusive, the Parliament was *prorogued* twelve times. Why the use or object of these prorogations might not have been as effectually obtained, and with much greater ease and convenience, by short adjournments, does not appear, but it may be readily conjectured. Queen Anne, who was a Stuart, might be unwilling to surrender the power of adjournment, as it had been asserted by the four preceding Kings of her own family, and yet might have very sufficient reasons for not venturing to resume and exercise so doubtful and invidious a claim of their pretended prerogative, considering the state of her affairs at that period, and that the negotiation for the peace of Utrecht was still in suspense. But the most singular precedent of all is the adjournment by command, which occurred in the second of George I. (September 21 1715) as delivered by the Chancellor to both Houses in the following words:—

"It is his Majesty's royal will and pleasure that both Houses should forthwith severally adjourn *themselves* to Thursday the sixth of October next." The two Houses in fact gained nothing by adjourning themselves, as they did immediately. The King's command left them no option; or it was no lawful command. When was the form *now* observed first introduced, and for what reasons?

A due consideration of the terms and apparent principles of the late Message from the Crown, made it necessary to enter into a statement of the preceding facts and observations. The following is a copy of it from the Journals:—

"HOUSE OF COMMONS, MARCH 1, 1814.

"Mr. Chancellor of the Exchequer acquainted the House, That, it being the pleasure of his Royal Highness the Prince Regent, in the name and on the behalf of his Majesty, that the Parliament should be adjourned until Monday the 21st day of this instant March, his Royal Highness desires that this House will adjourn itself until Monday the 21st day of this instant March."

This Message, on the face of it, is a jumble of false or incompatible propositions, ending, as all efforts to reconcile contradictions must do, in pure falsehood or simple nonsense. Every man who knows the Chancellor of the Exchequer will see at once how unfit he was to be the chosen bearer of such a burden. In the first place, it is positively false that Parliament, as such, and taken collectively, can be *adjourned*. In true Parliamentary sense and construction the term indicates, and the constant form of proceeding proves, that *adjournment* relates to the two Houses of Parliament, and must be effected by two distinct acts or resolutions of those bodies, whether simultaneous or separate in point of time. One House may adjourn itself, while the other may continue to sit, as it often happens, when the state of public business requires it. Undoubtedly the King may *prorogue*, if he pleases, and his Ministers may threaten the two Houses, that if they will not consent to adjourn, the Parliament shall be prorogued; and the said Houses may submit to be so threatened and so bullied. But even this unparliamentary menace is, or amounts to, an admission that the Crown, by its prerogative, can neither adjourn the Parliament nor either of the two component parts of Parliament. The Message then says, "That it is the pleasure of the Prince Regent that the Parliament should be adjourned," in the form in which the King's com-

* King's Speech, 1607.

† 'Parliamentary History,' vol. i. p. 1282.

‡ 'Journal of the House of Commons,' vol. ix. p. 560.

§ 'Parliamentary Debates in 1677,' vol. i. p. 203.

mands are invariably expressed. But if it be a command, it must either be obeyed or declared to be unlawful. To say that it is a lawful command, and that nobody is bound to obey it, is a proposition which it befits none to vindicate but the Minister himself. First, however, he ought to explain his meaning. If the Prince's *pleasure*, declared in the first part of the Message, means nothing but a request, then the *desire* expressed in the latter part of it, is only a nauseous repetition, vulgarly called tautology. There are the bundles. Let the Minister take his choice.

While on this subject I may mention that in 1856 I had a correspondence with Mr. Wodder- spoon, of Norwich (who I fear is now dead). He writes:—

"On this subject my mind has been long made up. For some years I read manuscripts offered to one of our large London publishers, and decided on their worthiness for publication. While so engaged I had placed in my hands a pile of letters by Sir Philip Francis (many hundreds), and no sane person could doubt that the writer of the letters of Junius, of which facsimiles are published, was Sir Philip Francis. The letters I examined were not of sufficient public interest to bring before the world, and were therefore returned to the owner, and have never been published."

W. J. FITZPATRICK.

The claims of the new candidate for Junius honours will not, I venture to think, bear the test of close examination. It is true that, at first blush, the trenchant prose of the historian might be considered capable of conversion into the style of the famous writer of the philippics. But if one desires to know of what Gibbon is capable in that direction, let him turn to the pamphlets where he figures either as the attacking critic, as in his criticism on the sixth book of Virgil in answer to Warburton, or where he is defending himself from a number of assailants, as in his 'Defence of the Decline and Fall.' I have gone through these with a certain amount of care, and though both of them may be described as masterly and convincing, I am unable to cull examples which, in my opinion, are fit to compare with the biting invective, the stinging sarcasm, or the strong antitheses of the unknown author.

But, apart from the question of style, there are several pieces of evidence which would seem to preclude all idea of identifying Gibbon with Junius. If one fact more than another may be admitted with some certainty from the letters, it is that Junius was a man in easy circumstances, for not only did he refuse to participate in the profits arising from their publication, but time after time he bids Woodfall feel no anxiety on account of any expense he may incur by his prosecution, for that it will be reimbursed him. Now, what was Gibbon's position at that time? Here are his words: "My purse was always open [*i. e.*, to his friend Deyverdun], but it was often empty; and I bitterly felt the want of riches and power," &c. Is it possible that Junius could ever have complained of want of "power"? What, how-

ever, is certain is that up to his father's death in November, 1770, Gibbon was rather pressed for money than otherwise, and afterwards a diminished inheritance, if it kept him from indigence, equally far removed him from opulence.

Then, again, Gibbon's views on Christianity are well known, and if Junius's words may be trusted, as I see no reason to doubt, there was a wide difference between the two on the subject of religion. In his letter of August 26, 1771, Junius writes: "As a man I am satisfied that he [Junius] is a Christian upon the most sincere conviction," and he goes on to speak of the Christian religion, "which it seems to be the purpose of his life to defend." Could Gibbon have spoken thus?

Again, can we imagine Junius laying down his envenomed and biassed pen in 1772 and immediately reappearing in the garb of one of the most impartial historians (except on one disputed point) that the world has ever seen? Or, again, can we imagine the fiery censor reappearing as the lukewarm politician in the House of Commons, blessed with so little foresight as to be held up to ridicule by his biographer, and taking his rank among the ordinary place-hunters of the time? These would seem to be impossibilities, and I venture, therefore, to repeat that Mr. EDGUMBE'S suggestion will not bear the test of close examination. HOLCOMBE INGLEBY.

I was much impressed when I read it with an article in a number of the *Dublin University Magazine* in the year 1852 in favour of the Earl of Chatham, and no one else, being Junius. Chatham wrote the letters, and Francis knew it, or in some cases was the amanuensis. The writer argued strongly that a blind would have been part of the scheme of so consummate a master of concealment. Were circumstances of *date* and *place* absolutely against the possibility of Chatham having been the author?—if not, I prefer to believe it. R. S.

The authorship of Junius is a subject that "spreads out" illimitably. Sir David Brewster, as a scientist, could not know all its details, but took up the subject as a partisan, owing to his family connexion with the McLeans. The individual now in question supported the Government when Junius was in opposition; see 'Miscellaneous Letter,' No. xci., where Vindex, a pseudonym of Junius, exposes Mr. Laughlin McLean on the "Falkland" question, 1771, which was one of the bitterest subjects Junius ever took up. Sir David Brewster could not have known this fact. McLean went to India in 1772, accumulated a large fortune, and died in 1778. Boswell, in his 'Life of Johnson,' describes Capt. Lauchlan McLean, date October 4, 1773, as living in Col.

A. HALL.

TENNYSON'S CAMBRIDGE CONTEMPORARIES (8th S. ii. 441).—In the interesting note which has been contributed by CANON VENABLES upon this subject the name of "C. Donne (licenser of plays)" has been included among the friends and companions of Tennyson at Cambridge. This is a slip of the pen for William Bodham Donne, the late examiner of plays, who died in the early eighties. Mr. Donne was, I believe, a collateral descendant of the poet of that name, and was also connected with the family of William Cowper. After his death an interesting volume from his library came into my possession. This was a presentation copy of the privately printed collection of 'Poems' by Arthur Henry Hallam, which was issued in 1830. Bound up with it is the 'Poems, chiefly Lyrical,' of Alfred Tennyson; published by Effingham Wilson in the same year. It had been the original intention of Hallam and Tennyson, as noted in Kemble's letter to Trench of April 1, 1830, which is quoted by CANON VENABLES, to issue their poems in a joint volume. This idea was subsequently abandoned, and Hallam merely printed a few copies of his productions, which he distributed amongst his intimate friends. Mr. Donne, however, carried it out to some extent by binding up the two volumes together. Very few copies of Hallam's 'Poems' appear to be extant, and I should be glad to learn if any of them possess a title-page. My own copy has merely a half-title.

W. F. PRIDEAUX.

9, St. James's Street, S.W.

REEDS (8th S. ii. 327, 433, 517).—The only person whom I ever knew to use a reed for writing purposes was my late old friend Charles Longuet Higgins, of Turvey Abbey, Beds, who deservedly finds a niche in 'Lives of Twelve Good Men,' by his brother-in-law, Dean Burgon. Some autograph letters of his addressed to me, written with a reed, are most carefully preserved. They are beautiful specimens of calligraphy, each character being distinctly formed and nearly one inch in length.

I remember to have seen, some quarter of a century ago, in the fine library at Aldenham Abbey, Herts, belonging to Mr. William Stuart, chiefly collected by his father, the Archbishop of Armagh, a valuable copy of the Pentateuch on rollers, most beautifully written with a reed in Hebrew characters. So regular and uniform were they that they looked as though printed. This, Mr. Stuart informed me, had been purchased for a very large sum at the dispersion of the library of the Duke of Sussex in 1843.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GEORGE WALKER, BISHOP OF DERRY (8th S. ii. 408).—There was no such bishop. The Rev. George Walker, D.D., the father of the Rev.

George Walker who eminently distinguished himself at the siege of Derry, was Chancellor of Armagh, 1666-77, and probably was subsequently Archdeacon of Derry. He came from Yorkshire, and became Rector of Badoney, in the diocese of Derry, in 1630, and afterwards Rector of Cappagh, in 1636. He died at his living of Kilmore, on Sept. 15, 1677 (Cotton's 'Fasti Ecc. Hib.,' iii. 40, 337, and v. 204).

C. E.

VOICES IN BELLS AND CLOCKS (7th S. xii. 304, 396; 8th S. ii. 238, 298).—Théophile Gautier, in his amusing description of the scalding soup at the *table d'hôte* at Courtnay during the twenty minutes' halt of the diligence in its journey from Paris to Brussels, in his 'Caprices et Zigzags,' says:—

"Ce retard était d'autant plus douloureux, que le plus goguenard des coucous, nous regardant avec les deux trous par où on le remonte, comme avec deux prunelles, semblaît nous mépriser infiniment, et nous poursuivre de son tic-tac ironique, qui nous disait en langage d'horloge: L'heure coule, la soupe est toujours chaude."

Under this head we ought not to forget

The mellow lin-lan-lone of evening bells,
one of the loveliest lines that even Tennyson has written. This is one of those lines of which we may say with Shelley:—

Sounds overflow the listener's brain
So sweet that joy is almost pain.

See also Wordsworth's 'White Doe of Rylstone,' canto vii. lines 211-226.

All the examples which have been adduced by myself and other correspondents are of imaginary articulate sounds in bells or clocks. For an example of the converse of this, namely an imitation, more or less exact, of a bell by a human throat, see the last note in 'The Heart of Midlothian' ("Tolling to Service in Scotland"). Neither should we omit the *campanero*, or bell-bird of South America. See Waterton's graphic description of him:—

"His note is loud and clear, like the sound of a bell, and may be heard at the distance of three miles..... Orpheus himself would drop his lute to listen to him, so sweet, so novel, and romantic is the toll of the pretty snow-white campanero."—'Wanderings in South America.'

JONATHAN BOUCHIER.

"BE THE DAY WEARY," &c. (8th S. ii. 480).—

For though the day, be never so long
At last the belles, ringith to evensong.

Punctuation *sic* in Stephen Hawes, 'Pastime of Pleasure,' capit. xlii., Southey's 'British Poets,' 1831, p. 123.

ED. MARSHALL.

SONNET BY TENNYSON (8th S. ii. 487).—The sonnet by Tennyson in which "black eyes" are extolled has not been republished. It appeared in the *Yorkshire Literary Annual* for 1832.

S. B. T.

TENNYSON ON TOBACCO (8th S. ii. 326, 371, 450).—Has your correspondent ever searched through *Cope's Tobacco-Plant*? I do not know the periodical, but I have a faint recollection of being told that something by Tennyson appeared there.

T. O. B.

A "CRANK" (8th S. ii. 408, 473).—This is not exclusively an American word. Halliwell has it, and one of its definitions is "impostor." A book published A.D. 1566 is entitled 'A Caveat.....for common cursetors, vulgarly called Vagabonds..... whereto is added the tale of the second taking of the counterfeit crank.' A glossary at the end of the book defines *cranke*, "young knaves and harlots that deeply dissemble the falling sickness." An American lawyer published a pamphlet; a newspaper review called it the "effusion of a crank"; for this the lawyer sued for libel; he was nonsuited, the Court holding that to call a man a crank was not libellous *per se* (*Walker v. Tribune Co.*, 29 Federal Reporter, 827). One having impracticable ideas is called a "crank." Guiteau, who shot President Garfield, was called a "crank." The sentinel appointed to guard Guiteau, who considered it his duty to shoot the prisoner, was called a "crank." The man who entered the office of Russell Sage and demanded one million and a quarter dollars, and, his demand not being complied with, then and there exploded a dynamite bomb, was called a "crank."

JOHN TOWNSHEND.

New York.

Perhaps another word or two may be admitted about "a crank." It was a common term for crazed folk, whether temporarily through drink, or more permanently through trouble. These poor folk, in Derbyshire, were always called "cranky." About thirty years ago the roundabout horses common at wakes, statutes, and fairs began to be driven by a "crank," turned by a man—superseding voluntary child power—and from thence till to-day the roundabout horses are known as "cranky horses."

THOS. RATCLIFFE.

Workshop.

I have been accustomed to use this word all my life. A boat is said to be *crank* when it is easily upset. If a ladder be insecurely placed, one would say, "Don't go up the ladder, it's *crank*" (likely to fall or break). When applied to the intellectual faculties, it is generally pronounced *cranky*. Skeat tells us that it is a Middle-English word, parallel to the Teutonic *krank*, to twist.

E. LEATON-BLENKINSOPP.

PICTURE OF THE HOLY TRINITY (8th S. ii. 89, 152, 395).—The mode of representing the Holy Trinity which MR. H. J. MOULE describes, in which the sacred personages are seated side by side

in equality, and upon a throne, with the Third Person in the usual form, near them, is very frequent, apart from that which appears in the Majesties. MR. MOULE may profitably refer, as MR. E. PEACOCK suggests, to the 'Iconographie Chrétienne' of Didron, a compendium of wonderful research, which, alas! remains unfinished by its author, Paris, 1845. In Bohn's "Illustrated Library" a volume of an excellent translation, by MR. E. J. MILLINGTON, with all the original cuts, of this work was published in 1849, and entitled 'Christian Iconography.' In 1886 a second and much extended edition of this translation was issued by Messrs. G. Bell & Sons. In either of these books MR. MOULE will find what he wants (see 'The History of God'). There is a good sketch of the subject at large in Mrs. Jameson's 'History of Our Lord' (ii. 345). No such picture as the "Albert Dürer" (!) which Pennant mentioned as existing at Blithfield Park is known to critics as the work of that master. He never painted on a gold ground. Besides, MRS. GAMLIN describes a Majesty, which is quite a different thing from that MR. MOULE inquires about.

O.

ST. CUTHBERT (8th S. ii. 386, 449, 498, 535).—There is a woodcut of the "obverse of the Seal of the Convent of Durham" in a pamphlet entitled 'Saint Cudberht hys hatrid that he bare vnto Women,' &c., which was published at Newcastle in 1844. It evidently resembles Raine's woodcut, mentioned by J. T. F. J. F. MANSERGH. Liverpool.

I have no doubt that the last word in the inscription is "sc'i," for *sancti*, and wonder at my blindness in not seeing this before. J. T. F. Winterton, Doncaster.

"TO THREEP" (8th S. ii. 325, 452, 491).—In Herbert Coleridge's 'Dictionary of the First or Oldest Words in the English Language, from the Semi-Saxon Period of A.D. 1250 to 1300,' *threpe* is given as "*v. a.* = convict, refute. Ps. xciii. 10. Anglo-Saxon *þreapian*." The word is still in common use among the uneducated classes in the Lowlands of Scotland. The phrase "Ye won't threap that doun my throat" may be often heard. Burns uses the word in the postscript to his epistle to Wm. Simpson:—

Some herds, well learn'd upo' the beuk,
Wad threap auld folk the thing misteuk.

W. A. HENDERSON.

Dublin.

Threep is pre-eminently a Scottish word. It is "to aver with pertinacity, in reply to denial." "Luna is silver we *threpe*," in Chaucer, as well as "Came unto me and *threped* upon me that I should be the duke of Clarence sonne," in Hall's 'Chronicle,' attest the accuracy of the definition.

You will hear it all over Scotland any day, and one of our common phrases is "He threepit it doon my throat."
Thornliebank.

ROBERT LOUTHEAN.

"ZOLAESQUE" (8th S. ii. 468).—Why should not those of us who find such a word as *Zolaesque* suited to their present uses use it accordingly, without getting it put into a dictionary? Homer and Shakespeare have their adjectives, with somewhat differing application; but Shakespeare and Homer are immortals. Nor do we grudge Milton, "a name to resound through ages," his not so frequent adjective. But after suchlike it becomes a matter for consideration whether a poet, rhetorical or otherwise, deserves promotion from substantive to adjective rank. "Johnsonese," said Macaulay; "Macaulayese," said somebody else; but is it certain that either this critic or the critic criticized contemplated the addition of a new word to the English language? The day may come when we shall know no need for "Zolaism" or "Ibsenism" (which some call Zolaism with a wooden leg), and we may again have to talk of "Anthony-Trollopy women and men in Birket-Fostery landscapes."

Writing once, in virtue of my position as one of those ignorant men in the street who make the British language, I ventured to protest betimes against the recognition of some words newly coined without, as it appeared to me, the temporary justification of the one in question. In doing so I chanced to make a perfectly incidental but insufficiently respectful reference to a word which, whether I liked it or not, I recognized as being a part of the British language. The result was interesting. Unneeded defence of this word came from the highest authority, while the "words that were not wanted" received no notice whatever; and a cultured contributor, who, alas! contributes no longer, expressed his gratification in a reply which showed that he had read the latter, but apparently not the former entry.

There must be in every language vacancies for ideas not yet expressed; but, in consideration of the scope of the 'N. E. D.', the editor seems more in need of support in rejection than in admission.

KILLIGREW.

I should not be so sanguine as to look for the insertion of this word in the 'N. E. D.' There would be no end to the inclusion of such words, indicative of literary style, words which can be coined intuitively in the course of converse without lexicographical authority. Accord Zola such a distinction, and straightway you must open your columns to adjectivalities in connexion with all great authors, from Herodotus to Hugo. No, no! Such words should neither encumber nor infest the pages of a dictionary.

In a copy of Craig's 'Universal Dictionary' which lies before me I find the word *rhubarby*

is given as "like rhubarb"; but I look in vain for the word *rhubarb* itself! Substance is often sacrificed by an overreach at the redundant.

ROBERT LOUTHEAN.

Thornliebank.

I join MR. GERISH in his hope that *Zolaesque* may be included in the last part of the 'N. E. D.'; and in order to help towards the completeness of the 'Dictionary' I have sent Dr. Murray quotations for *Zolaism*, *Zolaistic*, *Zolaite*, and *Zolaizing*. What should we think of a dictionary which omitted *euphuism* and *bowdlerize*, or of a new compilation which refused to recognize *boycott* as a word added to the language?

JOHN RANDALL.

SEDAN-CHAIR (8th S. ii. 142, 511).—One would like to know whether the passage quoted from 'Bygone England' by MR. BIRKBECK TERRY, under this head, rests on any authority, or is only a mere *ipse dixit* of the author. To say that "the sedan-chair was named after Sedan, the town where it was first used," is to say what there is no French authority, with which I am acquainted, to back. By whom was it called a "sedan" chair? Certainly not by Frenchmen, who called it a *chaise-à-porteurs*. The author of 'Bygone England' seems to have adopted the statement to be found in Haydn, that sedan-chairs were "first seen in England in 1581," and "came to London in 1634." The Duke of Buckingham may have used a so-called sedan-chair (*i. e.*, subsequently so-called); but if his "sedan" was borne "like a palanquin," it was not the sedan-chair as we understand the thing; it was the primary form of it, simply an uncovered arm-chair; a revival of the Roman lady's *cathedra*, attributed to, or, at any rate, largely patronized by, the Reine Margot. According to La Rousse, the sedan-chair proper, the covered and enclosed *chaise-à-porteurs*, was "imported into France" at the commencement of the reign of Louis XIII. (1610-1643). Now, it might very well have been "imported" from Sedan, which did not form an integral part of France till 1642, when Maréchal Fabert, in the name of "the Just," came down upon Frédéric-Maurice de La Tour-d'Auvergne, and deprived that active conspirator of his principality. But neither La Rousse nor the likes of him say anything about sedan-chairs having been imported from Sedan, or of their having been manufactured there. The "importation" is stated to have been due to the Marquis de Montbrun. An association for supplying *chaises-à-porteurs* to the public on hire was formed in Paris in 1617. The patent bears date December 11. The association consisted of the Sieur Jean Doucet, manufacturer; the Sieur Jean Regnault d'Eganville, financier, a very singular character; and Pierre Petit, a captain of the Gardes. It was the Guardsman's influence

which obtained the patent from the *parlement*. This conferred on this copartnery the sole right of supplying *chaises-à-porteurs* on hire, not only in Paris but "in the other cities of the kingdom, pour y faire porter des rues à autres ceux on celles qui désireront s'y faire porter." The offices of the association were in the Rue du Grand-Hulen, at the house of Charles Chaignier, master cabinet-maker, where a model of the *chaise* was on view. In 1639 a similar patent was granted to another Marquis de Montbrun, for, if the chronologist be correct, the first would have been dead in 1637; another to the Sieur de Souscarrières; and a third to Mlle. d'Etampes. Under Louis XIV., thanks to the Maintenon, the *chaise-à-porteurs* became more fashionable than ever. How inveterate grew the use of it Mascarille witnesses in the 'Précieuses Ridicules.' When the Duchesse de Nemours, Princesse de Neuchatel, was minded to go from Paris to her principality, she went in a sedan with forty *porteurs*, who bore her in reliefs, and took ten days over the hundred and thirty leagues. *Apropos*, Angelo, somewhere at the end of the first volume of his 'Memoirs,' tells a lively story of a lady's sedan-chair which was housed in St. James's Palace about 1762.

W. F. WALLER.

Major Henry Brackenbury, in his interesting history of the Queen's body guard, recently published, mentions that to Sir Saunders Duncombe, ancestor of Lord Faversham, is credited the introduction of sedan-chairs into England in 1634, and that he received "from the king a patent for himself and heirs, vesting in them the sole right of carrying persons for hire in these novel conveyances."

CONSTANCE RUSSELL.

[See also 1st S. xi. 281, 388; 6th S. xii. 308, 331, 498; 7th S. i. 37, 295; ii. 6; xii. 394.]

"GEE!-WO!" (8th S. ii. 445).—These words are used here by waggoners, carters, &c., walking by the side of their horses; but, as I was taught more than fifty years ago, it shows dreadful ignorance to use them on horseback or riding in any vehicle. "Wo!" or "Woy!" means stop. "Gee!"=go to the right, or away from the driver, who walks on the left hand of his horses. "Auve!" or "Come hither, Auve!" in a sing-song tone, sometimes accompanied by laying the waggoner's long whip gently across the neck of the horse, means "Come to me," or to the left. "Tcla-tcla-tcla," a noise made by the tongue against the roof of the mouth, means get on, or mend your pace. "Woy!" when prolonged into "Whoigh-ah!" and uttered severely, means "Stop instantly, you stupid beast; did you not hear me speak?"

R. R.

I think Halliwell is correct as to the first exclamation, "Gee!" it being derived from the A.-S. *gegan*, to go. According to Nall (and my

own experience) it is generally used in a negative sense in Norfolk, as, "Ta don't fare to gee," equivalent to "He does not seem to go."

Davies gives "*Gee-ho*, a gee-ho coach seems to be a heavy coach from the country" (probably plying between the large cities and going and stopping at the towns and villages on the way; hence "*Gee!-Ho!*" going, stopping). He quotes:

"They drew all their heavy goods here [Bristol] on sleds or sledges, which they call gee-hoes, without wheels."—Defoe, 'Tour through Great Britain,' ii. 314.

"Ply close at inns upon the coming in of waggons and gee-ho-coaches."—T. Brown's 'Works,' ii. 262.

W. B. GERISH.

"Gee, Up!" and "Gee, Woo!" both mean "Horse, get on!" In Notts and many other counties nurses say to young children, "Come and see the gee-gees." "Up" is a contraction of "stir up" (your stumps), and "Woo!" is a provincial pronunciation of "away" or "way," meaning, Get on the way. In confirmation thereof we refer to two other terms used to horses: "Woo'ish!"=bear away, and "Woo'sh, come hither" (hither to rhyme with father), *i.e.*, bear away to the side on which the carter walks. There is not the least likelihood that "Gee!-Woo!" is the Italian *gio*, because *gio* will not fit in with any of the other terms, and it is absurd to suppose that our peasants would go to Italy for such a word. "Woo!"=stop or halt, is quite another word. The carter or team-man walks on the left side. *Wa*, or *woh*, is a turning (see Bosworth).

E. COBBAM BREWER.

Does not "Gee!" mean horse? We hear carters exclaim "Gee!-Up!" as well as "Gee!-Wo!"

ARTHUR MESHAM.

Besides these words I have often heard ploughmen in Essex address their horses with, "Cub-o'-th'-Weh." I cannot say precisely what they meant the horse to do.

Q.

ANNE WALLER (8th S. ii. 507).—I believe GENEALOGIST will gain information concerning the Utting family in the registers of the parish adjoining Ashby, viz., Carleton St. Peter, where in the church nave is to be seen the following inscription: "Here lieth ye body of Henry Utting, who died Aug. ye 22, 1714, aged 73."

LEO CULLETON.

GOETHE AND SMOLLETT (8th S. ii. 466, 533).—The passages I quoted from these authors appear to me to have substantially the same meaning, namely, that congenial company makes amends for bad wine. Mephistopheles shows this to be true by promoting the mirth of the revellers in Auerbach's 'Keller' with the song of a flea before producing "better wine," which he provides not to increase their enjoyment or to drink "in honour of liberty," but in order to carry out a mischievous

design he has conceived for the purpose of tormenting them. Two misprints were noticed in the *errata* in the ensuing number of 'N. & Q.' *Ergötzen* is not a misprint, it is the word employed in my edition of 'Faust' (Rivington, 1832).

B. D. MOSELEY.

Burslem.

AMBROSE GWINETT (8th S. ii. 447, 535).—I have a copy of this rare 'Life of Ambrose Gwinett,' which I have had bound up with my friend Theodore Watts's 'Reminiscences of George Borrow.' It has always been a pet little volume on my shelves, but I shall be delighted to lend it to your correspondent should he desire to read it. Unfortunately no date is indicated, but I should take it to be 1770 or thereabouts. The frontispiece has two engravings, one of the man whom Gwinett was supposed to have murdered being seized by the press gang, the other of Gwinett in a cart being taken to be hanged on the gallows erected in a field hard by the church. The title is too long for 'N. & Q.,' but I give the pith of it:—

"The Life, Strange Voyages and Uncommon Adventures of Ambrose Guinett, formerly known to the Public as the Lame Beggar: Who for a long Time swept the Way at the Mew's-Gate, Charing Cross. Containing an account, &c. The Fourth Edition. London, J. Lever, Little Moorgate, next to London Wall near Moorfields. (Price Six Pence.)"

I should much like to know if the story has ever been dramatized, as Mr. Watts infers in his 'Reminiscences of Borrow'; also if it is founded on fact; or are we indebted to Oliver Goldsmith's inventive genius for it?

JAMES ROBERTS BROWN.

SALISBURY MISSAL (8th S. ii. 528).—The Missal in English was published in 1868 by the Church Printing Company. The Lesser Hours of the Day were published by Swan Sonnenschein about two years ago. The Breviary complete in English is promised this year—I am uncertain by what firm of publishers. It is to be published by subscription and with music.

H. A. W.

There is a complete English translation of the Salisbury Missal by Mr. Walker, I believe, and of the Breviary by the Marquis of Bute.

J. T. F.

Winterton, Doncaster.

SIR EDWARD LITTLEHALES (8th S. ii. 527).—Sir Edward Baker Littlehales (afterwards Sir Edward Baker Baker) was Under-Secretary of the Military Department at Dublin at the time mentioned by your correspondent. Sir Edward apparently held this post from 1801 to 1819.

G. F. R. B.

BOOK MARGINS (8th S. ii. 307, 435).—The suggestion of MR. WYLLIE respecting an equal (perhaps I should say a more equalized) margin all round the printed matter of a page is not new. Works

containing chiefly plates, in which the letterpress serves only to describe them in a brief manner, are usually printed in this way, the obvious fact being that the binder cannot cut the printed page down without serving the plates in the same way and thus ruining the book. I have a large-paper copy of a local work (no plates save the frontispiece), the late C. J. Palmer's 'Diary,' published 1892, which has an almost equal margin all round, allowing for the space taken into the binding. As it will not be rebound in my time, I confess to a disregard for future generations' approval, and admire it greatly, and shall be pleased to show it to any correspondent when in this neighbourhood.

W. B. GERISH.

South Town, Great Yarmouth.

VERSES BY WHITTIER (8th S. iii. 9).—

A dreary place would be this earth

Were there no little people in it,

are the opening lines of a short poem called 'The Little People,' given by way of motto to 'Child Life,' a collection of poems edited by Whittier (London, 1874), one of the most charming collections of poetry for children that I have ever seen. The concluding lines of the poem are:—

A doleful place this world would be

Were there no little children in it.

There is nothing to indicate that the verses were written by Whittier, though in all probability they were.

W. W. DAVIES.

Lisburn, Ireland.

The verse—

Ah! what would the world be to us,

If the children were no more?

We should dread the desert behind us

Worse than the dark before,

is from H. W. Longfellow's 'Children.'

WALTER HAMILTON.

TOWELL (8th S. ii. 485).—The use of *to=at* is well known to students of the earlier language. Mätzner gives several instances in his 'Grammar,' and the following quotation from Prof. Earle's 'Book for the Beginner in Anglo-Saxon' (1877, p. 57) enables us to conjecture how John Atwell acquired his *alias* of Towell:—

"In Anglo-Saxon we find *to* where now *at* is preferred, quite often enough to modify our wonder at the great prevalence of *to* in Devonshire. Such a phrase as this—'Wæs Hama swan gerefa to Suðtune' (Hama was herdræve at Sutton)—is of constant occurrence in Devonshire. Not so very many years ago, schoolmasters in Devonshire were wont to tell how that Atterbury gave as a reason for unwillingness to go into Devonshire, that the natives could not pronounce *at*, and he had no fancy to be called *To-terbury!*"

In Toterbury the vulgar pronunciation of *tutor* would have been reproduced, just as Towell would be pronounced Toowell. In recent years the chaff of outsiders has led some of the Devonian folk to adopt the alien *at* into their speech, to the disuse

of the native *to*. The result is that one may occasionally hear such phrases as "I didn't go at Plymouth." The American expression "to hum" = at home is evidently of Devonshire importation, probably a relic of the Pilgrim Fathers.

F. ADAMS.

JOHN PYM (8th S. ii. 507).—I have so many Pym wills and deeds that I might hope to be of some use to MR. PYM YEATMAN if he would say who his ancestor is whose portrait is in the Castle Museum. He is certainly not John Pym of Brymore, the celebrated Parliamentarian, for there is no connexion whatever between the Pym of Brymore, Somerset, and the Pym of the Hazels, Beds, to whose family MR. PYM YEATMAN belongs. Is the portrait in the Castle Museum perhaps that of a John Pym whose father Christopher was of Chilwell, Notts? If so, the other which resembles it may be one of his brothers, or the latter portrait may be that of a John Pym of Brill, Bucks, whose will is dated 1643, and proved 1645. The age would not suit, but the figures may not be sixty-nine. The arms of this last John Pym are those of MR. PYM YEATMAN's family, and they are also those of Thomas Pymme, "Apposer of Forreyne Extracts of the King's Exchequer," and of Thomas Pymme *als*. Fryer, one of the Barons of the Exchequer, "cosin and heire" of the first Thomas.

VERNON.

"COMMENCED M.A." (8th S. iii. 8).—In the University of Cambridge the day on which masters of arts and doctors in all the faculties received their degrees was called the "Commencement," as being the day on which the degrees were commenced. Many changes have been made in the University of late years; and if the term "Commencement" still survives, as I suppose it does, it may be that the degrees which formerly were only received then are now conferred at other times.

C. W. CASS.

"FESTUM PATEFACTIONIS" (8th S. ii. 366; iii. 15).—If L. L. K. will kindly refer to my query he will see that I ask for a reference, not to Hampson, with whose 'Kalendarium' I am well acquainted, but to a Kalendar, that is of a Breviary or Missal, or to a passage in any ancient author—for the which I have long searched in vain.

W. COOKE, F.S.A.

"LA BLANCHE COMPAGNIE" (8th S. ii. 486).—MR. W. F. WALLER will find the deeds of "the White Company" in Spain most thrillingly set forth in Dr. Conan Doyle's romance of that name.

C. C. B.

TENNYSON and 'THE GEM' (8th S. iii. 8).—Of the three short poems of Tennyson published in 'The Gem,' two of them, 'No More' and 'Anacreontics,' appeared in that annual in 1831, as MR. HENDERSON states, and the other, 'A Frag-

ment,' in 1861. I give this on the authority of an American edition of the poet's works (Lee & Shepard, Boston, 1873). W. W. DAVIES.
Lisburn, Ireland.

POEM BY ARTHUR HALLAM (8th S. ii. 527).—A sonnet entitled 'A Scene in Summer,' beginning "Alfred, I would that you beheld me now," is to be found in 'Remains in Verse and Prose of A. H. Hallam,' printed (not published) in 1834. A. H. Hallam died Sept. 15, 1833.

ROBERT WALTERS.

Garrick Club.

BLOW FAMILY (8th S. iii. 8).—A family of Flemish origin, named Blauen or Blaw, owned the estate of Castlehill, in the parish of Culross, co. Perth, in the seventeenth century, where was also a family of Johnsons (not Johnstones), probably of the same nationality originally. I can find no trace of the name Blow in Scotland. Culross, though in Perthshire, is on the coast of the Firth of Forth and close to the county of Fife. If J. C. M. B. will communicate with me I shall be happy to do my best to help him.

A. W. CORNELIUS HALLEN.

Alloa, N.B.

Is J. C. M. B. correct in his date, 1694? Temperley, in his 'Dictionary of Printers and Printing,' p. 605, says:—

"James Blow first practised the art of printing in Belfast in 1714, where he printed the works of Sir David Lindsay, a Bible, Prayer Book, Psalmes in metre, and twenty or thirty other books."

EVERARD HOME COLEMAN.

71, Brecknock Road.

MRS. M. GODOLPHIN (8th S. ii. 525).—The discrepancy in the dates assigned to Mrs. Godolphin's funeral seems explicable. Evelyn, in the 'Life,' says it took place on Sept. 16. But in the extracts from his 'Diary,' in the notes to Mr. Harcourt's admirable edition, it is stated, under date Sept. 17, that her body was carried to Corn-wall. If the procession set out on the 16th, it is quite conceivable that the interment did not take place until the 27th.

EDWARD H. MARSHALL, M.A.

The Brassey Institute, Hastings.

Two errors have crept into the note at the above reference. The heading, "Mrs. Mary Godolphin," should read *Mrs. Margaret Godolphin*; "Buried at" should read *Buried att*.

DANIEL HIPWELL.

HERALDIC (8th S. iii. 28).—The arms inquired about by MISS PEACOCK—Gules, a fess between three estoiles argent—are borne by three families: Esterham, Everard, Harold. There have been several branches of Everard, who slightly varied the charges. There was a baronetcy in the

Everard family bearing these arms. It became extinct in 1745. If your correspondent would furnish me with further particulars (by letter I think would be the best way), I might be able to give her more precise information.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

CHURCH HOUSE (8th S. ii. 488).—MR. ROYCE will find something relating to this subject in a paper on 'Church Ales' contributed by Mr. Edward Peacock to vol. xl. of the *Journal of the Royal Archaeological Institute*. Your correspondent may find the following references of service:—

Wallington, 'Hist. Notices,' i. 54-8; ii. 299.

Archæologia, xxxv. 413, &c.; xxxvi. 239; xli. 339, 348; xlii. 198.

Glasscock, 'St. Michael's, Bishop's Stortford,' 5, 24, 25, 41.

Thompson, 'Hist. Boston,' 215.

Athenæum, August 2, 1884, 146.

Oliver, 'Monast. Dioc. Exon.,' 171.

The *Antiquary*, March, 1888, 118, &c.

Maddison, 'Lincoln Wills,' 5. ASTARTE.

If MR. DAVID ROYCE will refer to John Aubrey, the Wilts antiquary, who wrote in the seventeenth century, he will find that that author gives a full account of church houses as they were in his time (Charles II.) and as they were in his youth. His description of them and their uses is most interesting and graphic. Up to 1868 the church house stood in St. Michael's Churchyard, Honiton, Devon. The building was of stone, with a roof of stone, and was 60 ft. by 20 ft., standing north and south, with the front to the east. When I knew it it contained no rooms at all, but the huge fireplace at the north end extended the whole width of the floor, and close beside, built out of the west wall, was a large oven for baking, floored with coarse red perforated tiles. During the French war prisoners marching through the town from Plymouth or other places were lodged in it for the night. When the upper floor existed access was obtained to it by a flight of steps outside the walls. Its last use was for a stable, and the sexton kept his tools there. In Dinton Churchyard, Wilts, the church house is tenanted by poor people. R. A. F.

Reading, Berks.

See 'Somerset Record Society,' vol. iv.; also *Athenæum*, July 19, 1884, p. 77, and August 2, 1884, p. 146. A. L. HUMPHREYS.

137, Piccadilly, W.

REV. JOHN BLAIR, LL.D. (1723-82), CHRONOLOGIST (8th S. ii. 406).—There is a memoir of him in Chambers's 'Biographical Dictionary of Eminent Scotsmen,' in which it is said that he was related to the celebrated Dr. Hugh Blair, of Edinburgh, though the precise degree of consanguinity is not specified. Several errors occur in this notice—as,

for instance, it is stated "that the shock given to his system by the death of his brother, Capt. Blair, in Rodney's victory over the Comte de Grasse on the 12th August, 1782, occasioned his death on the 24th June following"—i. e., 1783. This action occurred undoubtedly on April 12, 1782, and is preserved in the following rhyme:—

Bold Rodney made the French to rue
The twelfth of April, eighty-two.

A large, conspicuous monument in the northern arm of the transept of Westminster Abbey, erected at the public expense, commemorates the three gallant captains who fell in the engagement, Capt. William Bayne, Capt. William Blair, Capt. Lord Robert Manners. In 'N. & Q.' (6th S. vii. 122) an interesting account of this monument appears, recording the inscription upon it at full length, and giving an account of the descent of Capt. William Blair. No mention whatever is made in the account of Dr. John Blair. He is said to have had two brothers, Thomas Blair and Lieut.-General Sir Robert Blair, K.O.B., and to have been unmarried. It is unlikely that the news of the victory would have reached England in those days in two months' time, and to have shortened Dr. Blair's life, even supposing Capt. Blair to have been his brother.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"CONSANGUINEUS REGIS" (8th S. ii. 363, 495, 538).—"Goscel' frater Regine" appears on the Pipe Roll for 18 Hen. II. (Kent). Unless it can be shown that some other queen about that time had an illegitimate brother of this name the entry can only refer to the brother of Adela of Louvainé.

King Henry I. was "the father of his people" in much the same sense as Charles II. The former is credited with a son named Henry, full brother to Robert the Consul, Earl of Gloucester, who originated a family of FitzHenrys, known in Ireland for a hundred years. I doubt the Herbert FitzRoy, and think the name has been confused with the genuine FitzHerberts in this way. One of King Henry's favourites was Sibella Corbet, mother of Reginald de Dunstanville, Earl of Cornwall. This lady married Herbert FitzHerbert, the Lord Chamberlain. A branch of this house, known as FitzHerberts, intermarried freely with the Welsh aristocracy, so that their ultimate representative, Sir William ap Thomas, *alias* Herbert of Raglan, father of the first Earl of Pembroke, was more Welsh than Norman by descent. I do not see that it is possible to prove any descent of these Herberts from King Henry I. in the male line. A. HALL.

CHESNEY FAMILY (8th S. ii. 387, 478).—Chesney, Cheney, Chesne, must be of French origin. Andrew Du Chesne and Joseph Du Chesne, both

French writers of note. Berry's 'Kentish Genealogies' has a pedigree of the Cheney family from the fourteenth century. Arms, Erm., on a bend sa. 3 martlets or; crest, a bull's scalp or, attired ar.

K. G. T.

MORANT'S 'HISTORY OF ESSEX' (8th S. ii. 143, 234, 293, 418, 536). — MR. E. A. FITCH had already communicated to me privately the information which MR. GOULD now lays before your readers. By all means let the credit, such as it may be, of the compilation generally known as Muilman's 'History' rest with the Rev. Henry Bate; but considering the character of his early life, during which he must have been engaged in this work, one may be pardoned for asking for some further proof of his authorship than a letter of his own. This, MR. FITCH tells me, was written to the Town Clerk of Maldon, Mr. Lawrence, and was bought by him in the latter gentleman's copy of the 'History'; but when he wrote to me he could not lay hands on it. The first volume of the 'History' appeared in 1770, when Bate was only twenty-five years old, and about this time, according to his biographer in the 'New Biog. Dict.', he was becoming well known in London as a man of pleasure. The *Morning Post* was established in 1772, and Bate became one of its earliest editors. He gained the nickname of the "Fighting Parson," and "never lost an opportunity of keeping himself well before the public." It is, *à priori*, very unlikely that such a man would be the anonymous author of a county history, but not at all impossible that he might subsequently claim an honour which was going begging. One would be glad to know the date of the letter adduced in evidence of his authorship. Wild and reprehensible as was his early life, Sir Henry Bate Dudley afterwards did good work which entitles him to the gratitude of his county. Arthur Young ('Agriculture of Essex,' ii. 254, 384) places him at the head of modern embankers and road-makers, and his biographer afore mentioned gives substantial proofs of his public merits, *pace* Dr. Johnson, who altogether refused him "merit," but allowed him "courage."

One result of the discussion on the historians of Essex in these pages is that the editor of the *Essex Review* has arranged for a series of papers in that periodical upon the historians of the county, himself, I understand, dealing with Tindal and Salmon; Mr. C. F. D. Sperling, who kindly invites my co-operation, undertaking Morant certainly, and Muilman probably. The thorough investigation of all the material now accessible in the British Museum and the Colchester collections will be no slight task, but it will no doubt serve to clear up most of our present difficulties.

In reference to Bate's alleged authorship, it should be added that the first works attributed to him are comic operas and the like, dating from 1774 to 1794.

C. DEEDS.

Miscellaneous.

NOTES ON BOOKS, &c.

Anacreon. With Thomas Stanley's translation. Edited by A. H. Bullen. Illustrated by J. R. Weguelin. (Lawrence & Bullen.)

In transferring for a time his attention from the lyrics and dramatists of the Elizabethan age to the author of the 'Anacreonta' Mr. Bullen is keeping closer to his old ground than is at first sight apparent. Whoever may be the author of the facile and graceful lyrics attributed to Anacreon, the translator, at least, is known, and is a denizen of Mr. Bullen's special domain. Mr. Bullen's fine taste and unerring instinct are indeed shown in selecting for the sumptuous reprint he has produced the translation of Thomas Stanley, the most poetical, as a whole, to which England, or, indeed, most European countries can point. Single poems have, of course, been rendered with more or less freedom by Ronsard, Cowley, Greene, A. W., Herrick, and other poets of mark. One of the most inspired of Cowley's poems is but an elaboration of 'Ἡ γῆ μέλαινα πίπει.' Stanley's translation, which first saw the light in 1651, is not only the best, but the earliest in date, and belongs to that tuneful period with which Mr. Bullen has long been concerned.

The new edition of 'Anacreon'—the handsomest, it may be supposed, that has yet seen the light—presents the Greek and English on opposite pages. In addition to the fifty-five pieces constituting the odes as given in the *editio princeps* of Henricus Stephanus, Mr. Bullen has supplied from the Palatine MS. a few poems which that editor excluded. As these were not translated by Stanley, he has been compelled to seek his versions elsewhere, drawing in one case from the 'Hesperides' of Robert Herrick, supplying sometimes his own renderings, and in one case, that of 'Ὁ δραπέτης ὁ χρυσός,' giving up the latter portion of the text as hopeless. At the close are printed the genuine fragments of Anacreon, according to the text of the fourth edition (1882) of Bergk's 'Poetæ Lyrici Græci.' Of these no translations are given, none which are adequate being accessible.

Mr. Bullen's editorial labour displays his characteristic taste and ability. His introduction is admirably scholarly and happy, supplying all that is known concerning these strange poems, the source of which is so dubious. In his notes Mr. Bullen reprints the translations of the first three odes by A. W., Robert Greene's rendering of the third, Cowley's paraphrastic rendering of the fourth, and numerous versions, English and French, with which Mr. Bullen's singularly wide range of reading has made him familiar. Among the works of extreme rarity from which poems are given are Barton Holyday's 'Technogamia' and Thomas Bateson's 'Second Book of Madrigals.' Ronsard, Mathurin Regnier, Leconte de Lisle, and Goethe serve also the purposes of illustration. The book is sure of a warm welcome from scholars. Still more favourable is likely to be its reception from bibliophiles. By these it will be regarded as one of the choicest and most attractive volumes of the season. The text is large, clear, and handsome, and the paper, printing, &c., are worthy of all praise. A special recommendation will be found in the designs of Mr. Weguelin, which are exquisite. They have all the delicacy and inspiration of Greek art, and are free from the effeminacy which mars much French work similar in aim, and is painfully evident in the well-known compositions of Girodet. They may, indeed, challenge comparison with the plates of Eisen, first seen in the Paris edition of 1775, reprinted in 1775, 1779, and 1780. Mr. Weguelin's frontispiece is perfect in delicacy, refinement, and beauty, and the nine illustrations which follow are all exquisite.

The Antiquary. By Sir Walter Scott, Bart. With Introductory Essay and Notes by Andrew Lang. 2 vols. (Nimmo.)

EACH succeeding month brings duly forward another of the "Waverley Novels" in Mr. Nimmo's beautiful "Border Edition." The latest issue is 'The Antiquary,' which, though a little behind its predecessors at first in the race of popularity, soon overtook the foremost, and is now held one of Scott's more characteristic and original works. We have still nothing but praise for the edition. Though presenting the doorway only, and a section of wall, 'The Antiquary's Sanctum' of R. Herdman, R.S.A., is a fine piece of work. Mr. McWhirter's 'On the Shore, Sunset,' and Mr. Sam Bough's 'The Storm' are capital sea pictures. No less good are other etchings, including especially that of 'Edie Ochiltree in Prison,' which serves as frontispiece to the second volume. Mr. Lang's introduction and notes meanwhile have the customary and never-failing charm. None of the novels, Mr. Lang holds, is so intimate as 'The Antiquary' in connexion with Scott's personal history, and it has accordingly "been held in the very first rank." While not approving greatly of Douster-swivel, who has, it might be held, some points in common with Dirk Hatteraick, as Sir Arthur Wardour recalls Sir Robert Hazlewood, Mr. Lang thinks that 'The Antiquary' is among the most careful of the series as regards plot. A specially agreeable feature in the introduction is the reproduction of the criticisms which the work produced at its first appearance. The *Edinburgh Review*, it is pleasant to find, characterized the chapter on the escape from the tide as "the very best description we have ever met, in verse or in prose, in ancient or in modern writing." The *British Critic* meanwhile pledged its reputation that Scott was the author.

The Story of Nell Gwyn and the Sayings of Charles II. Related and collected by Peter Cunningham, F.S.A. Edited by Henry B. Wheatley, F.S.A. (Gibbings.)

AMONG the innumerable occupations to which an energetic and indefatigable nature thrusts Mr. Wheatley is, fortunately for scholarship, the task of amending, altering, and continuing the antiquarian labours of Peter Cunningham. To this zeal we owe 'London, Past and Present,' a work to which we have already drawn attention, founded upon and altogether surpassing and eclipsing the 'Hand Book to London' of the earlier writer. This is now followed by a new and improved edition of 'The Story of Nell Gwyn and the Sayings of Charles II.' Among recent biographies this work has been the most sought after. During many years it has been out of print, and the few copies that have turned up at public auctions have brought prices suggestive rather of early Shelleys or Brownings than of works of antiquarian research. For this the popularity of the subject is in part responsible. For reasons not wholly difficult to guess, Nell Gwyn was as popular with the crowd of London as Agnès Sorel a couple of centuries earlier had been unpopular with that of Paris. Nell was, as she said, using to qualify the appellation the last word it might be supposed she would apply to herself, "English," and in being so obtained an easy victory over the foreign light o' loves with whom the Court of the Restoration was crowded. Charles himself, though it is difficult to find many redeeming qualities, inspired a sneaking regard among some of those who most severely condemned his actions. The Court, with one exception, that of the Regent of Orleans, the most corrupt of modern or comparatively modern times, inspires a certain amount of curiosity, which the pictures of artists such as Lely, and writers and observers such as Pepys and Hamilton have contributed to aug-

ment. For some cause or other Cunningham's 'Life of Nell Gwyn' has been for years a complete and signal rarity. Mr. Wheatley's new edition will do something to aid the student without greatly relieving the demand. The six hundred copies, which are all that have been supplied to the English market, were, we are told, absorbed before the volume appeared, and the old scarcity continues. That the new edition is a great improvement upon the old needs not to be said. The illustrations are reproduced, and the type and paper are superior in all respects. What adds greatest value to the volume is, however, the new matter contributed by Mr. Wheatley. In this is included a bright, interesting, and trustworthy life of Cunningham, whose work is declared to be "excellent in itself," and "not likely to be superseded by the researches of others." Of even more importance is the introduction, embodying all that the latest researches have disclosed with regard to Nell. It adds, indeed, a special value to the volume, supplying much information not formerly possessed or accessible, is brightly and humorously written, and is a model of conscientious and competent work. A portion of its materials is naturally drawn from 'N. & Q.' Last come the added notes, signed "Ed.," conveying very numerous particulars as to theatres and companies to which Cunningham had no access. Those interested in the Court and stage of the Restoration owe a heavy debt to Mr. Wheatley, who has brought within their reach, with greatly enhanced claims on attention, the most vivid and trustworthy record of both that the present century has supplied.

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."

Contributors will oblige by addressing proofs to Mr. Slate, Athænum Press, Bream's Buildings, Chancery Lane, E.C.

ALICE ("I slept and dreamed that life was beauty," &c.).—These lines, which first appeared in the *Dial*, published by the Boston Transcendentalists, are by Mrs. Ellen Hooper, of Boston, U.S. See 6th S. iv. 469, 625; v. 139.

T. N. ("Date of writing of 'Macbeth'").—1606 is the year generally assigned this, though Mr. Fleay is inclined to antedate the period by five years.

W. H. CHESSON ("There's a voice in every wave," &c.).—The authorship of these lines was asked 8th S. i. 29, and again referred to at 8th S. i. 119. No reply has been received.

CORRIGENDA.—P. 33, col. 1, l. 12, for "nest" read *rest*; p. 37, col. 1, l. 26, for "raised" read *revised*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, 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, JANUARY 28, 1893.

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Notes.

HISTORY IN POTTERY AT BRIGHTON.

(Concluded from p. 45.)

Other portraits are of Lord Chatham, Hon. W. Pitt, Wilkes ("Wilkes and Liberty"), Alderman Beckford, the Bristol Philanthropists, Reynolds, and Colston, Wilberforce, Leinster (the honoured and great), Brougham, Russell, Cobden, &c.; some of these are on Bellarmine or Grey Beard jugs. These jugs, of which the neck is formed by the head of the man and the lower part by his body, were derisively named after Cardinal Bellarmine, who died in 1621. The cardinal having, by his determined and bigoted opposition to the Reformed Religion, made himself obnoxious in the Low Countries, became naturally on object of derision and contempt with the Protestants, who, among other modes of showing their detestation of the man, seized on the potter's art to exhibit his short stature, his hard features, and his rotund figure, to become the jest of the ale-house and the by-word of the people.

Later on, naturally, these jugs were made to represent any noted character, though the original name "Bellarmine" sticks to them. One, of Lord John Russell, has the words—

The true spirit of Reform,

and another, of Daniel O'Connell,—

The Irish Reform Cordial.

A second one of O'Connell is inscribed:—

Counsellor D. O'Connell,
The undaunted assertor of
Ireland's Rights
and champion of Catholic Emancipation.

Among electioneering pottery is a jug with:—

Majority of 44
In the year
1796.

Honour and Honesty
John Hill for ever
Prosperity to the
House of Hawkestone.

Another is inscribed:—

No Corn Law
Hunt and Liberty.

Showing the great interest taken by the nation
in the case of Queen Caroline, is the following on
a mug:—

Long live Caroline
I'll sing a song of sixpence
A green bag full of lies
Four and twenty witnesses
All proved to be spies.
When the bag was opened
The Lords began to stare
To see their precious evidence
All vanish'd into air.

There is also a plate thus inscribed:—

To ye Pious Memory
of Queen Caroline.
1738.

The army and navy, as would be expected, figure largely in the collection. There are numerous portraits of various great commanders: Wellington, Nelson, Rodney, Keppel, Wolfe, &c. There are several caricatures of Bonaparte, and many instances of the contempt in which the Britisher of former days held the French.

A large jug has the inscription, "The Centinel at his post; or Boney's peep into Walmer Castle," and below is an amusing sketch. From behind the walls of Walmer Castle a sentry starts up, "Who goes there?" A boat full of Frenchmen is approaching. "Ah, Begar! dat man alive still? Turn about, citoyens, for there will be no good to be done. I know his tricks of old!"

Another has a monkey in field marshal's uniform, running after a bull-dog ("John Bull" on the collar) with a large bone, inscribed "Malta," in his mouth. Dog is saying, "There, Monkey, that for you!" and the monkey, "Eb, you Bull Dog, vat you carry off dat Bone for? I vas going to take dat myself. I vas good mind to lick you but for dem dam Tooths." Below is, "The Bone of Contention, or the English Bull-dog and the Corsican Monkey."

A third jug has a sketch of "Facing the Enemy"; a very jolly Englishman with a "John Bull" dog, looks at a shivering, small Frenchman, and says, "I declare it would be charity to give the poor fellow a meals actuals [*sic*] before I fight him!"

The Frenchman remarks, "Begar ! me no like de look of dat Jean Bool !"

The following illustrations on a large jug are still more anti-French. One is of an Englishman with oaken staff and sturdy dog, facing Bonaparte, behind whom is the Devil. Bonaparte says, "Oh, vat a terrable Jean Bull, me be half afraid, much rather make Peace now, I have obtained the Crown. To reign is worth ambition tho' in Hell." The Englishman says, "Come on you Murdering Corsican Tyrant, this Sprig of Oak will soon do your business, and my companion shall fight your Father there behind you." The Devil says, "Fight him, dam him, fight him, Bony; you'll sooner come home, and you know how impatiently we all wait for you." The other picture on the reverse side is called "Bonaparte's last shift." He stands with small attendant devils around him, all with scrolls issuing from their mouths, "Murderer," "Poisoner," "Fraud," "Deceit." He is saying, "What will become of me? My ships taken. Myself escaped on a Plank. I who have done such wonders must now be drowned in salt water. O! what horrors does my imagination picture to me now—down I sink, Heaven will be avenged." Below is the Devil, pulling him down, and saying, "Thy time is expired; well thou hast executed thy Commission, and well thou shalt be rewarded."

To turn to the naval heroes. Many of the pieces of china in this department will be recognized by those who saw them in the Naval Exhibition of 1890. A pint mug has a picture of a war-ship (Duncan's, the Venerable), and the words:—

Vain are the boasts of Belgich's sons
When faced by British ships and guns;
Tho' *de Winter* does in Autumn come,
Brave Duncan brings his harvest home.

Among the many portraits of Nelson is one on a jug, supported by two cherubs, one with trumpet to sound his praises, one with bay leaves to crown him; a ribbon with "Battle of the Nile," and below a plan of the order of the English and French ships during that battle.

Hardships of sailors in the piping times of peace is shown on a jug inscribed "The Neglected Tar." The picture represents rich people looking from a window and giving money to a man and boy with dancing dogs. A melancholy looking sailor stands by in rags; below are the verses:—

I sing the British seaman's praise
A theme renown'd in story:
It well deserves more polished lays
Oh! 'tis your boast and glory.
When mad-brained war spreads death around
By them you are protected;
But when in peace the nation's found
These bulwarks are neglected.

There are representations of favourite vessels, as "Success to the Lucy, 1792," and "The Mariner's Compass." Some mugs bear the signals used at Bidstone Lighthouse, near Liverpool, with the flags

and names of shipowners, when the trade was in its infancy. One has a ship in full sail, and below is written:—

May Peace with Plenty
On our Nation smile
& Trade with Commerce
bless the British Isle.

Turning from ship to compass is a short step, and on one jug we have the full history of the latter. A compass is drawn, with "Come box the compass" on a scroll above; below is a man with a measuring rod, a ship, and the words:—

"Invented by Murphy, a Dutchman, A.D. 1229, first exhibited at Venice, 1260. Improved by Giora, of Naples, 1302; its declination discover'd by Hartman, 1538."

On the other side, we suppose to point the moral that a married couple should try to steer their course through life well, is "Matrimony and Courtship." The two faces are so drawn that one time they look smiling at each other, but when the jug is reversed, they look grumpy. The mouths, seen one way, curve upwards, laughing, seen the other, downwards, and sulky:—

When two fond fools together meet
Each look gives joy, each kiss so sweet;
But wed how cold and cross they be
Turn upside down, and then you'll see.

That form once o'er, with angry brow
The married pair both peevish grow:
All night and day they scold and brawl;
She calls him ass, he calls her fool.

A very amusing set of figures is that of a crossing sweeper with his broom, the same man in different attitudes and expressions. They might be entitled:

1. Quite done up.
2. A deep drink—satisfying.
3. Pocketing the bottle: glow of content.
(Fate cannot harm him—he has dined to-day.)
4. Preparing the pipe: perfect bliss.

The collection has its Chamber of Horrors. There may be seen figures of William Corder and his sweetheart, Maria Martin, whom he murdered (1827), and buried in the Red Barn, which is represented in a separate piece; this barn, twelve miles from Ipswich, has only lately been pulled down. The murder was brought to light by the girl's step-mother dreaming three times consecutively of the murder and secret burial, which caused inquiries to be made. Another murder, connected also with a dream, is that of Mr. Percival, the Premier (1812), by John Bellingham, in the House of Commons; the dreamer was a Cornish gentleman, entirely unconnected with either party, and who had never even seen the House. Thurtell is there, who took part in the notorious murder in 1823, near St. Alban's, and from whose trial dates the oft-quoted reason of a man being respectable "because he kept a horse and gig"; also the cook being asked if supper was "postponed" the night of the murder; answered "No: it was pork."

A blue and white jug has a picture of the guillo-

tine and a man being executed, a large round basket placed for the head to fall into, and the executioner in the act of pulling the rope. It is entitled "View of La Guillotine, or the modern beheading machine at Paris by which Louis XVI., late king of France, suffered on the scaffold, Jan. 21, 1793." Sports and amusements of the past and present are shown in the coaching, racing, wrestling, cock-fighting, bull and bear baiting, &c.; also in the menageries and peep-shows.

The department with Jesuit china is interesting. It is said to have been made in the sixteenth century, in order to teach the Chinese the facts on which Christian teaching is based; the Nativity, the Crucifixion, the Ascension, and some Old Testament subjects.

There is a group in china of Ridley and Latimer at the stake, with the words so well known, "Be of good comfort, Master Ridley, and *play the man*; we shall this day light such a candle by God's grace in England as I trust may never be put out."

Many of the designs and rhymes with reference to drinking are very quaint, and there is a set of eight plates, with pictures à la Hogarth, describing the evils of drink; No. 8 showing the drunkard in a madhouse after having murdered his wife. One white jug, with barrel and grapes in black, is thus inscribed:—

Come, my old Friend, and take a Pot
But mark now what I say—
While thou drinks thy neighbour's health,
Drink not thine own away:
It but too often is the case
While we sit o'er a Pot,
And kindly wish our friends good health
Our own is quite forgot.

A china figure on one side represents a sober man, neat and tidy; on the other a drunkard, "tight and needy," hugging his gin-bottle.

A very curious flask, in the shape of a large potato, is said to have been made in order to smuggle spirits into workhouses or hospitals.

Toby Fillpot, the jug in the shape of a stout man, whose hat forms a cup, is here seen; also the Sussex pig, of which the head comes off for a drinking cup, standing on the two ears and snout, and the body, set up on tail end, is the jug; these "pigs" were often used at weddings, when each guest would be invited to drink a "hogshead" of beer to the health of the bride.

One mug has a print of an invalid lying back in his armchair, the doctor by his side, the nurse behind him, taking advantage of their conversation to act Mrs. Gamp, and put her lips to a bottle as she is so "disposed." Written below is,—

The Bachelor.

Dead to the raptures of a wedded life
And scorning everything that breathes of wife,
Observe the rake, and tremble at his fate.

On the floor, showing his libertine taste and his

belief in quackery, are Rochester's 'Poems,' and a pamphlet, "Leeke's justly famed pills."

I hope this short account of some of the curiosities to be seen in Mr. Willett's collection may interest those people who, perhaps, have not before heard of it. I have not touched much on the different makes of the china and pottery, our view being more the history in it, not the history of it; that will be found in the explanatory Catalogue, to be had at the Brighton Museum.

CHARLOTTE FORTESCUE YONGE.

POLLS AT PARLIAMENTARY ELECTIONS
BEFORE 1832.

(Continued from 8th S. ii. 524.)

Harwich.

1713	Sir Thomas Davall, Knt.	—
	Thomas Heath	16
	Carew Mildmay, jun.	16

This was a double return, and Mildmay was declared elected.

1714	Vice Davall, dead.	
	Thomas Heath	19
	Hon. B. L. Calvert	12

On petition Calvert vice Heath.

Polls in Smith, 1708 (vice Sir J. Leake), 1802.

Maldon.

1681	Sir William Wiseman, Bart.	126
	Sir Thomas Darcy, Bart.	122
	The Senior Bailiff	—
	A Justice of the Peace	—

The names of the latter two are not mentioned, neither are the numbers voting for them.

1693	Vice Sir T. Darcy, dead.	
	Sir Eliab Harvey, Knt.	159
	Richard Hutchinson	127

1698	Sir Eliab Harvey, Knt.	—
	Irby Montague	149
	William Fytche	148

1701	William Fytche	147
	John Comyns	141
	Irby Montague	129

1722	Thomas Bramston	265
	John Comyns	264
	Henry Parsons	165

1761	Bamber Gascoyne	400
	John Bullock	381
	Robert Colebrooke	342

1763	Vice Gascoyne, made a Commissioner for Trade and Plantations.	
	John Huske	438
	Bamber Gascoyne	254

Another statement makes Huske 441, Gascoyne 266.

1768	John Huske	455
	John Bullock	443
	John Henniker	328

1774	Vice Huske, dead.	
	Charles Rainsford	272
	— Wallinger	121

1774	Hon. Richard S. Nassau	333
	John Strutt	396
	Lord Waltham	284

Polls in Smith, 1714, 1734, 1747, 1754, 1802, 1806, 1807, 1826, 1828.

<i>Gloucestershire.</i>			
1701	Maynard Colchester	...	2529
	Sir Richard Cocks, Bart.	...	2418
	John Howe	...	1475
1702	Maynard Colchester	...	2536
	John Howe	...	2370
	Sir John Guise, Bart.	...	2394
Colchester and Howe were returned, and Howe was declared duly elected on the petition of Guise.			
1705	Sir John Guise, Bart.	...	2450
	Maynard Colchester	...	2443
	John How	...	2385
	Sir Ralph Dutton	...	1912
1717	Vice M. D. Moreton, appointed Vice-Treasurer and Receiver-General, and Paymaster-General in Ireland.	...	
	Matthew D. Moreton	...	2767
	Henry Colchester	...	1342
1719	On the death of Mr. Stephens.	...	
	Henry Berkeley	...	2245
	— Gage	...	1721
1734	Thomas Chester	...	3606
	Benjamin Bathurst	...	3266
	John Stephens	...	2610
1784	Thomas Master	...	443
	Hon. George C. Berkeley	...	357
	W. H. Hartley	...	20
Polls in Smith, 1776, 1811.			
<i>Bristol.</i>			
1681	Thomas Earle	...	1486
	Sir Richard Hart, Knt.	...	1481
	Sir Robert Atkins, K.B.	...	1842
	Sir John Knight, Knt.	...	1296
1698	Robert Yate	...	1136
	Sir Thomas Day, Knt.	...	976
	Sir John Knight, Knt.	...	785
	Sir Richard Hart, Knt.	...	421
	John Cary	...	279
1713	Jo-eph Earle	...	656
	Thomas Edwards, jun.	...	474
	Sir William Daines, Knt.	...	189
1714	Sir William Daines, Knt.	...	—
	Joseph Earle	...	—
	Philip Freke	...	—
	Thomas Edward, jun.	...	—
It is stated that Freke and Edwards had a majority of about forty or fifty on the poll, but Daines and Earle demanded a scrutiny and obtained a majority on it.			
1722	Joseph Earle	...	2141
	Sir Abraham Elton, Bart.	...	1869
	William Hart, sen.	...	1743
1734	Sir Abraham Elton, Bart.	...	2428
	Thomas Coster	...	2071
	John Scrope	...	1866
Polls in Smith, 1739, 1754, 1756, 1774, 1780, 1781, 1784, 1790, 1796, 1812 (two elections), 1818, 1820, 1826, 1830. It may be as well to state that many of the polls for this city as recorded in Smith are different from those in other works.			
<i>Cirencester.</i>			
1689	Henry Powle	...	340
	Richard How	...	323
	John How	...	309
On petition Powle and Richard How were at first declared duly elected, but afterwards, on a hearing at the bar, the Hows were declared elected and Powle not elected.			
1713	Thomas Master	...	398
	Benjamin Bathurst	...	353
	— Foyle	...	253
	Edmund Bray	...	81
Polls in Smith, 1761, 1768, 1774, 1790, 1796, 1802, 1812, 1818.			
<i>Gloucester.</i>			
1713	John Snell	...	873
	Charles Cox	...	788
	John Blanch	...	217
1722	Charles Hyett	...	750
	John Snell	...	730
	Sir Edward Fust, Bart.	...	720
1727	Benjamin Bathurst	...	944
	Thomas Chester	...	936
	Charles Selwyn	...	923
	Hon. M. D. Moreton	...	910
All the above were returned and all petitioned, but all petitions were withdrawn and the return was amended by rasing out the names of Moreton and Chester.			
1761	Charles Barrow	...	1012
	George Augustus Selwyn	...	981
	Powell Snell	...	583
1805	Vice John Pitt, dead.	...	
	Robert Morris	...	530
	Lord A. J. H. Somerset	...	333
Polls in Smith, 1741, 1789, 1816, 1818, 1830, 1831.			
<i>Tevesbury.</i>			
1721	Vice Nicholas Lechmere, becoming Lord Lechmere.	...	
	Viscount Gage	...	241
	George Reade	...	185
Polls in Smith, 1734, 1754, 1784, 1796, 1797, 1807, 1831.			
W. W. BEAN.			
4, Montague Place, Bedford Square.			
(To be continued.)			
TRANSCENDENTAL KNOWLEDGE.—The following passage seems to me to be of singular lucidity. I attribute it to the pen of Coleridge simply because I believe nobody else in England to be capable of writing it. I cannot, however, find it in 'The Friend,' 'Aids to Reflection,' or any other of his works known to me. Can any reader better qualified point to the place where the passage occurs?			
"Transcendental knowledge is that by which we endeavour to climb above our experience into its sources by an analysis of our intellectual faculties, still, however, standing, as it were, on the shoulders of our experience in order to reach at truth which was above experience; while transcendent philosophy would consist in the attempt to master a knowledge that is beyond our faculties. An attempt to grasp at objects beyond the reach of hand or eye or all the artificial ends (and, as it were, prolongations of eye and hand) of objects, therefore the existence of which, if they did exist, the human mind has no means of ascertaining, and therefore has not even the power of imagining or conceiving; that which the pretended asges pass off for such objects being merely images from the senses variously disguised and recomposed, or mere words associated with obscure feelings expressing classes of these images. A process pardonable in poetry, though even there quickly degenerating into poetic commonplace, as, for instance, fountains of pleasure, rivers of joy, intelligental splendours, and the like, but as little to be tolerated in the schools of philosophy as on the plain high road of common sense."			

Another scrap, which I take to be his most certainly, is this:—

“The knowledge has been entitled transcendental æsthetic, a term borrowed from a fragment attributed to Polemo, the successor of Speucippus, who succeeded Plato, the great founder of the Academic School.”

This I cannot find in Coleridge's published writings. Whilst upon the subject, is there any catalogue yet extant or procurable of the sale of J. H. Green's library? Green published ‘Spiritual Philosophy,’ a work supposed to be founded on teachings of Coleridge. Green must have had many Coleridgean documents in his possession. Did these come to the hammer on the dispersal of his library; and, if so, where are they?

What became of Coleridge's elaborate ‘Logic’? It was thought to be nearly all ready for the printing-press at his death. Its first two chapters were to have been entitled “No. 1, History of Logic”; “No. 2, Philosophy of Education.” The latter ought to have been of considerable value from such a man. As to logic, I regard it as a hollow farce. Coleridge himself admitted that logic was utterly useless in the investigation of nature; but he seems to have regarded it as a kind of grammar to metaphysic, or chart of the capacity of the human mind, to cure a defect in which it was invented by Aristotle. Myself, I cannot but smile at the folly of these grand men, Aristotle, Bacon, and Coleridge, in their Quixotic intention to correct the working of the most prodigious bit of vital mechanism that it has pleased the Creator of man and the universe to make us cognizant of—the human brain.

The answer to such preposterous intention and purpose is this: that if a genius such as Aristotle could succeed in making us a syllogistic baby-jumper to keep us out of mischief ratiocinative, it would be so very hard to get into and thoroughly control that it would require a genius abreast of his own, or even superior to his, to employ it to advantage, whilst a genius equal to any one of the three men named could very well do without it. The mediæval schools employed logic as an educational mean more than any other body of men has done, and they chiefly succeeded in its misapplication. I say chiefly, for I think few will deny, after reading a few pages of the ‘Summa Theologiæ’ of St. Thomas, that he, at least, made an intellectual use of it that should place him on a pinnacle infinitely higher than can justly be assigned to any man of science alive to-day, simply considered as to mental quality and reach. A great deal of nonsense may also be pointed to, no doubt; but can we suppose that the same thing cannot be said of the tall talk of science of to-day? Ten lustra hence how much of it will remain unmodified? whilst much will be absolutely contradicted.

A science that, in its widest culture, has dis-

tinctly carried the far greater number of all its votaries into the subtle vagaries so much laughed at since as “the trivialities of the schoolmen,” can hardly be said to have answered its intention of eradicating a mental defect. Logic has failed, for little men cannot rise to a right use of it, and truly great men do not want it at all. Still, a man like Coleridge cannot write on a subtle and abstruse theme, however devoid of good fruit and useless the theme may be in itself, without dropping pearls and diamonds of light crystallized by the way; he is the diamond-clad Esterhazy, and where he steps diamonds drop; so that whatever he may have left us will repay our looking after it before it is too late. Oblivion is always a gaping chasm, and night is on our track. I do not think he has reconciled Aristotle and Bacon; but his paper on the subject is full of jewels none the less.

C. A. WARD.

Chingford Hatch, E.

FIRST ENGLISH THEATRICAL COMPANY IN AMERICA.—In a recent review of Mr. Belville S. Penley's ‘The Bath Stage,’ I noticed that the *Athenæum*, in speaking of Lewis Hallam, pointed out incidentally that this actor, in 1752, “took over the first English company for the purpose of acting in America.” This, I know, is the gospel according to Dunlop; but it may not be altogether idle to draw attention to the statement in COLT. Allston Brown's voluminous records of ‘The Theatre in America,’ wherein it is affirmed that a company of English actors crossed over to New York in the winter of 1749, and remained there for some time. According to the latter-day historian “it consisted of Messrs. Smith, Daniels, Douglas, Kershaw, and Morris, and their wives, and Miss Hamilton, the last mentioned playing the leading business.”

W. J. LAWRENCE.

Comber.

FRANCIS LENNARD, FOURTEENTH LORD DACRE.—Notwithstanding his opposition to the trial of Charles I., he must afterwards have submitted to the Protectorate, for we find him elected to Cromwell's second Parliament—1654–55—as one of the nine members for Sussex. His death occurred on May 12, 1662 (*vide* G. E. C.'s ‘New Peerage,’ *sub* “Dacre”). This will serve as a slight addition to the particulars given in vol. xxxiii. of the ‘Dict. Nat. Biog.’

W. D. PINK.

NEWSPAPER CUTTING AGENCIES.—Subject to correction, I believe that the idea of these agencies, now indispensable to author, artist, and politician, originated with M. J. Blum, grandson of a German immigrant in Paris, formerly assistant professor of French at Trinity College, Dublin, and now teacher of languages in Paris. His relations with actors (he is not related, however, to the dramatist, Ernest Blum) had

shown him their curiosity as to "outlandish" opinions, and in 1875, styling himself "l'Interprète," he undertook to communicate to French celebrities notices of their achievements appearing in foreign papers. He did things on a small scale, usually sending not cuttings, but written copies. He was speedily imitated and supplanted by a M. Chérié, who dubbed himself "l'Argus de la Presse," and London and New York followed suit. M. Blum must feel chagrined yet flattered at having sown a seed which has proved so productive—for others. *Sic vos non vobis.* J. G. ALGER.

Paris.

"QUOT LINGUAS CALLES TOT HOMINES VALES."
—An inquiry regarding the above adage in 'N. & Q.' (7th S. iii. 129), proposed by the present writer, has remained thus far unanswered. He will, therefore, state that he has found these Latin words as the motto at the head of a chapter of Vámbéry's book of far eastern travel when he went as a disguised pilgrim. Vámbéry, however, gives no intimation whence he derived the saying. As I have nowhere seen a translation, I will give one of my own, till a better one shall take its place:—

Discourse in ten tongues if you can,
I'll reckon you ten times a man.

The Latin rhyme must have suggested analogous sayings attributed to the Emperor Charles V. and others. Will some one rich in mediæval lore show us early uses of this notable utterance?

JAMES D. BUTLER.

Madison, Wis., U.S.A.

A CENTENARIAN FOXHUNTER.—In the *Gent. Mag.*, vol. xxxiv. 1764, p. 398, is the following remarkable entry among the "Deaths":—

"31 July. George Kirton of Oxnop-Hall, Yorks., Esq: in the 125th year of his age: a most remarkable fox hunter, after following the chase on horseback till 80; till he was 100 he regularly attended the unkennelling the fox in his single chair: And no man till within ten years of his death, made freer with his bottle."

ROBIN H. LEGGE.

"WHAT CHEER?"—This is generally supposed to be modern slang, but it occurs in a serious passage at least as early as 1440, or thereabouts. In the 'Towneley Plays,' p. 162 of the Early English Text Society's re-edition, now going through the press, Joseph says to his wife Mary (Play XV. 'The Flight into Egypt'):—

Mary, my darlyng dere. I am full wo for thee!
She answers:—

A, leyf Joseph, *what chere?*
Youre sorow on this manere,
It mekillle meruels me.

F. J. F.

NAT. LEE'S 'ALEXANDER THE GREAT.'—Mr. Sidney Lee, in his life of Nathaniel Lee ('Dict. of

Nat. Biog.' vol. xxxii. p. 365), says of the 'Rival Queens; or, the Death of Alexander the Great': "The piece was published, with a fulsome dedication to the Duchess of Portsmouth." In 1879 I bought a copy of the first edition from John Kinsman, Penzance, complete except as to the first page of the Epistle Dedicatory, but from its terms one would imagine that Mr. Lee is wrong. It ends thus:—

"And I can affirm to your Lordship, there is nothing transports a Poet, next to Love, like commending in the right place. Therefore, my Lord, this Play must be yours; and Alexander, whom I have rais'd from the dead, comes to you with an assurance, answerable to his Character and your Virtue. You cannot expect him in his Majesty of two thousand years ago, I have only to put his illustrious ashes in an Urne, which are now offer'd with all observance to your Lordship By, my Lord, your Lordships most humble, obliged and devoted Servant, Nat. Lee."

To whom was the play then dedicated, if Mr. Lee is in error? Had it *two* dedications? I may add that the list of "Some Books Printed this Year, 1677, for J. Magnus and R. Bently," which follows the prologue, contains entries of three other plays, 1677 editions of which are not mentioned by Mr. Sidney Lee; but perhaps the publishers then, like some publishers now, regarded the date in a Pickwickian sense, and did not mean that the year 1677 was actually responsible for the books mentioned in a 1677 list.

WILLIAM GEORGE BLACK.

Glasgow.

THE NAME BELINDA (See 8th S. ii. 354).—In his note on Clarinda at the above reference, MR. PICKFORD says the name Belinda is found in Martial, and quotes the following verses in proof:—

Nolueram, Belinda, tuos violare capillos,
Sed juvat, hoc precibus me tribuisse tuis.

I regret to find your esteemed correspondent in error. He has evidently copied the verses from some edition of Pope. Belinda is a name of Pope's substitution. In the text of Martial (xii. 84) the hexameter line reads:—

Nolueram, Polytime, tuos violare capillos.

F. ADAMS.

THE GRAMMAR SCHOOLS OF KING EDWARD VI.—In looking through the original Charter of Edward VI. ("Twenty-eighth day of June in the Seventh Year of the Reign of King Edward the Sixth") granted to the Borough of Stratford-on-Avon, I find the following curious and interesting clause. Is there any similar clause in any of the other charters granted during the same reign?—

"And moreover know ye that we being induced by the singular Love and Affection which we bear towards the unripe Subjects in our Kingdom in the same our County of Warwick we do not a little lay it to heart that hereafter from their cradles they may be seasoned in polite Literature (which before our Days was neglected

when they attained to a more advanced age) going on to be more learned and increasing in Number to be useful Members in the English Church of Christ which on earth we do immediately preside over so that both by their Learning as well as prudence they may become of Advantage and an Ornament to [the] whole Dominions We do by virtue of these presents create erect found ordain make and establish a certain Free Grammar School in the said Town of Stratford upon Avon to consist of one Master or Pedagogue hereafter forever to endure And so we will and by these presents command to be established and for ever inviolably to be observed, And that the said School so by us founded created erected and established shall for ever be commonly called named and stiled The King's New School of Stratford upon Avon."

ESTE.

RESTORATION OF A PARISH REGISTER: PRESTON CANDOVER, HANTS.—The annexed entry in Baigent and Millard's 'History of Basingstoke,' 1889, p. 103 n., records the restoration to lawful custody of a missing register of marriages in the parish of Preston Candover:—

"There was until the year 1881, preserved among the Parish Registers [of Basingstoke] a fragment of a small Register Book consisting of six leaves of parchment (the leaves measuring no more than about ten inches in length, and four in width), containing entries of Marriages from 1584 to 1692, which apparently did not belong to Basingstoke. The result of a careful examination proved that it belonged to the Parish of Preston Candover. The leaves were then flattened and bound up in stiff covers to prevent further injury or loss, and with the consent and approbation of the Archdeacon of Winchester handed over [by Mr. Francis Joseph Baigent] to the custody of the Vicar of Preston Candover."

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

DERIVATION OF THE SURNAME TURNER.—Lower, in his 'Patronymia Britannica,' derives the name Turner "from the occupation. One of the most common of surnames, 'out of all proportion,' Mr. Ferguson ['English Surnames'] alleges, 'to the number of persons engaged in the trade,' of the lathe." Now it seems that many of the families named Turner bear arms in which enters the *fer de moline*, otherwise called *ink-moline*, and *mill-rind*. This is a piece of iron of a peculiar shape, which, though shown with some variation in books on heraldry, may be described as resembling the sign for Pisces in the Zodiac, with the addition of a square or oblong link in the plane of the figure, rigidly connecting the two curves in the centre of the figure. It seems to have been let into the centre of the under surface of the upper millstone. Probably it was intended, among other purposes, to distribute the pressure of the driving axis upon the stone, and so to lessen the risk of splitting the stone. This cognizance seems to point to the turning not of a lathe, but of a mill, as the origin of the name; and its frequency would thus be accounted for. The flour-mills of the Greeks and Romans were often turned by slaves, and the turn-

ing of mills by men may probably have continued in later times. I find in Littré that *tourneur* is used in French for "celui qui tourne une meule," though he gives no examples. I have not, however, come across this use in English. The etymology of the words *ink* in *ink-moline* and *rind* (sometimes spelt *rynd*) in *mill-rind*, is not given in any book I have seen. The dictionaries vary as to the pronunciation of *rind*, some making it rhyme with *mind*, others with *sinned*. Perhaps some one will throw a light upon the names, and also upon the actual use and purpose of the thing.

J. POWER HICKS.

Queries.

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

THOMAS NEALE.—What is known of Thomas Neale beyond the allusions in the Pepys and Evelyn diaries? His Venetian lottery and the Seven Dials make him a Londoner of some interest; to Americans he is of some account for the Post-Office patent he obtained in 1691/2 for all English settlements in North America and the West Indies. The patent was to run for twenty-one years, or until February 17, 1712/13, but expired under the the Post-Office Act of 1710. It appears, also, that in or before 1703, Neale assigned his post-office rights and debts to his American deputy, Postmaster-General Andrew Hamilton. Hamilton was a remarkable man, who conducted a post from Virginia to New Hampshire, and induced the principal colonies to pass a similar Post-Office Act. More than anything else this was instrumental in uniting the colonies, just as the dismissal of Franklin, in 1774, united the states, or led to the United States, the post office under American authority being established in 1775 for that purpose. The American post office, using the word in a national or imperial sense, is two hundred years old, and Neale is its father; whence this inquiry. With due reserve, I may add that the 'Dictionary of National Biography' is not partial to postal matters. Under William and Mary Sir Robert Cotton and Sir Thomas Frankland were the English Postmasters-General, and under the next reign John Evelyn succeeded Cotton; but the 'Dic. Nat. Biog.' is silent on these points. All the same, the history of your people is the history of your Post Office, and the history of your Post Office is very largely the history of your Postmasters-General. So they deserve attention, and Thomas Neale may repay an inquiry; our Massachusetts archives call him the Governor of the Post Office of North America. No doubt a case of *lucrus a non lucendo*. His

deputy, Hamilton, is still remembered with gratitude and respect, being among the first union makers we had.
C. W. ERNST.
Boston, Mass.

CURRAN AND OVERBURY.—John Philpot Curran has been often praised for the originality of those wonderful figures which made his speeches famous. One instance is found in his denunciation of Armstrong the spy, who dined with the Sheareses and their family, and finally brought both brothers to the gallows. "Evening after evening Armstrong returned like a bee, with his thighs laden with evidence" ('Secret Service under Pitt,' p. 310, second edition, enlarged, London, Longmans, 1893). Now the query arises, Did Curran borrow? A string of extracts from Sir Thomas Overbury appears in 'Legal Facetiæ,' pp. 4-6 (London Literary Society, 1887), and "The best lawyers," we are told, "are the worst men." They hum about Westminster Hall, and return home with their pockets "like a bee with his thighs laden."
E. L. A. BERWICK.

BRAWN. (See 2nd S. ii. 196, 235.)—Thirty-seven years ago some correspondence took place in N. & Q.' about Brawn, the celebrated cook, who kept the "Rummer" in Queen Street. Can any one tell me the date of Brawn's death, where he was buried, or anything about his ancestors or descendants?
KITCAT.

'THE SIEGE OF BELGRADE.'—Who was the author of this well-known alliterative poem, of which the first lines are—

An Austrian Army, Awfully Arrayed,
Boldly By Battery Besieged Belgrade?

Was it George Canning or Horace Smith; and when and where did it first appear? D—T.

[In the 'Wild Garland,' by Isaac J. Reeve, an undated work of little authority, it is attributed to the Rev. B. Poulter, Prebendary of Winchester, about 1823. The authorship has been vainly demanded in 'N. & Q.' See 2nd S. viii. 412, 460; xii. 173, 279, 336; 4th S. x. 412, 443, 464, 503.]

WELSH SONGS.—Where can I obtain any information about the history and origin of famous Welsh songs? I believe there are stories attached to the writing of such songs as the 'Ash Grove,' 'Taliesin's Prophecy,' 'Megan's Fair Daughter,' the 'Bells of Aberdovey,' besides many others. Any particulars will be very welcome.
BARD.

CHÂLET.—The 'Stanford Dictionary' says that the literal meaning of this word in French is "cheese-house." Is, then, the Latin *caseus* generally accepted as the origin of *châlet*? Scheler and Littré think otherwise, and so does Murray.

A. SMYTHE PALMER, D.D.

MISS CAMPION.—Who was Miss Campion, whose full-length portrait, taken when a child, I

have recently seen? The painting is dated 1661. I have reason to believe that the Campion family, about which I am seeking information, lived at that time at Great Parnden, in Essex.

ANDREW W. TUER.

The Leadenhall Press, E.C.

RUBBER.—Could any reader of 'N. & Q.' tell me the origin of the term *rubber*, as used in connexion with the game of whist? F. W.

[The term comes from bowls. An inequality in the ground is a rub. A contact or collision of two balls is a rubber. Hence, apparently, it was transferred to whist.]

ABBOTSFORD.—Can any reader of 'N. & Q.' kindly inform me who described Abbotsford as "a romance in stone and lime"? N.

TAUNTON BIBLIOGRAPHY.—As a collector of books relating to Taunton for several years, I have made an attempt towards a bibliography of the town, and I should much value any assistance that could be given me by those of your readers who may be interested in the same subject.

REGINALD BARNICOTT.

RECORDER OF SALISBURY.—Who held this office in 1642? Did Lord Chancellor Clarendon, then Serjeant Edward Hyde? W. D. PINK.

FRANK WHISTLER.—I should be obliged for any information as to Frank Whistler, painter, in Norfolk, about Old Crome's time, or his pedigree, or any references where information would be likely to be obtained.
WILCOMBE.

COLLINGS.—There is a Collings family in England which uses the motto "Fidelis in omnibus." Can any reader give me the address of the head or a member of it?
H. P.

THE FURZE FAMILY.—Can any information be afforded as to this family? Peregrine Furze, described as of Fernham, in the county of Berks, died, I think, about 1750, leaving a widow Jane, two sons, Col. Noel Furze and Capt. Peregrine Furze, and daughters. I have before me a copy of the will of his widow, Mrs. Jane Furze, dated Sept. 30, 1761, by which she disposes of a considerable fortune and evidently very handsome jewellery, in favour of her two grandchildren, Jane and Mary Furze (daughters of her son, the late Col. Noel Furze). She commits the guardianship of her granddaughter Mary Furze to the care of the Lady Catharine Noel, her other granddaughter Jane then living with Mr. Thorpe (Vicar of Berwick upon Tweed), her mother's father. Legacies are given to Lady Catharine Pelham, Lady Catharine Noel, Mrs. Susanna Noel, the Countess of Buchan, Mr. Justice Noel, and Mrs. Alice Noel (her late husband's sister), Mrs. Elizabeth Furze, Mrs. Voice (daughter of her sister Tanner), Mr.

Culpepper Tanner (Oakham, Rutlandshire), and to her grandson Marmaduke Lowe. She gives to her son Capt. Furze her gold snuff-box with the Countess of Shaftesbury's picture, and to her two granddaughters diamond earrings, pictures of her husband and son Noel set in gold, and her diamond stars and diamond girdle buckle. 1. What was the maiden name of this Mrs. Jane Furze; and what relationship was there between her and the Noels, Earls of Gainsborough? 2. Did the granddaughter Mary marry; and, if so, to whom was she married? The other granddaughter was married in 1773 to the Rev. Nathaniel Ellison, of the old Northumberland family of that name. Col. Noel Furze was killed in action. I have reason to believe, though I have not yet searched the records, that the Furze family were of Danish origin, and were naturalized. Any information will much oblige.

ALBA COLUMBA.

THE CHIMES OF WARE.—

Lend me your wife to-day;

I'll lend you mine to-morrow.

No! I'll be like the chimes of Ware,

I'll neither lend nor borrow.

The above lines are among the earliest of the odds and ends with which memory sometimes amuses me, and I often seem to hear them again in the kindly tones of a voice, long stilled, which was wont at times to quote them. I should be very glad if any fellow reader could point out where the verse is to be found, and also explain the allusion to these particular chimes. Was there among the old airs which they rang out one conveying an excellent moral lesson; and, if so, is it, I wonder, still to be heard from the tower of Ware?

F. J. N. IND.

Court Place, Iffley, Oxford.

TO MAKE NEW BRONZE DARK.—Until lately I was the happy possessor of a remarkably fine bronze medal; but now my happiness is tempered by both sorrow and anger. Unfortunately it fell into the hands of a "restorer." What that specimen of a never-to-be-sufficiently-reprobated class did to it I do not know. But I do know that my beautiful medal now is the colour of a penny fresh from the Mint, instead of being lovely with age. It is also ornamented by various scratches, which have doubtless been caused by the means taken to "clean" it. Is there any way by which I can again give it the dark colour it formerly had? I have been advised to put it into vinegar; but I do not know whether any good would be obtained by so doing.

LEO.

THOMAS MILTON.—Can any one give me information with respect to Thomas Milton, grandson of Sir Christopher Milton, and grand-nephew of John Milton, the poet? He died, I believe, in Bristol, about 1826, and was a

printer and engraver. Any information with respect to his wife, children, place of burial, &c., will be thankfully received.

EDWARD W. GEORGE.

Woodlands, Stratford, E.

KINGSMILL.—Can any one give me the parentage or pedigree of Levina Kingsmill, heiress of Ballyowen, co. Tipperary, who married Matthew Pennefather, of Clonegoose, co. Tipperary?

WILLIAM BUTLER.

16, Holbein Buildings, Sloane Square, S.W.

PUBLIC SPEAKING.—Would some one kindly recommend the most useful book dealing with this subject?

STUDENT.

[You will find references to books on the memory in 'La Nouvelle Biographie Générale' of Dr. Hoefer.]

MUSIC IN NORWICH.—I shall be much obliged if any of your readers who may have in their possession any books, pamphlets, papers, &c., relating to music in Norwich (particularly between the years 1750 and 1824) will send me names or references.

ROBIN H. LEGGE.

33, Oakley Street, Chelsea, S.W.

ARMS ON TOKEN.—In 1668 my ancestor John Dickinson, of Gildersome, near Leeds, merchant, issued a token, described in the latest edition of Boyne. The obverse is stamped with the following arms: A chevron between three martlets; crest, on an esquire's helmet an arm, the hand grasping a scimeter, the whole encircled "John Dickinson." Now this is not the coat recorded to John Dickinson and his descendants in the Heralds' College, nor anything like it, and the various works of reference attribute it to "Marley of Unthank" (?Durham or Northumberland). There was not, however, so far as I am aware, any connexion between these Marleys and our family, and I think it possible these arms and crest may have been used by some northern guild or corporation. Can any one enlighten me?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

AUTHORS OF QUOTATIONS WANTED.—

"Resist anything except temptation, and bear everything except disappointment."

CYNIC.

Old Martin's work was done,
And in the westerling sun,
Beneath a gnarled tree
All weary rested he.
His little grandson came
'Tired of unfinished game, &c.

CHARLES P. BANKS.

[This seems to be an alteration of Southey's well-known 'Battle of Blenheim.']

He plies no self-suspecting strife
His own repute with men to raise;
He thinks them just; and lives his life
Conferring, not beseeching, praise.

A. S. P.

Replies.

SHAKESPEARE AND MOLIÈRE.

(8th S. ii. 42, 190, 294, 332, 389, 469; iii. 9.)

A painful contrast. In 1616, after a glorious career as actor and dramatic author, Shakespeare died, honoured and beloved, in the small town where he was born, and was quietly interred in the church of that town, where a tomb, surmounted by his bust, was erected to his memory. In 1740 the ladies of England made a subscription among themselves to raise a monument to him in Westminster Abbey, that Pantheon of illustrious Englishmen, which should be worthy in their estimation of the glory shed on England by the Bard of Avon. Every year the anniversary of the birth of Shakespeare is celebrated with great *éclat*, and on April 23, 1864, the third centenary of his birth, that grand ceremony took place where at the same banquet were assembled men of all religious creeds and political opinions, united in the same feelings of sympathy and admiration for Shakespeare and of charity towards each other. The pious and learned Bishop of St. Andrews and the Archbishop of Dublin, both Protestants, came to acknowledge the genius of Shakespeare, and claim him as a coreligionist with large and charitable views; the learned and venerable Cardinal Wiseman, almost on his death-bed, writes a grand eulogy on Shakespeare, and proclaims him one of the greatest geniuses the world has ever produced. And the dramatic pieces of Shakespeare are performed everywhere, and in every English theatre.

In 1673, at the age of fifty-two, the same age as the English poet, a great genius, who had also been actor and dramatic author, died in Paris, that centre of intellectual light, as it is the custom to call the capital of France; he died, too, in the midst of his great labours, victim to his own devotion, of his love for his troupe of actors, for those to whom his talents gave the means of earning their daily bread. Molière, who died excommunicated by the Church, as were all comedians, could not be buried in consecrated ground without the express intervention of the King, Louis XIV. His widow was obliged to distribute a considerable sum of money in order to disperse the infuriated mob who were ready to molest the modest funeral procession which silently traversed Paris during the night, on its way, without passing by the church, to the cemetery of St. Joseph. Let us hope that Molière will find a M. Rio* to prove that, like Shakespeare, the actor-author was a good Christian, in spite of the anathema on his profession, as in his last moments he sent for a priest, and was

attended by two nuns, whom he had always assisted by his purse, and on that very day received into his house. But what do I say? It is not a M. Rio who has come forward, it is a Louis Veuillot, more severe than Bossuet, exclaiming, as it were, at the grave of Molière, "He passed from amidst the jokes and merriment of the theatre, where he breathed his last, to the tribunal of Him who has said, 'Woe to you who laugh, for you shall weep!'" Yes, more implacable still, Louis Veuillot is not satisfied by assigning to the poet a place in hell in another world, he declares that Molière's place in this world ought to have been at the galleys. Ah, well! however that may be, a day will come when it will be acknowledged that if the friend of the pious Racine has held the hypocrite up to contempt and ridicule in 'Tartuffe,' he has never written a word against religion; a day will come when, as in Shakespeare's case, not only all right-minded, generous men will claim the great reformer of the manners, vices, and absurdities of the seventeenth century as one of themselves, but also all those who are really religious, and enemies to hypocrisy. Molière was not an academician; it was not till 1844 that a statue to his memory was raised in Paris, near the house in which he died; and even in 1862 the representation of 'Tartuffe,' though permitted in Paris, was forbidden at Marseilles.

L. NOTTELE, B.A., Officier d'Académie.

In my note (8th S. iii. 9) I stated, "Shakespeare was wedded at eighteen to a lady nine years his senior." Anne Hathaway was born in 1556, Shakespeare in 1564, consequently she was *eight* years his senior. W. A. HENDERSON.
Dublin.

"BROUETTE" (8th S. iii. 27).—The vehicle used in conveyance in Japan was invented there by an Englishman not many years ago. It has been imitated in China, in Cochin China, and in parts of India very recently indeed, and under many names. It is drawn by a runner in the shafts, sometimes by several harnessed tandem, and pushing behind is only resorted to at hills or heavy spots. D.

Whatever the exact build of the *brouette* which is the subject of his query, Mr. BOUCHIER may banish from his mind the ideas of a wheelbarrow and a sedan chair. In speaking of the former he is somewhat confused. The wheelbarrow *brouette* is certainly *poussée*, but it would be rough usage were a passenger by it for the nonce to be *poussé* too. Chéruel's 'Dictionnaire historique des Institutions, Mœurs et Coutumes' (1855, art. "Voitures," p. 1267) has the following, which I quote rather as interesting than as pertinent to Mr. BOUCHIER's query:—

* M. Rio wrote, in 1864, a book of more than three hundred pages to try to prove that Shakespeare, if not an avowed Roman Catholic, was so at heart, and, according to M. Rio, his works prove this.

"On se servait aussi de petites voitures qu'on appelait brouettes. 'Le roi,' écrit Servien dans une lettre du 28 août 1635, 'étant hier à la chasse dans sa petite brouette, le tonnerre tomba si près de lui qu'il renversa et blessa un peu le cocher, qui était sur le derrière, où il se met toujours.'"

This was evidently a sort of coach, perhaps the prototype of the hansom. In Maigne's 'Dictionnaire des Origines, Inventions et Découvertes,' art. "Chaise à porteurs," we read:—

"En 1669 un sieur Dupin en imagina une espèce qui était montée sur deux roues; mais ces nouvelles chaises, que l'on appelait *Brouettes*, *Roulettes* et *Vinaigrettes*, n'eurent pas beaucoup de succès."

Larousse ('Dict. Universel,' art. "Brouette") says the *vinaigrette* of the preceding quotation was a "sorte de chaise roulante traînée à bras d'hommes désignée aussi sous le nom de brouette"; and he adds that in the time of Pascal, who is thought to have applied his genius to the improvement of these conveyances, "on donnait ce nom de brouette, et aussi celui de roulette, à une sorte de chaise à deux roues, dans laquelle les grandes dames se faisaient traîner." Antonini, in his useful Dictionary, says that the name *brouettes* was given ironically to these "petites chaises traînées par des hommes," which were not used in Italy.

Since the foregoing was written I have seen the 'Eucyclopédie.' The *brouette* is there described as "une voiture fermée, à deux roues, & traînée par un seul homme," and is figured in plate xix. of the collection of *planches* headed "Sellier-Carrosse." See Génin, 'Récr. Philol.' (1858), i. 75-8. F. ADAMS.

"*Brouette*, une sorte de chaise fermée à deux roues, tirée par un homme. Se faire traîner dans une brouette. C'est ce qu'on nommait autrement *Vinaigrette*."

"*Brouetteur*, celui qui traînait les brouettes de place dans lesquelles on se faisait voiturier par la ville."—'Dict. de l'Académie.'

CONSTANCE RUSSELL.

Swallowfield, Reading.

"At this period [1670] a vehicle drawn by men, and called a Brouette (or wheelbarrow) was introduced at Paris. It was a sedan chair to hold one person, with the door in front like the sedan chairs are now made, but on two wheels, about 3 ft. 6 in. high, and with two poles or shafts projecting forward [but not backward], between which one man ran, whilst another pushed behind if required [like in the case of a Japanese *jinriksha*]...... There is a tradition in the North of England that small broughams, on two wheels, drawn by men, were used 60 years ago as well as sedan chairs for the conveyance of ladies to evening parties."—G. A. Thrupp's 'History of Coaches' (London, 1877), p. 42, with illustration of a *brouette* on plate facing p. 49.

L. L. K.

The 'Eighteenth Century' of Lacroix (p. 13) has an engraving of the juvenile Louis XV. taking an airing in a conveyance which combines some of the distinguishing features of the sedan and bath chairs, on three wheels.

EDWARD H. MARSHALL, M.A.

This word is a diminutive of *beroue*, and the latter word is from the Latin *bivota*, a two-wheeled car. In the time of Louis XIV. a *brouette* was a *chaise à porteur* on two wheels.

JAMES HOOPER.

Norwich.

A JESUIT PLAYWRIGHT (8th S. ii. 486; iii. 15).—Mr. A. W. Ward remarks, in his 'English Dramatic Literature,' vol. ii. p. 312:—

"In 'The Traitor' (licensed 1631), on the other hand, it is easy to recognise Shirley's best work of this species, and indeed one of the finest of the romantic tragedies of this period."

And on the following page—

"The authorship of this tragedy, which was more than once revived after the Restoration, was at one time claimed by or for a Jesuit of the name of Rivers."

Halliwell, in his 'Dictionary of Old Plays,' has:—

"*The Traitor*. A tragedy with alterations, amendments, and additions, as it is now acted at the Theatre Royal by their Majesties Servants, written by Mr. Rivers, 4to., London, 1692. This is merely a version of the tragedy (Shirley's) last mentioned."

F. C. BIRKBECK TERRY.

SHAKESPEARE AND THE COMMENTATORS (8th S. ii. 488; iii. 17).—"If we wish to know the force of human genius we should read Shakespear. If we wish to see the insignificance of human learning we may study his commentators," is the closing sentence of Hazlitt's essay 'On the Ignorance of the Learned' ('Table Talk').

CONSTANCE RUSSELL.

Swallowfield, Reading.

May I be allowed to take up R. R.'s glove, and to assign the Hazlitt quotation to 'On the Ignorance of the Learned,' in his 'Table Talk,' p. 103 (Bohn's edition)?

EDWARD H. MARSHALL, M.A.

The Brassey Institute, Hastings.

GLOVES AND KISSES (8th S. ii. 508; iii. 18).—To the best of my knowledge the origin of the custom of claiming a pair of gloves for a stolen kiss is still unknown. Sir Walter Scott alludes to the custom in his 'Fair Maid of Perth,' c. v. Catharine, finding Henry Gow asleep on St. Valentine's morn, gives him a kiss. Scott, speaking of valentines for the year, says that they had to begin the year with a kiss of affection, and that it was looked upon as a peculiarly propitious omen if the one party could find the other asleep, and awaken him or her by performance of this interesting ceremony.

F. C. BIRKBECK TERRY.

"CROSS-PURPOSES" (8th S. iii. 27).—This was a game of questions and answers, though, as DR. MURRAY remarks, a clear account of it is somewhat hard to come at. However, Whalley, in his note on Ben Jonson's 'Cynthia's Revels,' explains another game of a similar nature by say-

ing, "This was probably the diversion of the age, and of the same stamp as our modern cross-purposes, or questions and commands." Also, most of the old dictionaries mention it, though only scantily, as a "game."

JNO. BLOUNDELLE-BURTON.

Barnes Common, S.W.

FRENCH PRISONERS OF WAR IN SCOTLAND (8th S. ii. 428, 511).—The walls of a large room in Hawkhill House, situated between Restalrig and Leith, beside Lochend Loch, are adorned with large panel paintings (the subjects conventional pieces of scenery) which are attributed to the brush of French prisoners confined in the house. Unfortunately I do not know at what period; nor do I know what is the authority for the tradition. Perhaps the chairman or secretary of the Hawkhill Recreation Grounds, to whom the mansion belongs, or did belong in 1889, may be better informed.

J. T. B.

FAIRS (8th S. ii. 267, 297, 375).—I perfectly remember being taken as a child to Ham Fair, Surrey, I think between 1848 and 1851, and my impression is that most of the gentry of the neighbourhood also attended it.

S. M. K.

ENGRAVING: NANCY WALPOLE (8th S. iii. 47).—Edward Atkyns, Esq., of Ketteringham Hall, Norfolk, great-great-grandson of Sir Edward Atkyns, Lord Chief Baron of the Exchequer, who died in 1698, and who was uncle to Sir Robert Atkyns, the historian of Gloucestershire, married June 18, 1779, Miss Charlotte Walpole, "the pretty Miss Walpole, of Drury Lane Theatre." He died March 27, 1794, aged thirty-six. She survived her husband and also their only child, Wright Edward Atkyns, Esq., of Ketteringham, who died unmarried November 16, 1804, aged twenty-four. Their monuments are at Ketteringham. See *Gent. Mag.* for 1779, p. 326, and for 1794, p. 385; and Joseph Hunter's history of Ketteringham in *Norfolk Archaeology*, iii. 295.

C. R. MANNING.

TENNYSON ON TOBACCO (8th S. ii. 326, 371, 450; iii. 53).—I have a number of reprints from *Cope's Tobacco Plant*, including the three booklets called 'The Smoker's Garland,' but no poem from the pen of the late Laureate is included. Had a piece of his appeared in the *Tobacco Plant* it would, I should imagine, have been chosen as one of the first to reprint.

S. J. ADAIR FITZ-GERALD.

PLAINNESS VERSUS BEAUTY (8th S. ii. 289, 477).—MR. E. YARDLEY assigns the lines at the last reference to Lord Carlisle. I do not know that the correction is of much importance to any one, but in point of fact the lines were written by myself, and were published in *Good Words* many

years ago, under the title of 'Dorothy.' How it happens that they have been attributed to Lord Carlisle I do not know, but they were quoted as his in the preface of a little pamphlet by Miss Solly, addressed to girls, the name of which I have forgotten. I subjoin a copy of the original:—

You say that my love is plain,
But that I can not allow,
When I look at the love for others
That's written on her brow.
She hasn't a flashing eye,
She hasn't a well-cut nose,
But a smile for others' pleasures
And a tear for others' woes.
And yet I will own she's plain,
Plain to be understood,
For who can doubt that her nature
Is loving and fair and good.

You say that you think her slow;
But how can that be with one
Who's the first to do a kindness
Whenever it can be done;
Quick to perceive a want,
Quicker to put it right,
Quickest in overlooking
Injury, wrong, and spite?
And yet she is slow indeed,
Slow any praise to claim,
Slow to see wrong in others,
Slow to give careless blame.

"Nothing to say for herself,"
That is the fault you find.
List to her words to the children,
Gentle and bright and kind.
List to her words to the sick,
Look at her patient ways,
Every word she utters
Speaks in the speaker's praise.
"Nothing to say for herself!"
Yet right, most right you are,
But plenty to say for others,
And that is better by far.

You say she is "commonplace,"
But there you make a mistake,
I would I could think she were so,
For other maidens' sake.
Purity, love, and faith,
Are they such common things?
If hers were a common nature
Women would all have wings.
Beauty she may not have,
Talent nor wit nor grace,
But until she's among the angels
She will not be "commonplace."

ARTHUR M. HEATHCOTE.

In the chatty article on 'The Toilet and its Devotees,' in 'Salad for the Social,' MR. BOUCHIER may find some passages and quotations similar to those given at the last reference.

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

BOILEAU'S 'SATIRES' (8th S. ii. 447).—The lines have been included by the industrious Brand in his 'Popular Antiquities,' but with no further clue to their authorship.

EDWARD H. MARSHALL, M.A.

DANIEL LOCK, ARCHITECT (8th S. ii. 427).—The annexed entry is found in the Admission Register of Trinity College, Cambridge:—

"1699. Ap^{is} 8^o Admissus est Daniel Lock, sub-siz. fil. Dan. Lock, Londinensis, annos habet 17, e Scholâ Paulinâ sub Præceptore Mro. Postlethwaite.

"Mr^o Hopkins, Tut."

Mr. Lock presented to his college, in 1762, busts, by Roubiliac, of Lord Bacon and Sir Isaac Newton, which were duly placed in the college library (Willis and Clark's 'Architectural History of the University of Cambridge,' 1886, vol. ii. pp. 549, 550).

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

LOCAL 'NOTES AND QUERIES' (8th S. ii. 423, 509).—Will you allow me to say that *Northern Notes and Queries* is now published as the *Scottish Antiquary and Northern Notes and Queries*? The title as given by you has fallen out of use.

A. W. CORNELIUS HALLEN (Editor).

Alloa.

SHAKESPEARE IN OXFORD (8th S. iii. 5).—Allow me to thank MR. SCOTT for his information relative to the Avenants. May I add a little to the general information on this head? I feel very confident that the house No. 3, Cornmarket Street is the "Old Crown Inn" which Shakespeare visited, and that the lately demolished "Crown Inn," now a bank, and situated nearly opposite, had, at some time or other, usurped the title "Old Crown Inn." As to the why, of my belief, let it be enough to state that all the better writers on the point agree with me, and there is still, on the second floor of a room facing the street, an old plastered wall having on it inscriptions in Elizabethan character, one of which is, "Fear God above all things"; and there is besides, over the mantel-piece of the same room, some more writing, and a monogram I.H.S., or "something like that." My informant is an intelligent workman, who witnessed the replacing of the canvas which now covers up these interesting features, and the rendering of the sacred monogram by a friend of his as being "short for I have suffered," opened to me a fresh field of thought. It was, of course, scarcely worth while to explain that the letters were truly Greek, and part of the name Jesus; but on drawing it for them as I.H.C., I was surprised by the information that he had been told that the second version should be read "I have conquered." Any information regarding the inn will be thankfully acknowledged by

H. HURST.

6, Tackley Place, Oxford.

I have a story running in my head, the author of which I cannot remember, though perhaps it was Swift, which might go far to explain why Shakespeare put up at the "Crown Inn" at Oxford, and also to prove that the reason of his doing so was pretty well known in his own day.

On one occasion Sir William Davenant, then a child, was observed by an elderly and crusty inhabitant running along the street exhibiting great joy, and on being asked by this person what was the cause of his excitement, replied that his "god-father Mr. Shakespeare had arrived at the inn." The boy was, however, somewhat repressed by the remark which fell from the elderly and crusty one's lips—and which, doubtless, he did not understand—to the effect that nothing was more forbidden by the Church than that one should take the name of God in vain. JNO. BLOUNDELLE-BURTON.
Barnes Common.

[The story repeated by MR. BLOUNDELLE-BURTON rests on the authority of Oldys. It is an object of MR. SCOTT'S note to show that the charge against Shakespeare of being the father of D'Avenant is improbable.]

'RATTLIN THE REEFER' (8th S. ii. 354, 403, 494).

—Mr. Howard married Miss Williams, a daughter of "Publicola" of the *Dispatch* newspaper, who subsequently became the wife of the well-known Octavius Blewitt, Secretary of the Literary Fund. I remember her in her first early widowhood, and was told of her devotion to her clever husband, who had lost his sight, and for whom she acted as amanuensis.

C. A. WHITE.

ST. CITHA (8th S. ii. 309, 412; iii. 12).—Besides St. Osyth, the Saxon abbess, another St. Citha (or Sitha) was honoured in England at the close of the fifteenth century, viz. St. Zita, a maidservant of Lucca, where her incorrupt body has been preserved since her death in 1272. A relic of her was brought into England and a chapel erected in her honour at Ely about 1456 (*vide* Bollandists, 'Acta Sanctorum,' April 27); and hers, I believe, is one of the statues in Henry VII.'s chapel at Westminster Abbey. There is preserved at Stonyhurst College a chasuble known as "the Lucca vestment," which was made about the year 1460 for Ludovicus Bonvisi, a member of a well-known Luccchese family, settled in London. On this, along with the *Volto santo* of Lucca, St. Peter, St. Sebastian, and St. Paulinus of Lucca, is depicted "S. Sitha," a maiden with long golden hair, clad in a red undergarment and a blue cloak, with a rosary in her left hand, a book in her right, and a bunch of keys hanging from her girdle. A drawing and description of this vestment, as well as a discussion on the identity of the saint, may be found in the *Stonyhurst Magazine*, vol. iii. pp. 120, 136, 191. Is it not possible that the representation of St. Sitha at Winchester, and several others commonly referred to the Saxon princess and abbess, are really intended for the servant-maid of Lucca? Would the former saint have been represented with long hair and coloured dress, and without any emblem of her royal birth, her religious life, or her martyrdom? The keys belong to St. Zita as well as to St. Osyth; she

was invoked to find lost keys; "St. Sythe women get to seke theyr keys," says Sir Thomas More.

C. A. N.

Stonyhurst.

In addition to the existing examples of representations of this saint, I might mention that there is a figure of her depicted on the rood-screen at Somerleyton Church, Suffolk, carrying, grasped in her hand, a book in a kind of elongated leather binding, termed a chemise. The name is there spelt St. Sitha (*Reliquary*, 1892).

W. B. GERISH.

South Town, Great Yarmouth.

PRINCESS ANNE'S HORSE (8th S. ii. 427, 492).—The following is the gist of a contemporary account: Francis Gwyn of Llansanor, clerk to the P.C., accompanied James II. to Salisbury when he marched from London against William, who was at that time at Exeter, with an advanced guard of three infantry regiments at Honiton, under the supreme command of Col. Tollemache. Gwyn was in Salisbury with James from November 19 to 26, 1688, and has left a diary recording the events of the week. In it he says that Lord Cornbury left Salisbury with two regiments of horse, viz., *St. Alban's*, under Col. Langston, and the King's, under the Duke of Berwick. His ostensible motive was to attack William; his real, to desert to his army. Cornbury and the dragoons got as far as Axminster, nine miles from Honiton, but the King's regiment, getting scent of Cornbury's real motives, turned back, while Langston's (*sic*) went on and joined Col. Tollemache at Honiton, who was waiting to receive them, as he was informed of Lord Cornbury's intentions. Thus we find Gwyn speaking of Col. Langston's Horse as *St. Alban's*, not the "Princess Anne's," and subsequently as *Langston's* only, they at that time being in the service of James.

R. A. F.

Reading, Berks.

Being gratefully conscious of the care with which 'N. & Q.' is printed, I am sure that I must be responsible for an omission at l. 24 of p. 493, which leads to an inaccuracy. After "Orange" should follow "under its lieutenant-colonel, Thomas Langston." I need hardly say that it was not the Prince of Orange, but Langston, who was thereupon appointed colonel. Langston died in 1689, but, his brother succeeding him as colonel, the regiment continued to be known as "Langston's Horse."

KILIGREW.

TERMS USED IN CONNEXION WITH THE THUNDERSTORM (8th S. ii. 201, 413, 533).—There is no question about a lightning-struck individual being called thunder-stricken, so that I do not think I quite see as clearly as I generally do when MR. MANSERGH writes what in this case he

intends to say. I do not know what ground Annandale's 'Dictionary' is supposed to cover; but if it is copious and ignores *thunder-stricken* it is an oversight. There is no verb "to thunder-strike" extant. This brings me to Quintilian's *fulgurare*. MR. TERRY says, Shall I excuse him for pointing it out? Most assuredly, and thank him also. He will find my authority for what I said if he looks it out in Facciolati. But it is an error that even a Facciolati or a Porson may make. It is undoubtedly of rare occurrence; but a universal negative is too wide a verdict for a mortal judgment to place on record in a globe chockfull of exceptions. As to what MR. WELCH says, I agree with very much of it, although I fundamentally disagree with him as to the duty of those who pose as scientific. The very term *scientific*, in the immeasurableness of human ignorance, is to me aggressively solecistic. I hold that men of science have nothing to do with instructing their fellow creatures, even in their own branch of study. Those who care anything about what the scientific fancy they know will go to them for it; but the large outer world care nothing for them or their fluctuating knowledge. As for turning schoolmasters in English and phraseologists, physicists had better keep quite aloof from all that. I do not ask MR. WELCH to accept this view for one moment, but neither shall I adopt his. It all hinges very largely on the old saying, "You should talk with the vulgar, and think with the wise." Those who say "Yes" to this are with me, the "Noes" are with MR. WELCH. We cannot agree till "Yes" and "No" kiss hands.

C. A. WARD.

Chingford Hatch, E.

A more accessible author than Quintilian, namely, Virgil ('Georgic,' i. 370), writes:—

At Boreæ de parte trucidis quæ fulminat, et quæm Eurique Zephyrique tonat domus.

It seems to me that *fulgurare* expresses the flash of light, and *fulminare* the consequent sound.

E. WALFORD, M.A.

Ventnor.

I should say Thomas Babington Macaulay would be a good authority on this matter. If so, I would refer to his 'Lays of Ancient Rome,' 'Horatius,' stanza xlvi.:—

And the great Lord of Luna
Fell at that deadly stroke,
As falls on Mount Avernus
The *thunder-smitten* oak.

WM. GRAHAM F. PIGOTT.

Abington Pigotts.

ALICE FITZALAN (8th S. ii. 248, 314, 457, 496).—This seems perfectly clear; see Burke. Richard, tenth Earl of Arundel, died 1397/8, had a daughter Alice, born *circa* 1370, who married John Cherlton, Lord Powis. Thomas Holland, Earl of Kent, died 1397, married Alice FitzAlan, as above, and had

issue. Cardinal Beaufort, born about 1372, may have been contracted to this lady early in life, but when he took orders this contract would be annulled. I say nought of the morality of the proceeding, nor do I dispute the alleged paternity of Sir John de Stradling. A. HALL.

STEWART'S ROOMS (8th S. iii. 8).—These were at 191, Piccadilly, the site now occupied by the Institute of Painters in Water Colours. Stewart was succeeded by Wheatley & Adlard, and later by Pattick & Simpson. A. L. HUMPHREYS. 187, Piccadilly, W.

Margaret Smith married, first, Thomas Carey (or Carye), gentleman of the bedchamber to Charles I., and son of the Earl of Monmouth. He was one of the king's most attached servants, and died, it was said, of grief at his master's death. His widow married, secondly, Sir Edward Herbert. Thomas Carey left one daughter, who married John Mordaunt, and was mother of the great Earl of Peterborough. Lady Carey was painted wholelength by Vandeyck in 1636, and the picture, which was in the Wharton collection, was engraved by Faithorne, and also by Gunst. Granger describes Faithorne's engraving as "one of the scarcest and finest of all our English prints," and Bromley calls it "most fine and rare." CONSTANCE RUSSELL. Swallowfield, Reading.

SLAUGHTER FAMILY (8th S. ii. 467; iii. 17).—A branch of this family lived in a curious old house, in the neighbourhood of Bromyard, called China Court, still in existence. There is a place at Powyke, near Worcester, called Slaughter's Court. E. A. H. L.

In Hotten's 'Original Lists' four representatives of this family are named. See also Wheatley's 'Index to Obituary Notices in Gent. Mag.,' where two are named. Peacock's 'Index of Royalists,' p. 40 d. A. L. HUMPHREYS. 187, Picadilly, W.

The Slaughter families seem to have originated in Gloucestershire, the name being a corruption of Slobtres (the name of a hundred in that county). The family had Cheney Court, Herefordshire; and there, or at Hopton Sellers, the old bearing, with impalement and quarterings, used to exist. The Slaters of Leighton Buzzard, &c., were doubtless a branch. A mural tablet in the church gives three generations, I think. The arms seem identical. So also the Slatter and Slater families of various districts seem to have come from the same stem, and in all the variety of names to recall the old sloe trees of their original home.

THOMAS WILLIAMS.

GRAY'S 'BARD' (8th S. ii. 485; iii. 15).—With regard to the lines quoted by your correspondent, there can be little doubt that Gray refers to the

supposed supernatural power of song over inanimate objects. Oberon, in 'Midsummer Night's Dream,' says:—

Thou rememberest
Since once I sat upon a promontory,
And heard a mermaid on a dolphin's back
Uttering such dulcet and harmonious breath
That the rude sea grew civil at her song,
And certain stars shot madly from their spheres,
To hear the sea-maid's music.

Act II. sc. ii. ll. 148-154.

To this passage may be added the following lines from Milton's 'Comus':—

But first I must put off
These my sky-ropes, spun out of Iris' woof,
And take the weeds and likeness of a swain
That to the service of this house belongs,
Who with his soft pipe, and smooth-dittied song,
Well knows to still the wild winds when they roar,
And hush the waving woods.—Ll. 82-83.

Cf. also, for the influence of music, the verses in 'Henry VIII.' beginning:—

Orpheus with his lute made trees.

F. C. BIRKBECK TERRY.

FIRE BY RUBBING STICKS (8th S. ii. 47, 114, 231, 314, 432; iii. 15).—One of the best accounts of this process, with an illustration, will be found in Dr. Lumholtz's 'Among Cannibals,' 1889, p. 141. JOHN MURRAY.

Of the production of fire by the friction of wood against wood, windmills of the old construction gave, on a large scale, some disastrous examples. When the force of the wind increased, the miller was obliged to bring each of the sails in succession to the ground, in order to "unclothe" it; but when sudden squalls came on this was impracticable, and the mill, in extreme cases, ran away, *i.e.*, could not be stopped. Everything was now done to increase the grip of the wooden brake round the great wheel on the driving-shaft, and water was poured copiously over them; but in spite of all this flames would sometimes burst out from the intense friction, and the mill be probably burnt down as the result. The beautiful machinery of the modern windmill, by which the miller controls the action of the sails from the interior of the building, has reduced this danger to a minimum.

To obtain fire by the rubbing together of sticks is certainly no easy matter to the uninitiated; it must be one of knack and practice. My own attempts in this direction have always been unsuccessful. Even with the great friction available with the lathe, I have never got beyond smoke.

F. J. N. IND.

Court Place, Ifley, Oxford.

THE DEVIL'S BOOKS (8th S. ii. 9, 57, 134, 232, 373).—When crossing the Humber some years ago I heard an old dame on the steam packet refer to cards as "the devil's bible." L. L. K.

VAYNE CASTLE, FEARN, FORFAR, N.B. (8th S. ii. 287).—Considerable information concerning Vayne Castle is to be found in 'The Land of the Lindays,' by A. Jervise, published by D. Douglas, Edinburgh, 1882. J. C.

THE CAUSE OF DEATH (8th S. ii. 428, 533).—Sir John Cullum, in his 'Hist. Hawstead,' p. 172, compares the tradition as to the death of Elizabeth Drury to the story of Lord Russell's daughter "dying of a prick of her finger," because her statue in Westminster Abbey "represents her as holding down her finger, and pointing to a death's head at her feet." Another case which may come under the above heading is that of the figure of Sir John Rossington in the chancel of Yolgreave Church, Derbyshire. He lies (cross-legged) with his heart between his hands, and tradition reports that he one day chased a deer into the church and slew it there, whereon he fell down and expired, and his heart jumped into his hand, as a judgment, I suppose, against the sacrilege he committed. I forget the date, but think it was in the thirteenth century. I am also under the impression that a detailed account of this monument and tradition appeared in one of the numbers of the *Reliquary*.

CHARLES DRURY.

CHARLES LAMB AS A RITUALIST (8th S. iii. 28).—PALAMEDES has certainly unearthed an odd passage from Lamb's essay 'On Some of the Old Actors'; yet it is very quaint and graceful, too, especially in its original setting. He says of Dodd:—

"I think he was not altogether of that timber out of which Cathedral seats and sounding boards are hewed. But if a glad heart—kind, and therefore glad—be any part of sanctity, then might the robe of Motley..... be accepted for a surplice—his white stole and *albe*."

Lamb does not actually say that Dodd wore a "white stole and *albe*." I cannot resist sending the familiar lines from 'The Jackdaw of Rheims' about the

Six little singing boys,
Dear little souls,
In nice clean faces, and nice white stoles.

I dare say that Charles Lamb knew better; and certainly the author of 'The Ingoldsby Legends,' one of my predecessors as Librarian of St. Paul's, knew a hawk from a handsaw.

W. SPARROW SIMPSON.

HANNAH LIGHTFOOT (8th S. ii. 264, 334, 453, 531).—MR. W. F. WALLER is mistaken in saying that the Duke of Cumberland married Mrs. Horton at Calais. The ceremony was performed in Hertford Street, Mayfair. The pair afterwards went abroad by Calais. Q.

Some years ago I purchased a picture which was described by its former owner, a well-known Worcestershire clergyman, as a clandestine meeting of the Duke of Cumberland with Hannah

Lightfoot. It represents the duke in Windsor uniform, holding by his left hand the left hand of a lady, who wears a riding-habit and plumed hat. At a little distance a groom holds two horses. The surrounding scenery somewhat resembles that of the Lake District. The picture was painted by three artists, Benjamin Wilson, Gilpin, and Barrett. Wilson was a portrait painter, and was Master Painter to the Board of Ordnance. Gilpin drew animals, and was taken under the patronage of the Duke of Cumberland. Can the REV. E. LEATON-BLENKINSOPP throw any light upon this picture? EDMUND A. H. LECHMERE.

"EATING POOR JACK" (8th S. ii. 529).—To eat "poor John" was a not uncommon expression in earlier days, and probably Dr. Campbell was simply familiarizing the proper name of the dish. Salted and dried hake was, and perhaps is, called "poor John" on some parts of the coast of Cornwall; and William Habington, the historian and poet (1605–1645), in his volume of poems, under the title of 'Castara,' exclaims, "Vaunt wretched herring and Poor John!"

JNO. BLOUNDELLE-BURTON

Barnes Common

"Poor Jack" seems obviously the same as "Poor John," a kind of dried coarse fish, a common article of diet, constantly referred to by the Elizabethan writers. Several quotations are given in Nares's 'Glossary.' A. COLLINGWOOD LEE.
Waltham Abbey.

AN OLD MULBERRY TREE (8th S. ii. 384, 412, 534).—There is no "direct evidence that Shakespeare actually planted the mulberry tree that was known as his." There was a mulberry tree at the back of New Place, which house and garden was purchased by Shakespeare from the Underhill family in 1597. Mulberry trees were introduced and planted in England early in the seventeenth century. Shakespeare may have planted the tree which afterwards bore his name. In Wheler's 'History of Stratford-on-Avon,' published in 1806, there is on p. 136 the following and first-printed reference, and Wheler was a very careful chronicler:

"The celebrated mulberry tree planted by Shakespeare's hand, became first an object of his [Rev. Francis Gastrell's] dislike, because it subjected him to answer the frequent importunities of travellers, whose zeal might prompt them to visit it. In an evil hour the sacrilegious priest ordered the tree, then remarkably large, and at its full growth, to be cut down; which was no sooner done than it was cleft to pieces for fire-wood; this took place in 1756, to the great regret and vexation not only of the inhabitants, but of every admirer of our Bard. The greater part of it was soon after purchased by Mr. Thomas Sharp, of Stratford, who, well knowing what value the world had set upon it, turned it much to his advantage, by converting every fragment into small boxes, tooth-pick cases, tobacco-stoppers, and numerous other articles."

Wheler adds, in a note, that Sharp, in answer

to insinuations that his relics were not all from the original tree, made a formal affidavit on his death-bed, that all he had sold were from the original tree, and he adds in the affidavit, which Wheler gives in full, that he had "often heard Sir Hugh Clopton solemnly declare that the Mulberry Tree which grew in his garden was planted by Shakespeare." This Sir Hugh Clopton repurchased the family property from Lady Elizabeth Barnard, the granddaughter of Shakespeare, and died in 1753. He could not have had personal knowledge, but he must have repeated what his predecessors had said.

ESTE.

In reply to your querist C. C. B. as to whether there is in existence any nick-nack made from this celebrated tree, I may mention that my maternal grandfather (the late George Daniel, of Canonbury), bequeathed (with other relics of the bard) a very beautifully carved casket, which is in the Mediæval Room at the British Museum, and which it has been authenticated was made from the wood of this tree. The sale of my grandfather's Shakespearean library by Messrs. Sotheby, Wilkinson & Hodge caused quite a sensation at the time (1864), and the most valuable volume (folio edition of Shakespeare) was bought by the Baroness Burdett Coutts for the large sum of 714*l.* 2*s.*

HUBERT CHADWICK.

There is one of the snuff-boxes inquired after in my possession. The lid, on its outside, has a small portrait of Shakespeare, covered with glass, and surrounded by a ring of ivory. Inside it has the following inscription, printed in red letters on a silvered paper:—

"Part of the | Mulberry Tree | Planted by | Shakespeare | at Stratford upon Avon | presented by | the Rev. Thomas Rackett | and G. F. Beltz, Esq. | Executors | of the Will of | Mrs. Garrick."

I have also a corresponding box made from David Garrick's cypress tree, with Garrick's portrait similarly inserted in its lid, inscribed similarly:—

"Part of a | Cypress | planted at Hampton | by Mr. and Mrs. Garrick | and which | died in the year of her Death | 1822 | Presented by | the Rev. Thomas Rackett | and G. F. Beltz, Esq. | Executors | of the Will of | Mrs. Garrick"

WILLIAM FRAZER, M.R.I.A.

20, Harcourt Street, Dublin.

HANNAH SNELL (8th S. ii. 88, 171, 455).—I do not agree with M. in thinking this woman an impostor. Contemporary evidence is in her favour. I was copying our parish registers for publication a year or two ago, and came upon a note in the writing of the then rector of this place, after entry of a marriage in 1772 between Richard Habgood, of Welford, and Hannah Eyles, "Han: Snell, Soldier." That she had married in 1759, a man called Eyles, of Newbury, was, I believe, generally

known, but I was not previously aware that one of her many husbands was a man of this parish. The note shows that her own generation believed her story, I think.

Welford, Berks.

H. M. BATSON.

Those interested might refer to *Scots Mag.*, 1750, pp. 298-330.

R. B. LANGWILL.

TELEPHONIC (8th S. ii. 488).—The word "phonogram" is already appropriated, and as defined in Annandale's 'Dictionary' (1890), means "a sound as reproduced by the phonograph." With great quaking and shaking of heart I would ask, Why not call a telephonic message simply a *tel'ephôn*?

J. F. MANSERGH.

Liverpool.

A word for "telephonic message" was proposed some years ago. It was to be *telepheme*, from τῆλε and φῆμη. But evidently the word did not take.

L. L. K.

"Phonogram" has been already appropriated in Pitman's system of phonography, and used for many years for the mark or sign which indicate a particular sound.

R. HUDSON.

Lapworth.

How would *phogram* suit Mr. LOUTHEAN? Does not "phonogram" properly belong to the phonograph?

W. M. S.

Leith, N.B.

TANANARIVO (8th S. ii. 527).—Does not *antana* signify inhabitants? (See Malte-Brun's 'Geography.' But Antananarivo is said to mean "the city of a thousand towns" (Oliver's 'Madagascar,' &c.).

EDWARD H. MARSHALL, M.A.

Hastings.

"BURN THE BELLOWS" (8th S. ii. 527).—The late Matthew Holbeche Bloxam, in one of his interesting communications to the Rugby School *Meteor*, June 26, 1879, referring to the "Domum" formerly in use in the school, writes:—

"The third line in the first stanza originally, as I remember it sixty-five years ago, ran as follows,—

Sing, old Rose, and burn the bellows,

but as this was what a fellow could not understand, it was subsequently altered, as I have given it. It was, however, a real saying, originating from one George Rose, Esq., sometime M.P. for Christchurch, an elderly gentleman now defunct, who was equally celebrated for his vocal abilities and his wanton destruction of furniture when in a state of excitement. Such appears in a note to an edition of the 'Ingoldsby Legends,' published in 1863. It has also been noticed in one of the early volumes of *Notes and Queries*, but I have been unable to find the passage."

A. T. M.

These are the concluding words in sixteen lines of rhyme which appear in Taylor's 'Antiquitates Curiosæ,' and which the author copied "from a curious old book." In 'Notes about Notts' (1874,

p. 52), I ventured to propound other meanings of them than that given by the writer of the lines, in this way. This saying is also said to be derived from the cries of schoolboys, on the announcement of holidays, which was, "Let's singe Old Rose and burn libellos," which signified, "Let us singe Old Rose's wig, and burn our books." In process of time the "singe" would lose its final letter and become "sing"; and "libellos" would easily be corrupted to "the bellows." Taylor's authority gives the "Ram Inn," at Nottingham, as the place of the origin of the words, and "in good King Stephen's days" as the period.

J. POTTER BRISCOE.

The origin of the phrase, "Sing old Rose, and burn the bellows," is thus solved in the 'British Apollo' (1740), vol. iii. :—

In good King Stephen's days, the Ram,
An ancient inn at Nottingham,
Was kept, as our wise father knows,
By a brisk female called Old Rose.
Many like you, who hated thinking,
Or any other theme but drinking,
Met there, d'ye see, in sanguine hope,
To kiss their landlady and tops;
But one cross night, 'mongst many other,
The fire burnt not without great pother,
Till Rose, at last, began to sing,
And the cold blades to dance and spring;
So by their exercise and kisses
They grew as warm as were their wishes:
When scorning fire, the jolly fellows
Cried, "Sing old Rose and burn the bellows."

Timbs, in 'Something for Everybody' (1866), says, "Izaak Walton, in his 'Angler,' makes the Hunter, in the second chapter, propose that they shall sing 'Old Rose,' which is presumed to refer to the ballad, "Sing old Rose, and burn the bellows," of which much trouble has been taken, in vain, to find a copy. Rose was the son of John Rose, living in Bridewell, London, who is said by Stow to have invented a lute early in the reign of Queen Elizabeth; he is also thought to have been "Rose, the old viole-maker." Concerts of viols were the usual musical entertainments after the practice of singing madrigals grew into disuse.

Gainsborough.

H. A.

MISERERE CARVINGS (8th S. i. 413, 481; ii. 9, 113, 214, 335; iii. 14).—Brilliant and humorous notes on the misereres in the church at Wellingborough, in this county, appear in an article entitled 'Wellingborough,' in 'Rambles Roundabout,' by the late G. J. De Wilde, one of a series of articles originally appearing in the *Northampton Mercury*, collected at Mr. De Wilde's death, and edited by Mr. Edward Dicey. In this issue was a spirited illustration showing the humour of the carving, a representation of an "ale wife, about to fill the goblet for her customer, who stands by in all the felicity of anticipation; with one hand he

scratches his head, and with the other rubs his stomach, while his eyes glance sideways, watching the process of the 'tolling out' with delighted satisfaction." The carving is remarkably spirited. The drawing was by Mr. De Wilde, and the illustration was engraved in wood by his son, Mr. Rex De Wilde. I think the same illustration appeared afterwards in a volume of the *Journal of the Proceedings of the Archaeological Association*, with notes by the late Mr. Thomas Wright. The drawing of the "Shoemaker Miserere" at Wellingborough, in 'Bygone Northamptonshire,' is a very feeble representation of the beauty of the carving.

JOHN TAYLOR.

Northampton.

'LINES ON TENNYSON' (8th S. iii. 7).—These are the lines from Mortimer Collins's 'Letter to the Right Hon. B. Disraeli, M.P.' :—

Is Tennyson no Poet? Yes, indeed,
"Miss Alfred's" are delicious books to read:
In summer tide, when all the woods are still,
Pleasant to wander at one's own sweet will,
Dream of the amorous gossiping that broke
The eternal silence of a garrulous oak,
Dream of the Princess who was buried deep
In an unfathomed century of sleep,
Dream of the savage adjectives that fall
From the loud lunatic of 'Locksley Hall,'
Sweet singer of the madrigal melodious,
Why did he make King Arthur's story odious?
Why, with a flattery at which men wince,
Compare the hero to a blameless Prince?
Why send the old figures to a modern school,
Turn Vivian harlot, Merlin sensual fool?
Lovely and lucid are the Laureate's pearls:
A perfect poet, sir, for little girls.
Soft flows his rhymeless verse, constructed well,
And sweetly matched each soothing syllable.
But where's the passion a great poet knows
When the hot blood in every artery flows?
Not his the satire even fools can feel,
When each strong line is a keen blade of steel;
Not his the lyric lore that has unblaced
The cestus, warm from Aphrodite's waist;
But if you like a smooth Virgilian style,
A very proper moral, free from bile,
Ethics of Dr. Watts, Colenso's creed,
Those nice green volumes give you all you need.

A. SAUNDERS DYER, M.A.

CADWALLADER (8th S. ii. 487).—Is any story referred to? Pistol is flouting Fluellen, and when he speaks about "Cadwallader and all his goats," he probably uses the word "goats" instead of "men," as goats were common on the Welsh mountains, and so characteristic of Wales. Cadwallader was the last King of Britain of the British race. Pistol's contemptuously coupling him with "goats" would be highly offensive to the patriotic Fluellen.

F. C. BIRKBECK TERRY.

WHITECHAPEL BELL FOUNDRY (8th S. ii. 488, 537).—Mr. F. T. HIGGAME, of Philadelphia, is not quite accurate in his dates and numbers. In 1750 this old bell foundry was owned by Thomas Lester,

and it was not until two years later that the firm became Lester & Pack. Further, there are, or were, eight bells (not six) in the belfry of Christ Church, Philadelphia. There are eight bells, from the same foundry, at St. Mark's (exactly the same weight as those in Christ Church), as well as at St. Peter's, both in the same city. About 170 churches in North America contain bells from the Whitechapel foundry, the finest being a peal of eleven bells at the Cathedral Church of Notre Dame, at Montreal. The bell foundry was started in Whitechapel by one Robert Mot, in 1570, who carried it on until 1606, when he was succeeded by Joseph Carter. James Bartlet had the business from 1696 until 1701. When visiting the foundry, not long ago, I was shown original bells by Robert Mot and James Bartlet. If Mr. HIGGAM or any one else interested in campanology will write to Messrs. Mears & Stainbank, the present representatives of the firm, and ask for their book on bells, the applicant will, in due course, receive a small *brochure* in which all the above facts and much else about bells is tersely compiled.

HARRY HEMS.

Fair Park, Exeter.

Miscellaneous.

NOTES ON BOOKS, &c.

English Book-Plates. An Illustrated Handbook for Students of Ex-Libris. By Egerton Castle, M.A. F.S.A. (Bell & Sons.)

As a popular manual to the student of book-plates this volume of Mr. Egerton Castle, best known for his books on fencing, is welcome. It is abundantly illustrated (the greatest of recommendations in the case of a work of its class), is pleasantly written, and follows in method the luminous scheme arranged by the present Lord de Tabley. Book-plates, long a delight of bibliophiles and heralds, have sprung of late into public favour, and scores now own a book-plate or are collectors of book-plates who a decade ago would have asked the meaning of the word. To the amateur of to-day Mr. Castle's book is indispensable. It is, moreover, so to speak, elastically framed, and, while up to date now, will in future editions, which are sure to be demanded, admit of indefinite additions. It is useless to follow Mr. Castle through his historical chapters, in which he has aimed only at supplying a rapid survey. His volume, the only work on the subject at present accessible, is up to date, and, besides reproducing designs by Hogarth, Bewick, Gravelot, and Cipriani, gives the productions of Sir John Millais, William Bell Scott, Randolph Caldecott, Kate Greenaway, and Mr. Walter Crane. Fancy now runs riot in designs, interiors, portraits and the like. A valuable article might, however, be written upon the obligation of the book-plate to the printer's device, of which a magnificent collection is supplied in the 'Marques Typographiques' of M. Silvestre.

The Dance of Death. By Holbein. Edited, with an Introductory Note, by Austin Dobson. (Bell & Sons.) THOUGH executed, it is supposed, in Strasburgh, and first printed in Lyons, the designs constituting what is now known as Hans Holbein's 'Dance of Death' have at least been naturalized in England. Englishmen have

been, and still are, rebuked for their affection for moralizings of the kind they convey, and it may, at least, be doubted whether in any other country the grim and repellent surroundings of the grave could form the subject of a poem which should win acceptance for educational purposes. The first edition bears the title 'Les Simulachres et Historiées Faces de la Mort, avant elegamment portraictes, qui artificiellement imaginées. A Lyon, Soubz l'escu de Coloigne, MDXXXVIII.' The work, comprising in its first state forty-one cuts, subsequently enlarged to fifty-three, is believed to have been executed in Strasburgh in or before 1526, and to have been inspired in part by the earlier 'Dance of Death,' painted in Strasburgh, and long attributed in error to Holbein, who was not born at the time of its completion. It is a somewhat curious fact that the cities associated with the first appearance of the work should subsequently become centres of Protestantism, and a still more curious circumstance that the designer Holbein should have died of the Plague, in memory of which the earliest 'Dances of Death' have been supposed to have been composed. Holbein's designs have been reproduced in different forms, and in some cases, as in the plates on copper of Deuchar, London, 1803, with remarkable alterations and additions. In their new and handsome edition Messrs. Bell & Sons have given impressions from the blocks engraved in 1833 for Douce's edition. These constitute, as Mr. Linton says, "the best imitations in wood," and the book is attractive and beautiful. An introduction by Mr. Dobson is, it is needless to say, in the best possible taste, and carries our information from the point at which it was begun by Peignot in 1826 so far as it has yet reached.

Three Generations of Englishwomen. By Janet Ross. (Fisher Unwin.)

Of the three remarkable women whose lives have been told by a fourth, Sarah Austin is, in all respects, the most remarkable. Her memoir, accordingly, occupies the largest share in Mrs. Ross's volume, of which a new, revised, and enlarged edition now sees the light. The lives of Susannah Taylor and Lady Duff Gordon are, however, wanting neither in interest nor value, and the entire volume furnishes a pleasant insight into intellectual and literary life during the present century. Of the esteem in which Sarah Austin was held by the most distinguished Frenchmen of the day abundant proof is furnished. A curious comment upon her correspondence with Auguste Comte is afforded in the fact that we have before us several volumes of the works of Comte with written dedications to Mistress Sarah Austin couched in terms of strong admiration, and dated from Paris, according to the philosopher's scheme of naming the months, "Le 27 Dante," "Le 24 Homère," &c. Here is a delightful story of Voltaire, told Mrs. Austin by Dr. Franck: "Voltaire had for some reason or other taken a grudge against the prophet Habakkuk, and affected to find in him things he never wrote. Somebody took the Bible, and began to demonstrate to him that he was mistaken. 'C'est égal,' he said, impatiently; 'Habakkuk était capable de tout.'" Extra portraits, including one of Lady Duff Gordon from Mr. G. F. Watts, are given.

The Poems of Edmund Waller. Edited by G. Thorn Drury. (Lawrence & Bullen)

THE series known as "The Muses' Library" is rapidly becoming the most ideal series of seventeenth century poets in existence. The latest accession to it consists of the poems of Waller, carefully edited and published with such attractions as no previous edition of Waller has known. Foremost among these stand a portrait of Waller from a picture by Cornelius Janssen, and one of Scharisæa, Lady Dorothy Sidney, from a picture once in the poet's

possession, and believed to have been presented to him by the lady herself. These works are now in the possession of Edmund Waller, Esq., the present representative of the poet, by whose permission they are reproduced, adding singular interest and value to the work in which they appear. That of Waller presents a bright open face, with a broad brow, long straight nose, piercing black eyes, and a faint moustache. Sacharissa's face is both beautiful and intelligent. An edition such as this of Waller is certain of a welcome. Waller's place among the seventeenth century poets is high. His three or four best poems, which are also the most familiar, are exquisite. That he has been, in a sense, overrated, being selected as representative of men greater than himself, and finding in the last century a place among poets whose works are collected denied to Donne, Suckling, Lovelace, Wither, Marvell, Herrick, and Carew, is attributable to the fact that his verse is singularly modern and free from archaism. Mr. Drury points out a curious fact in connexion with Waller, namely, that he seems to have been, with the exception of Rogers—a man not, as a poet, to be named in the same breath—the most richly endowed with the world's goods of the sons of the Muses. Mr. Drury's introductory matter and his notes are alike excellent, and the edition is ideal.

Secret Service under Pitt. By W. J. FitzPatrick, F.S.A. (Longmans & Co.)

THE second edition of Mr. FitzPatrick's 'Secret Service under Pitt' has trodden closely on the heels of the first. It is a work of supreme interest, and, in a sense, one of the saddest volumes ever written. There is no need to sympathize with Irish schemes for independence in order to feel how abject treachery was to be found among men of scholarship, position, and influence. Mr. Wills, in his 'King Charles I.', has some lines concerning Judas which are practically unprinted and inaccessible. For his conception of the arch-traitor Mr. Wills, it is evident, need not have gone outside his own country of Ireland. The manner, meanwhile, in which Mr. FitzPatrick has tracked out those responsible for the betrayal of the Irish leaders is a marvel of ingenuity, patience, and research. Absolutely admirable are the chapters in which Lord Downshire's mysterious visitor is traced, Mr. FitzPatrick's conclusions being irresistible. Perhaps the most remarkable chapter is that on Father Arthur O'Leary. Concerning General Napper Tandy, Leonard McNally, and others, and, indeed, concerning Lord Edward Fitzgerald, much of highest interest is told. Mr. FitzPatrick, it must be remembered, has had access to Government papers hitherto most jealously guarded, and has made splendid use of his opportunities. While possessing all the fascination of a novel, or, indeed, a drama, his book is an all-important contribution to history, indispensable to all who seek to obtain a knowledge of the sinister history of Ireland at the close of the last century and the beginning of the present. Among those on whom light is incidentally thrown is Stueley, to whose life in Dublin reference is occasionally made. The book is calculated to enchant those whose delight is found in the bypaths of history.

St. John the Evangelist, Westminster: Parochial Memorials. By J. E. Smith, Vestry Clerk of St. Margaret and St. John. (Printed for the Author by Wightman & Co., Westminster.)

THIS parochial history contains a good deal that will be of interest to readers of 'N. & Q.,' and much reference to that publication. Mr. Thoms had lived so long in Westminster, and was so well acquainted with its archaeology, that it was to be expected that his contributions to 'N. & Q.' should deal largely with the parish which is the theme of Mr. Smith. Mr. Thoms wrote in 'N. & Q.'

on the names of Westminster streets, on the coronation of George IV. and the reception on that occasion of the Queen, and on the mistakes made by Lord Albemarle in his diary. A biography is given of Mr. Thoms, who was born in College Street, Westminster, baptized in St. Margaret's Church, christened under a wrong name, and the error corrected fifty-four years later by a sworn affidavit by an aunt who had stood godmother. Mr. Thoms began life in the secretary's office at Chelsea Hospital, and held the secretaryship of the Camden Society from 1838 to 1873. In a parochial biography it is necessary to name the fact that Mr. Thoms was elected a vestryman of St. John in 1852, when he was living in Great College Street, in what had previously been his father's house; but to us it is more pleasant that Mr. J. E. Smith records in the highest terms of sympathy the foundation of 'N. & Q.,' and the language used with regard to it by its parent in the later years of his life.

WE hear with regret of the death, in his forty-ninth year, of Gustave Adolphe Schrupf, a master at University College School, which took place on December 18. A competent linguist, he had done good work in philology, as may be seen in his 'Aryan Reader,' and in papers on Armenian dialects contributed to the Philological Society and to the recent Oriental Congress. Mr. Schrupf was formerly an assistant in a school at Whitby, and at one time a frequent contributor to 'N. & Q.'

MR. ELLIOT STOCK announces for early publication 'How to Decipher Ancient Documents,' by E. E. Thoyses. It will have an introduction by Mr. C. Trice Martin, of the Public Record Office.

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."

EDMUND TENNANT ("Every man has his price").—Walpole is credited with having said this. What he appears to have said was that "All these men have their price." Nothing further is known.

L. J. ("Royal Veto").—See 'N. & Q.,' 5th S. ii. 426, 476; iii. 117.

HEUSCAROLOGUS ANGLICANUS ("Christ Cross Row Alphabet").—See 'N. & Q.,' 1st S. iii. 330, 465; viii. 18; ix. 162, 231, 457; 2nd S. x. 30; 3rd S. x. 352; 4th S. vi. 367; vii. 418.

A. T. M. ("Dr. John Blair").—Please send.

CORRIGENDA.—P. 38, col. 2, l. 16, for "III. i." read III. ii., and add twice, in the second instance addressed to two persons.

NOTICE.

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

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

LONDON, SATURDAY, FEBRUARY 4, 1893.

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Notes.

PORTRAITS AS BOOK-PLATES.

In the recently published interesting work by Mr. Egerton Castle on 'English Book-Plates' (pp. 107-9), portraits of Samuel Pepys and of Bilibald Pirkheimer are mentioned as old instances of the use of likenesses as book-plates. Mr. Castle gives a very good reproduction of R. White's engraved portrait of Pepys after Kneller, supposed to have been used in that way. But when this engraving appeared, in 1690, it was not as a book-plate, but as a frontispiece to Pepys's privately printed edition of his 'Memoires relating to the State of the Navy of England, for Ten Years, Determin'd 1688.' See my note respecting this in 'N. & Q.,' Feb. 2, 1889. If it could be ascertained as a fact that this portrait was really pasted by Pepys in the books of his library, as well as employed by him, as is certain, for a frontispiece to his book above referred to, the discovery would be curious as well as convincing. It should not, however, be lost sight of that Robert White engraved other portraits, notably one of Charles II., in almost identical size and style, and that they have never been put forward as examples of book-plates, but only as book illustrations or frontispieces. Mr. Castle states:—

"The idea of using a likeness of the owner as a personal mark in books is, on the whole, a very obvious

one. We have seen that Dürer's friend, Bilibald Pirkheimer, is known to have had a plate of this kind."

This refers to his remarks in a note to p. 31 of his Introduction, where he says that "Dürer also engraved a likeness of Pirkheimer which (we have it on the authority of Mr. Wheatley) was also used as a book-plate. This is an interesting example of the portrait class." Now the armorial book-plate which it is quite certain Pirkheimer used is well known. So is the beautiful portrait of this learned and genial man, also engraved by Dürer; but it is scarcely conceivable that he would use it himself as a book-plate, containing as it does a legend of high-toned solemn praise, "Vivitur ingenio cætera mortis erunt," above the date 1524. Moreover, in size and style it has a marked family resemblance to the small series of other portraits, of Melanchthon, of the Elector of Saxony, and of the Archbishop of Mainz, which were all engraved by Dürer within a few years of the same date. It has never been suggested that they too were used as book-plates.

An old portrait of John Vennitzer, a cutler of Nuremberg, in 1618, was described by Mr. Warren (now Lord De Tabley) in his 'Guide to the Study of Book-Plates' (1880), with the remark that "it would be difficult to find a more curious example in the whole range of book-plate lore." He devoted a whole page to its description (p. 198). This portrait is of large size and would almost fill an octavo book page. And although the German verses subjoined to it, quaintly translated by Mr. Warren, are commemorative of, perhaps, the leading event of the life of Vennitzer—his gift of a library to one of the parsons' houses of his native city—nothing short of proof that it was really used by him to paste inside the covers of his own books ought to convince us that it ever served as a personal book-plate. In my own library it rests with portraits of Nuremberg and Augsburg pastors and citizens, so admirably engraved and so impressed with character and spirit, by the skilful Kilians, Custos, and other eminent masters in portraiture.

On the whole—whether, in the sixteenth and seventeenth centuries, portraits simply were ever used or not, as their own personal book-plates, by actual possessors of private libraries—the above examples, notwithstanding they have been cited by the best English writers on book-plates as typical evidence of a custom, do not seem to establish it. The affirmative of the proposition would appear to be still not proven by the ordinary laws of evidence.

FREDK. HENDRIKS.

Kensington.

A MODERN FRENCH CRITIC ON SHAKSPEARE'S COMEDIES.

In the discussion on the parallel passages in the respective careers of Shakspeare and Molière Mr.

CLARKE referred me to the "Grands Ecrivains" edition of Molière (vol. x.), containing the "Notice Biographique." I have found this work somewhat difficult to read. It consists of 486 closely printed royal octavo pages, with notes still more closely printed; the matter is not divided into parts or chapters, so that there is no analytical table of contents and no index, while the running titles at the head of each page do not consist of dates, or other useful information, but of the title of the book, thus repeated hundreds of times. In so important a work one ought naturally to expect better editing. In going through the text, I have not met with any statement that leads me to withdraw any opinions that I have expressed in 'N. & Q. '; on the contrary I have found much to confirm them.

MR. CLARKE has also been so good as to refer me to another work, 'Molière et Shakespeare,' by Paul Stapfer, Professeur à la Faculté des Lettres de Bordeaux, a work that has been crowned by the French Academy.

This book affords an admirable example of the complacency with which a Frenchman regards himself, his country, his language, his literature, in short everything French, to the disparagement of everything that is not French. In the present case the audacity with which this writer criticizes Shakspeare's comedies is so remarkable that I cannot refrain from placing a specimen of it before the readers of 'N. & Q.'

The following is the key-note of the book: "Nous avons l'honneur de compter dans notre littérature le plus grand de tous les poètes comiques." In the grand compositions of Molière, everything is true, profound, serious, not a single word is useless, not a single trait is out of place, whereas in Shakspeare's comedies we find spiritual extravagances. These comedies seem to occupy some region between poetry and music, and were never intended for profound study. In them we must not look for any ideal perfection, for the poet never pretended to such. The man whose head was full of tragic ideas sometimes condescended to write those trifles which are styled comedies. The fact is the world has only produced one great comic poet, and his name is Molière.

It must, however, be admitted that Shakspeare has written one play that agrees pretty well with the French idea of a comedy, and that is 'The Taming of the Shrew'; but it must be added that the plot and action of the piece are all borrowed. 'The Merry Wives of Windsor' might also be regarded as a comedy, only it was hastily and carelessly written, and the Falstaff in it is not the droll and witty rogue of Henry IV., but "un lourd coquin, sans esprit, sans invention, qui se laisse bernier par deux femmes."

Leaving M. Stapfer for a moment, it may be remarked that Shakspeare knew that the comic

element is never altogether absent from the affairs of life, and he did not hesitate to introduce it into his tragedies. What a strange relief it seems in 'Macbeth,' after the murder of Banquo, to hear the knocking at the gate and the vulgar remarks of the porter; or in 'Hamlet' the moralizing of the prince following close upon the buffoonery of the gravediggers. And then, how natural are the serious passages in the comedies, presenting as they do the varied texture of human life. But the French critic will have none of this; the dramatic usage of his country keeps the tragic and the comic muses as far apart as possible, the one occupying an ideal, the other a real world. Hence, on the French stage every one knows what is tragedy and what is comedy; but elsewhere there is nothing but confusion and discord, from the attempt to make the two muses keep house together.

This comedy by Shakspeare generally consists of a number of romantic adventures or of a fairy tale, in either case with a pair of lovers who soon get separated, and when the man regains his adored one she is disguised in man's clothes, and he does not recognize her. This state of things constantly repeated shows what the author can venture upon in the region of the improbable and the impossible. The chief actors in the piece have no other folly than love, and there is nothing ridiculous about it, since they are in earnest. Nor are Molière's lovers made ridiculous, but, unlike Shakspeare's, they are kept in the background in order to make room for such characters as Harpagon, Chrysale, Orgon, Tartuffe, Argan, and M. Jourdain, with their varied eccentricities and vices, which especially attract and retain the attention of the audience. Whereas with Shakspeare the interest is concentrated on a pair of young lovers; and in order to prevent them from becoming insipid he makes them indulge in a wit combat or play of words, which is very rarely to be found in Molière, but abounds in Shakspeare. Accompanying these witty lovers is a group of idiots whose inane talk is out of all proportion to what is found in real life. Their imbecility consists mainly in mistaking one word for another, and these gross buffooneries constitute a second source of laughter in the Shaksperian comedy.

Chance or caprice plays an important part in these pieces. It is by a happy chance that the knot is untied in 'Much Ado about Nothing,' thereby giving a comedy ending to a tragical imbroglio. The principal characters are not fathers of families, good, bad, or ridiculous, but young and asympathetic lovers; so that these slight productions do not, as with Molière, have for basis the domestic hearth, but the illimitable spaces of the real or of the ideal world. Even the titles of the plays are vague, because there is lacking in every one of them a central figure that could give a

name to the work. For example, we have 'As You Like It,' 'Twelfth Night, or What You Will,' 'A Midsummer Night's Dream,' 'Love's Labour's Lost.'

Such are the general features of the Shaksperian comedy. In fact the dramatist has only skimmed the surface of comedy. Being for the most part the productions of his youth, they are distinguished by an optimism that nothing disconcerts; the bad always become good, the unfortunate fortunate. "Long life to joy, youth, and love!" exclaims the happy poet. "May their enemies be laid low, together with the whole race of puritans, Philistines, and pedants." In short, his gaiety is that of a child, and, as such, it amuses itself with trifles. "I beseech your grace, pardon me," says Beatrice, "I was born to speak all mirth, and no matter." Such is the epigraph that must be inscribed on the comedies of Shakspeare.

The French critic admits that Shakspeare can do something in tragedy as well as in poetry, but "les qualités qu'on a toujours le plus admirées dans le théâtre tragique de Shakspeare, la profondeur psychologique et morale, la vie des caractères, la puissante objectivité dramatique, la poésie, oui, la poésie, nous les retrouvons toutes dans Molière."

Bravo, Stapfer!

It would be an insult to the readers of 'N. & Q.' to offer any reply to the above astounding criticisms. When Napoleon was in Italy, and his enemies were proposing terms of peace, they offered first of all to declare the French Republic. "Strike that out," said the conqueror. "The French Republic declares itself." In like manner Shakspeare declares himself; and such blindness as M. Stapfer exhibits is of the nature of party or sect, which can see no merit in rival party or sect; and it is lamentable that the critic of one nation cannot see that, however great one of his country's dramatists may be, the dramatist of another country may also be great, although adopting a different mode of treatment and inspired by a different genius. In short, the greatness of Molière cannot be exalted by any attempt to depreciate Shakspeare.

Highgate, N.

C. TOMLINSON.

LOWELL'S EARLY WRITINGS.—There has lately come into my possession a book which is probably new to the majority of English readers, and of which it is not likely that many copies exist, even in America. This is the fourth volume of *Harvardiana*, a college magazine, which was published by John Owen, at Cambridge, in 1838. The preface to this volume, which is dated July, 1838, is signed by Nathan Hale, jun., Rufus King, George W. Lippitt, James R. Lowell, and Charles W. Scates, but it was probably written by Lowell, to whose pen is due a large number of contributions in the volume. A letter from Mr. Edward Everett

Hale, who was, I believe, a class-mate of Lowell's at Harvard, is prefixed to the book, which states that the following articles, in prose and verse, were contributed by Lowell to the fourth volume of *Harvardiana*:—

Prose.

A Voice from the Tombs (p. 53).
 Chapters from the Life of Philomelus Prig (p. 169).
 Hints to Reviewers (p. 113).
 Hints to Theme Writers (p. 58).
 An Obituary (p. 64).
 Skillygolian, Nos. 1 and 4 (pp. 119, 274).
 The Old Bell (p. 74).

Verse.

A Dead Letter (p. 317).
 Dramatic Sketch (p. 39).
 Extracts from a Hasty Pudding Poem (p. 343).
 New Poem of Homer (p. 18).
 Saratoga Lake (p. 111).
 Scenes from an Unpublished Drama (p. 143).
 Skillygolian, Nos. 2 and 3 (pp. 157, 196).
 To Mount Washington (p. 387).
 Translations from Uhland (p. 352).

Mr. Hale concludes his letter by saying: "I ought not to speak certainly, but my impression is very strong that Lowell wrote nothing for the earlier volumes of *Harvardiana*." If this impression is correct, this volume contains, in all probability, the earliest printed productions of this distinguished writer, and the foregoing list is therefore a valuable contribution towards the bibliography of his works which will doubtless some day see the light. Mr. Lowell's short essays in prose show that at that period of his life he felt the influence of his countryman, Washington Irving, very strongly, while it is also clear that he was a student of Carlyle and Dickens. In 'Skillygolian' may be seen sparks of the keen and vigorous satire that culminated in the 'Biglow Papers.' Immature as these efforts are, the volume must always possess interest as containing the first fruits of a poet, critic, and humourist of whom it is difficult to say that America or England is the prouder.

W. F. PRIDEAUX.

9, St. James's Street, S.W.

HISTORIC HEARTS.—Under this title the *World* of Dec. 14, 1892, printed a paper well worth the attention of such readers of 'N. & Q.' as interest themselves in historical *bric-à-brac*. The writer appears to have been quickened by the fact that the heart of Louis XVII., the Dauphin, had been advertised for sale by auction at the Hôtel Drouot, in Paris. This much-tried organ, it is alleged, was abstracted from the body of its original owner by M. Pelletin, a surgeon, when taking part in the *post mortem* examination. He concealed the booty for twenty years, and then offered it to Louis XVIII., who refused to accept it as a gift. It was preserved for some time in the sacristy of the palace of the Archbishop of Paris, and rescued from a revolutionary mob by M. Pelletin's son, whose executors are the recent would-be vendors. We

have yet to learn whether the purchaser bore the honoured name of Tussaud. The *World* remarks:

"The destiny of the heart of Louis XVII., assuming the genuineness of the relic, is far less singular than that which tradition assigns to the heart of his ancestor, Louis XIV. It is said that the heart of the Grand Monarque was purloined from its resting-place during the earlier days of the French Revolution, and was purchased from the depredators by Lord Harcourt, who happened then to be in Paris. It was brought by him to Nuneham, where, encased in a silver box, it was kept as a curiosity and occasionally exhibited by him and the successors in his estate to their guests. Once when it was being passed round the dinner-table for inspection at dessert, Dr. Buckland, the more than eccentric Dean of Westminster, asked particularly to see it, when, to the astonishment of everybody, he deliberately put the heart, which was somewhat bigger than a walnut, into his mouth, and ate it. But of all hearts, including that of even of Robert Bruce, the posthumous experiences, if we may so call them, of that of the 'great Marquis of Montrose' were the strangest and most varied. His heart was embalmed, and presented by some of his admirers, who had possessed themselves of it, to Lady Napier, the wife of the Marquis's nephew, Lord Napier of Merchistoun, to whom he had declared his desire that it should be given. It was placed in a steel box about the size of an egg, made out of the blade of Montrose's sword, which was placed in a gold filigree casket, while that in turn was deposited in a silver urn. This relic was lost or stolen while Lady Napier was in Holland previous to the Restoration, and the silver urn was never recovered. But the heart in the steel box and gold filigree casket was discovered in a curiosity shop at Antwerp or Amsterdam, and being returned to the Napiers, continued in their possession until it was presented by a Lord Napier to one of his daughters, who had married a Mr. Johnston, who was in the Indian Civil Service, with whom she went to India. At Madura in Madras, the station where they resided, the heart, box, and casket were again stolen, and were sold as a talisman of enormous efficacy to a native prince, the Velli Murdo, one of the feudatories of the Nabob of Arcot. From him they were again recovered by the well-known Sir Alexander Johnston, the son of Mr. Johnston and Miss Napier, and restored by him to them. But in 1792, his father and mother being in France, and the Revolutionary Government having requisitioned all the plate and jewellery in the country, Montrose's heart, in its box and casket, was confided to a person named Knowles, who resided at Boulogne, and who undertook to conceal it until it could be transmitted to England. But before this could be done Knowles died, and what became of Montrose's heart nobody knows unto this day."

According to Chancellor Raine of York ('History and Antiquities of the Parish of Hemingbrough,' p. 206), one of the arms of this hero was lately in keeping of Miss Reeves, of Burton Salmon.

A country newspaper paraphrases the statement that Voltaire's heart was in the possession of Monseigneur de Dreux-Brézé, Bishop of Moulins, who died a short time ago in his eighty-second year:—

"The bishop was the youngest son of the Grand Master of Ceremonies in the Court of Louis XVI., the same Marquis de Dreux-Brézé to whom Mirabeau said that the members of the National Assembly held their seats by the will of the people, and not by that of the king. The Church dignitary inherited the heart of the

great scoffer from the Marquis de Villette, to whose family belonged the house on the Quai Voltaire in which the Ferney philosopher died.

I should like to be told something of the Heart Shrine in Leybourne Church, Kent, concerning which the Rev. L. B. Larking wrote a quarto volume that has not come in my way.

ST. SWITHIN.

REV. WALTER HARTE (D. 1774), MISCELLANEOUS WRITER.—The inscription on a tombstone in the churchyard of Weston, co. Somerset, records that he died at Bath, in January, 1774, aged sixty-seven, thus differencing the statement appearing in 'Dict. Nat. Biog.,' vol. xxv. p. 66, that he died in March, 1774, *æt.* sixty-five.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

THE OLD ASSEMBLY ROOMS AT KENTISH TOWN.—'Old and New London,' part lii. p. 320, contains a short account of "The Assembly Rooms" at Kentish Town (the building was commonly called "The Assembly House" during the time I knew it), and mention is made of the oval-shaped marble table, which was fixed under an elm tree in front of the tavern, and which bore an inscription. What purports to be a copy of this inscription is given as follows: "Posuit A.D. 1725 in Memoriam Sanitatis Restauratæ Robertus Wright, Gent."

The table is still in existence, and by the courtesy of the present possessor, a gentleman residing in the neighbourhood, and who is a descendant of a proprietor of the old house, I have recently had an opportunity of seeing it. I am thus enabled to furnish a correct copy of the inscription which surrounds it: "In Memoriam Sanitatis Restauratæ Robertus Wright Gen' Hoc marmor Posuit A Dni 1725." In the centre of the table there have been three letters, now partially obliterated, but which there is little doubt were the letters DOM. C. M. P.

JEWISH HUMOUR.—Referring to this product in his "Echoes" of January 15, Mr. Sala mentions some "never-to-be-forgotten Israelite" who was surprised by a thunderstorm whilst in the act of eating ham, and who thereupon exclaimed, "What a row about a bit of pork!" I am, I confess, not acquainted with this Hebrew. Perhaps he may have been but a Jew outwardly. Young Mr. Disraeli bought half a wild boar in Epirus, and wrote home that it was not half so good as the Bradenham bacon. Anyhow, Mr. Sala's Jew "lifted" his exclamation. The man who said the real thing was Jacques Vallée, Sieur des Barreaux, who was of this earth from 1602 to 1673, and who has claims to remembrance other than those of Mr. Sala's Semitic humourist, the stealer of his *mot*. It was Des Barreaux who showed Marion de l'Orme the way that she should go,

and who accompanied her some distance along that primrose path. It was he who, during his necessarily brief career as a Conseiller au Parlement, put the papers relating to a case entrusted to him into the fire, and assured his clients that he had thus done the best thing possible for all concerned. And it was he who presided over a little dinner, one Good Friday, at Duryer's *cabaret* at St. Cloud, when the company insisted that the omelette should be *au lard*. The appearance of this uncanonical *plat* was signalled by a terrific clap of thunder. His guests paled, but Des Barreaux put the right complexion on the matter by the remark, now classic: "Voilà beaucoup de bruit pour une omelette!" W. F. WALLER.

THE REV. B. POPE. — Some thirty years ago the Rev. Benjamin Pope, Vicar of Nether Stowey, Somerset, and Minor Canon of Windsor, was on a visit at my house, and told me the following anecdote. I do not suppose it has ever been published, and if you consider it worthy to be enshrined in 'N. & Q.' it is very much at your service.

In 1817, a vacancy having occurred in the minor canonries of Windsor, three candidates competed, of the names of Pope, Abbot, and Dean. Mr. Pope was the one chosen, and when he took his place the next day for the usual service he found a sheet of paper on his desk, with these lines written on it:—

A Pope, an Abbot, and a Dean
To gain this seat applied;
And each alternate filled the scene
For canons to decide.

They prayed, they sang, their chant was heard,
And each encouraged hope:
But canons dignity preferred,
And cried, "We'll have the Pope!"

H. W. LIVETT, M.D.

Wells, Somerset.

"BOTH" WITH A SINGULAR VERB. (See 8th S. iii. 35, art. 'Availed of.')—I will not deny that DR. BREWER may be able to find precedents of a sort for this use, but so far as I know he is his own authority. Let him not, however, ransack the literature of the seventeenth century, the grammar of which is as little authoritative as its spelling. We have reformed the spelling, and the grammar is bound to follow in the path of improvement. At any rate, the New Testament revisers have wiped out the solecism from "the famous example in Luke v. 10."

No word in the language is more emphatically plural than *both*, and we must, if we use it as DR. BREWER has done, write: "There are both a St. Christ and a St. Jesus." We might, however, with equal propriety write, "There is a..... and also," or "besides," or "as well as," &c. Would DR. BREWER, asked if either saint was in

the calendar, reply, "There is both"? The correct phrase is, "There are both," and when the words "a St. Christ and a St. Jesus" are added these nouns are in apposition with the pronoun *both*. "Where there are two nouns," says Dr. Latham, "each in the singular, and but one verb, *both* is a pronoun, and is in apposition with them" ('Dictionary,' *in voc.*). A sentence thus constructed is not elliptical, the influence of *both* being the very reverse of that attributed to it by DR. BREWER. In a proposition of which *both* is the subject the copula must be plural; the most irrepressible of desires to "individualize" will not excuse the violation of so plain a rule of grammar.

F. ADAMS.

A PAST PHILANTHROPIST. — Being on a visit to some old friends within easy walking distance of Chipstead Church, Surrey—which is picturesquely situated on a hill between Croydon and Merstham—I had a ramble round in the afternoon as far as the sacred edifice, with which I have been acquainted since February, 1854. It was thoroughly restored a few years ago, through the liberality of the local squire, and therefore presents an altered appearance from what it did in my boyhood. Besides the numerous grassy mounds beneath which "the rude forefathers of the hamlet sleep," there are several notable monuments, in the God's acre, of the Fanshawe, Little, Shearman, and Walpole families. Near the south porch is that in memory of the second named, and the following pleasing record of kindly action in time of distress is well worthy of a place in your comprehensive columns:—

In memory of Sir James Little Kn^t
and also Knight of

The Most Illustrious Spanish Order of Charles III.
(Sacred to Virtue and Merit)

possessed of the most amiable disposition
and living in the

unwearied exercise of public and private benevolence
he was justly endeared to all
who knew him.

He obtained the distinguished honor above mentioned
from His Majesty the King of Spain
in testimony of that monarch's high sense
of his humane exertions
and active kindness towards the inhabitants of the
Island of Teneriffe in a season of unparalleled
misery and distress.

He died at Shabden Park
in this parish on the 17th of October
1829, in the 68th year of his age.

D. HARRISON.

"FIVE ASTOUNDING EVENTS."—Under this catching title there appeared in the *Daily News*, January 2, a long advertisement pretending to predict some marvellous events likely to occur during 1893 and 1894. The compiler of this really "astounding" piece of nonsense conceals his identity, and there is nothing whatever to show for what purpose it can have been written, at

whose expense it was inserted, or why. Perhaps some idea of religion may be connected with it. If so, why was it not stated? Can any one explain the motive for this advertisement? I intend to preserve the cutting, to see how much, or rather how little, of its prophecy comes true during 1893 and 1894, if I live so long.

WALTER HAMILTON.

THE YEOMEN OF THE GUARD. (See 8th S. ii. 318, art. 'Buffetier.')—In my note at the above reference I mentioned the yeomen of the guard as table servants at Queen Elizabeth's court. Since the publication of my note, the diary of the Duke of Stettin-Pomerania, during his travels in England in the autumn of 1602, has been printed, with an English translation, in the Royal Historical Society's *Transactions*, New Series, vol. vi. On Sept. 26, he interviewed the queen at Oatlands, and in the record of this day (p. 52) there is one passage which touches my subject:—

"Auf dem Garten gingen wir in die präsent Kammer, sahen die vornehmsten Herren und die wohlgeputzte Frauenzimmer, meistens mit Silberzeug gekleidet, auch die Ceremonien welche bei der Tafel ge[p]flogen werden, darauf die Essen von den Trabanten, so schöne grosse Kerdel sein, gesetzt."

Thus translated:—

"From the garden we went to the presentation chamber, saw the most elegant gentlemen and well-dressed ladies; most of them in silver cloth; also the ceremonies at table, and the dishes brought in by the halberdiers, who are fine big fellows."

F. ADAMS.

105, Albany Road, Camberwell, S.E.

"THREE STIRS AND A WALLOP FOR A BAWBEE."

"Eighty years ago in Edinburgh, it was the custom for a man to walk through the town every day at noon bearing a large shin-bone of beef. His cry was, 'Three stirs and a wallop for a bawbee.' All the housewives had their vegetables stewing for the family soup, and gladly paid their bawbees for the privilege of three stirs with the bone, which was supposed to flavour the stew."—*Birmingham Daily Post*, Nov. 26, 1892.

It is not too late in the day to verify this statement, if it be not an invention.

B. D. MOSELEY.

Burslem.

[See Mr. Tuer's 'Old London Cries,' cheap edition; 'N. & Q.,' "Twa dips and a wallop."]

SIR JOHN MENNES, KNT. (1598-1671), ADMIRAL AND POET.—In the 'New View of London,' 1708, vol. ii. p. 444, appears a notice of a "black and white marble Monument of the Corinthian Order" in St. Olave's Church, Hart Street, London, on the "South side of the Altar, fronting Westward," with a transcript of the Latin inscription in "golden Characters," commemorating Sir John Mennes, Knt., of Sandwich, co. Kent, son of Andrew Mennes, *arm.*, by Jane, daughter of John Blechenden, *arm.*, and furnishing the information

that he was born March 1, 1598, and died Feb. 18, 1670. His burial in the chancel is recorded in St. Olave's register under date Feb. 27, 1670/1.

A small three-quarter-length portrait, by Vanddyke, of Sir John Mennes, Lord Admiral, Governor of Dover Castle, &c., finds a place in the drawing-room of The Grove, near Watford, Herts, the seat of the Earl of Clarendon. It represents a man of middle age, with long black hair, wearing a coat of scarlet with slashed sleeves, and a breastplate of steel crossed by a sash of a deeper red than the coat; the right hand, which is across the body, being covered with a long leather gauntlet.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

"HARIOLE" (VERB).—This word, a coinage from the Latin *harioolor*, to divine, by the late Bishop of St. Andrews, ought to be noted in 'N. & Q.' It occurs as a rhyme to "carriole" in some verses upon that conveyance written by Dr. Wordsworth during a tour in Norway, and quoted in the *Daily News* of Dec. 7, 1892. C. C. B.

SIR RICHARD LEVESON, VICE-ADMIRAL OF ENGLAND.—In addition to the particulars of him given in the 'Dict. of Nat. Biog.,' it may be stated that he was M.P. for Shropshire in the Parliament of 1588-89, and again in 1604, until his decease in the year following.

W. D. PINK.

"WINDFUL."—

"A Windmill on the Bank of the River Thames, very near London, will be Lett, it is fitted to grind Wood for Dyers; there are Engines ready to be plac'd in it for Rasping, Shaving and Stripping Wood; and also Roles and Engines to cut Tobacco, in a Story apart from the rest, and a Mill to Grind Snuff or other things: The Person who Lets it will fit it to perform any Work proper to be done by the strength of a Windful, if he that takes it desire it, and give Direction; adjoining to the Mill is a Dwelling House, Warfe, Crane, Granary and Store-Houses, to be Lett therewith: Inquire of Mr. Bunn, Colour-seller at the Cross in Newgatestreet, near Warwick-Lane."—*Post Boy*, No. 625, April 8-11, 1699.

H. H. S.

THE FOLLOWERS OF BRUCE.—In a little-known work, entitled 'Edward I. of England in the North of Scotland,' by a member of the Literary and Scientific Association of Elgin (8vo., Elgin, 1858), occurs a list of the supporters of Robert Bruce, afterwards King of Scotland, in the year 1306. Dr. Taylor, the author, says:—

"Among the principal supporters of Bruce in the north there were, besides the Earl of Athole and the Bishop of Moray, the following persons, viz., Alan de Moravia de Culbin, Sir William de Fentoun of Beauford; William de Dolays of Cantray; John de la Haye; Walter Herock, dean, and William Cresswell, chanter of Moray; Alexander Pilche, burgess of Inverness; William de Moravia of Sandford, a cousin of Alan de Moravia of Culbin; Hamelyn de Troup and Andrew Sleg; Andrew Byasop and Adam Chapen of Aberdeen; Lawrence de Stralhbgie; John Forbes; Hugh Lovel; Aleyn de

Durward of Fichelie [Fechley, in Towie]; and Mons. Thomas de Monymusk."—*Op. cit.*, p. 284.

Curiously enough, though Dr. Taylor's pages are crowded with careful references to authorities, not a single reference is given in support of the accuracy of this interesting list. Can any reader of 'N. & Q.' supply the deficiency? It is possible that the names may have been obtained from the 'Ragman Roll,' to no copy of which am I in a position to refer.

A. CALDER.

DOUGLAS JERROLD'S LETTERS.—I shall feel extremely grateful to any readers of 'N. & Q.' who may possess letters of Douglas Jerrold if they would lend them to me for the 'Life and Letters' which I am preparing for publication. Any such letters shall be returned immediately I have copied them.

WALTER JERROLD.

21, Great College Street, Westminster.

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.

CROYDON.—As the name of a colour or complexion there are several instances of *croydon-sanguine* about 1600. Thus, in R. Edwards's 'Damon and Pythias,' in Hazlitt's 'Dodsley,' iv. 80, a speaker says to Grim, the collier of Croydon, "By'r Lady, you are of a good complexion, a right Croyden sanguine." Harington, 'Metam. Ajax,' sign. l. 7 (as cited by Nares), has, "Both of a complexion inclining to the Oriental colour of a croydon-sanguine." Nicholas Breton, 'A Post with a Packet,' &c. (ed. 1609), has, "As for an ill favoured face go to Parish Garden to your good brother; indeed your Croidon sanguine is a most fine complexion; but for your Tobacco, it is a good purge for your Rheum." From the first of these passages it has been suggested that the term is derived from Croydon, in Surrey; but apparently it is there associated with this place only by a humorous word-play. Can any suggestion as to the origin be made?

While dealing with *croydon*, I wish also to ask for information about a "high Irish car," called a *croydon*. In December, 1880, the word figured prominently in a case in which an Irish farmer, riding home in a *croydon*, was assassinated. I find it also in Mrs. B. M. Croker's 'Two Masters,' chap. xxii. "'Well!' exclaimed Mona, as I clambered into the *croydon* beside her"; and I have other examples. What is the nature and history of this vehicle; and whence the name?

J. A. H. MURRAY.

[See 7th S. ii. 446; iii. 96, 171, 395, 416, 523, where most of the above illustrations, with some others, are advanced.]

"WHITECHAPEL NEEDLES."—What were these, which "witches" used?
D.

JOHN PALMER.—I shall be much obliged if any reader can give me information as to Mr. John Palmer, the inventor of the stage coach. I should like to know whom he married, if he had any brothers or sisters, or children, and whom they married. I have always understood that he was uncle to my great-grandfather, but could never ascertain the connexion.
CHARLES DRURY.

THE CENTURION.—Will some readers of 'N. & Q.' refer me to a trustworthy engraving, or give me a detailed description of the costume and accoutrements of the Roman centurion in the first century, and particularly the *vitis*?

WALTER J. ANDREW.

Ashton-under-Lyne.

WEARING HATS IN THE HOUSE OF COMMONS.—Can any of your readers inform me why members keep on their hats in the House of Commons? Why at certain times do they raise them, and at others take them off altogether?

INQUISITORIA.

[The better opinion is that formerly members sitting in a draughty House invariably sat covered. Members uncovered only when rising or when named. The custom is gradually dying out now that the House is warmed. Mr. Disraeli was the first member of distinction who never wore a hat in the House.]

CARACCIOLI'S CHAPEL.—Walpole, speaking of the witty and notorious Lady Townshend, writes:

"On Sunday, George Selwyn was strolling home to dinner. He saw my Lady Townshend's coach stop at Caraccioli's chapel. He watched it, saw her go in; her footman laughed; he [Selwyn] followed. She went up to the altar, a woman brought her a cushion; she knelt, crossed herself, and prayed. He stole up, and knelt by her. Conceive her face, if you can, when she turned and found him close to her. In his demure voice he said, 'Pray, madam, how long has your ladyship left the pale of our church?' She looked furies, and made no answer. Next day he went to her, and she turned it off upon curiosity."

What chapel was this; and why called "Caraccioli's"? I am inclined to think it may have been the late "Sardinian Chapel," Lincoln's Inn Fields, still existing, but now, it is said, about to be taken down to make way for a new street; but, with my books not yet unpacked here, I cannot verify my guess. Can any of my 'N. & Q.' friends do so for me?

JOHN W. BONE, F.S.A.

Birkdale, Southport.

HERALDIC.—I shall be greatly indebted to any one who can throw light upon the ownership of some arms on an old silver coffee-pot. The arms are much worn, and my ignorance of heraldry makes description difficult; but I shall be pleased to send a rubbing to any one who can help to decipher them. Crest, possibly a talbot without

collar. Arms impaled. Dexter, three leopards' (?) faces, two above and one below the chevron, azure. On the sinister side there is a bird above a horizontal bar. Below are three tongues of flame. There is no motto. The history of the coffee-pot, so far as I know it, suggests the names of Langley, Davenport, Hall, and Carsan. H. HALL.
23, Cedars Road, Beckenham.

"GOODENING."—I am unable to find this word in Webster, or in any dictionary which I have consulted. It is perhaps a variant of "good-doing"; but the following extract from the *Herts and Essex Observer* of Dec. 31, 1892, will explain its meaning:

"Brauhing.—Goodening.—The widows as usual observed their old custom on St. Thomas's Day, and went round the village 'a-goodening.' They met with considerable success, and a good sum was divided among the widows of the parish, who now number thirty-one. The party were headed by an old lady of eighty-six, still in the enjoyment of good health."

THOMAS BIRD.

Romford.

[See reply on 'St. Thomas's Day Custom' in present number, p. 94.]

HERALDIC.—What family bears or bore the following coat?—A chevron between three thistle heads. This coat is impaled (sinister) with Theed, of Bucks, on an old seal owned by a member of the family. The metals and tinctures are not indicated on the seal. Please reply direct.

HARRY GREENSTED.

Funstall, Sittingbourne.

LAMB'S RESIDENCE IN DALSTON.—Can any of your correspondents tell me exactly in which part of Dalston Charles Lamb lived during his short sojourn there? I have traced most of his other wanderings, and should like to ascertain this.

MATILDA POLLARD.

Belle Vue, Bengoe.

DAMASK ROSE.—Is there any authority for the constantly repeated statement that the damask rose was a native of Damascus, and brought therefrom? It is likely enough, but hard to prove. The only piece of early information that I can find is in Hakluyt. He says (in a memorandum of his own) that it was introduced into England at the beginning of the sixteenth century by Dr. Linaker, Henry VII.'s physician, who, however, certainly did not go to Damascus for it, his travels having apparently not been extended beyond Italy. Another interpretation of the name is at least possible. See Shakespeare, *Sonnet cxxx.*—

I have seen roses damask'd red and white, where "damasked" means "of various colour," as in embroidered or figured damask silk.

C. B. MOUNT.

"MEMBER OF PARLIAMENT."—I should be glad if any of your correspondents could assist me to

form some idea when the expression "Member of Parliament" first came into use. I know not at present whether it is to be met with in the literature of Stuart times; and if it be of later origin, it would be interesting to know some of the earliest examples of its occurrence. JAMES GAIRDNER.

ROBERT DE KELDELETH.—In the article in the 'Dictionary of National Biography' on this somewhat noted ecclesiastic, it is stated that "he bore a local Fifeshire name, which is said to be now represented by Kinloch." I should be greatly indebted if the writer would kindly inform me on what information this statement is based. Despite the authority of the editor of the 'Registrum de Dunfermlyn' (see his preface, pp. xi, xii), I am inclined to think it was a local Lothian name. It is an undoubted fact that this parish was known in early times as Keldeleth, and to this day the southern portion of it bears the name Kinleith, evidently a modernized form of the word. To give but one instance,—in the 'Inquisitiones,' under date July 25, 1609, James Foullis of Colinton is served heir to his father "terris ecclesiasticis ac gleba ecclesie parochialis de Curry, alias Kildleithe." In the text of the 'Registrum,' too, is incorporated a taxation roll of the diocese of Linlithgow, in which roll the "ecclesia de Keldeleth" appears along with those of Gogar, Halys (Colinton), and Ratheu (Ratho), all of them adjoining parishes to Currie. This taxation roll, or something closely akin to it (for I have not compared them), will also be found in the 'Priory of Coldingham' (Surtees Society). I shall be grateful to any one who can throw further light on the matter; and as it is not one of very general interest, I append my address.

R. B. LANGWILL.

Currie, N.B.

OSSINGTON OR OSENTON.—Can any one say if he has met with this surname in either of the above forms in any part of England, Kent and London excepted?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

"WILLIAM OF TYRE."—Is there no handy separate edition of "William of Tyre" in the Latin original? Students of his 'Historia Belli Sacri' have actually no choice, but either to recur to the bulky folio of the 'Recueil des Historiens des Croisades,' published by the "Académie des Inscriptions" (1844), or to use Migne's 'Patrologie Latine,' where it is reprinted in tome 201, upon "double-column pages," as a mere appendix to 'Arnulfi Opera Omnia.' Truly the great contemporary historian of the first century of the Crusades is no unworthy object to be rendered more accessible to the student by a separate critical edition of the original text.

H. KREBS.

Oxford.

THE SECOND EDITION IN ITALIAN OF THE LIFE OF ST. LABRE.—The "Vita del servo di Dio Bent^o Giuseppe Labre Francese, scritta dal suo medesimo confessore, Venezia, MDCCCLXXXIV, Presso Simone Occhi con licenza dei superiori, e privilegio," is the second edition of Marconi's most interesting and curious account of this poor martyr. This volume, of which the Serenissima Repubblica di San Marino, Provincia di Rimini, possesses a copy, is so rare that it is not even mentioned in what professes to be a complete Labresque bibliography at the end of "Cenni Storici sulla vita del santo Pellegrino Benedetto Giuseppe Labre, scritti da Vincenzo Sardi, canonico teologo della cattedrale di Solmona. Roma, 1891." Are any copies of this precious edition known to exist in England? The Bibliothèque Nationale here hath it not.

PALAMEDES.
Paris.

STEINFELD.—I have had in my possession an old book of plain chant, printed at Verdun, in France, for the use of Premonstratensian churches. This is the title:—

Processionale ad usum sacri et canonici ordinis Præmonstratensis moderno cantui accomodatum in rubricis quibusdam elucidatum, &c.

Jussu Reverend^{mi} in Christo patris, Ag. D.D. Claudii Honorati Lucas præmonstrati Abbatis et Generalis, sua fungentis et Capituli Generalis autoritate.

Verduni apud Claudium Vigneulle MDCCXXVII.

At the end of it there are some Latin hymns in handwriting:—

1. Deus æternæ in ejus potestate humana conditio consistit animas omnium Fidelium Defunctorum quæsumus ab omnibus absolve peccatis, &c.

2. O quam digne est colenda
Quam devote reverenda
Martyrum memoria, &c.

3. Ad sancti Hermanni..... [The word rhyming with "cumulum" is illegible.]
Miraculorum cumulum, &c.

4. O liliun beatum Divæ pergratum Rosæ, &c.

5. Lucer natanti luminis prædari facta
nominis nequivit, &c.

6. Potentine præpotens cœli sacer, &c.

And on the front page an inscription, also in handwriting, stating that the book belonged to the Abbey of Steinfeld, "Ecclesiæ comparat Steinfeldensi, 1738."

I have been told that there were in Germany two places called Steinfeld, one in the Eiffel district, in Westphalia, and another in the Aix-la-Chapelle district, near Eupen, and I should like to get some further information with regard to both localities, but more especially respecting the latter, as the book was given me by Frau Aloys Pütz, of Heinsberg, a small town in the Aix-la-Chapelle district.

CHARLES BURION.

51, Sale Street, Darby.

PAMPHLET.—There is in my possession a pamphlet containing accounts of various prodigies,

signs, wonders, and instances of Divine providence which were noted in England during the years 1661–2. The titles of the different parts are: 'Επιαιρος Τεραστιος, Mirabilis Annus,' &c., 4to., 88 pp., with frontispiece, 1661; 'Mirabilis Annus Secundus,' 4to., 84 pp., 1662; 'Mirabilis Annus Secundus; or, the Second Part of the Second Year's Prodigies,' 4to., 54 pp., 1662. They were evidently written by fanatic Nonconformists. Has this pamphlet been noticed by any writer on such matters; utilized by Calamy or other Nonconformist historian? Is it rare?

SOMERSETENSIS.

LEMGO.—This town, in Lippe-Detmold, is said to have been founded in the twelfth century. What is the origin of the name, and from what language is it derived?

W. T. LYNN.

Blackheath.

Æpizix.

THE POETS LAUREATE OF ENGLAND.

(8th S. ii. 385, 535.)

Reference has recently been made in 'N. & Q.' to a book of mine with this title, published in 1879, which has long been out of print. MR. COLEMAN has also mentioned a paper I read before the Royal Historical Society, on the 'Origin of the Office of Poet Laureate.' This paper is also difficult to obtain; and as there is at present so much discussion afloat as to the next possible holder of the office, it may be interesting to recall what were the duties and emoluments connected with it. In 'N. & Q.,' 8th S. i. 254, a list of the Poets Laureate was given, but without dates or other details. At that time Lord Tennyson was alive, and no question had arisen as to his successor. As, on political grounds, the two greatest poets of the day are debarred from taking the office, it is to be hoped, for the credit of our national poetry, that no more laurelled and pensioned bards may be appointed.

The office of Poet Laureate may be traced back to the appointment of Geoffrey Chaucer in 1368. He was succeeded in the office for more than two hundred years by various poets, who have usually been described as volunteer laureates. The first to hold the office and pension by royal letters patent was Ben Jonson; and from his appointment until the death of Tennyson the roll of the Laureates has continued almost unbroken. The first letters patent granted to Ben Jonson bore date at Westminster "the first day of February in the thirteenth year of the reign of King James." The pension then granted was a hundred marks of lawful money per annum; but soon after the accession of Charles I. Jonson petitioned for an increase, which was granted in new letters patent, dated March, 1630, his pension

being raised to a hundred pounds per annum, with "one terse of Canary Spanish wine yearly." The emoluments remained nominally the same until, in 1685, James II. deprived Dryden of the annual butt of sack or canary. In the case of Henry James Pye, an annual allowance of 27*l.* was made in lieu of the wine, and this has been continued until now. In 1714 the office of Poet Laureate was placed in the gift of the Lord Chamberlain, as it still is. During the lifetime of the late Lord Tennyson he drew 72*l.* per annum from the Lord Chamberlain's Department, in the second class of the Civil List, as Laureate. He also received from the Lord Steward's Department annually the sum of 27*l.* for a "butt of sack." These figures are taken from official documents. For many years Lord Tennyson received another grant from the Government, but this was not in relation to his office as Laureate.

Our Poets Laureate have never been solemnly crowned in public, nor have any examinations been held to inquire into the fitness of candidates for the post.

Political feeling has more frequently influenced the selection than poetical merit; and although the appointment has in most cases been held for

life, Dryden was displaced on the accession of William III., and Nahum Tate lost the office on the death of Queen Anne, being succeeded by Rowe, who was in favour with George I.

Until the appointment of Thomas Shadwell by King William III. there were no official duties attached to the office, but he commenced to perform a certain duty by composing an ode to the sovereign on his birthday, and another on New Year's Day, and such odes were regularly written by all his successors down to the year 1813, when, on the death of H. J. Pye, the custom fell into disuse. The laureate odes were sung to music, composed by the Court musician, before the king and court. During the mental illnesses of George III. these customs fell into abeyance, and Pye was the last Laureate to compose official odes at regular periods.

This, in a very condensed form, is an outline of a few of the principal features in the history of an office which must always possess an interest for every reading man, and the table given below may be useful for reference.

In conclusion, mention may be made that the *Graphic* of Jan. 7 contains excellent portraits of twelve of our English Poets Laureate.

A TABLE OF THE POETS LAUREATE OF ENGLAND.

		VOLUNTEER LAUREATES.					
	Date and Place of Birth.	Where Educated.	Date of Appointment.	Death.	Place of Burial.		
Geoffrey Chaucer...	London, 1328.....	Cambridge (?)	1368	Oct. 25, 1400	Westm. Abbey		
Sir John Gower ...	1320.....	.....	1400	Sept., 1408 ...	St. Mary Overy, Southwark		
John Kay .....	.....	.....	About 1462				
Andrew Bernard...	Toulouse.....	.....	Nov., 1486...	1522 or 1523			
John Skelton	Norwich, 1461	Oxford and Camb.	1489	June 21, 1529	St. Margaret's, Westminster		
Robt. Whittington	1480	Oxford	1512	About 1535			
Richard Edwards	Somersetshire, 1523 ...	Corpus Christi, Oxf.	1561	Oct. 31, 1566			
Edmund Spenser...	London, 1552.....	Pembk. Hall, Camb.	Feb., 1590...	Jan. 16, 1599	Westm. Abbey		
Samuel Daniel.....	Taunton, 1562	Magd. Hall, Oxford	1598	Oct. 13, 1619	Beckington		
THE FOLLOWING WERE APPOINTED LAUREATES BY ROYAL LETTERS PATENT.							
Benjamin Jonson...	London, June 11, 1573	St. John's, Camb....	Feb. 1, 1615/6	Aug. 6, 1637...	Westm. Abbey		
Sir Wm. Davenant	Oxford, Feb., 1605 ...	Lincoln College.....	Dec. 13, 1638	April 7, 1668	Westm. Abbey		
John Dryden	Aldwincle, Aug. 9, 1631	Trinity Coll., Camb.	Aug. 13, 1670	May 1, 1700...	Westm. Abbey		
Thomas Shadwell	Norfolk, 1640.....	Caius Coll., Camb.	1688	Dec. 6, 1692...	Chelsea Church		
Nahum Tate.....	Dublin, 1652	Trin. Coll., Dublin	1692	Aug. 1, 1715...	St. George's Southwark.		
Nicholas Rowe.....	Little Beckford, 1673	Westminster School	1715	Dec. 6, 1718...	Westm. Abbey		
Lawrence Eusden	Yorkshire	Trinity Coll., Camb.	Dec. 24, 1718	Sept. 27, 1730	Coningsby		
Colley Cibber	London, Nov. 6, 1671	Grantham School...	Dec. 3, 1730	Dec. 12, 1757	Danish Church, London.		
William Whitehead	Cambridge, 1715	Claro Hall, Camb.	Dec. 19, 1757	April 14, 1785	South Audley Chapel.		
Thomas Warton ...	Basingstoke, 1723.....	Trinity Coll., Oxf.	May, 1785...	May 21, 1790	Trinity College, Oxford		
Henry James Pye	London, Feb. 20, 1745	Magd. Coll., Oxford	1790	Aug. 11, 1813	Pinner Church		
Robert Southey ...	Bristol, Aug. 12, 1774	Balliol Coll., Oxford	Oct. 4, 1813	Mar. 21, 1843	Crosthwaite		
Wm. Wordsworth	Cockermouth, April 7, 1770.....	St. John's, Camb....	April 6, 1843	April 23, 1850	Grasmere		
Alfred Tennyson ...	Somersby, Lincolnshire, Aug. 6, 1809	Trinity Coll., Camb.	Nov. 19, 1850	Oct. 6, 1892...	Westm. Abbey		

During the Commonwealth the office of Laureate was in abeyance, but Thomas May, a poet, who held the office of Parliamentary Historiographer, aspired to the post.

WALTER HAMILTON.

JOHN HALL, OF BASINGSTOKE (8th S. ii. 249, 414, 430, 515, 536).—There were Halls in Basingstoke before 1595. G. W. M.'s William Hall, whose will was registered in that year and who was buried in the Holy Ghost Chapel at Basingstoke, was the second son of Richard Hall, Bayliff of Basingstoke, who died 1604/5, and grandson of Richard, first Warden of the Holy Ghost, who died 1558. These Halls had no arms, for at the Visitation of 1622-34 the fact that John Hall (William's brother) was then bayliff is recorded, but there is no entry of arms. I can trace no connexion between these Halls and the "John Hall, gent.," whose children were baptized at Basingstoke 1715-7. The tomb of John's son Charles in the cloisters at Westminster bears no arms; that of his son John, in St. Peter's, Oxford, is covered by matting, if not buried under the organ.

H. HALL.

23, Cedars Road, Beckenham.

John Hall, Bishop of Bristol (1691-1710) came of an old Worcestershire family; they were clothiers, and carried on a business that might well suffice to enrich them for several generations. Thus, Richard Hall was minister of St. Helen's, Worcester, in 1553; Richard Hall, clothier, was Chamberlain of Worcester in 1578; John, the bishop, was born in Worcester 1632/3, a son of the vicar of Bromsgrove. Burke quotes several Hall coats of the "talbot heads and crusily," three being apportioned to Worcester. Our mayors and aldermen in London have had to bear coat armour for many centuries. Why should not these Halls be armigerous? The patronymic seems to have come to the surface in the reign of Edward IV.; the Wars of the Roses having broken up many feudal holdings, a new resident, settling in a country parish, would build a new mansion and call it "a Hall"; his son, abandoning an old family name, becomes so-and-so at the Hall, whence the full-blown name. Thus, a scion of the Norman Fitzwilliams, or Saxon if you like, became Simon at the Hall, and from this Greatford family many claim descent. It appears to me that the "three talbots' heads" are an intentional variation of the Fitzwilliams' leopards' heads, and the addition of "cross-crosslets" in the bishop's coat is a sufficient distinction.

A. HALL.

"The Hall" of John Hall is at Salisbury, and is now used, I believe, as a china warehouse. I possess an engraving of the interior of this "Hall," size 8½ in. by 5½ in., which A. H. is welcome to if he will send an addressed envelope to

GEO. F. TUDOR SHERWOOD.

Petersham House, Waltham Green, S.W.

MISTAKEN DERIVATION (8th S. iii. 46).—Although ASTARTE had not heard, before reading Misa Clerke, of the absurd derivation of *elf* and *goblin* from *Guelf* and *Ghibelline*, it is men-

tioned in Johnson (under "Goblin"), who was, of course, aware that the words in question were much older than the factions. Derivations of this kind were probably, in the first instance, given as a sort of joke or play upon the words, which people in ancient and mediæval times were usually much fonder of than we are.

W. T. LYNN.

Blackheath.

The derivation of *elf* and *goblin* from *Guelf* and *Ghibelline* has often been given. Heylin ('Cosmography,' 1670, p. 130) says, "Some are of opinion, that the fiction of Elfs and Goblins, whereby we used to fright young children, was derived from Guelphs and Gibbelines." Skinner's 'Old Etymology of the English Tongue' gives this derivation, *sub voce* "Goblins."

JAMES HOOPER.

Norwich.

HERALDIC (8th S. iii. 28, 57).—The exact blazon of the coat of arms, Gu., a fess engrailed between three estoiles arg., is not given in Papworth, but by reference to p. 751 of that book possibly a clue may be had, for there are several coats of arms mentioned very similar to this one, and differing only as regards the tinctures or partition lines. If the fess had not been engrailed it would refer to the arms of the families of Esterham, Everard, or Harold.

A.

In the usual books of reference there are no such arms given, but the following: Gu., a fess nebuly between three estoiles arg., for Everard, of counties Essex, Northampton, and Norfolk.

J. A.

NEW 'LIFE OF DANIEL DEFOE' (8th S. ii. 326, 417; iii. 37).—For some new facts regarding pamphlets attributed to Defoe MR. WRIGHT would do well to consult the 'Memoirs of Sir John Clerk of Penicnik,' recently edited for the Scottish History Society by Mr. J. M. Gray.

T.

INGULPH'S 'CROYLAND CHRONICLE' (8th S. ii. 467; iii. 15).—The evidence on which Ingulph's 'History and Charters' are proved to be forgeries is marshalled with his usual ability by Mr. Henry Thomas Riley in the *Archæological Journal* of 1862. Mr. Riley gives good reason for his theory that the forgery took place between July 7, 1393, and 1415, and that Prior Richard of Croyland and Serjeant William Ludington, his counsel, concocted the plot between them. It was, Mr. Riley suggests, to support the case of the convent against the people of Spalding and their supporters, who encroached upon the rights of Croyland, so the convent maintained. Abbot Thomas Overton was blind, and prior Richard Upton managed the business in London, where he spent two years and the very large sum, in those days, of five hundred pounds. As Judge Ludington, as he had then

become, was one of the two umpires who settled the matter finally, it does not seem improbable that Mr. Riley has hit on the very men who at least were aids and abettors in the forgery. The above is only a summary of the conclusions in the second of the two articles of the *Archæological Journal*.
THOMAS WILLIAMS.

"HE THAT RUNS MAY READ" (8th S. ii. 529).—Is not this a quotation from Cowper's 'Tirocinium; or, a Review of Schools,' which poem was dedicated to the Rev. W. C. Unwin on November 6, 1784, consequently of an earlier date than the two quotations given by Mr. TERRY?—

But truths, on which depends our main concern,
That 'tis our shame and misery not to learn,
Shine by the side of every path we tread
With such a lustre, *he that runs may read.*

EVERARD HOME COLEMAN.

71, Brecknock Road.

'IMITATION OF CHRIST' (8th S. iii. 9).—Enclosed is a copy of the title-page of the 'Imitation of Christ,' published in Belfast (not Dublin) in 1846, as given in 'N. & Q.' by S. H.:—

"The | Imitation of Christ | in | four books | with | Practical Reflections | and | Prayers | at the end of each chapter | translated from the French | By R. M. P. K. | Belfast | Simms & M'Intyre, Donegall Street. | 1846."

The copy I possess was purchased from the Cistercian monks at St. Bernard's Abbey, Charnwood Forest, Leicestershire, in August, 1850. I am told the book is now out of print.

W. J. CHAMBERLAYNE, General.

Torquay.

ANA: BIBLIOGRAPHICAL (8th S. ii. 224, 517).—Your correspondent Q. V. rightly gives as an English title ending in "-ana" earlier than any that Dr. Murray has, the 'Baconiana' of 1679. Two correspondents, eager to correct Q. V., have given as earlier uses of the termination *-ana*, the one, "Thuana, Scaligerana, Perroniana," the other "Perroniana et Thuana" (Col. Agripp., 1669), but the *-ana* they cite are not English, but French (and in the case of the 'Scaligerana' with an intermixture of Latin). The 'Baconiana' of 1679 is, I think, the earliest use of an English title ending in *-ana*, for though Lowndes cites an edition of the 'Baconiana' of 1674, 4to., Mr. Spedding makes mention of no edition earlier than that published by Dr. Tenison in 1679.

The earliest printed of the innumerable French *ana*, is the 'Scaligerana' of 1668. If, however, Des Maizeaux is correct, the term had been used nearly half a century earlier by François Pithou the younger, in the manuscript of his notes of the table-talk of his uncle François Pithou the elder, which, however, was not printed until 1704, when it appeared, under the title of 'Pithosana,' in Teissier's 'Nouvelles Additions aux Eloges

des Hommes savans tirez de l'Histoire de Mr. de Thou,' printed at Berlin. Teissier obtained it from M. la Croze, who professed to have copied it from the original manuscript, entitled 'Pithosana, sive excerpta ex ore Francisci Pithœi, anno 1616,' and according to Des Maizeaux, in his edition of the 'Scaligerana' and other *-ana* (Amsterdam, 1740), La Croze wrote at the foot of his copy, "Tout ceci a été copié sur l'Original qui est à Paris dans la Bibliothèque de Mr. Desmarest, écrit de la propre main de François Pithou, neveu de Pierre et de François Pithou."

A list of *ana* will be found in Peignot's 'Répertoire de Bibliographies Spéciales' (Paris, 1810), pp. 211-268. The author quotes "Melanchthoniana (à Jo. Manlio), Basilee, 1562, in 8vo.," but adds "Nous ne connaissons cet Ana que par le titre." I have failed to find any book with this title, and doubt its existence. Io. Manlius (Mennel)—according to Jöcher, "Jacobus"—is cited by Strobel, in his edition of Camerarius 'De Vita Philippi Melanchthonis Narratio' (Halæ, 1777), as the author or compiler of 'Locorum Communium Collectanea ex lectionibus Melanchthoni,' Basil., 1563; and I imagine this to be the book referred to by Peignot.

R. C. CHRISTIE.

A FRENCH STONEHENGE (8th S. ii. 508).—Upon almost any wild common in the west of France one finds Celtic remains, but they are more numerous on the west coast (Département du Morbihan). The wonderful display at Carnac and the enormous granitic obelisks of Locmariaquer are bigger than any single block at Stonehenge, but a little broken. These remains are of many kinds, called—

1. Peulvens, pillars of stone. The best of them can be seen at Carnac.
2. Menhirs (Ir. *min-sul*), long stone of the sun. The largest, above 42 ft. in height, is at Plouarzel. Those at Locmariaquer, lying upon the ground and broken, have been above 60 ft. high.
3. Kistvaen. The finest is on the island of Gavre Innès, near Locmariaquer.
4. The Dolmans (*taal maen*), table men in stone. In English, cromlechs; in French, allées couvertes. From 60 to 90 ft. long.
5. The Galgats, a kind of cairn. The largest is the Butte de Tumiac, on the Morbihan beach.

These Celtic remains are not confined to the west of France, although more numerous there than elsewhere. They are always in flat open places, like Salisbury Plain, Dartmoor, &c. See Fréminville's 'Finistère et Morbihan'; Souvestre, 'Les derniers Bretons'; Daru, 'History'; Villemarqué, 'Chansons populaires'; Merimée, 'Sur les Monuments de l'Ouest de la France.'

BETHELL X.

The French Stonehenge, of which Gilpin speaks, is near Carnac, in the Department of Morbihan,

in Brittany. The stones are said to be about four thousand in number, and, according to M. Cambry's 'Monuments Celtiques,' some of the stones which he measured are from 21 to 22 French feet in height, without reckoning the part embedded in the soil.

J. CARRICK MOORE.

It would be to the monuments in Brittany, as seen at Carnac, Erdeven, St. Barbe, and on the Isle aux Moines, that Mr. Gilpin alludes.

HAROLD MALET, Col.

George Borrow, in his entrancing book, 'The Bible in Spain,' describes a Druidical cromlech in Portugal. Though not what your correspondent requires, the account may be interesting to him.

"Whilst toiling along these wild wastes, I observed, a little way to my left, a pile of stones of rather a singular appearance, and rode up to it. It was a Druidical altar, and the most perfect and beautiful one of the kind which I had ever seen. It was circular, and consisted of stones immensely large and heavy at the bottom, which towards the top became thinner and thinner, having been fashioned by the hand of art to something of the shape of scollop shells. These were surmounted by a very large flat stone, which slanted down towards the south, where was a door. Three or four individuals might have taken shelter within the interior, in which was growing a small thorn-tree."—Chap. vii.

W. A. HENDERSON.

Dublin.

THE "NEW LONDON TAVERN" (8th S. i. 188, 284; ii. 312).—Surely many of your readers must well remember the famous "London Tavern" of modern times (where so many dinners were enjoyed and important meetings held), which stood on the site in Bishopsgate Street Within now occupied by the noble counting-house of the Royal Bank of Scotland. Its successor is located at the corner of Mark Lane and Fenchurch Street, and is a remarkably good specimen of architecture. Queen Elizabeth is said to have honoured the tavern which formerly stood on the latter site with her presence in returning from the Tower.

D. HARRISON.

PERSSE FAMILY (8th S. iii. 7).—There is a book-plate of a "Robert Parsons Persse," presumably of Moyode, in the plain Victorian style, bearing arms, Quarterly 1 and 4, Az., five fusils conjoined in fess arg.; 2 and 3, Arg., a lion ramp. (tincture not marked). Crest, On a cap of maintenance a lion pass. (? tinctures). Motto, "Espérance en Dieu." This seems to be the only book-plate of this family.

A. VICARS.

NAMES OF THE MONTHS AND DAYS AS SUR-NAMES (8th S. i. 209, 227, 519).—The Chicago 'Directory' contains the names of John and William Sunday, of Joseph Monday, several persons named Friday, and Joseph Saturday. In New York, there are Frederick, Joseph, and Lewis Sunday, Henry Monday, and four others, Philip Thurs-

day, and several Fridays. Boston has no dwellers whose names are like those of the days of the week. Baltimore has two Fridays. Philadelphia has two Mondays and several Fridays. Brooklyn has five Mondays and seven Fridays. This compilation does not take into account the German forms, such as Sonntag, Freitag, &c., which are of frequent occurrence. The regular army does not appear to have possessed any owner of such names.

JOHN E. NORCROSS.

Brooklyn, U.S.

LUCE (8th S. ii. 323, 353, 391, 435, 511).—It is so unusual for PROF. SKEAT to be inaccurate that I venture upon a question. On reference to Guillim's 'Heraldry,' 1660, iv. ii. 273, also to Edmondson's 'Heraldry,' "Honour Civil," p. 168, I see that in both the description is substantially the same. The latter has:—

"The Company of Skinners were [cor. was] incorporated in the first of King Richard II. Their coat armour is Ermyon, on a chief gules three crowns or, with caps thereunto of the first."

In both the above works the ornaments of the crown are the usual strawberry leaves, nor are there any traces of crosses or fleurs-de-lys. What is the actual grant? Is there mention in it of these ornaments of the crown; or have they become insertions or alterations? ED. MARSHALL.

Hazlitt, in his essay on 'Definition of Wit,' says:—

"*Compagnons du lys* may mean either the companions of the order of the flower-de-luce, or the companions of Ulysses—who were transformed into swine—according as you lay the emphasis. The French wits, at the restoration of Louis XVIII., with admirable point and truth, applied it in this latter sense."

CONSTANCE RUSSELL.

Swallowfield, Reading.

TENNYSON AND 'THE GEM' (8th S. iii. 8, 57).—There seems to be some mistake about this matter in the American edition referred to by MR. DAVIES. All three poems—'No More,' 'Adareontics,' and 'A Fragment'—appear in my copy of 'The Gem' for 1831, the last being on pp. 242-3. MR. HENDERSON'S copy must, therefore, be imperfect, unless there were two distinct editions of the annual that year. The poem is well worth preserving, and contains several fine and characteristic lines. The close—

Old Memphis hath gone down :

The Pharaohs are no more : somewhere in death
They sleep with staring eyes and gilded lips,
Wrapped round with spiced cerements in old grots
Rockhewn and sealed for ever.

—would almost seem to have become adopted as a "familiar quotation" now. I have no note as to when 'The Gem' ceased to appear, but it must have become extinct long before 1861.

GEO. E. DARTNELL.

Salisbury.

'THE SIEGE OF BELGRADE' (8th S. iii. 68).—If D—T will refer to a reply (7th S. xi. 213) headed "An Austrian Army," &c., he will find that Mr. Alaric A. Watts, according to his son's published account, was the author of the nonsensical lines, which first appeared in the *Literary Gazette*, 1820.

J. DIXON.

TERMS USED IN CONNEXION WITH THE THUNDERSTORM (8th S. ii. 201, 413, 533; iii. 74).—It is asserted by MR. C. A. WARD that "there is no verb 'to thunderstrike' extant." This "universal negative is too wide a verdict for a mortal judgment to place on record." The verb occurs in 'Childe Harold,' c. iv. st. 181:—

The armaments which thunderstrike the walls
Of rock-built cities.

R. D. WILSON.

"WHAT CHEER?" (8th S. iii. 66).—Surely no one at all familiar with English literature imagines this phrase to have taken its rise as "modern slang"! It occurs, for instance, not infrequently in Shakespeare; a glance at Schmidt's 'Lexicon' showing that the poet uses it at least six times. This will no doubt have been remembered ere now by so good a Shakespearian scholar as Dr. Furnivall, to whom so many, I among the number, have owed gratitude for kind encouragement and help in the study of Shakespeare. E. H. HICKEY.

Hampstead.

PLAINNESS VERSUS BEAUTY (8th S. ii. 289, 477; iii. 72).—I quoted some lines of Shakspeare, but I made no reference to Lord Carlisle or to the lines quoted by MR. HEATHCOTE, who has attributed to me the answer of another contributor.

E. YARDLEY.

Z. COZENS (8th S. iii. 8).—The annexed entry is found in the parish register of Chilham, co. Kent:—

"Baptisms, 1763. Zechariah, Son of Edward Cozens & Mary his Wife, was born July 23rd & baptized August 12th 1763."

The said Edward Cozens, only son of Daniel Cozens, of Chilham, who died June 18, 1749, aged sixty-three (by Mary his wife, daughter of Wm. and Bridget Read, of Godmersham, co. Kent, who died Jan. 29, 1779, *æt.* seventy-nine), was descended from the family of Cozens, Cozins, Cousins, or Cosseys (as the name was written at different periods), of Sandwich and its neighbourhood. He was born at Upper Hardres, Kent, Nov. 3, 1719, became in 1743 master of the school kept in the church of Chilham, and on Oct. 17, 1756, was nominated and appointed clerk of the same parish, in both which offices he continued till his death on April 11, 1783, being then aged sixty-three years. He had issue by Mary his wife (to whom he was married in the parish church of St. Martin, Canterbury, in 1745), seven sons and one

daughter, Mary. Zechariah, his youngest child, born in 1763, was appointed with his mother Mrs. Mary Cozens, widow (who died at Chilham, Dec. 16, 1795, in her seventieth year), to the management of the charity school at Margate on its establishment at Michaelmas, 1787. He was the author of 'A Tour through the Isle of Thanet, and some other Parts of East Kent,' 4to., Lond., 1793, and for many years an occasional contributor to the *Gentleman's Magazine* of papers relating to topographical subjects in the vicinity of his residence, his communications sometimes appearing under his own signature, but oftener under initials assumed from the title of an office he filled with much commendation, viz., T. MOT. F.S.M., *i. e.*, "The Master of the Free School, Margate." After a union of nearly twenty-three years, the death occurred at Margate, on July 7, 1810, of his wife Jane, born *circa* 1763, descended from the Bedoes of Lymne, near Hythe, Kent, "John Bedo, gent., *ob.* Sept. 14, 1767, *ætat.* 73," being her grandfather. It appears from a note on p. 456 of his 'Tour' that Mr. Cozens possessed an ample MS. collection of monumental inscriptions, topographical notes, &c., to illustrate the antiquities of his native county. It had been the intention of the author to resume and extend his operations to all the remaining churches in the arch-diocese of Canterbury, for which purpose some hundred pages of manuscript had been prepared for the press. Is anything known of the subsequent history of these MSS.? It is possible that one of your correspondents may be in a position to furnish a note of Mr. Cozens's death and the place of his burial. DANIEL HIPWELL.

17, Hilldrop Crescent, N.

WESLEY AND THE MICROSCOPE (8th S. ii. 448; iii. 13).—The curious quotation furnished by MR. WEST from a sermon by John Wesley, as to microscopic animals, reminds me of reading, many years ago, a little octavo volume, published in one of the latter years of the seventeenth century, in which the writer, who was evidently a man learned in the physical sciences of his day, took upon himself to reply to those obacurantists who maintained that the revelations of the microscope were "deceitful and fallacious." I have forgotten the title of the book, and do not know whether the writer's name was given on the title-page. If any one can identify it by this very shadowy description I shall be grateful. K. P. D. E.

ST. THOMAS'S DAY CUSTOM: APPLES AND ST. CLEMENT'S DAY (8th S. iii. 29).—Similar queries were inserted in 'N. & Q.' upwards of forty years ago (see 1st S. v. 393). Of all the anniversaries religiously observed by our ancestors, Christmas Day is the only one which preserves its ancient position. St. Thomas's Day, St. Clement's Day, with very many other notable feasts have com-

pletely sunk into oblivion, and their very origin is unknown.

'Going a-Gooding' on St. Thomas's Day (Dec. 21) in Staffordshire was the subject of a communication to 'N. & Q.' by the late CUTHBERT BEDE (2nd S. iv. 487), and is also described by Timbs, in his 'Garland for the Year,' p. 128. There is but little information to be gleaned from Brand's 'Popular Antiquities' or Hone's books. The fullest and best account of the custom will be found in Chambers's 'Book of Days,' ii. 723-4, under the title of 'Going a-Thomasing.' The following, from the publication *Long Ago* (ii. 81), is said to have been sung in Worcestershire by the children going from house to house:—

Wassail, Wassail, through the town,
If you've got any apples, throw them down;
Up with the stocking, and down with the shoe,
If you've got no apples, money will do;
The jug is white, and the beer is brown,
This is the best house in the town.

The doggerel sung in Staffordshire and Worcestershire, on the apple feast of St. Clement (Nov. 23) is given in 'N. & Q.,' 1st S. viii. 618, also, with slight variations, in Timbs's 'Garland for the Year.' The ceremonies observed on both days, with the rhymes recited by the children in the various counties of England, may be found in a recently published volume, entitled 'English Folk-Rhymes,' by G. F. Northall.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SIR GEORGE DOWNING (8th S. ii. 464; iii. 39).—I cannot agree with Mr. HALL that Pepys, in what he says of Sir George Downing, was "prejudiced." Pepys tells that "everything Downing had in the world he owed to Cromwell," the arch regicide. Hume tells that Downing had been chaplain in Okey's regiment. Now, Okey was one of the three regicides denounced by Downing, and executed. Nothing could be more base. So far from Pepys being prejudiced, he says, "the action is good and of service to the King, yet he cannot with a safe conscience do it." Afterwards he admits that Downing was "active and a man of business." An active man of business may be a scoundrel.

J. CARRICK MOORE.

To the citations from Pepys add, from Evelyn's 'Diary,' the following references: Vol. i. pp. 8 and 59; vol. iii. p. 242.

EDWARD H. MARSHALL, M.A.

Hastings.

THE POETS IN A THUNDERSTORM (8th S. ii. 422, 482; iii. 22).—Whilst thanking PROF. TOMLINSON, as all readers of 'N. & Q.' will agree to do, for his capital series of articles on this subject, I must question his assertion that descriptive poetry has had its day—is exhausted. It would be strange indeed, if it were true, that poets should cease to

describe just when they are learning to describe accurately. No doubt their descriptions will become more truthful, and therefore more beautiful, but they are not likely as yet to have to weep for fresh worlds to conquer; nor is man, as man, likely to become weary yet awhile of his beautiful and well-stored abode. That man himself, rather than his abode, will be the chief theme of the poets of the future is doubtless true, as it has always been true; but man's physical environment will always be interesting to him, and every generation will look at it with fresh eyes. We shall have no more Thomsons or Cowpers; but just because these men and their mode is so hopelessly outworn there must be a new descriptive poetry. Science and poetry will yet join hands again:—

And make one music as before,
But vaster.

C. C. B.

"JAGG" (8th S. ii. 407, 476).—The word *jag* is used in most parts of West Essex, certainly in this neighbourhood. A *jag* of wood, hay, straw, manure, &c., is intended to mean a little less than a one-horse cartload. The old people round me say that they and their fathers before them have always used the word.

M. LOCKWOOD, Colonel.

Romford.

BALE (8th S. ii. 389; iii. 32).—On the authority of 'Alumni Westmonasterienses' (1852, p. 471) it is stated that Charles Sackville Bale, Esq., was a town-boy at Westminster School, a canoneer student of Christ Church, graduated B.A. in 1813, and M.A. in 1816. His grandfather and father, each named Sackville Stephens Bale, were educated at the school and elected to Christ Church in 1742 and 1771. His younger brother, George Bale, was elected to Oxford in 1810, B.A. in 1814, M.A. in 1816, and was appointed Rector of Odcombe, Somersetshire, in 1836. This was the living of the Rev. George Coriate, whose son Tom Coriate, or Coryat, author of 'Crudities hastily Gobbled up,' was born there in 1577.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PORTRAITS OF ROBERT BURNS (8th S. ii. 428; iii. 29).—I am obliged to Mr. NASH for his information that the large "profiles" by Miers were reduced by means of the pantograph. He has, however, fallen into error in his statement that we have "abundant proof" of Burns having sat to Miers, in the fact that the poet sent one of the "profiles" to Tytler, of Woodhouselee. If we had no stronger proof than this we might well remain uncertain; for there is no evidence that it was a "profile" that accompanied the poem sent to Tytler. Burns was in the habit of giving away to his friends proof impressions of the engraving by Beugo after Nasmyth's portrait (see his letter to

the Rev. Dr. Hugh Blair, May 3, 1787); it was very probably one of these that he sent to Tytler. MR. NASH will find from Paterson's edition of 'Burns,' vol. ii. p. 70, that the proof engraving given to Tytler passed into the possession of Dr. David Laing.

To the inquiry of MR. NASH regarding the reproduction of the profile given in Allan Cunningham's edition of 'Burns,' "What was it engraved from?" Cunningham himself replies in that edition, vol. vi. p. 273: "The kindness of Mr. Field, proflist, Strand [the successor of Miers], has not only indulged me with a look at the original outline of the Poet's face, but has put me in possession of a capital copy"; and Hog acknowledges a similar source for the original from which his own (very inaccurate) engraving of the profile was given. See Hog and Motherwell's edition of 'Burns,' vol. v. p. 185 (Glasgow, 1835-6).

I am also grateful for MR. TAVARÉ's communication regarding Burns's portraits; but none of the editions which he quotes includes the engraving to which I referred: "An oval portrait (three and three-seventh by three inches) inscribed below 'Nasmyth pinxt., Robert Burns, engraved from a drawing of A. Skirving, by J. Beugo.'" I believe this to be the engraving given in the Belfast edition of 1807, but am not certain. EFFIGIES.

LEGEND OF ST. FFRAID (8th S. ii. 465; iii. 33).—According to Moule's 'Heraldry of Fish,' it is in Scotland that the smelt is known as the spurling, very much resembling the Dutch name for it, the *spiering*. The same authority adds, this fish abounds in the Frith of Forth and the river Tay in large quantities. Still the Sparling family, of Felton Hall, Shropshire, bear three smelts in their arms, and it would be interesting to know how they came by this punning coat if of English origin. J. BAGNALL.

Water Orton.

GROTTO AT MARGATE (8th S. iii. 7).—Shell grottoes dating from the eighteenth century are frequently seen in the grounds of old country houses. At Goodwood there is a very large one, composed of numerous varieties of shells, arranged in various devices and paved with black and white marble and horses' teeth. It was made by Sarah, second Duchess of Richmond, assisted by her daughters, Georgina, afterwards Lady Holland, the mother of Charles James Fox, Emilia, afterwards Duchess of Leinster, and Sarah, George III.'s love, the mother of the Napiers.

CONSTANCE RUSSELL.

Swallowfield, Reading.

I visited this wonderful and beautiful place in the summer of 1890. A description of it, with its long winding passages, and walls emblazoned with designs in thousands of shells of different forms,

sizes, and colours, representing the sun, stars, triangles, crescents, hearts, swords, daggers, flowers, &c., will be found in *Temple Bar* for July, 1885, vol. lxxiv. p. 396. EVERARD HOME COLEMAN.
71, Brecknock Road.

Mackenzie Walcott, in 'A Guide to the Coast of Kent,' Lon., 1859, p. 118, writes of this grotto:

"At the 'Dane' is a grotto hewn out of the chalk, and lined with shells; the work of an ingenious artisan, who emigrated to America. It was long regarded as a venerable relic of antiquity."

ED. MARSHALL.

"THE ZOO" (8th S. iii. 6).—To MR. DIXON'S instances of our tendency to clip words may not that of *tram* be added?—the only one I can recall which springs from the clipping or cutting down of a surname. In 1800 Benjamin Outram used stone props instead of timber for supporting the ends and joinings of iron rails (first laid down in 1738), which then came to be called *tram* roads or rails. They met with strong opposition, especially from those interested in canals, and the Duke of Bridgewater remarked to Lord Kenyon, "We shall do well enough if we can keep clear of these d— tram-roads: there's mischief in them." The most vulgar shortening of any long word is, I am told by ladies, that of perambulator (the curse of modern suburban life!) into *pram*.

JNO. BLOUNDELLE-BURTON.

Barnes Common.

I am afraid that your correspondent's protest is "too late a week." *Zoo* has become established, and is not likely to be superseded by *zo*. I have heard cockneys, striving after correctness, pronounce *zo-ological* as *zoo-ological*; the *zoo* was still there. No doubt they would call the constellation Bootes "Boots," as I have heard it called. Perhaps in the future, when we are able to communicate with the stars, and when board schools, &c., have produced a much higher average of educated people, such monstrosities will cease to exist—but, query? F. C. BIRKBECK TERRY.

COURSE OF TIME (8th S. ii. 248, 392, 532).—C. C. B. first says I am right, and then takes me to be so "masculine minded" an individual that I shall "laugh consumedly" at what he says. I certainly smile at what he says, whether from masculinity or otherwise we can leave readers to determine. But there is a further oddity he wishes to ventilate. He persuades himself that such phrases as "up to date" may be understood as beautiful "unconscious acknowledgments" that life should consist of virtuous deeds rather than length of days. He discovers in this "a peculiar appropriateness," and contends for it in the sentence, "This is the best thing of its kind that has appeared up to the present time." I would, upon the strength of this, venture to ask him how the following affects him: "Down to the

very last day of the year nothing so good as this occurred"? Does this morally dishearten the aspiration of C. C. B. He has an aspiration for "upward progress," for "constantly rising higher," in pursuit of perfection which Time, later on, shall finally register to his glory. I do not like to check a career of ambition that is harmless, or I should ask, What has this to do with the question as to the grammatical use of two words? Progress is as much down as up; and is there not some danger for England ahead, lest a country that can no longer grow corn should after a while cease to grow men? Is this also too *masculine minded* and true for him?
C. A. WARD.

Chingford Hatch, E.

Does the word *up* always or necessarily imply the contrary of *down*? It appears to be used frequently as designating close approach, as "I came up with him," "I went up to it." Shakespeare has "Bind up my wounds." Unless I am in error, "up to this time" means a close approach to this time, and is therefore more correct than "down to this," which does imply descent.

F. J. P.

MACARONIC VERSES ASCRIBED TO LORD SHERBROOKE (8th S. ii. 389).—The verses of Lord Sherbrooke on the Queen's visit were not in Greek, but in Latin:—

Poema Canino-Anglico-Latinum
Super adventu recenti
Serenissimarum Principum.

They begin:—

Dicite præclaram, Musæ, mihi dicite Kentæ
Duchessam, Princesseque simul Victoria nostro
Singatur versu.

ED. MARSHALL.

MR. LEATON-BLENKINSOPP gives a mangled and unscannable version of a line which is older than he thinks, and is not Lord Sherbrooke's. It is the last line of 'Uniomachia,' first printed in 1833 and often since, the author Thomas Jackson, afterward Prebendary of St. Paul's. The work may be obtained at Vincent's, High Street, Oxford. The last lines run thus:—

δαίνυντ' οἰστήρας καὶ τόδδιον ἀρκεσίγυιον,
βράνδια πίνουσι τε καὶ ἐκομῶχουσι σέγάρρους.

J. S.

MINIATURES BY G. ENGLEHEART (8th S. iii. 47).—I have two good miniatures by George Engleheart, which I should be happy to show to H. L. D. E. They are portraits of John, Lord Hutchinson of Alexandria, and of William, first Earl Beauchamp. Both are signed and dated on the back by George Engleheart himself.

GERALD PONSONBY.

57, Green Street, Grosvenor Square, W.

In the South Kensington Catalogue of 1863, by Mr. Beck, and in the Burlington Fine-Arts Club

Catalogue of Miniatures of 1889 there are a number of this painter's works enumerated and their owners' names given. In the introductory matter to the last-named catalogue there is a biographical notice of George Engleheart.

A. L. HUMPHREYS.

BOOK-PLATE (8th S. ii. 188, 274, 490).—Would MR. LEO CULLETON have any objection to give his reason for suggesting Edy or Vaughan in connexion with Governor Daniel Smith of Nevis? I am trying to disentangle several families of Smith, which seem to be, but are not, connected, and as Edy is a Barbadian name, the reason might be very helpful to me in Smiths of Barbados.

VERNON.

JARNDYCE (8th S. iii. 24).—The disposal of the Jennens case in 1878 was immediately followed by two communications from correspondents of 'N. & Q.' (see 5th S. ix. 207, 274). Biographical accounts of William Jennens appear in Kirby's 'Wonderful Museum,' i. 237, and Wilson's 'Wonderful Characters,' i. 474. I fail to find the name of Jarndyce in any of the seven volumes of the General Indexes of 'N. & Q.,' but many Jennens queries are in the first three series.

EVERARD HOME COLEMAN.

71, Brecknock Road.

PHILAZER (8th S. iii. 28).—More accurately *filazer* or *filacer*, also written *filizer* (from O. Fr. *filace*, file for stringing papers). Coles, in his 'English Dictionary' (1732 ed.), thus briefly explains the word: "Filazers, fourteen officers in the common-pleas, filing original writs that issue from the chancery, and making out process thereupon." For further details MR. STONARDE may consult 'Les Termes de la Ley,' Jacob's 'Law Dictionary,' &c. I find, on reference to Chamberlayne's 'Magnæ Britanniae Notitia' for 1745, pt. ii. p. 280, a list of Philazers (*sic*) for that year, with the counties, or groups of counties, &c., belonging to each, which numbers sixteen. Rees's 'Cyclopædia' (1819) states the number as nine. Mention of them is made at least as early as 1431, in statute 10 Hen. VI. c. 4. They were abolished in 1837 (7 Will. IV. and 1 Vict. c. 30).

F. ADAMS.

105, Albany Road, Camberwell, S.E.

LEATHER MONEY (8th S. ii. 308, 394, 517; iii. 36).—After MR. R. HUDSON'S "mild protest" at the last reference, I may be allowed to offer my poor apology, and at the same time to thank him for the information conveyed concerning the commonness of Anglesey pennies, in the few words he writes to you. But as 'N. & Q.' was intended to help, I desired to be put into communication with ESTE on the matter of copper tokens, of which he is (so I understand from his note of the second reference, in the first part) a collector. I am sorry that

my note, of some little courtesy, should have been impugned by your correspondent, for which, however, I may easily pardon him. I would not have this indirect usefulness of 'N. & Q.' destroyed. I have been loath to vindicate myself thus lengthily.

HERBERT HARDY.

Earls Heaton, Dewsbury.

OXFORD POETS (8th S. ii. 485).—Barton Holyday, Archdeacon of Oxford, is described as a poet (see 'N. & Q.,' 7th S. xii. 19). A relation of Holyday's by marriage, Wm. Fynmore, Archdeacon of Chester, is credited by your late correspondent, J. E. BAILEY, with being the author of some spirited lines beginning:—

Drums, beat an onset; let the rebels feel
How sharp our grief is by our sharper steel!

I should be glad to discover the remainder; also if Fynmore published any other poems. He was of Christ Church, Oxford, M. A. in 1649. Imprisoned for taking part in the rising of Sir George Booth in 1659, in what capacity was he there—chaplain?

R. J. FYNMORE.

Sandgate, Kent.

MARINO'S SONNET ON THE SONNET (8th S. i. 87, 135, 177).—MR. WALTER HAMILTON, at the last reference, quotes an American parody of Wordsworth's sonnet beginning "Scorn not the Sonnet," in praise of the goddess Nicotiana. It was rather unkind of the parodist to select Wordsworth for his instrument, so to speak, on which to sound her praises, as Wordsworth had the greatest objection to tobacco. I remember hearing a good old aunt of mine, who lived for many years in Cumberland, and who died rather more than twenty years ago, say that on one occasion, when calling at Rydal Mount, she said to the poet, "We met William [the poet's younger son] on the road as we came along; he seemed to be enjoying his pipe." "Yes," Wordsworth replied; "it's that horrid habit he learned in Germany." (William Wordsworth the younger, if I am not mistaken, was at Heidelberg University.) My aunt said that she thought Wordsworth was a little narrow-minded in this matter, in which I quite agree with her, although I do not myself smoke now. I did not know the poet (indeed I was only eleven when he died), but his son William I knew very well, "mair by token" it was his wife who first taught me the clock when I was a small boy, probably spending a half-holiday at their house in Carlisle.

As the above-mentioned people, illustrious and non-illustrious, "are all gone into the world of light," I hope there is no harm in my publishing these slight reminiscences, which, of course, are generally interesting only in so far as they refer to the great poet.

JONATHAN BOUCHIER.

JOHN TRUMBULL (8th S. ii. 527).—JAYDEE is referred to the following for accounts of this artist:

Ripley and Dana's 'New American Cyclopædia' (1875), Nagler's 'Künstler-Lexicon' (1835-52), Rose's 'Biographical Dictionary,' 'Biographie Universelle,' and Drake's 'Dictionary of American Biography.'

LEO CULLETON.

"CRYING THE NOTCHELL" (8th S. ii. 526).—I quote the following from my 'Supplementary Glossary':—

Nochell.—To cry *nochell* in the extract seems to mean the same as a word which was added to our language towards the end of 1880, to 'boycott,' though probably Gaffer Block only said that he would not be responsible for debts contracted by his wife. The word seems the same as *nichill*, *q.v.*

Will. The first I think on is the King's majesty (God bless him!), him they cried *nochell*.

Sum. What, as Gaffer Block of our town cried his wife?

Will. I do not know what he did; but they voted that nobody should either borrow or lend, nor sell nor buy with him, under pain of their displeasure."—Dialogue on Oxford Parliament; 1681 (Harl. Misc., ii. 114).

Under "Nichill" I cite an extract from Fuller's 'Worthies,' ch. xxv. :—

"There is an officer in the Exchequer, called Clericus Nihilorum, or the Clerk of the Nichills, who maketh a Roll of all such sums as are *nichill'd* by the sheriff upon their estreats of the Green Wax, when such sums are set on persons, either not found, or not found solvable."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

Notchel is given in 'A Glossary of the Lancashire Dialect,' by Messrs. Nodal and Milner (E. D. S.), and thus explained:—

"A warning; to cry 'notchel' is to give notice that a certain person or persons will not pay the debts of another person."

I suppose that the expression owes its origin to the *notch-stick*, or *nick-stick*, which was a tally or notched stick used for reckoning.

F. C. BIRKBECK TERRY.

ARMS (8th S. iii. 7).—These coats are thus assigned in Papworth's 'Ord. Brit. Arm.':—

1. Gu., a chevron between three pears pendent or, Abbott (? Perrot).

2. Here is a false blazon. If the roundels are *torteaux*, they are not az. but gu.; if they are az., they are not *torteaux* but *hurts*. Papworth gives both bearings. Arg., a chevron az. between three *hurts*. Reneu, Russell, co. Northants. Arg., a chevron az. between three *torteaux*. Andreu de Bascerville, Baskerville, or Baskervill.

3. Gu., three stags trippant or. Hinde, Essex.

H. T. GRIFFITH.

HORACE (8th S. iii. 48).—MR. OLIVER will find the translation of Horace, 'Od.' iii. 4, 61-64, in Clough's 'Amours de Voyage,' canto i. section viii.

GIGADIBS.

BREAKING ON THE WHEEL (8th S. ii. 367, 489).—Most of the accounts of this horrible punishment given by your correspondents were hardly

satisfactory, as the authorities for the statements were not given. There is no doubt that the punishment was what the term naturally signifies. I have only just lighted on Callo's 'Miseries of War' among my prints. No. 14 of this vivid series gives a perfect view of the process of execution. In the middle of a place surrounded by soldiers a platform of some height is raised, and on it a poor unfortunate prisoner is securely bound to an actual wheel—of cart or cannon—resting horizontally on stout wooden supports firmly fixed to the wheel and platform. At the head of the victim there stands a confessor with a crucifix in his hand, attending the poor fellow, and opposite the executioner with a great heavy club, raised to break the bones of the condemned. J. C. J.

This is a gruesome and ghastly subject, and perhaps the less said about it the better. But German engravings of executions leave us in no doubt as to the nature of the atrocious punishment of the "wheel." The criminal was stripped and bound, supine, usually upon a wheel, fixed horizontally on a scaffold, with legs and arms extended; and the executioner fulfilled his cursed office by grasping what appears to have been an ordinary cart-wheel (about forty inches across) at each end of its horizontal diameter, and then bringing down the lower part of the rim with all his might on each of the naked limbs in turn of the unhappy victim, thus crushing them (much as the malefactor's limbs were crushed after crucifixion); and he seems to have completed the awful operation by such blows on the breast as more or less speedily terminated life. Favoured criminals were sometimes strangled before being "broken."

The wheel was in its third and last capacity used as a gibbet, on which the severed limbs and head of the victim were exposed, *in terrorem*, at the cross-ways; and no one who has glanced at Retzsch's 'Outlines to Bürger's Ballads' is likely to forget the telling effect caused by the introduction of this spectacle in the fifth illustration to 'Lenore' and the fourth to the 'Pfarrer's Tochter von Taubenhayn.' J. ELIOT HODGKIN.
Richmond, Surrey.

Miscellaneous.

NOTES ON BOOKS, &c.

Westminster School Register from 1764 to 1883. Compiled and Edited by G. F. Russell Barker and Alan H. Stenning. (Macmillan & Co.)

FOETY years have elapsed since the 'Alumni Westmonasteriensis' of Mr. Charles Bagot Phillimore was given to the world. During that period other loyal sons of Westminster—notably Mr. Frederic H. Forshall, the author of 'Westminster School Past and Present,' 1884—have contributed towards preserving and rendering accessible its records. A further important contribution to the same end is now made by Mr. Russell Barker, well known on the 'Dictionary of National Biography' and in 'N. & Q.,' and Mr. Stenning, both of them, it is need-

less to say, Westminster scholars. The work now completed and given to the world consists of the names and records of boys admitted to Westminster School between June, 1764, and August, 1883. No explanation of these limitations is proffered. The compilers, however, are still seeking particulars concerning the Westmonasterians admitted previously to June, 1764, and it seems that the period now dealt with is that covered by the books of entries at present in possession of the head master. These are four in number, and extend over the period mentioned, with the exception of the date from Sept. 27, 1783, to the end of 1805, the admissions for which time are not forthcoming. Head masters have been, it appears, in the habit of looking upon these books as their private property, and it is hoped that the wanting MSS., as well as the book of Dr. Nicolls, containing, among others, the admission of Gibbon, may yet be discovered. We think, however, of the fate of Warburton's plays, and are not too sanguine.

The task of Messrs. Russell Barker and Stenning has been carried out with exemplary judgment and zeal. How ample is the information sometimes supplied will be seen by a reference to the name Somerset. In some cases that we note an inquiry in 'N. & Q.' would have speedily obtained information not now forthcoming, and in one or two instances, it is to be feared, irrecoverably lost. Occasionally matters of interest, political or literary, spring up, as when we read of Robert Southey that he was expelled from the school in 1792 for an article contributed to the *Flagellant*. The work is well executed and welcome.

The Church of All Saints, East Budleigh. Part II. By T. N. Brushfield, M.D. Reprinted from the *Transactions of the Devonshire Association for the Advancement of Science, Literature, and Art.*

THE histories of our towns and villages are one by one being treated of—sometimes in a manner which gives satisfaction, more often, we are sorry to say, in a way which shows that the authors possess enthusiasm without insight; now and then we come across books of this sort that are mere trade speculations. At present this sort of imposture is rare. If, however, means be not promptly taken to show the reading public what a good village history should be like, we dread very much that as the desire for local knowledge goes on growing this kind of pestilent literature will rapidly increase.

There is no better method of stopping the influx of bad books than to furnish examples of really good ones. This Dr. Brushfield has done in a most exemplary manner. To all Devonshire men his history of the Church of All Saints, East Budleigh, ought to be a work of surpassing interest; but not to them alone, for to those who live far away from Devonshire and who have no Devonian blood in their veins it will serve as a model of how a town history should be written. We cannot wish for a better fate for Dr. Brushfield's little work than that a copy should be deposited in every local library throughout the land, so that intending authors might have a specimen before them showing how a work of this kind should be done.

Devonshire is noted for its wood carvings. Much as her churches have suffered from the zeal of reformers and Puritans, it is probable that even more havoc has been made in the latter days by "beautifying" churchwardens and ignorant committees of "restoration." What damage has taken place at East Budleigh we cannot estimate, but the full fury of the tempest has not raged there. The old benches, with their curious sculptured ends, have been saved. Of these Dr. Brushfield gives a very careful description. They are well worthy of all the attention which he has bestowed upon them.

There cannot be much doubt that they are the work of local artists some time early in the sixteenth century. We now call these things open benches or seats, reserving the word "pew" for a pen with a door. Our forefathers called them pews. That pews in the modern sense existed before the Reformation has been ardently denied; but Dr. Brushfield shows that this is a mistake. That there were a few pews with doors in Roman Catholic times is certain, but we imagine that they were very uncommon. Sir Thomas More uses the word several times, but we cannot call to mind any instance in which it is quite certain that the term is employed in the modern sense. The most noteworthy example he affords is when he speaks of seeing "men fall at vantage for kissing of the pax, or goying before in procession, or setting of their wiuces pewes in the church" (ed. 1557, p. 88, c.). In those days men and women commonly sat on different sides of the church, and here we have, in all probability, an allusion to the women's seats, wherein it was but according to nature that the "wiuces" should squabble as to who should have the most notable place.

Dr. Brushfield has collected much that does not directly relate to East Budleigh in illustration of the objects still to be found in the church and the entries in the old parish account-books. Among other things we have a very complete essay on the old practice of chaining such volumes as the writings of Erasmus, Foxe, and Jewell in the churches. In the reign of Henry VIII. an order was made that the Bible in English should be placed in the churches for the use of the parishioners. This has been thought to have been a new departure. Many instances, however, could be given of chained Bibles in churches in pre-Reformation times. We do not, however, remember any example of their being in the vernacular.

Sprigs of yew have been used all over the north of Europe instead of palms on Palm Sunday. In Devonshire it seems that this use so impressed itself on the minds of the people that the yew tree was known by the name of palm.

The Poetical Works of William Wordsworth. Edited, with Memoir, by Edward Dowden. Vols. II. and III. (Bell & Sons.)

MR. DOWDEN'S admirable and authoritative edition of Wordsworth progresses satisfactorily. The second volume is in some respects the best of the series, containing as it does the poems of the fancy and those of the imagination, including 'Peter Bell,' 'The Waggoner,' 'Laodamia,' 'Hart Leap Well,' "She was a phantom of delight," 'Lines composed a Few Miles above Tintern Abbey,' and innumerable others. Strong claims may, however, be put in by vol. iii., with the sonnets "It is a beautiful evening" and others of unequalled beauty, 'Rob Roy's Grave' and many other poems which it is a delight to read once more in this handsome and convenient edition. Vol. iii. is, however, a little too thick and cumbersome. The notes are excellent. Why, we are inclined to wonder, is the second line only of the sonnet "With how sad steps, O moon," put in inverted commas? Surely both the first lines are taken from Sidney!

The Vision of Mac Conglinne. Edited by Kuno Meyer. With an Introduction by Wilhelm Wollner. (Nutt.)

WE have here, with a new translation and glossary, notes, an index of names, and an all-important introduction, an edition of a work which appeals not only to Irish scholars, but to the folk-lore and the student of mediæval institutions. Prof. Wollner is almost disposed to believe in an intention on the part of the author to parody the celebrated vision of Irish saints. What is the true significance of this quaint gastronomical story we cannot undertake to say. In some respects it seems in

a few sentences to anticipate Rabelais. The light it casts upon mediæval manners is very singular.

Old London Street Cries. By Andrew W. Tuer, F.S.A. (Leadenhall Press.)

EMBOLDENED by the favourable reception given to the book in a costly edition, Mr. Tuer has now published a cheap edition, which appears already to have reached its seventy-sixth thousand. It contains abundant matter of antiquarian interest, is profusely illustrated, and overflows with references to 'N. & Q.' Some of the matters dealt with in 'N. & Q.' are not yet satisfactorily settled. "A tormenter for your fleas" can scarcely be what Mr. Wallis suggests, and "Water for the Buggs" remains unexplained. The little volume is welcome. A companion volume, giving a selection from country cries, is a desideratum.

The Pilgrim's Progress. By John Bunyan. (Bagster & Sons.)

WE have here a very cheap, handy, and accurate edition of Bunyan's immortal allegory, illustrated with quaint cuts.

Hazell's Annual for 1893 contains, as usual, a stupendous mass of information of the most varied kind. Among annuals it has established a position as one of the most valuable.

WE have received a copy of the *Baptist Handbook for 1893* (Veale, Chifferiel & Co.) containing a large amount of information calculated to be of service to the Baptist Union.

THE next volume of the "Book-Lover's Library" will be entitled 'Literary Blunders: a Chapter in the History of Human Error,' by Mr. H. B. Wheatley, F.S.A., the editor of the series. It will be issued during the present month.

THE *Illustrated Archaeologist*, a new quarterly antiquarian magazine, edited by J. Romilly Allen, F.S.A. Scot., will be published in May next by C. J. Clark, of Lincoln's Inn Fields.

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."

TANG JE PUVS.—Sonnets on Tennyson by Mr. Theodore Watts appear in the *Athenæum* for December 24 and 31, 1892. A poem by Mr. Swinburne appears August 29, 1891, in the same periodical.

M. E. NICOLLE, Jersey ("Pouring oil on troubled waters").—Consult General Indexes to 'N. & Q.'

R. A. FARQUHARSON ("Silver").—A query as to Silver Hill is put 8th S. ii. 366, and remains unanswered.

NOTICE.

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

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

LONDON, SATURDAY, FEBRUARY 11, 1893.

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Notes.

"SALZBERY" AND "SOMBRESET" IN 1502.

Madame Anne de Foix was married to Vladislaus II., King of Hungary, Bohemia, and Poland, on Sept. 29, 1502, at Alba Regale, in Hungary. A detailed description of the wedding festivities, written by a gentleman of her suite, has been preserved in a MS. of the Paris National Library. Among the names of the guests present at the wedding occur repeatedly those of "Salzbery" and of "Sombreset." The former is described as "le doyen de Salzbery, ambassadeur du Roy d'Angleterre," the latter as "Sombreset, hérault du Roy d'Angleterre"; but is also referred to briefly as "Sombreset." Who were these two individuals? I may be allowed to remind the reader that Edward Plantagenet, the son of George Plantagenet, the brother of King Edward IV., succeeded to the earldom of Salisbury, *jure matris*, on the death of Lady Isabel Neville, in 1476, and was beheaded in 1499; and that his sister Margaret was not advanced to the dignity of Countess of Salisbury till 1513. The other Edward Plantagenet, the son of Richard III., was, according to Doyle's 'Official Baronage,' created Earl of Salisbury in 1477 (see the title 'Salisbury'), or in 1478 (see the title 'Cornwall'), and died in 1485. But who was the "doyen de Salzbery" in 1502? The castles, manors, and lands of Richard, late Earl of War-

wick, which were forfeited to the Crown by the attainer of Edward, the son of Lady Isabel, were in 1513, by royal letters patent, restored to Margaret, his sister, at the same time as she was officially acknowledged as Countess of Salisbury, and consequently the mysterious "doyen's" lands must by that date have fallen to the Crown again.

The author of our MS. records that when Madame Anne met the various foreign ambassadors at the wedding she made inquiries after her kinsfolk, her English connexion among the rest. This induced me to look up her pedigree, and, having nothing more trustworthy at hand, I consulted De la Chenaye-Desbois et Badier's 'Dictionnaire de la Noblesse' (Paris, 1866), wherein I found the statement that Madame Anne was a daughter of Gaston de Foix, the second of that name, Baron de Doszit and Comte de Candale, and of Catherine, Infanta of Navarre, and that she was grand-daughter on her father's side of Margaret de la Pole, daughter of Richard, Duke of Suffolk. This statement is, of course, absurd on the face of it. There was only one individual in history known as Richard de la Pole, Duke of Suffolk, and he only bore the title by courtesy. This was the hero of Pavia, the brother of Edmund, the duke decapitated in 1513. Richard died in 1525 on the battlefield, and could not have been the great-grandfather of a young lady married in 1502.

Madame Anne de Foix was the same young lady about whom the English ambassadors at the Court of the Emperor Maximilian I. wrote to Henry VII. in February, 1503. They were told by the Emperor that the King of Hungary was going to wed a lady out of France, and that he understood,—

"she was an Englishe woman, called the lord Kendales daughter, whose landes he supposed to lye in England. And we answered that she was none Englishe woman, nor yet that her fadre had any landes within England, but that as we supposed, his antecestry come out of England at the tyme of the subdueng of France."—"Letters.....illustrative of the Reigns of Richard III. and Henry VII.," ed. by Jas. Gairdner, vol. i. pp. 207, 208.

The confusion of the "lord of Kendale's" name with that of the Count of Candale is easily explained, but it seems odd that in February, 1503, the emperor should not have heard yet of the wedding, as several of the German electors were represented at the ceremony. The MS. is very much mutilated, but it is correctly placed by the editor under the year 1503. Whenever the day of the week is mentioned in connexion with a date it is always in accordance with the dominical letter of that year.

Though the editors of the French dictionary quoted above have, according to the happy-go-lucky fashion of their countrymen, hopelessly entangled Madame Anne's pedigree, and in consequence we do not know yet her exact relationship, it seems

probable that she was in some way related to the De la Poles. It was no doubt owing to these family ties that we find the "White Rose," Richard de la Pole, seeking refuge at the Hungarian Court a few years after the nuptials. He arrived at the Hungarian capital about the date of the queen's death, in the autumn of 1506 ('Calendar of Venetian State Papers,' *sub anno*), and remained there for some months, as he dates a letter from Buda on April 14, 1507 ('Letters..... Henry VII.,' quoted before, vol. i.).

We find more information about the English ambassador who had been to Hungary in 1502 in the 'Sanuto Diaries.' According to this authority he arrived at Venice on Dec. 5, 1502, on his way home to England, and lodged at the "White Lion"; had audience given to him by the College on Dec. 8, on which occasion he spoke of the love that existed between his king and the signory. According to the diarist, the ambassador was a doctor and priest ('Venetian Calendar' under date). But on the other hand, perhaps Sanuto was mistaken about the position of this Englishman, and it is not impossible that he was only a gentleman of the ambassador's suite.

With regard to "Sombreset," there seems to be no doubt that he was "Somerset Herald." We find this official very busy in the autumn of 1501 in England, at the festivities in connexion with the reception of Katherine of Aragon, then the bride selected for Arthur, Prince of Wales. But he had ample time to get to Alba Regale and be present at the wedding of Madame Anne. On the other hand, it is not impossible that "Sombreset" was Sir Charles Somerset, Knight, who on another occasion represented Henry VII. in the *pourparlers* with the delegates of the King of the Romans, his colleague being William Warham, Master of the Rolls, and later Archbishop of Canterbury. One thing, however, is certain, namely, that "Sombreset" was not a Duke of Somerset, as the author of the MS. does not give him that title, and to our knowledge the dignity was not conferred upon any one during the period which elapsed between the death (in June, 1500) of Edmund Tudor, third son of Henry VII., and the conferring of the title (in June, 1525) on Henry Fitz-Roy, the natural son of that model husband Henry VIII.

L. L. K.

SHAKSPEARIANA.

'MIDSUMMER NIGHT'S DREAM,' III. ii. 256-8.

No, no; heele

Seem to break loose.

This is the reading of Q. 1; Q. 2 has it all in one line. I do not know whether it has been proposed to emend the passage by giving the hemistich to Hermia. It seems probable that she would make some reply to Lysander; and in her fear what is more likely than that she would exclaim, "No,

no, he'll kill you," or some such thing? Then before she finishes Demetrius interrupts with his taunts:—

Her. Lysander, whereto tends all this?

Lys. Away, you Ethiopie!

Her. No, no; he'll—

Dem. Seem to break loose; take on as you would follow.

V. i. 59.—

That is hot ice, and wondrous *strange* snow.

There have been so many conjectures here that one more will do no harm, though perhaps it has been made already. The proper antithesis could be secured by reading *flaming*, which follows the run of the letters closely enough to make it not an improbable reading. The idea would be not of snow flaming on the ground, but of snow falling in flakes, as in canto xiv. of the 'Inferno' (Cary's translation):—

O'er all the sand fell slowly wafting down

Dilated flakes of fire, as flakes of snow

On Alpine summit, when the wind is hushed.

In 'Measure for Measure' and elsewhere there are images common to Dante and Shakespeare. It is very probable that the text is incorrect, for Shakespeare never uses *wondrous* as a trisyllable in his other plays.

Fire is used as an antithesis to *snow* in 'Merchant of Venice,' III. ii. 31, and 'Two Gentlemen of Verona,' II. vii. 19, and there is a somewhat similar one in Lyly's 'Euphues and his England' (Arber ed., p. 311):—

"What strange fits be these, Philautus, yat burne thee with such a heate, yat thou shakest for cold, and all thy body in a shivering sweat, in a *flaming yce*, melteth like wax and hardeneth like the adamant?"

G. JOICEY.

'TIMON OF ATHENS,' III. iv. 112.—Can the mysterious word *Vlloraxa* be a misreading of the manuscript *Villaines*? The *and* before Sempronius shows that it cannot be a proper name; but the compositor finding an indistinctly written word may have taken it to be one and deciphered it as well as he could. *Villains* follows the run of the letters and accords with the distracted state of Timon's mind:—

Lucius, Lucullus, and Sempronius—villains!—all:
I'll once more feast the rascals.

G. JOICEY.

SONNET CXXXVI.—

O thou, my lovely boy, who in thy power

Dost hold Time's fickle glass, his *sickle hour*.

The last two words have proved a source of trouble to all readers of the sonnets, and numerous conjectural readings have been made.

1. The Quarto reads "sickle, hower."

2. Lintott has "fickle hower" (1709).

3. Richard Grant White says it is "a most remarkable instance of inversion for 'Dost hold Time's fickle hour-glass, his sickle.'"

4. William Sidney Walker suggests "sickle-hour," the hour being "represented poetically as a sickle." Hudson agrees with this reading in the Harvard edition.

5. J. Crosby reads "fickle hour." The boy simply held Time's fickle glass while it ran its fickle hourly course. 'Dost hold' = dost hold in hand, in check, 'in thy power'; and 'fickle hour' = Time's course, that is subject to mutation and vicissitude." Rolfe thinks this the best solution.

6. Clark and Wright, in the Cambridge edition, note that "Capell, in his copy of Lintott's edition, has corrected 'hower' to 'hoar,' leaving 'fickle.' Doubtless he intended to read 'sickle hoar.'"

Two suggestions are made by the present writer, each of which comes within the range of probability:—

(a) Dost hold Time's fickle glass, his *tickle* hour.

Tickle was used by Shakespeare, Spenser, Watson, Lyly, and other Elizabethans as an adjective signifying uncertain or slippery, and in this sense could certainly apply to the hour as it slipped through the hour-glass. I will quote but once, from Spenser:—

O weary life! that does lean
On thing so tickle as the unsteady air.

(b) Dost hold Time's fickle glass, his sickle lower.

This amendment I confess to prefer. The whole sentence then reads:—

O thou, my lovely boy, who in thy power
Dost hold Time's fickle glass, his sickle lower;
Who hast by waning grown, &c.

The lowering of the sickle is another instance in imagery of the boy's power. He holds (or stops) Time's fickle glass, and lowers (or prevents injury from) Time's sickle. E. B. BROWNLOW.

Montreal, Canada.

'ROMEO,' III. v. 177 *sqq.*—

God's bread! it makes me mad:
Day, night, hour, tide, time, work, play,
Alone, in company, still my care hath been
To have her match'd.

The three words "hour, tide, time" are not antithetic relation either to each other or to the context, and do not enlarge the sense. The line in which they stand is metrically incomplete, as also is the preceding line. Who will object to the excision of the three superfluous words, and the amalgamation of the first with the remnant of the second line?—

God's bread! it makes me mad. Day, night, work, play,
Alone, in company, &c.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

'CORIOLANUS,' IV. vii. 52.—

So our virtues
Lie in the interpretation of the time:
And power, unto itself most commendable,
Hath not a tomb so evident as a chair
To extol what it hath done.

For "chair" read *hair*. The tomb is here considered in its memorial character, i. e., as a monument to departed greatness, which it made "evident" oftentimes by means of long laudatory inscriptions. The custom of keeping hair as a memorial is witnessed to in Antony's funeral oration for Cæsar, when he says that if the people knew the provisions of Cæsar's will they would, among other acts of reverence,

beg a bair of him for memory,
And, dying, mention it within their wills,
Bequeathing it, as a rich legacy,
Unto their issue.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

'RICHARD III.' V. iv. 7.—

A horse! a horse! my kingdom for a horse!

Has it ever struck any student that the last five words of this line do not constitute an offer, a bid, the surrender of the speaker's right to the throne for the momentary possession of a charger? Taken in the usually accepted sense, the exclamation would mean the denuding the tenderer of that for which he was fighting in return for the means of wreaking a present vengeance upon his opponent. This may be the meaning of the dramatist. That Richard did glut himself with revenge on the followers of his rival and perish in so gratifying his desire there is no doubt. On the other hand, there seems something anomalous in regarding the expression as bidding a price: "I am struggling for the possession of a kingdom. I will give up that realm—all my rights to it—in exchange for a quadruped worth not a millionth part of that for the retention of which I am in arms, if I can secure a mount at this instant moment!" Regarded in that light, Catesby, according to his royal master's pledge, accepting the bargain—the follower who at once helps the leader to a steed—becomes entitled, in return, to the regal crown. Is not this absurd? Is it not more reasonable to regard the words "My kingdom for a horse!" not as an offer, but as an ejaculation of, if I may say so, sarcastically cynical despair? We most of us are familiar with the proverbial proposition negating, in a sense, the doctrine *de minimis*—"For want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse the rider was lost; for want of a rider [carrying despatches implied] the battle was lost; for want of the battle [gaining the battle, a victory] the kingdom was lost." I read the phrase "My kingdom for a horse!" as a bitter reflection, ironically expressed, which may be thus colloquially paraphrased: "'The pity of it!' Only to think; here am I about to lose a realm for the want of such a paltry, such an insignificant, and yet such an indispensable instrument for achieving a victory as an ordinary horse! Fancy losing 'my kingdom for a horse!'" I throw

out the suggestion for what it may be worth. Possibly I have been anticipated in this reading.

NEMO.

Temple.

ACCURATE LANGUAGE.

It is gratifying to the cause of progress to read the sensible remarks of your correspondents (p. 533 of the last volume) on the use of scientific terms in ordinary speech. I wish it could be impressed on people generally always to use our noble language so as to convey a true meaning instead of a false one, as is sometimes the case. For example, I meet an acquaintance who informs me that it is a "nice day," hopes I shall have a "nice walk," and thanks me for the "nice book" that I lent him. I inquire whether he had read it; he says, "No, but my sister has." On my remarking that it is a stiff book for a young lady, he replies, "But she is so awfully clever!" A young gentleman, fresh from the university, where he was supposed to have completed his education, called upon me to thank me for some trifling service I had rendered him; but he did not do so in good, sensible English, but in the usual slang: it was "awfully good" of me, &c. Working-men also hunt to death a single epithet of a sanguinary nature, which, like the other two, tends to impart a universal meaning to words of limited capacity. The origin of this slovenly use of our language, whether in speaking or writing, and the lack of good reading, I propose to consider on some future occasion. My present purpose is to suggest a lesson, and a good example to follow, from scientific practice.

The one sole object of science is the discovery of truth. By science I do not mean the steam-engine, the electric light, or the telephone, &c., by which money can be made; they and such like belong to applied science. The object of science, as MR. WELCH well puts it, is to discover the truth as it is in nature, and to educate the people up to this standard. If we look back upon the progress of science, it will be found that just in proportion as scientific knowledge advanced, the language that expressed it became improved—a result which ought to apply to the language of every-day life, but unfortunately does not, seeing that we have engrafted into our every-day speech much of the terminology of a comparatively ignorant age. But it is sometimes asked whether, if the science of the past required to be corrected by the light of the present, the science of the present may not equally require correction by the light of the future? This question has been put to me from time to time by good people who, alarmed at certain results of modern Biblical criticism, argued that if science has been proved to be wrong, criticism may sometimes also be fallible.

I am the more unwilling to attempt an answer to the latter part of this objection, seeing how diffi-

cult it is to reply to the former, especially when the objector knows nothing of science or its methods. ^{But} the point I have in view is to show that as our knowledge of nature increases, the language that expresses it becomes more accurate and exact, nor can it be said that our modern science is likely to require much revision from future science. Modern science is furnished with newer tools, better tests and modes of research, and more cogent methods of proof than belonged to the scientists of the past. What men said and wrote about lightning, for example, was sure to be faulty previous to Franklin's kite experiment; and what men said about the *ignis fatuus* was mere guess-work before Priestley's discovery of gases, so that other low-lying meteors were confounded with it so long as the knowledge of their origin remained unknown. But when such phenomena were fairly traced to their origin, generalized, and accounted for, they became admitted facts; and a fact in science once established is immortal, notwithstanding the changes that scientific theory may undergo.

It will be sufficient, in order to illustrate my main position, to trace a portion of the history of a well-known article in every-day use. In my young days common table salt was named *muriate of soda*; that is, a chemical union of muriatic acid and the alkali soda. But Sir Humphry Davy discovered the wonderful fact that soda is the oxide of a light metal which takes fire on contact with water, and that this metal sodium alone—not sodium and oxygen—is to be found in common salt. He further discovered that muriatic acid is a compound of hydrogen and chlorine (and hence renamed hydrochloric acid), and that there is no hydrogen in common salt. Hence that compound could no longer be known as muriate of soda, but only as chloride of sodium, which has ever since been recognized as its true name and must so continue. But the story does not end here. Chlorine was a new term proposed by Davy, on the ground that it is a simple elementary gas of a green colour (from the Greek *χλωρός*, green)—a term involving no theory. It had been recognized by chemists as a compound bearing the unwieldy name of oxygenated muriatic acid gas—a term which did involve a theory. Davy's views were opposed by several chemists, who, however, gradually yielded to them. The last to yield was Prof. Hope, of Edinburgh. He brought forward what he regarded as a triumphant proof that the so-called elementary body chlorine was a compound containing oxygen. Now the most delicate test of the presence of oxygen is a gas known as nitric oxide. If the smallest trace of oxygen be brought into contact with it, red fumes are produced. Hope found that chlorine mixed with nitric oxide produced red fumes, and therefore chlorine must be a compound containing oxygen. Davy, however, pointed out

that Hope had mixed his gases in the moist state, and chlorine has so strong an attraction for hydrogen that it separates it from the vapour of water and so liberates oxygen; but if the gases be mixed in the dry state, no red fumes are produced.

By means of these important discoveries our knowledge was greatly improved, together with the language in which it was expressed. Science advances by such steps as these, and reduces the clumsy processes and nomenclature of a comparatively ignorant past to the common-sense simplicity of nature. Why should not our literature and modes of speech undergo a similar purification? Every gain to the cause of truth is an inestimable gain to ourselves.

C. TOMLINSON, F.R.S.

Highbate, N.

THE KING AND QUEEN OF THE SANDWICH ISLANDS.—We have more than once during the present century entertained in this country the sovereign of the islands on one of which Capt. Cook met his death. The quite recent visit of King Kalakana in 1881 is yet fresh in the memory. Few, however, remain with us to-day who lived in George IV.'s reign and can remember the sad termination of the visit of King Tamehameha with his wife in 1824. From *John Bull* for that year I cull the following references (which some octogenarian may recall) to the royal couple and their tragic fate:—

May 23.—The King and Queen of the Sandwich Islands, as everybody knows, are arrived in a whaler, on a visit to this country. Her Majesty is nearly seven feet high, and smokes cigars with evident satisfaction. It is a curious fact that she and her husband are remarkably good whist players. They have brought over the bones of the celebrated Captain Cook, which will now be consigned to some suitable place of interment. The king's travelling name is Tirahee Tirahee, which being translated signifies Dog of Dogs. How her Majesty is designated, as the female of so noble a race, we have not yet learned.

We understand that the object of the visit of their Majesties to this country is to make an offer of ceding their possessions to the Crown of Great Britain, and in return to demand its protection against all hostile attacks that may be made upon their territory.

June 13.—We are completely sick of the nonsense which we see in the newspapers and playbills about their Majesties.....To see the Royal Boxes at our theatres.....occupied by a copper-coloured Chieftain and his female companion, whose first steps towards civilization have been taken since their arrival here, in the assumption of coats and petticoats, is quite abominable. It savours of burlesque to see this person, attended by the Lord High Admiral of a navy, comprised of five canoes [five brigs, *Courier*], and the Lord High Treasurer of a revenue, consisting of thirty pigs and fifty plantains per annum, sitting in state amongst Englishmen.

June 27.—Her Majesty, it is said, committed an extraordinary solecism at a party some few evenings since, and "it was well it was no worse" was the general observation upon it, but at present their Majesties have gotten the measles, which will detain them within doors.

July 8.—We have this day to record the death of her Majesty Tamehamalu, consort of his Majesty, Tame-

hameha, the second King of the Sandwich Islands..... We learn that the immediate cause of her Majesty's death was inflammation of the lungs.—*Courier*.

July 8.—We [*John Bull*] certainly did not anticipate so tragical a termination to the absurd farce which has been acted.....and yet the smallest consideration would have prepared us for the event. A group of savages are suddenly transported from their huts in their native climate, to a pent-up hotel in the dense smoke of London, their limbs, for decency's sake, straitened and confined in European clothing, their hours of rising and sleeping wholly changed, their food suddenly altered from yams and plantains to rich soups and fricandeaux.....the pure limpid stream, their wonted beverage, supplanted by the mixture of Buxton, or Whitbread, or Calvert,.....in which, together with wines and spirits, the poor creatures have been, of course, allowed to revel with unlimited and savage profusion. The consequence is, the poor female dies first, and in all probability will shortly be followed by the male.....Since writing the above we find from the *Courier* that his Majesty has five wives.

July 18.—Poor Tamehameha was but twenty-eight years of age. The pathos of the *Courier*, in describing his death, is somewhat marred by the grave statement.....which it appears that the poor fellow himself mentioned.....that "he was dead and happy.".....We had hoped that our poor visitor, after his removal to the Terrace for the benefit of the mud, would have recovered from his illness, and returned to happiness and his domestic circle at Owwhyee;.....but we were disappointed, and really and sincerely regret the sad fate of these over-fed, ill-regulated poor creatures.

N. E. R.

West Herrington.

SILVER IN BELLS.—We think there was some years ago a discussion in 'N. & Q.' as to whether it was ever the custom to mingle silver with the other metals used in bell-casting. If this be so, it may be well to note that in the *Tablet* of Jan. 14 there is an article on the 'Interesting Relics of the Franciscans in California,' in which it is stated that at the mission of San Juan Capistrano there are five bells which contain five per cent. of silver, and that at another mission, called Santa Barbara, there are some bells, imported from Spain, which are composed of equal parts of copper and silver (see p. 53).

N. M. & A.

SIR FRANCIS CHANTREY.—

"No civilized race could exist as such without..... iron.....True, the ancients did manage at one time to manufacture cutting instruments out of bronze; true, that Sir Francis Chantrey, in our own times, in his reverence for classic metallurgy, caused a bronze razor to be made wherewith he shaved; nevertheless, we doubt whether any one less ardent in the love of ancient metallurgy than himself would have borne contentedly the daily infliction."—'The Useful Metals,' by John Scoffern and others (London, 1857), p. 11.

L. L. K.

WM. LOVEGROVE (1778-1816), ACTOR.—He entered the Bath company, a comparative novice, under Dimond's management, and rising to a foremost place as a light comedian, succeeded, on Elliston's departure, to his position. Lovegrove afterwards passed on to Drury Lane, and was making

a highly favourable impression as a leading member of the company of the then national theatre, when the rupture of a blood-vessel, probably caused by over-exertion, stopped short his career. He retired to the village of Weston, near Bath, and was progressing to recovery and to the resumption of his profession, when the hæmorrhage returned, and he died on June 26, 1816. His remains were laid in Weston Churchyard.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

"BRUMMAGEM."—In September, 1681, "whigs, fanatics, covenanters, and bromigham protestants" were all included, by the other side, in the same category. This is the earliest instance of the use of *brummagem* I have come across. I need, perhaps, hardly add that I cite from the only Luttrell.

W. F. WALLER.

BEVERLEY SANCTUARY.—In the *Parish Magazine* for January, there is an article on 'Sanctuary,' with pictures of churches at Hexham and Beverley. But the Beverley picture is of St. Mary's Church, whereas the sanctuary church was that of St. John of Beverley, commonly called Beverley Minster.

W. C. B.

A MOTTO FOR THEATRICAL MANAGERS.—Dr. Johnson, in his preface to the works of Shakspeare, has a pertinent paragraph, poetic, pathetic, and prophetic; it was written more than a century ago, and it will hold good for many centuries more. It is as follows:—

"The stream of Time, which is continually washing the dissoluble fabrics of other poets, passes without injury by the adamant of Shakspeare."

W. WRIGHT.

10, Little College Street, S.W.

RODGER'S-BLAST OR RODGES-BLAST.—Mr. Christopher Davies, a well-known writer on the Norfolk broads and rivers, often mentions the violent winds known as rodges-blasts. One such he describes as follows:—

"These rodges-blasts seem to come with a south-west wind. We remember one day waiting on the staithe at Coldham, on the Yare, whistling for the wind, while the cutter *Zoe*, with all sail set, was moored by a strong rope to a tree. It was a dead hot calm, when, without any warning, a whirling puff of wind came upon us. The *Zoe* was thrown over almost on her beam-ends. She snapped the mooring-rope like a piece of thread, shot out into the river, and then luffed up herself—there was no one on board—and drove her bowsprit through the wood-casing of the staithe and deep into the soil behind, whence it was a work of time to extricate it. The blast passed in a moment, and there was again a dead calm."—'Norfolk Broads and Rivers,' 1884, p. 55.

At. p. 265 of the same work he writes:—

"We have not been able to trace the etymology of the name by which these blasts are known, and it is spelt as it is pronounced. It is really a rotary wind-squall or

whirlwind, and is most likely to occur with a south-west wind. Sometimes the blasts are very violent, and come without warning. Even if you see one coming over the marsh, convulsing the grasses or lifting the reed-stacks high in air, you cannot tell whether it will strike you or not, its course is so erratic. It may wreck a windmill fifty yards away, and leave the water around you unruined. It may blow the sail of one wherry to pieces, and another wherry close by will be becalmed. Occasionally you may see a dozen wherries in the same reach, all bound the same way, with their sails now jibing, now close-hauled, now full and now shaking with the fitfulness of the wind. Sometimes, in a large reed-bed, you may see the reeds all laid flat in a circle, or in a carr the trees uprooted for a space, where a rodges-blast has descended. Now and then, although rarely, a veritable waterspout crosses the country, and does great damage when it breaks."

These extracts explain what this strange phenomenon is; but why is it called "Rodger's blast," as by most of the natives it is?

In a correspondence on "Broad Norfolk," which recently appeared in the *Eastern Daily Press* of Norwich, one writer boldly suggests that "Rodger's-blast," alias "Sir Roger," may be a corruption of "sirocco." It is not likely that the name is so far-fetched.

Is it possible that the term is connected in any way with the water-fowl called a *rodge*? Or may the origin be sought in the Anglo-Saxon *rogge*, to shake, found in Chaucer?

I may say that I do not know what sort of bird a *rodge* is, but, so far as I know, at the present day there is no bird so called in East Anglia.

JAMES HOOPER.

[See 5th S. vi. 502; 6th S. i. 375; ii. 11.]

ERRATA: CURIOUS EDITORIAL NOTE.—The following is a translation of a note "Ad lectorem" which appears at the end of a volume comprising the *Attic lexicons* of Thomas Magister, Phrynichus, and Moschopolus, with two trifles on military matters, and printed by Michael Vascosanus in Paris "mense Novembri 1532":—

"Gentle reader, we had compiled a list of errors which have found their way into this book, partly through our following a corrupt copy which we trusted overmuch at the outset, and partly through a degree of haste usual in work of this kind, when the printers, impatient of delay, injudiciously press you to finish in a moment what you have in hand, not caring a jot whether the book be issued to the public correct or full of blunders, so long as they bring their task to an end. We meant to print these *errata* at the end, but we are reluctantly obliged to abstain from doing so owing to want of paper, not a single entire leaf [*nulla charta integra*] remaining to us. Kindly, therefore, excuse us should you detect any errors in reading. Do this, and we will take care in future to turn out editions of all the best authors with the greatest possible accuracy, and so daily more and more advance your studies—our sole aim. Farewell."

F. ADAMS.

HISTORICAL MSS. COMMISSION: HOUSE OF LORDS PAPERS.—The very lengthy character of the documents calendared in the report just issued,

covering the years 1690-91, accentuates still more the need for a small concession to the reader who does not wish to wade through the whole work, but (with the guidance of the very excellent preface) to select and study those documents which bear on his own line of thought and research. As the book is at present printed it takes sometimes two or three minutes to find the document to which a passage in the preface refers. This might be easily obviated by each page in which a document is continued being commenced with the number of that document in heavy clarendon type, followed by a square bracket. The total space occupied would not amount to a whole page in this report, and the time and temper saved would be immense—using the word in its etymological sense—and I venture to express the hope that this modest suggestion may be adopted in all future reports.

I am sorry to notice that the report is disfigured, as were the Statutes of 1890, by a change of paper in the middle of the volume. Then it was from white to cream; now it is from cream to white. Mr. T. Digby Pigott, "these things ought not so to be"!

Q. V.

DIVINING ROD. (See 1st S. viii., ix., x., xi., xii. *passim*.)—The appended "modern instance," corroborative of its powers, may be noteworthy:—

"Will you allow me to state my experience of the powers of the divining rod in searching for water? Having had very great difficulty in the supply of water at this house, I sent for John Mullins, of Colerne, near Chippenham, who, by the aid of a twig of hazel, pointed out several places where water could be found. I have sunk wells in four of the places, and in each case have been most successful. It may be said that water can be found anywhere. This is not my experience. I have had the best engineering advice, and have spent many hundreds of pounds, and hitherto have not obtained sufficient water for my requirements, but now I have an abundant supply.—HENRY HARBEN, Warnham Lodge, Horsham, January 3, 1893."—*Sussex Daily News*, January 6.

JNO. A. FOWLER.

55, London Road, Brighton.

"**GOD SAVE THE QUEEN.**"—The following paragraph is taken from the *Manchester Advertiser* of July 22, 1837, when William IV. had been dead about a month:—

"**IMPORTANT TO TOAST MASTERS.**—At public dinners, after 'The health of her majesty, Queen Victoria,' is given, the second toast is 'Queen Adelaide and the rest of the royal family'; and the National Anthem is commenced thus:—

God save our gracious Queen,
Victoria, England's Queen,
God save the Queen."

It would be interesting to know whether this fashion of varying the verse was long continued.

ALFRED F. ROBBINS.

PROLIX VERBOSITY.—The following example of prolix verbosity, which seems to have been inspired

by the injunction, "Put away all strange notions, in order to pay profound respect to the instruction that is correct and upright," is culled from a contemporary:—

"An American exchange tells a story of how a father cured his son of verbal grandiloquence. The boy wrote from college, using such large words that the father replied with the following: 'In promulgating your esoteric cogitations, or articulating superficial sentimentalities and philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversation possess a clarified conciseness, compacted comprehensibility, coalescent consistency, and a concatenated cogency. Eschew all conglomerations of flatulent garbality, jejune babblement, and asinine affectations. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility, without rhodomontade or thraasonical bombast. Sedulously avoid all polysyllabical profundity, pompous prolixity, and ventriloquial rapidity. Shun double-entendre and prurient jocosity, whether obscure or apparent. In other words, speak truthfully, naturally, clearly, purely, but do not use large words.'"

JOSEPH COLLINSON.

Wolsingham, co. Durham.

COWPER'S 'CASTAWAY.'—It seems to have escaped the notice of critics up to the present that no such "story" as that alluded to by Cowper in his note to the 'Castaway,' is related in 'Anson's Voyages.' This is a very serious matter, as it will, doubtless, lead many readers of that poem to entirely miss the point of it. It has a certain bearing, too, on Cowper's sanity that, I think, cannot be mistaken. Let me add that the three opening lines are suggestive of an acrostic—quite in Cowper's manner, namely, O T W.

J. O'BYRNE CROKE.

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. GRASINUS.—Can any of your learned and expert readers give me information on this point? In the will of John Regnold, in Somerset House (Dogget 21), he bequeaths lights to the images, among others, of St. Blasius, St. Grasinus, and St. Dominic. Who was St. Grasinus? I can find no such name among the Roman saints.

J. CAVE-BROWNE.

Detling Vicarage, Maidstone.

'OASTS.'—In the 1668 by-laws of the Fishmongers' Company, *Oasts* are forbidden to sell overday fish, that is, over a day, or fish over twenty-four hours old. Hitherto I have been unable to find any explanation of this word in reference to the fish trade. Does not "oasts" mean owners or vendors of fish? The 'Century Dictionary' gives a picture of an oast, or kiln used to dry hops or

malt, but this evidently has nothing to do with the oasts in the by-laws of the Fishmongers' Company.

J. LAWRENCE-HAMILTON, M.R.C.S.
30, Sussex Square, Brighton.

BUCKINGHAM PALACE.—The following paragraph appeared among the "Domestic and Miscellaneous" intelligence of the *Manchester Guardian* for July 22, 1837:—

"It is intended henceforward to call Buckingham Palace by a much more appropriate title, and one which will record the time when the sovereign of these realms first took up her abode there. The new name is to be 'The Queen's Palace.'"

Was this intention ever seriously contemplated or attempted to be acted upon?

ALFRED F. ROBBINS.

HERSE CLOTHS OR PALLS.—I wish to make a list of all the pre-Reformation herse cloths or pallis that now remain in England; and I shall be much obliged for any information on the subject. Will any one who knows of the existence of one be so kind as to write to me on the subject, and say where it is and if any account of it has been published, also if it is possible to obtain a photograph of it? Do any of the City companies possess one, other than the following?—the Merchant Taylors, the Ironmongers, the Vintners, the Fishmongers, the Saddlers, the Brewers. There is a remarkably fine one at Dunstable, and I wish, if possible, to make a complete list of those that are now left. Communications on the subject may be addressed directly to me. FLORENCE PEACOCK.

Dunstan House, Kirton-in-Lindsey.

OBOE.—Can any one throw a light on the etymology of the word *oboe*, a musical instrument,—Fr. *hautbois*, Ger. *hoboe*, It. *oboe*? It is usually said to be so called because it is a treble instrument of wood, hence *haut bois*. Others, however, derive it from *Haut Bois*, implying that it was first made at a place of that name in France; and I may mention that there are two villages in Norfolk still called Great and Little Hautbois. The *oboe* being the modern representative of the *schalmei*, *shawm*, *weyghte*, or *wait*, I should be glad of references to its occurrence under any of its various names and spellings. May I appeal to HERMENTRUDE to give her valuable aid? WEYGHTE.

HERALDIC: BURTON AND HYDE.—Mrs. Reginald Gurney, in her collection of armorial china, has a fine plate with the arms of Burton (Sa., a chevron ermine between three owls arg. ducally crowned or.) quartering Hyde (Az., a chevron or between three lozenges of the second). Crest, an owl arg. ducally crowned or. There is no specimen of this set in the Franks Collection at the British Museum, and Dr. J. J. Howard, himself the owner of a fine collection and knowing well the

principal collections in England, told Mrs. R. Gurney he knew of no other specimen. Who was the Burton who married a Hyde?

G. MILNER-GIBSON-CULLUM, F.S.A.

BENJAMIN BRADFORD, of Charmouth (will proved 1792), directs a monument to be set up at Wootton Fitzpaine, Dorset, to memory of himself, his wife and children. Would any reader who may happen to live in the parish favour me with a note of the inscription, for a manuscript collection relating to the name? Reply may be sent direct.

J. G. BRADFORD.

157, Dalston Lane, N.E.

GLASS EYES.—Lear exclaims:—

Get thee glass eyes,
And like the scurvy politician seem to see
The thing thou dost not.

IV. vi. 174.

If Gloster, whom Lear addressed, were not blind, we might suppose "glass eyes" to mean spectacles. But it seems clear that glass eyes in the modern sense were intended, and therefore well known in Shakespeare's time. How much further back is that witty invention traceable?

JAMES D. BUTLER.

Madison, Wis., U.S.

FOREIGN PARODIES.—Can Mr. WALTER HAMILTON, or any one else, tell me of any? Are there any French or other equivalents to the 'Rejected Addresses' or the very clever parodies by Calverley and O. W. Holmes? I presume that so illustrious a mark as Victor Hugo did not escape the shafts of parody. Has Balzac's or George Sand's prose ever been parodied by French "jokers of jokes"? Is there any Italian parody?

JONATHAN BOUCHIER.

[Theatrical parodies are common in France. We could supply the titles of scores. Scarron's 'Virgile Travesti' is, of course, well known.]

PRINT OF MR. PITT.—There is a print as to the meaning of which I should be very glad if you could suggest the explanation. It represents Mr. Pitt speaking, and holding in his hand a paper inscribed 'Ways and Means for 1799.' At his side is a large cloak or pall, draped over something indistinct. Mr. Pitt introduced the budget at the end of January, 1799, his speech on that occasion being one of his most successful efforts; and I think it was on that occasion that he first proposed an Income Tax. There is a tradition, however, that in the middle of his speech he received news of the death of some personage, when he immediately changed the subject and continued with unusual brilliancy. Can you throw any light on this story as connected with the print?

J. HAGGARD.

PENINSULAR MEDAL.—When, in 1848, the medal was issued to the survivors of the great wars, I

have been told that two men claimed for the medal with fifteen engagement bars. I should be glad to know the names of the battles, and also of the regiment in which the men served.

ROBERT RAYNER.

JOHN OF GAUNT was, as every one knows, descended from Henry II. in the legitimate line. It is, however, less known that he was also descended from Henry by one of the children of Fair Rosamond. Though this is a certainty, I have not the links of the pedigree which demonstrate it. Will some one be good enough to give them?

EX STIRPE PLANTAGENETARUM.

PENTELOW.—I am desirous of obtaining information or notes regarding the Pentelow family, of Cambridge and Huntingdon, during the sixteenth and seventeenth centuries. Some of their descendants are still living in this district. Did they serve the Royalists or Commonwealth? E. Tooting.

THE DOVER SLAVE MARKET.—Dr. Cunningham, in his recently published volume, 'The Growth of English Industry,' refers in very strong language to the horrors of the English slave trade, and states in particular that the "slave market at Dover had no parallel in Christendom." Perhaps some ripe and widely read contributor of 'N. & Q.' can give further information with reference to this slave market, as Dr. Cunningham's observations have excited my curiosity.

JOSEPH COLLINSON.

Wolsingham.

"LUCY OF LEINSTER."—I have a miniature of a lady, in dress of the last century, described on the back as above, and signed "Lebonor, 1784." Who was Lucy of Leinster; a character of fiction, or some personage noted in her time? I shall be glad, too, of information about the artist, whose name is new to me as a miniature painter.

F. C.

MATHEW.—Can any one give me the pedigree of the branch of this family which settled in Devon, and afterwards subdivided into five branches, from one of which (settled in Ireland), Baron Landaff of Thomastown, Tipperary, is descended? I want more particularly the pedigree of the branch which remained in Devon, descendants of Jenkin, son of Sir David and grandson of Sir Mathew, by whose marriage the Barony of Landaff came into this family.

R. M. PRATT.

254, Cowbridge Road, Cardiff.

ST. CLAIR, LADY EDITH MAXWELL, AND SIR ROGER CAMPBELL.—The following obituary notices occur in vol. xcii. of the 'Annual Register':—

"Died April 27, 1850, at the residence of her uncle Major Maxwell, Catherine Methuen, third daughter of

H. L. St. Clair, Esq., of St. Clair Abbey, near Stirling, and granddaughter of Mr. and Lady Edith Maxwell."—P. 225.

"Died of rapid decline at Cadiz May 2, 1850, H. L. St. Clair, Esq., of St. Clair Abbey, near Stirling, Scotland, and of the Grange, Yorkshire; and formerly of Royal York Crescent, Clifton, and grandson of the late Sir Roger Campbell."—P. 226.

I find no trace of Lady Edith Maxwell or of Sir Roger Campbell, and shall be grateful if any correspondent of 'N. & Q.' can throw light upon them, and on the families of St. Clair and Maxwell referred to.

SIGMA.

REFERENCE IN POPE.—Where does "Let us while away this life" occur in Pope? Does Milton or any other poet employ this phrase, *i.e.*, "while away" (the time); and, if so, where?

J. T. M.

[No such expression appears in Dr. Abbott's 'Concordance to Pope.']

"ONE HEARTH HEN."—In one of the terriers belonging to the parish of Saxted, near Framlingham, Suffolk, there is this term used. What is its meaning?

W. B. GERISH.

SOME WORDS IN SMART'S 'SONG TO DAVID.'—I shall be extremely obliged to any of the correspondents of 'N. & Q.' who will be so good as to give me authoritative definitions of the following words in this sublime song, *viz.* :—

Stanza 53. *Ivis*. (?) *Ibis*, *v* interchanged for *b*.

Stanza 57. *Silverlings*, *crusions*. Smart was a Kent man. They probably are provincialisms, but I do not find them in Parish's 'Kentish Glossary' (E.D.S.). The former may mean carp, the latter sticklebacks.

Stanza 69. *Anana*. Was this the pineapple?

Stanza 75. *Xiphias* I take to mean the swordfish.

Stanza 81. *Alba*. I at first imagined this to mean the pearl; but it can hardly be so, as the last two lines of the stanza would be tautological.

FRANCIS W. JACKSON, M.A.

Ebberston Vicarage, York.

[For "silverlings" as a silver coin see 6th S. i. 37, 222, 246.]

'THE CHRISTIAN YEAR.'—I notice in a book-seller's catalogue the following entry :—

"Keble (Rev. J.) Christian Year, Facsimile of the original manuscript, with preface and collation of the variations, post 8vo. cloth, scarce, 1l. 10s. (1822). This Facsimile was rigidly suppressed just after its issue."

I was previously unaware of the existence of such a facsimile. Is anything more known of its history? There is another facsimile, but this is "A Facsimile of the First Edition of the Christian Year, 1827, printed 1868." This also has a "Notice" with "The Emendations in the later Editions."

ED. MARSHALL.

IRISH CURRENCY: IRISH PLANTATION ACRE.—Will some reader in the "sister isle" kindly inform me what the difference (if any) was between English and Irish currency in the first years of this century? Also what was the area of an "Irish plantation acre," a term used in a work published in Ireland *circa* 1750. J. R. R.

TURK'S ISLAND.—The most south-eastern island in the Bahama group is named Turk's. Why and when was the name given? J. D. BUTLER.
Madison, Wis.

MOUNT ALVERNUS.—Macaulay has the lines in 'Horatius,' stanza 46:—

As falls on Mount Alvernus
A thunder-smitten oak.

Where is Mount Alvernus? Was there such a place; or is it a mere fancy name? It is not in Smith's 'Dict. Geog.' or other common books of reference. W.

Replies.

"TRISSINO TYPE."

(8th S. iii. 29.)

There are several points that require correction or amplification in this query. To begin with, this Trissino type is only part and parcel of the modified alphabet invented and used by Giovan-Giorgio Trissino. Again, it was not used in every one of his writings, nor even in all the various editions. Further, the matter led to considerable controversy, and other scholars tried their hands at alphabet revision. Lastly, MR. KREBS is not altogether accurate in his incidental references to early Italian grammar-making. As I happen to possess most of Trissino's works, I have paid some little attention to this epic poet, lyricist, dramatist, critic, grammarian, and philologist.

In 1524 Lodovico degli Arrighi, a Vicentine well versed in penmanship and a writer of Papal briefs, published at Rome for his fellow-townsmen Trissino several works printed in the new characters; but these are even rarer than the first editions and revised editions that in 1529 first began to issue from the press at Vicenza of Tolomeo Janiculo, of Brescia. Nearly all of my copies bear the above date and imprint, and in the reprint of his 'Letter to Clement VII.' and in the first edition of the 'Dubbi Grammaticali' Trissino explains his method, and replies to the arguments brought against him by Agnolo Firenzuola, Nicolò Liburnio, Claudio Tolomei, and others.

The use of the Greek omega is certainly one distinction of the type, but surely MR. KREBS must have noticed another Greek letter, epsilon. As Trissino himself says in the above-mentioned letter to Clement VII., "Le lettere adunque, che' io primieramente aggiunsi al' alphabeto, furono ϵ aperto

et ω aperto." But he made other changes, some of which drew upon him much ridicule, though others of them have survived. His revised alphabet as set forth in the 'Dubbi Grammaticali' is as follows (I cannot give the reference, for the work has no pagination): a b c d e f g ch egh k i l j m n o p q r w s t f u z v z x y th ph h. I italicize the most important letters.

The distinction between the opened and closed e's and o's was violently attacked by Liburnio in his "Dialogue on the letters of Trissino lately invented for use in the Italian tongue," which is appended to his 'Le Tre Fontane' (Venice, 1526), one of the works on grammar not mentioned by MR. KREBS. The differentiation from the pure *u* and *i* of the consonantal *v* and *j* has been preserved; but the *c* with the cedilla for one sound of *z*, and the division of *s* into the ordinary and the long *s*, have failed to hold their ground. One of the most ridiculed of all the changes was the introduction of *k* for certain hard sounds of *c*; this, amongst other alterations, fell under the lash of Firenzuola in his 'Disacciamiento delle Nuove Lettere,' and was also mocked at by that lively abbot in his scarcely quotable verses beginning "Kandidi ingegni." In one of the earliest editions of his tragedy the 'Sophonisba' (perhaps the first Italian tragedy) Trissino did not use the new letters, and in the fifth and sixth parts of his 'Poetica,' which were published posthumously in 1562-3, they are again absent. MR. KREBS might have mentioned that the work which stirred Italian scholars to grammar-making, Dante's 'De Vulgari Eloquentia,' was first given to the world by Trissino in an Italian translation. This (one of Janiculo's publications in 1529) was issued by Trissino under the assumed name of Giovan-Battista Doria; but controversy raged for many years as to whether the work really was Dante's or a fabrication of Trissino's. The publication of the Latin text by Corbinelli at Paris, in 1577, did not silence the dispute. MR. KREBS has also neglected Bembo's 'Prose,' which, though not published till 1525 (Venice, Tacuino), was already completed and passed round to that great man's friends in 1512, before the appearance of Fortunio's book. I may observe that other modifications of the alphabet were made by Claudio Tolomei, of Siena, one of Trissino's assailants, and afterwards Bishop of Corsola. The entire discussion was involved in the interminable war as to the correct appellation of what we now call "Italian," viz., Florentine, or Tuscan, or Aulic, or Cortigiano, &c. A subject that filled at least a score of books cannot be adequately treated in this brief notice.

EDWARD PERCY JACOBSEN.

18, Gordon Street, W.C.

"THE TRIPLE PLEA" (8th S. ii. 527).—I have two engravings—"Sold by John Bowles Print

Seller at the Black Horse in Cornhill" and "Sold by C. Sheppard, Lambert Hill, Doctors Commons," respectively—which are variations of this subject, with explanatory verses to each as follows:—

1. *The Triple Plea.*

Law, Physick, and Divinity,
Being in dispute, cou'd not agree
To settle, which among them three
Shou'd have the Superiority.

Law pleads he does preserve men's lands,
And all their goods from rav'nous hands:
Therefore of right challenges He,
To have the Superiority.

Physick prescribes receipts for health,
Which men prefer before their wealth:
Therefore of right challenges He,
To have the Superiority.

Then strait steps up the Priest demure,
Who of men's Souls takes care and cure:
Therefore of right challenges He,
To have the Superiority.

If Judges end this Triple Plea,
The Lawyers shall bear all the sway.

If Emperics their verdict give,
Physicians best of all will thrive.

If Bishops arbitrate the case,
The Priests must have the highest place.

If Honest, Sober, Wise Men Judge,
Then All the Three away may trudge.

For let men live in peace and love,
The Lawyers tricks they need not prove.

Let them forbear excess and riot,
They need not feed on Doctor's diet.

Let them attend what God does teach,
They need not care what Parsons preach.

But if men Fools and Knaves will be,
They'll be Ass-riden by All Three.

2. *The Triumvirate.*

If mankind would but act sincere,
The Lawyers tricks they need not fear,
Nor need they fear the Doctors Bill,
Would they forbear to gorge and swill.

That Parson mind not, tho' your Brother,
That says one thing and does another
But if Men Rogues and Fools will be,
They'll be Ass-riden by all Three.

These lines explain the subject of the painting of the three disputants referred to by your correspondent, but I cannot assist him in connecting it with the inn sign he mentions, unless it be that the inn-holder had a grudge against a local member of one or more of the professions, and so adopted the subject on his sign, and a selection of the verses on his drinking vessels—most likely the two latter ones.

HUMPHREY WOOD.

Chatham.

THE LETTERS OF JUNIUS (8th S. ii. 481; iii. 49).—In considering Lord Chatham's claims to the authorship of Junius, the following editorial footnote to the first of Poplicola's letters in the fine 1812 edition may well be reprinted:—

"This severe invective is aimed against the late Lord Chatham.....The reader, by a perusal of the preceding letters [i. e., those signed "Junius"] is already acquainted with the utter aversion which Junius felt for this noble-

man.....His aversion, however, softened as their political views approximated, and was at length converted into approbation and eulogy."

If Poplicola's letters, it may be added, are by the hand of Junius, as is generally conceded, their date and matter render Chatham's claims absolutely untenable.

Should Gibbon's claims be further pressed (I note with what caution Mr. EDGECOMBE makes his suggestion), I should wish to set against them certain remarks of his biographer: That "he had no taste or capacity whatever" (shade of Junius!) "for politics"; that "he voted steadily with Lord North" (the minister "every part of whose person," according to Junius, "set natural proportion at defiance"); that "he never approaches to a broad survey of politics, or expresses serious or settled convictions on home or foreign affairs"; that his tone "often amounts to levity, and he chronicles the most serious measures with an unconcern really surprising." So much more evidence might be adduced against Gibbon's claims to share, even in the slightest degree, in the Junius honours, that I might safely hazard the conjecture that, if the names of a hundred tolerably well-known men who frequented London at that period were tossed into a hat and one of them drawn out, his claims would override those of Gibbon. I will only add that Gibbon met Pitt in 1780, and was so discomfited in argument by his young opponent that he took up his hat and left the house in high dudgeon.

While I am far from asserting that Sir Philip Francis has not solid claims to be recognized as Junius, I confess it appears to me incredible that Mr. FITZPATRICK'S friend should allow the evidence which could settle a question that had been burning for a century to pass from his hands into oblivion without giving any one else the chance of sharing his convictions.

HOLCOMBE INGLEBY.

In a pamphlet entitled "Reminiscences of the Vaughan Family, and more particularly of Benjamin Vaughan, LL.D., read before the New England Historic Genealogical Society, August 2, 1865. By John Hannibal Sheppard, A. M., Librarian of the Society. David Clapp & Co., Printers, 334, Washington Street, Boston," the following noteworthy passage occurs:—

"Much has been said, and written, touching the author of the celebrated Letters of Junius. The following anecdote may throw some light upon it. While a student-at-law in the office of the Hon. Samuel S. Wilde, he invited me to dine at his house, where General Cobb, his father-in-law, was making a visit. There was a large party at dinner, among whom was Dr. Vaughan. After the dessert, some one started the oft-mooted question, Who wrote Junius? Various opinions were expressed. Now it must be recollected that this great assassin of character—who had attacked the Dukes of Grafton and Bedford, and also Judge Blackstone and Lord Mansfield, with the keenest satire—was also exceedingly harsh on

Dr. Vaughan's father. At last Dr. Vaughan seemed a little vexed, and evidently wishing to put an end to the conversation, said, 'I know that William Gerard Hamilton was the author of the Letters of Junius.' A dead silence followed and the conversation changed."

The Dr. Vaughan referred to was possessed of considerable talents and general knowledge. He was private secretary to Lord Shelburne, sat for some time in Parliament as a zealous Whig, and was intimate with Sir Joseph Banks, Mr. Cavendish, Dr. Price, Dr. Franklin, Sir Charles Blagden, Dr. Priestley, Lord Henry Petty (afterward Marquis of Lansdowne), the Marquis De la Fayette, H. G. Riquetti, Comte de Mirabeau, and many other distinguished men of the time. He was confidentially employed in promoting the negotiations for peace with America, and his opinion in the matter of the authorship of Junius is certainly worthy of some respect. Macaulay gives five reasons for his opinion that Sir Philip Francis was the author of Junius; similar reasons may be brought forward, as the writer of the 'Reminiscences' urges, on behalf of William Gerard Hamilton, a man of consummate intrigue and great abilities, and much like Francis in temperament. Sir W. Draper and Dr. Benjamin Vaughan were contemporaries of Junius, and believed Hamilton was the author. Hamilton was chief secretary in the same office with Cumberland, when Lord Halifax was Lord Lieutenant of Ireland in 1760 (see 'Memoirs of Richard Cumberland'). Dr. Benjamin Vaughan's father, Samuel Vaughan, had been charged with bribing, or attempting to bribe, with 5,000*l.* the Duke of Grafton in order to obtain for a son the lease of an office (Clerk of the Crown) in Jamaica. This charge Samuel Vaughan met with "An appeal to the Public on behalf of Samuel Vaughan, Esq., in a full and impartial narration of his negotiation with the Duke of Grafton, &c., and an appendix relating to the Public Offices in the Island of Jamaica. London, 1770, 8vo."; but this appeal did not, apparently, satisfy the exacting Junius, although, as stated therein,

"it was well known that Commissions in the Army were publicly sold and in the Navy also privately, a relation of Samuel Vaughan's, although bred up in the army from infancy—a soldier of known worth—wounded also in the service of his country, even this man was obliged to purchase every commission from a pair of colors to that of Lieutenant-Colonel."

That an offer of 5,000*l.* was made to the Duke of Grafton by Samuel Vaughan does not seem to have been denied. T. T. V.

A correspondent, advocating the supposed claims Lord Chatham, asks, "Why impossible?" Well, for two main reasons.

1. Junius declares himself utterly unknown, stating that he worked single handed. Now, a secret known to two or more dissociated people is no secret at all. If any such two persons are constantly in communication, something will ooze out;

but Junius is still unknown. The process of investigation has been by exhaustion; one by one the claimants are found disqualified by some fatal objection; so at present one only holds the field.

2. Lord Chatham was a public man, much watched; sometimes "in office," often "out of town," and frequently invalidated. These drawbacks amount to a disqualification; for, when in office, he could not violently attack any of his coadjutors and remain unknown; his policy was frequently denounced by Junius. Such a public character, in or out of town, could not confer daily with any one outside his immediate circle without detection; and all within his circle have been dismissed already, except one who communicated through the intermediary of a third, well-known man, also a public character. A. HALL.

MR. EDGCOMBE'S communication foreshadows a possible "spirited revival of the Junius question" as shortly to be expected, and gives the names of twelve persons once suspected of the authorship of the famous letters, but "one after another acquitted, leaving Sir Philip Francis alone in the field." A reopening the case will, no doubt, make room and place for other and new claimants to the mysterious inheritance, and therefore I desire to draw attention to a work entitled 'Junius Discovered,' by Frederick Griffin, of the City of Montreal, advocate. The object of the work, an octavo volume of some 300 pages, was to link the identity of Junius with that of Thomas Pownall, Governor of Massachusetts *circa* 1760, and from 1767 to 1780 a distinguished member of the House of Commons. The author (Mr. Griffin, now deceased) has shown much industry and research in the collating of his facts, marshals them ingeniously, succeeds in making out a fairly good case for his client, and his book should not be overlooked in the "court of review," which Mr. EDGCOMBE leads us to look for, of the "Junius question," interest in which will never flag while the secrecy shrouding the writer of the tenchant letters remains. The book referred to, a very interesting one apart from whatever value it may have "in court," was published in 1854 (Little, Brown & Co., Boston, Mass., and Trübner & Co., London). It is needless to add that the name Pownall is not of those in Mr. EDGCOMBE'S list of "suspected persons." W. SHANLY.
Montreal.

A PREPOSITION FOLLOWED BY A CLAUSE (8th S. ii. 488).—The passage quoted by MR. BAYNE from the *Saturday Review* is but one illustration of the perverse ideas about the relative pronoun which are current among literary people. The objective is misused for the nominative and *vice versa*, not merely by newspaper reporters, but by men of note, in phrases like the following: "A man whom his contemporaries considered was

unsurpassed in his art"; "Consider who the king your father sends" (Shakespeare, 'Love's Labour's Lost,' II. i. 2). Since the publication of Mr. BAYNE's note the solecism he protests against has been repeated by the editor of the *Nineteenth Century* (January, 1893) in his article on the late Laureate. We are told at p. 169 that on certain occasions Tennyson "spoke openly to whomsoever might be" in his company; and there is a far worse bit of syntax at p. 179, where Tennyson is made by Mr. Knowles's ungrammatical pen to say of a wounded knight "he slowly crawled to *whither* his brother lay." What a pity the knight did not perform the return journey, so that Mr. Knowles might have penned "from Tennyson's lips" (!) that "he crawled back from whence his brother lay"!

I suppose those who see nothing amiss in such sentences as "I love whomsoever loves you" and "He spoke to whomsoever might be there" are not so silly as to defend "I love whom loves you," "He spoke to whom might be there," &c. The particle *soever*, which blinds them to bad grammar, has no more grammatical influence in an English phrase than *cumque* has in a Latin. An analogy with Byron's "Whom the gods love die young" ('Don Juan,' iv. 12) cannot be urged in defence. The analogy would be exact only if the sentence read "The gods love whom die young." If, however, we transpose it into the order "Die young whom the gods love," we see that there is an ellipsis of the antecedent, which is what always happens in the absolute construction of the relative. The phrase of the *Saturday Review*, as well as of the *Nineteenth Century*, is an example of this construction, and must be corrected as Mr. BAYNE proposes. ADAMANT.

WALNUTS (8th S. ii. 364).—In Thomas Wildford's 'Nature's Secrets,' 1665, p. 144, it is stated that "great store of walnuts and almonds presage a plentiful year of corn, especially filberds." F. C. BIRKBECK TERRY.

CATHERINE MACAULAY and EDMUND BURKE (8th S. ii. 527).—If G. F. R. B. will communicate with me I can show him a copy of the pamphlet to which he refers. M. I. F.-BRICKDALE.
8, New Square, Lincoln's Inn.

FAIR=LIGHT-COMPLEXIONED (8th S. ii. 527).—How will this do?—

But right faire was hir here, I wol not lie.
Chaucer, 'The Reves Tale.'
E. H. M.

TAKING THE WALL (8th S. ii. 386, 536).—The passage immediately preceding that quoted by MR. PICKFORD from Horace would, methinks, prove his case better:—

ne tamen illi
Tu comes exterior, si postulet, ire recuses.
"Utne tegam," &c., merely means "Shall I walk

side by side with that dirty fellow?" whereas "comes exterior" distinctly means giving the wall and walking outside. J. CARRICK MOORE.

ANGELICA CATALANI (8th S. ii. 485).—On the authority of 'Chambers's Encyclopædia,' *s.v.*, it is said of this celebrated singer "that the throat from which these wondrous sounds proceeded was physically of such dimensions that a physician, when called to look upon it, declared he could have passed down it a penny roll."

She possessed a magnificent commanding person and fine expressive countenance. Madame Catalani was born in 1780 or 1784, and died at Paris in 1849. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

STIEGE OF BUNRATTY (8th S. ii. 468).—Admiral Penn's account is given in Granville Penn's 'Memorials' of that officer. The affair was well contested, and the victory a credit to the native Irish army, under its general, Lord Muskerry.

P. S. P. CONNER.

Philadelphia.

ROMAN BISHOPS' OATH OF SUBSERVIENCE (8th S. ii. 528).—See the 'Pontificale Romanum,' "De Consecratione Electi ad Episcopatum":—

"Forma Juramenti.

"Ego N. Electus Ecclesie N. ab hac hora in antea fidelis et obediens ero Beato Petro Apostolo, Sancte Romanæ Ecclesie, et Domino Nostro, Domino N. Papæ N. suisque successoribus canonice intransibus," &c.

It was made imperative that such an oath should be taken in 'Decretal.' Greg. ix. l. i. tit. vi. "De Electione," c. iv. There is a full examination of the oath in all points in Archbishop Bramhall's 'Works' (*passim*), with A. W. Haddan's notes. A. C. L. ED. MARSHALL.

If MR. HOOPER will turn to the account of the consecration of Dr. Vaughan as Archbishop of Westminster in the papers of the period—the past summer—he will find the text of this terrific oath. This I state from memory alone, but feel perfectly confident that I myself so read it. And any Roman Catholic paper—such as the *Tablet*, to wit—will certainly give the whole text.

JNO. BLOUNDELLE-BURTON.

Barnes Common.

GAELIC (8th S. iii. 47).—EZTAKIT seems to be under a misapprehension as to the words to which he refers. The words are perfectly correct, but they are in the subjunctive mood of the verbs. As regards *bhios*, this word is a contraction for the longer but more correct form *bhithias*, which form, however, is more rarely used than the shorter one. I may say that in both the copies of the Gaelic version of the Scriptures in my possession the form *bhios* seems to be adopted for the future subjunctive, while the future indicative is, of course, *bithiadh*; *e.g.*, Leviticus xiii. 14, "Ach an uair a

bbios feoil dhearg r'a faicinn air, bithiah e neoghlan," i. e., "but when there shall be red flesh to be seen on him, he shall be unclean," or, as the A. V. has it, "But when raw flesh appeareth in him, he shall be unclean." EZRAKIT will find the contractions, &c., used in the subjunctive of the verb *bi* referred to in Stewart's 'Gaelic Grammar,' 1879, p. 69, although a complete list is not given.

E. R.

Glasgow

PARGITER, DERING, AND FERRIES (8th S. ii. 448, 517).—I note the suggestion that Dering equates Dearing; if this is true of the Sir Edward Dering, Knt. or Bart., he can hardly have belonged to the Kentish family of Surrenden (A.-S. *dearran*, German *dauern*, Latin *durus*). Henry Dering, of Pevington, son of the first baronet, born 1632, married — Peke, and left a son named Edward. Sir Edward, the first baronet, had a brother named Henry, born 1615, so uncle to Henry of Pevington.

A. HALL.

SALISBURY MISSAL (8th S. ii. 528; iii. 56).—When I replied it did not occur to me at the moment that Lord Bute's translation is of the present Roman, not of the Sarum Breviary.

J. T. F.

Bishop atfield's Hall, Durham.

Lord Bute's translation is of the Roman, not the Sarum Breviary. It may be mentioned that portions of the Sarum Missal and Breviary are still used by Catholic ecclesiastics in Mass and office in England on the feasts of certain English saints, and the York Missal in the same way.

GEORGE ANGUS.

St. Andrews, N.B.

CUSACK AND LUTTRELL EPIGRAMS (3rd S. xi. 272).—In the above I find a note relating to Henry Luttrell, in which the statement of one Hardman, who reported on the Irish Records, and Lord Westmeath's investigation of the charges made against Henry Luttrell are referred to. Where are these to be found?

Q.

"TO THREEP" (8th S. ii. 325, 452, 491; iii. 53).—In 'Glosaographia Anglicum Novo' I find "Threep (north word), to affirm positively, obstinately, to persist in." This seems more consonant to the sense of the word in the phrase "Ye won't threep that down my throat," than its older meaning, to "convict, refute."

C. A. WHITE.

CHÂLET (8th S. iii. 68).—Litré, in citing Scheler's *chaslet* (a fictitious diminutive of *casa*) as the origin of *chalet*, says he inclines to see in the word a contraction of *castelletum*. Brachet merely says of *chalet* that it is Swiss, from the *patois* of the Grisons. The query suggests the remark that the *a* of *chalet* is almost invariably furnished with a

circumflex accent in English type. The accent is rarely, if ever, given to the word by French writers or printers.

HENRY ATTWELL.

Barnes.

"ARBATEL" (8th S. ii. 429).—The word I allude to is in origin identical with an astrological term, *almuten*, which, in the astrological sense, will be found exhaustively explained in the 'New English Dictionary,' but in the secondary sense above referred to it has never been bracketed with *almuten* before, and therefore the following scheme, showing its primarily related and subsequently more and more divergent spellings, should prove as interesting as I believe it to be original:—

1. *Almutel*, in Agrippa and Barrett, who say: "Holy tables and papers likewise serve to this effect, being especially imposed and consecrated, such as the *almutel* of Solomon," and so on.

2. *Almudel* of Solomon, in a story called 'Mars being in the Eighth House,' in a Christmas number of the *Graphic*.

3. "*Almadel*, Key of Salomon the King, the fourth book, transcribed from the original manuscript by Mr. Hockley." See List of Books, chiefly from his Library, now on sale at the prices affixed by George Redway.

4. 'Les Vraies Clavicules du Roi Salomon,' par *Armadel*, in Catalogue of the Lansdowne Manuscripts in the British Museum.

5. '*Arbatel* of Magic,' translated into English by Robert Turner. Also '*Arbatel* de Magia Veterum,' both translation and original, in British Museum Catalogue.

J. PLATT, Jun.

I have been hoping to see some reply as to the usage of the word above alluded to; but nothing having yet appeared, I venture to inform your correspondent that, in addition to the German and Latin versions mentioned by him, there is also an English version in the British Museum Catalogue; but instead of being under the correct heading, it is only to be found under that of "H. C. Agrippa," where it is described as translated into English by Robert Turner.

W. BROOKS.

ST. CUTHBERT (8th S. ii. 386, 449, 498, 535; iii. 53).—Your correspondent J. T. F. has written to me asking for a reference to any original authority for the pre-Reformation dedication of Durham Cathedral to St. Cuthbert, or to SS. Mary and Cuthbert. I have mislaid his address; but perhaps you will allow me to refer him in your columns to the list of Northumbrian churches compiled by Prior Wessington (1416-1446), and affixed above the choir door of the Cathedral of Durham. Included in this list is the following: "In Dunelmensi comitatu, Ecclesia Cathedralis Dunelm. S. Marie et S. Cuthb. de Cestria similiter." In his tract 'De Orig. Ord. Monach.,' fol. 30, the prior refers to this catalogue as that of "ecclesie et capelle in

honore Sancti Cuthberti dedicatæ." The list itself was transcribed, if I mistake not, by Dr. Christopher Hunter, of Durham, in his 'Ancient Rites and Monuments of the Church of Durham,' 1733. I have not seen this work, but J. T. F. has probably access to it in one or other of the Durham libraries. OSWALD, O.S.B.

Fort Augustus, N.B.

EARLY HOURS FOR HUNTING (8th S. ii. 483).—When Tennyson uses "offset" to denote the daughter of Henry VIII., does he not employ a most uncommon expression? Has any author before his time so used the word? According to the 'Dictionarium Rusticum, Urbanicum, et Botanicum,' 1726, "offsets" are "young shoots that spring and grow from roots that are round, tuberous, or bulbous; also the loose, outward brown skins in tulips, onions, &c. I suppose that Tennyson has used the word on the analogy of "offspring" and "offshoot." The latter word has been used by Barham in 'The Spectre of Tappington,' *sub fin.*: "Some years have since rolled on; the union has been crowned with two or three tidy little *off-shoots* from the family tree."

F. C. BIRKBECK TERRY.

THE ROYAL SCOTS GREYS (8th S. ii. 509; iii. 36).—In 'Famous Regiments of the British Army' (pp. 225-6), by W. H. Davenport Adams, THORNFIELD will find Claverhouse's own account of the fight at Drumclog. In it he calls his horse a "rone," and distinguishes between his own "troupe" and the dragoons. In those days *roan* was "a certain Colour in Horses, a bay, black, or Sorrel Colour, intermixed all over with white or grey Hairs" (Bailey). J. F. MANSERGH.

Liverpool.

"ZOLAESQUE" (8th S. ii. 468; iii. 54).—I am quite of KILLIGREW'S opinion that this word is not required, and if introduced would be most misleading. Zola is best known for that disgusting lock-and-key literature which every father of a family keeps out of general sight; and in his last book, the 'Débâcle,' the true Zolaesque part is a chapter of the same unsavoury kind. If the word were introduced into our language it would be associated with the novels which have made the name of Zola synonymous with licentious realism of the grossest character. I lived in Paris for many years, and saw what is called "life"; I mixed with all sorts of people, and lived at times in private French families. Although, no doubt, I saw much which shocked my English sensibilities, and much that was commercially dishonest, impure, and licentious, I cannot but think that Zola has most grossly caricatured his countrymen, and that his Zolaesquism cannot fail to be ephemeral. His 'Débâcle' touches on a very sore subject, and has certain "purple patches" of considerable power,

smothered with long pages of "skip matter" most wearisome; and he has wholly failed to fathom the secret philosophy of the break-down of the French system and fall of Napoleon. Such words as Dantesque, Patavinity, Shakespearian, Miltonic, and so on, are worth preserving; but the works of Zola add nothing to standard literature, and can only serve to show to what a depth of impurity novels can descend, and what a purient taste had to be catered for in the last quarter of the nineteenth century. If *Zolaesque* means anything, it can only mean licentious exaggeration of the grossest and foulest Holywell Street literature.

E. COBHAM BREWER.

In addition to the Zola derivatives supplied to the editor of the 'N. E. D.,' with their respective authorities, let me suggest some other varieties. Why not Zolaese, Zolaitic, Zolaistical, or Zolastic? Then we might have the Zolaphil or Zolaphilist, and Zolaphilisms; or, perhaps, philo-Zolaïtes, philo-Zolaïsm, &c. As we are all authorities nowadays, ignorant as well as learned, there seems little doubt that in our strainings after originality these and many other varieties, bad as they may be, will spring into existence with authority sufficient for inclusion in our standard work. "O tempora! O mores!" A. Z.

MR. RANDALL deserves our thanks for his note. Any one who applies a *reductio ad absurdum* to the system under which the 'N. E. D.' is now edited will be applauded by those who, like myself, think that the 'Dictionary' is labouring under too heavy a burden. The office of rubbish collector becomes the editor as little as its collection adorns his great undertaking.

HOLCOMBE INGLEBY.

TRANSLATORS=COBBLERS (8th S. iii. 25).—In connexion with the note of H. H. S. on this subject, it may be useful to remember that Mr. R. Roberts, of Boston, Lincs., gave, in No. 3126 of the *Athenæum*, an interesting example of the use of the word *translator* as an equivalent for *cobbler*. The illustration was quoted from Brathwaite's 'Drunken Barnabee's Journal':—

To the Translator.

That paltry patcher is a bald translator,
Whose aule bores at the words but not the matter:
But this Translator makes good use of lether,
By stitching ryme and reason both together.

G. YARROW BALDOCK.

ALDINE 'SWIFT,' 1833 (8th S. iii. 28).—I possess a complete set of the "Aldine Series of the British Poets," published by Bell & Daldy, about 1870, being, I believe, the third edition. The pagination 128-134 in vol. ii. of Swift is wanting, while the poems contained therein are accurately described and paged in the table of contents.

EVERARD HOME COLEMAN.

71, Brecknock Road.

PAGANINI'S PHYSIC: LEROY (8th S. iii. 28).—Doubtless this was Leroy's purgative, a well-known proprietary medicine. It is a syrup of scammony, jalap, vegetable turbitb, senna, and brandy, of various strengths, the strongest being an exceedingly drastic compound, and quite certain to upset anybody's "intestinal functions" if taken in quantity.

C. C. B.

PIE: TART (8th S. ii 527).—There are, I believe, two principal theories in respect to this burning question. The first holds that a pie contains meat, and a tart fruit, whether fresh or preserved. The second asserts that either may be contained in pie or tart; but that a pie is closed by a top crust, while a tart is open. I am an uncompromising advocate of the latter view; and I notice that the 'Compleat Cook,' printed for Obadiah Blagrave, at the sign of the Black Bear, in St. Paul's Churchyard, 1683, speaks of an Olive Pye and a Partridge Tart. It was an apple pie—not a tart—which A ate, B bit, and C cut, when I assisted at the process in my nursery.

HERMENTRUDE.

The late Lord Dudley had no notion of a dinner without apple pie. "God bless my soul! No apple pie," he was heard to mutter at Prince Esterhazy's. Hayward says that this noble amateur insisted on calling his favourite viand a "pie," contending that "tart" was applicable only to open pastry. Lord Alvanley would have an apricot tart on his sideboard all the year round, and with him it was always an apricot tart.

But all tarts are pies, though all pies are not tarts. Pastry is the generic term for all culinary preparations that are served on layers, or in cases, open or closed, of farinaceous paste; and "pie" is the contraction of this generic term. "Tart," though, is paste twisted—*torta*—into fancy shapes. A pie, open or closed, may be called a tart when any portion of its paste has been twisted or fancifully manipulated by the maker. So that pies may consist of flesh or fish and yet be tarts; and tarts may be of fruit and yet be pies.

W. F. WALLER.

In South Lincolnshire (Holland) pie is popularly used to signify a dish covered with paste, equally whether the contents are meat or fruit. A tart is an open flat piece of paste, baked on a tin or earthenware plate, and containing jam or fruit, but not meat.

J. T. B.

A tart is properly a "turn-over"; French *tourte*, from Lat. *torta*, pp.f. of *torquere*. (See Skeat.) But by usage the word has long been applied, by extension of sense, to all sorts of fruit pies, and even mince pies.

J. T. F.

Winterton, Doncaster.

Mrs. Beeton, in her well-known 'English-woman's Cookery Book,' has a recipe for making an "apple tart or pie," which describes what in

the North of England, I fancy, would generally be called an "apple pie." It is to be made in a pie-dish, without a bottom crust; an "apple tart" would not be made in a pie-dish, would have a bottom crust, and be usually ornamented with strips of paste on the top crossing one another diagonally. The above would probably apply to all pies or tarts made of fruit.

J. F. MANSERGH.

AMBROSE GWINETT (8th S. ii. 447, 535; iii. 56).—The story was dramatized under the title "Ambrose Gwinett, a Sea-side Story: a Melo-Drama, in Three Acts. By Douglas Jerrold." It is in French's (late Lacy's) Acting Edition, No. 1285, with the usual "Engraving, and remarks by D. G." It was revived and acted a few years ago at the little theatre attached to the Royal Marines Barracks at Walmer. I also possess a copy of the original book (not just now accessible). The title and frontispiece agree, I believe, with MR. J. R. BROWN'S description, and there is no date; but I have hitherto attributed the publication to quite the early part of the eighteenth century.

J. L. R.

Walmer.

REEDS (8th S. ii. 327, 433, 517; iii. 52).—The text of my 'English Church Furniture' (published in 1866) was written by me with reed pens of my own making. The notes were, so far as I remember, written with ordinary quill pens. My reason for using reed pens on this occasion was that they are harder than quills, and will at the same time make a broad line. This was an advantage when preparing copy for what had to be printed in what is known as record-type.

EDWARD PEACOCK.

SIR STANDISH HARTSTONGE (8th S. ii. 367, 492).—In Burke's 'Extinct Baronetage' (second edition, 1844, p. 608) nothing at all is said about the marriage of Sir Standish, on whom a baronetcy was conferred in 1681.

R. F. S.

WATER-MILL (8th S. iii. 7).—I am unable to refer your correspondent to the poem of which he is in quest; but perhaps I may be permitted to state that the refrain which he quotes is simply the English proverb, "The mill cannot grind with the water that is past." This proverb is in Ray's collection, and also in G. Herbert's 'Outlandish Proverbs,' 1640.

F. C. BIRKBECK TERRY.

"The mill will never grind [again] with the water that is past" is assigned in the 'Cyclopædia of Practical Quotations' to 'The Water-mill' of 'MacCallum'; but I remember that some other answer traced the words to a German source, which I cannot now recall.

ESTE.

[See 7th S. iii. 209, 299; x. 508; xi. 79, 139.]

MEDIAEVAL DIPTYCHS OF THE DECALOGUE (8th S. iii. 8).—I have among my notes a memorandum

of the Ten Commandments being exhibited in an English church in 1488. Unfortunately I have not noted in what church they were. The reference is *Archæologia*, vol. xlv. p. 119. I cannot, of course, be certain, but it is probable that this copy of the Ten Commandments was in the form of a diptych.
ASTARTE.

TOOTH-BRUSHES (7th S. vi. 247, 292, 354; vii. 29, 291, 414; ix. 37; xii. 96).—The antiquity of the tooth-brush has been much discussed in 'N. & Q.' I think 1739 furnished the earliest record of the article, unless the "Turkish tooth-brush" which Mr. ALFRED NEWTON found mentioned among the "utensils" in the 'Museum Tredescantianum' (London, 1656) were a real brush, and not a stick to serve the purpose of one. 'Memoirs of the Verney Family' gives us a glimpse of the article a few years earlier. The author says (vol. ii. pp. 234, 235):—

"While powder and patches are among the ordinary toilette necessities, tooth-brushes are new and costly luxuries, as late as in 1649, an English friend asks Sir Ralph to inquire for him in Paris for the 'little brushes for making cleane of the teeth, most covered with sylver an some few with gold and sylver Twiste, together with some Petits Bouettes [British for Boites] to put them in."

ST. SWITHIN.

PAINTING OF 'ELAINE' BY WALLIS (8th S. iii. 47).—Mr. Henry Wallis's picture of the knights taking the dead Elaine from the barge in which she had drifted down to Camelot is, or was quite lately, in the collection of Mr. Holbrook Gaskell, of Allerton, Liverpool. It was sold at Mr. Plint's (not Flint's) sale in 1862, and again with Mr. Pender's pictures in 1873.
F. G. S.

"TO BONE" (8th S. ii. 190, 312, 456; iii. 32).—If DR. BREWER wants a quotation from a later and a lesser poet, he cannot do better than take Hood's lines:—

You thought I was buried deep,
Quite decent-like and chary,
But from her grave in Mary-bone,
They've come and boned your Mary.
'Mary's Ghost.'

EDWARD H. MARSHALL, M.A.

Hastings.

COL. CHARTERS (8th S. ii. 428; iii. 34).—There is a long and interesting account in Caulfield's 'Remarkable Persons,' vol. iii. pp. 170, 188, of this licentious man. He was a native of Scotland, and married the daughter of Mr. Pencailand, one of the lords of sessions, by whom he had one daughter, who was married in 1720 to the fourth Earl of Wemyss. He led a most profligate life, and was convicted of rape, and sentenced to death at the Old Bailey in February, 1729, but by the influence of his son-in-law obtained a pardon. He did not long survive this disgrace, but died

Feb. 24, 1732, aged fifty-six years. He left the bulk of his large estate to his grandson, the second son of the Earl of Wemyss.
JAS. B. MORRIS.
Eastbourne.

CHURCH BRASSES (8th S. iii. 26).—If it is necessary for the vicar to go to the north side of the altar—a necessity which I cannot quite see—surely the best course to adopt, in order to save the brasses from further injury, is his second proposition of placing the slab upright against the wall. And I would suggest the insertion of a small brass plate on the floor recording what had been done. This would relieve J. W. from any charge of vandalism.
A. V.

Might I suggest to J. W. that he should keep the brass in its present position, but place a bit of carpet over it to protect it from damage by the vicar's boots? It would be none the less accessible for inspection.
J. H. M.

NAT. LEE'S 'ALEXANDER THE GREAT' (8th S. iii. 66).—Mr. Sidney Lee is in error. The "fulsome dedication to the Duchess of Portsmouth" is prefixed to Nat. Lee's 'Gloriana in the Court of Augustus Caesar,' and not to 'The Rival Queens, or the Death of Alexander the Great.' What a dedication it was, too! "Your Grace, who as You are the Brightest, are likewise the Noblest Object in the World"! There is only one dedication to 'The Rival Queens,' 1677, and that is "to the Right Honourable John, Earl of Mulgrave."
F. W. ROBINSON.

With respect to the dedication of this play, I find that I should have written John Sheffield, Earl of Mulgrave, instead of "the Duchess of Portsmouth." Lord Mulgrave was subsequently created Marquis of Normanby and Duke of Buckinghamshire. He died in 1720.
SIDNEY LEE.

In a valuable collection of old plays in the Penzance Library are two separate copies of the above play, quarto, one dated 1677, the other 1690. Both contain the epistle dedicatory complete from which Mr. BLACK quotes, which is addressed to "John, Earl of Mulgrave." The "fulsome dedication to the Duchess of Portsmouth" is prefixed to two copies of Lee's 'Sophonisba,' dated 1697 and 1704.
S. C.

Penzance Library.

MORANT'S 'HISTORY OF ESSEX' (8th S. ii. 143, 234, 293, 418, 536; iii. 59).—I think there can be little doubt but that Peter Muilman was the author, to a certain extent, and patron of this work. In his signed preface he says: "In the Writing Part I have very little contributed, except in my own Parishes of the Heddinghams and the Yeldhams, where my Property lies." The question remains Who did write it, or who was the editor, as he calls himself? I believe it was Henry Bate, later Sir

Henry Bate Dudley, whose father was rector of North Frambridge, in this county, and resided at Chelmsford. As the REV. CECIL DEEDS says, I shall hope to go more fully into this question in an early number of the *Essex Review*, and shall be very glad of any information that can be contributed through your pages or privately.

EDWARD A. FITCH.

Maldon, Essex.

THE FURYE FAMILY (8th S. iii. 68).—In the Cathedral Church of St. Nicholas, Newcastle-upon-Tyne, near the burial-place of the Ellisons, is a tablet bearing the following inscription: "Near this Place lies the Body of Mary Furye, who died March 17th, 1792, aged 24 Years." Burke's 'Commoners,' 1833, vol. iv. p. 39, under the heading "Lowe, of Bromsgrove," names Mrs. Ellison's sister "Elizabeth," not "Mary": "The Rev. Thomas Lowe, rector of Chelsea, married Elizabeth, daughter and coheir (with her sister Mrs. Ellison) of Col. Furye, of Fernham, in Berkshire, and of Norbiton House, Surrey," &c.

RICH. WELFORD.

'THE MAYOR OF WIGAN' (7th S. x. 107, 172, 254).—H. T. F. may be referred to a copy of Hillary Butler's tale, 'The Mayor of Wigan,' 8vo., Lond., 1760, preserved in the Gough Collection at the Bodleian Library. A second copy is to be found in the Library of the Incorporated Law Society (press-mark 118 C.).

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

PICTURE OF THE HOLY TRINITY (8th S. ii. 89, 152, 395; iii. 53).—I am much obliged to O. for his note on this subject. But I venture to remind him that Didron lays it down that after about the middle of the fourteenth century the mode of portraying the Holy Trinity was entirely given up. Therefore the fifteenth century instance, quoted by me, of the First and Second Persons having features quite alike and both youthful, is noteworthy and uncommon. H. J. MOULE.

Dorchester.

CÆSAR'S SWORD (8th S. ii. 208, 352).—E. A. H. having had his question answered by MR. BOSWELL-STONE, would perhaps like also to know that Wace ('Roman de Brut,' 4217), Layamon ('Brut,' i. 326, l. 12), and Robert of Brunne ('Story of England,' Rolls ed., l. 4488) mention the sword by its Latin name, each stating that this was inscribed on the hilt. Robert of Gloucester ('Chron,' Rolls ed., l. 1142) gives us only the translation of the name, "it was rede deþ icluped."

F. ADAMS.

EVAN (8th S. ii. 529).—In reply to your correspondent, there can be no doubt that the above is the English phonetic rendering of the Christian

name written in old Welsh "Ieuan," but pronounced Evan, in the same way that the similar word "Ieuanic," differing from the above by the addition of one letter, was shown by Henry Sweet to be popularly pronounced "Evanc" in his study of the 'Spoken North Welsh' about ten years ago.

J. PLATT, Jun.

The following quotation from Richards's 'Welsh and English Dictionary' (1839) answers your correspondent's question: "Ieuan, s.m. John. Hence some families of the name of Evans, retaining the old orthography, write Ievans." May we not have here the source of the names Jevons, Jevavons?

F. ADAMS.

"THE LAST PEPPERCORN BREAKS THE CAMEL'S BACK" (8th S. iii. 48).—I have always understood the words of the proverb to be "It is the last straw which breaks the camel's back," and the phrase in this form will be found, with its meaning explained, in Dixon's 'Dictionary of Idiomatic English Phrases' (1891, p. 319), where two modern instances of its use are given. The REV. ED. MARSHALL inserted a query in 'N. & Q.' (5th S. x. 289), respecting two old forms of the proverb, viz., "It is the last feather which breaks the horse's back," and "The last ounce which breaks the camel's back."

J. F. MANSERGH.

Liverpool.

Some years ago a similar query was put as to the expressions "The last feather which breaks the horse's back," and "The last ounce which breaks the camel's back," with a reference to the use of the former by Archbishop Bramhall in 1645 (5th S. x. 289). That query does not appear to have elicited any reply. The most usual form is "The last straw which breaks the camel's back." C. E.

I have never heard "peppercorn" used in the above proverbial expression, but "straw." The use of the proverb in English seems to be modern. I cannot find the proverb in Hazlitt's collection. The following form of it occurs in Fuller's 'Gnomologia,' 1732: "'Tis the last feather that breaks the horse's back." Bohn's 'Handbook of Proverbs' has "'Tis the last straw that breaks the horse's back." Has some would-be wit added the peppercorn? One is constantly meeting with some familiar quotation, expression, or proverb garbled to suit the writer's fancy.

F. C. BIRKBECK TERRY.

There are many other variants of this proverb. For instance, "The last feather which breaks the horse's back," "The last ounce which breaks the camel's back." The REV. E. MARSHALL in 'N. & Q.' (5th S. x. 289) supplied an extract from Archbishop Bramhall's 'Vindication of True Liberty against Mr. Hobbes,' showing that the latter expression was written by Bramhall in 1645

in consequence of a conversation between Hobbes and himself, but not published till 1655. Can an earlier date of its use be furnished?

EVERARD HOME COLEMAN.

71, Brecknock Road.

Miscellaneous.

NOTES ON BOOKS, &c.

Eighteenth Century Vignettes. By Austin Dobson. (Chatto & Windus.)

MR. AUSTIN DOBSON holds the English eighteenth century "in fee." His works upon Steele, Hogarth, and other celebrities are as authoritative as they are delightful. His latest volume consists of a reprint of short papers, most of them contributed to American magazines, and previously unprinted in London. They constitute enchanting reading, and the volume which contains them may be turned to at any moment with a certainty of instruction and enjoyment. Among the subjects, twenty in all, are 'Prior's Kitty,' 'Fielding's Voyage to Lisbon,' 'Bewick's Tailpieces,' 'Hanway's Travels,' 'Gray's Library,' and 'A Day at Strawberry Hill.' Genial, erudite, picturesque, brilliant, the papers cannot easily be overpraised. What is best and most characteristic in the last century can scarcely be presented to us in a more vivacious, more lifelike, or more agreeable form.

Scene in Arcady. By Grant Allen. (Lawrence & Bullen.)

MR. GRANT ALLEN will none of London. To the grey and gloomy haunts of the cab-horse and the stock-broker he prefers the fields. It is open to him so to do. In this, as in other things, men are divided into two camps. He pleads eloquently in defence of his own views, and will convince all who agreed with him from the outset. We, at least, are not going to express any dissent, and we will own that he turns his residence in pastoral Surrey to good account. His latest volume—if it is still the latest, for one doth "tread upon another's heels"—consists of reprints from *Longman's*, the *Cornhill*, and the *Gentleman's*, and constitutes an important contribution to the science of natural history. The articles, indeed, deserve, and will repay, careful study. Many are the results of exploration of more or less remote countries. One is a dim recollection of old Jamaican experiences, a second is a result of a visit to Luxor, a third was sketched *in situ* in Florence by a window that looked across the valley to Fiesole. Where-soever obtained, they are all worth reading, and the volume that contains them will be a source of unending delight to the naturalist.

Robert Browning's Prose Life of Strafford. With an Introduction by C. H. Firth and Forewords by F. J. Furnivall. (Kegan Paul & Co.)

If we look at this volume simply as a contribution to the expository literature of the seventeenth century, we cannot give it a high place. Much has been discovered since Browning wrote, and we are all of us able to take less prejudiced views than we were years ago. The motive for this reissue has not been to add to our distinctness of view as to the troubled days of Charles I., but to throw light on the character of its author. From this point of view it is valuable, as it shows that Browning, although a great poet, was, nevertheless, an industrious worker. Here and there we come upon distinctly poetical touches, such as none but one possessed of the faculty of "vision" could have written; but by far the

greater part of the volume gives the reader the idea of an industrious compilation, and little more. As helping to complete the works of one of the greatest of our contemporaries, it must ever have a certain value, which it cannot possess as an addition to biographical literature.

From a notice contained in the volume before us we gather that Browning's 'Essay on Shelley,' which was written as an introduction to the spurious letters, is shortly to be reissued. Our memory of it is but dim, as we have not read it since that clever forgery (which deluded many others as well as Browning) startled the world. If our recollection does not mislead us, Browning's contribution was of a high order of merit.

A Short Historical English Grammar. By Henry Sweet, LL.D. (Oxford, Clarendon Press.)

It is not many months ago since we welcomed in these columns Dr. Sweet's excellent 'New English Grammar.' For the benefit of younger students he has been at the pains to abridge his larger work in the volume before us, at least so much of it, pp. 211-499, as seemed to him most essential for the beginner. Testing it here and there, we observe that a few corrections suggested in our previous notice have been adopted in the compendium. We can commend it as a thoroughly scientific introduction to English grammar.

AMIDST much political matter in the *Fortnightly* appear three articles respectively of literary, artistic, and antiquarian interest. That to which most people will first turn is Mr. Addington Symonds's account of 'Venetian Meancholy.' This is a fine piece of descriptive writing, and exhibits some striking pictures of Venice in the autumn. Mr. Symonds shows that he can rhapsodize with Mr. Ruskin, Mr. Swinburne, or the best. 'Stray Notes on Artistic Japan' shows the kind of change that is coming over Japan owing to the familiarity recently acquired with Western methods. In what the author calls the moderate Conservative school of Japan his hopes are built. Of this Mr. Hashimolo Gaho is one of the leaders. Dr. Robert Munro's paper on 'Prehistoric Trepanning and Cranial Amulets' is equally interesting to the surgeon, the folk-lorist, and the antiquary. Prof. Sayce's 'Discovery of an Etruscan Book' has great value, and holds forth pleasant prospects of enlarging our knowledge of the Etruscan language. The opening essay on Uganda is by Sir Charles Dilke.—But a small amount of the contents of the *Nineteenth Century* comes within the grasp of 'N. & Q.' Under the head 'Aspects of Tennyson,' Miss Agnes Lambert depicts "The Real Thomas Becket." Very high is her estimate of her hero; her indignation against Henry VIII. for the wrong done him is warm, and her praise is eloquent. Is she not, however, taking a narrow view of the mission of poetry and drama when she says, "Lord Tennyson's 'Becket' is his noblest work; for [the italics are ours] it will restate a great Englishman in the affections of a great people"? St. George Mivart sticks to his guns with regard to 'The Happiness in Hell.' Views such as he propounds are not often heard from Catholic sources, and his repudiation of a God such as is depicted by extremists is as complete as that of Mill. The dovescotes will be further fluttered. Dr. Sophia Jex-Blake writes on 'Medical Women in Fiction,' and Miss Ada Heather Bigg on 'What is Fashion?' Mr. George Somes Layard foretells the disappearance of the domestic cook, and, under the title 'The Revival of Witchcraft,' Mr. Ernest Hart deals with hypnotism, very many of the developments of which he shows to be fraudulent.—In the *New Review*, M. Alexandre Dumas, Archdeacon Farrar, and Mr. H. A. Jones deal with 'The Bible on the Stage.' The Archdeacon is wholly opposed to any connexion between the Bible and the stage. Such objection as Mr. Jones raises is in the

interest of art, which he thinks likely to suffer, not of religion, which he holds invulnerable. M. Dumas treats the entire subject in his customary vein of cultivated and somewhat cynical banter. 'Some Unpublished Letters of Heine' are very interesting, and throw a light upon the domestic career and the sufferings of a strange, mystical, profoundly interesting, and poetical individuality. M. Paul Bourget states what are 'The Limits of Realism in Fiction.' Lady Jeune undertakes, let us hope in fun, the 'Defence of the Crinoline,' and Mrs. Simpson has some pleasant gossip entitled 'In the Early Forties.'—A very noble portrait of Tennyson is reproduced in the *Century*, and is accompanied by a short account of an interview with him. 'An Embassy to Provence,' by Mr. Thomas A. Janvier, is good, but, in a sense, disappointing. We want further descriptions of the spots visited, while the illustrations are only enough to give, and not to satisfy an appetite. 'Stray Leaves from a Whaleman's Log' depicts some "hair-breadth 'scapes" and some serious disasters in the chase. The pictures are, indeed, very striking, and the letter-press is not less stimulating. 'An Art Impetus in Turkey' is rather startling to the general reader, educated to believe in Turkish ignorance and prejudice. The Imperial Museum in Constantinople seems, however, to possess some genuine treasures. 'Life in the Malay Peninsula' is bright and interesting. 'The Autobiography of Salvini' is continued.—'From Venice to the Gross-Venediger,' in *Scribner's*, is a pleasant account of travel among the Dolomites, and has some effective illustrations. Not less attractive, in either pictorial or literary respects, is 'From Spanish Light to Moorish Shadow.' 'The Florentine Artist' has also some excellent designs. The Marquis de Chambrun sends some 'Personal Recollections of Charles Sumner.' 'Impressions of a Decorator in Rome' is concluded.—Mr. Saintsbury contributes to *Macmillan's* an excellent paper on Landor, who, he holds, was, "at his very best, and taken in not too large quantities," the "equal of all but the greatest, perhaps of the greatest." Mr. Cecil Smith depicts 'The Ruins of Persepolis,' and the Rev. Canon Atkinson writes whimsically concerning his belief in ghosts.—In *Temple Bar*, 'A Chat with Dr. Nansen' gives a capital idea of the young Norwegian explorer and enthusiast and his surroundings. So interesting is an account of 'The Campaign of Waterloo,' we should like a separate reprint, with maps, &c. The opinion pronounced is, of course, wholly condemnatory of Grouchy. 'A Packet of Old Letters' gives some pleasing reminiscences of the last century.—To the *Gentleman's* Mr. George Whale sends 'Round the Town with Dr. Johnson'; Mr. D. Wynn Williams, 'Chalcis, and what we saw Therein.' Mr. W. Wheeler's 'Puritans and Play Actors' gives an account of the establishment of the grubby little Leeds Theatre in Hunslet Lane. 'Cleansing the Black River' describes the means for freeing the Thames from the worst part of London sewage.—The *English Illustrated* has a portrait of Mr. John Morley, accompanied by a life by Mr. H. W. Lucy. 'Oriental Types of Beauty' and 'Scottish Castles and Residences of Mary, Queen of Scots' are both good and well-illustrated contributions.—Mr. Grant Allen sends to *Longman's* an account of 'Unsuspected Englishmen,' showing that names such as Louis, Alphonse, and the like, which we regard as characteristically French, are practically of remote English origin. 'The Origin of Flowers,' by Mr. Kidd, repays perusal.—'Nature Studies,' by a Son of the Marshes, which we have read in the *Cornhill*, would please us better were the writer less anxious for the capture and destruction of some of the beautiful things he describes.—Under the head 'Famous Poets' Miss (†) Charlotte A. Price deals, in *Belgravia*, with Lord Byron.

THE publications of Messrs. Cassell lead off with Thornbury and Walford's *Old and New London*, Part LXV., which is wholly occupied with Lambeth. The Palace, of course, claims a fair amount of space. Astley's Amphitheatre and St. Thomas's Hospital are also depicted, as are the old Coburg Theatre and Astley's Riding School. The most interesting pictures are of spots which have long disappeared.—Part XXV. of *The Life and Times of Queen Victoria* completes the work, to which it supplies title-page to vol. ii., index, &c.—Part XXV. of *Cassell's Storehouse of Information*, "Friction" to "Geography," has a coloured map of Paris and its environs.

'AMERICAN NOTES ON BOOK COLLECTING' begins in the February number of the *Journal of the Ex-Libris Society*. As yet there are few American collectors and no dealers. Signs are not wanting, however, that this state of affairs will be altered. The editor deals with Mr. John Vinycomb under 'Modern Book-plate Designers.' Among plates of Vinycomb's execution which are reproduced is that of Mr. Walter Besant. Designs from the recently published works of Mr. Walter Hamilton and Mr. Egerton Castle are also reproduced.

MR. J. M. COWPER, St. Mildred's, Canterbury, proposes to issue to one hundred subscribers the second series of 'Canterbury Marriage Licences,' 1619 to 1660. The volume will, it is expected, extend to seven hundred and fifty to eight hundred pages, and will include about ten thousand entries. The work, which will be confined to a hundred and eight copies, is ready for the press.

THE Secretary of the Launceston Historical and Scientific Society (Mr. Otho B. Peter, A.R.I.B.A.) has issued an appeal in aid of a fund of 150*l.* which it is desired to raise in order to purchase, excavate, and fence the site of the long-destroyed Augustinian Priory at Launceston. Its ruin has for centuries been complete, but some very interesting discoveries have been made upon the site within the past few weeks.

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. LAWRENCE HAMILTON ("Ajax defying the Lightning").—Homer, 'Odyssey,' iv. 510, &c.

CORRIGENDA.—P. 78, col. 2, l. 3, for "tolling" read *tollting*; p. 95, col. 2, ll. 13, 14, for "these men and their mode" read *the mode of these men*; Index to 8th S. ii., for "Baldoek (G. T.)" read *Baldoek (G. Y.)*.

NOTICE.

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

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

LONDON, SATURDAY, FEBRUARY 13, 1893.

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Notices to Correspondents.

Notes.

DID JACK OR JOCK EVER=JAMES IN GREAT BRITAIN?

I trust that the discussion will be strictly confined to this one point, and will not be extended to the question whether, as some think, Jack and Jock are both derived ultimately from the acc. Johannem=John. This question was threshed out at great length last year in the *Academy*, and is too wide for the space which could be given to it in 'N. & Q.' With regard to my own opinion, this may readily be deduced from my heading, for I should not write this note if I did not believe that Jack and Jock are both ultimately to be referred to the acc. Jacobum, and that Jack, at any rate, has been borrowed from the French Ja(c)que. But if so, there are two ways in which this Ja(c)que may have found its way into Great Britain. It may have come in (as most French words certainly did) with the Normans, or, subsequently, through intercourse with Normandy and the adjoining parts of France. In this case, Ja(c)que would probably have first been used in England=James, and then have been given the meaning of John (which it is almost as much like as it is to James, and in the form of Jock more like), perhaps because James already had its Jem and Jim (see note †), and it was found impossible to construct out of John itself a more familiar or

vulgar form.* Or it may have been the English soldiers in the wars in which they were engaged for so many centuries in the North, and more especially along the greater part of the west side of France, who first picked up the word; and in that case they may at once, for one reason or another, have used it=John, and then Ja(c)que (in the form of Jack) would in England, or in many parts of it, have never meant anything but John. I will not discuss these points, but will proceed to call attention to two circumstances which, if correctly recorded, seem to afford some little indication that Jack and Jock, even after they generally meant John—and this, as I shall show, was probably as early as the beginning of the fifteenth century, and may have been earlier—still sometimes, or in some parts of Great Britain, preserved their original meaning of James. Here it may be objected that it is not likely that one abbreviated Christian name should have had two meanings; but, even at the present day, when people are more particular in such matters than they formerly were, we not so very infrequently find this to be the case. Thus, May=Mary in England, but Margaret in Scotland (Jamieson and Miss Yonge, i. 79, 267), whilst Mysie in Scotland=both Marjorie (Margaret) and Marianne (Jamieson), and in France I showed in 'N. & Q.' (7th S. x. 30) that Ninon is, or has been, used=Anne, Catherine, and Eugénie. And I feel sure that many other instances might be found.

The first circumstance to which I will refer is this. Miss Yonge (i. 56, s. v. "Jacob") says, "Dame Jack was what Henry V. [1388-1422] called the wild Jacqueline of Hainault, who, like his other Flemish sister-in-law, Jacquette of Luxemburg, must have been named in honour of the saint of Liège" (i. e., St. Jacques, of whom she had just been speaking). Now Henry V. must have known French well, and yet he calls this lady Dame Jack, and not Dame James, or Jim.† It was, no doubt, the similarity of sound which led him to use Jack, if he did do it; for Miss Yonge, as usual, gives no references. But would he have chosen Jack if Jack had then been used=John only? Hardly, I should say; and yet, curiously enough, it is at that very time that we are first told that Jack was in some parts of England, at any rate, and perhaps generally, used=John. See Mr. E. W. B. Nicholson's useful, though, to my mind, very misleading, little pamphlet on 'The Pedigree of Jack and of various Allied Names,' recast from several letters he had written in the

* And to this reason may well have been added the fact that Ja(c)que (Jack) was so little like James that by those who did not know French—the great majority—it was not recognized as really meaning James.

† I do not know whether Jim existed at that time, but Mr. Nicholson (quoted further on) gives (p. 4) Jem as found in one text of 'Piers Plowman' (about 1362-3) in vii. 51.

Academy (1892, vol. i. pp. 90, 183, 470, 593), and published by Alexander & Shephard, London, 1892. For (p. 5) he quotes from p. 338 of the 'Historia Monasterii S. Augustini Cantuariensis'—which he considers to have been written by Thomas of Elmham about 1414—to the effect that, among the Saxons especially, it was the custom to transform names, "Apocopando, ac sæpius syncopando: ut pro Thoma Tomme sive Tomlin; pro Johanne Jankin sive Jacke." But this passage shows merely that, so far as this writer's knowledge extended (which would not be very far in those days of difficult communication) Jacke was used=John only, or commonly; but it does not show, by any means, that Jacke was so used in every part of Great Britain. Neither does it prove that Jacke really came from Johannes, as the writer and Mr. Nicholson think it did; it merely contains the writer's own opinion upon that point. And, indeed, the weak point of Mr. Nicholson's pamphlet is, that though he is able to show that Jack was certainly in use so far back as 1312, and probably before 1279 (pp. 11, 12), and Jock as early as 1352, and also probably before 1279 (p. 21), he has not been able to adduce any evidence as to their being used=John beyond that contained in the passage above quoted, which is not earlier than 1414. And, indeed, this passage is more or less counterbalanced by another passage which he quotes, and which forms the second circumstance to which I have alluded above. This other passage (p. 21) runs as follows: "Skelton, writing about 1513, has 'King Jamy, Jemmy, Jocky my jo' (Dyce's ed., i. 185)"; and the only suggestion which Mr. Nicholson—who is, of course, obliged to admit that Jocky is here used=Jemmy—can make is that "it looks very much as if Skelton had misunderstood Jocky as a Scottish form of Jacques." But surely it is more reasonable to suppose that Skelton knew perfectly well what he was about, and that Jock(y) was then still used in some parts=James as well as John.* Besides which, Mr. Dyce, according to Mr. Nicholson, suggests that "Jocky my jo" was borrowed from a ballad (a Scotch ballad, I presume), and, if so, the expression did not originate with Skelton at all. A third circumstance is that Mr. Nicholson has discovered that in the sixteenth century, and even as late as the beginning of the seventeenth century, the two forms Jakson and Jaqueson are used of one and the same individual, as are also the three forms Jackes, Jakes, and Jaques (see p. 16). To me, who consider Jack to be an Anglicized form of Jaque=James, these variant spellings are precisely

* The earliest instance I can find in which it certainly=John is when it was applied to the Sir John Howard (see Burke) who was created the first Duke of Norfolk in 1483, in the well-known lines:—

Jocky of Norfolk, be not too bold,
For Diccon thy master is bought and sold.

what might be expected. But Mr. Nicholson, who derives Jack from Jankin (=little Jan=John), is reduced to look upon Jaque as formed in England from Jack (=John) and Jakes and Jaques as formed in England from Jackes! And yet he has told us (p. 4) that the French Jacques (=James) appears in England in the form of Jaques (Shakespeare) and of Jakes.

But now that I have come to speak of Jock, it does not seem quite certain that it really originated in Great Britain, as is generally supposed.* It may, indeed, well have come into use there quite independently, but it is pretty clear to me that Jocque was at one time in use in France. My attention was first drawn to the matter by meeting with the surname Jocquelet in a French novel called 'Toute une Jeunesse,' by Fr. Coppée (Paris, 1890, p. 107, &c.). I afterwards found it once in the Paris Directory (Bottin) for 1881. Now Jocquelet is evidently a double diminutive formed from Jocque, the steps being Jocque, Jocquel, Jocquelet. And that this is the case is shown by my finding in the same directory Jacquel (several times) and Jacquelot (twice), both from Jacque.† And that Jocque=Jacque in these cases I should say even Mr. Nicholson would scarcely venture to deny. Further evidence, too, will be found by those who will take the trouble to compare the verb *jocqueter* in Godefroy with the verb and substantive *jock* in Barrère and Leland's 'Slang,' &c., and with "(frère) Jacques," which I find in a glossary appended to an edition of Rabelais published, without the name of the author, by Ledentu (Paris, 1835). The passage from the *a* of Ja(c)que to the *o* of Jo(c)que is shown by the form Jauques, given by Body in his 'Noms de Famille du Pays de Liège' (Liège, 1880). In the same book I find also Jaume=James=Jemes, and Jaume is given also by Mistral and by Larchey, who has Jome also (see *s.v.* "Jomain"). We see, therefore, that it is quite possible for Jock to have come to us, to a certain extent, at any rate, from France. Mr. Nicholson, however, derives it from Jonkin=little Jo(h)n.

In Germany, also, Jacob=James has given rise to the abbreviated and diminutive forms Jak,

* The ordinary opinion with regard to Jock is, I should say, that it took its rise in Scotland, where it is now, perhaps, almost exclusively used; and Prof. Skeat, *s.v.* "Jockey," says it originated in a Northern English pronunciation of Jack. But Mr. Nicholson (p. 21) has been unable to find it in Scotland earlier than 1468, whilst he has found it in Wales about 1352, and in Oxfordshire, in the form of the surname Jockes as early as 1279, and in Norwich it occurs in the form Jokkes in 1395. It is possible, therefore, that Scotch mercenaries brought it back home with them from France.

† Compare Cotgrave, *s.v.* "Jacquelet," which he defines "A Jacke of the clocke-house; or the little man that strikes the quarters in a clocke." This is one instance, out of several instances I could give, in which Jack in English is used where Jacques is used in French.

Jäkel, Jäkel, Jäklin, Jack, Jäckel, Jocki, and Jockel—all=nothing but James. See Kleinpaul ('Menschen- und Völkernamen,' Leipzig, 1885, p. 251), and more especially Wackernagel ('Abhandl. z. Sprachkunde,' Leipzig, 1874, iii. 162, 163), who gives other abbreviated forms besides.

It seems to me not improbable, therefore, that Jack and Jock (if=the Fr. Ja(c)que) did at one time mean James in Great Britain, and I hope that some confirmatory evidence may be given me in the pages of 'N. & Q.' F. CHANCE.

Sydenham Hill,

CHURCH MINSHULL, OLD CHURCH RECORDS.

(Continued from 8th S. ii. 264.)

Allow me to correct the foot-note on p. 263, as to the estate of Church Minshull, &c. After "Henry," insert *dying unmarried, the estate passed to his sister's son, Captain Luxmoore Brooke*; then delete "was" and substitute *the*. Perhaps I had better refer rather more particularly to the family of Brooke. Richard Brooke, younger son of Thomas Brook, of Leighton, in the Hundred of Nantwich, purchased in 1545 the manor of Norton. It is said the fact of a brook running under the manor house at Leighton gave the family their surname. Richard married a Devonshire lady. Their eldest son, Thomas, was married three times, first to a daughter of Lord Audley, then to Elizabeth Merbury, and lastly to Elinor Gerard. Richard, by the first wife, was knighted in Ireland. He married the only daughter of William Chader-ton, Bishop of Chester, but it was not a happy union; his second wife was Katharine, a daughter of Sir Henry Nevill, and by this marriage was born Henry, who in 1662 was created baronet. The ordinance to which I referred is as follows:—

"The Lords and Commons in Parliament assembled, taking into Consideration the necessity of appointing an high Sheriffe for the Countie Palatine of Chester, and that such Officer cannot be constituted in the usuall manner, in respect the Castle of Chester, where the Court of Exchequer (being the Auncient Chancery-Court for that County) and the County Palatine Seale are kept (by which Seale and no other the Sheriffes of that County have been usually there made) as also the City of Chester, are now all in the possession of the Enemies to the King and Parliament, and the Chamberlaine of that County in present rebellion, and in Armes against the Parliament, doe thinke fit to order and ordeine, And be it ordeined and established by the said Lords and Commons, That Henry Brooke Esquire shall be and is hereby authorized and appointed to be Sheriffe of said Countie, and doe commit unto him the said Henry Brooke the office of Sheriffe, and the Custody of the said County Palatine, To have and execute the same in as large and ample manner as any Sheriffe of that Countie heretofore lawfully hath or might have done: And whereas by vertue of a Writ or Commission under the Great Seale of England already issued, Gilbert Mil-lington, William Ashurst, and John Bradshaw, Esquires, Commissioners therein named, have ministered unto the said Henry Brooke, the two usual oaths, to wit, the oath for the due execution of the said office of Sheriffe,

and the oath of Supremacy; the execution of which Writ is hereby enjoyed to be returned to the Chamberlaine of Chester at the said Exchequer of Chester. The said Lords and Commons doe order and ordeine, in respect such returne cannot now be made, that the same be forborne, And that the said Commissioners shall returne in the said Commission to them directed, and the execution thereof into the Chancery of England, there to remaine of record, which shall be a sufficient discharge to them the said Commissioners in that behalf: And whereby the Statute made in the three and thirtieth yeare of the reigne of the late King Henry the eighth, the Sheriffes of the said County for the time being, are limited to keepe their Shire Court in the Shire-Hall of that County, which Shire-Hall is within and part of the said Castle of Chester, now in the Enemies hands, And where the usage hath been for the said Sheriffes to keepe their County Court upon a Munday, wherby Bailiffes of Sheriffes, Suitors of the Court and others, for saving of expence, have taken occasion to travell on the Lords Day, to the great profanation of that holy Day, for supply of the said defect, and remedy of the said evil; Be it further ordeined and established, by the Authority aforesaid, That during the time that the said Castle of Chester shall continue in the enemies possession and untill the same shall be reduced within the power of Parliament, and that other Order by both Houses of Parliament shall be taken to the contrary, the said Sheriffe of the said County, and other the Sheriffes of the same for the time being, shall keepe his and their Sheriffe Court in the Town-hall or Court-hall of or within the Towne of Nantwich, in the said County: And that the Shire Court shall be hereafter constantly kept every moneth upon the Tuesday next ensuing the former usuall Court day, and not upon any Munday, for determination of plaints and actions under forty shillings, And for Proclamations and calling of Exigents, and other necessary causes as hath bene used at other Shire Courts held formerly as aforesaid: And that the Coroners for the body of the said Shire, when any new choice is, or ought to be by reason of death, insufficiency, or otherwise, during the enemies possession of the said Castle as aforesaid, shall be elected and chosen by vertue of the King's Writ, *De Coronatore eligendo*, to be awarded from the Chancery of England, which Coroners, as also for the time being (not secured or sequestred for their Malignancy to the Parliament) are hereby enjoyed to sit with the said Sheriffe, at the said Courts, to give Judgement upon *Ultaries*, and to do all other things as appertaineth to their place and office, any Law, Usage, Statute, Priviledge, or Custome to the contrary notwithstanding: And the Lords and Commons do ordeine, enjoyn, and command all manner of persons of the said County whom the same may concerne, to be to him the said Henry Brooke during his continuance in the said Office, Aiding and Assisting in all things which belong to the said Office; And whereas divers Writs, Commissions, Precepts and Warrants, have usually heretofore issued out of his Majesties Court of Chancery, Court of Wards, and other his Majesties Courts at Westminster, directed to Chamberlaine of the said County Palatine for the time being, by force whereof divers Writs and Commissions have issued out of the said Court of Exchequer at Chester, under the said County Palatine Seal, directed unto the Sheriffe Escheator, Feodaries and Coroners of the same County: whereupon proceedings have been usually had, and afterwards returned unto the said Court of Exchequer at Chester; and from thence transmitted to the respective Courts above at Westminster, according to the nature of the Cause. Now for as much as the said Court at Chester, and Seal are in the enemies hands as aforesaid, and the

Chamberlain and other officers of the Seal there in present rebellion against the King and Parliament, So as such course for Writs, Commissions and Warrants cannot be observed as formerly, neither can the Inhabitants of the said County with safety repair to the Courts of Chester for Justice as formerly; and yet by the Ancient Usages and Privileges of that County cannot for matters there arising sue one another, or be sued elsewhere, whereby the course of Justice there is for present obstructed, to the great damage of the subject: Be it therefore ordained and established by the Authority aforesaid, That the former course of issuing out Writs, Commissions, Precepts and Warrants out of any the Courts at Westminster, directed to the Chamberlain of Chester shall be forborne, during the time that the said City and Castle of Chester shall continue in the enemies hands: And that during that time, and until other Order by both Houses of Parliament shall be taken to the contrary, all such Writs, Commissions, Precepts and Warrants henceforth to issue out of the said Courts at Westminster, for and concerning the matters of the said County Palatine, shall be immediately sent and directed unto the Sheriffe, Escheator, Feodary, Coroners, and other officers of the said County of Chester respectively, and shall be by them executed in such sort, manner and forme, as is usually done in like cases, unto and by the Sheriffes, Escheators, Feodaries, Coroners, and other Officers of other Counties not Palatine within the Realme of England. And further, that during such time of the enemies possession of the City and Castle as aforesaid the subjects of the said County shall and may sue and be responsall in the Courts of Justice at Westminster: And that the Kings Writ shall there run as is used in other Counties: any Law, Usage, Statute, Privilege or Customes to the Contrary notwithstanding: And it is lastly ordained and declared, that as well the said Sheriffe in the execution of his said place and Office, as also all other Officers and persons that shall do any thing by vertue and in execution and pursuance of this Ordinance, and of the power therein contained, and according to the direction of the same, shall be kept indemnified by the Authority and Power of both Houses of Parliament: Provided that nothing herein contained shall for time to come be interpreted to the disadvantage or prejudice of the ancient Rights, Priviledges, Usages and Customes of the said County Palatine, or of the Inhabitants of the same."

ALFRED CHAS. JONAS, F.R.H.S.

Poundfald, near Penclawdd.

(To be continued.)

SEALS.—In the October number of the *Dublin Review* the following passage occurs in a note to an article by Mr. Walter Fitzpatrick on 'The Spanish Monarchy.' Sismondi is given as the authority, without reference to edition, volume, or page:—

"Pope Urban V. sent Cardinal de Beaufort with a third bull of excommunication to Barnabas Visconti of Milan. Visconti compelled the Cardinal to swallow the bull, together with the leaden seals and silk cordage attached to it."—P. 315.

In Fosbroke's Smith's 'Lives of the Berkeleys' we read that, in the eighteenth year of King Henry V.,—

"one David Woodburne with divers others of his fellow-servants.....coming to Wotton, served the Lord James [Berkeley] with a subpoena for his appearance in the Chancery, and instead of obeying the process, this

Lord James not only beat the parties, but, will he nil he, enforced the said David to eat the subpoena, wax and parchment."—P. 152.

The following passage occurs in John Hill Burton's 'Book Hunter':—

"Most of the bitterest legal jokes are at the expense of the class who have to carry the law into effect. Take, for instance, the case of the bailiff who had been compelled to swallow a writ, and, rushing into Lord Norbury's court to proclaim the indignity done to justice in his person, was met by the expression of a hope that the writ was not returnable in this court."—P. 129.

Southey, in his 'Common-Place Book,' quotes a similar occurrence from a manuscript 'Memoir of the Countess of Pembroke':—

"Roger, Lord Clifford, who died 1327, was so obstinate and careless of the king's displeasure, as that he caused a pursuivant that served a writ upon him in the Baron's Chamber there, to eat and swallow down part of the wax that the said writ was sealed with, as it were in contempt of the said king; as appears by some writings that were extant within these thirty years in the hands of Master Theun the great antiquary."—First Series, p. 465; cf. Third Series, p. 502.

Something of a similar kind is mentioned in Canon Raine's 'History of Hemingborough' (p. 50). I have not, however, the volume at hand to refer to.

I have at various times met with other stories of the same sort, but have failed to make notes of them. I would fain know whether these tales are to be put down as jests, not intended to be believed, or whether there is satisfactory evidence that this compulsory seal-eating ever occurred.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

DECAY OF HISTORY.—The attempt of the Legitimists to decorate the statue of Charles I. on January 30 brings to my memory the celebrations on that day sixty and seventy years ago, when it was a well-known anniversary. The special service for the blessed martyr was performed in many churches, but was waning. In the evening by the Calves Head Clubs of the opposing party celebrations were also held, with their emblem of the blessed martyr. At length the church service became optional and died out, and the Calves Head Clubs, being in protest, died out too. Whether one of these ancient institutions remains is doubtful.

Another anniversary which has disappeared was November 4, 1688, "Landing of Wm. Prince of Orange at Torbay." No one knows that now, and at the bicentenary it was due to the zeal of Mr. Wright that a suitable commemoration was made in Devonshire. By that time most of the peers of revolutionary creation had changed their allegiance to the other side in politics. Gunpowder Plot is not forgotten in the popular mind, but is interfered with in London by the "new" police denying access to the squares and best paying places. The

costermongers are always ready to celebrate it and to expend any amount of money and time when the Stock Exchange is willing to extend its patronage. The same fraternity, rather than the sweeps, maintains, so far as the police allow, the poetic associations of May Day. I can remember when the naval victories of the last century and this were celebrated by the surviving veterans among the watermen on the river. Now, Waterloo hardly commands a casual parade, in the attempt not to excite the susceptibilities of the French.

HYDE CLARKE.

THOMAS ZOUCH, D.D. (1737-1815), DIVINE.—He was born at Sandal Magna, co. York, Sept. 12, 1737, and baptized there on Sept. 28 following, as the son of the Rev. Charles Zouch (ob. 1754), vicar of Sandal, by Dorothy, his wife. The parish register of Sandal records the marriage by licence, on July 14, 1719, of "Mr. Charles Zouch, Vicar," with Mrs. Dorothy Norton of Wakefield. His first wife, Isabella, daughter of the Rev. John Emerson, Rector of Winston, co. Durham, having died Oct. 18, 1803, Dr. Zouch married secondly, at Sandal aforesaid, on Aug. 25, 1808, Margaret Brooke, of the parish of Wakefield, second daughter of Dr. Wm. Brooke, of Field Head, Dodworth, Yorks, and sister to John Charles Brooke, Somerset Herald. She died at Wakefield, July 14, 1833, aged eighty-nine, and was interred at Sandal in the grave of her husband, who had been buried Dec. 23, 1815.

The Rev. Henry Zouch, of Trinity College, Cambridge, B.A. 1746, M.A. 1750, Vicar of Sandal Magna from 1754 to 1789, and Rector of Tankersley and of Swillington, Yorkshire, was Dr. Zouch's elder brother. He was author of 'Remarks upon the late Resolutions of the House of Commons respecting the proposed Change of the Poor Laws,' &c., 8vo. [Leeds], 1766, 'An Account of the present daring practices of Night-hunters and Poachers,' &c., 8vo., Lond., 1783, 'Hints respecting the public police,' &c., 8vo., Lond., 1786, and of other valuable tracts. He died June 17, 1795, and was buried at Sandal on June 21 following. In a volume, entitled "Odes on Peace and War, written by many eminent and distinguished Persons," 8vo., London, 1795, are three poems, one by Henry Zouch, B.A. Trinity College, Cambridge, and two by Thomas Zouch, B.A., fellow of the same college and university scholar.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

JOHN NEWTON.—The following cutting from the *Daily News* should be enshrined in the pages of 'N. & Q.' :—

"The labour of clearing the crypt of the parish church of St. Mary Woolnoth, Lombard Street, of its immense mass of coffins and mouldering remains is now complete. Among other coffins identified are those of the celebrated John Newton, the friend of Cowper, who

at the time of his death in 1807 was rector of this parish. With this was also found the coffin of Mrs. Newton. Both coffins, which are described as 'in a good state of preservation,' have been removed to an adjacent shed preparatory, we believe, to their reinterment at Olney, Bucks. It will be remembered that Newton was once curate of Olney, where he planned with Cowper the collection of hymns which bears their joint names. A writer in the *Record* who has visited the crypt of St. Mary Woolnoth states that the coffins were found one on the other, in the middle of a 'stack of coffins' placed immediately underneath that part of the church where the communion table stands. Newton published a very curious sketch of his life, from which it appears that he was originally a mariner and a commander of a vessel engaged in the slave trade. A curious circumstance, as the writer in the *Record* observes, is that even after his conversion, and while he was 'very much in earnest about spiritual things,' Newton exhibited 'no signs whatever of compunction on the subject of the slave trade; so true is it that it was the immortal labours of Clarkson, Wilberforce, and others that first awaken'd the national conscience to the iniquities of the traffic in human beings.'

W. D. PINK.

THE FAIRY VASE.—The *Manchester Courier*, in a description of the marriage of Mr. Farquharson, of Invercauld, to Miss Zoe Musgrave, on December 16, 1892, adds the following interesting passage, which is worthy of more lasting perpetuation in 'N. & Q.' :—

"An interesting feature of the wedding accompaniments was that the bride-cake, artistically designed by Messrs. Gunter & Co., was surmounted by a facsimile reproduction in fine sugar work, coloured, of the legendary Fairy Vase, the family relic of the Musgrave family. Most readers of romance will know Longfellow's rendering of Uhland's ballad on this story. The chalice itself may be seen still at Eden Hall, Cumberland; though it is only brought out on rare occasions, and for a very good reason too, if the legend be true. One of the earliest Musgraves, so ran the tale, came one day upon fairies feasting in a wood, and like a bold knight, thought to make one of them. He snatched at the goblet which the Fairy King held, but quickly had to run from the angered elves. He raced them, holding the cup, to his castle; and there the Fairy King owned it a fair race and a fair win. As the prize the knight claimed the cup, and the Fairy King assented, but bound the gift by a condition—

If that cup either breaks or fall,
Farewell the luck of Eden Hall.

Possessed of the lucky cup, the bold Musgrave, so ran the tale, soon prospered in a love-suit which had till then been against him. And the goblet, which is of glass, is of fair size, has on the top the letters I.H.S., and has not broken or fallen yet."

By the way, in which issue of the poems is to be found Longfellow's rendering of Uhland's ballad on this story? It is not in mine (Routledge, 1858), and I should like to see it or know where to find it.

J. B. S.

Manchester.

[See 4th S. vi. 332. 'The Luck of Edenhall' is included in an edition published by Routledge in 1865.]

THE HOLY THORN.—The *Standard* of Jan. 16 has the following, which seems to be worthy

of a place in 'N. & Q.' One would like the testimony of an educated eye-witness too :—

"A remarkable scene was witnessed in the parish of Woodham Ferris, Essex, on old Christmas Eve. On that night a number of persons went on a pilgrimage to the village to witness the bursting into leaf of a bush locally known as the 'Holy Thorn.' It is a fact that at midnight the bush did burst into leaf. The peculiar features of the phenomenon are that the bush assumes its normal condition a few hours afterwards, and breaks forth with renewed vigour in the spring."

C. MOOR.

The *Essex County Chronicle* of January 20 states that the holy thorn which was reported to have bloomed in so remarkable a manner on the eve of Old Christmas Day at Woodham Ferris, was imported some years ago from Palestine. It is a species of blackthorn. THOMAS BIRD.
Romford.

DENTON MSS.—It is a recognized fact that the old-fashioned county histories of Cumberland are based upon the two manuscript compilations of John and Thomas Denton. John Denton's MS. is well known, as many copies exist; but Thomas Denton's has long been missing, though diligent search has been made for it in the muniment-rooms at Lowther and Whitehaven Castles. Its very existence had been doubted till quite recently, when two vellum-bound MS. books, which appear to be the John and Thomas Denton MSS., were accidentally discovered in Lord Lonsdale's town house. It is clear that Messrs. Lysons, who had the loan of these MSS., must have returned them to the Earl of Lonsdale, at his house in London, where they have remained forgotten for nearly eighty years (1816), instead of finding their way back to the well-arranged muniment-room at Lowther Castle. DANIEL HIPWELL.

17, Hilldrop Crescent, N.

ABP. PARKER'S CONSECRATION.—The editor of Fuller's 'History of the Church,' vol. ii. bk. ix. p. 455, referring to one Thomas Neale, chaplain to Bishop Bonner, has this note:—

"A curious coincidence in name between the originator of this oft-refuted slander [of the Nag's Head], and the zealous propagator of it in more modern times, the author of the 'History of the Puritans.'"

Referring to Neale's 'History of the Puritans,' vol. i. p. 122, I find him—so far from propagating this ridiculous story—repudiating it as "a fable that has been sufficiently confuted by our Church historians." He refers to it again as "a calumny" (iv. 178). With these plain words before him, it is very strange that Mr. Nichols should have allowed himself to fall into such a scandalous error. G. L. FENTON.

Clevedon.

THE FIRE OF LONDON.—It appears that, in the year 1665, fifty-six of the City Companies and

fellowships were ordered each one to lay in a permanent stock of coal, and to renew it every autumn. The Mercers were down for 488 chaldrons, Merchant Taylors 750 chaldrons, and others in like proportions; the few poor companies being let off with three or six apiece. It is stated that this order was then first introduced as a novelty. Was this accumulation of combustible matter in private buildings, called halls, offices, &c., the real cause of the extreme severity of the fire in 1666, so very widespread, so persistently destructive? We know of the imputation conveyed by the Fish Street Hill "bully"; clearly, if any private conspiracy really existed, the knowledge of these "stores" shows a specific means of extending the conflagration; it occurred in September, 1666, just as the autumnal supply of coal would be collected in, which I fancy has not since been renewed. Most of the companies lost their halls. Thus, the Drapers, storing 562 chaldrons, fell to the ground; their neighbours the Carpenters, with only 38 chaldrons, escaped. A. HALL.

13, Paternoster Row, E.C.

SLANG: "PAINT THE TOWN RED."—

"I say," suggested George, 'I have finished my book, and you have nothing to do. Let us pack up our traps and go to Paris and paint the town a vivid scarlet.' 'What?' asked Jonah Wood, to whom slang had always been a mystery. 'Paint the town red,' repeated George. 'In short, have a spree, a lark, a jollification, you and I.'—"The Three Fates," by F. Marion Crawford, 1892, p. 386.

"To paint the town red" seems generally to be considered modern slang from America; but if Jonah Wood had known his Shakspeare he might have got some light by recalling Prince Henry's narrative of his friendship with the leash of drawers, of whom he says:—

They call drinking deep, dying scarlet.

'1 Henry IV.,' II. iv.

Is there anything modern Shakspeare did not anticipate? WILLIAM GEORGE BLACK.

Glasgow.

CHAUCER'S "STILBON."—In Chaucer's 'Pardoner's Tale,' group C, l. 603, we find: "Stilbon, that was a wys ambassadour." It is quite certain that, as Tyrwhitt showed, Chaucer's memory played him a trick, and that "Stilbon" means *Chilon*; see my note. But whence "Stilbon"? The answer is, that one "Stilbon" is mentioned in his favourite book, 'Valerius ad Rufinum ne ducat uxorem,' cap. 28, in another connexion. A note in Migne's edition says that Stilbon was a philosopher who, having lost his wife and children, rejoiced that all his wealth now belonged to himself. WALTER W. SKAT.

ABRAHAM RAIMBACH (1776-1843), ENGRAVER.—It may be noted that Abraham Raimbach, son of Peter Raimbach (ob. 1805), by Martha, his

wife, died at Greenwich, co. Kent, Jan. 17, 1843, aged sixty-seven, and was buried in the family grave at Hendon, co. Middlesex.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

Queries.

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

"CROCODILE."—In reference to the slang or humorous use of this as a name for a long file of boarding-school girls walking two and two, a correspondent suggests to me that it may have originated in the once popular song of 'The Bashful Man,' one line of which, he says, runs—

I'd rather face a crocodile than meet a ladies' school (or perhaps with transposition of *meet* and *face*). This he dates from memory about 1850. His suggestion seems not unlikely, unless it can be shown that "crocodile" in this application is earlier. I first heard it in London in 1868 or 1869. It has since then generated a verb; a distinguished lecturer, according to the *Pall Mall Gazette* of April 25, 1889, "urged the desirability of substituting lawn tennis, and even cricket, for the everlasting 'crocodiling' about the streets which is so dear to the hearts of all schoolmistresses." Further historical notes will be welcomed by

J. A. H. MURRAY.

Oxford.

JUDGES' ROBES: COUNSELS' GOWNS.—Will any of your readers kindly give or refer me to authentic information on these matters? Why do the judges' robes differ; and why do the Common Law judges appear sometimes in one kind of robe and sometimes in another? Why and when was a distinction made between silk and stuff gowns? The gown, I suppose, has an academical origin; but I am told the stuff gownsman of antiquarian tastes can give interesting details of its make and uses.

P.

"EX AFRICA SEMPER ALIQUID NOVI."—I shall be very glad if you can give me chapter and verse of the well-known quotation, "Ex Africa semper aliquid novi." I believe the substance of it originally occurs in Herodotus, but, at any rate, was frequently quoted by one or more of the Latin authors.

W. A. WILLS.

"OMERIFICAN."—On the title-page of "Novum Testamentum Græcum, ex officinâ R. Stephani, Lutetiæ, 1549," is a written extract, specifying it as the "Omerifican" edition. What is the meaning of the word? Is this a rare or valuable edition?

G. L. FENTON.

"PROFUSE LACHRYMATORY."—In one of the Chetham Society's publications there occurs the following passage:—

"Sir Wm. Stanley—it is 1579 before Stanley's name occurs in history—being one of Sir William Drury's captains, and assisting in an inroad into Limerick, he was, for his conduct, knighted by Drury at Waterford. Stanley took part in the battle of Monasta Neva, and distinguished himself in the defence of Adare. At this time Barnaby Rich, who poured such a profuse lachrymatory over Drury, was in Munster, also Captain Walter Raleigh."

Can any reader kindly inform me where I could find a copy of this "profuse lachrymatory," or, more kindly still, furnish me with a copy of it?

CHARLES DRURY.

DESCENDANTS OF THOMAS À BECKET.—Can any reader of 'N. & Q.' supply me with information concerning the descendants of the family of Thomas à Becket? There was a Thomas Becket, supposed to be a kinsman of the archbishop, living at Westerham, in Kent, towards the end of the seventeenth century. I am endeavouring to prove his connexion with the family of Thomas à Becket. The arms of the Becket, of Westerham, were Or, on a chevron between three lions' heads erased gules, a fleur de lis between two annulets of the field. The arms at Lambeth Palace, supposed to be those of the archbishop, are Argent, three bechets (or choughs) sable.

F. PALMER.

Datchet.

MITCHELL FAMILY.—Can any one oblige me with pedigrees of any of the following? Margaret Gordon, daughter of Gordon of Ellon, in Scotland, who married Hugh Henry Mitchell, of Dublin; also, Mary Webber, who married Hugh Henry Mitchell, of Glasnevin, who was father of the above Hugh Henry; also, Hugh Henry Mitchell, of Glasnevin.

D. R. PACK BERESFORD.

Fenagh House, Bagenalstown.

PIGOTT.—Can any correspondent of 'N. & Q.' tell me who the — Pigott, Esq., was, who married Susan, daughter of Alex. Telfer Smollett (died 1799), of Bonhill, co. Dumbarton? This lady married secondly Edmund Nagle, of co. Cork.

PIGOTT.

MINIFIE.—Can any one give me the origin of this surname? Prince, in his 'Worthies of Devon,' mentions a Jerom Minify, who settled near Honiton about 1600, from Burwash, Surrey, and Tuckett, in his Devonshire pedigrees, mentions a family named Menifis, of Polhill, in Kent, which settled in Devon in the sixteenth century. What is the likeliest derivation?

R. M. PRATT.

254, Cowbridge Road, Cardiff.

HERALDRY.—Can any of your readers inform me in what publication an article recently appeared on

this subject, containing the statement, amongst others, that there had never been any grants of arms, but that various devices had been adopted by the knights for use upon their banners as emblems by which they should be recognized, without any royal grant, or any reference to any functionary? I am told the article I am desirous of finding appeared in an evening paper some two or three months since.

THIRLESTAIN.

BERKSHIRE TOPOGRAPHY: DUNSTAN HOUSE.—The above-mentioned house, formerly the seat of the Warings and Crofts, is described by Roque (in his 'Survey of Berks') as being in 1761 one of the most magnificent mansions in the county. Can any reader inform me, or refer me to information, as to its history, when and by whom it was built, and the origin of its name? Nash and Angus do not help, nor does Moule.

OLD BERKSHIRE.

A COFFEE-HOUSE IN CHELSEA.—The following passage will be found in the description of his prison lodging at Newgate by the author of "The History of the Press-yard.....London, 1717, 8vo.":

"The Table and Chairs were of the like Antiquity and Use; and Potiphar's Wife's Chambermaid's Hat at the Coffee-house in Chelsea, had as fair a Claim to any Modern Fashion, as any one Thing in the Room."

What does he mean?

DRUMMOND-MILLIKEN.

GIRTON, CO. CAMBRIDGE, COURT ROLLS.—I shall be glad of information as to the whereabouts of such of these records as relate to the period between, say, 1516 and 1720. I shall be further greatly obliged for information as to deeds or records prior to 1650 relating to Girton.

MARK W. BULLEN.

Barnard Castle.

PEG WOFFINGTON'S ALMSHOUSES.—One of the last acts of Peg Woffington's life was to build and endow a number of almshouses at Teddington, in Middlesex, where she died and is buried. This is mentioned by Doran and even later writers. The cottages still stand, but have become private property. Can any of your readers tell me the date and under what circumstances the charity was abolished or transformed? A reply direct would be greatly esteemed by

C. W. PITT.

25, Water Street, Bothen, Stoke-on-Trent.

"SACERDOTES CORONATI."—Can any of the readers of 'N. & Q.' refer me to a fuller account of the following custom, mentioned by Polydore Vergil? He says that in various countries, including England, it was the custom for the priests on great festivals to wear crowns or garlands during divine service, and especially in London, where the priests of St. Paul's, on the apostle's festival in June, wear crowns while performing the sacred

rites of the day ('De rerum Inventoribus,' bk. ii. ch. 17).

E. W.

"BOXING HARRY."—When George Borrow, in the summer of 1854, reached the village of Pentraeth Coch, in Anglesey, Mrs. Pritchard, the hostess, could offer her hungry guest no fresh meat, and, of course, suggested bacon and eggs, whereupon the Romany Rye exclaimed, "I will have the bacon and eggs with tea and bread-and-butter, not forgetting a pint of ale—in a word, I will box Harry." Later on he explained that a great many years ago, when he was much amongst "commercial gents," those whose employers were in a small way of business, or allowed them insufficient salaries, frequently used to "box Harry," that is have a beefsteak or mutton-chop, or perhaps bacon and eggs, with tea and ale, instead of the regulation dinner of a commercial gentleman, namely, fish, hot joint and fowl, pint of sherry, tart, ale and cheese, and bottle of port at the end of all ('Wild Wales,' chap. xxxiii.). This phrase is probably extinct now; at any rate, I have never heard it. Can any origin for it be suggested?

JAMES HOOPER.

Norwich.

"LARGE AND SMALL PAPER COPIES."—Where can I find full particulars of the origin of the terms "large paper" and "small paper" as applied to books; and what work was the first so published?

W. B. GERISH.

THE QUEEN AND ROBERT OWEN.—Some short time ago I came across the following paragraph, in a weekly contemporary, signed "C. D.":—

"The Victorian era fairly commences with the birth of the Queen. Robert Owen, the Socialist, was the first man who had the infant Queen in his arms, placed there by her father, his friend, the Duke of Kent—an incident as deserving record as much else we find in print."

Can any correspondent substantiate this from any trustworthy source?

JOSEPH COLLINSON.

Wolsingham, co. Durham.

ARABELLA FERMOR.—Is it known whether this lady, the passive cause of the composition of the 'Rape of the Lock,' was in any way related to Thomas Fermor, Lord Leominster, who was created Earl of Pomfret in 1721 (a title which became extinct in 1867), the year after he married the granddaughter of the famous (or infamous) Judge Jeffreys?

W. T. LYNN.

Blackheath.

'CHAMBERS'S LONDON JOURNAL.'—Can any one inform me when this weekly periodical ceased, and how long its career ran? The name was, I suppose, adapted from its Edinburgh contemporary, and it was issued in much the same form (small folio) as was the first series of that journal,

and patterned on the same lines. It was in existence about 1845, was edited, I believe, by Laman Blanchard, and contained much good and useful information in its pages. Prior to his death my friend Cornelius Walford was engaged upon the compilation of a 'Dictionary of Periodical Literature'—a *magnum opus* indeed. He had collected an immense amount of materials when death put an end to his work. Many of his valuable MSS. left behind were destroyed or damaged by a disastrous fire which took place at the house where his widow resided at Seal, near Sevenoaks.

JOHN PICKFORD, M.A.

BY ABBEY.—I take Ey to mean Eye. To which Eye—that of Hereford, Northampton, or Suffolk—does this "celebrated ruin" belong? There is no mention of a topographical history of either Eye in Anderson, the only reference book I have by me just now.

W. F. WALLER.

ST. JERON.—The Rev. G. G. Honig, the parish priest of Noordwyk, near Leiden, Holland, has written to the *Catholic News* to inquire if anything is known in this country as to the life of St. Jeron. He was a missionary in Frisia and Holland, and was martyred at Noordwyk in or about the year 856. He is believed to have been a native of England or Scotland.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

HERALDIC.—Whose are the following arms? Quarterly: 1. Sable, an eagle displayed argent, crowned with an electoral bonnet gules, guarded argent (or ermine). 2. Quarterly, 1 and 4, Argent, three archers' bows (!) gules, on a chief azure, three besants; 2 and 3, Parted per saltire, or and azure, two cinquefoils or (or perhaps besants) in pale. 3. Quarterly, 1 and 4, Or, on a bend azure three fleurs-de-lys (or perhaps eagles displayed) or, a torteau at sinister chief; 2 and 3, Gules, a chevron between three crosses or. 4. As 1, impaled with Argent, a fess gules between three wolves' heads proper, langued of the second, a crescent gules for difference. Crest, on a torse arg. and sa., an eagle displayed argent, crowned with electoral bonnet gules, guarded ermine (or argent).

The above arms are on a three-quarter panel picture of a knight, signed by Cornelius Jansen, now in possession of a gentleman in Oxfordshire.

S. C. L. CLOSE.

ST. VICTOR.—What is known of the life and history of this saint? Can any correspondent describe his symbols, mottoes, arms, or characteristics?

PHILOTECHNIC.

DRESS IN 1784.—What was the usual colour of the coat worn by gentlemen in the year 1784; and had the profession of the wearer anything to do with the colour?

E. S. P.

Replies.

PORTRAITS AS BOOK-PLATES.

(8th S. iii. 81.)

In placing the portrait-plate of Pepys in his collection of "book-plates," one might easily imagine that Mr. Egerton Castle had been led astray. Yet I am informed by my friend Mr. Wheatley that Pepys's portrait was used as an *ex-libris*, and was pasted in Pepysian volumes, which I cannot help thinking a pity, it having the appearance of a frontispiece. It is a line engraving, and a good work of art, *digne* to face a title, but hardly suited to grace an opening coverture of millboard backed by marbled or other tinted paper.

I do not say that such portrait-plates of the "frontispiece" order have not been used to denote book ownership, for I know that they have, yet the Kneller-White looks as if asking to face a title-page, and that alone. In the Plantin Museum at Antwerp there is evidence of an owner's portrait from a copper-plate having been worked upon the blank back of a title-page, an indelible imprint, not easy to detach, or possible to deface, by any means short of splitting the paper. On the backs of titles book-plates are sometimes found affixed.

The Musée Plantin is particularly sparse in specimens of the *ex-libris* order, a fact M. Max Roses, the custodian, considers due to the collections being the creation of the *imprimerie*, and not to a selection.

Regarding the Pepys "kit-cat," I can see nothing to connect it with the Bibliothèque—no arms, view, legend, *livre*, or device—hence it appears reasonable to delete it to the frontispiece, or to the picture-frame. I can remember the time when all books of standing could be purchased in the sheets, and it was then that such plate printing must have been done upon the back of the bastard or the full title itself.

Portrait book-plates are rare. I have a few, of which I will take three as types. First, Robt. Udny, of Udny, Esq., F.R.S. and S.A. Above is a medallion portrait by Robt. Cosway, R.A., engraved by W. H. Gardiner, and below, occupying equal space, the arms with supporters, *temp.* 1810–20. Secondly, I have that of Joseph Knight, etched by W. B. Scott, who was here at his best in portraying the literal, and not the imaginative. Many of the plates by H. S. Marks, R.A., are portraits; and those that are not, posterity will put down as such, as it is a great deviser of meanings never meant. The third example I would mention is my own, an older, and a newer, plate than either, the border being both bookish and heraldic, of eighteenth century origin, engraved by Kitchen, the centre portrait being by "Sol" ("c'est à dire photogravure"), an effigy that when worn in the

hat has perilled an election, though on the shelf proved a protection.

Portrait *ex-libris* is a personality that becomes still more pleasing when placed in a library perspective, with all its surroundings. Can any examples be added? The citation of such of seventeenth or eighteenth century portraiture will be very welcome to collectors.

JOHN LEIGHTON, F.S.A., V.P. X.L.S.
Ormonde, Regent's Park.

MR. HENDRIKS is sceptical on two points which do not admit of doubt, and he questions statements made by Mr. Egerton Castle which are absolutely correct. The book-plates of Pepys, although scarce, are well known to collectors. The late Dr. Diamond told me some years ago that he had found a large number of these portrait book-plates in an old tobacco-box, but he had given them all away. I never before heard any one doubt that Pepye pasted his portrait into his books, and every one who has had the privilege of visiting the Pepysian Library at Magdalene College, Cambridge, has seen them there. It will, therefore, astound those who know to read such a sentence as this:—

“If it could be ascertained as a fact that this portrait was really pasted by Pepys in the books of his library, as well as employed by him, as is certain, for a frontispiece to his book above referred to, the discovery would be curious as well as convincing.”

MR. HENDRIKS might have taken the trouble to look at available sources of information before writing about “discoveries” still to be made.

In my ‘Samuel Pepys and the World he lived in,’ p. 239, I describe the two portrait book-plates as follows (MR. HENDRIKS does not allude to more than one, although Mr. Castle mentions both):—

1. Robert White. Kneller, painter. Portrait in a carved oval frame, bearing inscription, “Sam. Pepys. Car. et Jac. Angl. Regib. a. Secretis. Admiraliæ.” Motto under the frame, “Mens cujusque is est quisque.” Large book-plate.

2. Robert White. Kneller, painter. Portrait in an oval medallion on a scroll of paper. Motto over his head “Mens cujusque is est quisque”; underneath the same inscription as on No. 1. Small book-plate.

The point respecting Pirckheymer's portrait is not so well known; but as every one of Pirckheymer's books in the old Norfolk library at the Royal Society has passed through my hands, I can say from actual inspection that the large portrait was pasted in many of the books. I hope I shall not be considered discourteous if I say that MR. HENDRIKS'S last sentence, “The affirmative of the proposition would appear to be still not proven by the ordinary laws of evidence,” is quite monstrous. The statements rest on evidence which would be accepted in any court of law. I feel

called upon to make this remark, as MR. HENDRIKS refers to me in quoting from Mr. Castle, and then puts my testimony aside as quite unworthy of credit. Being so sceptical, I think MR. HENDRIKS, before writing his letter, might as well have taken the train to Cambridge or the omnibus to Burlington House. At both those places he might have satisfied his mind. HENRY B. WHEATLEY.

No doubt these are very uncommon for the sixteenth and seventeenth centuries, but they have existed, although MR. HENDRIKS may be quite right in saying that the fact has not been so far “proven.” I have in my collection of *ex-libris* a very good specimen, which I took from the cover of a book myself, and if this be thought insufficient evidence, on the ground that a later possessor might have inserted it, I fortunately have another still *in situ*, the cover being stamped with the arms and name of the nobleman whose portrait appears in the *ex-libris*. So may we not take it as “proven” that portraits were used as personal book-plates in the seventeenth century? for luckily both mine are dated *ex-libris*, the first doubly dated, by chronogram of 1668, and by the engraver, who adds to his name the date 1667. The second is dated 1609. I have also one dated 1614, with a fine portrait, head of a man with flowing beard; but as this is the *ex-libris* of Michael Bardt von Harnading und Basenpach, it may be only a punning device on his name, and not really his portrait. But surely most collectors know of the beautiful engraved portrait of John Hackett, Bishop of Lichfield, by W. Faithorne, dated 1670, and placed on the inside cover of every book bequeathed by the learned bishop. This may be more of an *ex-dono* than an *ex-libris*, but at least there is here the using the likeness of the owner as a personal mark in all his books, and this is the very thing that is doubted or in question. NE QUID NIMIS.
East Hyde.

LONGFELLOW'S ‘SONG OF THE SILENT LAND’
(8th S. ii. 507; iii. 14).—In the original German poem by J. G. von Salis, simply entitled ‘Lied’ (“Song”), we read:—

Der mildeste von unsers Schicksaals Boten
Winkt uns, die Fackel umgewandt.

These words would run thus in a literal translation: “The mildest (or kindest) herald of our fate beckons us with inverted torch.” It goes without saying that by this herald with torch inverted the poet meant Death (cf. Lessing's splendid essay, ‘How the Ancients represented Death’—‘Wie die Alten den Tod gebildet’). It is also clear now that those editions of the American poet's works which have *faith* instead of *fate* are undoubtedly wrong. It may be further observed that Longfellow has allowed himself an occasional liberty with the original. The opening lines of the second stanza, “Into the Silent Land! To

you, ye *boundless* regions of all perfection!" do not English Salis's verses, "Ins stille Land! Zu euch, ihr freien Räume Für die Veredlung!" Nor do the words in the same stanza, "The Future's pledge and band!" adequately render the original: "Künft'gen Daseins Pfand," which simply means that the tender morning dreams of beauteous souls are the "pledge of a future life."

K. TEN BRUGGENCATE.

"The mildest herald by our fate allotted for all the broken-hearted" (to quote Longfellow's words in their natural order) is Sleep, the Somnus of the ancients. Cf. Ovid, 'Metam.,' xi. 623:—

placidissime Somne deorum,
Pax animi, quem cura fugit.

To fall asleep is to die, sleep being a figure of death:—

Stulte, quid est somnus gelidæ nisi mortis imago?

In Smith's "Dict. of Gr. and Rom. Biogr. and Mythol.," art. "Somnus," we are told that "in works of art Sleep and Death are represented alike as two youths sleeping or holding inverted torches in their hands." Thus, in a statuary group of Sleep and the Muses from the Cassian villa at Tivoli, Sleep is exhibited as a youth standing, the head reclined, the eyes shut, the left arm resting on a tree-stump and holding with difficulty a torch reversed (Bernard, 'Dictionnaire Mythologique'). The meaning of the inverted torch is obvious, both Sleep and Death being offspring of Night. Homer ('Iliad,' xvi. 672) calls them twins (*διδυμόνες*). The words of Gorgias on his death-bed are memorable: "Sleep is already beginning to hand me over to his brother" (Ælian, 'Var. Hist.,' ii. 35).

In reply to MR. WARREN, I take leave to inform him that "fate" is the *vera lectio*, being represented in the German original by *Schicksal*:—

Ach Land! ach Land!
Für alle Sturmbedrohten
Der mildeste von unsers Schicksals Boten
Winkt uns, die Fackel umgewandt,
Und leitet uns mit sanfter Hand
In's Land der grossen Todten,
In's stille Land.

F. ADAMS.

105, Albany Road, S.E.

The song is a translation from Salis (born 1762, died 1834), and here is a literal translation of the third stanza:—

O land, O land
For all the tempest-tossed:
The gentlest messenger of Fate
Beckons, his torch turned down,
And leads us with a gentle hand
Into the land of the great departed,
Into the silent land.

Salis has *Schicksals Boten*, and "messenger of Fate" is as near an equivalent as our language seems to offer.

C. W. ERNST.

Boston, Mass.

The reading *fate* is certainly the original, and "faith," in its stead, a later alteration. For Longfellow's translation, "The mildest herald by our fate allotted beckons" renders the original of Salis: "Der mildeste von unsers *Schicksals* Boten winkt uns." As an illustration of this "Angel of Death," who stands with inverted torch and leans upon a corpse, to symbolize the extinction of life, it may be worth while to refer to Lessing's dissertation (first printed in 1769), 'Wie die Alten den Tod gebildet.'
H. KREBS.

Oxford.

THE POETS LAUREATE (8th S. ii. 385, 535; iii. 89).—Apparently Dr. Furnivall and his coadjutors of the Chaucer Society have not yet succeeded in extinguishing the belief that Chaucer was born in 1328. This date is given as that of the poet's birth by MR. WALTER HAMILTON, in his elaborate and useful "Table of the Poets Laureate of England" at the last reference. Nor does MR. HAMILTON indicate that there is any doubt on the subject, just as if nothing had occurred since George L. Craik wrote, fifty years ago, "Chaucer is supposed to have been born.....in the year 1328, if we may trust what is said to have been the ancient inscription on his tombstone." Now, since those remote days, there has been a Chaucer Society, and Dr. Furnivall, Dr. Morris, Prof. Ward, and Prof. Skeat have all laboured to shed new light on the difficulty. See specially Chaucer's 'Prologue,' &c., edited for the Clarendon Press by Dr. Morris and Prof. Skeat.

THOMAS BAYNE.

Helensburgh, N.B.

I take the following from *Lloyd's Evening Post*:

Dec. 9-12, 1757. Died, Colley Cibber, Esq., Poet Laureate, in the eighty-sixth year of his age.

Dec. 12-14. We hear that Mr. Mason, author of 'Elfrida,' is to succeed Colley Cibber, Esq., as Poet Laureate. The salary is 100*l.* a year, and a handsome allowance for a butt of sack annually.

Dec. 18. On Sunday night was interred, in South Audley Chapel, the remains of Colley Cibber, Esq.

Dec. 19. Monday, William Whitehead, Esq., late of Clare Hall, Camb., was appointed by his Grace the Duke of Devonshire Poet Laureate in the room of Colley Cibber, Esq., deceased.

From this it would appear that Cibber was not buried in the "Danish Church, London," as stated by MR. HAMILTON; and that "an annual allowance in lieu of the wine" was not first made in the case of Henry James Pye.

W. F. WALLER.

"EATING POOR JACK" (8th S. ii. 529; iii. 76).—This is the equivalent of the Spanish phrase "Hacer penitencia." Your Spaniard, when he asks you to dinner, says sometimes, "Comemos a las seis: Quiere vmd. hacer penitencia conmigo?" (We dine at six. Will you come and do penance with me?) Now, "Poor Jack" = Poor John, and Trinculo could tell you who he is. "A fish: Hesmells

like a fish; a very ancient and fish-like smell; a kind of none of the newest Poor-John." So also could Gregory: "'Tis well thou art not fish; if thou hadst, thou hadst been poor John." Now, Poor John is dried hake or cod (Bacalao).

HENRY H. GIBBS.

Aldenham.

ANDREW VESALIUS (8th S. ii. 527).—In the account of Vesalius which is given in Adams's 'Biographical Dictionary' (1793-5) there occurs the following statement: "He was married, but such the querulous and imperious humour of his wife, that he never enjoyed much happiness at home" (vol. iii. p. 375).

J. F. MANSERGH.

Liverpool.

There is some account of the life of Vesalius prefixed to his works, published by Boërhave (Leyden, 1725).

CONSTANCE RUSSELL.

Swallowfield, Reading.

CHARLES LAMB AS A RITUALIST (8th S. iii. 28, 76).—PALAMÉDES' and DR. SIMPSON'S quotations refer to "Dicky" Suett, not to Dodd. See Canon Ainger's edition of the 'Essays of Elia,' 1883, pp. 188, 189.

E. S. N.

Is not *stole* often used by the poets as an equivalent to *surplice*, in the classical sense of "ad talos stola demissa"? When Scott, for instance, says:

That night alone of all the year,
Saw the stole'd priest the chalic rear,

he meant probably the larger rather than the smaller vestment. I quote the lines from memory.

EDWARD H. MARSHALL, M.A.

Hastings.

If the librarian of St. Paul's knew, as DR. W. SPARROW SIMPSON assures us, "a hawk from a handsaw," it is evident that a dean of that cathedral at one period of his life did not know a cope from a chasuble. In Milman's play of 'Anne Boleyn' the following passage occurs:—

I saw the arch-heretic enrobed
In the cope and pall of mitred Canterbury,
Lift the dread Host with misbelieving hands.

P. 13.

The reference is to Archbishop Cranmer, and the speaker one devoted to the old religion.

K. P. D. E.

Shall I be forgiven if I say that one would not think of putting newspaper writers on a level with "Elia" and "Ingoldsby"? But when we are told that one priest "carried his tonsure in his hand," that another "practised celibacy in the open streets," that "thurifers were suspended from the roof," and that Mr. "Roffen is the Bishop of Rochester's apparitor," we may even suppose, without detriment to their reputations, that neither Charles Lamb nor Harris Barham knew much of what is now understood as ritualism. Is it not

possible, moreover, that in their minds the word "stole" had its classical meaning of a long garment, a use of it, I fancy, not unknown to our older writers?

W. C. B.

PARISH EKE-NAMES (8th S. iii. 46).—The following Gloucestershire distich may interest Mr. JAMES HOOPER:—

Mincing Hampton and Painswick Proud,
Beggarly Bisley and Struting Stroud.

"Mincing Hampton" is a mere verbal play on the full name of the village, which is Minchinhampton. "Apt alliteration's artful aid" has possibly had quite as much to do with the choice of the other epithets as their inherent appropriateness. Some applicability may, however, perhaps be traced to the localities to which they are respectively prefixed. Bisley is a poor village in an agricultural district, the soil of which is unproductive. Stroud, on the other hand, was formerly surrounded by manufactories, and numbered among its inhabitants many of the *nouveaux riches*. If pride springs from poverty, the epithet to Painswick may have been well chosen, as it has been said that the inhabitants of that village are in an unhappy predicament, being so poor that they cannot live, while the air of their home is so healthy that they cannot die.

F. A. H.

MR. JAMES HOOPER asks if "any reader of 'N. & Q.' can say how 'downright Dunstable' became an equivalent for being drunk." This proverbial saying is used by Sir Walter Scott without any reference to drunkenness. Arthur Mervyn, in writing to his friend Col. Mannering, says: "And here, dear Mannering, I wish I could stop, for I have incredible pain in telling the rest of my story.....But I must still earn my college nickname of Downright Dunstable" ('Guy Mannering,' chap. xvi.).

JONATHAN BOUCHIER.

I am not familiar with "downright Dunstable" in any other sense than that of plain speaking. See Brewer's 'Reader's Handbook.'

S. ILLINGWORTH BUTLER.

A "CRANK" (8th S. ii. 408, 473; iii. 53).—Is "crank" an "odd American word"? I am unable to give many English instances of it. I suppose that Milton's "quips and *cranks* and wanton wiles," would scarcely be taken as a proper specimen of the modern acceptation of the term. Still, I hardly see where else it can be classed. Burton goes so far as to speak of a "counterfeit crank," and sets him down as "a cheater." In Beaumont and Fletcher's 'Wit at Several Weapons,' there figures a gentleman's gentleman called Pompey Doodle. He is servant to Sir Gregory Fop, and with great diligence patterns after his master, who is all that his name implies. Pompey is vain, empty, conceited, fond of using big words, and easily persuaded that

a lady is in love with him. A copy of Malvolio in many respects. Having dismissed his master, Sir Gregory speaks of him as "malapert" and "frampel" (or saucy), and a "cutter about ladies' honours," or a swaggerer. He sums up Pompey with, "Now he's crank," because he thinks the young lady has set her affections on him. Is not this the meaning of the "odd American word"? Bailey's old 'Dictionary' defines a ship to be *crank*, "when she cannot bear her sail, or can bear but a small part of it for fear of oversetting." This is Pompey's case precisely; and will it not stand for the "crank" of the present day? I lately found the following definition of the word floating in the newspapers, "A crank is a specialist in something that you take no interest in." Like many other supposed Americanisms, "crank" is evidently at home in the realms of old English. DOLLAR.

Crank has many other meanings besides those already given, though there is a family likeness in all these meanings. Two of our greatest writers use it, Shakespeare and Dickens, the former twice the latter once (to my recollection), and each time with a different application. Hotspur ('Henry IV.,' first part, Act III. sc. i.) exclaims: "See, how this river comes me *cranking* in, and cuts me from the best of all my land"; and it appears again in 'Venus and Adonis': "He *cranks* and crosses with a thousand doubles"—though there may be some similarity of application in this to the former use of the word as applied to a winding river, such as the Trent, of which Hotspur is speaking. As regards Dickens, in the seventh chapter of 'The Old Curiosity Shop' Dick Swiveller made "an observation to the effect that his friend appeared to be rather 'cranky' in point of temper." The friend was young Trent, which is perhaps somewhat of a coincidence, and, as Dickens puts *cranky* between inverted commas, he perhaps considered himself as quoting from some other author. Was it Shakespeare?

JNO. BLOUNDELLE-BURTON.

Barnes Common.

Time, which alters so many things, seems to have effected a revolution in the meaning of this word. In Dyche's 'Dictionary,' published for Catherine and Richard Ware at the Bible and Sun on Ludgate Hill, MDCCCLX., *crank* is defined healthy, merry, brisk, lively, jolly; also positive or sure.

In 'Glossographia Anglicum Novo,' *crank* is thus described: "At sea when a ship cannot bear her sails, or can bear but a small part for fear of over-setting, they say she is *crank*; also lusty, stout." Neither of these references has the word *cranky*.

C. A. WHITE.

"A cranky chap" (the phrase is one I have been familiar with from a boy) means literally a man who has a mental twist. Cf. the word *cranks*

in 1 Cor. i., where it evidently signifies the tortuous passages of the human body. Halliwell has, "*Crank*, an impostor. Burton." Here the twist would be a moral one. But does not the 'N. E. D.' tell us all about the word?

C. C. B.

JOHN PALMER (8th S. iii. 87).—John Palmer, brewer, proprietor, and manager of the Bath and Bristol theatres, Post Office reformer, and originator of mail coaches, subsequently Mayor of Bath, and twice returned to Parliament as member for that city, married the daughter of the Duke of Richmond—Lady Madeline Gordon. He was succeeded as member for Bath by his son Major-General Palmer. A brief outline of the life of this public benefactor will be found in 'N. & Q.,' 5th S. vi. 307, 435, 514, and fuller particulars of the opposition to his scheme for expediting the transmission of letters throughout the country are given in 'Her Majesty's Mails, a History of the Post Office,' by William Lewins, p. 130-8. Palmer died at Brighton, August 16, 1818.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I would refer MR. DRURY to chap. vi. p. 25 in my 'Annals of the Road,' on "John Palmer and the Mail Coach System." It was the mail, and not the stage, coach he introduced.

HAROLD MALET, Col.

PLAINNESS VERSUS BEAUTY (8th S. ii. 289, 477; iii. 72, 94).—MR. HEATHCOTE'S correction of the error with respect to the authorship of his charming poem 'Dorothy' is as necessary as it is welcome. I have several times seen it attributed to Lord Carlisle (and once to Carlyle) in country newspapers and in editorial "Answers to Correspondents." In an address on 'Women's Education,' given by the head master of Clifton College to the teachers and pupils of the high school there (a report of which will be found in the *Journal of Education*, March, 1888, pp. 130-2), twenty-four lines of the poem were quoted—probably from memory, as inaccuracies abound—and were attributed to "the late Lord Carlisle," as usual. I am very glad to see that the real author has now come forward.

GEO. E. DARTNELL.

THE HIPPODROME (8th S. iii. 47).—The Hippodrome was a racing ground, part of which is now occupied by Kensington Park Gardens. St. John's Church, Notting Hill, which was built in 1844, was called by the Notting Hillites of that day "The Hippodrome Church." RAVEN BROOKE.

This place of fashionable resort was opened by Mr. John Whyte, at Notting Hill, on May 29, 1837. It was surrounded by a lofty fence, and contained a steeplechase course of two and a quarter miles. A mound of raised ground occupied the centre, from which an excellent view of the course

could be obtained. Being required for building purposes, it was closed about the month of June, 1841. The present St. Stephen's Church stands on a portion of the site. 'Old and New London,' vi. 181-3, contains extracts from the *Sporting Magazine* for 1837, and descriptive sketch of the place when in its full novelty and pride.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'MAYOR OF WIGAN' (7th S. x. 107, 172, 254; 8th S. iii. 118).—I am obliged to MR. HIPWELL for his information regarding the whereabouts of copies of Hillary Butler's 'Mayor of Wigan.' Since I last wrote to 'N. & Q.' upon this subject I have secured a copy of the book, which I purchased at the Hailstone sale. Its extreme rarity and its strong local connexion with the borough of Wigan are its only recommendations. The *Monthly Review* of the year 1760, the date of its publication, describes it as "a dirty story, poorly told."

H. T. FOLKARD.

Wigan Public Library.

"OASTS" (8th S. iii. 107).—Does this word refer to innkeeper? See *Ooste* in Skeat's 'Middle English Dictionary,' which gives references to Matzner's 'Dictionary' and to Chaucer. PAUL BIERLEY.

COPPLESTONE FAMILY (8th S. iii. 47).—The current Devonshire couplet which S. W. R. finds in Kingsley's novel—

Crocker, Crewys, and Copleston,
When the Conqueror came, were all at home—

is quoted in Murray's 'Handbook for Devon' in relation to the family of Coplestone (or Copleston), of Coplestone, a family which appears to have been seated at Coplestone in the time of King Eadgar (974). We are told in Murray's 'Handbook' that the "great Coplestones," as they were called, lived in ancient days at Coplestone in great state.

I find elsewhere that Sir John Copleston, a member of the family (possibly the head of it), lived at Warleigh, near Plymouth (no doubt the Warleck or Warlake of S. W. R.'s query), and I believe he was living there at the time of the heraldic visitation of 1620. This Sir John Copleston was lineally descended (through the families of Gorges and Bonville) from Robert Foliot of Warleigh, living 1285. The present owner of Warleigh, Mr. Radcliffe, is the direct descendant (through the families of Bastard and Bamfield) of Sir John Copleston. The estate of Warleigh, however, was acquired by the Radcliffes not by inheritance, but by purchase from John Bamfield, of Hestercombe, in 1741.

C. W. CASS.

There are memorials of this family in the Church of Colebrook, Devon. Consult Rogers's 'Tombs of Devon,' Polwhele's 'Hist. of Devon,' &c. War-

leigh Barton (in the parish of Tamerton Folliott) passed to Coplestones by marriage. E. V. F.

It may be of use to refer to a brief account of the Coplestones and of Coplestone Cross in Mr. R. N. Worth's 'History of Devonshire,' p. 111.

EDWARD H. MARSHALL, M.A.

Hastings.

The couplet about this family and those of Cruwys and Croker is of traditional antiquity in Devon and Cornwall, and one of the commonest sayings throughout the south-west of England.

E. WALFORD, M.A.

Ventnor.

ABRAHAM RUDHALL, BELL-FOUNDER (7th S. xi. 4; xii. 207, 296).—At Sotheby's rooms, April 11, 1859, there was sold in lot 1507 a rare broadside printed sheet (c. 1750), entitled—

"A Meditation upon Death, to the Tune of the Chimes at the Cathedral in Gloucester, the Music by Jeffries, Organist at Gloucester, &c., also the same tune set to the proper key of the Bells by Mr. Abr. Rudhall, Bell Founder in Gloucester."

W. I. R. V.

FOLK-LORE (8th S. ii. 305, 416, 511).—The following passage from Aubrey's 'Remains of Gentilisme and Judaisme,' p. 25, ed. 1881 (Folk-lore Society), explains the *modus operandi* with the sieve and shears:—

"The magick of the Sive and Sheeres (I thinke) is in Virgil's 'Eclogues.' The Sheers are stuck in a Sieve, and two maydens hold up y^e sieve with the top of their fingers by the handle of the shiers: then say, By St. Peter and St. Paule such a one hath stoln (such a thing), the others say, By St. Peter and St. Paul He hath not stoln it. After many such Adjurations, the Sieve will turne at y^e name of y^e Thiefe."

This is the way in which the Bible and key are manipulated. The key is made fast within the leaves of the Bible by tying so as to allow the handle to project above the top of the Bible. The two operators then each place the forefinger of the right hand underneath the handle. In my boyhood I often witnessed the performance of the operation.

F. C. BIRKBECK TERRY.

STRACHEY FAMILY (8th S. ii. 508; iii. 14).—I take it that Shakspeare's reference in 'Twelfth Night,' II. v., is a mere generality; thus, "The Lady of the strachey married the Yeoman of the Wardrobe"—a contrast. Strachey may be a corruption of *strath*, a valley; the lady owner of ten or twenty villages, in a broad fertile valley, is typical of wealth; while the "yeoman" might be a confidential attendant. It merely points to a disproportionate alliance, such as we find in the Tudor connexion; thus, Lady Mary Grey, sister of Queen Jane, married Martin Keyes, groom porter to Queen Elizabeth; her mother, Frances Brandon, Duchess of Suffolk, was remarried to Adrian Stokes; while her stepmother, another

Duchess of Suffolk, *née* Baroness Willoughby D'Eresby, accepted Richard Bertie, Esq., in second nuptials. All were commoners; and, while the last-named is well known and highly respected, I fail to collect adequate details of Keyes and Stokes.

A. HALL.

I must beg leave to correct PROF. SKEAT in his misleading quotation of the "hopeless *crux* of Strachey in 'Twelfth Night.'" If he will compare his note with the 1623 folio, he will find from the latter that the word is not spelt with a small *s*, but is capitalized, and, as if to lend it greater importance, is put in italics. The hope that the word conveyed to Elizabethan audiences a topical allusion will, I trust, not prove barren. JNO. MALONE.

CONTRIBUTIONS TO A BIBLIOGRAPHY OF THE RIGHT HON. W. E. GLADSTONE (8th S. ii. 461, 501; iii. 1, 41).—As the able contributor of the list of Mr. Gladstone's publications usually explains the circumstances under which each paper was penned, it may as well be mentioned that "Daniel O'Connell.—*Nineteenth Century*, January, 1889, pp. 149-68," is a complimentary review of 'The Private Correspondence of Daniel O'Connell,' edited by W. J. FitzPatrick (London, Murray, 1888).

D. F. G.

W. H. MURRAY (8th S. ii. 427, 472, 510).—His first wife, Anne Murray, *née* Dyke, died in June, 1827 ('Thomas Moore's Memoirs, Journals, and Correspondence,' ed. Russell, vol. v., 1854, p. 180). Murray was interred in the burying-ground of St. Andrews Cathedral. A transcript of the monumental inscription appears 7th S. x. 154.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

In the introduction to the "Waverley Dramas" (Glasgow, 1872), eight in number, founded on the novels of Sir Walter Scott, it is said "that he retired in 1851, and died shortly afterwards at St. Andrews." Mrs. Henry Siddons was his widowed sister, who sustained some of the female rôles in the Edinburgh Theatre Royal in the same dramas with her brother.

In 'Waverley,' performed at Edinburgh in 1824, Mr. Murray played the part of the Laird of Balmawhapple and Mrs. Henry Siddons that of Flora Mac Ivor. In 'Guy Mannering,' represented at Edinburgh in 1818, he played the part of Dirk Hatteraick. In 'The Antiquary,' represented at Edinburgh in 1820, Mr. Murray sustained the part of Jonathan Oldbuck. In 'Rob Roy,' acted at Edinburgh, 1819, he performed the part of Captain Thornton. In 'Old Mortality,' performed at Edinburgh in 1823, he acted the part of Grahame of Claverhouse and Mrs. Henry Siddons that of Edith Bellenden. In 'The Heart of Mid-Lothian,' represented in Edinburgh in 1820 and 1823, Mr. Murray sustained the part of Black

Frank and Mrs. Henry Siddons that of Jeanie Deans. In 'The Bride of Lammermoor,' performed at Edinburgh (no date given in "The Waverley Dramas"), he sustained the part of Captain Craigengell and Mrs. Henry Siddons that of Lucy Ashton. In 'Montrose; or, the Children of the Mist,' neither of them seems to have acted.

This information is taken from the above-mentioned work, which contains many interesting particulars in the introduction concerning the adaptation of the "Waverley Novels" to the stage, and gives a list of the *dramatis personæ* or cast of performers in each. Amongst them stands prominently Mackay, the inimitable Bailie Nicol Jarvie. There is an engraving of him in this character, and a very fine one in mezzotint of Mrs. Siddons as Isabella in 'The Fatal Marriage,' one of her most famous characters, holding by the hand her son, then a boy, presumably in after years the actor Mr. Henry Siddons.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'THE CHILDREN'S GARLAND' (8th S. iii. 48).—Perhaps I may take advantage of SPINDLE'S query to ask why Maurice Sand (query George Sand's son?) in his illustration of the scene in 'Consuelo' in which Haydn, the composer, as a lad, is cutting off his fellow-pupil's beautiful *queue*, has represented Haydn as holding the scissors in his left hand and "the pigtail stout" with his right? It is seems to me that in a "rape of the lock" the operator would do the very reverse. Was Haydn left-handed? The victim is also represented as writing on the board on the wall with his left hand. See the large double-columned edition of 'Consuelo,' 1855, p. 169. Is this episode in the youthful career of Haydn founded on fact?

JONATHAN BOUCHIER.

[Maurice Sand is a son of the novelist.]

CHESNEY FAMILY (8th S. ii. 387, 478; iii. 58).—Burke, in his 'General Armory,' gives Az, an oak tree fructed ppr. as the arms of Chesney, of France. The Chateau de La Chesnaye, about fourteen miles from the town of Issoudun and village of Vatan, Department of Indre, France, formerly the residence of Agnes Sorel, the beautiful mistress of Charles VI., and now of Count Ferdinand de Lesseps, may have been in ages past the property of the Chesnayses. Chesney is quite a familiar name in the county Antrim, where I believe the ancestors of Major-General Francis Rawdon Chesney, the author of the interesting 'Survey of the Euphrates Valley,' originally resided. The name does not occur in the Roll of Battle Abbey.

ELIZ. S. PIGOTT.

Dundrum, co. Down.

Cheney is written in half a dozen different ways—De Cayneto, De Kaisneto, De Chaisneto, De

Caisneto, Chesne (even Alexander Chesnei is given as father of John de Chednei), Cheney, Cheyne. Even De Keynes, Cahaignes, and Keynes seem of the same origin. Some of the Cheneys bore Ermine, on a bend (—) three martlets (—) very early, but another branch took the Shurland arms on marriage with an heiress, Az., six lioncels rampant arg., canton ermine.

The Cheynes, of Cheney Court, Hereford, bore Gules, on four lozenges (in fesse?) arg. as many escallops sa. The Cheynes, of Drayton Beauchamp, bore Cheyck or az., fesse gu. fretty arg. Then as to origin, Walter de Chesne (or de Cayneto) calls his father Hugh, son of Goscelin the Breton. He (Walter) took the name from his mother, the daughter and coheirress of William de Cayneto, who was probably of Norman descent; he too took his name from his mother (his father's name was De Cadomo). T. W.

Aston Clinton.

“COALS TO NEWCASTLE” (8th S. ii. 484; iii. 17).—Cotgrave, under “Teste” has “Il a du feu en la teste. He is very choleric, furious, or courageous; he will carry no coales.” With regard to “carry no coals” there is the following remark in the ‘Henry Irving Shakespeare,’ vol. i. p. 237:

“Is it possible that this expression may be connected with that used in Proverbs xxv. 22, and in Romans xii. 20, ‘To heap coals of fire on an enemy’s head;’ a man who would carry no coals being one of so furious a temper, that no patience or forbearance, on the part of his enemy, would appease his anger?”

F. C. BIRKBECK TERRY.

The earliest form appears to have been “As common as coals at Newcastle.” This occurs in Heywood’s ‘If you know not Me you know Nobody,’ part ii., 1605. H. C. HART.

PRINTERS’ ERRORS (8th S. i. 185, 217; ii. 337, 456; iii. 36).—An amusing instance of these appears in the *Eastern Daily Press* of January 23, as follows:—

“Mr. Chamberlain, speaking at the annual dinner of the Birmingham Press Club on Saturday, said the Fourth Estate was one of the greatest modern forces known to the Constitution, but which, nevertheless,” &c.

What he really said, according to the *Standard* of the same day, was:—

“You represent the local organization of one of the greatest modern forces of that fourth estate which is absolutely unknown to the Constitution, but which, at the same time,” &c.

The italics are mine.

C. R. M.

REV. JOHN BLAIR, LL.D., CHRONOLOGIST (8th S. ii. 406; iii. 58).—Errors in biographical accounts of Dr. John Blair have been noticed in ‘N. & Q.’ (6th S. vii. 48; 7th S. v. 15), but the story started by the *Gentleman’s Magazine*, that his death was caused by the shock given to his system by the news of the death of Capt. W. Blair, found its

way into all the dictionaries, and was copied by Col. Chester in his notes on the Abbey Registers. I have some letters of Dr. Blair, and that which I here transcribe names both Capt. William Blair, R.N., and also the William who was the prebendary’s brother, and who was then in India:—

Westminster Abbey, May 25th, 1782.

Dear Sir,—Since my last letter I am sorry to convey to you the very melancholy Tidings of your Brother Captain William Blair’s Death on the 12th of April last in a Sea Engagement with the French off the Isle of Dominique in the West Indies, and where we obtained a great victory. He commanded the Anson Man of War of 64 Guns, he fell near the beginning of the Engagement by a Cannon Ball being within a Pistol Shot of the French Admiral, and what was remarkable there were only two of the Ships Company besides himself killed in the Battle, and 13 wounded. The House of Commons in testimony of his great and gallant Behaviour have voted a Monument for him and two other Captains at the publick Expense in Westminster Abbey. You may believe the account of his Loss overwhelmed all my Family with the deepest Concern, as his Love and Attention to them all made them look upon him as an Elder Brother. Since the account came of his Death I received a long letter from him dated the 16th of March and which he sent by the Packet being the last opportunity that offered before the fatal Day of the Engagement.....I received a letter from you about six weeks ago by a Danish Ship dated 7th Jan^r 1781 from Calcutta by which I had the agreeable Intelligence of your Promotion to the rank of Captain and also to the command of the first Battalion of a Regiment of Sea Poys at Chunar where my Brother was lately appointed Governor. All our affairs here are much agitated by a late total Change of the Ministry, and this has extended to your East Indian Affairs where Select and Secret Committees are projecting great alterations. Mrs. Blair joins in best Complim^{ts} to you and I am ever with great truth Dear Sir Your most faithful hum^{ble} Serv^t

Jⁿ BLAIR.

To Captain Thomas Blair

I have omitted the middle part of the letter, which refers only to investments made on behalf of his two cousins William and Thomas, for both of whom he acted as treasurer. The date of the letter shows that news of the victory had not been long in reaching England. Among the French prisoners brought to England was a young officer of the name of Blair, the descendant of a Perthshire gentleman of that name who settled in France in the time of Charles I. He found his way to Westminster, and was hospitably received by Dr. Blair, as I find by a letter of the doctor’s daughter still preserved. A. T. M.

ANNE VAUX (8th S. iii. 29).—John of Gaunt, by his second wife, Katherine Roet, was the father of Joan Beaufort, who, by her marriage with Ralph Neville, first Earl of Westmoreland, was mother of Richard, Earl of Salisbury, who by his wife, Lady Alice Montacute, was the father of Lady Alice Neville. She married Henry, fifth Lord Fitzhugh, and their daughter, Elizabeth Fitzhugh, married Nicholas, first Lord Vaux, of Harrowden (who died 1523). They were the parents of Anne

Vaux, who married Sir Thomas Lestrange. The other daughter, Catherine Vaux, married Sir George Throckmorton. KATHLEEN WARD.

MAINWARING'S 'DISCOURSE OF PIRATES' (8th S. iii. 8).—I copy the following from the Report (p. 3) of the Mainwaring deeds and MSS. made by Mr. H. Barr Tomkins, in 1883, to the Historical Commission:—

"A MS. book, in a parchment cover, containing the following articles: 1. A discourse written by Sir Henry Mainwaring (M.P. for Dover, 1620 to 1623), and by him presented to the Kinges Mat^{ie} An^o Dⁿⁱ. 1618. Wherein are discovered the beginnings, practises, and Proceedings of the Pyrates, who now so much infest the Seas, together with His Advice and direction how to surprize and suppress them. (53 pp.).....Note, Sir Henry Mainwaring was a Captain in the Royal Navy, and was Lieutenant of Dover Castle from 1620 to 1623. It is curious to find from the State Papers ('Domestic Series, James I.,' vol. clx.) that he was himself accused of piracy and of having seized a French merchant vessel whilst we were at peace with France. Sir Edward Cecil, who succeeded him as Lieutenant of Dover Castle, also succeeded him as member for Dover in the Parliament which met in Feb., 1624."

I do not think that the above 'Discourse of Pirates' has been printed. I was fortunate enough to be staying at Peover Hall, where all the Mainwaring MSS. are at present under care, when Mr. Tomkins made his report, and I helped him in the search, which produced over five hundred deeds, with dates reaching from 1170 to the time of Henry VIII., besides other most interesting documents. Some MS. papers were also found to be in print, and I have since heard of and seen others in print, but have never seen any printed copy of the above MS., though it may exist elsewhere.

J. B. MEDLEY.

Tyntesfield, Bristol.

A FRENCH STONEHENGE (8th S. ii. 508; iii. 92).—I am much obliged to MR. CARRICK MOORE and to your other correspondents for their replies on this subject. Perhaps I may remark that my query was suggested by what Larousse says of Stonehenge in his 'Grand Dictionnaire,' under that head, that it "est une des plus curieuses constructions antiques qui existent; et la France ne peut rien lui opposer d'analogue." Probably, therefore, he alludes to the construction of Stonehenge as compared with that of Carnac, the stones of which are not arranged in circles. Sir John Lubbock considers the latter to be the older, and to belong to the Stone Age, whilst Stonehenge was probably an erection made in the Bronze Age of the world's history.

At Abury, or Avebury, which is about sixteen miles due north of Stonehenge, are some remarkable megalithic remains, which, less known than those at the latter, are, he thinks, somewhat older, and belong "either to the close of the Stone Age or to the commencement of that of Bronze." For

the stones at Abury are all in their natural condition, whilst those at Stonehenge are roughly hewn. (See 'Prehistoric Times,' fifth edition, p. 128.) It is evident that the Druids must be deprived of the credit of making these wonderful erections.

W. T. LYNN.

TENNYSON'S 'CROSSING THE BAR' (8th S. ii. 446).—Possibly Lord Tennyson did take his idea of this poem from the account of Paul Dombey's death, but, like many other poets and thousands of prose writers, he probably approved of Molière's sentiment, "Je prends mon bien, où je le trouve." Without, however, discussing that poem, I wish to point out—as I am not quite sure it has ever been pointed out before—a still more remarkable similarity between a poem of our latest Poet Laureate and a poem of a predecessor of his in that office. I refer to Tennyson's 'Charge of the Light Brigade' and to Michael Drayton's 'Battle of Agincourt.' In both these we get not only the same rhythm, but the same ideas, the same expressions, nay, almost the same words. Here are three extracts alone from Drayton, that if given by the bellowing penny-reader would almost confuse his audience into thinking they were by Tennyson:—

They now to fight are gone,
 Armour on armour shone,
 Drum now to drum did groan,
 To hear was wonder;
 That with cries they make,
 The very earth did shake,
 Trumpet to trumpet spake,
 Thunder to thunder.

Again:—

None from his fellow starts,
 But, playing manly parts,
 And like true English hearts,
 Stuck close together.

Or:—

Upon St. Crispin's Day,
 Fought was this noble fray,
 Which fame did not delay,
 To England to carry;
 O, when shall Englishmen,
 With such acts fill a pen,
 Or England breed again
 Such a King Harry!

The original in this case seems to be almost as good a thing as the imitation.

JNO. BLOUNDELLE-BURTON.

Barnes Common.

CLAYPOOLE (8th S. iii. 29).—I should recommend MR. CLAYPOOL to consult 'N. & Q.,' 3rd S. xii. 78; 4th S. x. 246, 418, 476; Noble's 'Cromwell,' 1787, p. 370 (correcting the name of the Protector's daughter from "Mary" to *Elizabeth*); Waylen's 'Cromwell,' 1880, pp. 91, 275; Foster's 'Register of Gray's Inn,' 1889 (several references); Nicholls's 'History of Leicestershire,' title "Norborough." Also to write for information to the

Rev. Alfred Malin, Grove Field House, Southend-on-Sea, and to M. J. Rutgers le Roy (of New York), 14, Rue Clement Marot, Paris, both of whom have recently been investigating the pedigree of the Claypole family, from which they respectively claim to be descended. The references to 'N. & Q.' given above show in what part of the States the American branches of the family are to be found.

F. W. M.

Very full and valuable notes of reference from cathedral registers, municipal records, State papers, heraldic and other MSS., pertaining to the family of Claypole are given in vols. iii. and iv. of *Northamptonshire Notes and Queries*. The contributions are signed by the Rev. W. D. Sweeting, John Taylor, Justin Simpson, D. Hipwell, J. Rutgers le Roy, &c.

E. EYLES.

The name appears in the 'Registers of St. George's, Hanover Square' (Harleian Society). There are five entries in Hotten's 'Original Lists,' London, 1874. See also *Gent. Magazine*, obituary notice, 1731, p. 81, and Foster's 'London Marriage Licences,' under "Price (Aubury)," p. 1091.

A. L. HUMPHREYS.

187, Piccadilly, W.

WHITECHAPEL NEEDLES (8th S. iii. 87).—There was a noted manufactory of real prosaic needles at Whitechapel in the earlier days of those useful tools, before the Midlands became famous for making them. EDWARD H. MARSHALL, M.A. Hastings.

I do not know if the following passage in the "most lovable of all books" throws any light on D.'s inquiry:—

"The sharpest needle, best Whitechapel, warranted not to cut in the eye, was not sharper than Scrooge, blunt as he took it in his head to be."—Dickens's 'Christmas Carol,' Stave Three.

JONATHAN BOUCHIER.

'THE CHRISTIAN YEAR' (8th S. iii. 109).—There must be some mistake here, for few of the poems were written so early as 1822. There is a table of dates, seemingly authoritative, in some modern editions, where, of the hundred and nine poems, eighty-eight are dated. Of these eighty-eight, as many as sixty-five are dated after 1822, twelve before it, and eleven in that year itself.

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

Longford, Coventry.

'RECOLLECTIONS OF RUGBY' (8th S. iii. 48).—The annotated edition of the 'Rugby School Register' rightly ascribes this little book to Charles Henry Newmarch, who wrote 'Five Years in the East,' 2 vols., 1847—a work advertised at the end of 'Recollections,' and said by Allibone to have been "highly commended"—and apparently a three-volume novel entitled 'Jea-

lousy,' 1848 (Allibone) or 1849 (Halkett and Laing), under the name of R. N. Hutton. Mr. Newmarch, who is said in the 'Register' to have been "in the Merchant Service," graduated at C.C.C., Cambridge, in 1855, and has held the rectory of Wardley with the vicarage of Belton, near Uppingham, for thirty-seven years. Crockford describes him as "Joint author (with Prof. Buckman) of 'Illustrations of the Remains of Roman Art,' 4to., 2 eds., Bell, 1850 and 1851, 21s." Can your correspondent MR. SAYLE or any other of your readers tell me who wrote 'The Memorials of Rugby'?

D. C. I.

By Charles Henry Newmarch, who entered the school in 1838.

A. T. M.

LATIN TRANSLATION WANTED (8th S. iii. 48).—The Rev. G. J. A. Drake's Latin version of 'The Free'd Bird' finds a place in the 'Noctes Ambrosianæ,' No. lx., forming a part of *Blackwood's Magazine* for February, 1832, vol. xxxi. p. 279.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

HISTORIC HEARTS (8th S. iii. 83).—ST. SWITHIN may be glad to learn that the late Rev. L. B. Larking's paper on the heart shrine in Leybourne Church, Kent, is printed in 'Archæologia Cantiana,' vol. v. p. 133. The author therein states that, judging from the character of the architecture of the niche or shrine, a date not later than the early part of the reign of Edward I. must be ascribed to it, and that the deposit enshrined "must necessarily be the heart of Sir Roger de Leyburn, who died A.D. 1271." Vols. vii. and x. of the same publication also contain references. The late Sir Gilbert Scott, in vol. x. mentions a heart shrine in Bradbourne Church, Kent. Miss Hartshorne published a book called 'Enshrined Hearts,' but I am unacquainted with the name of the publisher.

FREDK. VALLANCE JAMES.

Maidstone.

TRANSCENDENTAL KNOWLEDGE (8th S. iii. 64).—MR. C. A. WARD, inquiring after the "many Coleridgean documents in the possession of J. H. Green," observes: "Green published 'Spiritual Philosophy,' a work supposed to be founded on teachings of Coleridge." How far this supposition is correct is a question which I have more than once asked in vain (6th S. vi. 186; x. 454), and about which the descendants of our Christian philosopher and bard seem strangely indifferent. The "documents" inquired for, if procurable, would probably throw light upon this question also.

G. L. FENTON.

Clevedon.

TO MAKE NEW BRONZE DARK (8th S. iii. 69).—The 'South Kensington Museum Art Handbook on Bronzes,' by Mr. Drury Fortnum, contains the

following account of the means of imparting an artificial colour to bronzes:—

"Small objects of copper, as medals, coins, &c., obtain their liver colour by the following means: the medal, after being strongly heated, is washed with spirit of turpentine, which becomes decomposed, leaving a film of resin of a reddish colour firmly and evenly attached to the surface of the piece. A more simple process for the medal struck, as is usually the case, from soft copper, is by heating and then rubbing the surface with the peroxide of iron, or jeweller's rouge. Another and more lasting method, equally applicable to bronze medals, is by applying to them a solution consisting of muriate of ammonia (sal ammoniac) one part, subacetate of copper (verdigris) two parts, dissolved in vinegar by boiling and carefully skimmed. Diluted with water until no further precipitate falls, and again boiled, it is at once poured over the pieces, so placed in a copper pan that every part is touched by the liquid. The action of the acid must be watched, that it does not go too far, and when the surface has assumed the required colour the pieces are carefully washed to remove all acid, dried, and polished with a brush."

H. D.

Bronze or silver coins may be coloured any shade, from brown to black, by placing them on the bowl of a pipe whilst smoking. LEO will find the result of this simple method all he can desire.

WALTER J. ANDREW.

Ashton-under-Lyne.

If your correspondent would write me I would tell him what to do. The matter is too long for your paper.

ALF. J. KING.

101, Sandmere Road, Clapham, S.W.

Miscellaneous.

NOTES ON BOOKS, &c.

Studies by a Recluse in Cloister, Town, and Country. By Augustus Jessopp. (Fisher Unwin.)

"I AM a fumbler and bungler in history," says Dr. Jessopp over and over again throughout this delightful volume. If that be so, he is the neatest fumbler and the brightest bungler that we have come across for many a long day. But, if we may make so bold as to contradict Dr. Jessopp, the whole charm of the book before us lies in the fact that the historian has been good enough to assume for the time being the guise of the smatterer, thereby attracting the outside mob of real smatterers, who are fearful, as a rule, of approaching such stern solidities as Stubbs and Freeman. This wolf in sheep's clothing—if Dr. Jessopp will excuse the simile—will be enticing many a lamb to follow him away into the wilds of historical inquiry.

It is well to exaggerate any little strictures we may wish to pass on these 'Studies': finding fault with them is a bad business, and we must make the best of it we can. If one essay stands out as being a little less satisfactory than the rest, it is 'Letters and Letter Writers'; excellent rules are laid down therein, rules especially useful for lady correspondents of society journals. But why, when Dr. Jessopp writes his book of travels, is he going to "describe nothing he ever saw.....and only tell his readers what he has heard"? It is true that "you can't go on indefinitely using up superlatives and ringing the changes upon all the names of the colours in a paint-box"; but what about the specimen

culled from that "incomparable collection of letters" and quoted at the end of the essay? How much consists of what Charles Lamb heard, and how much of what he saw? Dr. Jessopp seems to be rather hard on things and persons in general throughout this essay. Compare, for instance, the relentless attack upon Pliny the Younger with our historian's account of him thirty pages back:

"He [Pliny] was an incomparably more honoured and kind-hearted and polished gentleman than that rugged Cato.....But Pliny came out now and then as a sportsman:pigsticking.....was a fine manly sport. Kindly, courteous, very generous and high-minded.....His letters are full of a pleasant, breezy freshness and healthy enjoyment," &c.

".....that coxcombical and self-conceited prig, commonly known as the Younger Pliny. Yes, he was rather the *beau idéal* of a prig.....he could not help being a prig.....what sort of letters could you expect from such a man?"

If space would permit we should be disposed to transfer five or six pages wholesale from our author himself. But we must rest content with marking a few passages as being especially fascinating and characteristic of Dr. Jessopp's "holiday" style. There are times when work is impossible and the "shilling shocker" nauseous; our mind wants a rest—a holiday, in fact. Such is the moment for taking up the 'Studies' of our Recluse. We may dip here into the daily routine of a Benedictine monk, here follow the country gentleman back through middle and ante-Christian ages, and here refresh our memories with a look at Brother Matthew and his history-making—and yet all the time we are imbibing really sound instruction, emanating though it does from this "poacher in Clio's wide domains. They say you can never cure a rogue of poaching; it is born in him. I believe I shall go on poaching to the end; yes, as long as I can crawl." Happy the man who is elected to carry the bag!

The first three essays—which with 'L' Ancienne Noblesse' are the cream of the book—deal in a delightfully refreshing way with the monk-life of England in general and East Anglia in particular. They form a useful supplement to the writings of Prof. Froude on the same subject—in some ways, too, a corrective, for Dr. Jessopp is most careful to point the differences between a monk of the ninth, the thirteenth, and the sixteenth centuries. Our writer is no bigot. Keeping his admiration of the monastic life and work well in check, he admits that the fittest—i. e., the country parson—has survived, and that the monasteries brought their punishment, outrageous though it was, on their own head. They were not all abodes of the bleat; some were scholars' homes; some mere hiding-places for the lazy, the failures among the younger sons of the gentry, pitchforked sometimes into a vacancy—"it is difficult to say how," adds Dr. Jessopp. Perhaps some of our men in high places will be willing to suggest a solution of the difficulty.

'The Land and its Owners' raises questions upon which the writer and certain of his readers may not agree; but at the same time there is not a page in it which is not admirably lucid and suggestive. The same remark applies to the essay immediately preceding. We recommend smatterer and "solid man" to go hand in hand to this treatise and take a lesson at least in clearness of style and arrangement, if not in a certain adherence to fact which may benefit the one as much as the other.

A few more books like this to whet the appetite, and Dr. Jessopp will have very substantially supplemented his many untiring efforts to popularize the study of history.

Physiologie des Quais de Paris. Par Octave Uzanne. (Paris, Ancienne Maison Quantin.)

ONE more important and delightful contribution to the enjoyment of the bibliophile has been made by M. Uzanne. In dealing with the quays of Paris it is the bookstalls ranged along them with which he is concerned. No visitor to Paris can be unfamiliar with the long rows of second-hand bookstalls which, since the beginning of the century, and, indeed, since a very much earlier date, have lined the left bank of the Seine, and have constituted a sufficiently remarkable feature in the physiognomy of Paris. These have now, when under modern institutions the rights of the shopkeeper are held less sacred and when the Government is no longer sensitive as to the risks, political or moral, attending the free circulation of books, extended to the right bank also. By application to the Préfet de la Seine, indeed, any one may now obtain permission to sell books on the quays within the limits of ten mètres, which is all that is accorded him. Of the bookstall keepers and their customers, or in Parisian phrase the *bouquinistes* and the *bouquineurs*, M. Uzanne has constituted himself the historian. His work was begun some years ago, but has been put aside on account of the pressure of other work. No one will tax with indolence the editor of *Le Livre, Le Livre Moderne, and L'Art et l'Idée*, and the author of a dozen works equally dear to the student, the man of the world, and the bibliophile. The excuse may accordingly be held valid. Now, at any rate, with the assistance of M. B. H. Gausseron, the work sees the light. With its brilliant contents, its handsome cover, presenting a view of the quays, and its delightful illustrations by M. Émile Mas, it is a work to be prized. Among the subjects of which the author treats are the origin and early history of the bookstall, the *étalagistes* of yesterday, those of to-day, the book-hunters, male and female, the stealers of books, the physiology of the *bouquiniste*, and the like. Most interesting, perhaps, of all to the English reader is the account of the bibliographers, from Peignot to M. Uzanne, who have loved to linger over the stalls, and have left in literature and journalism abiding mementoes of their tastes and predilections. Of these some most realizable sketches are presented. Rough and somewhat soured are not seldom the dealers, who nurse a philosophical grudge against those customers always seeking to beat them down in price, and grumbling because a book worth a hundred francs cannot now be picked up for four sous. Many of them are originals, however, and some of them men of education. On all connected with these occupations M. Uzanne casts a light, and he depicts the humours of the auction sales—not those, as a rule, of catalogued books, but the great evening sales, where a score miscellaneous volumes are disposed of for a couple of francs. Many interesting particulars are given concerning men whose names among book-lovers are household words, and delightful stories are told of M. Xavier Marmier, who left in his will a sum of money to give, after his death, a joyous dinner to the *bouquinistes* of the quays. The dinner, attended by seventy-five guests, was given, according to M. Uzanne, in the Café Vefour in November last. The book is issued in a limited edition. It is sure of a welcome in England, and, indeed, wherever books are prized.

Rob Roy. By Sir Walter Scott. With Introductory Essay and Notes by Andrew Lang. (Nimmo.)

FOLLOWING the example of Scott in the famous first collected edition, in forty-eight volumes, Mr. Nimmo, in the "Border Edition," departs from strict chronological sequence, and brings 'Rob Roy' upon the heels of 'The Antiquary.' This, being the order in which the novels are ordinarily read, will meet with general acceptance.

With the exception of 'The Escape of Rob Roy,' which is etched by Ch. de Billy from a painting by Sam Bough, R.S.A., the etchings, ten in all, are designed and executed by R. W. Macbeth, A.R.A. All are admirably executed, the mountain scenes being, naturally, the most effective. While admitting the claims of 'The Antiquary' and 'Quentin Durward,' and, in another line, 'The Bride of Lammermoor,' we have always held 'Rob Roy' the most fascinating of Scott's novels—the most charged with adventure, and with something of the entrancing quality of 'As You Like It.' The meeting near the Forth of Frank Osbaldistone and Di Vernon is one of the most charming things in romance. Mr. Lang does full justice to the character of Di, and, indeed, though we are loth to say it, goes somewhat beyond justice when he links her with Helen and Antigone. For so good a classic and delightful a writer, indeed, Mr. Lang is needlessly fond of linking people with Helen. Very just are the censures on the treatment of the story which he passes. He repeats that the conclusion of 'Rob Roy' is "huddled up," and that the sudden demise of all the young Osbaldistones "is a high-handed measure." Similar instances have, however, been known. Mr. Lang says, admirably, that "the love of Diana Vernon is no less passionate for its admirable restraint," and he quotes with warm approval the two farewells between the lovers, seemingly parted for ever. The scene by the Forth is commended for its divine reticence and beauty. We accept plenary all the praise that can be bestowed upon it, and yet hold that the romance of the situation is its supreme and ineffable charm. "All men who read 'Rob Roy' are reverent rivals of Frank Osbaldistone," says Mr. Lang. This, again, is true, and our own adoration is exemplary, though we are not of those who readily admire women who own fowling-pieces, and challenge on a first acquaintance their admirers to feasts that may cost them their lives. The "Border Edition" remains the most desirable of all.

AMONG books promised by M. Asher & Co. are *Monuments of the Renaissance Sculpture of Tuscany*, under the direction of Wilhelm Bode, edited by Frederick Bruckmann, and *The Bible and Homer*, by Max Ohnefalsch-Richter, Ph.D., with numerous illustrations.

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. BROUGHTON.—

Her robe, ungirt from clasp to hem.

Rossetti, 'The Blessed Damosel.'

PALAMEDES ("The Golden Rose").—See 8th S. ii. 309, 414.

NOTICE.

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

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

LONDON, SATURDAY, FEBRUARY 25, 1893.

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WARBURTON'S 'SHAKESPEAR.'

As some sort of an introduction to the notes which appear below and as a voucher for the authenticity of the same to the readers of this paper, I feel that it is incumbent on me to state shortly how this copy of Warburton's 'Shakespear' came into my possession. In order that I may carry out this intention, I must refer to my grandfather, the late William Bennet, of Chapel-en-le-Frith, co. Derby, who, first as a novelist, writing, at the beginning of this century, under the *nom-de-plume* of "Lee Gibbons,"* and then as a scholar and antiquary, assisting Mr. Llewellynn Jewitt as a frequent contributor to the *Reliquary*, won for himself a place as a man of letters. Having inherited in some measure his passion for antiquities of all sorts (more especially books), I have at all times taken much interest in old book-shops; and it was in such a shop, and under the following circumstances, that I came upon War-

burton's 'Shakespear.' I was staying in Southport, and while there strolled one day into a shop of the kind above mentioned, to which I had been frequently before. This day, however, when I entered, the bookseller was talking to a gentleman at the back of the shop, and I suddenly heard the following conversation: "I have got a 'Shakespear' here, sir, with notes by Bishop Warburton," "Oh, indeed; let me look at it." The gentleman handled a volume, and then remarked, "Why, it's all written over; I'd rather have a clean copy when I do get one." So back went the book on the shelf, and out of the shop went the customer. I went quietly to the bookseller, and asked for the 'Shakespear' he had just been showing. He replied by putting a volume into my hand. Having carefully compared the writing of the notes with some lithographed writing of Warburton in a biography of his which I happened to have seen in the shop, I purchased the eight volumes. On their arrival at our house, I found further warranty for their authenticity in the following notes, which appear on the first page of vol. i.

Note 1, in Bishop Warburton's own handwriting:—

"Of all the Idiots (and they are not a few) who have scribbled upon Shakespear, and against his Editor, the most consummate, sure, is one Capel, who has wasted above thirty years of life in hunting after the text of Shakespear; and has at last given it so ridiculously interpolated: that we are now at a loss to distinguish his nonsense from the nonsense of the first blundering Printers, W."

Note 2, in the handwriting of Eleanor Newton:

"This copy of Warburton's Shakespear was given to Eleanor Newton by the widow of the rev^d Martin Stafford Smith whose first wife was Bp. Warburton's widow."

The volumes have the book-plate of Martin Stafford Smith.

The Tempest.

GLOBE EDITION.

I. i. 11. *Play the men.*

WARBURTON MS.

Play the men. Warburton reads *play*, but in MS. alters to *ply*.

I. ii. 191. *To dive into the fire.*

To dive into, &c. Warburton MS. adds note, "As the central fire is not here meant, I suppose it should be *drive*."

I. ii. 437. *Yes, faith.*Yes, *Fair!*II. ii. 259. *Keep in Tunis.*

Sleep in Tunis. Johnson conj. also.

II. ii. 50. *Meg and Marian and Margery.*

Meg, Marrian, and Margery. Warburton MS. leaves out *and*.

III. iii. 37. *Such sound.*Such *signs*.

IV. i. 3. *A Thrid of mine own life.*

Commenting on Theobald, Warburton MS. says, "But I suppose Sh. wrote *Thrid*, which was the old way of writing *Thrid*. So Robert of Gloucester, in his 'Chronicle,' 'the *thridde* part of my Lord."

* Mr. Bennet's first work, 'The Cavalier,' was published in 1821, attracted much attention, and commanded a rapid sale. Later on appeared 'Malpas,' 'Owain Goch,' and 'The King of the Peak,' with regard to the last of which Sir Walter Scott, in a preface to his 'Peveril of the Peak,' said that if he had known that the ground had been preoccupied by a writer of so much talent, he would not have written 'Peveril of the Peak' at all.

<p>GLOBE EDITION. IV. i. 181, 182. Frail <i>skins.</i> Pool <i>beyond.</i> V. i. 77. <i>Most</i> strong. V. i. 88.</p> <p>Where the bee sucks, there suck I; In a cowslip's bell I lie; There I couch when owls do cry. On a bat's back, &c.</p>	<p>WARBURTON MS. Frail <i>skins.</i> Pool <i>behind.</i> <i>More</i> strong.</p> <p>Where the bee sucks, there suck I; In a cowslip's bell I lie; There I couch. When owls do cry On the bat's back, &c.</p>
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This punctuation of the
songs Heath's, adopted by
Capell.

Two Gentlemen of Verona.

<p>I. ii. 19. <i>Thus</i> on lovely gentlemen. III. ii. 77. <i>Such</i> integrity.</p>	<p><i>Pass</i> on lovely gentle- men. So Hamner. Warburton MS., reads "Sooth integrity," and adds MS. note explaining his alteration, "<i>Such integrity</i> such as what? There is nothing to which <i>such</i> is either referred or likened. We should read, <i>sooth</i> in- tegrity, i. e., true love or Passion; for <i>integrity</i> is here used for the <i>affection of</i> <i>Love.</i>"</p>
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Merry Wives of Windsor.

<p>IV. iii. 248. <i>Come off.</i></p> <p>IV. v. 111. <i>Villanous in- constancy.</i></p>	<p>Warburton prints <i>Compt</i> off, and restores the old reading in MS. Warburton adds MS. note, "But sure the inconstancy of man's disposition could never subject him to any of these inconveniences which he might avoid by the exercise of this quality. Shakespeare wrote <i>Con- stancy</i>, and the expression is full of humour. Falstaff would insinuate to his mis- tresses that their ill usage had subdued his <i>Constancy</i>, which having been so un- worthily employed in their pursuit he calls a <i>villanous</i> <i>constancy.</i>"</p>
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Measure for Measure.

<p>I. i. 52. <i>Leavened</i> and prepared.</p>	<p>Warburton prints "pre- par'd and <i>level'd,</i>" and corrects the latter to <i>leaven'd</i>, adding also MS. note, "If <i>leaven'd</i> be the true reading, the author used it for <i>digested</i>. <i>Leaven</i> makes a fermentation, and fermenta- tion produces one kind of digestion. Sh. is frequently as licentious in the use of terms."</p>
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Comedy of Errors.

<p>I. ii. 145. Which princes would they, may, &c.</p>	<p>Which princes would, they may. In this case Warburton prints as Globe ed. opposite, but corrects as above.</p>
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<p>GLOBE EDITION. III. iii. 22. No need of such vanity. IV. i. 157. <i>Only been</i> <i>silent.</i> I. ii. 62. He <i>hath</i> a horse. I. ii. 278. And do as ad- versaries do in Law.</p>	<p>WARBURTON MS. <i>Much Ado About Nothing.</i> Warburton prints <i>more</i> need, and corrects it to <i>no</i> <i>need.</i> <i>Only silent been.</i> <i>Merchant of Venice.</i> He <i>hates</i> a horse. <i>Taming of the Shrew.</i> And do as <i>Advocates use</i> do in Law. Warburton adds MS. note on passage, "But <i>adversaries</i> in Law are as little of this humour, as other adversaries who decide their quarrels in a different way. We know what the Poet means, and that leads us to what he said, which was surely this. And do as <i>Advocates use</i> do in Law, i. e., use to do."</p>
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All's Well that Ends Well.

<p>I. iii. 229. And <i>manifest</i> experience. II. i. 207. On thee <i>still</i> rely. II. iii. 224. Lord have mercy on thee for a <i>hen!</i></p>	<p>Rather <i>manifest.</i> On thee <i>will</i> rely. Lord have mercy on thee, for <i>then</i>—</p>
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Twelfth Night.

<p>I. iii. 7. Why, let her except, before excepted.</p> <p>III. i. 112. And <i>his</i> must needs be yours.</p>	<p>Why, let her except, <i>as</i> before excepted. Warburton MS. note, "A formulary in Deeds." Farmer conj. also. And <i>I</i> must needs be yours.</p>
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NORMAN BENNET.

Trinity College, Cambridge.

(To be continued.)

THE ROSES OF KILRAVOCK.

It has long been the custom to consider that the marriage of Hugh Rose, fourth Baron of Kilravock, with Joneta, daughter of Sir Robert Chisholm, in 1364, conveyed to the Roses the direct representation of the two distinguished families of Chisholm and Lauder. The evidence available for the support of this belief in the Spalding Club history of the family of Rose appears to me, however, to be quite insufficient. In the contract between Sir Robert Chisholm and Hugh Rose ("Gen. Deduct. Fam. Rose of Kilr.," p. 36), it is agreed:—

"quod idem Hugo de Rose ducat in uxorem Jonetam filiam dicti Roberti, pro cuius matrimonio idem dominus Robertus dabit dicto Hugoni et heredibus suis inter ipsum Hugonem et prefatam Jonetam procreatis, decem marcatas terre de Cantrabundie."

This was merely a grant of a small estate to a daughter on her marriage, and no other property ever seems to have passed from the Chisholms to

the Roses. Lachlan Shaw, the historian of Moray, is quoted by Mr. Innes (*op. cit.*, p. 121), as follows:

"I do not find that Sir Robert left any issue except the Lady Kilravock; and he was succeeded by his brother, John Chisholm, who upon the demise of his grandfather, Sir Robert Lauder, of Quarrelwood, got the lands of Quarrelwood, Brightmonie, Kinsterie, &c., and took the title of Quarrelwood. His son, Robert Chisholm of Quarrelwood, having no issue but one daughter, Morella, she was married to Alexander Sutherland of Duffus, and brought into that family a rich accession of lands, which had been the heritage of the Lauders. And the heir male of Chisholm enjoyed the proper estate of that family."

Turning to Hew Rose's 'Deduction' (*op. cit.*, p. 42), we find that, most of the Kilravock evidences having been destroyed by fire, John, the sixth baron, grandson of Hugh Rose and Joneta Chisholm, set about repairing his title to the lands of Kilravock and others, and with this object in view obtained a charter from "John Chesholme of that ilk (designing him *nepoti suo*, for he was his grand uncle), upon the lands of Cantrabundie, Little Cantray, and Ochterurchill, with their pedicles, dated Apryle 24, 1420." It is, of course, clear that if John Chisholm was either uncle or grand uncle of Hugh Rose, the grandson of Joneta Chisholm, he must have been a descendant of Sir Robert Chisholm, and not a brother of that person. And again it seems almost inconceivable that the next brother of a man having a marriageable daughter in 1364 should himself be living in 1420, when he could have been little, if anything, short of a hundred years of age. But for the statements of Shaw and others no one could have supposed from this evidence that there was a shadow of doubt as to the status of Joneta Chisholm. There is one point requiring elucidation. Did the ten mark land of Cantrabundie, granted in 1364, include also the lands of Little Cantray and Ochterurquhill granted in the charter of 1420? Judging from the agreement in the earlier deed that

"in casu quo dicte terre non sunt decum marcatarum integrarum, refundet idem dominus Robertus dioto Hugoni de terra sua propinquiore donec habeat decem marcas integras,"

it may be assumed that such was the fact. We are therefore asked to believe that the only child and heiress of Sir Robert Chisholm received during her father's lifetime a trifling grant of land upon her marriage, but that upon Sir Robert's death his large possessions passed to his brother, leaving the heiress of Chisholm and Lauder without any share either of the Chisholm or the Lauder property, while in the next generation the daughter of Robert Chisholm carried all the Lauder possessions to Alexander Sutherland of Duffus. Why, it may fairly be asked, should Joneta Chisholm be thus disinherited, if an heiress, in order that her father's and grandfather's property might pass to her cousin, Morella Chisholm? To me the conclusion seems certain that Joneta's brother, not her uncle, suc-

ceeded her father in the Chisholm and Lauder lands, and that therefore the Roses can have no claim to represent these two distinguished families through their marriage with Sir Robert Chisholm's daughter.

A. CALDER.

JOHN LISTON (DIED 1846), ACTOR.—He is said to have been lineally descended from John De L'Estonne (see Domesday Book, where the name is so written), who came in with the Conqueror, and had lands awarded him at Lupton Magna, in Kent. We find a family of this name flourishing some centuries later in that county. John Delliston, knight, was high sheriff for Kent, according to Fabian "quinto Henrici Sexti"; and we trace the lineal branch flourishing downwards, the orthography varying, according to the unsettled usage of the times, from Delliston to Leston or Liston, between which it seems to have alternated, till, in the latter end of the reign of James I., it finally settled into the determinate and pleasing dissyllabic arrangement which is still retains. Aminadab Liston, the eldest male representative of the family of that day, was of the strictest order of Puritans. A copy of an undoubted tract of his, bearing the initials only, A. L., entitled, "The Grinning Glass: or Actor's Mirrour, wherein the vituperative Visnomy of vicious Players for the Scene is as virtuously reflected back upon their mimetic Monstrosities as it has viciously (hitherto) vitiated with its vile Vanities her Votarists," was in 1825 in the possession of Mr. Foss, of Pall Mall. The work, which is dated 1617, bears the impress of those absurdities with which the title-pages of that pamphlet-spawning age abounded. It followed the 'Histrio-Mastix' (1610) both in respect of time and virulence. It is amusing to find an ancestor of Liston's bespattering the players at the commencement of the seventeenth century.

According to a MS. note *penes me*, the subject of this sketch was an only son of Habakuk Liston, settled as an Anabaptist minister upon the paternal soil of his ancestors. The following entry of the actor's birth and baptism is said to appear in the parish register of Lupton Magna (?), co. Kent:

"Johannes, filius Habakuk et Rebecca Liston, Dissentientium, natus quinto Decembri 1780, baptizatus sexto Februarii sequentis; Sponcoribus J. et W. Woollaston, unâ cum Maria Merryweather."

The term "Dissentientium" was probably intended by the parish clergyman as a slur upon the supposed inconsistency of an Anabaptist minister conforming to the child rites of the Church; but possibly some expectation in point of worldly advantages from some of the sponsors might have induced this unseemly deviation, as it must have appeared, from the practice and principles of that generally rigid sect. The same authority further states that Liston entered the service, nominally as a clerk, of

Mr. Willoughby, an eminent Turkey merchant resident in Birch Lane, London; at a later date making more than one voyage to the Levant, as chief factor for Mr. Willoughby, at the Porte. He continued in this employment until his *début* upon the Norwich boards in the season of the year 1801. It would be interesting to learn whether confirmatory evidence exists of Liston's parentage and birth as herein set forth.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

THE LION-HEAD OF THE CENTURION.—Excerpt from the *Saturday Magazine*, March 16, 1833:—

"In the course of last year, this Lion was removed to Windsor, as a present to his Majesty; and the following lines, in imitation of the original inscription, have been sent to us on the occasion of this movement:—

Such was this travell'd Lion's boast,
Contented with his humbler post,
While Anson sat in lordly state,
To hear his fellow lords debate.
But travell'd now to Windsor's dome,
The Lion boasts a prouder home,
Which our brave sailor-king affords,
Than Anson in the House of Lords.

H. ASTLEY HARDINGE.

EXTRAORDINARY SUPERSTITION.—Under this heading the following paragraph appeared in the *Diss Express and Norfolk and Suffolk Journal*, Dec. 16:—

"The Suffolk Coroner (Mr. Chaston) on Tuesday, held an inquest at the Green Man Inn, Mendlesham, touching the death of a child named Maggie Alberta Wade, daughter of Henry Wade, an agricultural labourer. The first witness called was the mother, Elizabeth Wade, who stated that last Friday the deceased pulled a cup of boiling soup over herself, and was badly scalded. She did not send for a doctor, but at once sent for an old woman living in the neighbourhood, whose name is Brundish, who, according to witness, is possessed of supernatural powers in the cure of burns and scalds. The old woman came at once, and said some strange words over the child, and passed her hands across the injured parts. Witness under these circumstances did not consider the attendance of a medical man necessary, but notwithstanding the woman's incantation the child died in forty hours. Witness persisted in expressing her belief in the old woman's power, and said she was really a witch. The female referred to declined to reveal the words spoken, as she said she would lose her power. Other witnesses expressed their faith in the professions of the old woman. Eventually, after the Coroner had commented on the superstition exhibited, medical evidence was given to the effect that the child's life could not have been saved. A verdict of 'Accidental death' was returned."

F. C. BIRKBECK TERRY.

PHLEGON'S ECLIPSE.—It is well known that Phlegon, who wrote in the time of the Emperor Hadrian, mentions an eclipse of the sun, seen nearly a century before, which some have thought was no eclipse, but a heathen record of the miraculous darkness at the Crucifixion. Little reference, however (as Lardner points out), is made to

this by the fathers, because it was well understood that an eclipse of the sun could not take place at the time of the Jewish Passover, which was always observed at the full moon. St. Chrysostom, too, in one of his homilies on St. Matthew, well remarks that the duration of the miraculous darkness proves that it could not have arisen from an eclipse of the sun, the totality of which occupies but a few moments. Lardner observes that astronomers had calculated that a real eclipse of the sun did take place in the month of November, A.D. 29; and this has been fully confirmed by those in our own time who have had the advantage of the more accurate tables of the moon which are now available. Amongst these we may mention the late Dr. von Oppolzer, of Vienna, and Mr. John Stockwell, of Cleveland, Ohio, U.S. The eclipse of A.D. 29 occurred on November 24, and was total about noon in the north-western part of Asia Minor, where Phlegon lived (at Tralles in Lydia). His works are not extant; but the fragment referring to the eclipse is quoted by several writers, with some difference of detail as to the year in which it took place. There seems, however, little doubt that the true reading was the fourth year of the 202nd Olympiad. But A.D. 29 was the first year of that Olympiad, so that there was probably either some error in Phlegon's original or errors of transcription in those who copied him. Oddly enough, Lardner makes one of these (Philoponus) say that the year was in the 102nd Olympiad, though he quotes the Greek correctly in a note, which gives the 202nd (like the others), but the second year of it. From this Mr. Stockwell contends that the second year of that Olympiad corresponded to A.D. 29, in which the eclipse took place; but as Philoponus, in another passage in the same chapter (lib. ii. c. 21) of his 'De Mundi Creatione,' calls it, like the other authorities who copied Phlegon, the fourth year, it is probable that this is what Phlegon wrote, and that the error was making it the last, instead of the first year of the 202nd Olympiad.

W. T. LYNN.

Blackheath.

GOODS OF FELONS.—At a Court Leet holden in and for the Manor of Westerham, co. Kent, April 5, 1619, the jurors present that

"Mary Smith who was prosecuted for felony left within the Jurisdiction of this Leet divers goods waived; and fled and now is executed for the said felony as this Court is informed the which goods aforesaid are and were in the Custody of the Lord's Bailiff these several years and they remain to the use of the Lord as goods forfeited viz;

Imprimis one Trunk lockede.

One Stuffe gowne layed thick with blacke redd silke lace.

2 bands th'one laced th'other playne.

VI quayes.

ij Tyffany Cawles.

I Tyffany Croasclothes laced.

ij lawne crosseclothes laced.

I Tyffany neckclothe.
 3 Holland Croseclothes 2 of them laced.
 2 Pairs of Cuffes laced.
 Item one Payre of Crimson worsted Stockings.
 1 Rebate.
 1 bladder with a fillet of lace.
 1 Fine Holland Aperne.
 ij Nayles of Hollande in a remnante.
 1 russett silke girdle.
 1 old stuffe pedicote.
 1 old greene wascoate.
 1 old greene see aperne.
 1 band.
 1 ruffe.
 1 old paire of glones.
 1 steele.

The which were seen and appraised by Richard Dawling Constable, Thomas Burges, Robert Stacy, George fuller, and William Plumlye inhabitants there."

C. E. GILDERSOME-DICKINSON.

CUDHAM PARISH CHURCH.—Not long since I visited the parish church of Cudham, in Kent. It was formerly interesting, but within the last few years has, I think, been much over-restored. There is still a fine brass to Alice Waleys, dated 1503. I measured the old yew tree in the churchyard, and found that its circumference, at about four feet from the ground, was no less than twenty-eight feet. It is a good deal decayed. There is an epitaph on a tombstone, put up as recently as the year 1860, which is so artless that I venture to transcribe it:—

All ye that pass this way along,
 Think how sudden I was gone.
 God does not always warning give,
 Therefore be careful how you live,
 She lived beloved and died lamented.

PHILIP NORMAN.

"**HIGH WODS.**"—When, on July 15, 1503, Margaret Tudor came to York on her progress to Scotland, it is recorded by John Younge, Somerset Herald, that

"in the Stat as before, in fayr Ordre. she entred in the sayd Cite, Trompette, Mynatrells, Sakebowtts and High Wods retentysynge, that was fayr for to here."—Hearne's 'Collectanea' of Leland, vol. iv. p. 272.

It is curious to find *oboes* or *hautbois* thus accommodated to the vernacular.

ST. SWITHIN.

[See p. 108.]

DOCTOR BY ROYAL MANDATE.—Richard Hey, LL.D., Fellow and Tutor of Sidney Sussex College, Cambridge, was born 1745 and died 1837. In or about 1779 he wrote a tract on 'Duelling, Suicide, and Murder,' which fell into the hands of George III., who was so much pleased with it that he made him doctor by royal mandate. In due time Hey presented himself to practise at Doctors' Commons, but admittance was refused, on the ground that such a thing was without precedent, namely, that a man made doctor by royal mandate should practise at Doctors' Commons. So he said he

would go back to Cambridge and take his degree in the usual way; but the Cambridge authorities also refused him, on the ground that they could not cast such a slur on the king's gift. He was therefore shut out of practice for life. He married after an engagement of thirty years, survived his wife thirty years, and died at the age of ninety-three.

A packet of Richard Hey's bright letters is now before me, but he only makes slight allusion to the singular circumstances related above, which were communicated to me in 1889 by a venerable great-nephew of Dr. Richard Hey, now deceased.

ALBERT HARTSHORNE.

THOMAS GENT (1693-1778), PRINTER.—It may be noted, as an addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. xxi. p. 121, that his wife, Alice Guy, "the fair hand-maiden" of John White, printer, York, and widow of his grandson, Charles Bourne, also a printer, died April 1, 1761, and was buried in St. Olave's Church, York. Gent's marriage had been solemnized in York Minster on Dec. 10, 1724.

DANIEL HIPWELL.

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CHURCH BELLS.—The general use of church bells at the beginning of the seventeenth century is pleasantly referred to in the 'Diary of the Journey of Philip Julius, Duke of Stettin-Pomerania, through England in 1602,' which is quoted in the sixth volume of the Royal Historical Society. The extract is as follows:—

"On arriving in London we heard a great ringing of bells in almost all the churches, going on very late in the evening. We were informed that the young people do that for the sake of exercise and amusement, and sometimes they pay considerable sums as a wager who will pull a bell the longest, and ring it in the most approved fashion. Parishes spend much money in harmoniously sounding bells, that one being preferred which has the best bells. The old Queen is said to have been pleased very much by this exercise, considering it as a sign of the health of the people. They do not ring the bells for the dead. When a person lies in agony, the bells of the parish he belongs to are touched with the clappers until he either dies or recovers again. As soon as this sign is given, everybody in the street, as well as in the houses, falls on his knees, offering prayer for the sick person."

HARRY HEMS.

Fair Park, Exeter.

BOOKSHELVES.—To economize space and exclude dust, shelves should fit closely to the tops of the books below. I find by experience that the most convenient way is to support the shelves by metal rings with screws attached, known as screw-eyes. The shelves can be made by anybody who can saw and plane, and the most unskilled person can adjust the shelves to a nicety. When a shelf is full, and the shelf above fits so closely that a finger cannot be inserted at the top, small books are sometimes pushed behind the others and lost.

This may be prevented, with the advantage of giving the row of books an uniform appearance, by setting a narrow board edgeways along the shelf, behind the books. This board is kept in position by a piece of wood, nailed at right angles to the middle of the inner side.

The lower corner of an envelope, cut square, with one of the loose flaps turned up, is a good book-marker.

Halliford-on-Thames.

GRAY AND WALLER.—Gray was familiar with Waller, as we may infer from his letter to West of November 21, 1739, in which he parodies a line from the 'Battle of the Summer Islands.' Knowing how sedulously Gray *nursed* an idea, I cannot help thinking that the germ of the famous stanzas in the 'Elegy,' "Perhaps in this neglected spot," &c., was for him these lines from Waller's 'To Zelinda':—

Great Julius, on the mountains bred,
A flock perhaps, or herd, had led.
He that the world subdued had been
But the best wrestler on the green.
'Tis art and knowledge which draw forth
The hidden seeds of native worth;
They blow those sparks and make them rise
Into such flames as touch the skies.

D. C. T.

RIPON SPURS.—Under the title of 'Bygone Yorkshire,' Mr. William Andrews, of Hull, has issued a tolerably well-printed little volume of nearly three hundred pages, which will have a certain amount of antiquarian interest for many readers of 'N. & Q.' As a sample of the whole, here is a paper on 'Ripon Spurs,' by a well-known local gentleman, Mr. T. C. Heslington:—

"The particular date on which the manufacture of spurs, and other hardware necessary for an equestrian outfit, commenced in Ripon, is not stated in the town records. Leland, journeying through Yorkshire in 1534, observed that there had been 'hard on the further rype of Skelle a great number of tenters for woollen clothes wont to be made in the towne of Rippon, but idleness is sore increasid in the towne, and clothe making almost decayed.' We may reasonably suppose no other manufacture was carried on at that time, or he would have noticed it; and, therefore, the period comprised between his visit and the year 1604, the date on which the Corporation record commences, saw not only the beginning of the spur manufacture, but its attainment to great celebrity for excellent material and workmanship. Hand-wrought steel and iron work had arrived at great perfection of artistic workmanship at that time in Europe, and to be able to compete successfully with such trained craftsmen as were similarly employed elsewhere, reflects great credit upon those ancient Ripon tradesmen. No doubt their productions were in great demand when all journeys were on foot or horseback, and the breed of horses was as yet unimproved by the introduction of the spirited and generous-tempered Arabian. The heavy, sluggish hacks of the period needed constant urging with whip and spur. Amongst the many Ripon guilds, the hardware craftsmen were all united in one, called the Corporation and Company of Blacksmiths, Locksmiths, Lorimers, and Armourers. The Ripon spurs had a great

reputation all over the country, and became the origin of a proverbial saying, 'As true steel as Ripon rowels,' and Ben Jonson, in his 'Staple of Newes,' has:—

Why, there 's an angel if my spurs
Be not right Rippon,

and Davenant, in his 'Wits,' has:—

Whip me with wire-beaded rowels of
Sharp Rippon Spurs.

When passing through Ripon in 1617, King James the First was presented with a gilt bowl, and a pair of Ripon spurs, 'which spurres were such a contentment to his Majestie as his Highnesse did wear the same the followinge day at his departure forth of the said towne.' Plain steel spurs at one shilling, and wrought spurs at seven shillings and sixpence the pair, were most manufactured; those made of precious metals were generally for presentation purposes—some of the wrought spurs have been collected in the neighbourhood, and all have the same peculiar conventional device in silver, inlaid in the dark grey steel, with which the white silver pattern has a charming contrast and effect. A pair of these were presented to the Archbishop of York when he visited his Liberty of Ripon, and a pair of the plain ones to each of his retinue. When Gent wrote his 'History of Rippon' in 1732, the trade was still flourishing, but soon afterwards rapidly decayed. Alderman Terry, during a long life of ninety years, was three times Mayor of Ripon, and the last of the spurriers, the trade becoming extinct with his business transactions in the year 1798. The guild were over anxious to protect themselves, and with their fees, fines, and other exactions, deterred others from commencing the business, and drove them elsewhere; and the trade finally left the town as the old firm died out. The Corporation Chronicle mentions the names of some of the spurriers, but the majority of them are unrecorded; the only memorials of their skill being a 'motto' and the 'crest' of the city."

JOSEPH COLLINSON.

Wolsingham, co. Durham.

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.

"CROCKERY."—Our first known occurrence of this is in Johnson's 'Dictionary,' 1755, although "crockery-ware" is in 'Robinson Crusoe.' According to Mr. Kingston Oliphant, "among the new substantives" in Miss Burney's 'Cecilia,' 1782, are *crockery, dustman, damper*; but he gives no reference. If any reader of 'N. & Q.' can send me the quotation with reference I shall be grateful. The word does not appear to be frequent before 1840, and even then seems to be rather contemptuous.

J. A. H. MURRAY.

Oxford.

"CRUX."—I should be glad of contributions to the history of this word in the sense of a puzzle or special difficulty, which appears to be known only in English. The earliest quotations yet known are in Swift's 'Verses to Sheridan' (1718),—

As for your new rebus, or riddle, or crux,
I will either explain or repay it in trucks,
and Sheridan 'To Swift' (cited by Todd),—

Dear dean, since in cruxes and puns you and I deal,
Pray, Why is a woman a sieve and a riddle?

Here the word has rather a trivial character; but it evidently gained seriousness with age, for in 1831 the *Edinburgh Review*, vol. lii. p. 183 (as quoted by the 'Stanford Dictionary'), has "*idea* has been the *crux philosophorum* since Aristotle.....to the present day." But in spite of this affected forcing of the word into a Latin phrase, I am told by philosophers that it is unknown to Latin writers on philosophy or logic. In more modern use there has been a tendency to bring it into quasi-relations with *crucial*, and to use it for "crucial difficulty" or the like; also to make the plural *cruces*, instead of Sheridan's "cruxes"; but the origin of the sense remains as obscure as ever.

J. A. H. MURRAY.

Oxford.

"*Irs*."—I have often seen it confidently asserted (1) that the word *its* was used by Shakespeare; (2) that this form was coming into use in his time. I think I can almost disprove the first of these assertions. May I here repeat an analysis I have made elsewhere? In the folio of 1623 (seven years after Shakespeare's death) the word is found once in 'Measure for Measure' and 'Henry VIII.'; twice in the 'Tempest'; five times in 'Winter's Tale.' For all these plays the first folio is the earliest extant authority; and the same form is found once more in the 'Tempest' and 'Winter's Tale' in the folio of 1663. In the single place of '2 Henry VI.' in which this form occurs in the first (1623) and succeeding folios, the quartos (1594 and 1600) read *his*. In 'Henry V.' and 'Romeo and Juliet' the same word is found for the first time once, in 'Antony and Cleopatra' twice, in the folio of 1663; in 'Lear' for the first time once in the quarto of 1655; in '2 Henry IV.' for the first time once in the folio of 1685. I have exhausted all the instances of *its* to be found in Schmidt's 'Lexicon' except two places in 'Hamlet.' In one of these the word is found first in the quarto of 1637, and in the other first with absolute certainty of date in the same quarto. But in this second place it occurs also in a quarto which Mr. Collier would assign to 1607, but which the Cambridge editors believe to be printed from the quarto of 1611. The evidence of this tell-tale word convinces me that Collier is wrong. The statement, then, that the word is to be found in Shakespeare will only be true so long as Shakespeare is reprinted with the alterations which later hands have foisted upon him. We are not even sure that the word was coming into use in Shakespeare's time, if by Shakespeare's time is meant a period which ended April 23, 1616. In every

copy of any play of his published before that date we find never this possessive, but always *his* or *it* instead, and if these editions were in great part surreptitious the probability that a word not in the author's vocabulary would in this way have crept into a text professing to be his is much increased. Yet this word never appears in it until 1623. Will any reader of 'N. & Q.' help me to the first appearance of this word? I am, at present, inclined to fix its date between very narrow limits. I believe it to be later than the death of Shakespeare, and to lie between 1616 and 1623. The clue which I am here indicating may lead us to the hand which in this respect modernized Shakespeare, and may have wider consequences than I at present venture to suggest. D. C. T.

"LABORARE EST ORARE."—I should be very much obliged if any reader of 'N. & Q.' would kindly let me know where in St. Augustine's writings occur the oft-quoted words, "Laborare est orare." ALICE.

[See 6th S. xi. 267, 477; xii. 16, 135, 235.]

PLATO ON REVOLUTIONS.—I am accustomed, as I suppose most of us are, to quote Plato as authority for the statement that revolutions occur in states about every 500 years. Bidden just now stand and deliver chapter and verse, I find I can only deliver this: That Sir Thomas Browne, in his 'Hydriotaphia,' ch. iii., speaks of "great conjunctions and the fatal periods of kingdoms," and that he adds, in a foot-note: "About 500 years—Plato." Now, indexes to Plato—even to Jowett's—are about "as bad as they make them"; still, it is odd that no index I have seen points to such a passage as this. Was Sir Thomas—have we all been—quoting from some scholiast? Let the erudition of 'N. & Q.' determine.

W. F. WALLER.

HEIGHT OF LORD TENNYSON.—What was the exact height of the late Lord Tennyson? I think size is an important factor in the ideal picture of a man; and it might be a good thing to place on record in 'N. & Q.' authentic statements as to the personal appearance and peculiarities of well-known people of our time. Such information would be very valuable in the future.

GEORGE BOWLES.

10, Lady Margaret Road, N.W.

RHYMED DEEDS.—Descriptions in my 'Still Life of the Middle Temple' of some rare books have brought to light the existence of other copies of them, of the importance of which their possessors were previously unaware. Thus, the fifth known copy of 'The Bloody Court,' a contemporary pamphlet which settles the doubt as to the position in which Charles I. met his fate, has turned up in the possession of Capt. Lindsay, of the Guards, in whom his hereditary bookworm "nose" and luck

appear to unite, as he writes me he purchased it among a lot of other tracts for fourpence. As I presented my own copy to Her Majesty, his is the only one now in private hands.

A. Luiken's 'Theatre des Martyres' has also been found in the library of a gentleman in Dorsetshire. But, in addition to these, my insertion of the Burgoyne rhymed grant has induced a lady in Somersetshire to send me a parallel one, which, when a child, she heard from her great-grandmother. It runs thus:—

I, John of Gaunt,
By this deed do grant
Unto John Burgoyne
And the heir of his loin
The Barton and Fee
Of UMBERLEIGH.

Can any of your readers supplement these instances of a self-acting and very permanent local land registry? Their number is necessarily limited by the exigencies of rhyme. All names cannot be fitted with a jingle, and those which can might not effect the passing of the legal estate sought to be conveyed. For instance, my own name would be useless for a grant in fee, as

Whitefield shall be Thorpe's
Until he's a corpse,

would only pass a life interest.

W. G. THORPE.

AUSTIN BERNHER.—The following passage occurs in the late Canon Gresley's 'Forest of Arden,' published by Burns, 1841:—

"We find Austin Bernher, soon after the accession of Elizabeth, rector of Southam, a renowned preacher, and conforming to the ordinances of the Reformed Church, having been ordained probably by Latimer, at the time of the troubles. He employed his leisure hours in collecting the sermons of his old master, of which he has given to the world a volume, containing many valuable passages, illustrative of the times."—P. 259.

I should be much obliged for any information that would verify the above statements, as the name of Austin Bernher does not appear in any of the registers or records of the parish of Southam. A correspondent tells me that he is referred to under the name of Anstey, in the 'Privy Council Records,' by Mr. Dasent. Is it at all possible that he may have exercised his ministry at Southam, for some reason or other, under an assumed name?

W. S. S.

Dorsington Rectory, Stratford-on-Avon.

"SANS PAVIOURS."—Sans Pavours, or Sands Pavours, is the old name of a street or place in Sheffield. It is said to mean "without pavours." I have been told that this name occurs in other English towns, and I should be glad to know in what towns.

S. O. ADDY.

3, Westbourne Road, Sheffield.

CORVINUS MSS.—As the catalogues issued by Mr. Quaritch are supposed to be distinguished

from all others "by that scientific accuracy of description.....which makes the mere reading [of them].....a delight to the instructed bibliophile," may I ask what is the authority for the statement that the MS. marked No. 467 in Catalogue No. 129, and containing works by *Ælianus* and *Onosander* is "from the Library of King Mathias Corvini [*sic*]"?

I have very carefully examined the MS. before the sale, the other day, of the Apponyi Library, to which it formerly belonged, and have failed to discover any internal evidence to prove that the MS. ever belonged to the Corvina Library. I noticed a pencil note in a modern hand on the inside of the cover, but, of course, catalogues aiming at scientific accuracy are not supposed to copy, or even to take notice of, random pencil notes in nineteenth century characters when they refer to the history of a MS. in the fifteenth century. Hence I should be glad to have chapter and verse for the assertion, which neither the pencil note nor Mr. Quaritch's catalogue supplies.

L. L. K.

CAPITAL PUNISHMENT IN FRANCE.—In the *London Magazine* of 1732, p. 157, there is an account of a reformed minister named Durand suffering death by hanging at Montpellier "for holding private assemblies of devotion." Can any of your readers tell us what is the date of the last capital execution in France for teaching the reformed opinions?

N. M. & A.

SCHOLA VERLUCIANA.—Where was it?

W. C. B.

'THE TRUE METHODIST; OR, CHRISTIAN IN EARNEST.'—For the last fifteen years or so I have had in my possession a small 4to. MS. of some importance bearing the above title, and consisting of 205 numbered leaves, written on one side only. It commences with the words, "A wise and approved Antient tells us," &c., and is apparently a fair copy for the press made by another hand, but with notes and the words at end, "Revised 6 July, 1755, after reading of Mr. [Rev. James] Hervey's Dialogues on Theron and Aspatio—^{w^{ch}} savours strongly of Methodism," in the author's autograph. On a loose inserted sheet, and written probably c. 1829, by the Rev. W. Valentine, Chaplain to London Hospital, is a schedule of "Tracts in MS.," referring to this as "No. 12," and stating:—

"Of the true Methodist, we may form some opinion both of the style and matter, by some letters addressed to Mr. Broughton, a transcript of which I have already Committed to the inspection of the Public.....The Composition alluded to [No. 12] is not I believe in existence. Not any other of these papers [meaning not any of the thirteen others mentioned in the schedule] have fallen into my hands, neither has it been Communicated to me with any degree of Certainty in whose possession they now are, in all probability the greater part of them are either inadvertently lost or carelessly destroyed."

This MS. appears to have been written by a Church of England minister, in opposition to the teachings of the Wesleys and Whitefield. Can any reader state whether it has been printed, and furnish the name of the author?

W. I. R. V.

"COLIAR - HOLDERS": "WOODICH - SILVER - HOLDERS."—These were a certain class of tenants holding under the Manor of Framlingham. What is the meaning of the terms; and what was the character of their service? H. A. W.

JAMES WALES.—Redgrave states that in 1788 and 1789 this artist exhibited portraits at the Royal Academy. I am anxious to know whose portraits these were. Please reply direct.

HAROLD MALET, Colonel.

12, Egerton Gardens.

"DAMMER."—In the glossary of the "Waverley Novels" there is the following: "*Dammer*, stun and confusion by striking on the head." Where has Scott used the word? C. B. MOUNT.

AUTHORS OF QUOTATIONS WANTED.—

Critics are like a kind of bird (?) that breed
In wild fig trees, and when they're grown up feed
On the ripe fruit of the nobler kind.

L. BROUGHTON.

So music past is obsolete,
And yet 'twas sweet! 'twas passing sweet.

ASTARTE.

Saxon Edith please me best.

HOLLY.

And earth was bitter, and heaven, and even the sea
Sorrowful as he;
And the wind helped not, and the sun was dumb,
And with too long, strong stress of grief to be
His heart grew sere and dumb. J. C. M.

Byzites.

DAMASK ROSE.

(8th S. iii. 88.)

The fact that Linacre's travels did not extend beyond Italy is no reason for discrediting Hakluyt's statement that Linacre introduced the damask rose into England at the beginning of the sixteenth century; for the *rosa damaschina* was at that time celebrated, as well as cultivated, in Italy, and Linacre may have brought it thence. In proof of what I say I quote a verse from Berni's 'Orlando Innamorato,' lib. iii. canto i. st. xxxviii., where, describing an enchantress's pavilion, the poet says:

Pieno è di fiori e rose damaschine.

Berni died in 1536, but the poem must have been composed earlier. *Rose damascene*, too, are described in Stefano's 'Trattato de gli horti,' published posthumously in a little book with the title 'Di Carlo Stefano le herbe, fiori,' &c., Venice, 1545; see fol. 15 recto.

In the following pretty verses from the fifth book (headed "I Giardini") of Alamanni's 'La Coltivazione,' printed in 1546, Damascus is coupled for its *rosaria* with Pæstum*:

Prima a tutte altre sia la lieta e fresca,
Amorosa gentil lodata rosa;
La vermiglia, la bianca, e quella insieme
Ch' in mezzo ai due color l' aurora agguaglia;
Sicchè 'l campo pestano e 'l damasceno
Di bellezza e d' odor non vada innanzi.

Bacon's notice of damask roses ('Natural History,' § 659) as "translated" plants, "that have not been known in England above an hundred years, and now are so common," is interesting on account of its concluding words.

The verse quoted by MR. MOUNT from Shakespeare's sonnet may be compared with another from Autolycus's song in the 'Winter's Tale,' IV. iv.:

Gloves as sweet as damask roses.

But I think that the two Italian quotations exclude the possibility of "another interpretation," and that we may accept without question what Thomas Fuller writes ('Pisgah Sight,' bk. iv. ch. i. p. 9, ed. 1650):

"Modern Damascus is a beautiful city. The first Damask-rose had its root here, and name hence. So all Damask silk, linen, poulder, and plumbes called Damascens."

The writer of the article "Rosa" in Rees's 'Cyclopædia' observes with respect to the *Rosa damascena*:

"Perhaps it may be what is reported to have been brought from Syria by a Comte de Brie, at his return from the crusades, of which the abbé Rozier speaks in his Cours complet d'Agriculture; though that author's description accords with the common *R. gallica*, and not with our *damascena*, and he calls it moreover *R. provincialis*. . . . We cite Rozier to shew that some particular sort of Rose was brought from Syria to France."

He adds, however, that the *Rosa moschata*, "which is certainly an oriental Rose," has been termed *damascena* by many old authors. F. ADAMS.

105, Albany Road, S.E.

Canon Ellacombe ('Plant-Lore of Shakspeare,' p. 252) gives Hakluyt's assertion as authority for the introduction of this rose from Damascus, but adds the following note:

"The Damask Rose was imported into England at an earlier date, but probably only as a drug. It is mentioned in a 'Bill of Medicynes furnished for the use of Edward I., 1306-7: "Item pro aqua rosata de Damasc, lb. xl. iiii."—*Archæological Journal*, vol. xiv. p. 271."

It does not follow from the above that damask roses were themselves introduced into England at that time. The water only may have been imported.

Dodonceus and Gerarde both have something upon this subject; but they do not appear to agree

* See Virgil, 'Georg.,' i. iv. 119.

as to the identity of the damask rose. Dodonæus says (Lyte's translation, p. 655):—

"The first kind of garden Roses [previously described as "the White Rose.....of colour white, with divers yellow heares or thredes in the middle"] is called in Italy Rosa Damascena, in this Countrie, Rosa alba."

Gerarde describes the damask rose as differing from the white rose

"in the colour and smell of the flours: for these are of a pale red colour, of a more pleasant smel, and fitter for meat and medicine";

and says, moreover (p. 1262):—

"The Damaske Rose is called of the Italians *Rosa Incarnata*.....in French of some, *Meselia*: the Rose of Melaxo, a city of Asia, from whence some have thought it was first brought into those parts of Europe."

C. C. B.

Dr. Johnson, in his 'Dictionary,' gives two meanings to damask:—

"1. Linen or silk woven in a manner invented at Damascus, with a texture by which part has regular figures.

"2. Of the colour of the rose so called, a red rose."

Shakspeare, in addition to the quotation given, also uses it in the latter sense in 'Twelfth Night':

"But let concealment, like a worm i' th' bud, feed on her damask cheek."—Act II. sc. iv.

Cowper, in 'Paradise Lost,' book iv.:—

On the soft downy bank *damask'd* with flowers.

There is a damask rose, bearing the names of York and Lancaster, supposed to have existed at the time of the reconciliation of the rival roses of the houses of York and Lancaster.

From town to town, from tower to tower,
The red rose is a glad some flower;
Her thirty years of winter past,
The red rose is revived at last:
She lifts her head for endless Spring,
For everlasting blossoming;
Both roses flourish, red and white,
In love and sisterly delight.

The two that were at strife are blended,
And all old sorrows now are ended;
Joy! joy to both! but most to her
Who is the flower of Lancaster!—Wordsworth.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Sir Francis Bacon says, in his 'Essay on Gardening,' "Damask-roses have not been known in England above one hundred years, and now are so common," which statement justifies Hakluyt as to their introduction into this country. Then, as regards Linacre, it seems almost certain that he it was who introduced them to us, only, in most references to him and them, he is said to have done so from *southern Europe* about 1495. On the other hand, Paxton gives the damascena rose as coming from Syria in 1573, which, if he means the damask, must be wrong, considering that Bacon was, when talking of "one hundred years," dating back from about 1600. As regards the use

of the word to express colour, nothing is more common in the earlier ages, since we have "her damask cheek," by Shakespeare; "her damask late, now changed to purest white," by Fairfax; the "damaske meadows," by Corbet; "mingled metal damask'd o'er with gold," by Dryden; "damasking the ground with flowers," by Fenton; and "paintyng and damaskyng of their bodies," by Speed.

JNO. BLOUNDELLE-BURTON.
Barnes Common.

MEDIÆVAL DIPTYCHS OF THE DECALOGUE (8th S. iii. 8, 116).—ASTARTE refers to *Archæologia*, vol. xlv. p. 119, as evidence "of the Ten Commandments being exhibited in an English church in 1488."

The passage to which reference is made occurs in a very important paper by Dr. Freshfield on the 'Parish Books of St. Margaret, Lothbury, St. Christopher-le-Stocks, and St. Bartholomew-by-the-Exchange,' three adjacent parishes in the City of London. The appendix to the paper contains a list of the "Ornaments of the Church of St. Christopher, 1488"; and amongst these

"Ther be xii Tables in the Churche the xxvi^o daie of the moneth of March, Ao. 88; of the whiche is oon of the x comandments, a nother hanging undre Oure Lady of Pitie with dyvers good prayers of Oure Lady and the sauter of charite, and a nother of seynt Gregorie's Pitie of James Wellis giftie, a nother of Seynt Crasynns, a nother of Seynt Kateryn of dyvers good prayers, a nother of Seynt Anne, a nother of Seynt Jamys, and ij of Seynt Christofre, and ij of Seynt Sebestian."

I am afraid that ASTARTE is not warranted in concluding that the table containing the Ten Commandments was a diptych. It may have been.

It is no more than might have been expected that the church dedicated to St. Christopher should have three tables or pictures of that saint. But who was St. Crasynns? The name reminded me at once of St. Grasinus, who forms the subject of a query at p. 107. Can they be one and the same person?

In the index to 'Les Petits Bollandistes' I find "S. Gerasine, *Gerasina*, tante de S. Ursule, honorée à Trèves et à Cologne, 12 février." But I do not find, as I had hoped, a St. Gerasinus. Is it possible that Crasynns may represent Crescens?

Dr. Freshfield remarks upon "the conservative manner in which our first reformers reformed the Church," and adds that "it is not unlikely that an investigation would show that in ordering the Ten Commandments to be hung up in Churches, they were perpetuating an existing custom" (p. 61).

W. SPARROW SIMPSON.

REINTERMENT OF WILLIAM HARVEY (6th S. viii. 321).—Permit me—as present on this memorable occasion, although taking no part in the ceremony, as having doubtless expended more time and money than any other individual in

researches into the history of the family, and as the one to whom the discovery of almost every new fact in the life of Harvey brought to light during the last twenty-six years or so was originally due—to make a few remarks. Dr. Baldwin Hamey was wrong in stating ('Bustorum Aliquot Reliquiæ,' MS. *penes* Coll. Phys. Lond.) that Harvey died "tertio Idus Junii" (= June 11), the true date, as given on the coffin and monument at Hempstead, being June 3. Whether the burial took place, or, in other words, the coffin was actually deposited in the vault on the 26th of that month is doubtful; more probably (considering the distance from London) it was on the 27th or 28th. The church register, dating from 1664, does not help to determine the question. Indeed, although apparently wanting none of the leaves, it fails to record no fewer than five of the Harvey burials at Hempstead during the period which it comprises. In the inner and outer of the family vaults (communicating) there were, at the time of my visitation, fifty-one (not forty-six*) coffins, including that of Harvey, who was the third member buried there. Those desiring further information respecting this interesting family, from original sources, would do well to consult my two communications of some years since to *Misc. Gen. et Her.* on the subject; or, better still, my forthcoming 'Genealogical History of the Family of Harvey of Folkestone,' &c. W. I. R. V.

"DE MORTUIS NIL NISI BONUM" (8th S. iii. 28).—I am not able to return a satisfactory answer to MR. BIRKBECK TERRY'S kind appeal. The sentiment occurs very early, but the exact expression of it in Latin I cannot trace to its source. For the sentiment there is in Homer, 'Od.,' x. 412:—
Ὀὐχ ὁσὶν κταμένοισιν ἐπ' ἀνδράσιν ἐνχετάσθαι.
Similar to which, and referred to by commentators on the line, is that of Archilochus, in Clem. Alex., 'Stromateis,' vi.:—

ὄν γὰρ ἐσθλὰ καθανοῦσι κερτομῆν ἐπ' ἀνδράσι.
Again, there is, among the 'Excerpta' of Grotius:
θητὸς πεφευκὸς μὴ γέλα τεθηκότα;

Then there is the law of Solon, to which Demosthenes refers in his 'Oration against Leptines' (488, 21), *μὴ λέγειν κακῶς τὸν τεθνεῶτα* (cf. Plutarch's 'Life of Solon'). So also the sentence of Chilon, c. 590 A.C.: *τὸν τετελευτήκοτα μὴ κακολόγει, ἀλλὰ μακάριζε.* But there is no need to enumerate such passages, for there is a collection from Greek writers in Stobæus, 'Serm.,' cclxxix., p. 900, Francof., 1581, "In defunctos non exercendam esse contumeliam." All that Büchmann, in the last issue, 1892, of his 'Geflügelte Worte,'

* This number appears to be thus miscalculated: Coffins in vault with inscriptions of prior date to commencement of church register, 5; burials of the family recorded in such register, 41; total, 46.

says of the Latin form is, that the phrase "De mortuis nil nisi bene" is "probably a translation" of the sentiment of Chilon.

I have a reference in my note-book, which I cannot at the moment verify, for want of a copy of Camerarius: "De mortuis nil nisi bonum." Suidas e Pausania de status Niconis Thasii. Camerarius, 'Opera Subseciva,' cent. i. cap. iii. p. 45." The statue of Nicon, a famous victor in the games, fell and killed some one who struck it. It is possible that Camerarius, in speaking of this, may have made use of the phrase. ED. MARSHALL.

I find in 'Parœmiologia Anglo-Latina' (London, 1672), "Mortuis non conviciandum," followed by a contraction of the author's name, which I take to mean Erasmus.

ALFRED CHAS. JONAS, F.R.H.S.

TOM LEGGE (8th S. iii. 23).—According to Watt's 'Bibliotheca Britannica,' the date of publication of 'Low Life; or, one half of the World knows not how the other lives' (Lond., Legg, 8vo. 1s.), was 1752. There was a Thomas Legge, who published a book entitled 'Law of Outlawry,' &c., in 1779, but he is hardly likely to be the Tom Legge in question. J. F. MANSERGH.
Liverpool.

ABBOTSFORD (8th S. iii. 68).—I remember, in or about the year 1851, my late friend John Richard Walbran, the distinguished Ripon antiquary, speaking of Abbotsford as "a romance in stone and lime," and when he did so attributing the phrase to Washington Irving.

A YORKSHIREMAN.

"CATTLE-CREEP" (8th S. ii. 448, 538).—This word is well enough known hereabouts in the sense given by L. L. K., a low arch, just high enough to enable cattle to pass under a railway, but, somewhat to my astonishment, I found it applied the other day to a sort of gangway designed to enable cattle to pass over a hutch railway which is to be worked by an endless rope. Can either man or beast creep over an obstacle? We would generally say creep under or creep along, but are apt to consider creep over wrong. I see the first definition of *creep*, in Webster, is "To move along the ground or on any other surface as a worm or reptile does, to move as a child does on its hands and knees, to crawl." Now, if either worm, reptile, or child met with an obstacle that it could not creep under, would it not creep over it? So a cattle-creep over a railway may be right enough, after all. It is rather a nice question. J. B. FLEMING.

PORTRAITS OF ROBERT BURNS (8th S. ii. 428; iii. 29, 95).—EFFIGIES will doubtless admit that Robert Chambers was a conscientious and very careful compiler, and that he rigidly excluded from his life of the poet all statements that

zealous and wisely directed investigation would not permit him to perpetuate. In his 'Burns,' vol. ii. p. 168, Edinburgh, 1851, Chambers states: "Having in the course of his [Burns's] exertions for Johnson's Museum formed the acquaintance of Mr. William Tytler, of Woodhouselee, he sent him one of Miers's portraits."

Dr. Charles Rogers (with whom I had a long and very interesting "crack" on this very subject in 1889), in his great work on Burns, vol. ii. p. 353, states that the poet sent William Tytler "a copy of his silhouette portrait by Miers."

The first Edinburgh edition of Burns's 'Poems,' containing the Nasmyth-Bengo portrait, had been published several months when the poet sent Tytler his lyrical address with his portrait. Is it not more than probable that he already possessed the alternative portrait facing the title-page of a volume of the 1787 edition? If in error, I am in very good company.

EFFIGIES, and many others, will doubtless be interested in hearing that the writer has, through the courteous insertion of his inquiries respecting portraits of Burns in the pages of 'N. & Q.,' been successful in unearthing the Dumfries miniature of the poet by Alexander Reid, painted shortly previous to his crossing the border betwixt two worlds. It is quite a distinct work from that in the Watson bequest (N.P.G. Edin.), which is a much earlier and sketchy production. Also a beautiful portrait of Burns in coloured soft chalks, very spirited and masterly, and withal having a history extending to prior ownership by a descendant of the poet's family. It is ascribed to David Martin.

E. B. N.

58, Glebe Place Studios, Chelsea.

MR. SECRETARY JOHNSTONE AND THE JOHNSTONES OF WARRISTON (7th S. x. 364, 453; xi. 329, 450).—Permit me to correct an error into which I fell at the last reference. I find, on re-inspection of the entry in the Edinburgh Burgess Rolls which seemed to prove that the father of Rachel Arnot or Johnstone was dead before May 15, 1577, that the word "umquhile," before "Jo^a Arnot," has been scored through with a pen, apparently at the time the entry was made. The ink is so much faded as to render the whole entry almost illegible, and the obliteration, which is barely perceptible, escaped my observation in the first instance.

R. E. B.

ARCHBISHOP WHATELY: "CONFESSOR" (8th S. iii. 6).—In his note on "Prisoner" your correspondent J. quotes from the 'English Synonyms' a passage in which "confessor" is adduced as a rare example of a noun with an agent ending having a passive function. This is a mistake. The priest is a confessor not because he is *confessed* by the penitent, but because he *confesses* the penitent. I gave Miss Whately some help in preparing the

last edition of the 'Synonyms,' but the above is a regrettable oversight.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

JOHN CUTTS (8th S. iii. 29).—The 'Compleat History of Europe,' about which your correspondent inquires, is in the British Museum, the press-mark being P.P. 3405. It consists of eighteen octavo volumes, published in London between 1705 and 1720.

F. ADAMS.

'METRICAL HISTORY OF ENGLAND' (7th S. viii. 88, 158, 238, 317, 398; ix. 218, 358; x. 15).—To the lists of works at the above references should be added the following, recently advertised: "A Rhyming Record of English History, and other Poems, by Linda B. M. Collings, 1892, 3s. 6d., London, Digby, Long & Co."

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

WELSH SONGS (8th S. iii. 68).—In a note to his poem 'The Dying Bard,' Sir Walter Scott says, "The Welsh tradition bears that a bard on his death-bed demanded his harp, and played the air ['Daffydz Gangwen'] to which these words are adapted, requesting that it might be performed at his funeral." The air of 'Sweet Richard' is said to have been composed by Richard II.'s minstrel, Owen Glendower, during his master's captivity, and it was afterwards played at the risings in favour of the unfortunate king, as the Jacobite airs were played to excite the adherents of the Stuarts. (See Miss Strickland's life of Isabella of Valois, in her 'Queens of England.') The popular song, 'Farwel iti Peggy ban,' was composed by the minstrels of North Wales when Margaret of Anjou left Harlech Castle, where she had taken refuge after the defeat of July 9, 1460, near Northampton. (See notes to the Warkworth chronicle by J. O. Halliwell.)

A. G. B.

KIMBOLTON CASTLE (8th S. ii. 209, 291, 377).—Strafford is doubtless derived from the Wapentake of Strafford, in the West Riding of Yorkshire, from which the first earl took his title. Arms are recorded in Robson's 'British Herald,' and the name is extant at Wakefield and Pateley Bridge in Yorkshire, Rogate in Sussex, and Belfast in Ireland.

GEORGE BOWLES.

10, Lady Margaret Road, N.W.

A VIEW OF LIFE (8th S. iii. 7).—This inscription appears to be much the same in purport as the well-known Latin epigram—

Balnea, vina, Venus, corrumpunt corpora nostra.
Sed faciunt vitam, balnea, vina, Venus.

These *carpe diem* gentlemen are all alike, and as wise as the philosophic sage who tells us that the object of life is happiness—happiness of man and nations; secondly, that commerce is to bring luxuries, not necessities; and thirdly, that

luxuries are necessaries. This last follows; because if you confine man's wants to the mere animal requirements you brutalize nature and undermine cultivated society. Next follows the utility wrangle, and then we get back to pleasure. So the theory of life is like that of poetry—to please. Such philosophies enable men to talk on for ever, and arrive nowhere at last.

C. A. WARD.

Chingford Hatch, E.

WIGGIN (8th S. iii. 28).—Is not this a corrupt pronunciation of widgeon, the most abundant and hardiest of our winter sea-birds? I cannot say I have ever heard it called so; but I received a gift (with a letter) of two "wigans" a few days ago. And sometimes, I think, corrupt spelling produces corrupt pronunciation. For instance, the word *demesne* is commonly pronounced "dimmense" here, which I presume arose from that oddly placed s.

H. CHICHESTER HART.

Carrablagh, Portsalon, Letterkenny.

DR. SMYTHE PALMER will probably find that the word *wiggin*, used to signify a "sea-dog" or "salt," is an equivalent or corruption of the North-country word *wigger*, meaning strong. An example of its use is thus given in Bailey's 'English Dictionary' (my edition is dated 1733):—"*Wigger*, strong, as a clean pitched *wigger* fellow."

G. YARROW BALDOCK.

May I suggest that this word was merely the Yarmouth boatman's rendering of "Vik'ing." We all know "very vell" (as Sam Weller would say) the habit which persons in a certain class have of substituting *w* for *v*, and that "nothin'" is more common than the dropping of a final *g*. This being granted, the transition from "Wik'in" to *wiggin* can be easily imagined.

C. M. P.

SIR JOHN MENNES, KNT. (8th S. iii. 86).—Can Mr. HIPWELL, from his treasure-house, tell me what relation the poetical admiral bore to Francis Hamon, Gent., described in a Court Roll of March 21 (24 Car. II.) as his next heir? Or can he give me a reference to Sir John's will, for which I have made search in vain? He acquired a copyhold of four acres at Loughton, co. Essex, in 1664, possibly as a country house.

W. C. W.

COWPER'S 'CASTAWAY' (8th S. iii. 107).—Since my last, on a fresh reading of Anson's 'Voyages,' I find (ed. of 1749, p. 79) the following passage relating to the commodore's ship the *Centurion* in the storm off the Straits of Le Maire:—

"One of our ablest seamen was canted overboard; and notwithstanding the prodigious agitation of the waves we perceived that he swam very strong, and it was with the utmost concern that we found ourselves incapable of assisting him; and we were the more grieved at his unhappy fate, since we lost sight of him struggling with the waves and conceived from the manner in which he swam that he might continue sensible for a considerable

time longer of the horror attending his irretrievable situation."

I fail to see any "story" in this, except as applied in a cynical sense to the Rev. Mr. Walter's account of the swimming. An equally able seaman had been just in the same way canted overboard and drowned a few days previously. We have neither "name" nor "age" mentioned here, and certainly we have them given nowhere else in Anson in connexion with any mishap of this kind that occurred in the Atlantic voyage.

J. O'BYRNE CROKE.

GELERT IN INDIA (8th S. iii. 25).—Many variants of the Gelert story, from different climes and times, are given in Baring-Gould's well-known 'Curious Myths of the Middle Ages.'

C. C. B.

PENINSULAR MEDAL (8th S. iii. 108).—Replying to Mr. RAYNER's question, I can inform him that a Peninsular medal with fifteen clasps is catalogued in Col. Eaton's collection, and that another medal with a similar number of clasps is exposed at an establishment in Great Newport Street, W.

W. C. GODDARD.

CHURCH BRASSES (8th S. iii. 26, 117).—The best—I think the only—method for protecting, with propriety, the brasses named by J. W. is the following: Raise the slab and have it carefully fitted into a shallow box of oak or greenheart, like a picture in its frame, with a stout door of the same wood shutting upon its face; slightly excavate the site, and replace the framed slab so that the protecting trap-door is level with the chancel floor. For lifting the door fasten down level a bar, undercut for grasping. Darken the door to the tone of the adjoining floor. A precedent for this is the covering by boards of the figures of the sibyls in the pavement of the Cathedral of Siena.

J. A. B.

GEORGE ISHAM, OF LONDON (8th S. ii. 467; iii. 16).—The following may be of general interest. It is the rough draft of a letter in the handwriting of Sir John Isham, of Lamport, to George Isham, 1607-8:—

"Good cosin Isham I have bin so many wayes beholding unto you that I protest I know no on waye of satisfaction but only by ye acknowledgment of your kindnes & ye assurednes of my love which you shall not fuple to finde if at any tyme you will be pleased to use my rich will so far as my poor abilitie will extende. The only newse that I can sertefy you is of a greate incounter that we had this Christmas betwixt Mr Maydwell's Tobacco & my oulde Hammon the conflyckt was very longe & dangerus yet notwithstandinge at the last oulde hammon with much adoe got ye victory because his adversary tobacco was but leafe I did earnestly wish your companies here with us to have encouraged your champeon. I do intreate you that my ["brother Ardesee" erased, and perhaps "self" omitted] with my brother Ardesee may be remembered to your selfe my cosin your wife M^r Write M^r Maydwell & ye rest of your good company with many thanks for our greate intertaynement My wife hath sent my cosin a cupple of

capons & 2 cheses for a token by this carrier. Thus in haste I leave you to ye tuition of ye almighty from Lamport this xixth ["xijth" erased] of January your assured lovinge cousin J. ISHAM."

Mr. George Isham's reply to the above is also at Lamport. It is dated "6 Feb., 1607-8," from London. He thanks his cousin John Isham for his kindness, and also for his pleasant discourses of "y^e olde Hamonde and Mr Maydwells tobacco butt I am gladd thatt our Englysh Champpon hatne the vycorye over thatt Indyan fume.....I would nott have thatt nasste Indyan weed to have overcome so grand a captayne."

No doubt this "confyckyt" (?) was the event of Christmas, 1607, at Lamport.

H. ISHAM LONGDEN, M. A.

Shangton Rectory, Leicester.

May I suggest that the entries in the Speene registers may be recovered from the Bishop's transcripts? Mr. Rye ('Records and Record Searching,' p. 123) says that, "owing to special circumstances, certain records are preserved" at Somerset House "relating to (*inter alia*) Berks." Has Mr. LONGDEN consulted these materials? Q. V.

"PHILAZER" (8th S. iii. 28, 97).—Mr. Luttrell spells this word in more ways than one, as is to be expected. On February 21, 1705-6, he spelt it "Philizer," with a capital P, and this proved too much for the Oxford University Press. In the 1857 edition of the delightful 'Diary' (vol. vi. p. 19) is to be read how "Mr. Rider Philizer is dead, and his place worth 1,000*l.* in the disposal of the Lord chief [*sic*, for a wonder] Justice Trevor." That there was no accidental omission of the comma is evidenced by the index, where "Philizer, Rider, dies" quite unsuspected.

W. F. WALLER.

COLLINGS (8th S. iii. 68).—All I can gather about the Collings family is that they were supposed to have come to the Channel Isles from St. Edmunds Bury, Suffolk, as shown by armorial bearings, &c., date 1577. Motto the same. I have since heard that three brothers are said to have settled in Jersey in 1606 from Ansford, co. Somerset.

F. D. L.

CHARLES STEWARD, OF BRADFORD-ON-AVON (2nd S. vi. 327, 359).—Thirty-five years ago, at the first of the above references, MR. WM. HENRY JONES, Vicar of Bradford, inserted a query about Charles Steward, whose marble monument is in the chancel of the parish church there, and to that query no reply seems to have been given. He was son (by Jane, daughter of Sir William Button, Bart.) of Dr. Richard Steward, Dean of the Chapel Royal and Provost of Eton, who was born 1595, and died 1651. He married Mary, daughter (by Mary Habingdon, his wife) of Walter Compton, of Hartbury, and died July 11, 1698. That his arms on the monument should have been impaled with those of Compton, Marquis of Northampton,

instead of those of Compton of Hartbury is inexplicable, save on the ground of error. The insertion in these columns of a copy of the Latin inscription on his monument would be a great boon to those who, like myself, are interested in the history of the family of Stewart. SIGMA.

"HARIOLE" (VERB) (8th S. iii. 86).—I should be glad to have C. C. B.'s authority for the assertion that the late Bishop of St. Andrews coined this word. The noun *hariolation* (of which I take it *hariole* is the verb) is quoted as an old Scotch saying in Bailey's 'English Dictionary,' of which my edition, which is the sixth, was published in 1733. Dr. Wordsworth was not born until 1806.

G. YARROW BALDOCK.

TRUMBULL (8th S. ii. 527; iii. 98).—I am obliged to MR. CULLETON for pointing out the works in which notices of Turnbull are to be found; but unfortunately none of them is within my reach. Would he be so very kind as to give me a short abstract of one of these notices; just stating the date and place of the artist's birth and death, and a list of his chief productions? I suppose he was an American loyalist; for one of the other side would hardly have commemorated the heroic defence of Gibraltar, which shed a last gleam of lustre on the British arms. JATDEX.

THE CAUSE OF DEATH (8th S. ii. 428, 533; iii. 76).—In the church of Abergavenny is a stone effigy attributed to Eva de Braose, who died in 1246, and to which a picturesque story is attached. Churtyard, in his quaint rhyming work, 'The Worthiness of Wales,' first published in 1587, and reprinted in 1776, thus speaks of it:—

—another ladie lyes

With squirrell on her hand,
And at her feete, in stone likewise,
A couching hound doth stand:
They say her squirrell lept away,
And toward it she run:
And as from fall she sought to stay
The little pretie Bun,
Right downe from top of wall she fell
And tooke her death thereby.
Thus what I heard, I doe you tell,
And what is seene with eye.

Symonds refers to the incident, adding that the fall took place from the top of the castle wall. The effigy represents the lady in a plain, close-fitting gown, buttoned to the waist, whence it falls in loose folds to the feet. The right hand is laid across the body, and the left formerly held the squirrel, now broken away. From this hand a chain sweeps across the body and ends in a pocket on the right side of the gown, a very unusual feature in effigies of this period. It must have been from the pocket and attached chain here represented that the animal escaped, with such disastrous results, for there seems no reason in this case to doubt the truth of the story that has been

handed down for three hundred years. Many of the legends associated with monumental figures are mere fables, made to fit the crests or *cagnons* of effigies; they usually have their origin in the lively archæology of a parish clerk; but the one in question has so good a record that I am tempted to add it to the limited number which my first note on the subject has elicited.

ALBERT HARTSHORNE.

The following is from an old tombstone, in memory of one Thomas Rawlin, in Epworth Churchyard:—

A pale consumption gave the fatal blow;
The stroke was certain, but th' effect was slow;
With wasting Pain death found me long opprest,
Pity'd my Sighs and kindly brought me rest.

C. C. B.

SLAUGHTER FAMILY (8th S. ii. 467; iii. 17, 75).—There are two villages in Gloucestershire not far from Stow-on-the-Wold, named Upper and Lower Slaughter, but I am unable to say whether they gave name to the family or took their name from it. Readers of 'Vanity Fair,' by W. M. Thackeray, one of the best of novels, though styled "a novel without a hero," may remember the description of Old Slaughter's Coffee-House, where officers at the time of the Battle of Waterloo "most did congregate," as George Osborne, Capt. Dobbin, and Ensign Stubble. Are there any coffee-houses now? I have read that in Oxford, about the first half of the eighteenth century, they were the great resort of the gownsmen. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ST. CUTHBERT (8th S. ii. 386, 449, 498, 535; iii. 53, 114).—OSWALD, O.S.B., does not quite see the point of my inquiry. Of course, I knew that the Cathedral Church of Durham was often called "the Church of St. Mary and St. Cuthbert," and that Symeon calls it "ecclesia S. Cuthberti." See my communication in 8th S. ii. 498. But what I inquired for was any record of any formal dedication of the church to either saint. Simeon, in his account of the dedication, does not mention any such thing, though we do read of Wilfrid long before dedicating Ripon, "in honorem S. Petri Apostolorum Principis" (Eddii Vit. Wilf. xvii.). Eddius also relates how St. Michael appeared to Wilfrid to say from the B. Virgin that as he had built churches in honour of St. Peter and St. Andrew (which he did at Ripon and at Hexham), so he ought to have dedicated one to the Blessed Mother of God. He accordingly dedicated to St. Mary another church at Hexham. It is this sort of information which seems wanting in the case of Durham, which, so far as I have yet seen, appears to have been called St. Cuthbert's, or SS. Mary and Cuthbert's, only by popular usage, as Ripon Minster was first the Church of St. Peter, then of SS. Peter and Wilfrid, and now usually of St. Wilfrid

alone. It is very seldom that we have such evidence as in the case of St. Wilfrid's churches, scarcely ever, in fact, and I am not disputing that the church of Durham was dedicated to SS. Mary and Cuthbert, but only asking if there be any evidence to that effect, such as there is in the cases of Ripon and Hexham. J. T. F.

Bp. Hatfield's Hall, Durham.

LUCE (8th S. ii. 328, 353, 391, 435, 511; iii. 93).—Burke quotes the Skinners' arms thus: "Ermine, on a chief gules, three princes' crowns composed of crosses pattee and *fleurs-de-lis* or; with caps of the first, tasselled of the third." This quotation fully authenticates the presence of the lily, but, seeing that royalty in England has discarded this contestible emblem, it may well become the Skinners to do so likewise. The dates quoted vary very considerably. One report says, granted Oct. 5, 1551; others say granted by William Harvey, varied to Thomas Hawley, Clarencieux, 4 Ed. IV. (should be Edward VI.); again, entered and approved in the Visitation of 1634. Thomas Hawley, Clarencieux 1534, died 1557; his reign would include 4 Ed. VI., 1550-1; his successor, Wm. Harvey, Clarencieux 1557, died 1566-7. It would therefore appear that Harvey's name is incorrectly introduced; but he may be responsible for the supporters in 1561. A. HALL.

MR. MARSHALL asks what is the "actual grant" of arms of the Skinners' Company. It is as I stated in my last communication. Both Guillim and Edmonston were wrong as to charges and dates. The Skinners' Company was incorporated in 1 Edward III. (1327), and confirmed in 16 Richard II. (1393). If your correspondent will consult Overall's 'Dictionary of Chronology,' p. 782, and Boutell's exhaustive 'Historical Heraldry,' third edition, p. 369, he will come to the root of the matter. I gladly endorse MR. MARSHALL'S observations regarding the usual critical accuracy of PROF. SKELAT'S writings, some of which I possess and use with grateful appreciation.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

"COMMENCED M.A." (8th S. iii. 8, 57).—This refers, no doubt, to the "commencement" at Cambridge. But there is a common expression in the literature of the last century, "he commenced author, commenced patriot, cheesemonger," or whatever it might be.

EDWARD H. MARSHALL, M.A.

Hastings.

"SPIRITED AWAY" (8th S. ii. 485).—In Phillips's 'New World of Words,' ed. 1720, it is stated that "to spirit away children, is to entice or steal them privily from their parents or relations in order to convey them beyond sea, especially to the plantations in the West Indies." Cotton, in his 'Bur-

lesque upon Burlesque,' 1675, uses *spiriter* in the sense of abductor:—

When Jupiter, in shape of Eagle,
Came the young stripling to inveigle,
And seizing him like any Sparrow,
With his Beak holding his Diara,
To make him sure as swift as Hobby,
He bare him into Heaven's Lobby;
Whilset the poor boy half dead with Fear,
Writh'd back to view his *Spiriter*.

'Judgment of Paris,' p. 257, ed. 1765.

F. C. BIRKBECK TERRY.

The word *spirit*, in the sense of kidnapper, occurs twice in 'The English Rogue.' "Kidnapper, vulgarly called a *spirit*," vol. i. p. 156, and again, vol. i. p. 164. My references are to Pearson's reprint. This part of the work dates to 1665.

H. C. HART.

TITUS OATES (6th S. ix. 445; 7th S. xii. 209).—Titus the perjurer was not married before August, 1693, as may be seen from the marriage licences of the office of the Vicar-General for that year, and from the 'Diary' of Narcissus Luttrell, who writes, under date August 19, "On Thursday last Dr. Titus Oates was married to one Mrs. Wells, a young gentlewoman in the city worth 2,000*l*." The name in the licence is written Weld. The Edensor register, quoted at the second reference named above, must refer to yet another of the many Oates who were doomed to bear the ill-omened name of Titus. At the first reference a conjectural pedigree of Titus Oates was given; but I believe the following to be equally probable:—

Rev. Samuel Oates, Rector of Marsham, 1577 to 1605, and of North Repps, 1538 to 1620.

Rev. Samuel Oates, born at Marsham before 1580; ordained priest by Wm. vingham, Norf., Bp. of Norwich, Dec. 21, 1601; instituted to rectory of Marsham, May 8, 1605; died there 1653; will proved in London, March 9, 1659.

Anne Dix, of Hovingham, Norf., m. Nov. 3, 1608; executrix of her husband's will; bur. at Marsham, Sept. 30, 1666.

Rev. Samuel Oates, born at Marsham, Nov. 18, 1610; adm. sizar at C.C.C., Cambridge, July 1, 1627; ordained, being then M.A., by Bp. of Norwich, Sept. 24, 1635; Rector of All Saints', Hastings, 1666.

Titus Oates, born at Oakham, 1649.

The difficulty lies in the identification of Samuel, Rector of Hastings, with Samuel, born at Marsham, 1610. But the coincidences of dates make the identity probable. The late ordination seems to suggest the scholastic rather than the pastoral line, an idea favoured by his disappearance thenceforth from the diocese. The work of an usher might well take him to Oakham, where Titus was born in 1649 or 1650, and to London, where his father's will was proved in 1659. From Sedlescombe to Hastings is a short flight. One wonders

that no references to records have come either from Oakham or Hastings. A. T. M.

SMART'S 'SONG TO DAVID' (8th S. iii. 109).—As the great-great-grandson of Christopher Smart, may I reply to the queries of the Rev. F. W. JACKSON? I have the 4to. edition of the 'Song to David' (signed by Smart), published in 1763, and this contains the following notes:—

- Stanza 49. "The genuine word repeat."—Ps. cxix.
53. "And Ivis with her gorgeous vest."—Humming-bird.
67. "For Adoration on the Strings."—Æolian harp.
75. "Shoots xiphias to his aim."—Sword-fish.
81. "The largess from the churl."—Sam. xxv. 18.
"And Alba's blest imperial rays."—Rev. xi. 17.

An evident misprint for Rev. ii., the white stone.

It is interesting to note that the text of l. 4 in st. 33 is corrected by Smart, who, in the margin of the 4to. edition, substitutes *bass* for "base."

In an 8vo. edition, published in 1819, of the 'Song to David,' the anonymous editor, in a note to st. 57 remarks:—

"The silverlings and crusions, &c. The word silverling is synonymous with shekel. Thus, in Isaiah vii. 23, 'A thousand vines, at a thousand silverlings, shall be for briars and thorns.' Of crusion I am unable to speak with certainty; but I should imagine that it is derived from *κροῦσις*, which in general is applied to the pulsation of sonorous bodies, and also to the act of ascertaining the integrity of money, vessels of metal, or earthenware, by what is sometimes called ringing them."

In another note the editor says, st. 69, "*Anana* is a species of pineapple."

In the 'Song to David,' published in a very abbreviated form in 'The Treasury of Sacred Song,' Prof. Palgrave adds the following notes: "*Glede* (hawk). *Xiphias* (sword-fish). *Gier-eagle*, probably circling."

FREDK. COWSLADE.

Earley, Reading.

FRENCH PRISONERS OF WAR IN SCOTLAND (8th S. ii. 428, 511; iii. 72).—I have to thank MR. COLEMAN and MR. WARREN for their kind replies to my queries under this heading. With regard to the toy coffins found on Salisbury Crags, Edinburgh, I am disposed to think that they were made and placed there by French prisoners of war on parole rather than by those expatriated refugees who formed the court of Charles X. at Holyrood. But the existence of these coffins is a problem in folk-lore to be solved. I shall try to see if any of them are still in existence in Edinburgh.

With regard to the places at which French prisoners of war were confined from 1803 to 1814—the period with which I wish to deal, there being so few prisoners of war in Scotland antecedently to the former date—the following would appear to be the places of close immurement: Edinburgh Castle, Greenlaw Dépôt, Esk Mills Dépôt, Valley Field Dépôt, Perth Dépôt, and to a slight extent Dum-

barton Castle. The places where prisoners of war were stationed on parole in Scotland were Dumfries, Lauder, Lanark, Selkirk, Hawick, Kelso, Cupar (Fife), Biggar, Melrose, Lockerbie, Peebles, Sanquhar, Jedburgh, Edinburgh. I have been kindly favoured with replies to my request for information. One correspondent, who hails all the way from Chicago, has furnished me with some valuable information about the officers on parole at one of these places.

Last autumn I received permission from the Admiralty (they had to do with the prisoners of war, the Transport Board being under them) to inspect the records in the Public Record Office, Chancery Lane, London. When I tried to make use of my "permit," I was informed that the records of the prisoners of war were now in Somersset House, as the building was demolished in which they formerly were, and that they would not be open to public inspection for four years! I had put past a portion of my annual holiday for the purpose of my quest. Imagine, then, my disappointment at being thus put to inconvenience by travelling a far distance with a permission to inspect what I would not be permitted to inspect! I mention this for the benefit of any persons who may be travelling on similar errands to the Public Record Office. On appealing some time later to my M.P., he soon put matters in train for my being allowed actually to inspect the documents in the custody of the Record Office. I have not yet availed myself of this permission, but shall not be surprised if red tape again blocks the way and renders my search futile.

J. MACBETH FORBES.

14, Viewforth Terrace, Edinburgh.

CARACCIOLI'S CHAPEL (8th S. iii. 87).—This would be, as MR. BONE supposes, the Sardinian Chapel in Duke Street, Lincoln's Inn Fields. Caraccioli was ambassador in London for seven years, beginning in 1763, and we are told in Timba's 'Curiosities of London' (1855) that

"during the existence of the penal laws the only entrance to the chapel was through the Sardinian Ambassador's house, in Lincoln's Inn Fields. The Riots of 1780 commenced with the partial demolition of this building."—P. 182.

See also Smith's 'Streets of London,' 1861, p. 187.

J. F. MANSERGH.

Liverpool.

This place of worship was so called because it belonged to the Marchese di Caraccioli, who in 1766 was Neapolitan Ambassador. It was no doubt attached to the Embassy; but where that Embassy was, commentators, in the absence of any contemporary Boyle, have had to leave undetermined. It was certainly not in the neighbourhood of Lincoln's Inn Fields, if for no other reason than that George Augustus could never have "strolled"

the distance between that locality and Chesterfield Street. How Lady Townshend got into the Marchese's chapel may be explained by the fact that May 18, 1766, was a Sunday, and by Mr. Walpole's comment that she "meant to go armed with every viaticum, the Church of England in one hand, Methodism in t' other, and the Host in her mouth."

The Sardinia Chapel, Lincoln's Inn Fields, belonged to "M. Cordon, the Sardinian Minister," in 1780. It also must have been attached to his official residence, for when the Gordon rioters set fire to it, it was only the intervention of the Guards that "saved the house," out of which Tom Walpole succeeded in "dragging Madame Cordon," as his cousin writes to Mann. W. F. WALLER.

THE CENTURION (8th S. iii. 87).—There is a print of a Roman centurion in Archdeacon Farrar's 'Life of Christ,' chap. xix. p. 218, 4to., illustrated, 1891 ("From Menin, 'Il Costumi di tutti Nazione'"). There is in Lewin's 'Life and Epistles of St. Paul,' 1874, vol. ii. p. 182, the effigy of M. Favonius Pollio Facilis, a centurion of the twentieth legion, who was quartered at Camulodunum, now Colchester, and died there, and was buried in the Roman cemetery just without the Roman walls, on the south of the road leading from Headgate to Lexden. This is accompanied by a description of his accoutrements.

ED. MARSHALL.

EAST INDIA COMPANY'S REGISTER (8th S. ii. 468).—The only sources of information available at the India Office regarding the birthplace and parentage of the East India Company's servants are the "Writers' Petitions" and the "Cadet Papers." The former series, containing applications for employment in the civil branches, commences with the year 1749; the latter, which relates exclusively to military appointments, with the year 1788. There are, however, many deficiencies in both series, especially in the earlier years.

The registers of baptisms, marriages, and burials in India preserved at the India Office commence as follows: Madras, 1698; Bombay, 1709; Bengal, 1713. A register of baptisms, &c., at St. Helena dates from 1767. These are under the control of the Director of Funds, and all applications for searches in them should be addressed to that officer. The scale of fees for searches and copies of documents, fixed by an Order of the Secretary of State for India in Council dated July 21, 1862, is annexed: "General Search, 2s. 6d.; Special Search, 1s.; Certificate of Baptism (giving date of birth), 10s.; Certificate of Marriage, 10s.; Certificate of Burial, 10s.; Copy of Will or Administration, if not exceeding 600 words, 10s.; for every additional 150 words or less, 2s. 6d."

There are no printed "directions to searchers"

in connexion with the examination of the records in the India Office. As a rule the necessary searches are made by the officers of the department concerned; but inquirers are sometimes permitted, under due supervision, to examine the records for themselves. In such cases they are required to submit any copies or extracts made by them to the Registrar and Superintendent of Records, whose sanction is necessary before they can be made public.

DANIEL HIPWELL.

ST. THOMAS'S DAY CUSTOM: APPLES AND ST. CLEMENT'S DAY (8th S. iii. 29, 94).—I would beg to refer any one taking an interest in these matters to a little work by Charles Henry Poole, entitled 'The Customs, Superstitions, and Legends of the County of Stafford.' I may just add that St. Clement's Day is known best in Staffordshire as "Bite-Apple Day."

J. BAGNALL.

A MODERN FRENCH CRITIC ON SHAKESPEARE'S COMEDIES (8th S. iii. 81).—Sir Walter Scott's miscellaneous prose works are so little known in comparison with his poems and romances that I dare say many readers who are familiar enough with 'Marmion,' 'Ivanhoe,' and their glorious sisters, have never read Scott's excellent essay on Molière, first published in the *Foreign Quarterly Review* for 1828, and now included in vol. xvii. of Scott's 'Miscellaneous Works,' ed. 1870. As Sir Walter was a devoted lover of Shakespeare, whose works he appears to have had at his fingers' ends, no one can suspect him of wishing to depreciate Shakespeare in favour of any other author, however illustrious; and yet in comedy pure and simple, apart from poetry, Scott is inclined to rank Molière above even Shakespeare. After saying that "he felt it his duty to vindicate for him [Molière] the very highest place of any who has ever distinguished himself in his department of literature," he continues:—

"Our countrymen will perhaps ask if we have forgotten the inimitable comic powers of our own Shakespeare. The sense of humour displayed by that extraordinary man is perhaps as remarkable as his powers of searching the human bosom for and deeper purposes.....The 'Merry Wives of Windsor' is perhaps the piece most resembling a regular comedy, yet the poetry with which it abounds is of a tone which soars in many respects beyond its sphere. In most of his other compositions his comic humour is rather an ingredient of the drama than the point to which it is emphatically and specially directed. The scenes of Falstaff are but introduced to relieve and garnish the historical chronicle which he desired to bring on the stage. In the characters of Falconbridge and Hotsputr their peculiar humour gilds the stern features of high and lofty chivalry; in the 'Tempest' the comic touches shine upon and soften the extravagance of beautiful poetry and romantic fiction. These plays may be something higher and better, but they are not comedies dedicated to expose the vices and follies of mankind, though containing in them much that tends to that purpose. It must also be

remembered that the manners in Shakespeare (so far as his comedy depends on them) are so antiquated, that but for the deep and universal admiration with which England regards her immortal bard, and the pious care with which his works have been explained and commented upon, the follies arising out of the fashions of his time would be entirely obsolete. We enjoy such characters as Don Armado, and even Malvolio, as we would do the pictures of Vandyke in a gallery; not that they resemble in their exterior anything we have ever seen or could have imagined, until the excellence of the painter presented them before us, and made us own that they must have been drawn from originals now forgotten.

"The scenes of Molière, however, are painted from subjects with which our own times are acquainted; they represent follies of a former date, indeed, but which have their resemblances in the present day. Some old-fashioned habits being allowed for, the personages of his drama resemble the present generation as much as our grandmothers' portraits, but for hoop petticoats and commodes, resemble their descendants of the present generation."

Before concluding, I should like to say that, loving—I do not mean valuing—Molière, as I do, more than any author except Sir Walter, I felt considerably savage when I read M. Louis Veuillot's painful and offensive attack on him quoted by M. L. NOTTELE—with disapproval, I am glad to see—at 8th S. iii. 70. To think of a Frenchman throwing stones at the creator of Monsieur Jourdain, Argan, and Harpagon! Tennyson has, however, happily taught us how to deal with folk like M. Veuillot, "who scratch the very dead for spite":—

The noblest answer unto such
Is perfect stillness when they braw.

JONATHAN BOUCHIER.

PRATT (8th S. iii. 48).—Foss, in his 'Biographical Dictionary of the Judges of England,' gives an account of Sir John Pratt (ultimately Lord Chief Justice of the King's Bench), in which he says:—

"None of the biographers of the family state who the chief justice's father was; but they record that his grandfather, Richard Pratt, was ruined by the Civil Wars, and obliged to sell his patrimonial estate at Carewell [sic, but qu. Carwell or Carewell?] Priory, near Colmpton, in Devonshire, which had been long in possession of his ancestors. The parents of John Pratt, however, had sufficient means to afford him a liberal education. He was sent to Oxford, and eventually became a fellow of Wadham College."

R. R. DEES.

Wallsend.

PENNY POST (3rd S. ii. 68; 7th S. xi. 25; 8th S. ii. 189, 258, 298).—An early reference is mentioned in the 'Life of Sir R. Hill,' ii. 29, and the 'Enc. Brit.,' xix. 564, gives some account of the book. In 1659, John Hill, of York, published 'A Penny Post: or, a Vindication of the Liberty and Birthright of every Englishman in Carrying Merchants' and other Men's Letters, against any Restraint of Farmers of such Employments.' So it looks as if John Hill had preached and practised penny postage nearly two centuries before Sir Rowland. The

first Hill, moreover, described what he had actually done, while the second Hill described in 1837 what, in his judgment, ought to be done. The carriers of the elder Hill, we are told, were trampled down by Cromwell's soldiers; the plan of Sir Rowland Hill, he tells us, came very near being spoilt by the dignitaries of the Treasury and the Post-Office.

Is not there some difference between penny post and penny postage? Leaving out John Hill's curiosity, penny post used to mean what Americans call local post or drop letters; that is, letters that were delivered in or near the town where they were posted. Robert Murray started such a penny post in London about 1681; from him it passed to William Dockwra, and from Dockwra to the Post-Office in 1683, the law officers ruling correctly that post-office business was a prerogative of the Crown. The penny post dealt exclusively in London letters, posted in London for delivery in London. Up to 1801 the charge was a penny for every letter. The Post-Office Act of 1710, known as 9 Ann, c. 11, mentions that part of the postal service "called the penny post, established and settled within the Cities of London and Westminster, and the Borough of Southwark and parts adjacent, and to be received and delivered within ten English miles distant from the said General Letter Office in London." This describes the penny post sufficiently. Its carriers, or postmen, had nothing to do with letters received from outside the penny post district. From 1801 to 1839 the rate on these London local letters was twopence. The twopenny postmen were one set; foreign letters were delivered by another set; mail letters from any part of the kingdom, except London, by a third set. Great reforms had been introduced when the first Penny Postage Act was signed (Aug. 17, 1839), and the penny post of Charles II. was lost in the penny postage of Sir Rowland Hill. Perhaps one reason why the Post-Office did not take readily to Hill's proposal is because he computed the cost of carrying mails from town to town very carefully, and overlooked the fact that the heaviest expense consists in delivering a letter in any place after it has been received by railway or steamship. Delivering by postmen is more expensive than carrying by rail.

Free delivery is so costly that in the United States only the larger towns have it. In a large part of Chicago it has not been established. On the other hand, the postmaster of Boston, Mass., was allowed a penny for every letter he handled so early as 1639. The English penny post, then—meaning letters delivered by postmen for a penny—was abolished in London in 1839, in the United Kingdom in 1840, in the United States in 1863. The United Kingdom has had penny postage since 1840, America since 1883.

C. W. ERNST.

Boston, Mass.

Miscellaneous.

NOTES ON BOOKS, &c.

The Purgatory of Dante Alighieri (Purgatorio i.-xxvii.). An Experiment in Literal Verse Translation. By Charles Lancelot Shadwell, M.A., B.C.L. With an Introduction by Walter Pater, M.A. (Macmillan & Co.)

THIS new experiment in literal verse translation arose out of the thought that Andrew Marvell's stanza in his 'Ode to Cromwell' offered a promising equivalent for the stanza of the 'Divina Commedia.' Efforts to reproduce the great mediæval poem in English verse have so repeatedly been made in the present century that they have come to form one of the literary features of our era. What has been wanting from all is the sentiment of the stanza. Cary's verse is easy and free, like Pope's Homer, and makes no pretence of reproducing poetic form; Longfellow's is line for line, and almost as verbal as an interlinear gloss; both are typical in their several kinds, but both neglect the stanza.

Those who, like Mr. Ichabod Wright and Dean Plumtre, have kept the stanza in view, have tried to imitate Dante's own peculiar interlaced rhyme, the *terza rima*. The effect is constrained, and ungenial to the English reader, who finds himself weighted with the extra burden of attending to an intricate system of rhyme, without thereby deriving any help to appreciate the recurrent movement of the strophe. The problem was not how to imitate, but how to find an English equivalent for Dante's *terzina*; and when Mr. Shadwell caught from Marvell's verse the impression that it was meet for this service, he had found the spring of a new departure. The two best-known stanzas of Marvell are among the gems of English poetry:—

He nothing common did nor mean
Upon that memorable scene,
But with his keener eye
The axe's edge did try;

Nor called the gods with vulgar spite
To vindicate his helpless right,
But bowed his comely head
Down as upon a bed.

It was not an obvious thought that a stanza of four lines would match a three-line stanza. If we count syllables, we find that the four English lines offer somewhat less space than the three Italian lines, but then the balance is redressed by the larger proportion of monosyllables that are available in English as against Italian usage. The point which most challenges inquiry is the correspondence between the short English couplet and the last line of the *terzina*. The two short lines form, indeed, an admirable cadence, and they set in relief the rise and fall of the whole movement; but then, how far is it like the original? This question has been anticipated by Mr. Shadwell, and he has answered it in the preface by showing that these two members were adapted to corresponding purposes of expression in the two systems of versification. It is not, however, to be supposed that the short couplet always contains the matter of Dante's third line; the translation is not framed on lines so rigid; on the contrary, a chief advantage which the translator derives from making a unit of the stanza is this, that within the range of the stanza he enjoys freedom of transposition.

Mr. Pater's introduction adds a graceful ornament to a beautiful book. He broaches a well-chosen topic, at once aloof from and congenial to the work before him; How is it that a subject which was treated with marked indifference in the eighteenth century should now stand almost at the summit of literary ambition? One of the

causes he finds in Dante's habits of close observation, severely adjusted expression, and elaboration of detail. Dante's minuteness of touch approaches almost to miniature-painting.

"To the age of Johnson abstraction, generalization, seemed to be of the essence of art and poetry, a principle which the taste of the nineteenth century has inverted in favour of that circumstantial manner of which every canto of the 'Divina Commedia' would afford illustration."

We do not go with Mr. Pater in regretting that the translator has left off at the end of the twenty-seventh canto. On the contrary, we think that something is gained by calling attention to the limits of the 'Purgatory' proper, as contradistinguished from the 'Earthly Paradise,' which occupies the remaining six cantos, and constitutes a distinct section of the poem.

In conclusion, what most strikes us is the degree of freedom which the movement attains under the double restriction of versification and literal rendering. To exhibit this we will take a short series of stanzas from 'Purg.' xv., one of those philosophic passages which are generally considered less favourable to translation:—

As rays from mirror's face reflected,
Or water, upward are directed,
And in like measure dart
Towards the other part,
Their course from line by plummet guided
In equal distances divided,
Even as science shews
And all experience knows :
So in that place I felt the stroke
Of light in front that on me broke :
Wherefore I turned aside
In haste my face to hide.

Elegies and Epitaphs. By Charles Box. (Gloucester, Osborne.)

MR. BOX was for many years on the staff of the *Field*, also editor of *Cricket*, and author of 'The English Game of Cricket.' He devoted much of his spare time to making this collection of 'Elegies and Epitaphs,' which contains a considerable number on celebrated persons. Mr. Box well remarks in his preface that "with the so-called enlightenment of the present day tombstone literature has by no means kept pace." The author did not live to publish his book. He died in July, 1891, leaving instructions for his executors to see the work through the press, a task which they have well and faithfully performed.

French Book-Plates: a Handbook for Ex-Libris Collectors. By Walter Hamilton. (Bell & Sons.)

THE second work on book-plates issued by Messrs. Bell & Sons appears in a limited edition, and contains about a hundred illustrations, of which nearly every one has been selected with the purpose of showing either the various modifications in French heraldry, the quaint conceits in French canting arms (*armes parlantes*), or the exquisite fancy and lightness of touch displayed in their pictorial designs. Heraldry in France is not the fixed science it is in England, and Mr. Hamilton points out the alterations brought about by the Revolution and by the Napoleonic régime, thus enabling collectors to fix the dates of *ex-libris*. The long list given of French artists and engravers is, also likely to be of service in identifying plates. There are chapters on ecclesiastical plates, plates of famous men, and on book-plate mottoes, many of which contain curious conceits. The author acknowledges his indebtedness to various French authorities on *ex-libris* (whose works are now unobtainable), but his pages are enlivened by anecdotes and

quotations culled from a wider field of literature than is afforded by *Les Ex-Libris Français*. It shows the interest taken in the subject that the volume, which is handsome, brightly written, and instructive, is already at a premium.

Remarkable Comets. By William Thynne Lynn, B.A., F.R.A.S. (Stanford.)

THIS valuable little treatise is mainly historical in its scope, and is intended as a handy work of reference to those comets which for any cause are considered remarkable. It is thorough and excellent in all respects.

WE hear with much pleasure that our valued correspondent Mr. A. Vickers succeeds Sir Bernard Burke as Ulster King at Arms.

CANON W. SPARROW SIMPSON is engaged on a catalogue of books, pamphlets, maps, &c., relating to the City of London that are to be found in the library of St. Paul's Cathedral. The volume will be published by Mr. Elliot Stock very shortly.

MR. KERSHAW writes:—"Most genealogists are aware of the numerous early wills contained in the registers at Lambeth Palace Library, beginning at the time of Archbishop Peckham in 1279. A MS. list, however, of the *intestati* has also been lately prepared, which should make this series of greater value to literary inquirers. It seems, as yet, almost incredible that so few students appear to be aware that the library has been open daily for several years, Saturdays excepted, from 10 A.M. to 4 P.M."

THE compilation of the Chaucer Society's 'Praise of Chaucer' has been undertaken by Miss Jeanie B. Partidge, of Alvechurch, Redditch. She asks the help of readers of 'N. & Q.' The volume is to contain all mentions of, and allusions to, Chaucer up to 1800, and the chief ones since. Every extract should be on a separate slip of paper, and contain a careful copy of the words relating to Chaucer, with the stops, capitals, italics, &c., of the original, and the date, title, page, and author's name. The volume will be published in or before 1900, the quinqucentenary of Chaucer's death; but next year a trial list of the extracts then collected will be issued, in order to help in its completion.

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. E.—"Poet of the Poor," Rev. George Crabbe, "Attic Bee," Sophocles. "Madman of the North," Charles XII. of Sweden. "Manchester Poet," Charles Swain. "Mrs. Partington," a species of Mrs. Malaprop, invented by B. P. Shillaber, an American. "Great Prussian Drill-sergeant," Frederick William I.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 4, 1893.

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Notices to Correspondents.

Notes.

JUDGE JEFFREYS'S HOUSE IN DUKE STREET.

(See 2nd S. iv. 142; 7th S. ii. 275, 391, 451.)

At the beginning of last June bills were posted on the houses numbered 7 and 9, Delahay Street (formerly 27 and 25, Duke Street), announcing a sale of furniture that was to take place on the premises, which were described on the bills as "once the property of the renowned Judge Jeffreys." Subsequently, about the beginning of October, the buildings got into the hands of "housebreakers" of the non-criminal class, when most papers published the news that Lord Chancellor Jeffreys's house was being demolished. One paper, the *Daily Telegraph*, devoted a long leader to the subject, the conclusion arrived at by its author being that the house in question was not that of Jeffreys, that we did not know where his house really stood, and that it really did not matter where it stood. The subject having excited my curiosity, I first turned to Walcott's 'Westminster,' wherein the following statement is made:—

"The house once inhabited by the 'infamous judge,' Sir George Jeffreys.....is easily distinguished.....by a flight of stone steps, which King James II. permitted the cruel favourite to make into the Park for his special accommodation: they terminated above in a small court, on three sides of which stands the once costly house.....The present Duke Street Chapel was the north wing in which Judge Jeffreys heard causes."

This was published in 1849. The italics are mine.

Then we have Mr. Walford's authority for the statement, in the fourth volume of Cassell's 'Old and New London,' that the house once inhabited by Jeffreys "has been demolished during subsequent improvements." There is no reference to Walcott, though the passage quoted above from that writer's 'Westminster' is *mutatis mutandis* repeated (on p. 29) almost word for word, and the publishers, for reasons best known to themselves, do not print a date anywhere to give the reader some clue as to the date of the book. Then again, on turning to p. 36, one is greatly surprised to find an engraving of "Judge Jeffreys's House in Duke Street," from a sketch made (in 1853) by T. H(omer) Shepherd (in the Crace Collection), showing small portions of the old chapel and the south wing, both demolished since, and in the centre the identical house that was pulled down only last year. Hence the information supplied by Messrs. Cassell's book is somewhat confusing for more reasons than one. As neither of the two modern historians of Westminster could enlighten me, nothing remained but to commence *ab ovo*, and investigate the matter myself.

All the old maps published before the reign of William and Mary show St. James's Park bounded on the east by a wall, the ground between the park wall and King Street being occupied by a more or less irregular conglomeration of gardens, detached houses, and houses clustered round courts and alleys in the most haphazard fashion. Duke Street, it appears, was not formed till about the reign of James II., when, among others, Moses Pitt, the bookseller of London and Oxford, turned speculative builder, and built several houses in King Street and Duke Street, one of which he subsequently let to Judge Jeffreys. The whole transaction between them was published in 1691, by Pitt, in a book under the title 'The Cry of the Oppressed.' A perfect copy of this book is in the British Museum, and a long extract from an imperfect copy was printed in 'N. & Q.' at the first reference.

Between the park wall and the back gardens of the houses on the west side of Duke Street there was a long, narrow strip of ground, about which there is a good deal of information to be found in the Treasury Papers. According to Pitt, it was twenty-five feet wide and near seven hundred long (to the best of his memory); but Sir William Harbord, their Majesties' Surveyor-General, measured it and found it to be thirty feet wide and five hundred and seventy feet long. Such strips, we are told, formed, in Sir William's opinion, "a free-board of right belonging to all the royal parks," that is to say, so much vacant ground without the wall as was necessary for erecting scaffolds, and bringing and laying materials for building or repairing the wall, formed part and parcel of the royal park. This was, no doubt, correct generally

speaking; in the present instance, however, the strip was probably the dry bed of the "Long Ditch," shown on some old plans of St. James's Park. The "freeboard" was continually encroached upon without asking the Crown's leave. The strip at the rear of Duke Street has also had many owners and occupiers in its time, and would have had more if all those who coveted its possession at one time or another had been successful in their applications to the king.

The earliest information we have about it is that one Jolley, an old servant of Charles I., had an equitable interest in it by virtue of a grant received from the Duke of Albemarle, as ranger of St. James's Park, which interest Charles II. purchased from Jolley for 260*l.* in favour of John Webb, the keeper of his fowls in the park. Webb was put in possession of the land in 1663, and continued therein till 1690, though several applications were made to the sovereign for the lease of the property. The grant included the ground on which stood Webb's house and the aviary, both situated at the northern end of the strip, and also the house at its southern extremity occupied by William Storey, another keeper and feeder of the king's birds and beasts in the park. There was a passage into the park on the north side of Webb's house, which with the aviary and Webb's house occupied seventy-one feet out of the five hundred and seventy of the strip. Two yards south of Webb's house, of an aggregate length of a few inches over fifty feet, were used by his wife, Aderana, "to breed and nurse young and weak fowl in." To this plot of ground there was no access except through Webb's house. The rest of the strip was "enjoyed by the owners and possessors" of the houses in Duke Street, whose "back front," as Pitt calls it, was towards the park, for which enjoyment they paid an acknowledgment first to Webb, who claimed the custody of the land "in right of his office," and subsequently to Moses Pitt (also called Mr. Pitts, "the builder," and Mr. Pitch in the official documents), to whom Webb let the ground.

L. L. K.

(To be continued.)

IN MEMORIAM LORD TENNYSON.

The *Athenæum*, in its yearly retrospect of English literature, pays a noble tribute to the memory of our dear departed Laureate. The passage is, I think, worthy of preservation in the columns of 'N. & Q.':—

"The year that has just closed will hold a sorrowful pre-eminence in the annals of our country's literature as having witnessed the disappearance of one, the magnitude of whose fame is best realized by the contemplation of the blank he leaves behind—the length of the sword by the empty sheath.' Browning had followed Rossetti and Matthew Arnold into the unknown, but so long as the Laureate remained on earth, the lovers of English

poetry might sleep secure. We could, indeed, scarcely think of England without Tennyson any more than without Queen Victoria herself, the achievements of whose reign he had so splendidly commemorated. Now, however, the great mountain that overtopped all lesser heights, and towered aloft in lonely grandeur, is withdrawn into the shades of a night that has no ending, and will never again flush crimson at the approach of dawn. This is no place to deal at length with the rich outcome of an unexampled poetic career, or to adjust with critical nicety the paltry less or more of praise or blame; we can but bow our heads reverently before such a manifestation of genius, and thank the powers above for permitting it to have been made to us in all its divine completeness."—*Athenæum*, No. 3402, pp. 19, 20.

The idea of the withdrawing of a mountain into the shades of night, is, I think, scarcely correct imagery, but we grasp unmistakably the sense, and so can palliate what is perhaps amiss. Have we fully estimated the significance of our loss, the aching void which his absence displays? He has been mourned for as few public men have been mourned for; the symbolic cypress which in fancy we see laid on his tomb glistens with the dew of a nation's tears; the love, the reverence, the adoration, "this side of idolatry," have been expressed in sorrowing verse, in impassioned prose, in broken exclamation; the aversion, or perhaps inability, to fill the office which he so uniquely adorned are all indicative of this deep palpitating sense of national disaster; but the blinding grief has dimmed our vision to the most appalling aspect of his demise. We have suffered much in the loss of a Poet Laureate without a peer; in the removal of the high priest and prophet of his age, for these offices were as surely his as they were those of Moses and Isaiah; but in his death Britain loses the literary kingship of the world. Cosmopolitan as are the influences and fame of Tolstoi, of Ibsen, of Zola, they could not come into competition with Tennyson, inasmuch as a great poet, by an acknowledged law of literary precedence, ranks before a great prose writer. Goethe, Victor Hugo, Tennyson, respectively dominated over the literature of the century. It is only when we reach this apex of survey that a sense of gaping ineffectual loss seizes us—the empty throne—the gone potentate—the lost supremacy. The aspiring soul, of whatever country, seeking the oracle for the highest and most harmonious expression of human thought, hungry for the partial interpretation of the mysteries which the great singer of his age gives forth; eager to catch the words of inspiration from the high priest of Nature, turned to England and listened to the strong but sweet-toned speech of the poet of Haslemere. Now that his atrahent presence is withdrawn we should be indeed disconsolate did we not remember that:—

He is made one with Nature. There is heard
His voice in all her music, from the moan
Of thunder to the song of night's sweet bird;
He is a presence to be felt and known
In darkness and in light, from herb and stone;

Spreading itself where'er that Power may move
Which has withdrawn his being to its own,
Which yields the world with never-wearied love,
Sustains it from beneath, and kindles it above.

Even this note of Pantheistic ubiquitousness is not absolutely satisfying. In the funeral poetry, in the obituary notices which his passing hence has inspired, the idea of a personal immortality has somehow floated uppermost. This, in an age of Didymus agnosticism, is to be wondered at; though, indeed, elegiac poetry in the nineteenth century has concerned itself almost solely with that everlasting query, "If a man die shall he live again?" Shelley in 'Adonais,' Matthew Arnold in 'Thyrsis,' Lord Tennyson in 'In Memoriam,' may be cited as examples. I think it is Southey who said that one of the joys of heaven would be communion with Shakespeare; so Mr. Theodore Watts, in his exquisitely beautiful sonnet sequence, 'What the silent Voices said,' asserts, in all love to the dear friend whom death had deprived the world of, "We twain shall meet on some bright shore." The thought that disturbs is not the fear of a promiscuous absorption by nature of the spiritual essence, it is a dread that perhaps his poetic unworthiness would separate him in "that distant Aidenn" from the friend whom he loved so well; but comfort comes:—

And spirit-voices spake from aisle and nave:
"To follow him be true, be pure, be brave:
Thou needest not his lyre," the voices said.

Surely there is something sacred in the death of a great poet. Shelley, whose reasonings on this question of immortality carried him to blunt negation, when apprized of the death of Keats, in that beautiful poem 'Adonais' (to my mind the greatest elegy that was ever penned), forgets his Sadducean conclusions, and expresses ideas which we find in harmony with the highest Christian orthodoxy; while in the colophonic verses he fervently longs for that immortality which his reason sought to deny. Thus poetry builds up what logic seeks to overthrow. On the warrant of deep, undefined, intuitive promptings the poet asseverates certain things; we can chime with him when he states:

The soul of Tennyson, like a star,
Beacons from the abode where the Eternal are.

W. A. HENDERSON.

Dublin.

A SEVENTEENTH CENTURY COMMONPLACE BOOK.

I have made the following extracts from a MS. commonplace book which came into my hands some time ago, and which, from internal evidence, appears to have been "compiled by J. L. for the use of C. L. his only Son, Anno 1669." The book consists of a miscellaneous collection of epigrams, riddles, and so forth, together with historical and other information, and two letters, by way of

introduction, from the aforesaid J. L. to his son C. L. From the historical portion of the work I extract the following:—

"In the reign of K. Stephen lived John de temporibus who is said to have lived 361 years. He was one of the guard of Charlemagne."

"In the reign of K. H. 2nd There was a fish taken in a net, w^h resembled a man in all parts, but could not speak. Was kept at Oxford 6 months and more, went to Church—showed no adoration. But at length, not being well lookt after, stole to y^e Sea and was never Seen more."

"In Hy 3rd's time There were 5 Suns in the firmament Seen at one time, after w^h followed a Great Dearth. 2000 were Starved in London for want of food."

The rate at which the hero of the following episode travelled would have been rendered easier of calculation if the locality of St. George's Church had been more exactly specified:—

"Bernard Calvert of Andover rid from St. George's Church to Dover, from thence passed to Callis in a Barge, returned again to y^e Same Church in 17 hours, Setting out at 3 in y^e morn and returning at 8 in y^e evening."

Of the epitaphs the following on a certain Brown Badcock seems the most ingenious:—

Within this Bed of Dust here sleeps a brother,
Who grieving in one head, joyd in another
That he exchanged for this, and now on high,
Advanced by that head, lives never more to dye,
Earth made him red, water made him Brown,
Blood made him white, this colour won the crown.
He lived so just with men that his name had
No more than one small Syllable of *Bad*—
The *Cock* crowns Halleluiah and shall sing
Endless Hosannas to the Eternal King—
Let not young Saints old Devils Mortalls scare,
Rare fruits soon pluckt, young Saints soon glorious are.

In a note the compiler informs us that

"Brown Badcock was my Grandmother's Brother, whose mother was Sister or Daughter of S^r Thomas Brown. He dyed y^e 19 of Octob 1656 of a violent pain in his head at 27 years of age, and is buried under the Communion Table in Shebbeare* Church."

Perhaps some Yorkshire reader of 'N. & Q.' may be able to vouch for the accuracy of the following:—

"St. Winfred's needle in Yorkshire. In a close vaulted Room under Ground there is a hole, through w^h Girls are tryd before marriage as to their virginity. If they went clear through—a sufficient proof of their vertue. But if stuck and not go through clearly Then otherwise."

"Dr. Mead's rect. to cure y^e bite of a mad dog"
I give in full in case any one should feel disposed to try its efficacy:—

"Let the patient be blooded in y^e arm 9 or 10 ounces; Take of y^e herb callid in Latine Lichen Cinereus Terrestris —In English Ash-Coloured Ground Liverwort—chewsid, dryd & powderd half an ounce; of black pepper powderd 2 Drams; Mix these well together and divide y^e powder into 4 doses; one of which to be taken every morning fasting for 4 mornings successively in half a pint of Cow's milk warm: After these 4 doses are taken, the patient must go into y^e Cold Bath or a cold spring or river every

morning fasting for a month; He must be dipt all over— But not stay in (with his head above water) longer than half a minute if the water be very cold. After this he must go in 3 times a week for a fortnight longer."

The time to gather the lichen is, we are told, October and November.

In conclusion, I can only say to my readers, in the words of J. L., if this

"dish of such fruit as I have pulld.....please you in the taste as much as they did me in the gathering, I shall not doubt of your acceptance, or account my time mispent herein."

W. D. OLIVER.

[See, under 'St. Wilfred's Needle,' 8th S. ii. 223, 313, 398.]

"THE NEW HUMOUR" AND "THE NEW CRITICISM."—"Conceive me, if you can," what these may be: tell me in brief how the new humour differs from that which has brightened our pilgrimage hitherto, and what there is in *fin-de-siècle* criticism that is novel or peculiar. The reviewers talk of "the New Humour" as though it were in a vein that had only lately been developed; and one is breathless when there is a reference to a "New Criticism" of which the old scarifiers were presumably ignorant. I suppose I ought to know all about such things, and that I shall soon be placed *au courant*, with contumely, by better-informed correspondents of 'N. & Q.' Perhaps I may be the last person who needs to be indoctrinated in the "New Humour"; but it is only a few months since Mr. Justin Huntly McCarthy, writing in 'Pages on Plays' in the *Gentleman's Magazine*, so expressed himself as to give room to think that the attributes of the "New Criticism" may be unknown to some others besides myself:

"A certain body of opinion persists in connecting admiration for the Scandinavian drama with adhesion to the principles of what is known as the New Criticism. The connexion is more apparent than real. To begin with, the term New Criticism is very vague and very misleading. In its narrowest sense it refers to a certain number of young men, not six all told, who have in common the privilege of very decided opinions, and who are not supposed to have in common an uncompromising adoration for the same gods. In its wider sense the New Criticism would seem to mean, in the mouths of its antagonists, anybody who dislikes anything that is old-fashioned, anything that is not of the moment momentary. If this definition were in any sense applicable to the New Criticism, then the New Criticism would not call for five seconds of serious consideration. If it does call for consideration at all, if it can in any real sense be said to exist, it is because it does, in the person of each of its individual members, strive very earnestly and very anxiously after artistic truth and artistic beauty. That a New Criticism exists which has any common principles, any common plan of campaign, any common principles of judgment, it would be, I imagine, rash to maintain. The little handful of men who are commonly supposed to serve under that banner are indeed chiefly remarkable for the incompatibility of their views, for their almost uncompromising differences of opinion, for their deeply underdred theories of artistic salvation."

To strive after artistic truth and beauty was, I

should have thought, no new aspiration for criticism; but it may be a new aspiration for the young men, "not six all told," who are endeavouring to set their world to rights. Let them remember lines which the founder of 'N. & Q.' used to cite at the head of his note-paper:—

Truth and Good are one
And Beauty dwells in them, and they in her
With like participation.

ST. SWITHIN.

'BCKET' AT THE LYCEUM.—In some of the newspaper notices of this play it has been remarked that the hymn sung at Vespers just before the murder of St. Thomas a Beckett was "Telluris ingens conditor." Now this hymn (which in the Breviary reads "Telluris alme conditor") was, and is, the hymn for the weekday on which the archbishop was killed. But that weekday was then, in England, a vacant day (*i. e.*, no feast being celebrated) within the octave of Christmas. According to the Breviary rubrics, the hymn would have been not that of the *feria* or weekday, but that of Christmas Day, namely, "Jesu! Redemptor omnium." Now, in England, the day is not vacant, being occupied by the feast of St. Thomas himself; and while the psalms (in accordance with a custom peculiar to the Christmas octave) are of the Nativity, the hymn used is that for martyrs, "Deus tuorum militum," the last verse, or doxology, being changed to "Jesu Tibi sit gloria Qui natus es de Virgine," in honour of the Incarnation.

GEORGE ANGUS.

St. Andrews, N.B.

SHAGREEN.—If my admiration of the old-fashioned, prettily-tinted, mosaic-like shagreen were not largely shared, *bric-à-brac* covered therewith might not, perhaps, be so eagerly competed for when it comes into the sale-room. Shagreen being durable and decorative, why it gradually dropped out of use early in the century was probably owing to the same causes that relegated mezzotints and stipple engravings to the attic, whence of late years they have found their way down again to the drawing-room.

In this country working in shagreen is now principally confined to covering the handles of swords, on which the excrescences are left, so that a good grip may be obtained. The undressed skins of sharks and other fish of the order Seluchia, from which shagreen is prepared, are imported in small quantities, the finest specimens coming from Japan, where shagreen is decoratively used in the arts. The preparation of the undressed skin consists in softening by long soaking in warm water, and cleansing with a scratch-brush. When soft it can be cut with a pair of scissors or knife, which will readily follow the curves of the projections. The intensely hard and ivory-like nodules require grinding down until a flat surface is obtained. In

recent interesting and not unsuccessful experiments, I fastened a skin on to a flat stone, and the surface was ground with fine sand and water, an operation involving many hours of arm-aching but vicarious labour. The old-fashioned dark "fish skin" (from the common dog-fish) I had treated in the same manner.

The green tint of shagreen is due to the action of sal ammoniac on copper filings. A file gives a smooth edge, and then comes a final polishing. Shagreen makes lovely panels for bookbinding.

ANDREW W. TUER.

The Leadenhall Press, E.C.

REV. LAURENCE STERNE (1713-1768).—The marriage by licence of the "Reverend Mr Lawrence Sterne" with Mrs. Elizabeth Lumley, "of Little Alice Lane, within the Close of the Cathedral," is recorded in the register of York Minster, under date March 30, 1741 (Easter Monday). Elizabeth, daughter of the Rev. Robert Lumley, rector of Bedale, co. York, by Lydia, widow of Thomas Kirke, Esq., of Cookridge, Yorks, died at Angoulême, about the year 1772, leaving an only child Lydia, who married a Mr. de Medalle, and is supposed to have perished in the French Revolution of 1790.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

FLOWERS ON GRAVES.—In a notice of Mr. Baring-Gould's volume of 'Strange Survivals' in the *Athenæum* of Feb. 11 (p. 179), it is stated:—

"Are we sure that dressing graves with flowers is not, as far as this country is concerned, a modern practice, like the Christmas tree, imported from over the sea? Flowers were strewed on the highways to welcome great people, and we believe also before funeral processions, but we do not remember their being used as ornaments till our own time."

It may not be known where or when the custom of placing flowers on graves originated, but the reviewer is mistaken in stating that flowers were not used for decking graves "till our own time," and must have forgotten his Shakespeare:—

Sweets to the sweet: Farewell!

[Scattering flowers.

I hop'd thou shouldst have been my Hamlet's wife;
I thought thy bride-bed to have deck'd, sweet maid,
And not t' have strew'd thy grave.

'Hamlet,' V. i.

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

"CORPORAL VIOLET."—*Apròpos* of Lord Beaconsfield and the primrose, I may mention Bonaparte and the violet. In my possession is a scarce and curious contemporary coloured engraving, size about eight by six inches, bearing the above heading, and "published by J. E. Wallis, 42, Skinner Street, London, and J. Wallis, junr., Marine Library, Sidmouth." It represents a bunch of violets (being a puzzle—explained as below—of a

similar kind to those now used by many grocers and other tradesmen on their paper wrappers and trade cards), under which is the following interesting inscription, both within an ornamental border:—

"Bonaparte having on his departure for the Island of Elba, promised his Confidential Friends to return in the Violet Season, his adherents adopted the above simple Flower as a Rallying Signal. 'Corporal Violet' became their favorite Toast, and each was distinguished by a Gold Ring with a Violet in Enamel, and the motto 'Elle reparaitra au printemps!' (It will appear again in spring.) As soon as it became generally known that he had Landed at Frejus, a multitude of the Women of Paris were seen with Baskets full of these Flowers, which were purchased and worn by His Friends, without exciting the least suspicion. It was customary on meeting any one thus decorated, to ask 'Aimez vous la violette?' (Do you like the Violet?) when if they answered 'Oui' (Yes) it was certain the party was not a confederate. But if the reply was 'Eh bien' (Well) they recognised an adherent, and completed the sentence 'Elle reparaitra au printemps!' The original Print of which the above is a correct Copy, was also published at Paris, with the same symbolical meaning; in which may be traced the Profiles of Bonaparte and Maria Louisa, watching over their Infant Child."

W. I. R. V.

JOY=GLORY.—In the 'Promptorium Parvulorum' there is a notice of "Ioye, *gaudium, gloria*," and *gloria* appears in the long list of Latin equivalents of "Ioy" in the 'Catholicon Anglicum'; but no example of *joy=glory* is adduced by the editor of either of these vocabularies. Neither is this meaning of *joy*, unknown to Halliwell, noticed by Stratmann or his editor. I discovered this meaning while assisting the editor of the Surtees Society's 'Life of St. Cuthbert,' and noted in the glossary two examples occurring in the text:—

Shewed of his ioy a viayoun,

translating "suæ gloriæ majestatem ostendens";

And pou refuse all werldes ioy,

translating "tu gloriam mundi respuis." Our lay forefathers, as I also noted, were taught to say in the vernacular the doxology, "Ioye be to the fadir," &c., and one part of the Te Deum, "Thou sittest.....in the ioje of the fader." Robert of Brunne uses the word in a similar sense when he says ('Chronicle,' ed. Furnivall, 327) that Troius

made a cite of ioye,

After his name & calde hit Troye,

i. e., "he built a glorious city which he called Troy after his own name," where I correct Dr. Furnivall's punctuation. Examples, too, occur in the play of 'Mary Magdalene' in the 'Digby Mysteries,' of which the following may suffice (p. 91, l. 987):—

stronge gates of brasse!

the kyng of Ioy enteryd In per-at.

Christ is, of course, the King of glory.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

ADMIRAL KEMPENFELDT.—I looked at the notice in the 'Dictionary of National Biography' to see if he left a widow and children; but it is silent. The article reminds one of a journey on the Metropolitan Railway—you are "brought up" every few minutes with a jerk, by square brackets [q.v.]. I should have thought readers might be credited with an amount of intelligence sufficient to enable them to make cross-references, if they want to know anything about the other persons mentioned. I wanted none of them, and all pleasure of reading the notice is destroyed by such constant cross-references.

RALPH THOMAS.

"**SQUIN.**"—'N. & Q.' has from time to time pilloried many etymological guesses. I have come upon one to-day which is startling in its absurdity. The late Mr. P. H. Gosse gives it in his charming 'A Year at the Shore.' It is only just to say that the author is careful to let his readers know that he does not accept it:—

"Twenty bushels of scallops are sometimes taken at once, but this is rare. The average produce of the Weymouth trawlers is five bushels per week.....The worthy woman who commands the supply had had the trade in her hands for twenty-eight years in 1853; she had never heard them called by any other name than 'squins,' though she understood they were called scallops in some places. 'Squin' is by some said to be a corruption of 'Quin,' after the actor and epicure of that name, who is reported to have been fond of the delicate mollusk."—P. 25.

EDWARD PEACOCK.

THE LAST OF THE PLANTAGENETS.—On Jan. 13 I followed to his grave in Arno's Vale Cemetery, Bristol, Wrey Chichester Bruton, who died Jan. 9. His pedigree will be found in Burke ('Royal Families,' &c., vol. ii. ped. ccxxxi.). It ends thus: "Wrey Chichester Bruton, Esq., of Calcutta, 16th in a direct descent from Ed. III., and entitled to quarter the Plantagenet." He told me once that one of the many young men to whom he was a friend had rhymed upon him:—

You may not imagine it,
But dear old Wrey Bruton's a real live Plantagenet.

Those who knew best this spirit, at once genial and saintly, will be the first to acknowledge that his descent from a great house was the least of all his titles to a place in their memory.

D. C. T.

LETTER OF EDWARD, PRINCE OF WALES, 1471.—The following letter of Edward, Prince of Wales, son of Henry VI., is of sufficient interest to be put on record, if not already edited. The spelling must have been modernized. It refers to the time when Henry VI., having been restored in 1470, was dethroned by Edward, "Earl of March," who then recovered the throne for himself as Edward IV. Queen Margaret landed with an army at Weymouth. Edward, "Earl of March," caught her and her army at Tewkesbury and defeated them.

The brave young prince was either slain in the fight or murdered after it was over. Henry VI. was imprisoned in the Tower, and was probably murdered as soon as Edward IV. returned to London. See Shakspeare, '3 Henry VI.,' Act V. sc. v.

John Daunt married Ann daughter of Sir Robert Stawel of Stawel Somersetshire.

This is that John Daunt to whom Prince Edward wrote the ensuyng letter when he landed with the Queen his Mother at Waymouth which was (as witnesseth Stowe) Easterday the xi year of Edward the fourth (1471)

By the Prince.

Trusty and wel beloved, wee greete yowe wel acquaintance yowe that the day wee bee arriued att Waymouth in safety, blessed bee our Lorde. And att owr Landinge, wee haue knowledge, that Edward Erle of Marche the kings greate Rebel owr Enemy approacheth him in armes towards the kings highness whiche Edward wee purpose withe Gods grace to encounter in all haste possible. Wherefore wee heartily pray yowe and in the kings name name [sic] charge yowe that yowe incontynent after the sighte hereof come to vs wheresoeuer wee bee, with all such fellowshyppe as yowe canne make in your most defensible Aray, as owre Trust is that that you will doe. Written att Waymouth aforesayd the xiii day of April. Moreouer wee will that yowe charge the Baylyfe of Me... Pavton to make all the people there to come in theyre best Aray to us in all haste and that the sayd Bayly brynge with him the Rent for owr Lady day paste, and hee nor the Tenants fayle not, as you intend to haue owr fauor.

EDWARDE.

From MS. pedigree of Daunt, in possession of Elliot Daunt, Esq., Brigg, Lincolnshire, October, 1892.

J. T. F.

Ep. Hatfield's Hall, Durham.

PURL, PUNCH, AND TODDY.—I am surprised that so well-informed a writer as Mr. W. Besant should suppose that these beverages are extinct. In his very unpleasant story 'The Demoniac,' 1890, p. 13, he says: "Punch and toddy are now as extinct as saloop and purl." At many public-houses in London and elsewhere the sale of purl is announced. Moreover, it would be a very exceptional wine-merchant's list which did not include punch, and an invitation to a glass of toddy would certainly be quite up to date in many places.

JAMES HOOPER.

Norwich.

CHRISTIAN LILLY.—According to the 'Dict. Nat. Biog.' he was present at the battle of Grau (? Gran) and the sieges of Neuhausel (sic), Caschaw (sic), Polack (?), and Buda in the years 1683 to 1686. I may confidently say that a battle of Gran or Gran at that date is totally unknown to history. A battle was fought in 1683 at Párkány (known by this name), on the other side of the Danube, opposite Gran; and the Castle of Gran was, during the above-mentioned years, taken from and retaken by the Turks after short sieges, but no battle was fought. "Polack" is beyond recognition; it may mean a *palánk* or stockade in English. The article contains also both the spell-

ings "Barbadoes" and "Barbados." Why not adopt the official spelling of Barbados?

L. L. K.

"SPERATE."—In some old account-books of the Mercers' Company certain debts are marked "sperate," while others are marked "desperate." They had hope of the one, but not of the other. "Sperate" does not occur in Wright's 'Dictionary of Obsolete and Provincial English.'

R. HUDSON.

[It is given in 'The Century Dictionary' as a word in old law, but without a quotation.]

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 SHEPHERD'S FAREWELL' AND 'THE SHEPHERD'S FESTIVAL.'—Southey, in a letter dated May 27, 1824, speaks of a poem called 'The Shepherd's Farewell' as

"printed in quarto some five-and-thirty years ago [*i. e.*, about 1789]. Coleridge once had an imperfect copy of it. I forgot the author's name; but when I was first in Lisbon I found out that he was a schoolmaster, and that poor Paul Berthon had been one of his pupils."—See 'Southey's Life and Correspondence,' edited by Rev. C. C. Southey, vol. i. p. 106.

Southey cites the poem as the most perfect specimen he ever saw of nonsense verses put forth seriously as poetry. Of this poem I have failed to find any trace; it is neither in the British Museum nor the Bodleian. But I have in my possession a poem, hardly deserving Southey's description, entitled 'The Shepherd's Festival'; it is printed in quarto, and is written to celebrate the recovery of George III., and dedicated to Dr. Willis. There is no date, but the king's first illness came to an end early in 1789, his recovery being announced in February. There is thus what seems a close agreement in time with the poem mentioned by Southey, and the contents, though scarcely nonsensical, are very turgid and ridiculous.

There are in the piece sixty-one four-line stanzas, the whole occupying twenty-three pages, one being blank. 'The Shepherd's Festival' is also not noticed in any book of reference so far as I can find, nor is a copy to be seen in the Museum or the Bodleian. Can any one give information about either of these effusions, if, indeed, they be distinct?

J. POWER HICKS.

KILBURN WELLS.—In Walford's 'Old and New London' (pub. *cir.* 1879), vol. v. p. 245, the author, describing Kilburn Priory and wells, says: "The well is still to be seen adjoining a cottage at a corner of Station [now Belsize] Road.....The keystone of the arch over the doorway bears the

date 1714." Can any one tell me if this old well-house is still standing? My searches for it have only given me the reputation of a lunatic in the neighbourhood.

C. A. O.

ARTHUR ONSLOW (1691-1768), SPEAKER OF THE HOUSE OF COMMONS.—(1.) Where and when in September, 1691, was he born? (2.) At what school was he educated?

G. F. R. B.

SIR TREVOR CORRY.—Can any of your readers give me information regarding this personage—date about the end of the eighteenth century? I should particularly like to ascertain the dates of his birth and death, and what dignity is indicated by his prefix of "Sir." Was he any relative of Trevor Corry, Esq., of Newry, co. Down, who died in 1838?

J.

'HISTORY OF LEICESTERSHIRE,' BY JOHN NICHOLS.—In vol. iv. part ii. p. 669 *et seq.*, is an account of Hinckley in which Nichols quotes frequently from the MSS. of John Ward, of Hinckley and from the Staveley MSS.

I ask, (1) Where are *now* the Ward and the Staveley MSS.? Also, (2) Where are *now* the MSS. the property of John Nichols, upon which he wrote his account of Hinckley?

C. MASON.

29, Emperor's Gate, S.W.

BRYAN TUNSTALL.—Can anybody give me information as to the whereabouts of the will of Bryan Tunstall, of Thurland Castle, Lancashire, who went with the best of them to Flodden, but, alas! came not back? Whitaker quotes the document in his 'Richmondshire,' but, with his usual inaccuracy, omits to give any reference. Chester, Lichfield, York, have, I believe, been drawn blank. FRED. W. JOY, M.A., F.S.A. Bentham Rectory, Lancaster.

DICTIONARY.—Can any of your readers oblige me with the title of any dictionary which supplies the correct division of compound words, not the phonetic, which is given in most dictionaries? English or English-foreign will answer my purpose. Name of publisher will also oblige.

E. G. F.

COL. WILLIAM HENRY ADAMS, Professor of Fortification, Royal Military College, 1843-70. Biographical particulars desired of this officer, and information as to his works or lectures on military science. He was son of Capt. William Adams, of the Army, and was born in 1804. He entered Sandhurst as a Gentleman-Cadet, Feb. 9, 1819. Writing to "Ensign Adams, 10th Foot," in 1823, Major-General (Sir?) George Murray says:—

"Your conduct and your application whilst you were here were meritorious and were rewarded accordingly. You were particularly noticed by the Board of Commissioners, and H.R.H. the Commander-in-Chief was pleased to appoint you to a Commission out of your turn

in the List of Young Men Recommended from the College. Those are high rewards, and I had much pleasure myself in the share it belonged to me to take as Governor of this Establishment in procuring them for you."

He also refers to the ensign's name having been mentioned in the House of Commons. Obtaining his company in 1826, and passing the Senior Department 1826-27, Capt. Adams continued to serve in the 10th Regiment until 1840. What were its movements during this period; and where can I find accounts of its services in Ireland "putting down the stills," and at Manchester, &c., during the Chartist troubles in 1839? He was captain and brevet-major in the 36th Regiment, 1840-43. Where was it stationed? I am trying to trace a portrait of his in uniform, which he "gave away." He was appointed to Sandhurst on July 1, 1843. I shall be glad of reminiscences or anecdotes of him which any officers can furnish.

BEAULIEU.

YEARS OF TIBERIUS.—De Sauley suggests that Tiberius commenced the second year of his reign with January 1, A.D. 15, some four months after his accession to the throne. See 'Numismatique de la Terre Sainte,' p. 73. Has this suggestion been verified or disproved?

A. B.

"TUMBLER."—Has the origin of this word as applied to the ordinary drinking-glass ever been inquired into? I have in my possession an old diary kept by a great-uncle of mine in the year 1803, in which occurs the following entry: "Had a few friends to dine, tried my new *tumbling glasses*; very successful, all got drunk early." I have an indistinct recollection of my parents being in possession of one of these "tumbling glasses," a glass with a bottom somewhat similar to that of a soda-water bottle, so that one had constantly to keep hold of it when in use. Is it not probable that this was the reason of such glasses being styled tumblers?

CLIFFORD DUNN.

'THE GOOD DEVIL OF WOODSTOCK.'—Perhaps some reader of 'N. & Q.' can tell me whether 'The Genuine History of the Good Devil of Woodstock,' by Joe Collins, called "Funny Joe," is known to exist anywhere in print or manuscript. It is clear that Sir Walter Scott knew very little about it. In his introduction to 'Woodstock,' written for the edition of 1832, he simply quotes a writer in Hone's 'Every Day Book,' who again quotes an anonymous writer in the *British Magazine* for 1747. This second writer says that Joe Collins's memoirs and confession of the imposture at Woodstock in 1709 "have fallen into his hands." Scott could find no such pamphlet. The story of Joe Collins is that he was secretary to the Tormented Commission, under the name of Sharpe. Now, the secretary's name was Browne, according to 'The Just Devil of Woodstock' (1660). Can

any prove that there was any Joe Collins; any memoirs by him; or any reason, granting the memoirs, for believing in their authenticity?

A. LANG.

"ALTAR."—In a review of the 'Parish Registers of St. Chad' (8th S. ii. 539) your reviewer says that from the time of Queen Elizabeth to the beginning of the Tractarian movement the term "altar" was not applied to the communion tables in parish churches. Has he seen any of the tracts on this subject?—such as:—

"The Altar Dispute: a Discourse Concerning the several innovations of the Altar. Wherein is discussed severall of the chiefe grounds or foundations whereon our Altar Champions have erected these Buildings, by H. P. [Henry Parker], 1641."

W. F.

ORIGIN AND EXPLANATION OF PHRASE SOUGHT.—I have often heard it said

A man convinced against his will
Is of the same opinion still.

Can any one explain how this saying passed into currency? It is no doubt a corruption of the lines in 'Hudibras,'—

He that complies against his will
Is of the same opinion still,

words which have the merit of sense, a thing which the corrupt form of them does not—so far as I can see—possess. How can a man "convinced" (persuaded by evidence of the truth of a thing), though "convinced against his will," still hold the contrary opinion; in other words, How can he be "convinced" and "unconvinced" at the same time?—

C. W. CASS.

CHANDLER FAMILIES.—Will any reader of 'N. & Q.' kindly give me any genealogical information respecting the families of the surname of Chandler in Surrey and Kent? In 1648 George Chandler was Lord of the Manor of Bramley, in Surrey. A descendant of his, of the same name, married Mary, niece of Richard Smythe, of Burgate, who died in 1838. The following is from the *Gentleman's Magazine*, vol. v. p. 737: "December 16, 1735, Died Mr. Chandler, formerly Mayor of Maidstone, Kent, suddenly. He left his estate to — Chandler [no Christian name is given], son to the Bishop of Durham." Is there any connexion between the Surrey and Kent Chandlers and the bishop's family?

JOHN CHANDLER.

17, Stonor Road, West Kensington.

BROWNE, OF THE NEALE, CO. MAYO.—Can you or any of your readers give me information of the whereabouts of an inquisition document of the lands of Josias (or Josiah) Browne, of the Neale (son and heir of John Browne, of the Neale, by Alys Cardyffe, his wife) taken at the town of Cloncashall, co. Mayo, by the Sheriff of Mayo,

March 14, 1591? Mention is made of this document in a later inquisition of the lands of Josias Browne, dated April 21, 1612. This document is in the Record Office, Dublin, but the earlier one is not in that office. I am anxious to see this earlier document for the pedigree of Browne of the Neale, to ascertain, if possible, the connexion of that family in England. The above John Browne was the first of that family to settle in Ireland, and was High Sheriff of Mayo in 1583, and was massacred, with twenty-five of his retainers, by the Burks, of Mayo, in 1589. From this John Browne descends the great Connaught family of Browne of the Neale, now represented by Lord Kilmaine and the Marquis of Sligo. J. CAVENDISH BROWNE.

Bredon, Tewkesbury.

URIAN.—This was used as a Christian name in the fourteenth century and much earlier by the ancient Cheshire families of Brereton and Davenport. Whence is it derived, and what is its meaning? In Gray's 'Bard' the line occurs:—

Brave Urien sleeps upon his craggy bed.

In the graveyard of the little chapel of Marton, in Cheshire, are the rude stone effigies of Sir John Davenport and Sir Urian Davenport, his son, supposed to have been moved from the interior of the chapel. William Brereton, who was beheaded in 1536 on a charge of adultery with Queen Anne Boleyn, had a brother named Urian, and the queen's favourite dog, an Italian greyhound, was named Urian. Paul Friedmann, in his 'Anne Boleyn,' calls the name Bryerton, which is misleading. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

RELICS OF OUR LORD AND ROD OF MOSES.—There is preserved in the Chetham Library, Manchester, a holograph letter from Lawrence Vaux, the ejected Warden of Manchester Collegiate Church, asking for admission among the Canons Regular at Louvain, in 1572. At the foot of the MS. there is scribbled in another contemporary hand the following words:—

"O vesania? Anglicam, que ho'inem [?] seduxit et abduxit, atque utina' no' cu' da'no et iactura n'ra, qui sacrilegio abstulit sanctas reliquias Capilloru' dn'i, et parte' ex virga Moysis ad longitudine' digiti humani in argento conclusas pulchri, etc."

Is there any record of the above-mentioned relics—hairs of our Lord, or a piece of the rod of Moses—having been in possession of the church at Manchester, or of any other church in England? Vaux carried away with him to Louvain a quantity of Church plate and vestments, a list of which is given in his will (dated May 4, 1573), printed with other documents in the introduction to the edition of his 'Catechism,' published in 1885 by the Chetham Society. It is suggested that Vaux may have complained to his brethren of his inability to save the relics in question, and hence this curious

note. I should add that there is no doubt about the reading of any of the words here printed except, perhaps, the fifth word, which begins with *h* and ends with *m*, but can scarcely be *Henricum*. T. G. L.

MACCABEES.—There are four books of Maccabees. The first two only of these are regarded by the Roman Catholic Church as a part of Holy Scripture. They are to be found in the Vulgate, the Douay version, and all Protestant English Bibles which contain the books called Apocrypha; but where is there to be seen an English translation of the third and fourth books? That such a thing exists I am pretty sure; but a search in catalogues gives me no information, because I do not know the name of the translator. ANON.

Bygones.

SHAKSPEARE AND MOLIÈRE.

(8th S. ii. 42, 190, 294, 332, 389, 469; iii. 9, 70.)

MR. W. A. HENDERSON'S interesting and well-written remarks open new ground upon which I am glad to enter in defence of my propositions on the Shakspeare side.

2. The early education of both was neglected. Molière, a lad of genius, was destined to be apprenticed to his father's trade of upholsterer, and his education had been such as not to interfere with that arrangement—that is, between the ages of fourteen and fifteen he could read and write. Shakspeare, in like manner, was destined to be apprenticed to his father's trade or trades. According to Rowe,

"his father had bred him for some time at a free school, where it is probable he acquired what Latin he was master of; but the narrowness of his circumstances, and the want of his assistance at home, forced his father to withdraw him from thence, and unhappily prevented his further proficiency in that language. It is without controversy that in his works we scarce find any traces of anything that looks like an imitation of the ancients."

This testimony, coupled with Ben Jonson's competent opinion, seems to me to settle the point in dispute.

3. Neither of them was happily married. When a lad of a little over eighteen marries a woman of twenty-six, and leaves her, "not very long after the marriage," to seek his fortune in London, may we not infer from that fact that the marriage was not altogether what would be called a happy one? There is a tradition that Anne Hathaway, though handsome, was somewhat cold by nature. When I was a boy I read some lines on the subject, and now repeat them, after the lapse of three-quarters of a century. If not correctly reported here, perhaps some reader of 'N. & Q.' can set me right:—

Anne hath-a-way to win a heart,
 Anne hath no way to keep it;
 Anne hath-a-way to make it smart,
 Anne hath no way to weep it.

6. Each was careless about publishing his works, or even objected to do so. I certainly do not require to be told, either by MR. HENDERSON or by the two authorities that he quotes, that Shakspeare concentrated his lofty genius and the illimitable patience that accompanied it on the production of his dramas. A doubt on this subject never entered my mind. What I said was, that both Shakspeare and Molière were careless about having their works printed. I have already given Molière's utterances on this subject. His plays were composed in order to be acted, not to be read. Shakspeare seems to have been influenced by a similar idea, or he would have been careful that the single plays that were printed in his time were at least correct—if, indeed, he cared to trouble himself at all about the matter. Some, if not many of these prints and reprints were probably piracies. They contain not only typographical blunders, but are often textually corrupt. Some of the plays in these prints are not divided into acts, or if into acts not into scenes. But a strong proof of the great dramatist's indifference as to the printing of his plays lies in the fact that he made no attempt to collect his works; they were written for the stage, and had served their purpose there, had brought him profit, and that was enough. Even after his final retirement to his native home, he produced for the players four of his noblest creations, written, as it were, on commission, the performance of which he never intended to witness. But the crowning proof of his indifference to the printing of his dramas lies in the fact that seven years after his death, when his plays were collected into the folio of 1623, out of thirty-six here published, only fifteen had been printed in the author's lifetime. So uncertain were the editors as to the text of many passages, that they lament that the author himself did not live "to have set forth and overseen his own writings." There are not only innumerable difficulties in the text, as commentators know to this day, but the very dates at which many of the plays were written or produced cannot now be accurately fixed.

The following is a list of the dramas that were printed for the first time in the edition of 1623; and it seems to me to confirm the conclusion that the author was indifferent to, or even objected to, the printing of his works:—

1. 'The Two Gentlemen of Verona.' 2. 'The Comedy of Errors.' 3. 'The Taming of the Shrew.' 4. 'All's Well that Ends Well.' 5. 'Twelfth Night.' 6. 'As You Like It.' 7. 'Measure for Measure.' 8. 'A Winter's Tale.' 9. 'The Tempest.' 10. 'Cymbeline.' 11. 'Timon of Athens.' 12. 'Macbeth.' 13. 'Coriolanus.' 14. 'Julius Cæsar.' 15. 'Antony and Cleopatra.' 16. 'King

John.' 17, 18, 19. 'Henry VI.,' Parts i. ii. iii. 20. 'Henry VIII.' 21. 'Othello.'

So also in the case of Molière. Nine years after his death, when his dramas were collected into a single volume, seven of them were printed for the first time.

10. Each disliked his profession. MR. HENDERSON makes me say that each disliked his profession as a dramatist. I hope he will excuse the remark that he mistook my meaning. I said that each disliked his profession as an actor. The actor was even less esteemed in Shakspeare's time than in Molière's, if that were possible. I have given Molière's ideas on the subject, and have also quoted the pathetic utterance of Shakspeare in his 111th Sonnet. MR. HENDERSON, however, still holding to the idea of dramatist instead of actor, follows Charles Knight in supposing that the sonnet referred to was written in a moment of despondency. No ground is apparent to me for such a supposition, nor any reason why the lines did not express the author's real sense of his position. Moreover, our idea of Shakspeare's dislike to acting is strengthened by the tradition that he did not excel as an actor, since, being lame, he could take only old men's parts. The allusions to his lameness in Sonnets 37 and 80 seem to me to be as real as his protest against his profession as an actor.

13. MR. HENDERSON again misrepresents me (of course unintentionally) when he exclaims, "I was simply amazed when I learned that Shakspeare was classed with those who disregarded manner." My words were that Shakspeare and Molière "preferred the idea, or matter, to the comparative disregard of the manner," which is a very different statement of opinion. But in order to justify it, many details are required, which I must defer until the time when the Editor of 'N. & Q.' can afford me sufficient space. C. TOMLINSON.

Highbate, N.

I do not understand how Shakspeare shows correct classical learning. In 'Troilus and Cressida' he exhibits an absolute ignorance of Homer, whether in the original or in a translation. His portrait of Achilles is evidently done by a man who knew nothing of the 'Iliad.' He knew nothing of the Greek chiefs except their names. He makes Troilus survive Hector; but so does Chaucer, and it is clear that he got much of the material for his play from Chaucer's poem. But he makes Hector quote Aristotle, and does other strange things. His account of the way in which Dido parted from Æneas in 'The Merchant of Venice' is quite different from that of Virgil. In 'Midsummer Night's Dream' there are fairies and convents at Athens in the time of Theseus, who himself refers to the fate of Dido, a lady who lived after him. In 'Venus and Adonis,' Venus says that she will "like a fairy trip upon the green."

It is no sign of Shakspeare's classical scholarship that he should make Venus compare herself with a fairy. So far as I can see, Shakspeare's knowledge of classics was confined to translations of Plutarch's 'Lives' and Ovid's 'Metamorphoses,' though there is some evidence that he had read Ovid's work in the original. E. YARDLEY.

Following Mr. WALLER's note as to the refusal of the rites of sepulture to Molière, Boileau's lines on the subject may, perhaps, be recalled with advantage:—

Avant qu'un peu de terre, obtenu par prière
Pour jamais sous la tombe eût enfermé Molière,
Mille de ces beaux traits, aujourd'hui si vantés,
Furent des sots esprits à nos yeux rebutés.

Épître vii.

In a note to the above, M. Geruzez, one of Boileau's editors, remarks:—

"Molière étant mort sous le coup de l'excommunication qui frappait les comédiens il fallut l'intervention du roi pour obtenir une place à son corps en terre sainte, et l'argent de sa veuve pour dissiper un attroupement d'idiots furieux qui s'apprétaient à troubler son modeste convoi."

JAMES HOOPER.

Norwich.

TENNYSON'S CAMBRIDGE CONTEMPORARIES (8th S. ii. 441; iii. 52).—The initials W. B. D., indicating William Bodham Donne, occur in the list of eminent contributors to vols. ii. and iii. of Dr. W. Smith's 'Dictionary of Greek and Roman Biography and Mythology,' issued in 1845 and 1849. No academical degree is, however, appended to his name, or mention made of his belonging to any university. Allibone's 'Dictionary' has the following brief notice of him: "Donne, William Bodham: 1. 'Essays on the Drama,' Lon., 1857, post 8vo.; 2. 'School History of Rome,' 1857."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ITALIAN IDIOM (8th S. ii. 445, 498; iii. 37).—MR. YOUNG says that I am mistaken with regard to the Italian use of *voi* when addressing royalty. I should not have ventured to criticize DR. CHANCE's note had I not been tolerably certain that my criticism was well founded; but, not to rely entirely on my own knowledge, which I admit to be superficial, I have communicated with an authority in Italy, who, from his position, is familiar with the Court usages, and whose evidence is unimpeachable. I transcribe the answer, bearing on the uses of *lei* and *voi*, which I think may prove interesting:—

"In addressing a person to whom you wish to show additional respect, *lei* is always used. In Tuscany *lei* is always used by a servant to his master, by a shop-keeper to his customer, by a gentleman to a lady; in fact, in that part of Italy *voi* is almost a dead letter. In Northern Italy (where either the local dialect or French is habitually spoken) *voi* predominates; so much

so that I have often met Piedmontese and Milanese who have apologized for using *voi* on the ground that they are unaccustomed to speak in the third person. In Southern Italy the *voi* is quite universal and the *lei* practically unknown, except in formal correspondence, when mistakes, very similar to those made by English people who try to write in the third person, are often made. With regard to royal personages, the king is always addressed as *Vostra Maestà*, but *voletè* is never used. Thus, '*Buon giorno, vostra Maestà!*' is quite correct. But if you wish to add, 'I hope you will drive out this morning,' you must say, '*Spero che volete (not che voi volete) uscire in carrozza stamane.*'"

It will, therefore, appear that I was correct in stating that a king would never be addressed as *voi*, and that, as I expected, the speaker would naturally drop into the use of the third person.

HOLCOMBE INGLEBY.

"FIVE ASTOUNDING EVENTS" (8th S. iii. 85).—Similar advertisements have appeared in the *Standard*, from November to April every year for some years past, certainly from 1888. They seem designed to call attention to lectures at Exeter Hall and elsewhere by the Rev. M. Baxter and others, and to publications issued at the office of the *Christian Herald*. The value of the predictions can easily be estimated. On April 11, 1888, we were told that General Boulanger would be "the Artificer of the Ten Kingdomed Confederacy predicted in Daniel vii. 24," and a few days later that Britain would lose Ireland and India between 1888 and 1891. W. C. B.

THE FOLLOWERS OF BRUCE (8th S. iii. 86).—Unless the index to the 'Ragman Roll' ('Instrumenta Publica,' Bannatyne Club), is untrustworthy no authority is to be found therein for the list of names quoted from Dr. Taylor's volume.

JAMES DALLAS.

BUSBY (8th S. ii. 468, 491; iii. 31).—I very much regret to learn, through KILLIGREW's interesting notes, that the use of this word in my 'History of the 18th Hussars' has been the cause of a misstatement in the 'N. E. D.,' for I used the word in no way as a quotation, but as a modern term for "fur-cap." KILLIGREW is not quite right in giving 1811 as the year that the 18th received their permission to be clothed as Hussars, for this happened on Christmas Day, 1807; neither can he be correct as to the 10th, for this was the first to be clothed as Hussars (see my note, p. 32).

These Hussars of the last century spoken of by KILLIGREW were foreigners. The clothing of regiments being until late years in the hands of the full colonels, it is almost an impossibility to determine as to the use and disuse of the fur-cap, but I have always been told that all Hussars but the 18th had at one time the fur-cap for dress and the shako for undress. As to the derivation of the word "busby," it would seem that, as it was not imported with the dress, it would be of British birth,

and that JAYDEE's notion of the Bond Street paternity seems likely enough.

HAROLD MALET, Colonel.

BOOKS WRITTEN IN PRISON (7th S. ix. 147, 256, 412; x. 96, 454; xi. 176, 457, 513).—The following works are not included at any of the above references:—

Jenkinsius Redivivus; or, the Works of that grave, learned, truly-loyal, and courageous Judge Jenkins, whilst a prisoner in the Tower and Newgate, by command of the Rebellious—Long—Parliament, began at Westminster, Nov. 3, 1640.—1681, 12mo., portrait. Printed at the Black Bull.

The Cry of the Oppressed, being a True Account of the Sufferings of Imprisoned Debtors under the Tyranny of Gaolers. By Moses Pitt. Circa 1681. Written in a Debtors' Prison.

The Life and Adventures of Gilbert Langley, formerly of Serle Street, near Lincoln's Inn, Goldsmith, containing particularly his Family, Education, and Accidents in his Tender Years, his Amours with all sorts of Loose Women, his Marriage, and Fraudulent Acts to Support a Broken Fortune, his Voyage to the West Indies, &c. Written by himself in Maidstone Gaol, when under condemnation for a Robbery committed on the Highway. 1740, 8vo.

The Oppressed Captive, being an Historical Novel, deduced from the Distresses of Real Life, in an impartial and candid Account of the Unparalleled Sufferings of Caius Libius Nugenius, now under Confinement in the Fleet Prison, at the Suit of an Implacable and Relentless Parent. 1757, 12mo. Wrote and sold for the Sufferer in the Fleet Prison.

Prison Amusements, and other Trifles, principally written during Nine Months' Confinement in the Castle of York. By Paul Positive. 1797, small 8vo.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

WILD HORSES (8th S. ii. 46, 113).—I am obliged to MR. J. CARRICK MOORE for his reply to my query. Thanks to Théophile Gautier, I am now enabled to reply to it myself. Before quoting Gautier's remarks, may I ask MR. MOORE if the mustangs of the Pampas are "wild" in the sense of being absolutely ownerless, as Lord Byron's magnificent Polish or Russian troop undoubtedly were? "A thousand horse, the wild, the free," the great poet describes them. In his Hungarian chapter in 'L'Orient,' ed. 1877, vol. i. p. 24, Gautier says, in language which almost recalls Byron's glorious description:—

"Parfois un sourd ouragan gronde au loin; un tonnerre rythmé bat le court gazon, c'est une horde de chevaux sauvages qui parcourent l'immensité, les crins au vent, emportés par quelque caprice ou quelque terreur."

Further on (p. 47) Gautier, speaking of M. Valerio, says:—

"Aucun peintre ne s'était jusqu'à lui hasardé à travers ces plaines immenses où galopent des bandes de chevaux en liberté."

See Robert Browning's fine stanza beginning "Fancy the Pampas' sheen!" in 'A Lovers' Quarrel.'

JONATHAN BOUCHIER.

'UNIVERSAL HISTORY' (4th S. xi. 504; 5th S. xii. 168, 410).—Twenty years ago, at the first of these references, MR. L. B. THOMAS asked for a more complete list of authors of this work than is given in Boswell's 'Johnson.' May I repeat his question in regard to "the modern part"? I want specially to learn the author of vols. i. to iii. (1780 edition), which deal with the Arabs.

C. S. WARD.

Wootton Vicarage, Basingstoke.

THE CHIMES OF WARE (8th S. iii. 69).—In a series of 'Biographical Notices' relating to early Baptist missionaries and mission supporters, privately printed by J. Taylor & Son, Northampton, last year, one, No. 11, is devoted to the Timms family. Joseph Timms, of Kettering, was one of thirteen men who contributed to the first missionary collection (Oct. 2, 1792). He was by trade a wool stapler; he failed, but afterwards paid all his creditors in full. He was twice married. The notice already mentioned says:—

"When Joseph Timms was alive a popular rhyme was current in Kettering, and one of the tunes played by the church chimes was known as Timms's tune. Those who cared to could hear the bells say:—

Joe Timms, Joe Timms,
Come lend me your limbs,
And I'll lend you mine to-morrow;
I love my life,
As I love my wife,
And I'll neither lend nor borrow."

It is possible this rhyme had reference to both Timms's failure and his second matrimonial venture.

A. A.

Mr. Archibald Bannister, of 5, Union Terrace, Musley Hill, Ware, has courteously furnished me with some MS. notes which may throw light on the stanza "Lend me your wife to-day," &c. It is suggested that the lines may be found in 'The Contract,' a comedy written by Dr. Thomas Francklin, who was Vicar of Ware from 1759 to 1777, and well known in his day as a miscellaneous author by his translations of Sophocles and Lucian, and a frequent contributor to the press and stage. 'The Contract' was brought out at the Haymarket June 12, 1766, and, according to Genest, "was a pretty good comedy," but appears to have only lived for one night, and 'Dict. Nat. Biog.' says it was a failure, although it deserved a better fate. The 'Biog. Dram.' speaks of it as a poor performance, founded on Destouches's 'L'Amour Usé,' and as having been condemned, notwithstanding the presence of the king and royal family. Foote, so the story goes, when lighting the king to his chair, is reported to have said "it was the work of one of His Majesty's chaplains," but was dull enough to have been written by a bishop. The sketch of the plot leads naturally to an assumption that the lines in question may occur in this play; but there is no evidence of any one of the Ware

chimes being connected with the verses. The clock and chimes of Ware parish church were, according to the parish register, put up about 1732, and, whatever may have been their alteration or transposition, now ring as follows:—

Sunday—"Oh, rest in the Lord."

Monday—"There is no luck about the house."

Tuesday—"Believe me, if all those endearing young charms." (The chime is also known as 'The Watercress Girl.')

Wednesday—"Life let us cherish."

Thursday—"The Last Rose of Summer."

Friday—"Blue Bells of Scotland."

Saturday—"Home, sweet Home."

Until 1877 the tune rung on Sundays was "Hanover," "O, worship the King." A copy of 'The Contract' may probably be found in the British Museum, and an interesting account of the church bells of Hertfordshire was compiled by the late Thomas North, and completed and edited by J. C. L. Stahlschmidt. ROBERT WALTERS, Ware Priory.

THOMAS MILTON (8th S. iii. 69).—In the "Chronology of the Reigns of George III. and IV., by W. J. Belsham, Esq.; 1829," the death is recorded, on February 27, 1827, of "Mr. Thomas Milton, engraver: his grandfather was brother to John Milton." JAMES HOOPER, Norwich.

The following works are preserved in the British Museum Library:—

The Chimney-Piece-Maker's Daily Assistant, or, a treasury of new designs for Chimney-Pieces.....From the original drawings of Thomas Milton, etc. 8vo. Lond., 1766.

A Collection of Select Views from the different Seats of the Nobility and Gentry in the Kingdom of Ireland. Engraved by Thomas Milton. [With descriptions] obl. 4to. [Lond. and Dub. 1794 (?)].

Views in Egypt.....Engraved by and under the Direction of Thomas Milton, fol. Lond. 1801. Another ed. 1804.

This work contains forty-eight coloured plates, of considerable beauty.

Milton's death is thus recorded in *Gent. Mag.*, April, 1827, vol. xcvii. part i. p. 379:—

"Feb. 27. At Bristol, aged eighty-four, Mr. Tho. Milton, the celebrated engraver. His grandfather was brother to John Milton, the author of 'Paradise Lost.'" DANIEL HIPWELL.

17, Hilldrop Crescent, N.

"OASTS" (8th S. iii. 107, 134).—I believe the oasts in this case were middlemen, who bought fish from those who caught it or from those who carried it up to London, and disposed of it to the retail dealers. Years ago I made a note from the 'Memoir of Ambrose Barnes' (Surtees Society), p. 102, in which *ostman* is defined as "hostman, a fitter, a mediator between the oaste or stranger arriving in the Tyne and sellers." In Ogilvie's 'Comprehensive Dictionary,' among several mean-

ings ascribed to *fitter* is "one who conducts the sales between the owner of a coal-pit and a shipper of coals." ST. SWITHIN.

This word may possibly be connected with *hoast* in the name *hoastmen*, "an ancient guild or fraternity at Newcastle, dealing in sea-coal" (Halliwell; see also Coles's and Bailey's dictionaries). Perhaps some local reader versed in the archaeology of the great coal town will be able to give us the meaning of *hoast*. F. ADAMS.

105, Albany Road, Camberwell, S.E.

"BURN THE BELLOWES" (8th S. ii. 527; iii. 77).—Bernard Barton, the Quaker poet, in a letter of 1847, describing a fine old English yeoman, says:

"I was gravely queried when I happened to say that his children had asked me to write a few lines to his memory, whether I could do this in keeping with the general tone of my poetry—the speaker doubted if he was a decidedly pious character! He had at times in his altitude been known to vociferate a song, of which the chorus was certainly not teetotalism—

Sing old Rose, and burn the bellows,
Drink, and drive dull care away."

If the song about old Rose, of the Ram Inn, at Nottingham, is the original version, perhaps others grew from it, and were adapted to local circumstances. JAMES HOOPER, Norwich.

RUBBERS (8th S. iii. 68).—Rubbers did not signify "a contact or collision of two balls," but a set or match at the game of bowls. The following quotations prove this:—

"Our goodmen may perchance once in a month get a foregame of us; but if they win a *rubbers* of us, let them throw their caps at it."—1602, Middleton, 'Blurt, Master Constable,' iii. 3.

"He gamed away eight double ringed tokens on a *rubbers* at bowles with the curate and some of his idle companions."—1634 (?), Heywood, 'The Lancashire Witches,' i. 1.

"Coomes, come hither sirrah, when our fathers part, call us upon the green. Philip, come, a *rubbers*, and so leave."—1599, 'The Two Angry Women of Abingdon,' i. i.

"A match at two shilling *rubbers*" is spoken of as being played by sides in the country ('The Parson's Wedding,' ante 1650, i. 3). Probably bowls is here referred to.

The word is used in a proverbial phrase, "What Ingenioso? how hast thou held out rubbers 'ere since thou wentest from Parnassus?" Equivalent to "How have you rubbed along?" ('Returne from Parnassus,' part i. Act I.).

It was probably not transferred to whist till bowls went into decay. The word *rub* had a totally distinct sense, and is still used with the same meaning at golf. H. C. HART.

"MEMBER OF PARLIAMENT" (8th S. iii. 88).—Members of Parliament are so called in Claren-

don's 'History of the Rebellion.' They were called Members of Parliament in the time of Charles I., as witness King Charles's own words: "I'm going to demand justice upon the five members, my enemies loaded with obloquies." Then there are the lines, attributed to Shakespeare, on Sir Thomas Lucy of Charlecote (the Justice Shallow of the plays), beginning thus:—

A parlamente member, a justice of peace,
At home a poor scare-crowe, at London an asse.

It may be that these lines were not written by Shakespeare, but there seems evidence enough, on the authority of Oldys, to show that the ballad in which we meet with them was composed as far back as the days of Shakespeare; and, if so, the term "Member of Parliament" must have been in use in the time of Queen Elizabeth.

In the Calendar of State Papers of the reign of Mary in the Public Record Office, there is a paper (dated December 10, 1557), thus headed:—

"The Queen to the Sheriffs of counties and the Mayors and Burgesses of corporate towns, urging them to see that discreet and good Catholic members be chosen to serve in the Parliament to be holden on the 20th of January."

It is true this heading may have been affixed to the paper at a later period than Mary's reign, and the term "members" may not occur in the paper itself, yet the probability appears otherwise. I should quite expect to find the words "discreet and good Catholic members" in the paper itself.

C. W. CASS.

The words "parlamente member" occur in the vulgar lampoon, which has been erroneously attributed to Shakespeare,—

A parlamente member, a justice of peace,
At home a poor scare-crow, at London an asse.

These lines were in existence towards the close of the seventeenth century, they were received from a Mr. Jones, of Tarbick, who died in 1703, and was over ninety years of age. De Quincey seizes on the term as a proof of their spuriousness as regards the Shakespearean authorship,—

"the phrase 'parliament member,' we believe to be quite unknown in the colloquial use of Queen Elizabeth's reign."—'Shakespeare,' vol. xv. p. 57.

W. A. HENDERSON.

Dublin.

Clarendon ('Rebellion,' book iii.) writes:—

"There was observed a marvellous elated countenance in most of the members of parliament before they met together in the house."

EDWARD H. MARSHALL, M.A.

Hastings.

TELEPHONIC (8th S. ii. 488; iii. 77).—Why do we turn so hastily to Greek and Latin whenever a new word is wanted, instead of seeking one home-born? The English speech is already overburdened with outlandish words that ought never

to have been taken in, and ought even now to be turned out. Ere another stranger is welcomed can we not at least see what we have close at hand? *Spelwire* and *wire-spel* for telegraph and telegram have already been suggested by the late Rev. W. Barnes, whose knowledge ought to have given them some weight; it seems, however, that they have been set aside.

Might we not, ere too late, take *speechwire*, *wire-speech*, *tellwire*, *wire-telth* or *tale*, *wordwire*, *wireword*, for telephone and telephonic message? If none of these is thought good, there are others to choose from. Of the following, one or two may be deemed as good as those already put forward. Might we not use *spelwire*, *wirespel* for telegraph, telegram; and *sound-spelwire*, *sound-wirespel* for telephone and telephonic message? The two latter would soon be shortened into *soundwire*, *soundspel*. We already say "wire it," so the other is not a very wide step beyond. Or perhaps *flashwire*, *flashspel* for the first, and *soundwire*, *soundspel* for the two latter might do; otherwise *tongue-wire*, *tongue-wire-spel* (which would become *tongue-spel*) for telephone and telephonic message. If these will not pass, why not *farwrit* or *farmark* for telegram, *farword* or *farsound* or *farspeech* for telegraphic message, and *farwriter*, *farspeaker*, or *farmark* for telegraph, telephone? Although, indeed, against these last, notwithstanding the laughter they may excite (of which spark of pleasure the writer will only be too glad to be the cause), *farwrittle* and *farspeakle* for telegraph and telephone may have as much, if not more, to recommend them, as they have or any before them.

However, all are simply thrown into the field by way of challenge, no one else having come forward on the English side. They will have done good work if they only bring out two English champions that will hold the ground against them and the foreigners too.

AD LIBRAM.

Telephon is too near *telephone*, I fear, to be admissible; *telepheme* is exotic; *phogram* is too abrupt, and is suggestive of *program*, *rogram*, and *Elijah Pogram*. I have had a polite letter from Mr. Francis J. Parker, of Boston, Mass., in which he suggests *phonomit* as an equivalent for a telephonic message. It is good, but does not fully satisfy my aspirations. *Mittophon* and *phonotel* are not uneuphonic. The former I think the better word; indeed, I fancy it to be the best yet proposed.

ROBERT LOUTHEAN.

OBOE (8th S. iii. 108).—References to this instrument are very many, and although WEGHTE particularly calls on "HERMENTRUE to give her valuable aid," perhaps some other aid may also be permitted. The earliest reference to it that I know of is in Falstaff's derisive reflections on Shallow ('2 Henry IV.,' III. 2), "the case of a treble hautboy was a mansion to him," which is uttered

in reference to his miserable leanness; and "treble" seems always to be used in connexion with the oboe. The old dictionaries of the early eighteenth century give "oboe" as a "hautboy," a "Hoboy" or an "O'Boy," and further search brings forth the *oboe d'amore*, a very sweet-toned hautboy, which, after falling into desuetude, was again brought into use to render the scores of Bach correctly, and was employed in so doing at Westminster Abbey in January, 1880. Also there is the *oboe di caccia*, a most ancient instrument, corresponding somewhat to the almost equally ancient hunting-horn, or to a bassoon in tone, and much used once in Italy. But if WEYGERTZ desires a full and comprehensive description of the instrument and its etymology, he can, I think, scarcely be recommended to anything better than Dr. Burney's musical articles in Rees's 'Cyclopædia,' or to his 'History of Music.'

JNO. BLOUNDELLE-BURTON.

Barnes Common.

"WHAT CHEER?" (8th S. iii. 66, 94).—This is a favourite ejaculation in the Royal Navy, where many another genuine archaism has been preserved in pickle for everyday use when almost forgotten ashore. I have the following notes of its occurrence in early writers.—

What cheere, Joseph, what ys the case,

That ye lye here on this ground?

'Coventry Mysteries' (ed. Halliwell), p. 95.

Phylander. I prithee speake: *what cheere*?

Loculo. *What cheere* can here be hope for in these woods?

'The Maydes Metamorphosis.' 1600.

Bullen, 'Old Plays,' i. 157.

And in Heywood's 'A Woman Killed with Kindness' (1604) it will also be found. It occurs also in Shakespeare. I could give other instances, but I can find no recent ones. It will probably be found to occur in naval songs. H. C. HART.

ANNE VAUX (8th S. iii. 29, 136).—The Hon. KATHLEEN WARD mentions Joanna Beaufort as the daughter of John of Gaunt by his second wife, Katherine Roet. John of Gaunt's second wife was Constantia of Castile. Katherine Roet, or Swynford, by which name she seems oftener mentioned, was his so-called third wife. At least she was married to John of Gaunt in 1396, three years before his death; but all her children, the Beauforts, were born out of wedlock, though they were subsequently legitimized by Henry IV.

TAUPE.

REV. GEORGE WALKER, BISHOP OF DERRY (8th S. ii. 408; iii. 52).—It might help your original querist, who had heard of him as Bishop of Derry, and was told that there was no such bishop, to be informed that this was through an accident, or rather the fortune of war. William III. had destined Walker for the see of Derry, in gratitude for his gallantry during the siege; but the too

militant priest got killed at the battle of the Boyne before he had had time to be consecrated. See Olden's 'Church of Ireland,' p. 369.

C. MOOR.

SILVER IN BELLS (8th S. iii. 105).—Your correspondent Mr. TOMLINSON made some experiments over fifty years ago that disapproved, I thought, the superstition of silver "improving" the tone of bells. He had several dishes made, all of identical pattern, of different metals and alloys. The pure metals were, I believe, iron, copper, zinc, and silver. The alloys were bell-metal, yellow brass, and German silver. I noticed that all were beaten hollow in musical tone by the yellow brass, of copper and zinc.

E. L. G.

Lord Grimthorpe writes: "The common notion of the old bells having silver in them is a mere vulgar error, equal to any of Sir Thomas Browne's." For this, with more on the composition of bell-metal, see his 'Lectures on Church-building; with some Practical Remarks on Bells and Clocks' (by E. B. Denison), Lond., 1856, p. 284, with the context.

ED. MARSHALL.

The following anecdote, which I heard in Hungary some twenty years ago, seems to be to the point. A bell was about to be cast, and the metal was nearly ready, when, according to custom, the guests who had been invited to witness the process stepped forward one by one and threw silver coins into the molten metal. One old lady, however, mistaking the purport of the offerings, shyly cast her modest paper florin into the furnace.

L. L. K.

CROYDON (8th S. iii. 87).—Awaiting a better reply to DR. MURRAY'S query, may I offer, as a mere guess, the following attempt? About 1850 a coach-builder of Croydon invented a new sort of carriage, in which the body consisted of wicker-work, instead of the usual panelling. Phaetons and pony-carriages were made in this way, and were called "Croydon basket-carriages." They seem to have gone out of fashion; but perhaps they may have been taken up in Ireland, their name being abbreviated into "Croydon carriages," and finally into "Croydons," just as the Hansom patent safety cab has become a "Hansom." If the word is originally Irish, my guess comes to nothing.

J. DIXON.

THE POETS IN A THUNDERSTORM (8th S. ii. 422, 482; iii. 22, 95).—It is always a pity to diverge from the main subject under consideration; but as the question has been raised whether descriptive poetry is any longer possible, one word more may be said on the subject. It appears to be assumed that no living poet is equal to description of natural beauty, and that, at any rate, as a matter of fact, no one attempts such work. There would

seem to be nothing between Thomson and Cowper on the one hand, and, on the other, those coming bards who shall rejoice in the day when "science and poetry will yet join hands." Now surely this is very strange, especially when we think of the descriptive poetry that has been written, from the early work of Keats to the last lines of Lord Tennyson. It must surely be true that we are in the habit of talking about poets without reading their poetry, and that, as a living poet has said, "poetry is simply a drug in the market." Perhaps it is the case that a new style of verse will result from the harmonious co-operation of poetry and science—that, so far as the evidence goes, is only a presumption—but meanwhile, the question whether descriptive poetry can be written at the present time may be very easily answered. Take only one poet and one volume, and let these be Mr. Swinburne and his 'Tristram of Lyonesse and other Poems.' Consider there the sunrise and the rowing scene, both in 'The Sailing of the Swallow' (p. 27 and p. 36 respectively), and then deny, if possible, that descriptive poetry can be written now. For quick and minute observation, aptness and adequacy of diction, pregnant, nimble, and vigorous fancy, graceful and suggestive imagery, and fluency of harmonious verse, these passages may stand with anything in the language. The fact is that it is not science that is indispensable to make poetry effective—the desideratum is that of the old painter, whose firm belief was that we must mix our colours "with brains, sir." Fortunately, this combination will be possible in English verse while Mr. Swinburne (and others who might be named) continue to write.

THOMAS BAYNE.

Helensburgh, N.B.

CHARLES LAMB AS A RITUALIST (8th S. iii. 28, 76, 132).—*Stole*, no doubt, was used in early times as denoting an ecclesiastical vestment generally. But Scott could not, I think, have used it as =surplice. The surplice is never used in the celebration of mass; the stole is always so used, under the chasuble. Any choir man or choir boy may use a surplice, and may use a cope. The latter is not a sacerdotal vestment, and cannot be worn by the celebrant at mass. Some have alleged that (the Armenians do so use the cope; but in their ritual it is really a chasuble, cut open in front for convenience, just as modern chasubles in the West are cut off at the shoulders for convenience. The pall would not be used over a cope, but over a chasuble.

GEORGE ANGUS.
St. Andrews, N.B.

Perhaps Dean Milman was not so very far wrong about Archbishop Cranmer's vestments. For during his archiepiscopate it was ordered that when a bishop should celebrate the Holy Communion he should wear, besides his rochet, a surplice or albe,

and a cope or vestment. Cranmer may, therefore, have sometimes worn a cope and sometimes a chasuble at the Eucharist. At Durham copes were worn long after the chasuble had been disused. So also at Westminster. C. MOOR.

THE FAIRY VASE (8th S. iii. 125).—Besides Longfellow's rendering of Uhland's poem on this legend there is a pretty ballad entitled 'The Luck of Eden-Hall,' by Jeremiah Holme Wiffen, the translator of Tasso's 'Gerusalemme Liberata' and of the works of Garalasso de la Vega, called the Prince of Castilian Poets. This may be found in the 'Book of British Ballads' (pp. 399–408), edited by S. C. Hall, illustrated by Alfred Crowquill (Forester), each ballad illustrated by a different artist. This poem is by no means so well known as Longfellow's translation. The artist has represented the cup in form like a chalice, and the queen of the fairies standing in it.

There is a curious poem on the cup, called the 'Drinking Match at Eden-Hall,' by Philip, Duke of Wharton, a parody on the ballad of 'Chevy Chase,' to be found in Evans's 'Old Ballads,' vol. ii. p. 291. This must have been written prior to 1731, at which date "Wharton, the scorn and wonder of his days," died in Spain. Antony Alsop addresses an ode in Latin sapphics, based upon this carousal, to his friend the Rev. Sir John Dolben, of Finedon, co. Northants. This may be found in Alsop's 'Odes,' 1752, a very scarce book in quarto.

My late friend Thomas Adolphus Trollope, in his amusing book 'What I Remember,' gives an account of the goblet which he had often seen produced when dining at Edenhall, near Penrith, about 1830, mentioning that Sir George Musgrave frequently placed it in the hands of visitors; and also gives us the inscription upon it:—

When this cup shall break or fall,
Farewell the luck of Edenhall.

In a note appended it is added (vol. ii. p. 37):

"Subsequently to the publication of his poem Musgrave asked Longfellow to dine at Edenhall, and 'picked a crow' with him on the conclusion of the poem, which represents the 'Luck' to have been broken, which Sir George considered a flight of imagination quite transcending all permissible poetical licence."

In Longfellow's 'Poems' this is said to be merely a translation from Uhland. The baronetcy of Musgrave of Edenhall stands fifth on the roll, and was one of the original creations of James I. I can remember very well the late Sir Richard Musgrave, in the year 1855, when he was about sixteen, and at that time the pupil of an old friend of mine. Both of them have passed away.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The extract from the *Manchester Courier* gives a version of the tradition of the Luck of Edenhall

with which I am unacquainted. As usually told, it was a butler going to fetch water from St. Cuthbert's well who came upon the feasting fairies and snatched away their goblet. What authority is there for assigning one of the Musgrave family as the hero of the tale? I suspect this version the more, since the *Manchester Courier* is certainly incorrect in stating that the goblet—which is by no means what is understood in ordinary parlance as a vase—"has on the top the letters I.H.S." Those letters are on the cover of the leathern case wherein it is kept. The Rev. Dr. Fitch described the cup and its case fully in the *Scarborough Gazette* in the year 1880, and discussed its history, and his account was afterwards reprinted for private circulation. The 'Book of Days' also contains the legend and a description, with a drawing, of cup and case. Of authentic history of the cup there is very little. The problems connected with it are similar to those connected with a number of drinking vessels elsewhere in Celtic and Teutonic countries. I have considered them in the sixth chapter of 'The Science of Fairy Tales' (London, Walter Scott, 1891), and if any correspondent of 'N. & Q.' can add to the information I have there brought together I shall be very grateful.

E. SIDNEY HARTLAND.

Barnwood Court, Gloucester.

A print of the Luck of Edenhall and of the leathern case in which it is kept may be seen in Chambers's 'Book of Days' (vol. ii. p. 522). I believe the inscription I.H.S. on the lid of the case, and not upon the drinking-cup itself.

ST. SWITHIN.

THE HOLY THORN (8th S. iii. 125).—MR. C. MOOR notes the mention of this plant bursting into leaf on old Christmas Eve, but does not seem to have observed the considerable correspondence which afterwards took place in the *Standard*—the paper originally mentioning the interesting subject. As I was, I believe, the first to send an answer to the Rector of Woodham Ferrers, who asked the same as Mr. Moor does, viz., for some information on holy thorns in general and his in particular, and as that answer has since been copied into scores of other papers, especially those of a religious nature, I now offer it for insertion in the pages of 'N. & Q.' As to eye-witnesses, they came forth in dozens.

"Since Mr. Plumtre says he would be glad to hear if any correspondent could tell of any other holy thorn than his, it may not be out of place to refer him to that old and cherished friend of most readers and writers, Sir Thomas Browne. In the sixth chapter of his 'Pseudodoxia Epidemica,' commonly known as the 'Inquiry into Vulgar Errors,' he devotes a good deal of discussion, as well as adding information, to the subject of holy thorns and to 'the Rose of Jericho,' and he mentions the thorn at Glastonbury as doing almost identically that which the thorn at Woodham Ferrers does. 'Many such precocious trees,' he tells us, 'and

such as spring in the Winter, may be found in most parts of Europe, and divers also in England.'

"To him have to be added also the names of Gilpin, who mentions one tree that flowered regularly at Bulstrode, on the 21st December, and another in the arboretum at Kew; Dean Wren, who deals both with the Glastonbury Thorn and the New Forest Oak, in which 'King James could not be induced to believe' until a bishop's chaplain went to see it sprout; and Simon Wilkin, who, like the dean, edited Browne and added many interesting notes. Particularly he tells us that the thorn is a variety of the *Crataegus oxyacantha*, whose proper time of flowering is May, whence it obtains its common name of Mayblossom. Paxton, in his 'Botanical Dictionary,' confines himself to stating that the thorn is very hardy, but says no further.

"Meanwhile, there are many other places frequently mentioned as possessing holy thorns, the names of which escape the memory; Suffolk being, I think, the possessor of one, if not more."

JNO. BLOUNDELLE-BURTON.

Barnes Common.

Since sending the original cutting from the *Standard* of January 16 many letters have appeared in that paper, and more especially one from the Rector of Woodham Ferrers. Those who consult 'N. & Q.' in future years concerning this subject should, therefore, be referred to the correspondence in the *Standard* during January, 1893.

C. MOOR.

Something on this subject may be found in Dyer's 'Folk-Lore' (see index "Glastonbury") and in Gomme's "Gentleman's Magazine Library," 'Manners,' pp. 209-211.

A thorn tree with characteristics similar to that of Glastonbury is to be seen near one of the French rivers. St. Patrick is said to have rested under its shadow. This tradition is mentioned in one of the recent books treating on the apostle of Ireland. I failed to make a note at the time, so have forgotten where I read it.

ASTARTE.

There is a little ambiguity in the notes at this reference. Mr. Moor quotes from the *Standard* a statement that the thorn "burst into leaf"; Mr. BRD says that it is reported to have "bloomed." The incident recalls to mind the fact recorded in the *Gentleman's Magazine* for 1753 that in the previous year the failure of the "Glastonbury Thorn" at Quainton, in Buckinghamshire, to bloom on December 25 led to the people of the neighbourhood refusing to observe Christmas according to the new style. The festival was therefore postponed to January 6.

C. C. B.

THE KING AND QUEEN OF THE SANDWICH ISLANDS (8th S. iii. 105).—From a cutting sent by me from the *Daily News* of December 7, 1892, concerning the church of St. Martin's-in-the-Fields, and printed at p. 46 of the current volume of 'N. & Q.,' it seems that

"in July, 1824, the King and Queen of the Sandwich Isles were buried in the vaults [i. e., of that church],

having passed their very brief sojourn in this country at Osborn's Hotel, John Street, Adelphi."

This fixes the place of their *sejour* when in England and of their burial. It would appear from the interesting newspaper extracts at p. 105 that their deaths were in great measure hastened by change of climate and diet, and the restraint of European dress. It would be interesting to know whether they did really bring with them the bones of Capt. Cook, who was killed at Owhyhee in 1779; and, if so, what became of them.

In Hood's amusing poem 'Lament for the Decline of Chivalry,' which appeared originally in the 'Bijou' of 1828—a time when most of the good writing in this country found its way into the annuals—the death of the king seems to be alluded to in the following stanza:—

Our *Cressys*, too, have dwindled since
To penny things—at our Black Prince
Historic pens would scoff;
The only one we ever had
Was nothing but a Sandwich lad,
And measles took him off.

I can remember some amusing lines which appeared at Oxford as a parody on the Newdegate prize poem 'The Sandwich Isles,' by Samuel Lucas, of Queen's College:—

They brought him slices thin of ham and tongue,
With bread that from the trees spontaneous hung,
Pleased with the thought the gallant captain smiles,
And aptly names the spot the Sandwich Isles.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Allow me to inform your correspondent N. E. R. that I was a lad of sixteen when these people visited London in 1824, that I shared in the excitement produced by their presence, and approved of the epitaph suggested at the close of their career:

"Waiter! two Sandwiches!" cried Death.
The Royal Darkies then resigned their breath.

C. TOMLINSON.

"ONE HEARTH HEN" (8th S. iii. 109).—Hens and eggs often went to make up rents, when these were paid in kind. "Hearth hen" is probably an equivalent of "smoke hen," a rent paid for fuel-rights. In the Plea Roll for T. T., 27 Car. II. (Q. B. j. s., 1233), it is said that all the customary tenants of certain ancient messuages in Loughton, co. Essex, were wont to cut necessary estovers on the waste, each paying upon requisition a hen called a "smoak hen." And in a Court Roll of about the same date (*penes dominum*) is record of a presentment that smoke hens had been paid from certain ancient tenements until within the preceding six or seven years. From a Survey (D. of Lanc., Div. 3 and 4) made in 10 Jac. I., it appears that there were as many as twenty-nine copyholders of the manor who each paid a "Smok Henn," or in lieu thereof for every hen, 12*d.* The Loughton Court Rolls furnish also an instance of

the creation of a similar rent, without pecuniary equivalent, so late as 1715; when a cottage and garden on the waste were granted by rent of two capons, power to distrain for them being reserved to the lord.
W. C. W.

TENNYSON'S 'CROSSING THE BAR' (8th S. ii. 446; iii. 137).—The similarity between the 'Charge of the Light Brigade' and the 'Battle of Agincourt' was pointed out in print so long ago as 1875, by the late Mortimer Collins, in one of his weekly 'Adversaria,' which were to be read in the *St. James's Chronicle*, that did not long survive him. He cites, as does MR. BLOUNDELLE-BURTON, the last stanza of the 'Agincourt'; and takes occasion to observe that "Agincourt was as much greater than Balaclava as Drayton than Tennyson"; concluding by asking if "you see where Tennyson gets metre and thought." W. F. WALLER.

"SACERDOTES CORONATI" (8th S. iii. 128).—Dugdale, I quote from the third and latest edition, has some account of the grant made to the Dean and Canons of St. Paul's by Sir William le Baud, knight, in the reign of Edward I., of a doe on the feast of the conversion of the patron saint, and of a buck in summer on the feast of the commemoration of St. Paul. He says that,—

"The reception of the doe and buck was, till Queen Elizabeth's days, solemnly performed at the steps of the Quire, by the Canons of this Cathedral attired in their sacred vestments, and wearing garlands of flowers on their heads; and the horns of the buck carried on the top of a spear, in procession, round about within the body of the Church, with a great noise of horn-blowers, as the learned Camden, upon his own view of both, affirmeth"—P. 12.

His reference is not very full, being only to "Camd. in Mid." The two festivals of St. Paul are, of course, January 25 and June 30.

Dean Milman, in his 'Annals' (second edition, p. 252), observes that "these gifts were always received at the west door of St. Paul's, conducted without, about, within, the Church up to the High Altar with noisy merriment." He quotes a passage from Machyn's 'Diary' (p. 141, anno 1557), modernizing that estimable person's eccentric spelling. I will venture, however, to restore it; though, the original MS. being defective, the editor of the 'Diary' has been compelled to complete the entry from other sources:—

"[The last day of June, Saint Paul's day, was a goodly procession at S. Paul's. There was a priest of every parryche of the dyoases of London [with a cope, and the bishop of London wayreng ys myter; and after cam [a fat buck] and ys hed with the hornes borne a-pone a baner [-pole, and] xl hornes blohyng a-for the boke and be-lynd."

"Imagine Bonner," says Dean Milman, "mitred in the midst of this strange tripudiation. Pleasant relaxation from burning heretics! Have we not got back to our Diana worship?"

I ought to have said above that the said buck and doe were given by Sir William "in lieu of twenty-two acres of land, lying within the lordship of Westlee, in com. Essex," belonging to the Canons of St. Paul's, "and by them granted to him and his heirs, to be enclosed within his park of Toringham, whereunto they lay adjacent." So Dugdale, *loco citato*, with many additional details.

W. SPARROW SIMPSON.

The following passage occurs in Southey's 'Common Place Book,' iv. 414. The reference is "Camden, p. 315":—

"I have heard that the stag which the family of Baud, in Essex, were bound to pay for certain lands, used to be received at the steps of the quire by the priests of the church, in their sacerdotal robes, and with garlands of flowers about their heads."

My late friend the learned Dr. Rock says:—

"There was another, though less usual kind of adornment, of which our native antiquaries seem unaware, and no modern liturgist has taken any notice; on particular occasions the custom was in England for the clergy to wear a garland twined about the head. Crowned with roses and honeysuckle and other sweet-smelling flowers, the canons and vicars of some of our Cathedrals, and the clergy in not a few of our parishes, walked forth in solemn array at the great processions of the year; and on the festival of the saint under whose name their dear old church was dedicated to Almighty God; and besides this, went through all the Divine service of the day having on these wreaths of blooming flowers.

"Such a becoming practice was not confined to England; Germany, France, and Italy followed it; and as the clergy of those countries went forth, bearing in triumphant gladness the body of our Lord in the blessed Eucharist, through the streets and squares of the densely peopled city, or along the highways and by-ways of the lowly village and the little hidden hamlet of a rural parish, they had nothing on their heads but a wreath of roses; and the old men and the young, the choir of singing-boys, and the youthful maidens clad in white were all garlanded with roses. In some towns abroad was it the custom for the good parish priest to go every year, his brow entwined with newly-gathered buds of the rose and orange-blossom, and holding in his hand a posy of the sweetest roses nicely arranged, with his loved and loving flock crowded about him, to do homage to the bishop seated on his episcopal chair in the cathedral: in other places, did he who had been just called to the priesthood, walk with a crown of flowers around his head to the altar upon which he was then about to offer up, for the first time, the holy and adorable sacrifice of the Mass."—'Church of our Fathers,' vol. ii. pp. 72-77.

The learned author gives in notes at the bottom of the pages a large body of illustrative extracts. The late Edmund Waterton, in his 'Pietas Mariana Britannica,' p. 198, also refers to this custom.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

"CROCODILE" (8th S. iii. 127).—The song of 'The Bashful Man' is at least ten years older than 1850. I have it, copied by my mother before her marriage, which was in 1840.

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

Miscellaneous.

NOTES ON BOOKS, &c.

Sanchi and its Remains. By General F. C. Maisey, H.M.'s Indian Army. (Kegan Paul & Co.)

NEARLY three-quarters of a century have elapsed since Capt. Fell, an officer of the East India Company's Army, paid a visit to the celebrated Stupa, or Tope, of Sanchi, in Central India, and recorded his impressions in one of the early volumes of the *Journal of the Asiatic Society of Bengal*. About thirty years later the ruins attracted the attention of two officers of the old Bengal Engineers, Capt. J. D. Cunningham, the historian of the Sikhs, who was the political agent at Bhopal, and his brother, the present Sir Alexander Cunningham, who still survives as the *doyen* of Indian archaeologists. The latter officer, in conjunction with the author of this handsome quarto, made a careful survey of the remains, and the results of their labours were embodied in 'The Bhilsa Topes,' a work of the highest scientific value, which has now become a rarity. This undertaking was a labour of love on the part of these officers, for the practical genius of Lord Dalhousie took little or no interest in antiquarian research, and the Begum of Bhopal, in whose state the remains are situated, regarded them as merely the relics of a barbarous creed which it was anathema to a pious Mussulman to endeavour to preserve. The consequence was that the monuments fell into decay, the fine gateways remained as they had fallen, exposed to the vicissitudes of wind and weather, and vegetable undergrowth gradually undermined and disjoined the careful morticing of the stonework. Thirteen or fourteen years ago this state of things was brought to the notice of the Government of India by the political authorities in Central India, and the Curator of Ancient Monuments was commissioned to clear away the jungle and restore so far as possible to their original appearance the fallen portions of the enclosure and gateways of the principal structure.

The primary object of General Maisey's work is "to place on record a full and connected description of the Sanchi memorials, and to show their connexion with religious systems antecedent to what is now called Buddhism." Whether he has succeeded in effecting the latter part of his design may, perhaps, be questioned. The position that the great Stupa at Sanchi belonged to a religion which was "closely allied to Sun, Fire, and Elemental worship" is strongly combated by General Cunningham in an introductory note which he has contributed to General Maisey's work. There are points on which it is not likely that archaeologists will ever come to any definite conclusion, but it may be regarded as certain that the large Stupa is one of the earliest monuments of Buddhism in India, and that the elaborate sculptures which ornament the gateways afford valuable representations of life in an Indian Court two thousand years ago. Except in one important particular, it is remarkable how little it seems to have differed from life in an Indian Court at the present day. The processions, the nautches, the very headstalls of the horses, and the *ankus*, or hook with which the *mahout* guides the movements of his elephant, might all have been bodily transferred to the stone from the Jaipur or Gwalior of to-day. But the sculptures show that no function, religious or festive, was considered complete in those early days without the enlivening influence of female society, and that the austerity which the practice of Mohammedanism linked with the performance of ceremonial duties had no part in the joyous life of these Hindu kings of Yvetot.

Architecturally these monuments are interesting from the fact that no cement whatever was used in their

construction, the whole of the stonework of the palisade and gateways having been joined on the "mortice and tenon principle." It is, in short, an example of "carpentering in stone" on a very massive scale. Few, perhaps, of the travellers who in yearly increasing numbers pass over the plains and uplands of Central India on their way to view the wonders of Agra and Delhi are aware that within easy access of a station on the Indian Midland Railway stand some of the most ancient and interesting monuments of the religious and social life of India at a period which was anterior to the birth of the Christian religion. To those who visit India with an earnest desire to study the present in the light of the past, and to learn to discriminate between what is essential in Indian life and what is merely accidental and accessory, we strongly recommend that General Maisey's book should be taken as a companion and guide in their investigations. The numerous illustrations, which are faithful reproductions of drawings taken by General Maisey on the spot, add greatly to the value of the work, and help to give it the authoritative character which it deserves.

The Lincoln Pocket Guide. By the late Sir Charles Anderson, Bart. Third Edition. Edited and revised by the Rev. A. R. Maddison. (Stanford.)

THIS, one of the brightest, compactest, and most learned of guide-books, is no unworthy "Remain" (as it would have been styled in years gone by) of the venerable scholar, antiquary, and county gentleman who has recently passed away. And no better choice than that of Mr. Maddison for editor could have been made. The little volume is prefaced by a brief but very sympathetic sketch of Sir Charles's life by his old friend Sir George Prevost. The following notes may be useful for the next edition. P. 80, Sheffield, Earl of Mulgrave, created Marquis of Normanby by William III., was made Duke of Buckinghamshire by Queen Anne. On p. 148, the suggestion of making the organ serve for nave services as well has been carried out for some years. On p. 154, the remark on wrongly removing the plaster from the vault of the Angel Choir might be made applicable to that of the Chapter House, p. 151. On p. 163, the Dolphins almost certainly had nothing to do with the Dauphin of France.

Epochs of American History.—The Formation of the Union, 1750-1829. By A. B. Hart. (Longmans & Co.) OUR American friends sometimes remark that they find English people deplorably ignorant of the national history of the Great Republic. Of Washington and the War of Independence we most of us know something, and also of that terrible time, some thirty years ago, when slavery perished in a sea of blood; but of the intervening years, fruitful as they were in building up the resources of a great nation, most of us have been content to know but little. We would plead that in a great degree this has not been our fault. Who has there been to instruct us? The histories of the United States that have hitherto been written are, for the most part, dull reading. They are very long, and often very provincial. Mr. Hart has discovered that to make his book attractive it is necessary to have the idea of proportion always before him. This is the chief characteristic of his work. We do not know that he has told us anything which we might not find elsewhere, but he has put the leading facts of American history in sequence, and only dwelt on those which have proved themselves to be important factors in the growth of the nation.

We may further remark that Mr. Hart never writes as a partisan. It is impossible to tell which among the great names that flit before us has the greatest attraction for him. It is impossible for him to have studied

the history of his country with the care that is here manifested without preferences having developed themselves. To his readers they are, however, non-existent. The bibliographical and other references with which each of his twelve chapters is introduced will be of much service to English students, many of whom do not know what are the best authorities on the various phases of American history. There are some useful historical maps and a very good index.

Joan of Arc. By John O'Hagan. (Kegan Paul & Co.)

THIS monograph, contributed in 1858 to the *Atlantis* by the late Judge of the Supreme Court of Judicature (Ireland), is reprinted by his wife. It is written from a Roman Catholic standpoint, and its republication is intended to further the beatification of the warlike maiden.

MESSRS. CHATTO & WINDUS have issued, in four volumes, a new and goodly edition of Charles Reade's immortal story of *The Cloister and the Hearth*. Scott's 'Quentin Durward,' even, gives no such picture of life at the dawn of Renaissance as this book, as dear to the scholar as to the general public, supplies. In its present convenient and attractive form it is likely to obtain a fresh lease of popularity. The same firm sends a collection of the magazine articles and stories of Mr. Clark Russell. These constitute, as has been said, a marine cyclopædia, and are the best sea sketches ever supplied. They are, moreover, delightful reading, and begot a half wish for a period of enforced leisure or convalescence, when all could be devoured.

We have received from Mr. Richard Harte, of Croydon, *The Crypto* (patented), an instrument by which writing in cipher that defies detection can be accomplished. Full explanations are given, and the inventor offers a prize to the first person who will publish the key to a cryptogram which he uses. For those who need to use such devices it seems likely to be useful.

MESSRS. KEGAN PAUL & Co. announce a very appetizing list of books about books, in which Mr. W. J. Hardy's 'History of Book-plates,' Mr. F. Madan's 'Books in Manuscript,' and Mr. Gordon Duff's 'Early Printed Books' are pleasantly conspicuous.

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. E.—"Pearl of the East," qy. Zenobia? "Twin Sons of Jove," qy. Castor and Pollux? "Divine Pagan," qy. Hypatia? "The Gnome King," "The Duchess," "Gaul Hamilton," and "First Secretary of Continental Congress" we cannot identify, but must leave to our readers.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 11, 1893.

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Notices to Correspondents.

Notes.

"THE BABIES IN THE EYES."

"The babies in the eyes" is, in one form or another, a metaphor of very frequent occurrence in the writings of our seventeenth century poets and dramatists; and it is one which may be said to be practically confined to that period of our literature. The earliest instance of its use that I know is in a poem by one of the "uncertain authors" whose writings are appended to the collection of Lord Surrey's poems published in 1567. The poem is also quoted in Ellis's 'Specimens' and by Warton. The passage is as follows:—

In each of her two crystal eyes
Smileth a naked boy.

Another very early example is in Churchyard's 'Tragical Discours of a Dolorous Gentlewoman' (1593), where we have:—

Men do not look for babes in hollow'd eyen.

The editors of, and commentators upon, our seventeenth century writers have found this metaphor a somewhat puzzling one, and exactly what it means seems yet not to be certainly determined. The usual explanation is, perhaps, that given by Nares, in his 'Glossary':—

"The miniature reflection of himself which a person sees in the pupil of another's eye, on looking closely into it, was sportively called by our ancestors a little boy or baby, and made the subject of many amorous allusions."

This is closely followed by Dr. Grosart, in his edition of Herrick, though in a much abbreviated form: "The tiny face reflection in the pupil of the eyes." Mr. Horne, who has edited a selection from the 'Hesperides' for Mr. Walter Scott's "Canterbury Poets," says that it is difficult to say what the phrase exactly means; and, while stating the reflection theory, is apparently dissatisfied with it. Mr. Pollard says:—

"The phrase, 'babies [i. e., dolls] in the eyes' is probably only a translation of its metaphor, involved in the use of the Latin *pupilla* (a little girl), our pupil, for the central spot of the eye."

Mr. Weber, the editor of Beaumont and Fletcher, whom I quote in addition, chiefly on account of his curiously savage note, has the following:—

"This conceit, which seems to be founded in the reflection, which really appears in the iris, of the person placed before it, was a great favourite in the seventeenth century, and has lately been revived by a modern rhymester, distinguished for having done what he could to debase the taste and vitiate the morals of the nineteenth century, by the polluted effeminacy of his writings."

This acrid remark refers, I suppose, to a couple of passages in the volume of poems which Moore published under the pseudonym of Thomas Little:

Look in my eyes, my blushing fair!
Thou'lt see thyself reflected there;
And as I gaze on thine, I see
Two little miniatures of me.
Thus in our looks some propagation lies,
For we make babies in each other's eyes!

Those babies that nestle so sly,
Such different arrows have got,
That an oath on the glance of an eye
Such as yours, may be off in a shot!

The difficulty of the expression being thus allowed by very competent authorities, it will clearly not be a waste of time to consider it a little more fully than has hitherto been done. I do not think that it can be summarily dismissed in a note of a line or two, and that no one hard and fast explanation will fit every example of its use will, I believe, be evident to any one who examines those that I shall have occasion to quote in this paper.

We must remember, too, in considering the explanations which have been offered, that there are other phrases of analogous form to be met with in our old literature, which most certainly do not admit of any similar interpretation. Take these, for example:—

Saw you not angels in her eyes
Whilst that she was a speaking?
'Madman's Morris,' quoted in Evans's 'Old Ballads,'
and in the 'Roxburgh Ballads.'

For thou'st a thief in either eye
Would steal it back again. Suckling.

The suggestion that I would offer here is that there is a catena of ideas formed of closely connected links, of links which, if I may so express myself, grow one out of another, and that from one

link or another depend the several keys which will fully open out the meanings of the different examples of the various forms of the expression we are considering. This sequence of ideas had developed itself in, and had become perfectly familiar to the minds of the seventeenth century poets, always playing more or less fantastic and artificial variations on their constant theme of a more or less sensual love. It must have been perfectly familiar to the minds of their readers also, and any expression which to us, who have freed ourselves from the stilted language of the later euphuism and learned again to express ourselves naturally, is not very readily intelligible, would to them at once suggest a particular idea in that sequence which a consideration of these passages induces me to believe had become an everyday platitude to the writers of the time and their readers.

First we have the commonplace that Love is blind. This is elaborated in such stories as Lyly's pretty:—

Cupid and my Campaspe play'd
At cards for kisses.

Campaspe rises the winner of the beggared Cupid's last stake, his eyes; and the poet's conceit, of course, is that the eyes with which she henceforth charms mankind are those of the love-god himself. Shakespeare still further elaborates this idea in the song, 'Who is Sylvia?' in the 'Two Gentlemen of Verona':—

Love doth to her eyes repair,
To help him of his blindness;
And being help'd, inhabits there.

We have now reached the conceit of Love or Cupid being tabernacled in a beautiful woman's eyes. And Cupid is generally depicted as a naked boy or baby. Does not this at once give us a more satisfactory explanation of the verses of the "uncertain author,"—

In each of her two crystal eyes
Dwelleth a naked boy,

than saying that the "naked boys" are the reflections of some one looking closely into her pupils? It is merely a fantastic and artificial way of saying that the lady is very beautiful and love-inspiring. Besides, her extreme modesty, as set forth in the poem, would clearly have made the realization of the reflection hypothesis quite out of the question.

But with the seventeenth century poets Cupid or Love is something more than the god of a pure affection:—

Tell me, dearest, what is Love?

'Tis a boy they call Desire.
Beaumont and Fletcher, 'The Captain.'

We now seem to get the boy or baby in the eyes as a symbolical expression for something else than mere beauty, or a power to inspire love or affection. It has become a metaphor for Desire. And this Desire, we must remember, may be actively existent, or only potential, and waiting to be excited

into lively being. These considerations will provide us, I think, with keys to most of the passages where the metaphor of "the babies in the eyes" occurs. To "look babies in the eyes" is, I believe, to be understood as meaning to kindle, or to attempt to kindle, desire by amorous and enticing glances; "to look" being an active transitive verb, and "in" being equivalent to "into."

This interpretation seems perfectly to explain Theodore's question in Beaumont and Fletcher's 'Loyal Subject,' when he indignantly asks,—

Can ye look babies, sisters,
In the young gallants' eyes, and twirl their band-strings?
which the reflection hypothesis or the theory of a play upon words scarcely seems satisfactorily to do.

Consider, again, the following passages, which I think upon these principles of interpretation all become more readily intelligible than upon any others with which I am acquainted:—

But O, see, see, we need inquire no further,
Upon your lips the scarlet drops are found,
And in your eye the boy that did the murder.
Drayton, 'Idea 2.'

The "boy" in the last verse could scarcely be the reflected image of any one. Is it not rather an abstract Cupid with his arrow?

When a young lady wrings you by the hand, thus,
Or with an amorous touch presses your foot,
Look babies in your eyes, plays with your locks,
Do you not find, without a tutor's help,
What 'tis she looks for?

Massinger, 'Renegado,' II, iv.

Scarcely for the miniature reflection of her own face in her companion's eyes, one would think, but rather suppose that Massinger's meaning was that she was trying to kindle the warm sparkle of love in them. And, relying upon the following quotation, I am inclined to think that Herrick would take this view too:—

Among thy fancies, tell me this,
What is the thing we call a kiss?

It is an active flame that flies,
First to the babies of the eyes.

'Hesperides.'

The particular passage in Herrick to which the already quoted note by Dr. Grosart is appended is the following:—

You blame me, too, because I can't devise,
Some sport to please those babies in your eyes.

If this had been the only instance of the expression in our literature, scarcely even then, I think, would this, the common explanation, be quite satisfactory; not so satisfactory, indeed, as Mr. Pollard's, which would make Herrick mean, I suppose, that his mistress was chiding him for his seriousness of demeanour, and for failing to bring the glint and sparkle of merry amusement to her eyes. But though Mr. Pollard's explanation of the metaphor may make this particular passage

intelligible, it seems to fail in other cases. I venture to urge that the explanation I am suggesting in this paper applies in this as in other examples. On reading the poem—which, by the way, is entitled “To his Mistress objecting to Him neither Tying nor Talking”—it seems probable that Herrick understood the “sport” for the absence of which he supposes himself unbraided to be some form of amorous play or conversation, such as should kindle into life “the babies in the eyes,” i. e., light up in the eyes the flashing fires of the love-god in a thrill of pleasurable emotion.

Perhaps the least comprehensible instance of the use of the metaphor is to be found in a poem in the collection called ‘The Mistress,’ by Cowley. It is descriptive of a lady in tears:—

As stars reflect on waters, so I spy,
In every drop (methinks) her Eye.
The Baby, which lives there, and always plays
In that illustrious sphere,
Like a Narcissus doth appear,
Whilst in his flood the lovely Boy did gaze.

The whole of this set of verses—it is headed ‘Weeping,’ and consists of four stanzas—is, perhaps, as precious a piece of nonsense as the later and debased euphuism can show, and it may be doubtful whether it is not a waste of time and trouble to attempt to read any intelligible meaning into it. It seems, however, clear that here again the “baby” cannot have anything to do with the reflection of any one’s face. What Cowley meant is probably to be gathered from the following consideration. It had become, as I think, a commonplace of his time and school to speak of the beauty and love-inspiring charms of a fair woman as “the babies in the eyes”; and this, to a mind ever on the strain to invent some new and far-fetched fantasy or forced comparison, apparently suggested the grotesque and unpoetical idea of turning an abstract Cupid into a concrete Narcissus, and setting him visibly in the lady’s eye to gaze at his reflection in her tears.

Many other instances of the use of this peculiar expression might be adduced in support of the interpretation here suggested; but to quote and comment upon them would be only to, more or less, repeat what has already been said. This interpretation may possibly seem a somewhat artificial one, but I do not think that it is more so than others which have been proposed. And before we say that this or that interpretation is forced or artificial, we must remember that the expression itself is characteristic of a period of our literature when the style of most of our writers was perhaps more forced and artificial than it has ever been either before or since.

Lincoln’s Inn,

W. C. BOLLAND.

‘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; x. 102; xi. 162, 242, 342; xii. 102; 8th S. i. 162, 348, 509; ii. 82, 222, 346, 522.)

Vol. XXXIII.

P. 7a. On Archbishop Leighton’s ‘Works’ see Hervey’s ‘Meditations,’ fourteenth edition, 1758, ii. 286.

P. 18. Dr. Tho. Leland. See Magee, ‘Atonement,’ third edition, 1812, i. 236 sqq.

P. 27 b. For “in the church” read *in holy orders*.

P. 30 a, l. 23 from foot. Insert mark of quotation after “Strand.”

Pp. 38, 39. Dr. Leng, while Rector of Beddington, published a sermon preached there Nov. 6, 1715, dedicated to Sir Nicholas Carew, of Beddington, Bart.; and an assize sermon at Kingston-on-Thames, March 22, 1715/6.

P. 41 a, l. 15 from foot. For “Settrington” read *Settrington*.

P. 43 b. On the “lass of Richmond Hill” see ‘N. & Q.,’ 6th S. ii., iii., and references there.

P. 52 a, l. 17. For “Abbey” read *Hall*.

P. 58. Some of Lenthall’s letters are in ‘*Literæ Cromwellii*,’ 1676.

P. 83. Charles Leslie. See Smith, ‘*Bibl. Anti-Quak.*,’ pp. 267–274; *Free-Thinker*, i. 152; Blackwall’s ‘*Sacred Classics*’; Rob. Manning’s ‘*Ans. to Case Stated*,’ Dublin, 1842.

P. 116 b, ll. 8 and 16 from foot. 1769, 1767 (?).

P. 126 b. L’Estrange’s poem “on confinement” in Roscommon’s ‘*Poems*,’ 1707, p. 47.

P. 141 a. Darcy Lever, then of Aberford, Yorks, issued proposals in Nov., 1797, for publishing ‘*Mariner’s Sheet Anchor*,’ to be dedicated to the Hull Trinity House. An edition of ‘*Young Sea Officer’s Sheet Anchor*,’ Leeds, 1835.

Pp. 146 a, 153 a. For “Lyne” read *Lyme*; (229 a).

P. 146 a. Scroop. 149 a. Scroope.

P. 159 b. A poem on the death of Wm. Levinz, of Magd. Coll., Oxon., Nov., 1706, in Tho. Warton’s ‘*Poems*,’ 1748, p. 63.

P. 174. A poem translated by David Lewis in V. Bourne’s ‘*Poematia*,’ third edition, 1743, p. 61.

P. 191. Mark Lewis. See preface to Holmes’s ‘*Latin Grammar*,’ third edition, 1743.

P. 192 b. M. G. Lewis. See Mathias, ‘*Purs. of L.*,’ 245, 365; Byron, ‘*Engl. B. and Sc. Rev.*,’ ll. 259–276, 899–900.

P. 206 b, l. 32. Comma after “Wiltshire.”

P. 218. Ed. Lhuyd. See Ray’s ‘*Three Discourses*,’

P. 223 a, l. 31. For “June” read *June*.

P. 236 a, l. 15. For “his predecessor” read *one of his predecessors*. See *Durham Univ. Jour.*,

1890; catalogue of his bequest to that university has been printed.

P. 241. Ligonier. 'Letters of Junius,' 1807, p. 15.

P. 251 a. "University" at Durham; read *college*.

P. 270 b, l. 30. For "with" (?) read *for*.

P. 335. Miss Linwood. 'Book of Days,' i. 348-9.

P. 350. Memoir of Martin Lister, by R. Davies, in *Yorksh. Arch. Jour.*, ii. 297-320.

P. 366 a. Adam Littleton's 'Lat. Dict.,' fourth edition, 1715; Southey's 'Doctor,' 1848, p. 547.

P. 413. C. Lloyd. Byron, 'Engl. B. and Sc. Rev.,' i. 886.

P. 433. Rob. Lloyd. Gray, by Mason, 1827, 231, 425.

P. 438. W. Lloyd's funeral sermon for Bishop Wilkins, 1672, was issued with the latter's 'Natural Religion,' 1675; Dr. T. Bray dedicated to him his work on the 'Catechism,' 1699.

W. C. B.

To the article on Sir Alexander John Ball (vol. iii. p. 70) add the following: He was the fourth, but third surviving son of Robert Ball, of Stonehouse Court and Ebworth Park, in the county of Gloucester, who served as high sheriff for that shire in 1748, by Mary his wife, only daughter of Marshe Dickinson, of London and Dunstable, Lord Mayor 1756-7, and M.P. for Brackley, by Mary Cleve his wife, and sister and sole heiress of John Marshe Dickinson, superintendent of the royal gardens. He was probably born at Ebworth, as his baptism is registered at Painswick (the church of that parish) as follows: "July 22nd, 1756. Alicksander, son of Robert and Mary Ball." A later hand has corrected the spelling of the Christian name, "ex" being written over it, but the older writing is still the plainer. It is somewhat curious that, although Sir Alexander always used a second Christian name of John, only the former would seem to have been given him at the font. On the other hand, his eldest brother George, a major in the marines, is here registered as George Robert, although he invariably used but the first, and even in his will Robert does not appear. The time of Sir Alexander's birth is also one year earlier than we should expect to find it, as the *Gentleman's Magazine* and other contemporary authorities record his age at death on October 20, 1809, as fifty-two, whereas it clearly should be fifty-three.

He received his education, or, at any rate, some part of it, at an old foundation school, then held at the Town Hall, Stroud, and the story goes that one day the boys held a mock trial and execution, and the question was who should hang by the neck until he was dead. Young Alec volunteered, and forthwith his playmates "did him up." There was evidently a good deal of reality about it after

all, for presently one of them noticed that our hero was turning black in the face. With all convenient speed, therefore, they "cut him down," and none too soon either, for he would soon have proved that even a game may be carried too far. Sir Alexander doubtless had this youthful escapade in his mind when in after years he pleaded for the life of a soldier condemned to death in Malta, and obtained a reprieve.

According to the pedigree registered in the Heralds' College he married, July 7, 1785, Mary Smith Wilson, daughter of John Wilson, of the City of Westminster, Esq. Can any one say at what church this marriage took place? It is worthy of note that Sir Alexander's only son and successor, the late Sir William Keith Ball, remained a bachelor until his eighty-second year, when he married a lady some forty-five years his junior.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

Thomas Herne (vol. xxvi. p. 250) was son of Mr. Francis Herne by Elizabeth Sayer, his first wife, goddaughter and probably niece of Archbishop Tenison. The relationship accounts for Herne's writings so largely concerning the archbishop. He is a beneficiary under the archbishop's will.

SIGMA TAU.

Hobart, Tasmania.

SIR WALTER SCOTT AS A "QUOTABLE" POET.—Prof. Henry Morley, in his introduction to Southey's 'Curse of Kehama,' in Cassell's "National Library," says:—

"Southey's poetry is not sententious. The same is true of Scott's poems, which were also tales in verse, and which yield very few sentences—if any—that can live on by their own strength, adding themselves—like lines of Shakespeare or Milton, Pope or Goldsmith—to the wealth of English speech."

Whatever may be the case with regard to Southey—of whose poetry I do not know enough to give an opinion—I venture to think that no lover of Scott would agree with Prof. Morley in the above criticism of Scott's poetry. No doubt the general character of Scott's verse is not "sententious," the definition of which, according to Annandale, is "abounding in axioms or maxims; rich in judicious observations," &c.; but that Scott's poems yield "very few sentences—if any—that can live on by their own strength" I cannot admit,—perhaps not with regard to the "very few," certainly not with regard to that unfortunate parenthesis, "if any."

First, let us take the "ministering angel" lines in the sixth canto of 'Marmion.' Are there many "household words" in Shakespeare more "familiar" than this famous passage? Again, will not the glorious "Sound, sound, the clarion, fill the life," &c.—which is no more than a single quatrain—live "by its own strength" as long as English

literature lives? When will English-speaking, or indeed English-reading people cease to feel their pulses stirred by the blast of Roderick Dhu's bugle-horn, which was "worth a thousand men"? Yet all these passages are "sentences," though not "sententious." Then there is the pithy paraphrase of Horace's "bellua multorum capitum," in the fifth canto of 'The Lady of the Lake':—

Thou many-headed monster thing,
O who would wish to be thy king!

And the beautiful—

All angel now—yet little less than all
While still a pilgrim in our world below,
in 'The Lord of the Isles'; and the Shakespeare-like motto (Scott's own) to the seventeenth chapter of 'Woodstock':—

We do that in our zeal
Our calmer moments are afraid to answer.

(Is not this an *axiom*, or something like one?)

To these I may add four more:—

Profaned the God-given strength and marred the lofty
line. 'Marmion.'

Just at the age 'twixt boy and youth
When thought is speech, and speech is truth.

Ibid.

"Minstrel raptures" ('Lay of the Last Minstrel'),
borrowed by Keble, in his 'Christian Year':—

And is not the couplet,—

The stern joy which warriors feel
In foemen worthy of their steel,

a "gnome" worthy of any war poet, at all events,
that ever lived, were it the poet of the 'Iliad'
himself?

I need not take up the space of 'N. & Q.' with
more quotations from works which are readily
accessible to every reader. All who are familiarly
acquainted with Scott's poems could doubtless
add many more to the above list. See Mr.
THOMAS BAYNE'S note in 'N. & Q.,' 7th S. ix.
309, s.v. 'Thomas Campbell.' All the foregoing
passages, with two exceptions, are in Bartlett's
'Familiar Quotations.' JONATHAN BOUCHIER.
Ropley, Alresford.

ALDERMAN CURTIS.—One of your readers has
sent me a clipping from a provincial newspaper, in
which it is stated that a well-known riddle was
written by a costermonger. The riddle in question
is a charade, and runs as follows:—

My first's a little bird as 'ops,
My second's needful in 'ay crops,
My 'ole is good with mutton chops.

The answer, of course, is "sparrow-grass," which
the learned Dr. Parr always insisted on using in
preference to the politer "asparagus."

This and other cockney riddles were, in my
young days (that is, in the twenties), put into the
mouth of Alderman Curtis, who had the reputa-
tion, not uncommon in those days, of dropping his
h's. One of his so-called cockney conundrums

was "Why is a crane like a well-known shell-
fish?" "Because it's an oyster" (a hoister).

The good alderman was a promising subject for
the caricaturists who preceded H. B. I remem-
ber, when the alderman accompanied George IV.
on his visit to Scotland, seeing him represented in
a kilt in a shop window on the south side of Lud-
gate Hill. On another occasion he appeared as a
dog with a human head, with the inscription
"What a Cur 'tis!" But in spite of his h's the
alderman was a useful man in the City of London.
During the panic of 1826, when there was a run
upon the banks, the brave alderman, who was a
banker, stood behind his counter and paid with
his own hands every demand that was made upon
him.

Is there any physiological reason why whole
classes of people, not only in London but, as I
know, in Wiltshire and elsewhere, should omit the
h where it is wanted, and often put it in where it
is not? Probably the board schools will snuff out
this defect as well as the want of perception
between the v and the w.

Many years ago I was residing in a town in
Wiltshire, where a tradesman named Vidler sold
his business to a cockney whom we will call Smith.
Before vacating the premises, Vidler received Smith
every morning, in order to introduce him to the
customers, and for other purposes. Smith, on
entering, said, "Good morning, Mr. Widler." After
several repetitions of this greeting, Mr. Vidler
explained that his name was Vidler, not Widler.
Smith rubbed his embarrassed head and, with a
puzzled expression, exclaimed, "What's the dif-
ference between Widler and Vidler?"

C. TOMLINSON.

Highbate, N.

A FUNERAL BY WOMEN IN 1677.—The follow-
ing curious entry occurs in the register of St.
Oswalds, Chester (now part of the Cathedral), and
seems worthy of being noted:—

"1677. Burials.—Winnefred Daughter vnto William
Marsh husbandman was buried the 20th Day of febr.
[1677/8] weomen Carried her to Church through the
streets & put her in her grave."

This must have been a novelty at the time, to
have been recorded so minutely.

J. P. EARWAKER.

Pensarn, Abergele, North Wales.

DEVON COWS.—It may be well to preserve the
following cutting in 'N. & Q.':—

"A curious and noteworthy instance of breeding and
adaptability to environment is reported from Cornwall.
Mr. Dingle, of Darley, in North Devon, is the repre-
sentative of a family which has sat on the land for 500
years. In fact there is a legendary couplet concerning
an old oak at Darley to the effect that:—

As long as Darley oak should stand,
A Dingle should possess this land.

The father of the present Mr. Dingle founded a herd of

Devons from one cow. The cattle have done well on the land, and have become a famous family. But when Mr. Dingle has introduced fresh blood by means of Devon cows of other strains, the progeny has generally languished and died. Mr. Dingle attributes this to the 'red water' they had to drink. The cattle of the original family have drunk this water not only with impunity but apparently with benefit; but the descendants of the new crosses have perished. If the 'red water' is simply coloured by oxide of iron, it is difficult to see how it could have a fatal or deleterious effect. It would be of value as information to breeders if Mr. Dingle would seek further for the cause of the failure of what should have been replenishing strains."—*Yorkshire Post*, Jan. 21.

ANON.

REV. GEORGE COSTARD (1710-1782), ASTRONOMICAL WRITER.—It may be noted, as an addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. xii. p. 274, that his baptism as "Son of Mr. Edward Coster in the Castle Foregate, and Mrs. Anne his Wife" is recorded in the parish register of St. Mary, Shrewsbury, under date Jan. 20, 1709/10. DANIEL HIPWELL.
17, Hilldrop Crescent, N.

IMPORTED GRAMMAR.—The operations going on with regard to the importations of English words into Netherlandish or Flemish are of interest to the philological student. In most cases the English word takes the regular plural in *-en*, but in some cases it takes the English plural in *-s*. The word *meeting* takes both *-en* and *-s*. The admission of French words and forms, though, of course, more numerous, is not so free. The translations of French *feuilletons*, though creating so much translated Netherlandish, cut off original Netherlandish tales.

HYDE CLARKE.

DERIVATION OF INFLUENZA.—It is generally thought that the Italians gave the disease this name because in its epidemic form it was formerly attributed by astrologers to the *influence* of the heavenly bodies (Webster). And, no doubt, *influenza* does mean *influence*. But it is very questionable whether influenza was the first disease to which the term was applied, and I myself am inclined to believe that it was the last. At the present time Italians commonly say "C'è influenza [or "molta influenza"] di catarrhi, di febbri, di contagi" (Petrochi), or "di vajuolo, di scarlattina, di morbillo, di rosolia, di miarale," &c.; and by these terms it would seem as if little more were meant than that there is a great prevalence or predominance of these diseases, that they are much about. This seems to me to show that it was only after the term had been used in this way of various diseases that it came to be applied alone, *par excellence*, to one particular disease. But why, it may be asked, was this one disease thus singled out in preference to many others? Well, the other diseases early became recognized as more or less infectious, and so much of the mystery attached to them was dispelled. But it was not so with in-

fluenza. This disease, which was later raised to the dignity of a distinct disease, in consequence, probably, of the difficulty found in distinguishing it from an ordinary feverish cold, still even now, like cholera, maintains much of the mystery of its origin. It has, indeed, at last, but only quite recently, been determined to be distinctly infectious, but it is nevertheless, and perhaps in the majority of, at any rate, the early cases, brought by independent germs (or, as I suppose I must term them, microbes), which are conveyed from foreign lands, one knows not how. It was no wonder, therefore, that—with its almost simultaneous invasion of vast tracts of the earth's surface, together with its remarkable power of diffusion and penetration, which renders it a scourge to every class of society—it was to this disease, and this disease alone, that the special term of influenza, without any qualification or addition, was ultimately given.*

F. CHANCE.

Sydenham Hill.

"WHETHER OR NO."—This expression at the present time seems to be used with an utter disregard of grammar. May I give an instance? In a recent number of the *Athenæum* I read: "The 'Protagoras,' *whether or no* it is to be classed with the Socratic dialogues of Plato, is certainly one of considerable interest and importance." The sentence is elliptical. Expand it, and the absurdity is evident: "Whether it is to be classed, or it is *no* to be classed." I have heard this locution from pulpits *ad nauseam*. Newspapers, novels, magazines, &c., revel in it.

F. C. BIRKBECK TERRY.

EDITORS.—In the account of the author, the unfortunate Dr. Dodd, which is prefixed to his 'Thoughts in Prison,' printed at the Chiswick Press, 1818, p. xi, the compiler states, "He [Dr. Dodd] descended so low as to become the editor of a newspaper." I think this opinion is worthy of a place in 'N. & Q.,' but feel sure no one would endorse such a curious statement in this latter part of the nineteenth century, whatever may have been the position of editors in their early days.

HELLIER R. H. GOSSELIN.

Bengeo Hall, Hertford.

DRAUGHTS.—Strutt, writing at the end of last century, states that the game of "draughts, no doubt, is a modern invention." I find, however, in 'Calepini Dictionarium Decem Linguarum,' published, at Genf, in 1594, under the word

* It may be also that, as the word is derived from the Lat. verb *fluere*, which well expresses the flux of matter which commonly takes place in the disease from the nose and eyes, this has had something to do with the adoption of the term. At all events, in Villanova's 'Italian-French Dictionary' (1842) one of the meanings given to *influenza* is "Scorrimento di cosa fluida," though this may be intended as a description of the disease only.

"alucus" the French equivalent "tablier à jouer aux dames, damier," and the English rendered as "an table to playe at thee dames." *Damier* is the modern French, and *Damenbrett* the modern German name for the same. 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.

CUE: "TO TAKE ONE'S CUE FROM."—For the origin of this in the actor's sense, which has since passed into general use, Wedgwood cites two seventeenth century writers, viz., C. Butler, 'Engl. Gram,' 1634, "Q, a note of entrance for actors, because it is the first letter of *quando*, when, showing when to enter and to speak"; and Minsheu, "A *qu*, a term used among stage-players, à *L. qualis, i. e.*, at what manner of word the actors are to begin to speak, one after another hath done his speech." As to this I should be glad to know, first, where Minsheu says this; I have up to this been unable to find the passage cited, either in the 'Ductor in Linguas,' or in the 'Spanish-English Dictionary.' Secondly, as to the alleged fact: Do any actors' copies of plays exist, marked with *Q* or *qu*, in such a way as to support the statements of Butler and Minsheu? It is true that Shakspeare and earlier writers often have *Q* instead of *cue*, as in 'Richard III.,' III. iv. 27:—

Had you not come vpon your *Q*, my Lord,
William Lord Hastings had pronounc'd your part.

But this is not decisive evidence that copies were actually marked with *Q*. As to the supposition that *cue* here is the French *queue*, tail, it is, I believe, a fact that in French itself *queue* and *cue* has never been used in this sense (for which the French name is *réplique*), and that in English we had no literal use of *queue* or *cue* (tail), leading up to this sense; so that there is an absolute chasm between the French *queue* (tail) and the English *Q* or *cue* (starting catch-word). In English *queue* (a tail of hair and a line of people at a ticket-window, &c.), we have comparatively modern borrowings of the French word, which do not count for the history of the actor's *Q*, spoken of familiarly already in 1553:—

"Amen must be answered to the thankes geuyng, not as to a mannes *q* in a playe, but by one that prayeth, wherunto he maketh hys answer."—Strype, 'Eccle. Mem.,' iii. app. xi. 31.

J. A. H. MURRAY.

Oxford.

GILLRAY'S 'CARICATURES.'—'The Caricatures of Gillray,' with historical and political illustrations, oblong folio (London and Edinburgh), n.d., in parts. On what date did the first part appear?

What was the number and date of the part last issued? To how many pages does the entire work extend? H.-W.

D. ANGELO.—Can any one give me the parentage or pedigree of Domenico Angelo, the fencing master, who died in 1802, and also of his wife, who was an Irishwoman, Elizabeth Johnson, a stepdaughter of a Capt. Master, R.N.?

WILLIAM BUTLER.

16, Holbein Buildings, Sloane Square, S.W.

COPE.—Can any reader of 'N. & Q.' give particulars of the wife of John Cope, fourth living son of Sir Anthony Cope, the first baronet? This John Cope was of Hanwell 1616, Cottesford 1629, Brewerne 10 Charles I., and in 14 James I. had property settled to uses of himself, heirs of his body, then lawfully begotten, and to be begotten, for default to his heirs and assigns in fee. The uses clearly point to issue lawfully begotten at that date, especially as those words were used in precedence to "and to be begotten." Is anything known of these children? HENRY W. ALDRED.

181, Coldharbour Lane, S.E.

"VOLE."—Many, many times of late the question has been put to me "What is a vole?" and the answer is that the little rodents which have appeared in such destructive numbers simultaneously in Scotland and Thessaly are neither rats nor mice, but a distinct family (*Arvicola*), smaller than rats, but larger than mice. But can anybody say what is the etymology of "vole"? It does not appear in Skeat's 'Dictionary.'

HERBERT MAXWELL.

GOETHE'S 'FAUST.'—"Faust, a tragedy in Two Parts, by Goethe, Rendered into English Verse, 2 vols. Printed by Arthur Taylor, Coleman Street. 1838." Will any of your correspondents kindly inform me who was the translator of this edition? It is recorded in the 'London Catalogue,' likewise in the British Museum's, but in both cases no translator's name is given. D. KITTO.

South Wimbledon.

SIR RICHARD BENET (OR BENESE).—I know of a little work,—

"The hidden treasure discovered by the Surveyor School-master. Teaching and setting forth the most exact and readiest way that is practical in that Art or Sciences With the true measuring of Woodland, Hills, Mountaines, or what ever.....by Sir Richard Benet. Revised and enlarged by Thomas Norton."

12mo. 1651. This I cannot find anywhere mentioned; and as Norton speaks in his preface of the "old author," it occurred to me that Benet should be Benese; yet I do not find it even under Benese. Can any reader help me to find out something concerning the author? G. J. GRAY.

Cambridge.

'ELIZA'S CHOICE.'—Can any of your readers inform me where I shall find in print, and who was the author of this poem, in twenty-one four-line stanzas, the first of which runs thus?—

If'er again Eliza's heart
Should from her careless stray,
Oh let it find no conscious smart,
Where'er 'tis doom'd to stay.

A copy of the same in MS. (? the original), now before me, appears to be *temp.* Geo. II., and probably *circa* 1728. E. W. C.

PENAL LAWS.—I am anxious, for a literary purpose, to be referred to some book or books wherein I may find,—

1. A statement of the penal laws as they affected Roman Catholics in the earlier years of the reign of George III., the mitigation of which was the cause of the Gordon riots.

2. A list of the offences which entailed capital punishment at about the same time, or at whatever period the penal code was at its extreme point of severity.

3. When was the old punishment for high treason abolished by statute and simple hanging substituted? I believe the sufferers for the '45 were the last victims of this form of torture; but it existed as part of the law down to a much later period.

4. I have heard it said that when Francis Townley and the other Jacobites were executed on Kennington Common, the wives and daughters of the great Whig nobles went there in their coaches to enjoy the sight. Is there any evidence for this?

ASTARTE.

CHARLES, LORD STURTON.—Where can I find any particulars of this person, who was hanged March 6, 1557? He caused to be murdered a Mr. Argile (or William and John Hartgill, as another authority states), for which he and his four servants were hanged at Salisbury. I know the broadsides in the Library of the Society of Antiquaries.

G. J. GRAY.

Cambridge.

HIGH SHERIFFS' DRESS.—Did high sheriffs in the last century wear an official dress? If they did, what was it? I possess a portrait of my maternal great-grandfather, William Gosse, who was High Sheriff of Radnorshire in 1755. He is dressed in a single-breasted scarlet coat and white neckcloth, on his head is a close-fitting grey wig. The tradition in our family is that this was the official dress he wore when he attended the judges. Was that so?

S. JAMES A. SALTER.

Basingfield, Basingstoke.

KEARNEY.—In a recent interview it was stated of the Kearney family that "one of its members was Secretary of State to James II., whom he accompanied to France. His son was created

Comte de Kearney. Being an only child, the title of countess was specially conferred upon myself." I thought that Caryll was Secretary of State to James II. The allusion in the last part of the quotation is probably to one of the titles which the Pope grants from time to time, and sometimes professes to confer upon British subjects, as, for example, Countess Tasker, who, I believe, kept a Catholic school at Brook Green. But what is known of the Kearney descent? A. I. K.

THE HOLY EUCHARIST BURIED WITH PEOPLE.—I want some instances of the Eucharist being in a casket or case and laid upon the breast of those who had died in some sudden manner, and who, therefore, had not been able to have the rites of the Church administered to them. It was at one time placed upon the breasts of dead ecclesiastics previous to burial. I shall be glad of any information relating to this custom, whether referring to the clergy or laity.

FLORENCE PEACOCK.

SAMUEL GOULD, BOOKSELLER.—In Hutchins's 'History of Dorset,' second edition, 1774, vol. i. p. 374, is a plate representing a view of Dorchester and the village of Forthington, engraved at Samuel Gould's expense and inscribed to him by his obliged servant the author. The British Museum has a catalogue of Samuel Gould's books offered for sale at Dorchester in the year 1780; and the *Gentleman's Magazine*, 1783, p. 273, has an obituary notice recording his death at Dorchester. Can any reader of 'N. & Q.' give me any information about this Mr. Samuel Gould?

NON NOBIS NATI.

DR. BELL'S SANDBAGS.—I have come across a reference to Dr. Bell's sandbags, used many years ago for teaching children to write. Will some one kindly explain what they are, and where I can find an account of them?

J. E. B.

ROBERT HERVIE.—Can any of your readers furnish me with biographical particulars of Robert Hervie, portrait painter, who was working in the latter part of the eighteenth century?

EFFIGIES.

ABBAY CHURCHES.—Can undoubted examples be cited of parish churches that were partly monastic and partly parochial in pre-Reformation times?

Nantwich Church, built in the fourteenth century, seems to have been one of these double churches. From its structural arrangements it has every appearance of having been a "collegiate" church; but no records of a college of priests, of a rich town guild, or of endowments for priests are to be found. Its chancel has twenty finely carved stalls with misereres; a north and south door; another north door, leading to an exterior

building of two stories (sometimes called a chantry); a stone pulpit at the north end of the screen, approached by stone steps from the chancel. The church, being cruciform, has a central tower, nave, and two transepts that had chantries. The nave has a north, south, and west door; and the south porch has an upper room (*parvise*) and an east room on the ground floor.

The Cistercian Abbey of Combermere, situated five miles from Nantwich, owned in and before the fourteenth and fifteenth centuries about one-fourth of the town; and the 'Valor Ecclesiasticus' of 1535 and a rental of the abbey lands dated 1539 state that the Easter Roll, certain tithes, the oblations and obventions called the Rood Box, and the rectory and glebe of the chancel at Nantwich belonged then to Combermere Abbey. Does this imply that the chancel of the church was served by monks told off from Combermere from time to time, who had a temporary residence in the building on the north side of the chancel?

Nantwich being then included in the rural parish of Acton, the vicar of Acton supplied a chaplain to Nantwich as the parish priest, while wealthy residents provided for the chantry priests at the various altars in the transepts of the church, these priests ministering for the benefit of the townspeople, and one or more of them occupying the rooms connected with the south porch.

Dr. Jessopp, in 'The Coming of the Friars,' pp. 157-8, says he knows no instance of monks repairing or building parish churches, and implies that the monks, having no intimate connexion with town and village churches, only officiated in their own conventual churches. But were these things universally so?

JAMES HALL.

Lindum House, Nantwich.

POISONING BY ARSENIC.—Can any of your readers mention the principal cases of trials for poisoning by arsenic previous to the trial of Mrs. Maybrick? The principal cases which occur to me are those of Dr. Smethurst, who was convicted, but received a free pardon in consequence of a conflict of medical evidence similar to that in Mrs. Maybrick's case, and Miss Madeline Smith, in whose case the jury returned a verdict of "Not proven." Is there any case in which the poisoner was not a medical man, and in which the duration of illness was so long and the post mortem appearances so doubtful as in the Maybrick case?

J. W.

AUTHORS OF QUOTATIONS WANTED.—

Indocti discant et ament meminisse periti.

J. C. J.

Without a name I am lost to every age;
Dust, ashes, and nought else lie within this grave;
Alive I was once, but now I am not,
Ask no more of me, 'tis all I am
And all that you shall be.

KNOWLER.

Even from that day misfortune dire,
As if for violated faith.

MAC ROBERT.

Replies.

THE LETTERS OF JUNIUS.

(8th S. ii. 481; iii. 49, 111.)

A few hundred yards beyond Jack Straw's Castle, on the way to Hendon from Hampstead, we pass North End House on the left, now called Wild Wood House. Viewing the house from the main or carriage entrance, we may observe three windows in a row over a portico. The right-hand window lighted the closet or dressing-room in which the Earl of Chatham secluded himself for about eighteen months, 1767-8,

Nursing his wrath to keep it warm.

In the thick wall of the room, facing the window, is an aperture something less than two feet square, lined with wood, and furnished with one door opening on the staircase outside, and another, which was padlocked, opening into the room. By taking proper precaution, the occupant of the room could receive an article through this aperture without exposing himself to view. A servant, having deposited the article within the recess, had simply to close the outer door and retire. In this way Lord Chatham received his meals and papers mysteriously. The middle and left-hand windows lighted the bedroom. Fifty years ago and more, while the house was tenanted by the father of the late Sir Charles Parker Butt, I had frequent opportunities of noticing the aperture, and it occurred to my youthful imagination that Chatham and Junius were one. Under either name the bearer had ingeniously shunned observation for a season. "It is not in the nature of things," wrote Junius to Woodfall, "[while I keep my door shut] that you, or anybody else, should know me, unless I make myself known"; and I could picture Sir Philip Francis, for one, standing blindfolded in a recess between Chatham and Woodfall.

Sæpe ut constiterant, hinc Thisbe, Pyramus illinc;

.....Tibi nos debere fatemur;

Quòd datus est verbis ad amicos transitus aures.

Turning from the aperture, I am old enough to remember when passages from Chatham's speech against the employment of savages in war were recited by schoolboys as commonly as "My name is Norval," and how familiar was the invocation, "I call upon the bishops to *interpose* the un sullied sanctity of their lawn; upon the judges to *interpose* the purity of their ermine"; and on reading Junius's first letter "to the Printer of the *Public Advertiser*" the words "a minister *interposed* his authority," and a judge "betrayed the sanctity of his office," struck me as affording a clue.

Chatham's reliance on the people obtained for him the name of "the Great Commoner." On resigning office in 1761 he held himself "accountable to the people who had called him to power." Junius dedicated his letters to the English nation:

“Letters written by one of yourselves [the Great Commoner], they would never have grown to this size without your continued encouragement and applause. To me they originally owe nothing but a healthy (!) sanguine constitution. Under you they have thriven; to you they are indebted for whatever strength or beauty they possess. When kings and ministers are forgotten,” in short, this book will be read by posterity. Mark the confident tone. Many such parallels might be quoted; trivial they may be, but “mony smas mak a muckle.” “Terrific” was the epithet applied to Chatham’s investive and sarcasm, and, if spoken by him, so would those of Junius have been, as we may believe from Lord Brougham’s characteristic anecdote. Chatham began a speech with, “Sugar, Mr. Speaker,” and, observing that the audience smiled, he paused, and, looking fiercely around, his voice gradually swelling with vehement rage, he thrice pronounced the word “sugar,” and having quelled the House and extinguished every appearance of levity, he turned and disdainfully asked, “Who will laugh at ‘sugar’ now?” Such sublime scorn and assurance might credibly be attributed to Junius, but not to Sir Philip Francis, who, trained from boyhood as a Government subordinate, would habitually look up to men in power, while Junius or Chatham looked down from a rocky brow on men in nations, with their kings, below, Guelf or Bourbon; all were merely players on the world’s stage, and he an imperious manager. “I am sure,” said he in 1757, “that I can save my country, and nobody else can.” “With one hand he smote the house of Bourbon, and wielded in the other the democracy of England”;* and “his name was mentioned with awe in every palace from Lisbon to Moscow,”† for what monarch or minister would lightly rouse the wrath of Chatham or Junius?

In the edition revised by himself Junius footnotes a passing attack on Chatham thus: “Yet Junius has been called the partizan of Lord Chatham.” Though this, and many such like, had disconcerted a raw youth, to experienced age they are but the inky veil interposed by a retiring cuttlefish, to be dissipated or precipitated soon enough, perhaps, to allow a glimpse of the fish again. If Junius was Poplicola he abused Lord Chatham, and eulogized him in writing to Horne Tooke. Junius was Philo-Junius, and, like Janus, had two faces. Chatham was a consummate actor, and was led, as Macaulay said, “to surround himself with mystery,” and so with Junius. “The Great Unknown” drew around him the halo of mystery to heighten his fame; but Scott gratified the curiosity of the public in due time, while Junius aroused a furor and declared that his secret should perish with him. Such self-negation, such

imperviousness to vanity, is superhuman, unless to reveal himself meant to descend from a higher to a lower level—and Chatham worshipped fame. Junius was no meteor, to flash and disappear “right away.” Though Francis might have contracted turns of expression, or shone with a borrowed light, he was not the sun to dazzle; nor could the sun remain ever under eclipse: he must have dazzled somewhere—before and after.

Over forty years ago I migrated to Cornwall, and was very intimate with the confidential steward of Lady Grenville at Dropmore, and of her nephew, the Hon. George Fortescue, at Boconnoc, where Chatham was born in 1708. Several times the steward had mentioned to me, at Boconnoc, that among the family papers carefully preserved at Dropmore was a sealed packet, containing the secret of Junius, not to be opened before a certain date, which I have forgotten; it might have been at the expiration of a century after the first publication of the letters (or Chatham’s death?). However, within half-a-dozen years of either date I incidentally remarked to the steward that the time must be close at hand, and he informed me that it had elapsed, and that, after some deliberation, the family had decided to disclose nothing. Now Lady Grenville had herself said Junius was not Sir Philip Francis, and Mr. Pitt, Lord Chatham’s son, admitted that he knew the author of the letters. If I remember rightly, the packet was opened after Lady Grenville’s decease, when the late Mr. Fortescue had the controlling voice. Why should he have hesitated to gratify the public? I fancy we may eliminate the names of Sir Philip Francis, or any other except Lord Chatham, and conjecture that Mr. Fortescue, having arrived at the conclusion that the reputation of a literary name would add no brilliancy to the great statesman’s renown, resolved to respect the wish of his deceased relative, as conveyed in the words of Junius, “I am the sole depository of my own secret, and it shall perish with me.” To approach Lady Lonisa Fortescue is out of the question, and probably we shall never know for certain more than that the author was not Sir Philip Francis. The pen might have been his or that of Lady Chatham; but to me the mind was the mind of “the Great Commoner.”

H. H. DRAKE.

There was nothing very remarkable in the late Dr. Vaughan’s statement that William Gerard Hamilton was Junius. The same statement is positively made by the *Political Magazine* for January, 1787, p. 65.

W. J. F.

Dublin.

SOPHY DAWS (7th S. vii. 248, 314, 432; 8th S. ii. 537; iii. 30).—The mysterious story of the death of the last of the Condés has always interested me greatly, for I long resided in Paris—

* Grattan.

† Macaulay.

living exclusively amongst French people—while the event was yet fresh in the minds of all, and political rancour was as virulent and as unscrupulous in mud-throwing then as it is now. The most bitter enemies of Louis Philippe—and he had plenty of these—did not hesitate to declare their belief that he was more or less directly or indirectly implicated in the tragedy at St. Leu, even before the act; while the most moderate of them were convinced that Madame de Feuchères, née Sophy Dawes, had caused the old Duc de Bourbon to be put out of the way, well knowing that the king would be only too glad to hear of a death by which a vast fortune was secured to his son, the Duc d'Aumale, as well as a splendid legacy to herself; and feeling sure that, whatever the king's suspicions might be, she might count on his not being very keen on the discovery of the truth. It is hard to believe that sixty years ago thousands of people were found to believe that the citizen king was actually guilty of a murder of the darkest and most vulgar type; but we must remember that scandal, like falsehood, is vastly more dangerous when it contains a large admixture of truth; and it is not to be denied that this particular scandal as to Condé's death had at the back of it several awkward-looking circumstances, which to unfriendly eyes would justify the worst suspicions. It was well known that the influence of Madame de Feuchères had been employed to secure the nomination of the king's son, the Duc d'Aumale, as the Duc de Bourbon's heir; that the will had been made not many months before the revolution of July; that there were grounds for fearing that the old prince might revoke his bequest after the expulsion from France of the family to which he was naturally greatly attached; and that he had expressed the intention, or at any rate the wish, to leave France himself, when, of course, he would be entirely under influences necessarily extremely hostile to the Orleans family. To all these unfavourable circumstances was added the fact that Madame de Feuchères was received at the Tuileries after the death of the prince, and always enjoyed the countenance and favour of the king and his family. Here, surely, was more than enough to set wagging the tongues of people so prone to suspicion as the Parisians, and wag them they did without scruple. In truth, the business was a sad and unsavey one; and whether the last Condé died by his own hand, or was foully done to death by his English mistress, either with or without the help of far more exalted personages, the whole story leaves a stain on a great name, and besmirches a stately inheritance.

T. L. I., if I am not mistaken, appears to lean to a belief that the prince did not die by his own hand; but perhaps he will come to a different conclusion if he reads carefully a curious book on the subject, a copy of which I bought on the Quai in

Paris about 1840. The advisers of the Rohan family, which was seeking to set aside the will in favour of the Duc d'Aumale, had taken the very unusual, if not actually illegal course of publishing and spreading abroad all the documentary and other evidence which had been put before the courts at the criminal inquiry, their object being to prejudice Madame de Feuchères in the civil proceedings as to the validity of the will; and, on their side, the advisers of Madame de Feuchères replied to this unfair move by publishing and distributing gratis the volume to which I refer. It is entitled 'Examen de la Procédure Criminelle instruite à Saint-Leu à Pontoise.....sur les causes et les circonstances de la Mort de S.A.R. le Duc de Bourbon, Prince de Condé,' and is a minute analysis of the evidence, and a consideration of all the facts, of course from the point of view of Madame de Feuchères. On seeing T. L. I.'s contribution, I looked over it once more, and it certainly appears to show that the hypothesis of murder can hardly be sustained in face of all the difficulties which the assassins would have had to surmount, leaving out the improbability that such a deed should have been done by Sophy Dawes, either with or without the secret connivance of other persons interested in the prince's will.

I have always understood that the prince first met Sophy Dawes at Portsmouth, when he accompanied the allied sovereigns to England in 1814, and that she was the child of humble parents residing not very far from Chichester. I think, too, I am right in saying that a relative of hers, to whom she left a good deal of Condé's money, was M.P. for the Isle of Wight more than forty years ago. At any rate, I remember well that the editor of a Hants Liberal journal, for which I used occasionally to write, refused an article of mine on this subject—which had, for some reason or another, cropped up—on the very proper ground that it might be painful to the gentleman in question. In short, the editor knew what I did not, that the M.P. was related to the notorious lady whose name he bore.

E. M. S.

"OMERIFICAN" (8th S. iii. 127).—A few lines from a writer of the last century will explain this. Charles Butler, after speaking of the excellence of the printing of Robert Stephens, notices his Greek Testaments, as follows:—

"There are four editions of them, published by himself in 1546, 1549, 1550, and 1551. His son published a sixth edition in 1569. The third of these is in folio. The two first are in 16mo., and of these the first (that in 1546) is the most correct. There is prefixed to it an address, by Robert Stephens to his readers, beginning, 'O mirificam regis nostri optimi et præstantissimi liberalitatem.' From this it has been generally termed the Mirificam edition."—'Horæ Biblicæ,' Ox., 1799, pp. 135-6.

"Omerifican" is a misprint, if the query is a correct copy, in the issue of 1549, as is "pulres" for

plures (pref., p. i, line penult.), to which Hartwell Horne's notice refers as such ('On the Scriptures,' vol. v. p. 19, 1846). But I think this can scarcely be so, and that the query rather contains an error of its own.

ED. MARSHALL.

The Greek Testament of 1549 about which MR. FENTON inquires is the second "O Mirificam" edition, edited by Robert Stephens, the first edition having been published in 1546. They are so called among bibliographers on account of the editor's preface, beginning with the words "O Mirificam," &c., which a former possessor of the volume has thus through ignorance distorted into "omerifican." Stephens's third edition (folio, 1550) was the basis of the so-called "Textus receptus" printed by the Elzevirs in 1624.

F. NORGATE.

Surely this mysterious word is only "O mirificum!" No doubt it is intended to mark the accuracy of the edition.

W. SPARROW SIMPSON.

REFERENCE IN POPE (8th S. iii, 109).—No such words as "Let us while away this life" appear in Prendergast's excellent (but rare) 'Concordance' to Milton's works. The nearest to any such phrase is "Merely to drive away the time he sickened," which is indexed as "Miscellanies, Line 15, Page 201, Volume 6"; but unfortunately Mr. Prendergast has not recorded what edition. The line, however, is in the verses "On the University Carrier, who sickened in the Time of his Vacancy; being forbid to go to London, by reason of the Plague" (Old Hobson), and line 33, and not line 15. Will Mr. Editor say *Odi Profanum* if I venture to mention (in answer to J. T. M.'s "If so, where?"), and so near the majestic Milton, the following lines—

Thus would he while his lonely hours away,
Dissatisfied, nor knowing what he wanted, &c.,

from Byron's 'Don Juan,' canto i. stanza xvi.?
ESTE.

It may be worth mention that Thackeray used the phrase "to while away"—

"And so he went on riding with her.....and playing chess with her submissively; for it is with these simple amusements that some officers in India are accustomed to while away their leisure moments."—Dixon's 'Dict. of Idiomatic English Phrases.'

J. F. MANSERGH.

Liverpool.

No such expression as "while away" appears in Dr. Charles Dexter Cleveland's 'Concordance of the Poetical Works of John Milton.'

EVERARD HOME COLEMAN.

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"WHIP-DOG DAY" (8th S. ii. 388, 438, 512).—Hampson, in his 'Medii Ævi Kalendarium,' vol. i. p. 360, quotes from Bourne's 'Pop. Antiq.,' vol. ii.

p. 323, where it is stated that a dog snapped up suddenly and swallowed the "pix," which had been dropped after consecration. This "pix" seems to be the origin of Mr. COLEMAN's "pax." In either case the Yorkshire tyke must have had a very capacious gullet. Dyer, in 'British Popular Customs,' quotes from Hampson, but he has changed "pix" into *host*. Hampson says that the custom of whipping dogs "within these few years" existed at Manchester on the first day of Acres Fair, held about St. Luke's Day.

F. C. BIRKBECK TERRY.

"IT FAIR SHEDS" (8th S. ii. 429; iii. 15).—MR. EDWARD LORD says that *sheds* is "from an Anglo-Saxon word which means to distinguish, or beat the record." The A.-S. word to which he refers is *scēðan*, which means to separate, divide, bound, distinguish (see Bosworth). I am not aware that it ever means to "beat the record." *Shed* is still used in the North Riding of Yorkshire in the sense of separate. To *shed* the wool on a sheep's back is to part it. The word is used also for parting the hair of the head.

F. C. BIRKBECK TERRY.

AMBROSE GWINETT (8th S. ii. 447, 535; iii. 56, 116).—A story almost as strange as that of Gwinett is told of one Carrighan, father of a friend of Dr. Gordon Hake:—

"Carrighan [Dr. Hake's friend] was a student and Fellow of St. John's, under the name of Gosli—a name adapted by his father as a Sligo man, he reversing the syllables. The history of this singular proceeding is associated with a duel in which Mr. Carrighan, the father, was led to believe he had killed his opponent. He thereupon changed his name, and in an unhappy state of mind wandered over the Continent for twenty years more or less; when, one day, he met the very man who he supposed had received a death-blow at his hands. On this important discovery he restored his true name to his family."—'Memoirs of Eighty Years,' by Gordon Hake, Physician, 1892, p. 163.

WILLIAM GEORGE BLACK.

Glasgow.

Douglas Jerrold's drama, founded on the above, was produced at the Coburg Theatre, October 15, 1828, Cobham appearing as Ambrose, and Davidge as Grayling the prison smith. It was very successful, and was frequently revived, notably at the Victoria in 1854, with W. H. Pitt as Ambrose, J. H. Rickard as Grayling, and Bradshaw as Mad George. The play was printed in Cumberland's "Minor Drama," and may now be obtained as one of Dicks's "Standard Plays" (No. 637).

W. E. LANE.

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COL. CHARTERS (8th S. ii. 428; iii. 34, 117).—At the last-mentioned reference it is said, on the authority of Caulfield's 'Remarkable Persons,' that Col. Francis Charteris married a daughter of "Mr. Pencatland, one of the judges of the Court of

Session." There was no such person; but James Hamilton of Pencaitland, younger brother of John, second Lord Belhaven, was appointed a judge of the Court of Session by the title of Lord Pencaitland, November 8, 1712, and died 1729. He had five daughters, of whom the two eldest and the two youngest were married, as stated in Wood's 'Douglas's Peerage,' i. 203. The third daughter, Agnes, was born November 12, 1697, and may have married Col. Charteris; but she cannot have been mother of Janet Charteris, who married the Earl of Wemyss in 1720. Sir Robert Douglas says Col. Charteris married Helen, daughter of Alexander Swinton, of Mersington, another judge of the Court of Session, and that she was mother of the countess ('Baronage,' 153). It is there said of him, "He was a man of good parts and great sagacity, and by his particular skill and knowledge of men and manners of the time he lived in acquired a vast estate." But Omond ('Lives of the Lord Advocates,' i. 357) says of him, "He was the Col. Francis Charteris of Stony hill whose name was long a bye-word in Scotland for all that was vicious and profane." Patten, in his account of the rebellion of 1715, mentions that Col. Charteris had purchased Hornby Hall, near Lancaster. Col. Oxburgh sent a party of horse there, and gave a note to the man in charge for the payment of their expenses:—

"On the other hand, if the Scots had been allowed to pay their countrymen's house a visit they would not have scrupled to have set it on fire, so well is he respected of them, and that on account of his personal character, which is known not to have been very acceptable to those who are acquainted with him."

Col. Charteris died in 1732, when his daughter, the Countess of Wemyss, put up an escutcheon of the arms of Charteris of Kinfauns, instead of those to which her father was entitled. Mr. Stodart ('Scottish Arms,' ii. 70) mentions that the countess was fined on that occasion, and the escutcheon pulled down. SIGMA.

Col. Charteris was heir male and representative of the ancient family of Charteris of Armsfeild, co. Dumfries; that estate going to the heiress of line, the colonel renamed the lands of New Mills, near Haddington, lately bought by him, Armsfeild.

J. G. WALLACE-JAMES.

HISTORIC HEARTS (8th S. iii. 83, 138).—An interesting account of a heart-burial in Holbrook Church, Suffolk, is in the *Archæological Journal*, xxi. 89; of which a more detailed description, with an illustration, is given by Mr. R. M. Phipson, F.S.A., in a pamphlet in this library.

ALEX. BEAZELEY.

Royal Institute of British Architects.

On the north wall in Chichester Cathedral there is a mural tablet of Purbeck marble, showing within a trefoil two hands holding up a heart.

The trefoil is surrounded by an inscription in ancient characters, now almost obliterated, which is said to have been "Icy git le coeur de Mauddé." The practice of burying the heart apart from the body was common at one time in England, as it is still, I believe, common in some parts of the Continent—in Austria, for instance—among the higher nobility.

L. L. K.

CHAPEL (8th S. ii. 446, 518).—Your kindly correspondent suggests that the poem by Walter Thornbury of which I am in chase is to be found in *Once a Week*. Living as I do in a bookless land, I have no means of searching for it. Should he ever by any chance come upon it, I shall be glad if he will send me the reference.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

THE LAST OF THE PLANTAGENETS (8th S. iii. 166).—This heading of my note in your last issue is open to such just criticism, that I am sure you will allow me to explain that I affixed it under the impression that I had recently seen a previous note in 'N. & Q.' under the same title. I thought the fact I mentioned an interesting one; but I had no intention of committing myself to any such statement as I shall be taken to have made about the friend to whose memory I was anxious to pay a tribute. For "Plantagenet" I should have written "Plantagenet arms," in the body of the note.

D. C. T.

JUDGES' ROBES: COUNSELS' GOWNS (8th S. iii. 127).—According to Fortescue, the ancient costume of a judge or serjeant-at-law consisted of

"a long robe, not unlike the sacerdotal habit, with a furred cape, *capitium penulatum*, about his shoulders, and a hood over it, with two lapels or tippets, such as the Doctors of Laws use in some universities, with a coif."

On June 24, 1635, a solemn decree was made by all the judges at the courts of Westminster, directing that uniformity of habit should thenceforth be observed by all His Majesty's Justices, and the particular kind to be worn at different times was pointed out:—

"The Judges in term-time are to sit at Westminster in the Courts, in their black or violet gowns, whether they will; and a hood of the same colour put over their heads, and their mantles above all, the end of the hood hanging over behind, wearing their velvet caps and coifs of lawn and cornered caps. The facing of their gowns, hoods, and mantles, is with changeable taffeta, which they must begin to wear upon Ascension-day, being the last Thursday in Easter term, and continue those robes until the feast of Simon and Jude; and upon Simon and Jude's day the Judges begin to wear their robes faced with white furs of miniver, and so continue that facing till Ascension-day again. Upon all holy days which fall in term, and are hall-days, the judges sit in scarlet faced with taffeta, when taffeta facing is to be worn; and with furs or miniver, when furs or miniver are to be worn. Upon the day when the Lord Mayor of London comes to Westminster to take his oath, that day the Judges come

in scarlet; and upon the 5th day of November, being gunpowder-day, unless it be Sunday, the Judges go to Westminster Abbey in Scarlet to hear the sermon, and after go to sit in Court; and the two Lords Chief Justices and the Lord Chief Baron have their collars of SS above their mantles for those two days. When the Judges go to St. Paul's to the sermon, upon any Sunday in the term time, or to any public church, they ought to go in Scarlet gowns, the two Lords Chief Justices and the Lord Chief Baron in their velvet and satin tippets, and the other Judges in taffeta tippets; and then the scarlet casting-hood is worn on the right side above the tippets, and the hood is to be pinned abroad towards the left shoulder; and if it be upon any grand days, as upon Ascension-day, Midsummer-day, All Hallow-day, or Candlemass-day, then the two Lords Chief Justices, and the Lord Chief Baron wear their collars of SS with long scarlet casting hoods, and velvet and satin tippets. At all times, when the Judges go to the council-table, or to any assembly of the Lords, in the afternoon in term-time, they ought to go in their robes of violet, or black faced with taffeta, according as the time of wearing them doth require; and with tippets and scarlet casting hoods pinned near the left shoulder, unless it be Sunday or holy day, and then in scarlet. In the Circuit the Judges go to the Church upon Sundays in the fore-noon in scarlet gowns, hoods and mantles, and sit in their caps; and in the afternoons to the Church in scarlet gowns, tippet and scarlet hood, and sit in their cornered caps. And the first morning at the reading of the Commissions they sit in scarlet gowns, with hoods and mantles, and in their coifs and cornered caps; and he that gives the charge and delivers the gaol doth, or ought for the most part, to continue all that asizes the same robes, scarlet gown, hood and mantle: but the other Judge, who sits upon the *nisi prius*, doth commonly (if he will) sit only in his Scarlet robe, with tippet and casting-hood: or if it be cold, he may sit in gown, and hood, and mantle. And when the judges in circuit go to dine with the shireeve, or to a public feast, then in scarlet gowns, tippets, and scarlet hoods; or casting off their mantle, they keep on their other hood. The scarlet casting-hood is to be put above the tippet on the right side: for Justice Walmesley and Justice Warburton, and all the judges before, did wear them in that manner, and did declare, that by wearing the hood on the right side, and above the tippet, was signified more temporal dignity; and by the tippet on the left side only, the Judges did resemble priests. Whenever the Judges or any of them are appointed to attend the King's Majesty, they go in scarlet gowns, tippets, and scarlet casting hoods, either to his own presence, or at the council-table. The Judges and Serjeants, when they ride circuits, are to wear a serjeant's coat of good broad-cloth with sleeves, and faced with velvet: they have used of late to lace the sleeves of the serjeant's coat thick with lace; and they are to have a sumpter, and ought to ride with six men at least. Also the first Sunday of every term, and when the Judges and Serjeants dine at my Lord Mayor's or the shireeves, they are to wear their scarlets, and to sit at Paul's with their caps at the sermon. When the Judges go to any reader's feast, they go upon the Sunday or holy day in scarlet; upon other days in violet, with scarlet casting hoods, and the Serjeants go in violet, with scarlet hoods. When the Judges sit upon *nisi prius* in Westminster or in London, they go in violet gowns and scarlet casting-hoods and tippets, upon holy days in Scarlet."

Up to the end of the seventeenth century there was not in Westminster Hall, except the prescribed dress of the judges and serjeants, any costume

officially recognized, other than that in ordinary use in the halls of the inns of court, the cloth or stuff gown of the utter barrister, and the one with black velvet and tufts of silk which was worn by the readers and benchers. The silk gown costume, therefore, which came into use at the funeral of the daughter of James II, afforded to the leaders of the bar a convenient opportunity of establishing a uniform specially belonging to themselves. By general consent they adopted the black court dress and silk gown introduced two centuries ago as mourning, and have kept to it for their forensic costume ever since.

Utter barristers wear a stuff or bombazine gown, and the puckered material between the shoulders of the gown is all that is now left of the purse into which, in early days, the successful litigant is said to have unobtrusively dropped his pecuniary tribute of appreciation for services rendered, for in the old days the feelings of the barrister were far too fine to allow of his seeking payment for his services, and he was content to accept whatever fortune thus considerably sent him in the way of a modest *honorarium*. In our days the barrister has overcome his scruples with regard to receiving payment, and is now content to accept as large a fee as possible, without any more indirect intervention than that of his clerk.

T. W. TEMPANY.

Richmond, Surrey.

P. will find some information on this question in the *Gentleman's Magazine* for October, 1868, p. 657. See also *Penny Post*, 1874, p. 167; 'N. & Q.,' 7th S. i. 468; ii. 458.

JOHN CHURCHILL SIKES.

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HENCHMAN (7th S. iii. 31, 150, 211, 310, 482).—This word has been several times discussed. I write further about it solely because I have found more evidence. In 'A Collection of Ordinances and Regulations for the Government of the Royal Household,' London, 1790, I find several facts. The oldest spelling is *henxmen*. In the thirty-third year of Henry VI., we find "Henxmen 3." This means that their number was limited to three; see p. 17* of the above-named work.

In the time of Edward IV., their number was really five (p. 99), though the 'Ordinances' say that their number was to be "six or more" (p. 44). But it is more important to observe that they were not mere servants, as is usually believed, but something very different. It is clear that their office was purely honorary, for nowhere are any wages assigned them. Doubtless they were a kind of pages, all quite young men or growing boys, who had a paid master assigned to teach them, and who had, moreover, servants of their own. Their place was one of some honour, and they served the king himself, and him only. They were specially as-

signed "to the riding household" (p. 99); and everything points to the fact that they were far removed from being mere servants. I find the latest mention of them in the time of Henry VIII. (p. 198). I think all this affects the etymology, and renders all connexion with the word *Hans* (Jack) most unlikely—as I have always thought.

The passages are too long for quotation. I can only give a few extracts:—

"Maistryr of Gramer.....[is to teach] the King's Henxmen, the children of chapell.....the clerkes of the awmery, and other men and children of courts;.....which mayster.....if he be a preeste," &c. (p. 51).

"Henxmen, vi Enfautes, or more, as it shall please the kinge; all these etyng in the halle, and sitting at bourde togyder.....and if these gentylmen, or any of them, be wardes, then after theyre byrines and degrees.....and everyche of them an honest servaunt to kepe theyre chambre and harnesys [i. e., armour], and to array him in this courte" (p. 44).

"Maistryr of Henxmen, to shew the schooles of *urbanitie and norture* of England, to lerne them to *ryde clemely and surelye*; to drawe hem also to *justes*; to lerne them were theyre harnesys; to have all curtesy, in wordes, dedes, and degrees, diligently to kepe them in rules of goynges and sittings [i. e., in rules of precedence], after they be of honour [according to their rank]. Moreover to teche them *sondry languages*, and other lernynges vertuous, to harping, to pype, sing, daunce.....and to kepe.....with these *children dew convenitz* [sic], with corrections in theyre chambres, according to *suche gentylmen*.....This maistryr sittith in the halle, next unto these Henxmen, at the same bourde, to have his respect unto theyre demeanynges.....and for the fees that he claymyth amonge the Henxmen of all theyre apparayle, the chamberlayn is Juge" (p. 45).

This shows that they were not menials at all, but young men of high rank, who rode in tournaments:—

"The officers of the ridinge household.....Item, five Henxmen, and one of the seid xii squiers to be maistryr of them.....Item, a hackney for the henxmen's man" (p. 99).

"Item, the king [Henry VII., A.D. 1494] would.....suffer noe lord's servant to awaite there, but onely the *henchmen*" (p. 109).

"Master of the Henxmen, stabling for six horses" (p. 198).

WALTER W. SKEAT.

CHARLES STEWART OF BRADFORD-ON-AVON (2nd S. vi. 327, 359; 8th S. iii. 154).—Could SIGMA do me the great favour to give me any clue to the parentage of Cloudesley Stewart, who died in 1718—his mother was an Elliott; or to that of Thomas Pym Stewart, living in 1739, nephew of Thomas Pym, of Nevis? I should be glad to give any information I could in return. VERNON.

W. H. MURRAY (8th S. ii. 427, 472, 510; iii. 135).—I have a volume of seven dramas founded on the plays of and dedicated to the "Unknown, but immortal Author of 'Waverley,'" published in Edinburgh, 1823. According to this work Mr. Murray and Mrs. H. Siddons also played in 'Rob Roy' "before his Majesty, Tuesday,

Aug. 27, 1822." This book does not contain 'The Bride of Lammermoor' nor 'Montrose,' but it does 'Kenilworth,' with Mr. Murray as Nicholas Blount and Mrs. H. Siddons as Amy Robsart; 'Peveril of the Peak,' Mr. Murray as Lance Outram; and 'Ivanhoe,' with Mr. Murray as Wamba the Jester and Mrs. H. Siddons as Rebecca. In the preface to this volume of 'Dramas' is the following:—

"The success of these Plays has, in general, been beyond the common—and in certain cases, unprecedentedly so. The first adventurer in the track of compilation was in the person of Mr. Terry, recently a member of the Edinburgh Theatre. 'Guy Mannering' was the subject of his choice, which he made operative—interlarded his own language—perverted the position of the original characters—and thus unblushingly and familiarly attempted to improve on our great Author."

And so on. Now was not this Mr. Terry, Daniel Terry, a friend of Sir Walter Scott's? And did not Scott sanction Terry's dramatization of his novels, and assist him with money in his theatrical speculations? Who was the adapter of the plays in the volume I have referred to?

S. J. ADAIR FITZ-GERALD.

THE QUEEN AND ROBERT OWEN (8th S. iii. 128).—If this tale is true, it is curious that the incident was not referred to when Lord Melbourne's injudicious presentation of Owen to the Queen, in 1839, was the subject of such severe animadversion. See Torrens's 'Memoirs of Lord Melbourne,' ii. 345. EDWARD H. MARSHALL, M.A.

Hastings.

IRISH CURRENCY: IRISH PLANTATION ACRE (8th S. iii. 110).—The English acre is 4,840 square yards, and the Irish or plantation acre 7,840. 196 square English are equal to 121 square Irish acres. EVERARD HOME COLEMAN.

71, Brecknock Road.

"TAKING THE WALL" (8th S. ii. 386, 536; iii. 113).—This custom is not alluded to in the lines quoted at the above references, nor are the translations given strictly correct.

"*Latus alicui tegere dicitur, qui virum honoratum vel stipat ut satelles, vel comitatur ut assecla: atque ad ejus capessenda imperia est expeditus;*"

says Desprez (ed. Lond., 1783), who gives the following explanatory notes:—

"*Comes exterior, inferiori parte incedens, honoris deferendi causa. Interior comes, qui ad dextram exteriori qui ad laevam. Utne tegam, &c., Gall. Moy je servirais à estafier à un coquin?*"

B. D. MOSELEY.

Burslem.

'THE CHRISTIAN YEAR' (8th S. iii. 109, 138).—MR. MARSHALL would, I think, find that about the year 1876 or 1877 the facsimile edition was published and suppressed. I think one of the masters at Lancing had something to do with it. But the Rev. J. Keble, of Bisley, near Stroud, would give full information. The date 1822 is

obviously wrong, since 'The Christian Year' was first printed in 1827, though some of the poems had been written so early as 1819. C. MOOR.

BURNS IN ART (8th S. ii. 428, 451, 472; iii. 11).—It is worth noticing that Burns was not forgotten in sculpture, though scarcely executed in recent times. Dr. Dibdin, in his 'Literary Reminiscences' (p. 706), mentions the famous statues of Tam o' Shanter and Souter Johnny, "sculptured by Mr. Thom, the Teniers of the chisel." He quotes some Latin and English verses upon them, composed by the Rev. William Way, of Glympton Park, Oxon. These statues were popularized and multiplied in waxwork shows and in plaster casts innumerable. One wonders in what collection the original statues are at the present time. The other day, happening to be in London, I called on Messrs. Sotheran & Co., and held in my hand the copy of the Kilmarnock edition of Burns which had been stolen from them, and was valued at 75*l.*, published originally at half-a-crown in 1786. It was beautifully bound in morocco, with gilt edges, but the dress seemed to me much too fine for the wearer. This was the copy for stealing of which Sir Peter Edlin sentenced the thief to twelve months' imprisonment on January 4, 1892 (see 'N. & Q.,' 8th S. ii. 164).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ACCURATE LANGUAGE (8th S. iii. 104).—PROF. TOMLINSON'S paper on accurate language is calculated to do great good among thoughtful people; but then they are far less in need of instruction than the unthinking folk with whom they are necessarily brought in almost daily contact. The difficulties which surround those who strive after accuracy in expression are manifold, and come from various quarters. Some errors of expression which we have inherited from our forefathers have become so much a part of the language that we must use them, although we are aware that they do not represent the truth. Any one would be a pedant who did not speak of sunrise and sunset, because those who first used these and the like terms thought that the sun and the starry heavens went round the earth once in every twenty-four hours; but, while these and similar terms must be accepted as part of the language, it becomes more and more necessary every day that a line should be drawn somewhere, so that our tongue should not suffer deterioration, and lapse into the vulgarity in which certain so-called humorous writers seem to find so much pleasure. I do not know where the line should run; but the more exclusive we are the better.

The late Prof. Freeman did much good in directing attention to certain terms which are constantly misused. *Paraphernalia* was a word for which he had a great aversion, holding, rightly

as I think, that it should never be employed out of its true meaning. Within the last few months I have come across, in my reading, mention of the *paraphernalia* of a horse-race, of oaths, of the devil, of ecclesiastical vestments, of architecture, of asceticism, of meditation, and of the tea-table. Had I had time or inclination to pursue the search, I could have made this list many times as long.

EDWARD PEACOCK.

I have read with a great deal of pleasure PROF. TOMLINSON'S remarks, and I hope the writer will continue to favour us with more on the same subject at an early period. In the interests of precision too much care cannot be taken to clothe thoughts in pure diction. The slipshod methods in vogue cannot fail to have disastrous effects upon the present and the future generation of hearers and readers. Moreover it is a noble task for 'N. & Q.' to add its valuable aid in pointing out such errors, and a fit corollary to its main work of presenting to English-speaking peoples the origin of the words and phrases that meet us at every turn.

C. H. COLLIS.

DRESS IN 1784 (8th S. iii. 129).—Contemporary portraiture seems to show that the colour of a gentleman's coat depended on the taste and fancy of the wearer; that members of the legal and medical professions appeared professionally in coats of a "subfuse hue"; that a soldier wore scarlet, and a naval man blue. Touching naval uniform, I may remark that if Keppel's pattern had been approved, and not Saumarez's, the first coat and waistcoat—the colour of the breeches being left to the wearer—would have been "gray, faced with red."

W. F. WALLER.

E. S. P. should consult 'Costume in England,' by F. W. Fairholt, and 'Caricature History of the Georges,' for description and illustrations of the dress worn at the above-named date.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Z. COZENS (8th S. iii. 8, 94).—I have no wish to be hypercritical; but will MR. HIPWELL tell us what an "arch-diocese" is? An archbishop we all know the meaning of, as also a province; but how does the territorial sphere wherein an archbishop exercises his diocesan (as distinguished from his provincial or his metropolitan) jurisdiction become more arch than the dioceses of his suffragans? EDWARD H. MARSHALL, M.A. Hastings.

In reply to MR. HIPWELL, I beg to state that some three years ago I saw the MS. collection of monumental inscriptions to which he refers at the shop of Mr. Bohn, bookseller, in Brighton, just opposite the railway terminus. It was a quarto volume, well written, and in excellent preservation. The price asked was 50*l.* Probably, if not still

on sale, Mr. Bohn would, if communicated with, enable your correspondent to trace it. I remember remarking at the time what a pity it was that such a precious record could not be secured for the British Museum, especially as I found, on referring to the MS., that monumental inscriptions then existing are by no means in all cases still in existence.

KENTISH RECTOR.

A "CRANK" (8th S. ii. 408, 473; iii. 53, 132).—If it is my fault that my reference to Shakespeare's use of this word appears as a citation from 1 Corinthians, I must apologize. The reference is, of course, to 'Coriolanus,' I. i. There is a good instance of the use of this word in the sense of "merry, brisk, lively, jolly," in Greene's 'Groat-worth of Wit':—

"After this *Diomedis and Glauci permutatio*, my young master waxed cranke, and the music continuing, was very forward in dancing, to show his cunning."

C. C. B.

Writing of American hotels, Max O'Rell says:

"You will have to be hungry from 7 to 9 A.M., from 1 to 3 P.M., from 6 to 8 P.M. The slightest infringement of the routine would stop the wheel, so don't ask if you could have a meal at four o'clock; you would be taken for a lunatic, or a *crank* (as they call it in America)." —'A Frenchman in America,' pp. 25, 26.

"Lunatic," with us, is more freely applied to those who are of sound mind than to those who are not, and I presume that *crank* is employed in the same irresponsible manner. The history of our own times, in the chapter belonging to this very day (February 28) contains the telegram by which Mr. Mackay, the Silver King, assures his wife that he is not much the worse for Rippi's attempt to murder him. It runs:—

"The old *crank* that shot me to-day is seventy-three years old. I don't know him; never saw him before. The doctors cut out the ball; the wound is slight. No reason for the least uneasiness. (Signed) "JOHN."

ST. SWITHIN.

"SALZBERY" AND "SOMBRESSET" IN 1502 (8th S. iii. 101).—I think that the French authority quoted for the parentage of Anne, wife of King Wladislaus of Hungary, is right in saying she was a daughter of Gaston de Foix, Earl of Kendal. Of course Candale is a corrupt form; but I fail to see confusion. Is there any Candale; or was there then? Anne's mother was Caterina, daughter of Gaston de Foix, Prince of Bearn, by Leonora, Queen of Navarre. The French writer is wrong in making Gaston's mother a daughter of Duke Richard de la Pole; but she was, I have always believed, a daughter of Michael de la Pole, Earl of Suffolk. According to the information accessible to me, this lady was named Margaret, and she married John Gaston de Foix. He was, as I believe, the same person as John de Foix, Earl of Kendal and Captal de Buch, who was elected a Knight of the

Garter May 12, 1446. Beltz calls him Vicompte of Chatillon. Can he mean Castelbon, which was a fief of the De Foix family?

This De Foix family, in whom the captalate of Buch was vested, had borne the name of De Greilly, and only assumed the name of Foix on the marriage of Archimbault, the third (?) captal of this family, with the heiress of Foix. Archimbault was uncle of the Captal de Buch who was one of the first founders of the Garter, if I remember rightly, the one who with his cousin Gaston Phoebus, Count de Foix of the old line, rescued the Countess of Normandy from the Jacquerie of Meaux. This captal was not named Foix, though his mother was of that family. The captals of Buch were hereditary partisans of the English. Four were Knights of the Garter. Buch lies just below the oyster-famed basin of Arcachon, not far from Bordeaux, while Foix is below Toulouse, three hundred and more miles away. That an English earldom should have been given to the captals is not surprising. Whether Gaston was really a peer of England I know not. His father, John de Foix, surrendered the Garter in 1462, and probably the earldom was simply a bare title.

The "doyen de Salzbery" ought to be Dean of Salisbury; but if the marriage took place on Sept. 29, 1502, the difficulty is that there was no dean. Edward Cheyne, the late dean, died July 25 in that year, and his successor was not elected until Oct. 10. If, as the quotation from the ambassador's letter written February, 1503, seems to say, the marriage did not take place in 1502, but in 1503, then the Dean Thomas Rowthall might easily have been the "Ambassadeur du Roy d'Angleterre."

THOMAS WILLIAMS.

Aston Clinton.

L. L. K. surely puzzles himself very unnecessarily about the identity of this personage. "Le doyen de Salzbery" can be no other than the Dean of Salisbury. This agrees with Sanuto's description of the ambassador as a doctor and priest. That the ambassador should have been an ecclesiastic ought not to surprise L. L. K., who has noted the mission of Warham on another occasion.

S. G. H.

MOUNT ALVERNUS (8th S. iii. 110).—This is the mountain alluded to by Dante ('Paradiso,' xi. 106) in the words

— *crudo sasso intra Tevere ed Arno—*

the mountain on which St. Francis of Assisi

Da Cristo prese l'ultimo sigillo,

Che lo sue membra due anni portarò.

The saint's habitation is thus described by the Bollandist ('Acta Sanctorum,' Oct. ii. p. 647):—

"Eremitorium illud ibidem infra [i. e., in the life by Celanensis] dicitur a loco, in quo positum est, *Aumna* nominatum, solo, nisi fallor, apographi nostri vitio: nam et Tres Socii, et S. Bonaventura, et Anonymus, qui Cela-

nensis Opusculo maxime usus fuit in Vita secunda, locum montem *Alvernae* appellant, isque alias etiam *Alvernus*, Italis *il monte Alverno* dictus.....Est autem mons hic in arduis Apennini jugis altitudine procerus, ab aliis montibus separatus, super quos caput extulit omnes.....Fagi amplæ sunt in cacumine."

Besides the Italian name given in this quotation the mountain is also called "il monte d'Alvernia" or "della Verna";* and Miss Starke, who computes its distance east of Florence at about fifty miles, writes the name in her well-known 'Guide' (ed. 1829, p. 87) "*Lavernia* (mons *Alvernus*)." The Latin name occurs in the Roman Breviary in the sixth lection at matins for the feast of St. Francis, where it is said that the saint "se in solitudinem montis *Alverni* contulit."

There is a local fitness in Macaulay's comparison of the big Tuscan's fall to that of a thunder-smitten oak on the lordliest of his native mountains—"il più glorioso tra gli Apennini di Toscana, anzi di tutta l'Italia," as it is described by Venturi, a commentator of Dante. But the simile is apparently British rather than Italian, for we see that the Bollandist writer notes only beeches as growing on the summit of the "*Monte salvatico*." I borrow this appellation from the '*Fioretti*,' where, too, we are told that the saint had a little oratory (*celluzza povera*) erected for himself "a piede d'un faggio bellissimo," which is afterwards referred to as the "*cella del faggio*." F. ADAMS.

105, Albany Road, Camberwell, S.E.

Alvernus, or *Alverno*, a mountain in Italy. It was there that St. Francis is said to have received the "*Stigmata*," or marks of the Passion. In memory of this Benedict XII. instituted the Feast of the *Stigmata* of St. Francis.

GEORGE ANGUS.

St. Andrews, N.B.

Is not this intended for the Mons *Alburnus* in *Lucania*? Smith's '*Dict. of Geography*' says that, according to *Cluverius*, it is still covered with forests of holm-oaks and infested with gadflies. See *Virgil*, '*Georg.*' iii. 146. C. DEEDES.
Brighton.

THOMAS ZOUCH, D.D., AND HENRY ZOUCH (8th S. iii. 125).—The following particulars of these divines, in addition to those supplied by Mr. HIPWELL, may prove interesting; some of them have not, I believe, previously appeared in print. Thomas Zouch was of Trinity College, Cambridge, and took his degree as third wrangler in 1761. He became a fellow of his college, and in 1770 was presented to the living of *Wycliffe* on Tees. Here for ten years he took private pupils, three at a time; among them were his nephew, William Lowther, afterwards Pitt's friend and first Earl of *Lonsdale*, and the eccentric Sir *Levett Hanson*,

the last of an ancient family of *Normanton*, *Yorkshire*, of whom a very good account is given in the '*Dictionary of National Biography*.' *Pepper Arden*, afterwards *Master of the Rolls* and *Lord Alvanley*, is also claimed by Dr. Zouch, in a letter I have seen, as a pupil of his, but this must have been at *Cambridge*, as *Arden* was called to the bar before Zouch went to *Wycliffe*. In another unpublished letter of the doctor's, written in May, 1814, he laments that during

"the last twelve months, seven gentlemen who were once my pupils have sunk into the grave. Sir *Levett Hanson* will probably make the eighth, as the last account from *Denmark* represented him very dangerously ill."

In 1793 he was presented to the living of *Scrayingham*, *Yorkshire*, and in 1796 took up his residence at *Sandal*, on inheriting property there at the death of his brother *Henry*. In 1805 he was made a prebendary of *Durham*, and in 1807 refused the bishopric of *Carlisle*, partly because it would be a pecuniary loss to him, the ecclesiastical revenues accruing to him at that time being of greater value than the bishopric. *Hunter*, the *Yorkshire* antiquary, records the doctor's second marriage in his diary (now among the MSS. in the *British Museum*), under August, 1806, with a few personal notes about him; he describes the bride, *Miss Brooke*, as "a stiff, formal, old maid."

Of *Henry Zouch*, *Hunter* writes in another of his manuscript collections that he was an odd man, and chose to be buried in his own garden, which adjoined *Sandal Churchyard*, the minister who officiated standing in the churchyard to read the service; no stone or inscription was put up for him. He was a correspondent of *Horace Walpole*, and his letters are to be read in *Cunningham's* edition. *Henry Zouch* was a very active justice of the peace, and in a letter from him to the *Earl of Dartmouth*, in February, 1777, he says:—

"My living is under 100*l.* a year, but a small independence enables me to keep an assistant, and therefore to devote more time to the public service as a deputy lieutenant and a magistrate than otherwise I should choose to spare."

J. J. C.

HERALDRY (8th S. iii. 127).—The evening paper in question stated a fact well known to students of heraldry. Cf., e.g., Mr. *Woodward's* '*Treatise on Heraldry*' (1892), chap. ii., "On the Origin and Development of Coat Armour."

L. L. K.

ST. GRASINUS (8th S. iii. 107).—"Item in *Palæstina* ad ripam *Jordanis* S. *Grassini* *Anachoretæ*, qui tempore *Zenonis Imperatoris* floruit" ('*Martyr. Rom.*,' *Baron.*, ad *Mart.* 5). There is reference in the notes to *Lipom.*, t. v., *Surius*, t. v., with "De aliis admirandis ejusdem rebus gestis habes in prato spirituali, cap. 107." He was commemorated in the Greek Church on March 4.

* "Si chiama il monte della Verna" ('*Fioretti di S. Francesco*,' *Florence*, 1845, p. 176).

See also 'Acta Sanctorum,' Mart., t. i. pp. 386-9, "De S. Gerasino Abbate"; and 'Menolog. Graec.,' pars. iii. tom. i., Urbini, 1728.

ED. MARSHALL.

No such name occurs in Potthast's list ('Bibliotheca Hist. Medii Aevi'); Gracilianus and Gratianus are to be found there (Suppl., p. 216). If the original will be in existence it may clear up the difficulty. I suspect an error on the part of the copyist.

K. P. D. E.

Probably meant for Gracianus, *i. e.*, Gracianus or Gratianus, martyr of Amiens (October 23), or his namesake the Bishop of Tours (Dec. 18).

L. L. K.

Miscellaneous.

NOTES ON BOOKS, &c.

Old Mortality. By Sir Walter Scott, Bart. With Introductory Essay and Notes by Andrew Lang. (Nimmo.) In beginning with 'Old Mortality' the "Tales of my Landlord" series of the "Waverley Novels" the "Border" edition departs from the well-known forty-eight volumes series it so admirably replaces. In that 'The Black Dwarf' comes first. This is now relegated to a later place, and vols. ix. and x. are wholly occupied with what Mr. Lang is inclined to consider Scott's greatest historical novel. We are scarcely disposed to assign it so high a place. It supplies a brilliant picture of the hard-headedness, the fanaticism, and the intractability of the Covenanters, and its sketches of Claverhouse, Bothwell, Balfour of Burley, and others, have a marvellous vitality. Morton is, however, perhaps the most uninteresting and pedantic of Scott's heroes, and Edith Bellenden is one of the least sympathetic of his heroines. So dull and conscientious a dog, indeed, is Morton, that his happy escape from the constant dangers he encounters causes a feeling not far removed from grudging. Lord Ervadale, also, is rather a milksop. It requires, indeed, all one's faith in the greatest of novelists to reconcile one to the hyper-sentimental conversation of these personages. Scott had, however, hampered himself by writing against his sympathies. However weak in parts, moreover, may be his work, it is immeasurably better than any novel from other pens that comes in contrast or competition with it. We have sometimes wondered if it were the timidity begotten of Scott's legal training that tempts him so often to make his heroes casuists instead of men of action. Mr. Lang's comments and notes remain delightful, and the illustrations are perhaps the best that have yet been supplied. The etchings of Bothwell Bridge, of Morton waiting death, and others, by Mr. Gow, Mr. Bough, R.S.A., Mr. McWhirter, A.R.A., and other artists, are quite excellent. The entire edition merits the utmost praise.

The Book of Delightful and Strange Designs. By Andrew W. Tuer. (Leadenhall Press.)

We cannot quote *in extenso* Mr. Tuer's long and quaint title-page, in which, announcing himself calmly as one "who knows nothing at all about it," he introduces a hundred facsimile illustrations of the art of the Japanese stencil cutter. The first edition, the number of which is limited, contains a rich and very beautiful Japanese stencil-plate. Mr. Tuer's introduction, a very instructive and edifying piece of work to those, like ourselves, with no knowledge of the subject, is printed in English, German, and French. The designs, many of which are of singular beauty, present the common subjects of Japanese

illustration—chrysanthemums, butterflies, cranes, fish, flowers, dancers, bamboos, &c. Many quaint historical and mythical legends are presented, some of them of great antiquity. We can only profess our admiration for a volume to deal adequately with which would test the sources of information even of 'N. & Q.'

Epistola de insulis noviter repertis. Photo-lithograph of the Latin Translation of Columbus's Letter to Sanxis. Edited, with Introductory Note, by E. W. B. Nicholson, M. A., Bodley's Librarian. (Oxford, Clarendon Press; London, Quaritch.)

Caxton's Advertisement. Photo-lithograph. Edited, with Introductory Note, by the same. (Same publishers.)

WE have here two out of the first four of a series of "Bodleian Facsimile Reprints," in course of being issued by Bodley's Librarian, from extremely rare and sometimes unique copies of the originals now in the great Oxford library. The "Epistola" is that in which Columbus announced to Raphael Sanxis, Treasurer of Aragon, the nature of his discovery of the island called by the "Indi" Guananhanin, and of other islands, and of what he believed to be a continent, a province of "Chatai." It is dated from Lisbon, the day before the Ideas of March, and was translated into Latin from the Spanish original by Aleandro de Cosco, "nobilis ac literatus vir." Curiously enough, Columbus, though actually writing off the Azores, seems to have dated both this letter and another written on the same day from Lisbon.

Caxton's 'Advertisement,' reproduced from one of the only two copies known, exceedingly brief though it be, has a special interest for students of the history of printing, while appealing also to liturgiologists from its reference to the "Pye," and to Commemorations of the "Salisbury use"—*viz.*, the use of the illustrious Church of Sarum, the dominant use of mediæval England.

Notts and Derbyshire Notes and Queries. Nos. I and 2. Edited by J. Potter Briccoe and John Ward. (Derby, Leicester, and Nottingham, Frank Murray; London, Marshall Brothers.)

HERE we have yet another offshoot of the great parent stem of 'N. & Q.,' which is to devote its energies to collecting many a wise saw and modern instance and to rescuing many a dying and half-forgotten local custom within the neighbouring counties of Nottingham and Derby. The editors are both well known in connexion with their respective counties, and their combination on the title-page of our new contemporary speaks well for its probabilities of success. Dr. J. C. Cox, too, lends the aid of his pen, erstwhile familiar in the shires and well known in the Dukery.

Mr. Ward deservedly draws attention to an interesting old Derby mansion, known as Babington House, though it is not the house in which Mary, Queen of Scots, rested in 1585 on her way to Tutbury, and it seems to have been built by a local family of note, the Mellors. Of Babington Hall, the home of the Babingtons, where Mary did rest, some panels carved with the family rebus, the baboon and tun, are given from the originals, now in the possession of the Rev. C. Kerry.

Mr. Stapleton writes on Harby and the death of Queen Eleanor, and doubts the tradition that the first of the famous memorial crosses was erected at the place of the queen's death. 'Tis a pity, perhaps, but painstaking investigation seems to have robbed Harby of its Eleanor cross.

The paper most interesting to the general reader in the *Fortnightly* is that of Mr. W. Basil Worsfield on 'Dutch Society in Java.' Life in this important Dutch colony seems not less picturesque than free and easy, and the costumes adopted by both sexes must be of the

scantiest. We hear of gentlemen appearing at the public breakfast in their sleeping pyjamas and with a bathing towel thrown over their shoulders. The dress of the ladies, for the greater part of the day, consists, meanwhile, of three articles. First comes the *sarong*, a piece of silken material, wrapped round the lower part of the body and fastened with a twist at the waist. Over this comes the *kabaya*, a straight, loose jacket of muslin or linen. The bare feet are thrust into Japanese slippers. These things are highly decorative. After nightfall the place is, according to the writer's description, a veritable fairyland. Under the title 'The New Spirit' Mr. J. Adington Symonds writes again upon the Italian Renaissance. 'Wine-Growing in California' is a valuable and readable paper. Prof. Sully writes very seriously on 'The Dream as a Revelation,' and Mr. Frederick Correl describes 'The College of France.'—A fresh interest seems to have been aroused of late in the battle of Waterloo, and two separate articles are devoted to it in the *Nineteenth Century*. One of these consists of a contemporary description of the battle, written by Sir Felton Hervey, aide-de-camp to the Duke of Wellington, at a period very shortly after the conclusion of the fight. It comes from the archives at Hornby Castle, and is sent by the Duchess of Leeds. Mr. Archibald Forbes supplies 'The Inner History of the Waterloo Campaign,' showing at a fresh how incompetently Grouchy misread his instructions, and what difficulty was experienced by Wellington in grasping the scheme of Bonaparte. Both Ney and Soult come in for condemnation. Mr. Herbert Paul sends Part IV. of 'Aspects of Tennyson,' and deals intelligently and sympathetically with the classical poems. The Chief Rabbi prints *in extenso* his recently delivered paper on 'Jewish Wit and Humour.' Mr. Leopold Katscher deals with 'Alfred de Musset,' and has much to say concerning his relations with Georges Sand and the two books to which it gave birth, 'Elle et Lui' and 'Lui et Elle.' Very encouraging statistics are supplied by Sir Edmund F. Du Cane as to the 'Decrease of Crime.' Mr. T. G. Jackson debates whether architecture is a profession or an art; and Prof. Wallace writes on 'Inaccessible Valleys.'—In the *New Review* Mr. Albert D. Vandam consecrates fourteen pages to the *Comédie Française*, of the present condition of which he gives a striking account. Some good stories are told concerning the free list, an institution in London at the best theatres moribund, if not dead. Treating of 'George Meredith as a Journalist,' Mr. F. Dolman deals with that writer's contributions to political journalism, but says nothing concerning his contributions to literary periodicals. One contributor enters on the defence of 'Hypnotism,' which has of late had to stand some swashing blows; and Prof. Mahaffy deals with the question 'What is a Nation?'—Part II. of an 'Embassy to Provence' appears in the *Century*, and is even more interesting than the previous part. Among its illustrations is included a fine portrait of Mlle. Roumanille, the Queen of the *Félibres*, presenting a lovely face and head of the type one sees at Arles. A good description of Westminster Abbey, by Mr. Henry B. Fuller, is accompanied by some capital pictures by Mr. Joseph Pennell. Mr. Gaul's account of Jamaica, which is well written and pleasant, is illustrated by the author, as is Mr. Ranger's 'Artist Life by the North Sea.' A singularly interesting letter, descriptive of 'Napoleon's Deportation to Elba,' by the Officer in Charge, has been obtained. It is accompanied by a good frontispiece portrait of Napoleon.—'Audubon's Story of his Youth,' sent by Maria R. Audubon to *Scrivener's*, is of highest interest, and is accompanied by some capital portraits. A defence of 'The French Symbolists' is undertaken by Aline Gorren. 'The Jaffa and Jerusalem Railway' presents some curious pictures of commonplace Euro-

pean or American ugliness introduced into these Eastern countries. 'A Saharan Caravan' will also repay attention.—To *Macmillan's* Mr. Henry James sends a fine study of Gustave Flaubert. Under the title 'A Jacobite Laureate' an account is given of Hamilton of Bangour. References to other now forgotten Scotch poets are also supplied.—'Sydney Owenson, Lady Morgan,' in *Temple Bar*, gives an animated picture of a delightful creature. 'Bosccombe' and 'Among the Sutherlandshire Lochs' deserve also to be read.—Mr. C. D. Moss is bold enough, in the *Gentleman's*, to hold out 'A Cure for London Fogs.' Mr. W. B. Paley writes on 'Bells and their Makers,' and Mr. C. Parkinson on 'Adders or Vipers.'—The *English Illustrated*, now enlarged and under new management, has an excellent and well-illustrated account of Upper Burma. 'Round about Walberswick and Southwold' and 'Bull Dogs' may both be commended.—The *Cornhill* supplies a boon in 'Unpublished Letters of Wordsworth'; and *Longman's* depicts 'The Zoo in Calcutta.'

Part LXVI. of Messrs. Cassell's republication of Thornbury and Walford's *Old and New London* has an extra sheet. It begins in Lambeth, and follows the south bank of the Thames to Putney, giving views of Lambeth Church (1825), the old Manor House at Vauxhall, a balloon ascent, and other festivities at Vauxhall, Old Battersea Church, the Tropical Garden, the Garratt Election, and Putney House.—*The Storehouse of Information* begins at 'Geography' and ends at 'Gordon.' It has a striking illustration of glaciers.

MR. ELLIOT STOCK announces for immediate publication 'Dante's Pilgrim's Progress: with Notes by the Way,' by Mrs. Russell Gurney. The work will contain extracts from the 'Divine Comedy' and notes in elucidation of the text. It will be dedicated to the Bishop of Ripon, and will be illustrated with designs by Frederick J. Shields.

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. LEEDS ("Needy Knifegrinder").—Consult Canning's 'Poems,' 1823, or the 'Poetry of the Anti-Jacobin,' of which numerous editions have been published.

GERTRUDE.—

Like the baseless fabric of this vision.

Shakespeare, 'The Tempest,' IV. i.

W. WRIGHT ("The Haymarket").—The celebrated inhabitants of the Haymarket, and other information of the kind, are given in Wheatley and Cunningham's 'London, Past and Present' (London, Murray, 1891)

NOTICE.

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

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

LONDON, SATURDAY, MARCH 18, 1893.

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Notices to Correspondents.

Notes.

JUDGE JEFFREYS'S HOUSE IN DUKE STREET.

(Continued from p. 162.)

Pitt was just finishing his great house against the bird-cages in the park, when the Lord Chancellor of evil fame came to Duke Street "house-hunting," with Alderman Duncomb, the banker, and while looking over the said great house noticed the "idle piece of ground" between it and the park wall. He took the house, and made an agreement with Pitt to the effect that Jeffreys was to "beg of King James all the ground without the park wall between Webb's and Storey's inclusive" for ninety-nine years at a peppercorn rent, and was to make over to Pitt the king's grant without any alteration, with liberty to pull down or build upon the park wall, and to make a way and lights into the park, in consideration of Pitt erecting certain building or buildings for the Lord Chancellor, and his enjoyment of them during his occupation of the said great house. The buildings to be erected under the agreement were a cause room and offices, according to Pitt, or a "court room, vault, and other conveniences," according to a Treasury paper. Accordingly a warrant was obtained from "Mr. Cook out of the Secretary of State's office," in the Lord Chancellor's name, with the king's signature and seal, permitting to pull down the park wall, and to make a door, lights, and steps leading into

the park. Pitt immediately set to work and built "the two wings of that great house which is opposite to the bird-cages with the stairs and tarrass, &c." Besides Pitt's we have also the testimony of Sir William Harbord, Sir Henry Fane, and others, that the two great wings stood on the king's ground, that is on the narrow strip of ground between the park and the Duke Street houses. This, as we shall presently see, is an important piece of evidence towards identifying the exact site of Jeffreys's house.

The whole work was finished in about three or four months, and Jeffreys moved into the house. Pitt having thus done his duty under the agreement, was anxious that Jeffreys should perform his share of the bargain, but the grant was not forthcoming, though Sir Christopher Wren had been sent for and told to have the ground between Storey's and Webb's measured and a "platform" taken of it, and Jeffreys had given instructions that the necessary deeds be prepared for the grant to pass the great seal. As Pitt "lived just against Jeffreys's door," he paid him frequent visits and also wrote to him often to remind him of the grant, but would either receive empty promises or not be able even to see him. As time went on the rent became due, and was eventually half a year overdue, when Pitt made his final call, and found Jeffreys in the midst of his creditors, who had assembled at his invitation. As King William had arrived in England, Pitt knew that Jeffreys was not going to be Lord Chancellor long, and was willing to lose the rent if Jeffreys would hand him over the promised grant. There was, however, a serious hitch. Sir Edward Hales, the same who subsequently "went away" with King James, informed the king of the little transaction between the Lord Chancellor and the bookseller, and being a greater favourite with James than Jeffreys, prevailed upon the king to grant him the land at the back of his house and the one next to his. The only consolation that Pitt received from his tenant was that he was going to leave him the house, and was not going to take either the ground or the buildings away with him. His lordship, so far as we know, did not condescend to explain where the rent was to come from, or the money to indemnify Pitt for the 4,000*l.* expended on buildings which were little better than a white elephant to him, and part of which stood on ground that did not belong to Pitt, and about which he had no agreement.

From the Treasury papers it appears that Pitt had one Adriell Mill, a stationer, for his partner in these building speculations, to whom he subsequently parted with his interest. How their partnership came to grief and was speedily broken up is related by Pitt himself. It is also through Pitt that we learn that about April, 1689, he let the big house vacated by Jeffreys to the three Dutch ambassadors who came over to England to

congratulate William and Mary upon their happy accession to the throne.

The next piece of information about the house is to be found in a petition of Sir William Turner, Knt., William Carbonell, merchant, and Robert Scott, bookseller, on behalf of themselves and the rest of the creditors of Adriell Mill, in which we are told that the house formerly occupied by the late Lord Chancellor was originally built by Mill and Pitt, and that it was subsequently, with divers other adjacent buildings, mortgaged by Mill, who had since become bankrupt, to Sir Edmund Wiseman for 10,000*l.* They relate how the late Lord Chancellor had prevailed upon his landlords to erect additional buildings, for his sole convenience, on a piece of ground belonging to the king, for the doing whereof the Lord Chancellor obtained a warrant or licence, under the sign manual and signet of the late King James, promising to procure for them a lease of the ground from the Crown, "but was prevented by the late happy Revolution, although before the same happened the building was perfected," and cost nigh 3,000*l.* They further relate that Sir Henry Fane had lately obtained a lease for the whole strip of ground outside the park wall, and brought ejectments against them for the parcel of land on which the two wings of Jeffrey's house stood, and given them notice of trial for the 18th inst. The petition itself is not dated, but from a minute thereon we learn that it was referred to Sir William Harbord for his report on June 12, 1691. Petitioners further state that the house is not let for a penny more rent than it was before those additional buildings were erected, and that they are entitled to the equity of redemption of the mortgaged premises, and have little more to depend on for the satisfaction of their just debts due from Mills (*sic*), amounting in all to about 30,000*l.* Hence they petition the Lords of the Treasury to stop all proceedings on the ejectment and to appoint a short day for hearing all parties concerned.

Annexed thereto is Sir Henry Fane's petition and version of the affair, and Sir William Harbord's report. From these and some other documents it appears that Sir Henry Fane petitioned for a lease of the whole length of ground between Webb's and Storey's in March, 1689/90. His petition was referred to Harbord, who reported thereon on the 22nd of the same month, valuing the ground rent at ten shillings per square foot, and thinking it "very well worth" that rent. In Charles II.'s time, several petitions were presented for the same piece of ground, and he at that time valued the ground rent at five shillings. The Lords of the Treasury, upon his report, directed by several warrants, dated April 25 and May 20, that the lease of the ground should be granted to Sir Henry for fifty years at six shillings and eightpence per square foot without fine, grantee to make such

arrangements and contracts with adjoining owners and fix such rents as their lordships may approve or direct. Grantee not to be allowed to build on the land without a special licence from their lordships. A lease was passed to Sir Henry's trustees, Richard Kent and Thomas Musgrave, the grant bearing date June 7, 1690. John Webb's house, however, was excepted from this grant, as was also a small yard on the north side of his house, being but a passage leading from the street into the house. In case Sir Henry were allowed to build on the land south of Webb's house, he was to leave sufficient breadth for light.

Having obtained this document from the Treasury, Sir Henry Fane called upon the owner of Jeffrey's house to pay him ground rent for the parcel of land upon which stood the two wings, but he "dismissed the same," alleging that he had a title to the land and pretending that the Crown had no power to grant a lease for the land. Sir Henry thereupon brought his ejectment for the ground, and obtained a verdict in his favour, "this term," *i. e.*, Michaelmas, 1690, or Hilary or Easter term, 1691, as Sir Henry refers to a Treasury Order of Dec. 1, 1690. The liability of the house-owner to pay ground rent having thus been established in a law court, Sir Henry wishes the Lords of the Treasury to fix the rate of the yearly rent, and, this being granted, to allow him to make such benefit and advantage of the ground in question as he shall from time to time be enabled to do. For the guidance of their lordships, petitioner informs them that some of the worst part of the ground he has demised at ten shillings per square foot, and that the two wings of the big house stand on the best part of the land.

Sir William Harbord, in his report, dated June 25, 1691, recommends that, as the owners of Jeffrey's house have compelled petitioner to go to law, and by their refusal to come to terms have involved him in heavy law expenses, some addition should be made to the rate of ten shillings per foot. This, he adds, may seem to be a high rate, but it is no more than what William Storey already pays to Sir Henry, who has a contract with him for a length of about forty-six feet of the ground next to the Long Ditch, long made use of by Storey for a small house and several sheds standing thereon and a passage out of it into the street, the said occupier paying Sir Henry 20*l.* per annum and for a time 30*l.*, the rate being computed at ten shillings per foot. The Surveyor-General adds that he believes Storey and the owners of other adjacent houses would be willing to give more than the value of the ground between them and the park if Sir Henry demanded more.

A minute records their lordships' decision. They agree that Sir Henry may compound at ten shillings for the improved ground, and five shillings for that which is not improved. It is the same old story. Pitt improved the ground at his own expense, and

"his executors, administrators, or assigns" were called upon to pay rent on the enhanced value of the property.
L. L. K.

(To be continued.)

WARBURTON'S 'SHAKESPEAR.

(Continued from p. 142.)

GLOBE EDITION.

WARBURTON MS.

Twelfth Night.

III. iv. 242. But thy inter-
cepter.

Warburton prints "inter-
preter," and corrects to
"interceptor."

IV. i. 60. This ruffian
hath botched up.

This ruffian hath hatched
up.

V. i. 36. Let your flesh
and blood obey it.

Let your flesh and blood
sway it.

Winter's Tale.

I. ii. 113. From bounty,
fertile bosom.

From bounty's fertile
bosom. Hanmer conj. also.

I. ii. 448. Be pilot to me
and thy places shall.

Be pilot to me and thy
paces shall. Warburton
MS. note added, "i. e., thou
shalt be always near me."
Malone conj. also.

IV. i. 6. Leave the growth
untried.

Warburton prints *gulf*
and corrects it to *growth*.

IV. iv. 116. Your maiden-
heads growing.

Your maidenheads blow-
ing.

IV. iv. 359. And handed
love as you do.

And handed love as you
do. Warburton MS. note
adds, "dallied with my mis-
tress."

IV. iv. 411. Dispute his
own estate.

Dispose his own estate.
Also Collier MS.

IV. iv. 578. Undream'd
shores.

Undeemed shores. War-
burton in MS. explains
this as *untried*.

V. i. 160. His tears pro-
claimed his, parting with
her.

His tears proclaimed at
parting with her. So also
Heath conj.

V. iii. 57, 58. Image
would.....mine.

Image, For the stone is
mine, would thus have
wrought you, &c.

King John.

I. i. 153. Sir Robert's
wife's eldest son.

Sir Robert's eldest son.

IV. iii. 71. Till I have
set a glory to this hand.

Till I have set a glory to
this head. So Farmer also
conj.

Richard II.

III. ii. 212. Hath some
hope to grow.

Hath some hope to sow.

IV. i. 155. That in com-
mon view.

That in th' Commons' view.

V. iii. 116. Long'd to hear
a word.

Long'd to hear the word.

Henry IV., Part I.

V. ii. 8. Suspicion all our
lives shall be stuck full of
eyes.

Suspicion shall be still
stuck full of eyes.

V. ii. 35. Seeming mercy.

Seemly mercy.

Part II.

I. ii. 277. I will turn
diseases.

It will turn diseases.

II. ii. 60, 61. Prince. It
would be every man's thought;
and thou art, &c.

Poins (contd.). It would
be every man's thought.
P. Hen. Thou art, &c.

GLOBE EDITION.

WARBURTON MS.

Henry V.

Prologue, 16. Attest in
little place a million.

Attest in little space a
million. Warburton antici-
pates Lettsom, and adds
explanatory note, "for
if the true reading was
place instead of little place,
propriety requires it should
be fitting place."

I. ii. 128. Or lay these
bones.

E're lay these bones. And
Warburton MS. expl. note,
"i. e., we will undertake
this exploit e're we will
suffer ourselves to be forgot
by attempting nothing."
Honour would thee dare.

II. ProL., 18. Honour
would thee do.

Glouting death is near.

II. i. 64. Doating death
is near.

Thine eye be my book.
And Warb. MS. expl. note.
"i. e., that I may read thy
sentiments in thine eye."
To do.

V. ii. 155. Thine eye be
thy cook.

V. ii. 162. To woo.

Henry VI., Part III.

V. vi. 47. The raven
rook'd her.

Warburton prints *croak'd*
hoarse, but restores *rook'd*
her in MS.

Richard III.

IV. iii. 43. Thriving wooer.

Thriving widower.

IV. iv. 1. Prosperity
begins to mellow.

Asperity begins to mel-
low.

V. v. 28. Divided in their
dire division.

Devised in their dire
division. MS. expl. note,
"i. e., produced."

Henry VIII.

ProL., 8. They may believe.

They may receive. MS.
expl. note, "i. e., out of hope
that it is not thrown away."

ProL., 21. To make that
only true we now intend.

To make that only truth
we now attempt. MS. expl.
note, "Besides forfeiting
the opinion we have gain'd
of being able to illustrate
the truth which we have
here attempted to repre-
sent."

I. ii. 74. Chronicles of my
doing.

Chroniclars of my doing.

I. ii. 203, &c. Surv. After
the duke, &c.

King (contd.). After the
duke.....knife.

II. i. 60. Go home and
lose me.

Surv. He stretch'd him,
&c.

II. i. 60. Go home and
lose me.

Go home and love me.
MS. expl. note, "i. e., my
memory."

Troilus and Cressida.

I. iii. 161. At this fusty
stuff.

At this rusty stuff.

I. iii. 233. Jove's accord.

Jove's own bird. MS.
expl. note, "the 'Jove's
accord' is sense and may
mean by Jove's leave or
approbation."

Romeo and Juliet.

III. v. 84. And yet no
man like he.

And yet no man like him.

NORMAN BENNET.

Trinity College, Cambridge.

(To be continued.)

THE SOLAR ECLIPSE OF SEPTEMBER 3, B.C. 404.—This eclipse is of great interest in chronology (though not much notice of it has been taken), as it fixes the correspondence between the Greek Olympiads and the years as reckoned from the date originally (though incorrectly) assumed as that of the birth of Christ. The eclipse in question was annular, and as the central line passed, according to modern calculations, over the northern part of the Balkan peninsula, it must have been very large in Greece. There is no reason, therefore, to doubt that it was the one mentioned by Xenophon, in the second book of the 'Hellenics,' as having occurred in the autumn of the year (he calls it the next year, because the Attic year began at midsummer) in which Lysander took Athens in the spring, and thus brought to a conclusion the first Peloponnesian war. He also tells us that this was an Olympiad year, which proves that these festivals were held in B.C. dates at even multiples of four years. The Olympiad in question must have been the ninety-fourth, and it fell, as is fixed by the eclipse, on B.C. 404, which was ninety-three complete Olympiads, or 372 years, after that in B.C. 776, which is reckoned as the first.

It is well known that great trouble has been given to chronologists by the statement of Herodotus that an obscuration of the sun occurred whilst Xerxes was at Sardis on his expedition for the invasion of Greece. For the year was in all probability B.C. 480, and no eclipse occurred that year excepting one (when the sun was rather more than half eclipsed) on Oct. 2. Herodotus apparently, however, only speaks of that occurrence at Sardis in the spring by a Persian report, and probably either he was mistaken or the darkness was caused by some meteorological phenomenon. In the autumn he does speak of an eclipse actually seen in Greece, which so frightened Cleombrotus, then engaged in fortifying the isthmus of Corinth, that he hastily retired. This was, in all probability, the eclipse of Oct. 2, B.C. 480, and fully confirms that year as the date of the invasion of Xerxes. It was also the year of an Olympic festival, which would be the seventy-fifth, seventy-four complete Olympiads, or 296 years, after B.C. 776.

W. T. LYNN.

Blackheath.

REV. JOHN BLAIR, LL.D.—The Rev. John Blair, LL.D., Prebendary of Westminster, was born at Edinburgh in 1723. His father was John Blair, of an ancient Perthshire family, who made a considerable competence in one of the few commercial enterprises at that time considered open to gentlemen in reduced circumstances. This John Blair was twice married; first to a Miss Gibb, of Loughton, and secondly to a Miss Graham, half-sister to Mr. Colt, of Inveresk. Of the twenty-four children resulting

from these marriages, one of the younger was John Blair, the subject of this notice. He received his education at Edinburgh, where he was contemporary with Hugh Blair, his celebrated namesake of another family. He is said to have come to London in company with Andrew Henderson, a voluminous writer, who kept a bookseller's shop in Westminster Hall and was usher in a school in Hedge Lane. In this latter post Blair succeeded him, and while so engaged received in 1751, from the University of Aberdeen, the degree of LL.D., and in 1754 published the work which made him famous, 'The Chronology and History of the World from the Creation to the Year of Christ 1753.' This work met with a very flattering reception, and soon after its appearance Blair was, in January, 1755, elected a Fellow of the Royal Society. In 1756 he published a second edition of his 'Chronology'; and on Nov. 20 of the same year he was inducted to the rectory of Burton Coggles, in Lincolnshire. In 1757 he was appointed chaplain to the Princess Dowager of Wales, and mathematical tutor to H.R.H. the Duke of York. In 1761, March 10, he was appointed to a prebendal stall in Westminster Abbey; on March 16 to the vicarage of Hinckley, in Leicestershire; and in the course of the year received the degree of M.A. from Cambridge University, and was elected F.S.A. His residence at these livings, which he held together by dispensation, was only occasional, his other duties keeping him for the most part in London. In September, 1763, he accompanied his royal pupil, the Duke of York, in a twelve months' tour on the Continent, visiting, among other places, Lisbon, Gibraltar, Minorca, most of the principal cities in Italy, and several parts of France, returning with the duke in August, 1764. In March, 1771, he was presented by the Dean and Chapter to the Vicarage of St. Bride's, in the City of London, resigning Hinckley and Burton Coggles. In April, 1776, he was presented to the rectory of St. John the Evangelist, in Westminster, for which he resigned St. Bride's, but he obtained in June a dispensation to hold the rectory of St. John together with that of Horton, near Colnbrook, in Bucks. These two livings he held until his death, which took place in Dean's Yard, June 24, 1782.

Of his numerous brothers and sisters the greater number died young. An elder brother, Patrick (Peter), was a physician of some eminence in Cork; another, Gilbert, was a lieutenant in the Royal Navy, and lived to be ninety-six; and a younger, William, was a lieutenant-colonel in the H.E.I.C.S., and died in 1814. It is this last who has been confused by the biographers with Capt. William Blair, R.N. Dr. Blair's sister Elizabeth married Capt. John McNeil; another sister married Capt. Macmillan. Dr. Blair married, Feb. 22, 1770, Ann Persode, daughter of Col.

John Darby, and had several children. His portrait, by Dance, is in the possession of his great-grandson, the Rev. George Alexander Blair.

A. T. M.

PEG WOFFINGTON'S RECANTATION.—One picturesque episode in the life of Mrs. Woffington has not, I think, been treated by any of her various biographers, from the anonymous hack who wrote the scurrilous 'Memoirs,' published by Swan during the actress's lifetime, down to Mr. Fitzgerald Molloy and Dr. Augustin Daly.

Burke, in writing to his old schoolfellow Matthew Smith, shortly after his arrival in London, in 1750, says:—

"I expect in a day or two to be introduced to Miss Woffington, our countrywoman. She is rapidly rising into theatrical fame; I could wish to publish a few anecdotes of her. She is of low origin, it is true, but talents and nature often avenge themselves on fortune in this respect. The roses of Florida spring out of the finest soil: they are the fairest in the universe, but they emit no fragrance. I recollect that she read her recantation in a little country church somewhere in the county of Cavan. Mr. Fleming, of Stahalmuck, wrote some verses on that occasion. I wish you could procure a copy of them for me as soon as possible."

To this portion of Burke's letter his friend replied as follows:—

"As to Miss Woffington, I can recollect very little of her. She was born in Dublin, read her recantation in the parish church of Lurgan, near Virginy, in the county of Cavan, before the Rev. Mr. Sterling, who was a great musician. Mr. Fleming did write some verses on that occasion, but it is not easy to procure them; for you know he's great man—a Justice of the Peace, and one of the Grand Jury. They began thus, I think:—

And now the sun, revolving to the west,
Bequeath'd the weary'd hemisphere to rest;
And now the moon, in milder glories dight,
Resum'd the peaceful empire of the night.

I can recollect no more, and I don't know that these are correct."

In all probability the Woffington renounced her allegiance to the Church of Rome during the period of her visit to Dublin with Garrick in 1742. But what induced her to stray from the faith of her fathers and to visit this out-of-the-way church to declare her apostasy are points not readily determinable. Under the hope that some information would be unearthed throwing light on the mystery, I set about making careful and patient inquiry when in the neighbourhood of Virginia, some few months ago. Unfortunately, I only succeeded in discovering that the parish church in question (which, from all accounts, remained to the last a favourite place for the reading of recantations) was destroyed by fire early in the present century, and with it whatever scanty registers may have been preserved there.

Perhaps it is somewhat in keeping with the eternal fitness of things that the most popular representative of Peg Woffington, as seen through

the rose-tinted glasses of Charles Reade, should find peace in the faith which brought little save disquietude to the illustrious Irishwoman of the eighteenth century. W. J. LAWRENCE.
Comber.

BUNYAN: STERNE.—In chapter iv. of vol. i. of 'Tristram Shandy,' the author says "As my life and opinions,.....if I conjecture right, will...be no less read than the 'Pilgrim's Progress' itself." In a French translation, "par M. Frénais (Londres, 1784)," to the rendering "Mon Livre sera au moins aussi couru que les 'Progrès du Pélerin,'" the following note is appended: "Mauvais Livre Anglois dont un Ministre Presbytérien est auteur. C'est une de nos capucinades." R. R. DEES.

Wallsend.

GHOST MINERS.—Siniestrarius, in his quaint book on demoniality and incubi and succubi, of which a French translation, "publié d'après le manuscrit original découvert à Londres en 1872," appeared in 1876 under the title

"De la Démonialité et des animaux incubes et succubes où l'on prouve qu'il existe sur terre des créatures raisonnables autres que l'homme, ayant comme lui un corps et une âme, naissant et mourant comme lui, rachetés par N. S. Jésus-Christ et capables de salut ou de damnation," and who wrote in the seventeenth century "de l'Ordre des Mineurs Réformés de l'étroite Observance de Saint-François," quotes with approval from Georgius Agricola as to mysterious figures in pits, whom he supposes to be incubi. He says:

"L'apparition de petits hommes de cette sort est fréquente dans les mines métalliques, comme l'enseigne Gregorius [sic] Agricola, dans son livre 'De Animal, subterranean.' Ils se font voir aux mineurs vêtus des mêmes habits qu'eux; ils jouent et badinent ensemble, rient, plaisantent, jettent aux mineurs de petites pierres en manière de jeu; et c'est alors bon signe, dit l'auteur précité: on est sûr de découvrir quelque riche rameau ou même un tronc d'arbre minéral" traduit du Latin, par Isidore Liseux. Seconde édition. Paris, Isidore Liseux, 1876.

Grimm ('Deutsche Mythologie,' iii. 129) quotes from the most famous of Agricola's books, 'De re metallica,' briefly to the same effect,—

"Daemon subterraneus truculentus *bergteufel*, mitis *bergmeintlein*, *kobel*, *quittel*, oder daemon metallicus *bergmeintlein*, wegen dessen man eine 'fundige zech' liegen lässt."—"Georg. Agricola de re metallica,' libri xii. Basileæ, 1657, s. 704."

Wirt Sykes says the Welsh *coblynau* keep up exactly the same practices to the present day:—

"The *coblynau* are described as being about half a yard in height and very ugly to look upon, but extremely good natured, and warm friends of the miner. Their dress is a grotesque imitation of the miner's garb, and they carry tiny hammers, picks, and lamps. They work busily, loading ore in buckets, sitting about the shafts,

* Prof. Ferguson informs me that Grimm's quotation is from Agricola's 'De Animantibus subterraneis liber,' first printed by Froben at Basel in 1854, in small 8vo signature f 5 recto.

turning tiny windlasses, and pounding away like madmen, but really accomplishing nothing whatever. They have been known to throw stones at the miners when enraged at being lightly spoken of; but the stones are harmless. Nevertheless all miners of a proper spirit refrain from provoking them, because their presence brings good luck."—"British Goblins" (1880), p. 24; see also p. 29.

WILLIAM GEORGE BLACK.

Glasgow.

[An English translation of the work of Sinistrarius appeared in 1879 (Liseux, Paris).]

'THE ALLEGED DECLINE OF SCIENCE.'—A pamphlet was published in 1831 entitled "On the Alleged Decline of Science in England. By a Foreigner," with an introduction by Faraday. It is written in answer to Babbage. Halkett and Laing give no help to the author's name, but I think it may confidently be ascribed to Prof. Gerard Moll, of Utrecht. In Vincent's Catalogue of the Library of the Royal Institution it is said to be by Prof. Moll (index and p. 310); and a copy in my possession, bought in the year of publication by a purchaser of great precision, a member of the Royal Institution, is endorsed "Prof. Mohl of Utrecht." Now, in Bence Jones's 'Life and Letters of Faraday,' vol. ii. p. 52, is a letter to Faraday, purporting to be from Prof. Mohl, and dated Utrecht, Nov. 15, 1833. I can see no other mention of him in the book; but on turning to 'Series Professorum qui.....publice docuerunt aut etiamnum docent,' Traject. ad Rhenum, 1861, 8vo. (Brit. Mus. Catal., s.v. "Academies, Utrecht"), I find Gerard Moll, Professor of Mathematics and Astronomy at Utrecht, Sept. 11, 1812, and he was entered in the "order of Teachers of Mathematics and Natural Philosophy" on the rearrangement of the University in 1815. He was born at Amsterdam, Jan. 18, 1785, and died Jan. 17, 1838. No other Moll or Mohl appears in the list of professors, at any rate at all near this period.

J. POWER HICKS.

UNSTAMPED NEWSPAPERS, 1744.—

"Wednesday [March 14, 1744], Maybella Smith and Frances Bowles were committed to Clerkenwell Bridewell by Sir Thomas De Veil, for selling and exposing to sale unstamp'd News Papers contrary to the Form of the Statute in that case made and provided."—*Penny London Morning Advertiser*, No. 138, March 14—16, 1744.

H. H. S.

'TENNYSONIANA.'—In 'Tennysoniana' (second edition, 1879), p. 172, referring to Tennyson's 'Timbuctoo,' is this statement: "Reprinted several times in the successive collections of 'Cambridge Prize Poems.'" This statement is wrong. 'Timbuctoo' has only been reprinted once, in a collection of 'Cambridge Prize Poems' issued in 1859. No other collection of these prize poems has been issued, neither has the 1859 volume been reprinted. In addition to the misprint which is mentioned in 'Tennysoniana,' there are various alterations in

punctuation and spelling, and in one case the word *cones* is altered to "peaks," which proves to me that R. H. S. in writing his statement had not carefully collated the text. The variations I now point out are, so far as I am aware, entirely unknown.

G. J. GRAY.
Cambridge.

A VICAR OF BRAY.—The famous song which describes the accommodating conscience of a certain Vicar of Bray renders interesting the allusions in the following letter, dated in 1715, to an apparently real individual, who was then, or had lately been, Vicar of Bray. The generally accepted theory is, I believe, that the hero of the song was Vicar of Bray from 1540 to 1588. The letter which I now print certainly suggests that the conduct of a much later Vicar of Bray was in 1715 being talked about. For the consideration of those who know more about the true history and incidents of the song than does the writer of this note, here is the letter:—

London, Octobr^r y^e — 1715.

My Lord,—The late prudent & necessary purgations so correspondent to y^e ease & security of y^e p^{re} Governm^t & lovers of our happy settlement inspires me to offer my feeble but well meant aids for rooting out y^e reliques by acquainting yo^r Lordship of there was a scrutiny made into the demeanour & conduct of y^e Vicar of Bray, & his progeny doubtless his lofty & peevish strain merits extraordinary cognizance y^e vein by proximity of blood descends to his eldest & second son they being deeply tainted with y^e Poison his eldest enjoying a post without acting tho' I presume he must of late have taken y^e Oaths yet it is plainly evident his behaviour savours of undecency being diametrically opposite to y^e Supporters of y^e now best Constitution y^e second being unduly shuffled into a good place over other peoples heads by y^e awful sway of his good Dada could not, notwithstanding his irregular promotion contain himself within y^e limits of modesty but belch'd out contemptuous language in derogation of y^e honor^e of our Supream (a neighbouring Justice told me of it) and yet these to be nourished & kept as darlings under y^e patronage of a non Pareil for I am bold to say he has been y^e Instrument of bringing more whimsical & chimerical notions into acts; than all his predecessors on y^e Station could ever pretend to nay y^e wretch is elevated and proud of y^m to generally assuming others projects as his own and then misses them for w^{ch} he is hated & not without cause, & when it was more in his power an Observation worth notice to be sure he preferred y^e high pinnacle men of w^{ch} some lately have been justly dismiss'd & if he had been in y^e Number he had been unlamented unless perhaps one Gen^l man who some years ago for some grand matter y^e he had obliged him ov^r his Office made him a Noble p^{re} of y^e best of wines & y^e quantity being too large to sneek into his own house he was put to his neck verse where to stow it; the Cellar under y^e Parliam^t stairs was y^e storehouse pitch'd upon and y^e being come to make y^e usual search for Gunpowder the merry Brittons to their wonderful amezm^t found Bacchus in lieu thereof they began to carouse freely & having great plenty before y^m like good natured fellows called in their Comrades y^e posse to their assistance who quaff'd & then conveyed away w^t was possible but unhappily in y^e interim y^e Son in law y^e Wyer Drawer (who also enjoys a good post) seasonably interposing laid claim to y^e residue

& so stoped their carreer & so with what he reserved & y^e rabble had squandred very few hogshheads came to y^e old Gentleman's share; A very true bill from your Lordships most Obliged & Ever Obedient Hum^{ble} Sery^{nt}.

D. A., 1715.

me L^d Priez Turn Over.

For a Gent^lman to subscribe his name to acquire y^e Noble Title of an Informer is no desirable thing; Yet good will and truth still remains y^e same.

Endorsed:—

Oct. 1715, D. A. Ab^t Sons of y^e Vicar of Bray.

To the Right Hon^{ble} y^e Lord Townsend Secretary of State at his Office at Whitehall. These.

From State Papers, Dom., Geo. I., Bundle 4, No. 16. H.

GEORGE KIRBYE AND THE 'TRIUMPHS OF ORIANA.'—In my edition of George Kirbye's 'Madrigals' (1597) I drew attention to the fact that there were two editions of the 'Triumphs of Oriana' (1601). In some copies (*e. g.*, that belonging to the Music School, Oxford) Kirbye's contribution is a six-part madrigal, "With Angel's face and brightness"; in others this is replaced by "Bright Phœbus greets most clearly." I had not noticed that the music to these two sets of words is precisely the same. Consequently in my notice of Kirbye in the 'Dict. Nat. Biog.' I spoke of them as two separate compositions. This is a mistake. It may be conjectured that Kirbye wrote his music to the words "With Angel's face and brightness," to which it is better suited; but as these were also set by Daniel Norcome, the editor of the 'Triumphs' apparently thought it advisable to supply new words to Kirbye's composition.

G. E. P. ARKWRIGHT.

Adbury House, Newbury.

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 PLEASANT HISTORY OF THE KING AND LORD BIGOD OF BUNGAY.'—This ballad has been several times printed. I cannot trace it further back than to Ford's 'Suffolk Garland,' which was published in 1818. Can any reader tell me who was the author? Several writers have asserted that the three lines which occur, with slight alteration, at the end of every verse are to be found in Holinshed's 'Chronicles.' I have searched several editions in vain. These lines are printed in Camden's 'Britannia,' edition of 1607, but not in that of 1600. I quote them from the edition of 1607:—

Were I in my Castle of Bungay

Vpon the riuer of Waueney,

I would ne care for the king of Cockney.—P. 340.

Some writers say that this boast was made

during Stephen's reign, and that the events recorded in the ballad took place in the days of Henry II. Others tell us that both belong to the same period—the reign of Henry II. The ballad, I suspect, first saw the light during the eighteenth century; the lines which I have quoted are certainly nearly 300 years old. I want to know the earliest mention (1) of these three lines, (2) of the whole ballad. If the former are to be found in Holinshed's 'Chronicles,' I shall be obliged if some reader will refer me to the edition and page. It is, perhaps, hardly necessary to say that Bungay is in Suffolk. The ballad appears in Ford's 'Suffolk Garland,' in Suckling's 'History of Suffolk,' and in Glyde's 'New Suffolk Garland.'

CHARLES S. PARTRIDGE.

'FROM OXFORD TO ROME.'—This book, which excited a good deal of attention and interest, was published anonymously in 1847, at the time of the famous Oxford tracts. The author was a young lady, and a first cousin of mine. I am told by her brother, who is still living, in his eighty-fifth year, that she was so worked upon by the Roman Catholic party that she made a recantation, and confessed to having committed a great sin in writing this book, which told against the Roman Church, and that this was published in the newspapers of the day. Can you verify or contradict this?

GEO. REDFORD.

WALTER LONG.—Can any of your correspondents inform me whether the Walter Long, Esq., of South Wrexhall, near Bath, who died in 1807, left any issue; also whether his four sisters were ever married?

G. DEEKS.

OLDEST TREE IN THE WORLD.—The Rev. W. Tuckwell, in 'Tongues in Trees and Sermons in Stones' (George Allen, 1891), says, p. 85: "The oldest living tree in the world is said to be the Soma cypress of Lombardy. It was a tree forty years before the birth of Christ." But Alphonse Karr, in his 'Voyage autour de mon Jardin' (Warne & Co., translation edited by Rev. J. G. Wood), says, p. 39, of the baobab (*Adansonia digitata*), "It is asserted that some exist in Senegal that are five thousand years old." I shall be glad of any information as to the extreme longevity of trees, and as to which is the longest-lived genus.

M. J. T.

CHURCH DESIGNED BY LINDSEY.—What church, in the parish of Marylebone, was designed by the late Mr. W. H. Lindsey? It must have been between 1830 and 1840, when there were not many churches in the parish. FRANK R. CANA.

40, St. Lawrence Road, Notting Hill, W.

THEATRICAL ENGRAVING BY KENT.—In the Print Room of the British Museum there is preserved a small engraving, without title, ascribed to

William Kent, Hogarth's contemporary, depicting a dungeon keep with a flight of steps in the background. A curiously theatrical smack is given to the whole by the presence of a male prisoner, chained to a post and listening to the appeals of a lady standing by. Can any reader of 'N. & Q.' say what contemporary play (c. 1730) this scene was taken from?
SCARAMUCCIO.

HEREFORD CATHEDRAL.—Will some reader kindly inform me in what year the tower of this cathedral was lifted, and supported on each of its four sides on heavy baulks of timber, tied with iron bolts, and ground pinned? The money was found by the House of Commons, and repaid by the Ecclesiastical Commissioners. A gentleman who saw it, thinks it was either in 1843 or 1848. Any information on this subject will be much appreciated.
H. HUMPHRIES.

BACHELORS' DOOR OR PORCH.—In 'Notes on All Saints' Church, Winterton, Lincolnshire, contributed by me to the Associated Societies' Reports after the Lincolnshire Society's visit in June, 1888, I wrote:—

"I believe this (the north porch) used to be called 'The Bachelors' Porch'; certainly the men-servants and other poor men, previous to the reseating of the church, used to sit in a long pew or stall on the north side of the church, and the maid-servants in one on the south side."

I now see that at Kidlington, Oxfordshire, the north door was, c. 1825, "usually called the Bachelors' Door" ("Three Oxfordshire Parishes," Oxf. Hist. Soc., 1893, p. 361). Other instances would be interesting, as showing a survival of division of the sexes in church existing long after married people "sat" together.
J. T. F.

Bp. Hatfield's Hall, Durham.

SIR JAMES SHEPPARD, KNT., SERJEANT-AT-LAW.—At the east end of the south chancel aisle of St. Michael's, Honiton, Devonshire, is a marble monument to Jas. Sheppard, *equus auratus* and serjeant-at-law, of Lawell, Chudleigh, Devon, who died 1730, aged forty-nine. At this time he was M.P. for Honiton. The treasurers of Lincoln's and Gray's Inns and the Inner Temple tell me they can find no trace of him in their registers. I therefore assign him to the Middle Temple. He had a residence in Honiton, and first contested the borough in 1710. The Rector of Chudleigh writes me there is no trace of him in his parish registers, and Mr. Sheppard, of Irongates, Frome, whose pedigree has been published, says Sir James is not of his family. Sheppard was created serjeant in 1725; when he was knighted I know not, but a deed dated 1729, to which he was a party, calls him "esquire." His will gives no clue to his parentage, but he directs that he should be buried in the family vault, Honiton, and that his wife's body should be brought (he does not say

whence) and laid by his side. Formerly the monument was crowned by a shield, on which these arms were painted, Quarterly of four, 1 and 4, Sable, a fess arg., in chief three battleaxes palewise of the second, with a label; 2 and 3, Arg., a lion ramp. and semée of crosslets fitchy gules. Crest, a dog sejant arg., spotted with blood, hooped or. For these arms see *Genl. Mag.*, vol. lxiii., under the head of "Honiton." Now, who was this Sir James Sheppard; and was his wife's name Fowler?
R. A. F.

Reading.

GOSTLING FAMILY.—Can any of your readers give me some information about the family of the Rev. William Gostling, author of 'A Walk in and about the City of Canterbury,' who died in 1777? Was he in any way connected with the Le Grand family, which resided in Canterbury and must have been contemporary with him? I have an idea that the Gostlings and Le Grands were related to each other—but how? One member of the Gostling family was an officer in the Royal Artillery about that period. What relation was he to Rev. William Gostling? In the notice of the latter in 'Dict. Nat. Biog.' it says his family "were all commemorated on an oval marble tablet on the west side of the cloisters at Canterbury." Will any one kindly furnish me with a copy of the inscription on it? Can the 'Walk in and about Canterbury' be got now?
E. JACOB.

5, Courtenay Place, Teignmouth, S. Devon.

QUEEN'S PLAYERS.—I should be glad if any one would tell me who were the "Queen's Players" before 1576. (I am generally referred to F. G. Fleay's 'Shakespeare Manual,' but this does not touch my question.)
C. C. STOPES.

"SHALL" OR "WILL."—In that stirring poem, 'The Armada, a Fragment,' by Macaulay, occur the lines:—

Night sank upon the dusky beach, and on the purple sea,
Such night in England ne'er had been, nor e'er again
shall be.

Ought not Macaulay to have used *will*? *Will* would denote a prediction on his part, and we all may predict; but *shall* indicates a promise with regard to England's future, which neither Macaulay nor any one of us is able to make.

F. C. BIRKBECK TERRY.

THE CATALOGUE OF BOOKSELLERS' CATALOGUES.—What library possesses on its catalogue the longest list of those valuable historical and bibliographical documents, booksellers' catalogues?
PALAMEDES.

Paris.

HOBBY-HORSE.—Will some one who is acquainted with the early history and the pedigrees of our ancient folk-customs give me information concern-

ing the ancestry of the hobby-horse, now or till lately a character in Yule-tide mummeries? What was his parentage—heathen or Christian—and what part did he play in the popular amusements of our fore-elders? Where, may I also inquire, is he still to be met with? Not many years ago he was to be seen among every troupe of Lincolnshire “plough-jacks.” Does he ever accompany them on their circuit at the present time; and is he still flourishing in the Midlands and north of the Humber? Is it supposed that the hobby-horse has any connexion with the goblin steed of rural districts, who is none other than Puck in one of his numerous disguises? T. R. E. N. T.

[See 1st S. i. 245; 6th S. ii. 363, 397, 418.]

ROUSSEAU AND THEODORE PARKER.—I have been told that the great American, in one of his lectures or sermons, denounced the great Swiss as the most unmitigated blackguard that ever made a name in literature. I do not know that I am verbally correct, but the above is the sense as it was reported to me. Parker was a man given to righteous anger and strong language, so the above is by no means impossible; but before accepting it I must have an exact reference. Can any of your readers help me thereto? ANON.

JOHN JAMES HALLS, OF COLCHESTER, PORTRAIT PAINTER.—Can any information be obtained of the descendants of this eminent artist, who was born at Colchester 1791, and died 1834? He is said to have been named after Jean Jacques Rousseau. His mother, who died in 1813, was Amelia, younger sister of John Garnett, Dean of Exeter, who died March 12, 1813, and was buried at Farleigh Wallop, Hants. The dean's portrait was painted by J. J. Halls, and engraved by C. Turner. Is it known what has become of the original picture? Thomas Halls, a son of J. J. Halls, is stated to have become a police magistrate in London. The elder sister of the dean was married to General Humphry Evans Lloyd, whose son, Hannibal Evans Lloyd, held some appointment in the Post-Office, until his death in 1847.

F. BROOKSBANK GARNETT.

JOHN HUGHES, OF STRETTON-ON-THE-FOSS, CO. WARWICK.—This eccentric antiquary, of whom there is a long account in the *Gentleman's Magazine* for 1797, vol. ii. p. 827, left various genealogical manuscripts. The pedigree of his family, written on vellum, he bequeathed (Will P.C.C., 1796) to Edward Oakeley Gray, Esq., of Buckingham, and he seems also to have left a MS. family register. Some notes from the latter relating to the Freemans (his mother's family) were communicated to the *Genealogist*, vol. iii., by Mr. F. Scarlett Potter in 1879. I should be glad to ascertain where these documents now are, and whether the family register referred to contains also notes of the Rutter family,

to which his grandmother belonged. I already know all that is stated respecting this branch of the Rutters in vol. xii. of the *Reliquary*.

F. HUSKISSON.

Hill Brow, Warrlingham.

“LOOKING FROM UNDER BRENT HILL.”—Is this saying common now? It used to be very popular in Devonshire fifty or sixty years ago. It is said of a sullen, frowning person in an ill humour, Brent Hill indicating the eyebrows.

S. J. A. F.

MISTAKE IN READING PRAYERS.—From Wiltshire I hear that a notion exists that if a clergyman makes a mistake in reading prayers there will be a death during the week. Is this a local belief, or not? PAUL BURLEY.

FEAST OF ST. MICHAEL.—Did this feast in the old calendar fall at the same time of year as our present Michaelmas? I am desirous of ascertaining the day of the week and of the month on which it fell in 1396. Can any reader of ‘N. & Q.’ help me? A. M. S.

“HOSPITALE CONVERSORUM ET PUERORUM.”—These words are spoken by Dugdale on the foundation of St. Thomas's Hospital. The word “Conversorum” rather puzzled me, but I arrived at the conclusion that it must mean converts, and I find Mr. Walford so interprets it. But converts from what? Evidently it was, I suppose, a home for those who had adopted the Christian faith, and were cast out by their own community. But who were they? Jews, or who? I should be glad of any information or suggestion on this point, and as soon as possible. CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

HERALDIC.—Can any of your readers tell me how and when the Waldegraves, of Essex, first quartered in their arms three beehives?

C. C. STOPES.

OLD COIN OR TOKEN.—I should be glad of information concerning a bit of metal, which looks outside like copper, but where worn like brass. It is an inch and one-fifth in diameter, and weighs more than a halfpenny. On the lower half it has inscribed round it “13 Conduit St. London,” while round the top—in the same circle, but in larger letters, which are placed so as to be read without turning the coin—is an inscription, the first portion effaced, the rest reading “.....min & Sons.” Nothing can be distinguished in the centre. On the reverse is the side figure of a bird with an inscription over it. Both are much worn, but seem to be somebody's crest and motto. From the inscription I take it to be some kind of token; but of the probable date and use of the same I am anxious to be enlightened.

J. L. B.

Epitaphs.

PORTRAITS AS BOOK-PLATES.

(8th S. iii. 81, 129.)

The suggestion that a visit to the Royal Society Library and to the Pepysian Library would prove that it has already been discovered that Pirkheymer and Pepys used their own portraits as personal book-plates does not seem to me to be worth accepting.

Take it for granted that the Pirkheymer portrait dated 1524 is in some of the volumes collected by Thomas, Earl of Arundel, given to the Royal Society by the sixth Duke of Norfolk in 1678, that goes very little way indeed in clearing aside the doubt that B. Pirkheymer himself ever put it there. He died in 1530. His real woodcut book-plate includes the arms of his wife as well as his own. He married in 1497, and became a widower in 1503. Between these two dates the book-plate was most probably engraved, and thirty years is about the time it may have been in use by him. The portrait by Dürer, engraved on copper, is dated 1524. In six years afterwards Pirkheymer was dead, and his books passed through the hands of three or four subsequent generations of his family. During the hundred or more years that elapsed before the great Earl of Arundel bought these books there was plenty of time for any of the Pirkheymer family, to say nothing of the earl or his librarians, to paste the Dürer portrait into some of the volumes, *in memoriam*, or as a book illustration. I have a book title before me now with the earl's signature thereon, dated Venice, Sept. 5, 1613. It is, at any rate, a slight testimony that he liked to connect books with persons, places, and times.

Nothing could be more legitimate than for Dürer to put such a motto as "Vivitur ingenio, cætera mortis erunt" on the portrait. It may be said that the motto is of a general and impersonal kind. In this sense it certainly occurs in the first page of the 'Nucleus Emblematum Selectissimorum' (Magdeburg, 1611), by G. Rollenhagenius, most artistically illustrated with engravings by Crispin de Pass the elder. These passed into the possession of George Wither, the poet, and were used to illustrate the first edition of his 'Emblems,' 1635. The motto was translated by Wither in a general sense; but such an impersonal meaning would change into personal boasting, or to what the Americans call "bunkum," directly one attached this motto to one's own book-plate. I submit that it would then amount to saying:—

My learning and my wit will live,
To gloomy death the rest I give.

Now Pirkheymer was not only a man of cultivated taste, but of modest and earnest self-respect. And that is the reason why, as I before briefly stated,

it is scarcely conceivable that he would use a book-plate bearing such a legend.

Next, as regards the alleged portrait book-plate of Pepys. Information is wanting as to the number of books in which it is found in the Pepysian Library at Cambridge as compared with the number of books having his two recognized armorial (or Admiralty blazoned) and initialed book-plates. Until this be forthcoming, it is difficult to surmise whether the pasting inside the covers of possibly a small part of the library of a portrait which I have proved was used by Pepys as a frontispiece, would have constituted evidence of so distinct and absolute user of it as a book-plate by Pepys himself as to justify Mr. WHEATLEY'S "never before heard any one doubt it." At any rate, in addition to the doubt I have entertained, there is now the further doubt of Mr. JOHN LEIGHTON, with whom I quite agree that:—

"Regarding the Pepys 'kit-cat,' I can see nothing to connect it with the Bibliothèque—no arms, view, legend, *livre*, or device—hence it appears reasonable to delete it to the frontispiece, or to the picture-frame."

What I have said about the so-called Vennitzer book-plate is not as yet contradicted. But your correspondent NE QUID NIMIS cites another example of a seventeenth century assumed portrait book-plate, namely, that of John Hacket, Bishop of Lichfield, observing:—

"This may be more of an *ex-dono* than an *ex-libris*, but at least there is here the using the likeness of an owner as a personal mark in all his books, and this is the very thing that is doubted or in question."

Permit me to explain that the doubt or question I have really raised is not about using the likeness of an owner, but about using the likeness *by* an owner. Bishop Hacket was dead before Faithorne, in the year 1670, engraved the portrait of him used in the books bequeathed by that prelate. Those of us who are teachable may be inclined to accept the Hacket commemorative or *ex-dono* portrait-plate as a proof, if such be needed, of what may be taken almost as an axiom, that gift book-plates or labels include posthumous or impersonal book-plates, whilst the ordinary *ex-libris* exclude them.

Connected with this suggestion it should be kept in mind that Dürer's habit in his book-plate designs was to a marked extent to make them topical, that is, relating to some personal incident. The British Museum possesses two sketches of his for Pirkheymer *ex-libris*. One of them is for the well-known armorial design above assumed to be referable to the occasion of his friend's marriage. In the same way there are undoubtedly personal allusions in the sketches for a book-plate of Melchior Pfizing, in the Berlin collection of prints, and of Johann Tscherte, the architect, and friend and correspondent of Dürer and Pirkheymer, in the Imperial Library at Vienna.

FREDK. HENDRIKS.

Only the other day I came across a portrait of Dr. James Beattie, "published by J. Sewell, Cornhill, Jan. 1, 1801," which was pasted inside the front board of the first volume of Dr. Beattie's 'Works' (1814), in the place where one looks for a book-plate.

J. F. MANSERGH.

Liverpool.

ANGELICA CATALANI (8th S. ii. 485; iii. 113).—In reference to this celebrated woman MR. ADAMS quotes some lines which do not fairly reflect the fame of that great singer. Whatever may have been the relative value of "a groat" to the writer of that ill-natured verse, it is notorious that Catalani received larger emoluments than any singer of her time. The REV. JOHN PICKFORD quotes from a trustworthy source a statement which, though perhaps exaggerated, is in the main correct. Catalani's throat seemed to be endued (as has been remarked by medical men) with a power of expansion and muscular motion very unusual; and when she threw out her voice to the utmost it had a volume and strength that were quite surprising; while its agility in divisions, running up and down the scale in semi-tones, and its compass in jumping over two octaves at once were equally astonishing. My grandfather, who often heard her sing, says, in his 'Musical Reminiscences': "She is fond of singing variations on some known simple air, and has latterly pushed this taste to the very height of absurdity, by singing, even without words, variations composed for the fiddle." Catalani seems to have been more successful in comic than in serious operas, as in the former she sang with greater simplicity and ease. She was very handsome, with a countenance peculiarly fine on the stage, and capable of great variety of expression. Her supreme love of power and sole admiration made her many enemies; and she was at one time left without adequate support on the stage. Half the company engaged to sing with her threw up their engagements in disgust. Her disposition seems to have been so arrogant, and the extravagance of her annual demands so great, that the manager could no longer keep the opera going. For a short time Catalani led, both in comic and serious opera, but the crash came at last, and the theatre was finally closed at the end of the season of 1813. Catalani's husband seems to have been a tactless creature, and encouraged her in these absurd pretensions. He is even reported to have said: "Ma femme, et quatre ou cinq poupées, voila tout ce qu'il faut." After leaving England, Catalani wandered about Europe, giving concerts, at which she was generally the only vocal performer. Meanwhile the opera in England gradually declined, and fell at last to such a state of degradation as to cease to be fashionable, and was nearly deserted. It may be truly said that *with* Catalani, and *without* Catalani, opera in

England was impossible. She reappeared in the summer of 1828, and sang at a musical festival at York. Having subsequently fulfilled concert engagements in different parts of England, this great singer went to Plymouth, on a visit to the Earl of Northesk, who was the Port Admiral there. My grandfather had at that time many opportunities for hearing her sing. I venture to quote his own words:—

"During her stay of some weeks she was prevailed upon to give one public concert. There I again heard her sing, for the first time since she had left the opera in 1813. So much had been said of her falling off, and of the failure of her voice, that I was most agreeably surprised at finding how little change there was in her, and how well she had retained her powers during so long a period. Although she had reached middle age, it was still beyond any other younger voice. She sang several songs in a style that no one else can equal, and concluded the concert with 'God save the King' and 'Rule Britannia,' which last I always thought she sang better than anybody. So she did on this occasion. It electrified and enraptured the audience. In myself it excited feelings with which music had long ceased to inspire me: it was impossible to restrain them. It may seem strange that in her latter years she pleased me more than in the most brilliant part of her career. But so it was; and I now found out that at one time I liked her less than some of her predecessors, I now liked her better than most of her successors. The last notes I ever heard from her were in my own house, accompanying herself on the pianoforte, in some beautiful little Italian canzonets."

When these notes were written—in 1834—Catalani was corresponding with my grandfather from Florence, where she then resided. The REV. JOHN PICKFORD says (*ante*, p. 113) that this remarkable woman died in 1849, at Paris. That may be so—and I will not presume to differ—but I happened to visit the Campo Sante, at Pisa, in 1885, and gazed with deep interest at the monument of Angelica Catalani, a conspicuous object in that sacred enclosure. I certainly was under the impression that the great singer lay in its vicinity—beneath the waving grass and straggling flowers—lulled in her eternal sleep by the ceaseless song of birds.

RICHARD EDGUMBE.

2, Reichs Strasse, Dresden.

GLASS EYES (8th S. iii. 108).—MR. BUTLER asks how much further back than Shakespeare's time can the "witty invention" of glass eyes be traceable. The earliest notice of artificial eyes I am acquainted with occurs in a very rare work by the French surgeon Ambroise Paré, entitled 'La methode curative des playes et fractures de la teate humaine,' Paris, 1561. At p. 226, Paré gives a description and figures of artificial eyes, to be worn in cases where the eyeball has given way, and all the humours have escaped. They are to be segments of a hollow sphere, made of gold, coated with enamel painted in natural colours. With the exception of the gold, they are exactly like the eyes in use at the present time, which are made wholly of glass.

J. DIXON.

CUDHAM CHURCH (8th S. iii. 145).—It is not surprising that, inasmuch as this church has been restored twice in about forty years, it should show evident signs of this twofold disaster. Alice Waleys was by birth a Leigh of Addington, as appears by her arms on the brass. In the east window of the north aisle are the arms of Waleys in ancient glass, Gu., a fess ermine, and in the same window is a shield for England, and for Valence. I see that on a visit to the church, two years ago, I made the girth of the yew tree over thirty feet; it is nearly hollow. The church has these features of interest,—a low-side window in an unusual position at the west end of the north aisle; there are two chancels, and the piscina in each of them is in the east wall, instead of in its more usual position in the south wall; and on the jambs of an old doorway leading into the vestry is a remarkable number of old crosses and masons' marks cut in the soft stone.

With regard to the inscription given by MR. NORMAN, it is not uncommon in the district. I could give more than one example had I the references at hand. The following is a variant of it:—

All ye that pass this way along,
Oh! look how sudden I was gone.
Death gives no warning, as you see,
Therefore prepare to follow me.

In 'Monumental Inscriptions in St. Matthew's, Ipswich,' three instances of this inscription are given at pp. 82, 90, and 177:—

All you that stop and read my stone
Remember how soon I was gone.
Death came and did short warning give,
Therefore be careful how you live.

In 'Epitaphiana,' Fairley, 1873, at pp. 30 and 100, are two variations of the above.

The call to the passers-by seems to connect it with the monkish doggerel of the Middle Ages so frequent on tombs: "Quisquis eris qui transieris," and the Norman French, "Vous qui par ici passiez."

In the churchyard of Bagshot, Surrey, on a stone to Mary Hart, died 1834, is the following:—

All you that pass this way along
See how sudden I was gone;
Death do not always warning give,
Therefore be careful how you live.

G. L. G.

ARABELLA FERMOR (8th S. iii. 128).—In a notice prefixed to the 'Rape of the Lock' in an edition of the 'Works of the English Poets from Chaucer to Cowper' (1810), we are told that:—

"Mr. Caryl (a gentleman who was secretary to Queen Mary, wife of James II.) originally proposed the subject to Pope, in a view of putting an end, by this piece of ridicule, to a quarrel that was risen between two noble families, those of Lord Petre and Mrs. Fermor, on the trifling occasion of his having cut off a lock of her hair."

It would appear from this that Arabella Fermor belonged to a noble family; and as there seems to

have been but one noble family of the name of Fermor, namely, the family ennobled in the person of William Fermor, who was created in 1692 Lord Lempster (or Leominster), and whose son Thomas was advanced in 1721 to the earldom of Pomfret, the inference naturally is that Arabella Fermor was a member of this family.

Sir Hatton Fermor, grandfather of the first Lord Lempster, had a daughter, according to Collins's 'Peerage,' named Arabella, who died unmarried. As Sir Hatton, however, died in 1640, this Arabella, if the Arabella in question, must have been at least seventy-two years old when Pope, in 1712, published the 'Rape of the Lock,' with an "epistle dedicatory" to Mrs. Arabella Fermor, in which occur the following words:—

"If this poem had as many graces as there are in your person, or in your mind, yet I could never hope it should pass through the world so uncensured as you have done."

I can find no traces of any other Arabella Fermor. The eldest son only of Sir Hatton Fermor married, and he, Sir William Fermor (father of Lord Lempster), had no daughter, apparently, of the name of Arabella. Was, then, Sir Hatton's daughter the Arabella Fermor in question? If she was not, I can only suppose that Sir William had a daughter Arabella, whose name in Collins's notice of the family has been accidentally omitted.

C. W. CASS.

"Belinda" seems to have been a cousin, more or less "removed," of Thomas, second Lord Lempster, as Brydges spells him. Arabella was a family name of the Fermors. It was borne by the youngest but one of the six daughters of Sir Hatton Fermor, who, "having broken his leg by a fall out of his coach, died of it, Oct. 28, 1640."

W. F. WALLER.

BRYAN TUNSTALL (8th S. iii. 167).—The will of Bryan Tunstall, in the ordinary course, would be proved under the Archdeaconry of Richmond, but it is not amongst the Richmond wills which have been preserved and are now at Somerset House. There are, however, several wills of members of this family—notably those of Bryan Tunstall, of Burrow (in Tunstall), proved 1654, and Bryan Tunstall, of Tunstall, proved 1609; there is also the will of Richard Tunstall, of Tunstall, proved 1585. None of these names appears on the pedigree of the family as given by Baines in his 'Hist. of Lancashire.'

HENRY FISHWICK.

A SEVENTEENTH CENTURY COMMONPLACE BOOK (8th S. iii. 163).—Among the interesting extracts from the above, MR. OLIVER quotes how one Bernard Calvert "rid from St. George's Church to Dover, from thence passed to Callis in a Barge, returned again to y^e Same Church in 17 hours," remarking that "the rate at which the hero of the episode travelled would have been

rendered easier of calculation if the locality of St. George's Church had been more exactly specified." Of course it is the Church of St. George the Martyr, Southwark, that is meant, which stands at the corner of the Great Dover High Road, where it joins the Borough High Street, which runs up to London Bridge, from the Surrey side of which the "milestones on the Dover Road" are numbered.

W. R. TATE.

Walpole Vicarage, Halesworth.

PENAL LAWS (8th S. iii. 188).—The last case of death by beheading for high treason was no doubt in 1745; but beheading after death lasted much longer, and was last executed on the Cato Street conspirators in 1820. A less-known case was with some machine-breakers at Derby, in 1817. See Mozley's 'Reminiscences,' i. 191.

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

Longford, Coventry.

D. ANGELO (8th S. iii. 187).—MR. BUTLER will find such particulars as are likely to be forthcoming respecting the parentage or pedigree of the elder Angelo in the 'Memoirs' of his son, published by Colburn, in 2 vols., in—I think, I have not the book at hand—1827.

W. F. WALLER.

St. Leonards.

THOMAS GENT (8th S. iii. 145): REV. LAURENCE STERNE (8th S. iii. 165).—In common fairness MR. HIPWELL should have stated that the source of his notes is the late Mr. R. H. Skaife's 'Register of Marriages in York Minster,' reprinted from the *Yorkshire Archeological Journal*, 1874, pp. 59, 95.

W. C. B.

FOREIGN PARODIES (8th S. iii. 108).—As MR. BOUCHIER has honoured me by a personal appeal for information on this topic, may I be allowed to refer him to vol. vi. p. 323 of my 'Collection of Parodies,' in which he will find a long list of parodies and burlesques in the French language? Or if MR. BOUCHIER will send me his address, I will forward him the part containing this bibliography, and to any other reader of 'N. & Q.' who is interested in this topic. All I ask in return is that my attention should be called to any errors or omissions that may be noticed. French parodies are therein enumerated of Homer, Virgil, Horace, Ovid, Molière, Voltaire, Chateaubriand, La Fontaine, Racine, Corneille, Eugène Sue, Dumas, and Victor Hugo.

Obviously such a list is hardly suited for the columns of 'N. & Q.,' as it would occupy a great deal of space, and would probably interest but a small proportion of its readers. Suffice it to say, therefore, that no French author of repute, whether poet, novelist, or dramatist, has escaped parody, and that scarcely any serious dramatic work can be produced on the stage in Paris without being

immediately burlesqued at one or more of the minor theatres. It is, indeed, true of France, as one of her parodists (J. Méry) remarks:—

"Les plus belles choses ont eu les honneurs de la parodie. C'est le sort de l'humanité littéraire. Virgile le divin a été parodié par Scarron l'invalidé. Le 'Cid' de Corneille a été parodié par Boileau. Chateaubriand a été parodié par M. Chateauterne. Le plus grand poète qui ait existé depuis Homère et Virgile, Victor Hugo, a été parodié par tout le monde."

In 1870 the late M. Octave Delepierre published a work entitled 'Essai sur la Parodie chez les Grecs, chez les Romains, et chez les Modernes,' to which MR. BOUCHIER should turn for information on parodies in the other continental tongues.

In 1869, when M. Delepierre was collecting materials for this work, he wrote to 'N. & Q.' soliciting information as to some English parodies with the originals of which he was not then acquainted. This led to my placing my collection at his disposal, from which he selected the examples and notes for his chapter on English parody. His letters to me on this pleasant little literary acquaintance admirably illustrate the utility of our dear old friend 'N. & Q.'

WALTER HAMILTON.

Elms Road, Clapham Common.

"ZOLAESQUE" (8th S. ii. 468; iii. 54, 115).—When a man delivers himself oracularly and in a partisan manner on a matter still *sub judice* it has the effect on some of making them "set their backs up." I confess to some such feeling on reading DR. BREWER'S note under above heading at the last reference. No doubt the author of the 'Dictionary of Phrase and Fable' has met in the course of his long and useful career the logical axiom "Qui nimis probat, nihil probat." Now his diatribe against the admission of the above word into our language in particular, and his attack on M. Zola in general, seem to me a verification of that apophthegm. For, first, why should the word not be admitted into the 'N. E. D.' as descriptive of Zola's style, which his own countrymen acknowledge to be *sui juris*? Secondly, Zola's realism is no more offensive than that of Sterne, Swift, and dozens of other English writers. Thirdly, Zola has not "grossly caricatured his countrymen"; on the contrary, the whole of his "Rougon Macquart" series is a too faithful transcript of their manners and morals under the Second Empire. I, too, have lived in France, and can vouch for its painful accuracy. Fourthly, Zola has not (in his 'Débâcle') "wholly failed to fathom the secret philosophy of the breakdown of the French system and fall of Napoleon." *Pace* the Doctor, the hidden cause of Napoleon's downfall is grasped and exposed with a masterly hand in the work referred to. I happened to be in the neighbourhood of the belligerents in 1870-1, and know, from observation and hearsay, that the

collapse of France was due both to national demoralization and military incapacity. Finally, it passeth my understanding how those who rail most at Zola's works never fail to read them. Sir Edwin Arnold read 'La Bête Humaine,' pronounced it to be the greatest prose epic of the age, and then pitched it into the Atlantic in disgust; likewise DR. BREWER cons the vivid pages of 'La Débâcle,' and indulges in a plaintive jeremiad over it! O the contradictoriness of mortals! Has DR. BREWER read 'Le Rêve'? If not, I would counsel him to peruse it. J. B. S.
Manchester.

MR. HOLCOMBE INGLEBY has on more than one occasion stated in 'N. & Q.' that in his opinion the 'N. E. D.' contains too much. His idea of a dictionary showing the history of the language is peculiar. He considers certain words unnecessary, and therefore would have them excluded from a dictionary; but the fact remains that the words have been used, and if the 'N. E. D.' is to give the true history of the language it must include them. The use of a dictionary is to give information to those who need it; and why should any one who finds it stated that a book has been *bowdlerized* or *grangerized*, that a man has been *boycotted*, that a church has been *grimthorped*, or that a writer shows a *Zolaizing* tendency, be denied the explanation of these words because they have been formed from personal names?

JOHN RANDALL.

BLACKBALL (8th S. ii. 245, 395).—This word is used in a sense akin to the modern one in Chapman's 'All Fools,' 1605:—

Well, now let's note what blackball of debate
Valerio's wit hath cast betwixt Cornelio
And the enamoured courtier.

III. i.
G. J.

SEDAN-CHAIR (8th S. ii. 142, 511; iii. 54).—I would supplement MR. WALLER's note at the last reference by a quotation from the 'Menagiana' (Paris, 1695, ii. 188). Relating an *affaire d'honneur* between a certain M. de V. and M. de Monbrun Souscarrière, Menage informs us:—

"Ce Monbrun Souscarrière étoit bâtarde de M. de Bellegarde, que l'on appelloit M. le Grand, parce qu'il étoit Grand Ecuyer du temps d'Henry IV. C'est lui qui apporta d'Angleterre en France l'usage des chaises à porteurs."

Maigne, in his 'Dict. des Origines, Inventions et Découvertes,' says that the "chaises à bras ou chaises à porteurs" for which a patent was granted in 1617 were "découvertes," and that the "chaises couvertes" were introduced from London in 1619 by "le marquis de Montbrun, bâtarde du duc de Bellegarde, qui se faisoit appeler seigneur de Souscarrière et qui, au dire de Tallemand des Réaux, étoit allé en Angleterre pour se remplumer de quelque perte au jeu." This gentleman is evi-

dently the Monbrun Souscarrière of Ménage, and Maigne says that he obtained the patent for himself and a "dame de Cavoie," the grant to Mlle. d'Etampes being later. I may note also that the year 1639, given by Larousse as the date of the "Sieur de Montbrun's" patent, was the year in which the Duc de Bellegarde was deposed from his office of *grand écuyer*. Larousse makes two persons of Montbrun and Souscarrières.

LADY RUSSELL will see, on reference to 'N. & Q.' 3rd S. ix. 138, that Sir Sanders Duncombe's patent, dated Sept. 27, 1634, is preserved in the British Museum. F. ADAMS.

GLADSTONE BIBLIOGRAPHY (8th S. ii. 461, 501; iii. 1, 41, 135).—In the *Quarterly Review* for June, 1847, there is an article on the book entitled 'From Oxford to Rome.' In a memorandum-book of private reading which I kept as an undergraduate, I added to my entry of this article the note, "The review said to be by Gladstone." Whether the then current report was correct or not I cannot say. Of the book itself (which was said to be by a Miss Harris) I bought a copy forty-one years afterwards. W. D. MACRAY.

[See also p. 207.]

WILD HORSES (8th S. ii. 46, 113; iii. 172).—I can only add, in corroboration of my former note, that Cuvier, in his 'Règne Animal,' speaks of the horse as existing wild in South America and in Tartary; and in the article "Horse" in the 'Penny Cyclopædia,' written, I believe, by Richard Owen, the horse is said to be found wild in South America and in Tartary. When these eminent men used the word "wild," they must have meant "having no owners." No doubt they are the progeny of tame horses, which have become wild.

J. CARRICK MOORE.

CHESNEY FAMILY (8th S. ii. 387, 478; iii. 58, 135).—At the last reference, I find the spellings De Cayneto, De Kaisneto, De Chaisneto, &c. It seems just worth notice that such spellings give the etymology. *Keynes* is the Anglo-French form of F. *chênes*, pl., signifying "oaks"; and Diez and Scheler refer *chêne* to a Lat. adj. *quercinus*, from *quercus*. Hence *Chesney* answers to F. *chênaie*, oak-grove; as if for **quercinetum*; cf. Lat. *quernetum*. Scheler notes the form *le Quesnoy* as a place-name. So also in E. *spinney*, the *-ey* again represents Lat. *-etum*. WALTER W. SKEAT.

"JAGG" (8th S. ii. 407, 476; iii. 95).—Little things attest prevailing kinship. A hospitable old friend of mine—now, alas! no more—used to press his departing guest to have a little more refreshment before facing the night air. And when the visitor would protest his strict temperance in all things—indulgence in the country's wine being no exception to the rule—he solved the difficulty by simply presenting a minute quantity, and adding,

"Ye'll no be the waur for a *jag* afore ye gang." The scene was beautiful and touching, and it was easy and very pleasant to provoke. I have known many similar in their hospitality, but never another who managed the proceedings in the same way, or used the same term for the parting cup. But as my friend was a native of Stirlingshire, and passed his days in Glasgow and the West of Scotland, it is a safe inference that the word is still in use in these parts. See also 'Encyclopædic Dict.,' s. v. "Jag."

THOMAS BAYNE.

Helensburgh, N.B.

"EATING POOR JACK" (8th S. ii. 529; iii. 76, 131).—MR. BLOUNDELLE-BURTON slips in saying, at the second reference, that Habington "exclaims, 'Vaunt wretched herring and Poore John!'" Let me correct your correspondent by quoting the passage in full from Elton's edition, p. 244:—

I (who still sinne for company) was there,
And tasted of the glorious supper, where
Meate was the least of wonder; though the nest
O' th' Phoenix rifled seem'd t' amaze the feast,
And th' ocean left so poore, that it alone
Could since vaunt wretched herring and poore John.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

Surely "hacer penitencia," in the mouth of a Spanish Amphytrion, merely means now—MR. GIBBS uses the present tense—"to take pot-luck"! I certainly never found it to mean what MR. GIBBS calls *bacalao*, and Velasquez and others call *bacallao*; though the latter is the Spanish equivalent for "Poor Jack."

W. F. WALLER.

'THE HARROWING OF HELL' (6th S. i. 155, 266, 286).—I failed to mention in my query at the first of the above references that the curious original picture of this subject by Albert Dürer is in my possession. It is on panel, thirty-seven by thirty-one inches, and signed with the painter's monogram and dated 1510.

W. I. R. V.

HERALDS' VISITATIONS (8th S. ii. 408, 473, 490).—Noble's 'History of Heralds' College' contains an ample list of visitations, all MSS., among which several are undated, *ex. gr.*, Bucks, Cambs., Cornwall, Devon, Essex, Hants, Hunts, Leicester, Lincs., Norfolk, Northampts., Salop, Somerset, Suffolk, Surrey, Sussex; these sixteen are each placed at the head of its county, as though primitive. Of course Noble's book is an old story now, and the above documents may have since his time been further discriminated; but, seeing that we have so much printed matter before us, it would be desirable to hear more definitely hereon. Noble states that the earliest commission for a visitation was issued in 1528, yet one visitation is known to be dated 1412, say 13-14 Hen. IV., ascribed to Norroy's deputy. At this date John Otherlake, otherwise known as "March, King at

Arms," acted also as Norroy. Besides the numerous volumes issued by the Harleian Society, Mr. Joseph Foster has reproduced several, also Messrs. Howard, Vivian, Colby, Metcalfe, &c., and the Surtees Society. Full details of the whole would make a volume of itself.

A. HALL.

13, Paternoster Row.

TENNYSON AND 'THE GEM' (8th S. iii. 8, 57, 93).—According to the article on 'The Gem' which appeared in the *Publishers' Circular*, Aug. 15, 1891, that annual was only issued during the four years 1829 to 1832. I have a copy of the issue for 1831, which contains three poems by A. Tennyson, Esq., viz., 'No More' (p. 87), 'Anacreontics' (p. 131), and 'A Fragment' (pp. 242-3).

J. F. MANSERGH.

I am much obliged to MR. DARTNELL for his reference. Thanks to it, I have been able to discover the third poem, 'A Fragment.' Through the absence of a single leaf, I fell into the grievous error of stating that there were only two poems in 'The Gem,' 1831, acknowledged by our late lamented Laureate.

W. A. HENDERSON.

Dublin.

DENTON MSS. (8th S. iii. 126).—MR. HIPWELL'S reference to the "many copies" of John Denton's 'Accompt of the most considerable Estates and Families in the County of Cumberland, from the Conquest unto the Beginning of the Reign of K. James,' suggests that he is not aware that this very valuable document was printed in 1887, under the editorship of Chancellor Ferguson, as the second of the "Tract Series" of the Cumberland and Westmorland Antiquarian and Archæological Society.

Q. V.

DESCENDANTS OF THOMAS À BECKET (8th S. iii. 127).—There can be no very near connexions, for no brother of the archbishop is known. Canon Robertson's 'Life' of him, p. 353.

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

Longford, Coventry.

Some few years ago, at the exhumation of some remains at Canterbury, which were at first supposed to be the relics of St. Thomas, a letter appeared in the *Daily Telegraph*, over the joint signatures of W. à Beckett-Turner and Arthur C. William à Beckett, which implied that the writers claimed kindred with the archbishop. It may be of interest to mention that in a petition to Parliament (1 Hen. VII.) there are some genealogical details of a family of Becket holding property in Woolwich and Plumstead ('Rolls of Parliament,' vol. vi. p. 324A).

NATHANIEL HONE.

Henley-on-Thames.

JOHN PALMER (8th S. iii. 87, 133).—John Palmer was one of the many persons whose services were celebrated by halfpenny tokens about

1794. In my collection I have one without date. Obv., A mail coach and four, with long-whipped driver and guard; one passenger inside and G.R. on panel of door. Inscription, "Mail Coach Halfpenny. Payable in London. To Trade expedition and to Property protection." Rev., "To | J. Palmer, Esq. | this is inscribed | as a token of | Gratitude | for benefits rece^d | from the establish- ment | of Mail Coaches. | J. F." R. HUDSON. Lapworth.

I must beg leave, with all due deference, to correct some of the statements of Mr. COLEMAN. Lady Madelina Palmer was a daughter of Alexander, fourth Duke of Gordon, and not of a Duke of Richmond, and she did not marry John Palmer, of Bath, but Charles Fysh Palmer, of Luckley Park, Berkshire, of the family of Palmer of Wokingham (see 'Visit. of Berks,' 1664).

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

I shall refer Mr. DRURY to a pamphlet written by Mr. Jerom Murch, entitled 'Ralph Allen, John Palmer, and the English Post Office.' It was published at Bath by Lewis in 1880. On pages 18, 27, and 28 will be found probably all the clues required to trace the connexion of present representatives with John Palmer. If Mr. DRURY has any difficulty in procuring the pamphlet I will copy the extracts for him. A. L. HUMPHREYS. 187, Piccadilly, W.

PEG WOFFINGTON'S ALMSHOUSES (8th S. ii. 128).—A former correspondent to 'N. & Q.' (see 6th S. vi. 508), under date of December 23, 1882, wrote:—

"Close to the churchyard are Margaret Woffington's cottages, a row of picturesque old buildings with dormer windows, such as George Morley so often shows us in his canvases. These cottages were built by Margaret Woffington as almshouses, but as she left no endowment with them they have become the property of individuals." The italics are mine. A writer in *All the Year Round* (second series, xv., 342, for 1876) says "the endowment has been questioned."

EVERARD HOME COLEMAN.

71, Brecknock Road.

CHURCH HOUSE (8th S. ii. 488; iii. 58).—Mr. ROYCE will find some notice of the New England "noon houses" (which may be an American adaptation of the English Church houses) in chap. ix. of 'The Sabbath in Puritan New England,' by Alice Morse Earle, published by Charles Scribner's Sons, New York, 1891, a book well worth reading, and which correctly describes the matters of which it treats. F. J. P.

Boston, Mass.

JOHN LISTON (8th S. iii. 143).—My sister told me, half a century ago, that Liston, the actor, used to attend regularly the church in Brompton Square

and receive the sacrament. It is possible that he may have made more than one voyage to the Levant, but it is not easy to understand that he was chief factor for Mr. Willoughby at the Porte. Mr. Willoughby may have had a factor at Constantinople, but not at the Porte, but it is more likely he had an agent in the city, a member of the Levant Company. It is possible Liston went out as supercargo on board ship. HYDE CLARKE.

LATREILLE (8th S. iii. 49).—K. H. B. will find an excellent biography of "Pierre André Latreille, naturaliste français," in vol. xxix. pp. 850-54 of the 'Nouvelle Biographie Générale,' published by Firmin-Didot Frères in 1859, with the main sources of information from A. J. L. Jourdan, dans la 'Biogr. Médicale'; Henrion, 'Annuaire Biogr.'; Querard, 'La France Littéraire.'

W. B. GERISH.

There is a short sketch of Latreille's life and work in Rose's 'Biographical Dictionary,' vol. ix. p. 205 (ed. 1848). J. F. MANSERGH. Liverpool.

REV. GEORGE CROLY, LL.D. (8th S. ii. 446; iii. 32).—Dr. Croly was well known in Paternoster Row as a frequenter of the Chapter Coffee House in his days of early struggle. He attended there "on call," so to speak, ready to accept a guinea fee as supply for any incumbent in town or country who suddenly needed a substitute. A. HALL. 13, Paternoster Row, E.C.

A full memoir is given in the 'Annual Register,' 1861. His preferment is there said to have been owing to Lord Brougham, who was a distant relative. The *Illustrated London News*, December 8, 1860, has a portrait.

EDWARD H. MARSHALL, M.A.

Hastings.

AMERICAN COBBLERS (8th S. ii. 528).—The cobbler referred to was Nathaniel Ward, died in England in 1652; graduated at Cambridge, England, in 1603; went to Boston, Mass., in 1634; preached at Ipswich; wrote the 'Great Body of Liberties,' 1641; and then wrote 'The Simple Cobler of Agawam,' which was published in England in 1646/7. His pen name was Theodore (for Nathaniel) de la Guard (for Ward). Agawam is the Indian name for Ipswich. The book is worth reading, and is almost a great achievement.

C. W. ERNST.

Boston, Mass.

'BECKET' AT THE LYCEUM (8th S. iii. 164).—I hope FATHER ANGUS will not think me hypercritical if I remind him that as St. Thomas was murdered some four hundred years before the pseudo-classicization of the Breviary Hymns in the sixteenth century, the hymn for the day, as sung in Canterbury Cathedral, would have been,

without question, the original and ancient hymn attributed to St. Ambrose, and beginning "Christe Redemptor omnium, Ex Patre Patris unice," not the Renaissance version, "Jesu Redemptor omnium, Quem lucis ante originem," of which your correspondent cites the first line. The text of the original hymn exists at Durham and the British Museum, in MSS. at least as old as the eleventh century; it was that in use in every church of Latin Christendom in the time of St. Thomas, and is still sung in Benedictine choirs all over the world. Similarly, up to the period of the Renaissance, the last verse of the hymn sung on the anniversary of St. Thomas's martyrdom ran (as it still does in the monastic breviary) "Gloria tibi Domine," &c., and not as cited in FATHER ANGUS'S note. I do not suppose that Mr. Irving's well-known attention to detail extends to such minutiae as these. The famous cathedral scene in his presentment of 'Much Ado about Nothing' was received with a chorus of praise as a marvel of liturgical accuracy, but I am told that in Catholic eyes, at least, some of its details appeared ludicrously incorrect; one, indeed, so offensively so, that it was eliminated, if I mistake not, by the Catholic Lord Chamberlain of the day.

OSWALD, O.S.B.

Fort Augustus, N.B.

DOCTOR BY ROYAL MANDATE (8th S. iii. 145).—Were there not three separate essays, on gambling, duelling, and suicide? The old Cambridge 'Calendars' used to tell us, I think, that the author received fifty guineas for each essay, and gave forty guineas, in the whole, to Addenbrooke's Hospital, Cambridge. Dr. Hey was originally of Magdalene, Third Wrangler and Senior Chancellor's Medallist, 1768; Esquire Bedell, 1772.

P. J. F. GANTILLON.

CHANDLER FAMILIES (8th S. iii. 168).—A Matthew Chandler was Mayor of Maidstone in 1703, 1712, and 1721. The church plate of Alkham Church, Kent, includes a paten which had been a domestic salver, "the property of Mrs. Elizabeth Chandler and her husband, Mr. Matthew Chandler, of Maidstone." On the death of the latter his widow married Mr. Ward Slater, who presented this salver to the church in 1732-3.

Maidstone.

F. JAMES.

"HARIOLE" (VERB) (8th S. iii. 86, 154).—My authority is the paragraph in the *Daily News* to which I referred. I have, however, searched for the word in all accessible dictionaries, without finding it. I believe, moreover, though of this I cannot now be sure, that the writer in the *Daily News* said or inferred that Dr. Wordsworth himself claimed the word as a coinage of his own. As regards MR. BALDOCK'S objection, I may say that

"hariolation" is in Webster as an obsolete word, as well as in Bailey, but the noun "hariolation" is not the verb "to hariole," and Webster derives it direct from *hariolatio*. We have the noun "tribulation," but not, I think, the verb "to tribule." C. C. B.

The word "hariolation" is very much older than either Dr. Wordsworth or the "editio princeps" of Bailey's book. According to Dr. Smith it occurs in Cicero's 'De Divinatione' (i. 31, 66). I must refer C. C. B. to the same Latin dictionary for several references to classic authors for the use of the verb *hariolor*—"to foretell," and, in a bad sense, "to talk nonsense." L. L. K.

PRINTERS' ERRORS (8th S. i. 185, 217; ii. 337, 456; iii. 36, 136).—Another instance—and, curiously enough, once more combining Mr. Chamberlain and the press—can be furnished from the 'London Letter' of the *Birmingham Daily Gazette* for February 18, the very date upon which the previous one was given in 'N. & Q.' The writer said:—

"Heartily the House enjoyed his [Mr. Chamberlain's] suggestion that the 'reverential' burying of the Imperial supremacy was but the expression of a Press opinion..... 'And we don't want Press opinions,' said Mr. Chamberlain; 'we can get any number of press opinions from hon. gentlemen.'"

It need hardly be said that the right hon. gentleman was not disparaging the Fourth Estate: he was referring to "pious" opinions.

POLITICIAN.

Another amusing blunder of this kind occurs in one of Warne's cheap reprints. I made a note of it the other day, but have mislaid. The printer put a *moral* sin for a *mortal* sin (the italics are mine).

E. WALFORD, M.A.

Ventnor.

JOHN CUTTS (8th S. iii. 29, 152).—This is the Lord Cutts who had so large a part in the capture of Buda, and who is mentioned by Brodrick in his 'History of the late War,' published in 1713, as having been at the siege of Venlo, in 1702, "remarkably eminent in his post." There is a mezzotint portrait of him in armour, engraved by R. Williams after Wissing. If your correspondent will give me his address I shall be happy to send him the extract relating to John, Lord Cutts, from 'The Compleat History of Europe,' which is on my shelves.

Belsize Avenue, N.W.

GEO. CLULOW.

ST. VICTOR (8th S. iii. 129).—PHILOTECHNIC asks what is known of the life and history of this saint—a question not easy to answer concisely, considering that the Church honours at least five saints of this name, including a famous Pope of the second century, an anchorite of the seventh, and three martyrs (known respectively as SS. Victor

of Braga, Milan, and Marseilles), probably all Roman soldiers who suffered at different times during the great Dioclesian persecution. For details of their lives it will be sufficient to refer to the usual well-known sources, such as the Bollandists, Butler's 'Lives,' Tillement, Fleury, or other Church histories of repute. The last two I have mentioned are perhaps more popularly known than the rest. The *cultus* of St. Victor of Marseilles is (naturally) confined chiefly to the south of France, while his contemporary of Milan is still the favourite military saint of Lombardy and Northern Italy. The former is variously represented as trampling down a pagan altar, undergoing the amputation of his foot, or with a millstone and sword (the instruments of his martyrdom). In one of the windows of Strasburg Cathedral he appears in the guise of a mediæval knight, in chain armour, with shield and spurs. St. Victor of Milan is introduced into many Milanese pictures as a Moor, wearing the dress of a Roman soldier. According to some authorities he was burned alive in an oven, or in an ox made of metal, and these objects are found in some representations of the saint. OSWALD O.S.B.

Fort Augustus, N.B.

There are five saints of this name mentioned in Butler's 'Lives of the Saints,' and forty in the list of saints given in August Potthast's 'Bibliotheca Historica Medii Ævi,' supplement 254. It is, therefore, not easy to identify the person inquired after. If the information given in Butler be not sufficient for your correspondent he had better, taking Potthast's list as a guide, hunt up the various Victors in the 'Acta Sanctorum,' bearing in mind that the work is still unfinished, ending with the month of October. I believe—but of this I am not quite certain—that an index to the 'Acta,' so far as it has yet gone, has been recently published. If so it is sure to be in the British Museum.

It may not be amiss to mention that a St. Victor was patron of the Guild of Millers at Ghent (see Felix de Vigne, 'Gildes et Corporations,' p. 50). Relics of St. Victor were in the old days preserved in the abbey church of Abingdon (see 'Chron. de Abingdon,' ii. 156, Rolls Series).

ASTARTE.

PHILOTECHNIC will find all particulars of SS. Victor, of whom six are mentioned, in the Rev. S. Baring-Gould's 'Lives of the Saints.' One of these was Pope A.D. 189. Of the other five, three were soldiers, of whom St. Victor of Marseilles seems best known. St. Victor of Milan is only mentioned among the saints commemorated on May 8. According to 'Saints and their Symbols,' by E. A. G., St. Victor of Marseilles is represented in armour with a millstone, the instrument of his martyrdom.

TAUPE.

DERIVATION OF THE SURNAME TURNER (8th S. iii. 67).—Not every Turner owes his name to a

lathe-working ancestor, for, as Mr. Davies wrote in his account of the York press (p. 2), "the elaborate initial and capital letters and floreated marginal borders [in the MSS.] were invented and drawn by the turnours and flourishers," and it is highly probable that they made their impress on the nomenclature of posterity. Mr. Lower ('Patronymica Britannica') says that "those who dislike the plebeian *turnoure* of Turner have contrived to turn it into *Turnoure*" on the plea that they came from some *Tour Noir* in Normandy. He states that Turner is one of the most common of surnames, and inclines to agree with Mr. Ferguson that the popularity of *turneys* or *tournaments* had much to do with it. ST. SWITHIN.

Add the German *turner*, a gymnast; as a verb *turnen*, and *turnverein*, a calisthenic club, sadly provocative of heart disease from over muscular exertion. We have the word as *tournament*, and the patronymic *Tourner*, so a tilter or spearman; and Halliwell gives *tourn* for a spinning wheel. This may drag in the "mill rind," and see *turnbroche*. Wood turners were found in localities where the beech tree flourished. The Turners of the London Guild, incorporated in 1604, but traced as a fraternity to 1310, were described as *measure makers* (wooden pots), &c.

A. HALL.

PUBLIC SPEAKING (8th S. iii. 69).—"Quot homines, tot sententiæ," on this subject. But STUDENT will find very much of value—especially on the oft-neglected physical side of public speaking—in "The Voice and Public Speaking. A Book for all who read and speak in public. By J. P. Sandlands, M.A." The copy I have is of the third edition (London, Hodder & Stoughton), 1885. Q. V.

One can safely recommend: 'King's College Lectures on Elocution,' by C. J. Plumptre; 'The Speaking Voice,' by John Hullah; both high-class works on the subject. Bell's 'Standard Elocutionist' (new edition, 1892) still holds its own as a standard book, and there is a smaller and newer candidate for popular favour, 'Grammar of Elocution,' by John Millard (sixth edition, 1892).

EDWARD H. MARSHALL, M.A.

Hastings.

"HE THAT RUNS, MAY READ" (8th S. ii. 529; iii. 92).—Habakkuk ii. 2, has (A. V.) "he may run that readeth it." Matthews (1537) has the more intelligible "that whose cometh by, may rede it," i.e., read the vision, "plain upon tables," without pausing. It may interest some of your readers to ascertain the correct original, and account for the difference; but I presume this is the source of the phrase referred to by your correspondents.

W. H. DALTON.

Derby Road, S. Woodford.

Miscellaneous.

NOTES ON BOOKS, &c.

The Great Book Collectors. By Charles Isaac Elton and Mary Augusta Elton. (Kegan Paul & Co.)

We have here the first of the attractive series of books about books which we noticed as in preparation by Messrs. Kegan Paul. It appears in a shape dear to amateurs of books, with goodly type and paper, and with a solid, plain, tasteful red cover. The work itself is almost necessarily as much about libraries as about collectors, since such of the works stored by the collectors of early times as still survive have naturally found their way into the great libraries. Such knowledge as is preserved concerning the Greek and Roman collectors of books is pleasantly epitomized. It is when we come to subsequent times and to collectors such as Jean Grolier, Diane de Poitiers, and De Thou that the chief interest is inspired. Of Diane, whose books, when they come into the market, fetch marvellous prices, our authors speak as a true *chasseresse des bouquins*. The exact phrase scarcely seems the most appropriate, but she was at least the possessor of some lovely books. We do not reach quite modern date, and we hear nothing of the marvellous books accumulated by poor Turner, or of the even more ambitious Huth Collection. Our authors have some difficulty in avoiding the ground to be covered by their successors, early books being necessarily MSS., and bindings being practically inseparable from volumes. Books on the subjects of MSS. and bindings are, however, in preparation. A few well-executed illustrations, portraits, designs, &c., add greatly to the attraction of a well-written and eminently acceptable volume.

Book Prices Current. Vol. VI. (Stock.)

THIS most useful, and to a certain class of mind, most entertaining of works has now reached its sixth annual issue. We were among the first to accord it a warm welcome, as the book of all others most delightful and useful to the bibliophile, and we have recorded with pleasure its successive triumphs. To certain minds it must, of course, appear the dreariest of publications, for others it has absolute witchery. No very great sale by auction has taken place, the famous Althorp Library having been sold but escaping dispersal. None the less the number of books registered is very great, and innumerable gems may be picked out. We there find the famous Elzevir collection of Molière's works, Amsterdam, Jacques le Jeune, with the posthumous works in the edition of 1689, the whole in a handsome Trautz Bauzonnet binding. This work has in Paris brought as much as 4,000 fr. In England it brought only 40l. We find a first folio 'Shakespeare,' with some slight imperfections, sold for 208l., and a fourth folio for 31l., and the 1655 'Rape of Lucrece' for 17l. A first edition of Milton's 'Paradise Lost,' with the first title-page, brings 120l., while one with the fifth title-page goes for 19l. 10s. One may wade knee-deep in Chaucers, Spensers, Shelleys, and what not, and may smile over the prices that are given for modern illustrated works, especially those of Cruikshank. Mr. Swinburne's 'Atalanta in Calydon' brings 4l. to 6l., and his 'Queen Mother,' 7l. 5s. Perhaps the most significant thing in the work is that Burton's 'Arabian Nights' fetches 22l., while Lady Burton's bowdlerized version brings about the same number of shillings. A goodly number of books appear under the signatures of modern writers, such as Andrew Lang and Austin Dobson, and the list of Dickenses is, of course, interminable. In his preface the editor chronicles the curious fact that a bundle of pamphlets, made up into a parcel and badly catalogued,

obtained the remarkable price of 86l., a scarce American work in an uncut form, printed by Franklin, having slipped in among them. Each succeeding volume is welcome, and adds to the value of a delightful series.

Old Rabbit, the Voodoo, and other Sorcerers. By Mary Alicia Owen. (Fisher Unwin.)

MISS OWEN is a diligent and careful collector of Negro folk-lore, as it is known in America, where it is blended with Indian tradition. The curious stories which she transmits are told in conclave by five old "aunts" of pure Negro or mixed Negro and Indian blood, all of them more or less of witches, and are ushered in by a preface by Mr. C. G. Leland descriptive of their connexion with the folk-lore of other countries. Not at all to be confused with the well-known tales of Brer Rabbit and the like are these legends concerning the Bee King, the Woodpecker, the Blue Jay, the Goose, the Snake, and other animals, endowed with magical powers. Some difficulty to English readers is offered by the strange terms employed and the language generally. Mr. Leland has done his best to remedy this by explaining such phrases, as he thinks likely to be misunderstood. His views of difficulty and those of the Englishman do not always coincide. It is as in the explanations given in foot-notes to French texts of Molière, words common enough to Englishmen are explained, and others, which cannot be guessed at, are left to puzzle him. Concerning the truth and sincerity of this work no doubt seems possible. We have here the genuine Negro folk-lore unsophisticated with a view to popularize it. Its value and interest to the genuine student are keen, and it is to be hoped that Miss Owen will give the world the remaining still more recondite information she is known to possess. A good many illustrations, altogether in keeping with the text, are supplied.

The Four Randle Holmes, of Chester, 1571-1707. By J. P. Earwaker, M.A., F.S.A. (Reprinted from *Journal, Chester Archaeological and Historic Society.*)

MR. EARWAKER has laid genealogists under a fresh obligation to him by his reprint for private circulation of a paper, read before the Chester Archaeological and Historic Society during its session for 1890-91, on that very remarkable family which produced the four generations of antiquaries, heralds, and genealogists bearing the name of Randle Holme.

The family tree is traced back to the latter part of the fourteenth century, when marriage with one of the co-heiresses of the manor of Tranmere, in Cheshire, gave Robert de Holme a settlement retained by his descendants down to the time of James I., when it was sold by William, grandfather of Randle Holme I. The literary tastes of the family may, perhaps, be traced back to this William Holme, who was a member of the Companies of Stationers alike of Chester and of London. His grandson, Randle I., was also a member of the Company and the "Painters, Glaziers, Embroiderers, and Stationers" of Chester, as were also the three succeeding Randles. Randle I. was apprenticed in 1587, probably about the age of sixteen, to an arms painter of Chester, Thomas Chaloner, whose widow he eventually married. It is not without interest to note, at a time when the succession to a long and distinguished tenure of the chiefship of the College of Arms of Ireland has been brought before us, that Thomas Chaloner is stated, on a Holme monument, to have been at one time Ulster King of Arms. The facts of the case might surely easily be verified.

The Chaloner connexion is important in the history of the Holmes, as having in all probability laid the foundation of their subsequent fame as collectors of family history, through the acquisition of pedigrees and notes

of arms, &c., which must have given Randle I, a good start as a professional genealogist.

On Randle II. the mantle of his father's tastes had early descended, he having been associated with him in his Chester representation of the English College of Arms, besides following his business. He was also associated with him in municipal affairs, being Sheriff of Chester, 1633, when his father was elected Mayor, and following him in the majority ten years later. His mural monument in St. Mary's, Chester, elaborately adorned with shields of Holme, Tranmoll or Tranmere, and Lymme, forms one of the excellent illustrations of Mr. Earwaker's pamphlet.

Randle III., the most distinguished of the line, the author of the 'Accademie of Armory,' followed in the footsteps of his father and grandfather (the latter having also been his godfather) as a member of the Chester Company of Stationers. In 1666 he became, by survival, the sole male representative of the Holmes of Tranmere. Having obtained the Court office of "sewer of the chamber in extraordinary" to Charles II., Randle III. was exempt from any service whereby he might "pretend excuse to neglect his Maesties service," and he therefore did not fill any office in the Corporation of Chester. He had long and famous controversies with the College of Arms, which appear to have been eventually settled or compromised in his favour, though this is apparently only an inference, even after all Mr. Earwaker's researches. Randle III. must have been an omnivorous reader, and his acquaintance with Cheshire dialect is vouched for by extracts which have been made from his 'Academy' in the 'Cheshire Sheaf' for 1891. He was also one of the earliest Chester Freemasons. Evidence of the business done in founder's kin pedigrees at the universities by Randle III. may be traced in the pedigree of Byrom Eaton, D.D., printed in *Misc. Gen. et Her.*, Second Series, ii. 54, the true date of which seems to be 1663, though the attestation is dated, by an obvious error, 1633, a certificate of 1655 being mentioned just before. It is stated that "all the other Pedigrees of the Competitors" came likewise from "Mr. Randle Holme."

Randle IV. became partner with his father in 1690, at thirty-one, and was received among the Stationers of Chester in 1691. He is known to have painted the lych-gates of St. Mary's, and was Sheriff of Chester, 1705. In 1707 he died, and with him, for genealogists, died out the line of Randle Holme. As a link with the literary world of our day it may fairly be noted that Randle IV. was related to the family of Ffoulkes of Eriaviat, to which belongs the Rev. E. S. Ffoulkes, the learned historian of the 'Divisions of Christendom.'

The late Earl of Rosse's Argument to prove the Truth of the Christian Revelation; also of its Modern Expounders. Modernized by E. L. Garbett. (William Reeves.)

LORD ROSSE'S name is known to all by the gigantic reflecting telescope erected by him at Parsonstown, observations with which were commenced early in 1845. In 1834, whilst still Lord Oxmantown, he published a small work on Christian evidences, which Mr. Garbett has here re-edited, or, as he calls it, "modernized," by introducing a considerable number of additions. He would have done better, we think, if he had kept these more distinct from the original matter by putting them in the form of notes instead of inserting most of them in the body of the text enclosed in faint brackets not always easy to see and apparently sometimes omitted (the title itself furnishing an instance, as the first part of a bracket is wanting). He has, however, given two examples at the end, the purpose of one of which is to show the accuracy of the interpretation sug-

gested by John Taylor for the number of the beast in the Apocalypse. We must leave our readers to their own opinion of this, merely remarking that although *εὐροπία* is translated "wealth" in Acts xix. 25 (the only place in which it is used in the New Testament), it appears to have rather the old than the present signification of that word; in the classics its usual sense is "means of accomplishing an object in view," and in this place Demetrius probably means by it that of obtaining a livelihood. Mr. Garbett, we may add, gives as a frontispiece a view of the great nebula in Andromeda with the star which burst out in it in the month of August, 1855.

Journal of the Ex-Libris Society.

THE March number of this interesting journal is mainly occupied by the admirable presidential address of Mr. James Roberts Brown, delivered on the occasion of the second annual meeting, on February 24 last, and by the reports of the Treasurer and Secretary of the Society, Mr. Walter Hamilton and Mr. W. H. K. Wright, to which gentlemen the Society owes much of its prosperity. Its rise has been very sudden and gratifying, and the report constitutes exceptionally pleasant reading.

WE are glad to see that the Worcestershire Historical Society, the first annual meeting of which was held on February 25, is making good progress. The prospectus and the report of the meeting have been published. The support afforded it is active, and important work is to be anticipated. One hundred and ninety members have already joined. The secretaries, to whom applications for membership should be made, are the Rev. J. B. Wilson, of Knightwick Rectory, Worcester, and Mr. S. Southall.

MR. ELLIOT STOCK announces for immediate publication 'Hebrew Idolatry and Superstition and its Place in Folk-Lore,' by Mr. Elford Higgins.

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."

Contributors will oblige by addressing proofs to Mr. Slate, Athenæum Press, Bream's Buildings, Chancery Lane, E.C.

JONATHAN BOUCHIER.—"Loosestrife" is the popular English name for a tall downy weed with large purple flowers and other plants of the genera *Lysimachia* and *Lythrum*.

W. GRAHAM F. FIGOTT ("Hesternal").—This word is rare, but has been used by previous writers, Lord Lytton to wit, in 'Pelham.'

NOTICE.

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

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

LONDON, SATURDAY, MARCH 25, 1893.

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GOLDSMITH AND NEWBERY.

Mr. Austin Dobson, in his essay on 'An Old London Bookseller' in 'Eighteenth Century Vignettes,' has lightly touched upon the question of the assistance which, according to some writers, was rendered by Oliver Goldsmith in the composition of Newbery's nursery books. Most people will agree with Mr. Dobson that the so-called "evidence of style" is often entirely misleading. It is, however, pleasant to think of Goldsmith occasionally devoting a spare evening to the service of the little masters and misses whom he loved, and any scrap of evidence that bears upon the subject is not to be neglected. One of Newbery's little Dutch-paper-bound publications was a collection of nursery rhymes, called 'Mother Goose's Melody, or Sonnets for the Cradle.' No copy of the original, which must have been published by Newbery before his death in 1767, appears to be extant, but last year Mr. W. H. Whitmore, of Boston, edited a facsimile of an American reproduction of the book which was published about the year 1785 by Isaiah Thomas, of Worcester, Mass. From Mr. Whitmore's interesting and exhaustive preface I extract the following passage, which has reference to Goldsmith's alleged collaboration in these little books:—

"Forster, in his 'Life of Goldsmith,' gives proof that Goldsmith was very fond of children, and was familiar

with nursery rhymes and games. Thus he writes (vol. ii. p. 71), that Miss Hawkins says: 'I little thought what I should have to boast, when Goldsmith taught me to play Jack and Jill by two bits of paper on his fingers.'

"But the most curious bit of evidence is the following from vol. ii. p. 122:—

"January 29, 1768, Goldsmith's play of 'The Good-natured Man' was produced. He went to dine with his friends after it. "Nay, to impress his friends still more forcibly with an idea of his magnanimity, he even sung his favorite song, which he never consented to sing but on special occasions, about An old Woman tossed in a Blanket seventeen times as high as the Moon, and was altogether very noisy and loud."

"Our readers will find this identical 'favorite song' in the preface to Newbery's 'Mother Goose's Melody,' p. 7, dragged in without any excuse, but evidently because it was familiar to the writer. This coincidence is certainly of some force."

It may also be added that the rhyme of 'Jack and Jill,' which Goldsmith used to sing to Miss Hawkins, will be found at p. 65 of 'Mother Goose's Melody.' As the preface to the little work is not long, I will venture to ask permission to subjoin it, in order to afford readers an opportunity of judging of the "evidence of style":—

"Preface, by a very Great Writer of very Little Books.—Much might be said in favour of this collection, but as we have no room for critical disquisitions we shall only observe to our readers, that the custom of singing these songs and lullabies to children is of great antiquity: It is even as old as the time of the ancient Druids. Charactacus, King of the Britons, was rocked in his Cradle in the Isle of Mona, now called Anglesea, and tuned to sleep by some of these soporiferous sonnets. As the best things, however, may be made an ill use of, so, this kind of compositions has been employed in a satirical manner of which we have a remarkable instance so far back as the reign of King Henry the fifth. When that great monarch turned his arms against France, he composed the preceding march* to lead his troops to Battle, well knowing that music had often the power of inspiring courage, especially in the minds of good men. Of this his enemies took advantage, and as our happy nation, even at that time, was never without a faction, some of the malcontents adopted the following words to the king's own march, in order to ridicule his majesty, and to shew the folly and impossibility of his undertaking.

There was an old woman toss'd in a blanket,
Seventeen times as high as the moon;
But where she was going no mortal could tell,
For under her arm she carried a broom.

Old woman, old woman, old woman, said I,
Whither, ah whither, ah whither so high?
To sweep the cobwebs from the sky,
And I'll be with you by and by.

Here the king is represented as an old woman, engaged in a pursuit the most absurd and extravagant imaginable; but when he had routed the whole French army at the battle of Agincourt, taking their king and the flower of their nobility prisoners, and with ten thousand men only made himself master of their kingdom; the very men who had ridiculed him before, began to think nothing was too arduous for him to surmount, they therefore cancelled the former Sonnet,

* The music of this march is given in the text.

which they were now ashamed of, and substituted this in its stead, which you will please to observe goes to the same tune.

So vast is the prowess of Harry the Great,
He'll pluck a Hair from the pale-fac'd moon;
Or a lion familiarly take by the tooth,
And lead him about as you lead a baboon.

All Princes and potentates under the sun,
Through fear into corners and holes away run,
While no dangers nor dread his swift progress retards,
For he deals about kingdoms as we do our cards.

When this was shewn to his majesty he smilingly said that folly always dealt in extravagances, and that knaves sometimes put on the garb of fools to promote in that disguise their own wicked designs. 'The flattery in the last (says he) is more insulting than the impudence of the first, and to weak minds might do more mischief; but we have the old proverb in our favour—If we do not flatter ourselves, the flattery of others will never hurt us.'

"We cannot conclude without observing, the great probability there is that the custom of making Nonsense Verses in our schools was borrowed from this practice among the old British nurses; they have, indeed, been always the first preceptors of the youth of this kingdom, and from them the rudiments of taste and learning are naturally derived. Let none therefore speak irreverently of this ancient maternity, as they may be considered as the great grandmothers of science and knowledge."

This passage should have its value in the eyes of the Porson of the nursery as giving probably the earliest reading of a rhyme which dates back at least a hundred years before Newbery published his collection. Halliwell, in his 'Nursery Rhymes,' second edition, 1843, p. 244, says that in 'Musick's Handmaid,' 1673, the air to which the rhyme is sung is called 'Lilliburlero, or Old Woman, whither so high.' In a notice of Mr. G. F. Northall's recently published 'English Folk-Rhymes,' which appeared in the *Athenæum* of Jan. 21, the reviewer says:—

"In our youth

There was an old woman thrown up in a blanket
Three or four times as high as the moon;

and surely that is better than having her drawn up. If the rhyme was taken down by a South-Country man, in a part of England where *thrown* is pronounced *thrawn*, the change can readily be accounted for."

It will, however, be seen that neither Mr. Northall (who quotes from 'N. & Q.,' 7th S. i. 154) nor the reviewer is correct, and that the old woman was not *drawn up* nor *thrown up*, but *tossed in a blanket*.*

Mr. Dobson shows in the same paper that the rhyme of "Three children sliding on the ice" could not have been written by Goldsmith, as it is found in publications long anterior to his time. The original ballad on which the lines are founded has been reprinted by Halliwell, from a work entitled 'Ovid de Arte Amandi, &c., Englished, together with Choice Poems, and rare Pieces of

* This reading is also confirmed by an old version which will be found in 'N. & Q.,' 3rd S. iii. 11.

Drollery,' 1662 (see 'Nursery Rhymes,' second edition, 1843, p. 28). W. F. PRIDEAUX.
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GLASGOW UNIVERSITY MACE AND STAFF.

In the histories of St. Andrews, Fife, it is stated that the exquisite black marble tomb of Bishop James Kennedy, in St. Salvator's College Chapel, was opened in 1683. Six maces are said to have been found hid therein, three of which were retained at St. Andrews, and one was presented to each of the other three Scottish universities. Now, this is a sheer historical falsity; for there is no written record in any form of such a gift at or from St. Andrews, nor is there notice of any such costly articles in the archives of the Universities of Glasgow, Aberdeen, or Edinburgh. The last two possess no maces at all, while the inscription upon the Glasgow College mace negatives the erroneous historical tradition.

Bishop Kennedy's unique crocketed silver-gilt mace is superb in design, while the other two silver ones, made in Paris in 1451, and kept in St. Mary's College, South Street, founded by Archbishop James Bethune in 1537, are far inferior to the former, but superior in workmanship to the Glasgow mace.

In 1460, ten years after the foundation, David Cadzow, precentor of the Cathedral and first rector of the University, on the occasion of his being elected to this latter office that year, gave twenty nobles (about forty pounds sterling), towards the manufacture of the Glasgow mace. Moreover, by common consent the members of all the "nations" in the statutory congregation of the university submitted to a tax for the same end, dated on the usual day of SS. Crispin and Crispiana, in 1455.

Finally, in 1490 directions were given for the reforming and correction of the silver mace at the expense of the University. It would appear that this emblem of office was now perfected, as no more collections nor taxes are notified. But in 1519 Robert Maxwell, Chancellor of the See of Moray, being elected rector, and having regard to the safety of the more precious mace used only on the higher occasions, presented to the University "a cane staff set with silver at the extremities and middle, to be in all time coming borne before the rector on the smaller feasts and at common meetings." Alas! this elegant "cane staff" (like other bequests) is no more. The bump of destruction is the largest in some heads.

The college silver mace was of old kept, when not in use, in an oblong box, in the Faculty Room of the old Pedagogy, in High Street, now utterly demolished for railway offices. This mace is four feet nine and three-quarters inches in length, and weighs eighty-one pounds one ounce. Its top is hexagonal, with a shield on each side. On

the first shield are the arms of the city; on the third are the arms of Douglas of Dalkeith, as borne by the Regent Morton, the restorer of the college; the fourth has the coat of Hamilton, the first endower; the fifth has the royal arms of Scotland; the sixth has the episcopal and family arms of Bishop William Turnbull, the founder. The second shield is occupied with this inscription in modern italics: "*Hæc Virga empta fuit publicis Academiæ Glasguensis Sumptibus, A.D. 1465, in Galliam ablata, A.D. 1560; et Academiæ restituta, 1590.*" In rough off-hand translation this means: This rod or verge (hence *verger*, one who carries) was bought with the public gatherings or taxes of the University of Glasgow 1465, was renewed or overhauled in France 1560, and restored to the University 1590.

The statement that the whole half-dozen maces were discovered in Bishop Kennedy's tomb in 1683, together with the St. Andrews University donations to the other three universities in Scotland, does not coincide with the inscription upon the Glasgow University mace, whereupon is the word *empta*, i.e. purchased, in 1465. This engraved fact manifests and proves that the Glasgow mace was bought by and in possession of the University 218 years before the said gift came from St. Andrews. J. F. S. GORDON, D.D.

BOOKS ON NAVIGATION.

(Continued from 8th S. ii. 402.)

Those who wish for further information respecting the series of ancient laws known as the "Libre de Consolat" or "Book of the Consulate" cannot do better than study the introduction to the third volume of 'The Black Book of the Admiralty,' edited by Sir Travers Twiss for the "Rolls Series of Chronicles and Memorials." They will find there a clearly-written and interesting account of the origin of these and kindred bodies of marine law, and of the various manuscripts and printed editions in which they are found. They related not only to the merchandise carried by the ship, but also to the proper handling of the ship herself, and captains, pilots, and harbour masters, as well as owners and freighters, were bound to know and obey them. I judge then that they have an absolute right to be included in a bibliography of navigation, indeed more right than some perhaps forgotten treatise on fixed stars.

Circa 1500. Routier (Le) de la mer jusques au fleuve de jourdain, nouvellement imprime a Rouen. (A la fin:) Cy finissent les iugemens de la mer, des nefz, des maistres, des mariniers, de marcha's & de tout leur estre auecques le Routier. Imprime a Rouen par Jacques le Foretier demourant audict lieu deuant Nostre dame a lenseigne de la fleur de lie.—Pet. in-8 goth de 29 f. Petit livre très-rare, impr. dans le commencement du xvi^e siècle. C'est probablement un des plus anciens traités de ce genre qui aient paru en français.—Brunet's 'Manuel du Libraire.'

1502. Carta da navigar per le Isole novam^{te} tr... in le

parte de l'India dono Alberto Cantino al S. Duca Hercole.

A large map representing the several possessions of Spain and Portugal. It was sent from Lisbon to Hercules d'Este, Duke of Ferrara, before November 19, 1502, and is now preserved at Modena. A facsimile of it is exhibited in the King's Library, British Museum. It shows parts of Europe, Africa, and America, the several possessions of the rival countries being indicated by their respective flags. As a sea chart it could have been of very little use; but it serves to show the ideas that prevailed on the subject of map-making at the beginning of the sixteenth century. It is generally believed that seamen used globes in preference to charts, as being more correct, until the latter end of that century. A good authority on this subject of maps is M. Lelewel in his 'Géographie du Moyen Age,' in which many of the earliest maps and charts are reproduced. Most of them were included in such works as Ptolemy's 'Geography,' but I have not thought it necessary to pad out this bibliography with every edition of that celebrated work, for the sake of perhaps one map of the world that was full of errors. From the days of Mercator onwards there will be more to say of them.

1502. Libre de co'solat tracta't dels fets maritims, &c. Colophon: Fon acabada de stampar la present obra a xiiij de setembre del any. m̄dij en Barcelona, per Johan Luschner Allamany Stampador.—Pet. in-fol. goth. à 2 col. Édition fort rare, qui paraît être une copie de celle de 1494. Le titre et la table forment 6 f. préliminaires; le corps de l'ouvrage a 88 f. chiffrés, a la fin desquels se lit la souscription de l'imprimeur. Vient ensuite une partie de 13 f. non chiffrés, ayant pour titre: Capitols del Rey en pere sobre los fets e actes maritims. Vendu 60 fr. Gohier.—Brunet's 'Manuel du Libraire,' tom. ii. p. 234.

No copy of this in either B.M. or Bodleian. Sir Travers Twiss, Q.C., D.C.L., in his introduction to vol. iii. of 'The Black Book of the Admiralty,' published for the Rolls Series, states that this edition differs slightly from that of 1494. A copy of this edition is in the Bibliothèque Nationale in Paris. Press mark, *E 284/A.

1505. Dat hogheste Gotlansche Water-Recht gedrucket to Kopenhagen. Anno Domini m̄v.

A Saxon or Low German text of a collection of sea laws, printed for the first time in 1505 by Godfrey de Gemen at Copenhagen. There are two copies in the Royal Library there, both without title-page; but upon a blank leaf which occupies the place of frontispiece in one of them the above title has been inserted with a pen, in alternate lines of black and red ink, and there has also been added on the first page of the text the introductory title, "Her behynt dat hogheste Water-Recht" (here begins the supreme sea law). The collection comprises sixty-six articles, which are derived from three distinct sources, a Lübeck, an Oléron, and an Amsterdam. The work is mentioned by

Panzer in his 'Typographical Annals,' and by Sir Travers Twiss in his introduction to the third volume of 'The Black Book of the Admiralty,' but there does not appear to be any copy of it in this country.

1507. *Cosmographiæ Introductio, cum quibusdam geometriarum astronomicarum principibus ad eam rem necessariis.* [By Martinus Hylacomylus.] Insuper quatuor Americi Vesputii navigationes. [Written by himself, and translated from French into Latin by Joannes Basinus.] Gualterus Lud.: Saint Dié, Lorraine vij kl' Maij, 1507, 4to.—British Museum, press mark C. 40 g. 12.

This is the first edition of this work, which is of especial interest from two reasons. It records the means used by Vespucci during his voyages to ascertain his longitude, and it also proposed to call the newly-discovered land in the west America. There were a great many editions of this work subsequently printed, both from the above-mentioned press and from those of Strasbourg, Lyons, and Venice. They differ very much from each other, some being greatly falsified.

1507. *Cosmographiæ Introductio cum quibusdam geometriarum astronomicarum principibus ad eam rem necessariis.* [By Martinus Hylacomylus.] Insuper quatuor Americi Vesputii navigationes. [Written by himself, and translated from French into Latin by Joannes Basinus.] End [Sig. F. 4 recto]: Gualterus Lud. Saint Dié. Lorraine, 29 Augt. 1507. 4to.—Copy in British Museum, press mark C. 20 b. 39.

This copy has fifty-four leaves, with signatures A—D, A, b—f, the folding map in signature c being counted as two leaves. It differs from the earlier editions in the following particulars: The verses addressed by Philesius to the emperor are omitted, and the verso of the title is occupied by Hylacomylus's dedication to the emperor, in which the name of the Gymnasium Vosagene is substituted for that of M. Hylacomylus.

1508. *Unterweisung und Auslegungen der Charta Marina oder der Meeres Karten, mit Figuren.....* (Lorenz Frieß). Nürnberg. Folio.—Murhard's 'Bibl. Math.,' iv. p. 89.

The earliest edition of this atlas, if correct; but the earliest copy I have been able to find is for the year 1527, and Brunet mentions nothing before 1539 (*q.v.*).

1509. *Cosmographiæ Introductio, &c.* Martinus Hylacomylus, Grüniger. Argentor. (Strasbourg). 1509. 4to.—Copy in the British Museum, press mark 571 d. 1.

HENRY R. PLOMER.

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(To be continued.)

term, as applicable to piety as to prejudice. But let that pass. I wish to state a fact, and not to preach a sermon. There are, within my knowledge, three houses in London that are fateful to the last degree. I do not know what their previous records may have been, but having observed these houses with passive curiosity for some years, I notice that they constantly change owners, while neighbouring dwellings do not, and that their occupants are soon involved in disaster. For the sake of convenience, I will designate these houses as A, B, and C. In A, during the past six years, three persons have died. Neither of them was in failing health previous to occupation, nor did he die from an accident, nor from any malady caused by defective drainage. The greatest possible care was taken to ensure the sanitary condition of that house, and its inmates were unaware of any rumours in connexion with it. I have said that three persons died. I may add that two of them actually died on the same day. In course of time the remainder of the lease was sold to an officer, then in the prime of life and in perfect health. He resided in that house for two years, and died there, somewhat suddenly, last year. Although B is situated in a fashionable quarter and is a bright and pleasant dwelling, it is but rarely occupied. It has not, within my knowledge, been occupied for more than twelve months at a stretch by any one family, and yet, during the past six years, two persons, previously in affluent circumstances, have been financially ruined. C has a mystery of another kind. Although of tempting appearance, and situated in a favourite quarter in the West End of London, it has been tenantless for the past sixteen years. The house has often been painted and redecorated, as well as structurally improved, but hitherto in vain. The bill "To Let" stands in the window, and is only removed occasionally to make room for a fresher announcement. I may add that there is not the faintest suspicion of a ghost about the house. Possibly other readers of 'N. & Q.' could give similar experiences. I am not superstitious, but in my humble opinion it would not be altogether unreasonable to employ a clergyman as an exorcising medium in dwellings where misfortunes so unaccountable are of such frequent occurrence. Haunted houses have of late years occupied general attention; and in some cases a cure has been effected. But unlucky houses, though possibly far more numerous, have escaped notice.

RICHARD EDGUMBE.

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"HERNSHAW."—The following paragraph, from a recent number of the *Morning Post*, seems to me worth placing on permanent record in 'N. & Q.':

"A recent writer on words and phrases peculiar to particular districts gives *hernshaw* as a Suffolk term, but surely this word is—or was—common in many parts of England. It is an interesting expression to those who

UNLUCKY HOUSES.—In Catholic countries one not infrequently sees a priest, attended by acolytes, in the act of blessing a house prior to its adoption as a residence. On these occasions Protestants are apt to smile at what they are pleased to consider a remnant of the age of superstition. I am not so sure of this. "Superstition" is a relative

share Hazlitt's views regarding notes on Shakespeare—viz., that 'if we wish to know the force of human genius we must read Shakespeare, but if we wish to see the insignificance of human learning we must study his commentators.' In Alexander Chalmers's edition of the plays, published in 1811, and in which the combined intelligence of Johnson, Steevens, Malone, and various others tinkers of the text besides the editor himself are represented, Hamlet's remark, 'I am but mad north-north-west; when the wind is southerly, I know a hawk from a heronshaw,' is given—as in all old editions—with the last word as 'handsaw,' and in a foot-note it is stated, with laconic wisdom, that 'to know a hawk from a handsaw' is a 'proverbial speech.' With the exception, perhaps, of Theobald, whose claims have recently received some tardy recognition, the older editors of Shakespeare never seem to have looked beyond their own minds for explanations of obscurities. Surely, before stating that this was a 'proverbial speech' these annotators might have found out what the proverb really was. In Shakespeare's time 'heronshaw,' shortened into *heronshaw*, was a common word enough, and was familiar, at any rate, to Spenser and other contemporary writers. In the very edition of the plays referred to above Dr. Burney's contemptuous allusion to 'commentators, who, regarding a certain passage in 'King Lear,' which to a musician was clear enough, perhaps, as unintelligible nonsense, have therefore left it as they found it, is quoted with approbation by an editor who left 'handsaw' when the real word was almost forced into the page by the context.'

E. WALFORD.

GERM THEORY OF DISEASE.—De Foe seems to have been acquainted with this theory, and not to have thought much of it. In his 'Journal of the Plague Year' he refers to the talk there was "of infection being carried on by the Air only, by carrying with it vast Numbers of Insects, and invisible Creatures, who enter the Body with the Breath, or even at the Pores with the Air, and there generate, or emit most acute Poisons, or poisonous Ovsæ, or Eggs, which mingle themselves with the Blood, and so infect the Body."

In De Foe's opinion this was "a Discourse full of learned Simplicity, and manifested to be so by universal Experience."
W. F. WALLER.

CHERRY STONE AND BELT OF CHASTITY.—This advertisement, cut from the *Standard* one day not long ago, savours of Arthurian times and of the land of faerie:—

"Two Hundred and Fifty Pounds Reward will be Paid for the Recovery (and conviction of the thief or thieves) of the Cherry Stone, exhibit 1322, and the Belt of Chastity, exhibit 192, stolen from the Nuremberg Collection of Torture Instruments, presently being exhibited in Glasgow.—Information to be given to the Criminal Investigation Department, Scotland Yard; or to S. Lee Bapty, 3, Queen Victoria Street, E.C."

ST. SWITHIN.

THE MILLER'S TOMB ON HIGHDOWN HILL.—Hone, in his 'Year Book,' p. 1378, gives an illustration of the tomb and summer-house erected by John Oliver, a miller, on Highdown Hill, Sussex, whose windmill was formerly near. On the slab cover of the tomb is inscribed, "For the

reception of John Oliver, when deceased to the will of God; granted by William Westbrook Richardson, Esq., 1766." On the south side is inscribed: "In memory of John Oliver, miller, who departed this life the 22nd of April, 1793, aged 84 years." His remains were interred beneath. The miller left twenty pounds a year for the keeping up of his tomb and "summer retreat." All signs of the latter had disappeared when I visited the spot a short time ago, and the tomb and railings are fast going to decay for want of paint. Is it possible, at this distance of time, to ascertain who was appointed trustee, and why the interest of the money has not been appropriated in accordance with the desire of the deceased?

EVERARD HOME COLEMAN.

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THE NAME BELINDA. (See 8th S. ii. 364; iii. 66).—Let me thank Mr. ADAMS for setting me right, and let me say that the Latin couplet was taken from Gilfillan's edition of Pope's 'Works,' vol. i. p. 53. The name certainly does not come from the quiver of Martial; perhaps it owes its paternity to Pope. At any rate, it seems a favourite with Pope; for not only is the name bestowed on Arabella Fermor, in the 'Rape of the Lock,' but it is used in the following beautiful passage in the 'Epistle to Mr. Jervas':—

Thus Churchill's race shall other hearts surprise,
And other beauties envy Worsley's eyes;
Each pleasing Blount shall endless smiles bestow,
And soft Belinda's blush for ever glow.

Vv. 59-62.

Pope has passed through many editions, and it would be interesting to know whether this error has been perpetuated in them all.

JOHN PICKFORD, M.A.

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JOHN BURTON, M.D. (1710-1771), ANTIQUARY AND PHYSICIAN.—It may be noted, as an addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. viii. p. 10, that he was born at Colchester, Essex, on June 9, 1710, the son of John Burton, previously a merchant in London, by his wife Margaret, the daughter of the Rev. John Leake, for fifty-six years Vicar of Warmfield, otherwise Kirkthorpe, in the West Riding of Yorkshire. She died at an early age, and was buried in the parish church of All Saints, Colchester, in the month of January, 1712/13. John, their eldest son, who entered Merchant Taylors' School in 1725, was on June 19, 1727, admitted a pensioner of St. John's College, Cambridge, and in 1733 obtained the degree of M.B. in that university. Subsequently he pursued his medical studies at the University of Leyden, and ultimately proceeded to the degree of M.D. in the University of Rheims. His marriage is thus recorded in the register of York Minster, under date Jan. 2, 1734/5: "John

Burton, of Heath, Dr. of Physick and Mary Henson, of St. Delpike parish in York, by License." Dr. Burton died on Jan. 19, 1771, and was buried in the church of the Holy Trinity, in Micklegate, York. His wife, who died on Oct. 28 following, aged fifty-eight, was interred near her husband. An admirable memoir of the learned author of the 'Monasticon Eboracense' appears in the *Yorkshire Archaeological and Topographical Journal*, 1871-2, Lond., 1873, vol. ii. p. 403.

DANIEL HIPWELL.

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BURIAL BY TORCHLIGHT.—In the *Athenæum* of Feb. 4 (No. 3406, p. 148) are the remarks :—

"In the seventeenth century and the earlier part of the eighteenth, burial by torchlight was a common custom among the upper classes. We know of one case which has occurred almost within the memory of living people."

There is detailed support for this assertion in Mr. A. F. Robbins's 'Launceston, Past and Present,' in which it is stated (pp. 298-9), in explanation of an entry in the parish sexton's note-book, that, at a burial by torchlight, the church was "Crowded with Spectator's, Some Very Disorderly":—

"This was of Christopher Morshead Lawrence, who died at the age of sixteen, and was interred at eight o'clock in the evening on March 2, 1816. His father, Humphry Lawrence, who died at Whitely, Lifton, on April 2, 1811, had received a similar funeral, the remains being met at the head of Race Hill, at half-past eleven at night, by the mayor, corporation, and tradesmen of the town, and amid muffled peals, escorted by torchlight to St. Mary Magdalene's, where they arrived exactly at midnight, and were buried in the family vault."

The following extract from the *St. James's Gazette* of April 30, 1886, brings the matter down to a much more recent date :—

"The burial by torchlight a few nights since of Mr. Robert Staples, a landlord and magistrate of Queen's County, recalls one of the most striking scenes in 'The Antiquary,' where the Countess of Glenallan was interred in the Abbey of St. Ruth's to 'the smoky light of many flambeaus.' Until the early years of the present century, torchlight burials were by no means uncommon.....The prohibition of burials first in churches and next in churchyards had much to do with the practical extinction of an old and picturesque custom."

DUNNEVED.

PALFREY AND POST.—*Palfrey* is undoubtedly the modern form of the Low Latin *paraveredus*; but does the latter really mean an extra post horse, as Lewis and Short, Skeat, and others tell us? We all know that horses were kept by the state for use on the *cursus publicus* of the Roman empire. These horses were *animalia publica*, that is, owned by the state, and employed as occasion required. There was no occasion for extra horses on the *cursus publicus*; in a case of need the public stock was increased at the public cost, and a horse so added was called *veredus*, like any other Roman post horse that carried couriers

on the *cursus publicus*. When the courier left the post road, he was entitled to a *paraveredus*, which means and was intended to mean a horse pressed into the public service for use away from the regular post road. The *veredus* served on the post road; the *paraveredus* served on the cross road, and was private property, temporarily supplied by the local authority for imperial uses. A glance at the Theodosian Code, 'De Cursu Publico,' especially with the luminous notes of Gothofredus, will prove convincing. The terms survive to this day, *veredus* being the German *Pferd* (which is not derived from *paraveredus*), while *paraveredus* has become *palefroi* in French, and *palfrey* in English. The *palfrey* was the horse supplied to the king or his representative, and thus came to mean a noble and gentle horse, as distinguished from a war horse; but this meaning came only with the days of chivalry. The *cursus publicus*, together with the supplementary service on cross roads, had disappeared; the public *veredus*, as state property, was gone; but the obligation of towns and communes to supply *paraveredi* for royal use, especially on state occasions, remained, chiefly in France, though traces of it are found in England and elsewhere. Originally, then, the vulgar German *Pferd* and the gentler *palfrey* are post-office terms; for the *cursus publicus* was a real post office, though used for government purposes only or mainly. The post office fell with other things when the barbarians broke over Europe. In 1464, to give the date of the first postal law in more recent days, the modern post office began, in France, and with it came new words in the place of *veredi*, &c., the first use of *post* in the present sense being, perhaps, the term "chevauchers en postes" (post-riders) in the French ordinance of 1487. The word immediately became the property of all Europe, meaning a messenger, and then simply haste, as in many English writers of the sixteenth century, in Shakespeare, and in the English Bible. How the later *postilion* was coined, is not clear. It is a little hard to imply dissent from Lewis and Short, Skeat, Ducange, and Grimm; but their postal articles do not always tally with the service they denoted. A solution appears in the Cod. Theod., in the decrees of the Roman emperors, and in the history of the postal establishment, both ancient and more recent.

C. W. ERNST.

Boston, Mass.

TENNYSON, 1834. — The *Oxford University Magazine*, No. 1, March 1, 1834, p. 92, thus compares the reviews of Tennyson in *Blackwood's Magazine* and the *Quarterly Review*:—

"Compare the article on Tennyson in the *Magazine*, with that in the *Quarterly Review*. Here virulent—even coarse—abuse; no mitigation—no praise of any sort: there, ridicule where ridicule was due—praise in its right place; the best things extracted for commendation—the

worst for blame; all fair and above board. No one now doubts which was the fairer; if Alfred Tennyson is still more laughed at than wept over, it is for the same reason that the philosophy of Democritus was more easily learnt than that of Heraclitus; any body can laugh—some eyes are naturally dry."

In No. 3, November 1, 1834, p. 446, it is said that the title of Graham's 'Vision of Fair Spirits' was "suggested by Alfred Tennyson's 'Vision of Fair Women.'" W. C. B.

"PREVENTATIVE."—I am surprised to find that this gross vulgarism is gaining ground, in spite of its being so plainly against analogy, another instance of the loose way in which too many people express themselves in these days of school boards and what not. An adjective ending in *-tative* is usually formed from a substantive ending in *-tation*, as argumentative from argumentation, augmentative from augmentation, representative from representation, &c., whereas from such substantives as attention, invention, deception, prevention, &c., are formed adjectives like attentive, inventive, deceptive, preventive, &c. Indeed it would seem that, as some might say, we needed no ghost to tell us that. Yet this spurious word, like so many others, has passed muster and is getting more and more into use, though there is not an "Academy" in England, as there is in France, to spoil the good old mother-tongue by authority.

F. E. A. GASC.

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.

OCTAGONAL FONTS, WHEN INTRODUCED.—In the Rochdale parish churchyard has recently been discovered an ancient stone font. It is two feet high, eight feet seven inches outside diameter at its widest part, across the top it measures two feet eight inches, the basin being one foot eleven inches wide and twelve inches deep. On the brim (which is four and half inches wide) are the four holes showing where the staples or iron rods were inserted to which was attached the lid or cover (fonts before the Reformation being locked). At one side of bottom is the hole through which the water was drawn off. This font is made of native coarse sandstone, is without any ornamentation, but is massive and symmetrical and it is octagonal. When did this shape first come into use? Are there any examples of Saxon or Norman fonts which are octagonal?

HENRY FISHWICK.

LOOPS.—Was it customary at any date to fasten garments with loops instead of buttons, each loop having the succeeding one drawn through it,

the last of the set being secured by a buckle and strap, after the fashion of some modern gaiters? My reason for asking the question is that in a rough Plough Monday play, lately noted down from the dictation of a village lad, when "the Soldier" threatens "the Fool" with the words, "I'll make your buttons fly," the latter retorts, "All my buttons is loops," a response which seems to require explanation. Z. Y. X.

'CHILDREN OF THE CHAPEL STRIPT AND WHIPT.'—Is there any copy of 'The Children of the Chapel Stript and Whipt,' 1569, known to exist? It is mentioned by Warton, and it would greatly help me could I meet with it.

C. C. STOPES.

HENRY MADDOCK.—I should be very grateful to any reader of 'N. & Q.' who would furnish me with biographical information concerning Henry Maddock (died 1824), author of a 'Life of Lord Chancellor Somers,' and some other works.

J. M. RIGG.

9, New Square, Lincoln's Inn.

HERALDIC.—In Whalley's 'Northamptonshire,' vol. ii. p. 131, the following coat appears, viz.: Lane, impaling Argent, three chevrons engrailed sable, which is not to be found in Papworth's 'Ordinary,' the only one at all similar being Arg., three chev. engr. az, for Cother. Can any correspondent supply information as to the above coat?

H. M.

SHAKESPEARE AND GREEN.—In a small volume published anonymously, entitled 'The British Theatre,' Dublin, 1750, there is a brief biographical notice of "Mr. William Shakespear." In it the writer makes the following statement:—

"His first Acquaintance with the Play-house is said to have commenced about this Time, where it is not unnatural to suppose he was introduced by Thomas Green the Comedian, who, we have learned, was born in the same Town with our Author. But as this is only Conjecture, we shall not think it improper to allege Reasons for such a Pre-umption. In the Interlude to the 'Two Maids of Morelark,' Green, who acted the Clown, enters singing and repeating Verses. One of the Country Girls says to him, Why how now Tom! how long have you been in this Veine? Green answers,

I prattled Poesie in my Nurses Arms,
And born where late our Swan of Avon sung
In Avon's Streams, we both of us have lavèd,
And both come out together—

The other takes him up short,

He the sweetest Swan, and thou a cackling Goose."

There is a foot-note, written possibly by the owner of the book: "No such passage is there to be found, however he probably met those lines in some ancient play, but forgot the name.—Malone." Malone, who made this comment, evidently held no high opinion of the industrious compiler of this little work. In the fly-leaf is written "The author of this book was Chetwood—who also wrote the

'Life of Ben Jonson' and 'History of the Stage.' Malone gives this character of him in the present work, 'Chetwood deserves but little credit, having certainly forged many of his dates.'" Have these lines or the play ever been traced?

W. A. HENDERSON.

Dublin.

'PHENIX' AND 'PHENIX.'—I recently bought 'The Phenix; or, a Revival of scarce and valuable Pieces from the remotest Antiquity, &c.' (1707), expecting to find in it an account of 'The Troubles at Frankfort,' the third edition of this tract having been published in the 'Phenix' of that date (see Introduction to Petheram's reprint in 1846). The title-page of my 'Phenix' gives no promise of a second volume. Are the two works totally distinct in their contents as well as in their spelling of the fabulous bird, or did "a Second Phenix like the First arise"? G. L. FENTON.
Clevedon.

FATHER ARTHUR O'LEARY.—In the *Scottish Review* for January, it is stated by the critic, in dealing with Fitzpatrick's 'Secret Service under Pitt' (second edition, Longmans & Co.), that Father Arthur O'Leary, the celebrated patriot priest of Ireland, was "a D.C.L. of Oxford" (*Scottish Review*, p. 242). What authority is there for this statement? which, if true, is very curious, for O'Leary says that in those days of sectarian prejudice he existed as a friar only by connivance. Mr. Froude hints to show that Father O'Leary was a spy ('English in Ireland,' ii. 413, Lib. Ed.). Mr. Fitzpatrick devotes several chapters to an examination of his remarkable career.

FRED. WALCOTT.

BARTON.—Can any reader oblige me with information as to the parentage and immediate descendants of William Andrew Barton, who purchased the estate of Deanwater, in Cheshire, in 1616? He is commonly said to have been of the family of Barton, of Smithells, in the county of Lancaster, but his name does not occur in Whitaker's pedigree of that family. Assuming his origin to be as stated, are the Bartons, of Stapleton Park, in Yorkshire, his later descendants, the only remaining representatives of the Lancashire family?
W. G.

'ANTAGONISM.'—Can anyonesay when and where a lecture so named was delivered? The lecturer was some prominent public character, and the date must have been at least some five or six years ago. The lecture was probably given in London.
L.

INSCRIPTIONS ON POOR-BOXES.—Pepys, in his 'Diary' (Sept. 23, 1662), relates that he was told by Sir G. Carteret "how in most cabarets in France they have written upon the walls, in fair letters to be read, 'Dieu te regarde,' as a good

lesson to be in every man's mind, and have also in Holland their poor-boxes." Pepys thought this worthy of being recorded by him, and indeed it is; but the following inscription, which I found in St. Michael's Church, Derby, deserves also to be mentioned: "Forget not to give, but give and forget." A list of inscriptions of this kind would, in my opinion, be of great interest. Perhaps some of your readers will send in those they have remarked in their own circle.

CHAS. BURION.

51, Sale Street, Derby.

ROYAL MIXED MARRIAGES.—When was the last of these, before that of Sigmaringen, between a Romanist and a Protestant?
E. L. G.

"JINGO."—Can the use of the word "Jingo" be traced in English to a time prior to the return of Wellington's troops from their campaign in the Basque provinces (1813)? Dr. Brewer says it was introduced with the arrival of the Basque mountaineers used by Edward I. in his Welsh wars; but I doubt the existence of any record to this effect.
C. E. E. CLARK.

[See 7th S. vii. 440; ix. 115, 337, 396.]

"COUSIN BETTY."—What is a "Cousin Betty," as used by Mrs. Gaskell in the following passage in chapter xiv. of 'Sylvia's Lovers'?—

"I dunnot think there's a man living or dead, for that matter, as can say Fosters wronged him of a penny, or gave short measure to a child or a Cousin Betty."

JAMES HOOPER.

Norwich.

"A BOOK CALLED 'CENE.'"—In the 'Firma Burgi' of Thomas Madox (pp. 111-2) is given an account of a curious transaction, in which Stephen, Prior of Launceston, in 1398-9, with several of his canons and other persons unknown, came in the night, armed as for war, into the town of Liskeard, and rescued from arrest its vicar, Henry Frennd, and carried away, among other articles, "unum librum vocatum Cene pretii xlii. iiiid." What would have been this "book called Cene," which was worth a mark?
DUNHEVED.

THE CELEBRATED WAITE.—Readers of Moore's 'Life of Bryon' have long been familiar with the name of Waite. "Went to Waite's. Teeth are all right and white; but he says that I grind them in my sleep, and chip the edges" ('Journal,' Feb. 19, 1814). Six years later (Nov. 13, 1820): "The death of Waite is a shock to the teeth, as well as to the feelings of all who knew him." I possess the copy of a long letter which Contessa Guiccioli wrote to her father, June 20, 1837, in which there is a paragraph relating to a prescription that Waite had given her for strengthening the gums: "Mi è stata data dal celebré Waite mio dentista a Londra, e dentista di Lord Byron."

I believe Waite married in 1819. What was the number of his house in Old-Burlington Street; and where can I find further references to this fashionable dentist? RICHARD EDGCUMBE.

2, Reichs Strasse, Dresden.

FOLK-LORE OF GEMS.—Will some kind correspondent of 'N. & Q.' refer me to a work or works treating of the folk-lore of precious stones?

E. LAWS.

VALLANCE FAMILY.—Will any reader of 'N. & Q.' kindly give me any genealogical information respecting the family of Vallance, of Topsham, Devon? From papers in my possession it appears that a member of it married a descendant of Matthew Miller, of Glenlee, Ayrshire. V. Maidstone.

WEDDING WREATHS.—

"In the earliest times of our Christian story our forefathers crowned both the bride and groom with chaplets of flowers; but when the wreath had become a religious symbol and scared ornament, its use was confined to female spouses."—Extract from 'Brides and Bridals,' by J. Cordy Jefferson.

When did this take place? I find from Smith's 'Dictionary of Christian Antiquities' that both bride and groom were crowned as late as 860 A.D. in the Western Church, and probably later in the Eastern, as the crowning was a much more important part of the marriage ceremony there than in the East. Was it ever the custom for the groom to wear a wreath in England? Selden, in his 'Uxor Hebraica,' seems to imply this when he says:—

"But it is clear enough from that saying of Sidonius Apollinaris that the custom of crowning bride and groom was prevalent in the most ancient times, both in the east and west, as it is in some places to-day among ourselves."

Can this refer to England? What is the custom of the modern Greek Church? Does the bride wear a wreath; if so, of what material? AVIS.

CARTER'S 'TRUE RELATION.'—Who was Sir C. K., to whom M. C. addresses "The Author's Letter to the Publisher" in the rare little first edition issued without a publisher's name? The title runs:—

"A Most True And exact Relation of That as Honourable as unfortunate Expedition of Kent, Essex, and Colchester. By M. C. A Loyal Actor in that Engagement, Anno Dom. 1648. Printed in the Yeere 1650."

The same C. K. writes the address "To the Reader."

Loughton.

I. C. GOULD.

SCOTTISH COUNTIES.—I inquired some time ago of a Scottish Writer to the Signet where I could find any account of the origin of the Scottish counties. Although a man of antiquarian tastes, he could give me no information. The English shires, with one or two exceptions, were in being

previous to the compilation of the Domesday survey, but those of Scotland are, for the most part, of far more recent date. An English student of Scottish history (and, strange as it may seem to the Philistine herd, there are such folk) is puzzled ever and anon by territorial divisions which he can find in no modern map. Surely some Scottish antiquary should take pity on us who have the misfortune to have been born, and brought up south of Tweed. ASTARTE.

REFERENCE IN MACAULAY.—In an admirable little essay on 'Culture,' by the late Mr. Thomas Dunmore, in the 'Universal Instructor,' I find in the closing sentences of it he says:—

"The aim of the student should be to possess a mind such as that attributed to one of the greatest scholars of the present century, of whom Macaulay says: 'His mind was a vast magazine, admirably arranged. Everything was there; and everything was in its place.....The article which you required was not only there, it was ready. It was in its own proper compartment. In a moment it was brought down, unpacked and displayed.'"

Might I ask whether any of your readers could enlighten me who it is that Macaulay is here speaking of? WM. WHYTE.

BIRD FAMILY.—John Bird was born probably between the years 1620 and 1630; his mother, Judith, was living and remarried in 1653. She had dower of lands in Chester (both the county palatine and the city). Can any correspondent help me to identify him or to discover where his parents were married? F. D.

HUNTER FAMILY.—I should feel greatly obliged if any of your readers could enlighten me on the following points:—

1. Is there any portrait extant of Major-General Robert Hunter, of Croyland Abbey, Lincolnshire, who was Governor of New York, and finally of Jamaica from 1728 to 1734? Where was he buried?

2. Was Major John Banks Hunter, son of the celebrated surgeon John Hunter, ever married? If so, to whom; and what were the date and place of his marriage; and did he have any family? Are any of his descendants now living; and when and where did Major Hunter die?

3. Were George and Robert Hunter, sons of Robert Hunter, of Kirkland, who married, in 1791, Miss Jean Boyd, of Carlung, ever married? If so, to whom, and what family had they?

VENATOR.

'ROOK THE ROBBER.'—Who was the author of a work entitled "Rook the Robber; or, London Fifty Years Ago. By the author of 'The Daughter of Midnight.'" With thirty illustrations. Drawn by W. H. Thwaites. London, John Dicks, 313, Strand, and all Booksellers"? No date, but presumably somewhere about 1850. A story in the

G. W. M. Reynolds style, running to 240 double-column pages in small type. Also, who was W. H. Thwaites? Was he the same person as Mr. Thwaites, who furnished the illustrations to 'The Lamplighter' in 1855?

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

MRS. ANN FRANKS.—The following announcement is to be found in the *Gentleman's Magazine* for December, 1771: "Mrs. Ann Franks, aged near 100, at Dulwich. Granddaughter to Theophilus, Earl of Suffolk." Can any readers of 'N. & Q.' inform me who were her parents? I have been unable to find them in the peerages I have consulted.

C. H. J. G.

Replies.

THE POETS IN A THUNDERSTORM.

(8th S. ii. 422, 482; iii. 22, 95, 175.)

I should be sorry to differ in opinion from so scholarly a writer as your correspondent C. C. B., seeing that I am in sympathy with him as to the relations between poetry and science, as expressed in his own eloquent words (8th S. ii. 133):—

"Until it has been proved that knowledge kills feeling, and that truth is incompatible with beauty, we must believe that the more we know the richer will be our life, and therefore the nobler our poetry."

When I remarked (*ante*, p. 22) that descriptive poetry is exhausted, I was vain enough to suppose that those readers of 'N. & Q.' who are interested in the subject would remember the argument brought forward by me (8th S. ii. 132) in support of the opinion that art and literature had already attained the highest degree of perfection of which human effort is capable; that the finite mind dealing with finite subjects is capable of exhaustion; but that science, which is infinite, and incapable of exhaustion, will profitably occupy the mind of the future, to the manifest advantage of humanity, because much, if not most, of the suffering to which mankind has been, and is, subject is due to the infraction of natural laws of divine origin; and that they are divine is proved by the rigour with which they inflict their own penalties. And they do this upon the ignorant as well as upon the instructed transgressor, and even extend the penalties to the third and fourth generation. But, by a merciful provision, the recuperative force which follows a return to obedience to the outraged law is more prompt in its action than the slow, death-like working out of the penalty, thus "showing mercy unto thousands that keep My commandments."

If, then, while scientific discovery moves on with accelerated pace, science, instead of the dead languages, were made the basis of education, human beings might be brought to a knowledge of, and

obedience to, those great natural laws on which their happiness and wellbeing for the most part depend. These laws are not only moral, but physical, chemical, mechanical, physiological, social, &c.

I was surprised and pleased a few days ago, on opening for the first time 'The Life and Letters of George Eliot,' edited by Mr. Cross (new edition, no date), to read the following extract from a letter written about the beginning of 1848:—

"The older the world gets, originality becomes less possible. Great subjects are used up, and civilization tends ever more to repress individual predominance, highly-wrought agony, or ecstatic joy. But all the gentler emotions will be ever new, ever wrought up into more and more lovely combinations, and genius will probably take their direction."

I have my doubts as to "the gentler emotions being ever new." The poetry that will express them in the future is likely to be but an echo, many times reverberated, from the poetry of the past.

Since writing the above, I have read, at the last reference, MR. BAYNE'S acute critical remarks on descriptive poetry. I beg to assure him that it has never been assumed by me "that no living poet is equal to description of natural beauty," or that "no one attempts such work." What I said was that if the poetry of the future should aim at anything higher than a reflex of the poetry of the past it must borrow wings from science. My argument is that the best marbles have been sculptured, the best pictures painted, the best poetry and prose have been written. The world has not produced a second Phidias, a second Raffaele, or a second Shakspeare. When Goethe produced his 'Götz von Berlichingen,' he took Shakspeare as his model, but was compelled to admit that he could not soar so high; or, as Gervinus puts it, "He had once wished to emulate him; but he felt that the great poet would sink him to the bottom." Even the attempt in the 'Wilhelm Meister' to remodel 'Hamlet' always appeared to me in the light of an ingenious failure. Among other outrageous changes, he proposed to reduce the acting play to three acts, "the last two lagging sordidly on, scarcely uniting with the rest." One reason why Goethe failed was that the dramatic ground had been already tilled, and so many harvests gathered in from it that the soil was exhausted; and the success of 'Faust' proved that a comparatively fertile spot had still been left to the rare and judicious cultivator. But as time went on the open spaces became more and more rare; they had been occupied and built over. And this is true not only of the drama, but of the epic, the lyric, the descriptive. Dramas, epics, and lyrics will doubtless continue to be written; but will they live in literature? Ariosto and Tasso produced a crowd of imitators, but I never met with an Italian scholar who could name more than one or two of them. So in descriptive poetry

is there any modern example that may compete with the best examples of the past? Unless this question can be answered in the affirmative, I say that descriptive poetry is exhausted. But as *le mieux est toujours l'ennemi du bien*, modern examples may be good, but the poetry of the future will require them to be better, or they will only be a reflex of the past.

I have already pointed out that Shakspeare possessed that self-restraint of genius which enabled him to describe natural phenomena without attempting to explain them, or to make use of explanatory epithets, as has been done by inferior poets. Limiting himself to what he saw, he has produced a true result, which on one occasion struck with admiration the mind of so exalted a man of science as Faraday. In his capacity of scientific adviser to the Trinity Board, he was at one time often out at sea for the purpose of testing the relative merits of oil and electricity for lighthouse illumination. One beautiful starlight night the engineer who sat by his side interrupted the stillness by reciting some passages from 'The Merchant of Venice,' Act V. :—

Look, how the floor of heaven
Is thick inlaid with patines of bright gold.

Faraday listened with breathless attention, and after some pause said, "Say it again."

The necessity for some knowledge of science on the part of the poet was, I venture to think, made out in my papers on the thunderstorm. Other natural phenomena might be advanced to show a similar need, of which the following is an example. In Blanco White's well-known sonnet 'Night and Death' the subject thought is so exquisite that the expression of it ought to be without a flaw. One line, however, runs thus :—

Yet 'neath a curtain of translucent dew.

Dew never forms a curtain, for this conveys the idea of something hanging down vertically, whereas dew is deposited in a horizontal layer or stratum. There are other objections which the severe critic might urge, but I forbear on account of the rare beauty of the performance.

C. TOMLINSON, F.R.S., &c.

Highgate, N.

What MR. BAYNE says of Swinburne "and others" is perfectly true, and my note as first written contained a paragraph to the same effect, suppressed afterwards as being wide of the mark. The article which called forth the note also wound up with remarks upon our contemporary poets which are quite inconsistent with the statement that "descriptive poetry has had its day—is exhausted"; and I can only understand this opinion as referring to lengthy poems having the description of natural phenomena for their chief *raison d'être*. My note was intended to point out that this is too hasty a conclusion. Fashions

change, in poetry as in other things, and it is not likely that while our knowledge of earth's wonders continues to increase there will be any lack of material for such poems. It has been said that all science becomes poetry after it has been philosophy, and certainly a good deal of our science has not yet appeared in this guise. We see, as PROF. TOMLINSON says, that the preoccupation with nature which science supposes is already leading our poets in this direction, though they can hardly be said, as yet, to have gone so far as, like Dante, to "embody in their works literally all the intellectual knowledge of their time." But why should they not in the future? C. C. B.

JOHN OF GAUNT (8th S. iii. 109).—I think EX STIRPE PLANTAGENETARUM must be mistaken in supposing JOHN of GAUNT to have been descended from Henry II. and Rosamund Clifford.

Henry II. had two children by Fair Rosamund, William de Longespée and Geoffrey, Bishop of Lincoln.

William de Longespée married Ela, daughter and heir of William de Evreux, Earl of Salisbury, and on his marriage received the earldom of Salisbury as well as that of Rosmar from King Richard. He died in 1226, leaving a son,

William, who was deprived of his possessions by King Henry III. This William was killed at the assault of Massoura in 1250. He left a son,

William, who died in 1256, leaving a daughter, Margaret, commonly called Countess of Salisbury, who married Henry de Laci, Earl of Lincoln. Their daughter and heir,

Alice, commonly called Countess of Salisbury and Lincoln, married Thomas Plantagenet, Earl of Lancaster, grandson of Henry III. The earl was beheaded in 1322, and his widow, who was married twice after his death, died without issue in 1348.

Henry Plantagenet succeeded his brother Thomas as Earl of Lancaster. He died in 1345, leaving a son, Henry, who was created Earl of Lincoln in 1349, and Duke of Lancaster in 1351, and whose daughter and eventually sole heiress, Blanche, became the first wife of John of Gaunt.

John of Gaunt was created Duke of Lancaster in 1362; and possibly it may have been thought from his bearing the title of Lancaster, as well as from his being termed by some authorities Earl of Lincoln, that he was a descendant of the above-named Thomas, Earl of Lancaster, and his wife Alice, Countess of Lincoln, with whom his wife Blanche, though not related to her by blood, had, as I have shown, a certain connexion. C. W. CASS.

"DE MORTUIS NIL NISI BONUM" (8th S. iii. 28, 151).—I can trace the exact phrase to a little earlier than 1672. In Ray's 'Proverbs,' first published in 1670, it is, "Speak well of the dead. Mortuis non conviciandum et de mortuis nil nisi

bonum. Namque cum mortui non mordent, iniquum est ut mordeantur" (p. 84, 1855). For the general statement about the dead compare 'The Funeral Oration of Pericles,' Thuc., ii. 44-6.

I can further carry it back to 1657. In Spencer's 'Things New and Old,' 819, it is, "To speak well of the Dead.....*De mortuis nil nisi bonum*, was the saying of old; to speak well of the dead, is a thing both commendable and Christian" (vol. i. p. 365, 1867).
ED. MARSHALL.

"THE LAST PEPPERCORN BREAKS THE CAMEL'S BACK" (8th S. iii. 48, 118).—There is an earlier reference, previous to those in the replies, in Seneca, 'Ep.,' xxiv. 19:—

"Quemadmodum clepsidram non extremum stillidium exhaurit, sed quidquid ante defuxit; sic ultima hora qua esse desinimus, non sola mortem facit, sed sola consummat."

There is also in the same epistle a notice of the line—

Mors non una venit, sed quæ rapit, ultima mors est.

ED. MARSHALL.

Here is a new version of this, or at least new to me. In the *Graphic* of March 4 there is an article on 'The Muse of the Music Halls,' in which the following line from Mr. Pat Rafferty's parody on 'The Man who broke the Bank at Monte Carlo' is quoted:—

For I've got the hump through hearing Monte Carlo,
—with this foot-note:—

"*Hump*. A word now almost classic in the music-hall world. Its origin is obscure, but its general tendency may be perceived from the proverb, 'The last straw gives the camel the *hump*.'"
C. C. B.

ST. GRASINUS (8th S. iii. 107, 198).—I have communicated privately with the Rev. MR. CAVE-BROWNE, suggesting that, through the likeness of E and G to each other in ancient script, "St. Grasinus" was either a miscopying or a misreading of "St. Erasmus," and received the following reply:—

Detling Vicarage, Maidstone, 4 March.

DEAR SIR,—I am much obliged by your note. I have no doubt, as several correspondents have suggested, that the copyist mistook the capital letter, and turned Erasmus into Grasinus.

Yours faithfully,

J. CAVE-BROWNE.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

PLATO ON REVOLUTIONS (8th S. iii. 147).—I think the passage to which your correspondent refers must be Plato, 'Politicus,' 269 c to 274 d; but the length of the cycle must be much greater than 500 years, though no time is specified. If the time for the soul to fulfil its number of births is taken to be the same as in the 'Phædrus' (248 e), it will not be less than 10,000 years. For references to other passages in Plato and other writers as to

these cycles of change, see Stallbaum's note on Plato, 'Timæus,' 22 d. As to indexes to Plato, Ast's 'Lexicon Platonicum' is a useful concordance.

W. M. HARRIS.

OBOE (8th S. iii. 108, 174).—The following extracts from records of the city of Norwich tend to show the antiquity of the term *oboe* or *hautboy*:

"1589, xxv Jan.—This daye was redd in the court, a letter sent to Master Mair and his brethren from Sir Frances Drake, wherebye he desyretth that the waytes of this citie may be sent to hym, to go the new intended voyage; whereunto the waytes being here call'd, do all assent, whereupon it is agreed that they should have vi cloakes of stamell cloth made them redy before they go; and that a waggon shall be provided to carry them and their instruments, and that they shall have iii lb. to buye them three newe *howboyes* and one treble recorder, and x lb. to bear their charges; and that the citie shall hyre the waggon and paye for it. Also that the Chamberlyn shall pay Peter Spratt xs. 3d. for a saquebut case; and the waytes to delvyer to the chamberlyn before they go the cities cheanes."

Another entry is as follows:—

"1622. On Nov. 27 the City of Norwich possessed the following instruments—Power Sackbutts, fower *howboyes*, and an old *howboye* broken, two tenor cornetts, one tenor recorder, two counter-tenor recorders, five chaynes, and five *flaggas*."

ROBIN H. LEGGE.

33, Oakley Street, Chelsea, S.W.

The best answer which I can give to WRYGHTE is to supply him with the following list of instruments (or minstrels) which I have noted on the rolls. With the words *oboe* and *hautbois* I have not met at all.

Cithar (Pipe Roll, 21 Hen. II.), identical with the harp (cf. Wardrobe Accounts, 26/9 and 26/10, Q.R., 1326).

Simphonist, vidulator (Wardr. Acct., 7/5, 1294).

Thizerator (*ibid.*, 29/24, 1304).

Trumper (*ibid.*, 25/7, 1325).

Harper, nakerer, taburer, corner, vielour (*ibid.*, 33/10, 1328).

Lute (*ibid.*, 25/15, 1325).

Buglehorn (*ibid.*, 26/10, 1326).

Sautreour (Close Roll, 2 Edw. III.).

Citoler, gitarer (Wardr. Acct., 34/11, 1330).

Bagpiper, guytterer (*ibid.*, 61/8, 1335).

Pipeblois (*ibid.*, 62/2, 1340).

Loweuder or lodder (*ibid.*, 61/8, 1334).

Piper, clarionere (*ibid.*, 95/22, undated, temp. Ric. II.).
HERMENTRUDE.

DR. BELL'S SANDBAGS (8th S. iii. 188).—To Dr. Andrew Bell we are indebted for the impetus towards popular education which has culminated in Board Schools and all their expensive apparatus. A biography of him is to be read in any good modern encyclopædia. His pamphlet, published quite towards the end of the last century, 'An Experiment made in the Male Asylum at Madras,

suggesting a System by which a School or Family may teach itself under the superintendence of the Master or Parent,' was but little noticed until Joseph Lancaster applied the system, in a modified form, to schools for the children of Nonconformists. The Church of England then took it up, and under the auspices of the National Society for the Education of the Poor in the Principles of the Established Church the system rapidly spread throughout the country. Economy being a great feature in the plan, the sand-trays (to which J. E. B.'s query no doubt refers) were adopted. A full account of the system was published by the S.P.C.K. in 1840, in a small tract ('Dr. Bell's System of Instruction Broken into Questions and Answers'). From this we learn that "smooth, level trays, or boards, about three feet long, ten inches wide, with ledges on every side, of an inch deep, placed on a convenient bench or form, each to serve for three children," were provided, and a little dry sand was put into them, so that "with a shake it would become level." The teacher then wrote in the sand, with his finger, the letters he wished his pupils to imitate, and after they had learned, under his guidance, to copy them, the tray was shaken, and a copy of the letters set up for the children to continue practising upon. About sixty years ago this method of teaching writing was often to be seen in small village schools. Dr. Bell was buried "with much pomp" at Westminster, in 1832.

CHAS. WISE.
Weekly.

Sand-trays or sand-desks are meant, concerning which see 'N. & Q.,' 6th S. vi. 542; 7th S., s. v. 'Sand'; *Yorkshire Weekly Post*, March 15, 1884; 'Dict. Nat. Biog.,' xxxii. 39 b.

W. C. B.

TUMBLER (8th S. iii. 168).—Though not a reply to this inquiry as to the origin of the word, it may not be without interest to note that the idea of a drinking vessel which, owing to its rounded base, must be held in the hand all the time any liquid remained is very ancient, if one may judge from the form of the little mediæval pots of earthenware which are occasionally found in London excavations.

I. C. GOULD.

Considering that the explanation volunteered by MR. CLIFFORD DUNN of this word as a drinking-glass is that given in Skeat's 'Dictionary' and probably in all other etymological dictionaries of value, it is rather quaint to ask, Has the explanation ever been inquired into? Why will not inquirers consult ordinary books of reference before rushing into 'N. & Q.'? MR. DUNN may, however, consult a still weightier authority on this point than a dictionary. I allude to Cripps's 'Old English Plate.' At p. 309 (fourth edition) he will find the subject dealt with from his great-uncle's point of view.

H. C. HART.

I was brought up in the faith that tumblers were so called from original lack of the wherewithal to sit upright on the board, and Prof. Skeat assents thereto when he notices, *sub* "Tumble," "tumbler, a kind of drinking-glass, orig. without a foot, so that it could not be set down except upon its side when empty" ('Etymological Dictionary'). There would seem to be a survival of this in the rounded base of glasses provided for tooth-brushing purposes in old-fashioned establishments. A carafe and "top" is the shop-name for such a vessel and the bottle ministrant.

ST. SWITHIN.

"SPERATE" (8th S. iii. 167).—"Debts Sperate and Desperate" occurs in an inventory dated 1725, some particulars of which are given in *Finland Notes and Queries*, ii. 140. The document contains a list of the goods of the landlord of the "Talbot Inn," Peterborough.

W. D. SWEETING.

Maxey, Market Deeping.

"Dettes sperates and desperates both quyke and dede" is an expression which occurs on the Close Roll for 18 Edw. IV.

HERMENTRUDE.

RHYMED DEEDS (8th S. iii. 147).—There is the well-known testamentary document—

In the word Will-i-am,
A friend to you,
Where one friend old is
Worth a hundred new—

of William Oldys the antiquary.

GEO. S. MORRIS.

Wimbledon.

The following lines (I quote from memory) on the ancient stone of Scone, now resting underneath the Coronation Chair in the Confessor's Chapel in Westminster Abbey, certainly refer in rhyme to a very ancient inheritance:—

Unless the Fates be faithless grown,
And Prophets' voice be vain,
Where'er is found this sacred stone
The Scottish race shall reign.

ALICE.

See the 'Monasticon,' under Beverley and Ripon, and 'Memorials of Ripon' (Surtees, i. 90).

J. T. F.

Bishop Hatfield's Hall, Durham.

FIVE ASTOUNDING EVENTS (8th S. iii. 85, 171).—One of the most notable of the false prophet's predictions appeared in 'Forty Coming Wonders' (pp. lxxi 542) issued in 1887 from the *Christian Herald* office. The volume is crowded with portentous pictures, diagrams, maps, and tables, and is described as the fiftieth thousand. In 1866 the prophet Baxter had foretold that "Louis Napoleon would be the Destined Monarch of the World," but that "in the event of his death, some other Napoleon, standing in his place, will have to ful-

fil these prophecies." In 1880 "it seems probable, although not as yet certain, that Prince Jerome will be the Last Great Napoleon." This 1887 volume very fully prophesies as far ahead as 1901, and gives April 11, "the Last Day of Passover Week," as the Last Day.
ESTE.

AN OLD ITALIAN PROVERB (7th S. ii. 308, 415).—In a collection of "some choice french proverbes," forming part of Bacon's 'Promus,' there is a French form of Grose's English version of the proverb quoted by MR. BRIERLEY at the latter reference, namely, "Angleterre le Paradis de femmes, le purgatoire de valets, l'enfer de chevaux." A much earlier variant occurs in Bonaventure des Periers's 'Nouvelles Recreations,' nouv. xxxi., where it is said of a certain dame:—

"Le plus du temps elle estoit à Paris : car elle s'y trouvoit bien, d'autant que c'est le paradis des femmes, l'enfer des mules, et le purgatoire des sollicitours."

F. ADAMS.

105, Albany Road, Camberwell, S.E.

'CHAMBERS'S LONDON JOURNAL' (8th S. iii. 128).—In an interesting series of papers appearing in your contemporary *Scottish Notes and Queries* Mr. Jas. W. Scott, who is writing there a 'Bibliography of Edinburgh Periodical Literature,' has fully treated of the origin and history of all the periodicals issued by W. & R. Chambers. I would recommend MR. PICKFORD to get the December number for 1892 of *Scottish Notes and Queries*, and there he will learn all that he asks about and a good deal more. Mr. Scott mentions that *Chambers's London Journal* appeared thirteen weeks after the publication of the Edinburgh edition, which was first issued on March 31, 1832. Twenty-two years after its first appearance the name of the journal was changed to *Chambers's Journal*, and no doubt at that time the special London edition would be dropped.

W. B. R. WILSON.

The first number is dated Saturday, June 5, 1841, the last (No. 127), Saturday, Oct. 28, 1843. The price of it was three-halfpence weekly or sevenpence monthly. H. H. Chambers, of 59, Fleet Street, was the original proprietor; but it seems to have changed hands shortly before it ceased to exist.
G. F. R. B.

ROMANS IN BRITAIN (7th S. xii. 186).—The following cutting from the *Stamford Mercury* of February 17 has reference to that from the *Stamford Guardian* of Aug 14, 1891:—

"Lincoln.—The prosecution of the ironstone works on the site of the Roman villa in Greetwell Fields during the last week laid bare a fresh piece of Roman tessellated pavement of much more ornamental design than those already discovered, which, it will be remembered, are described and figured by Mr. Ramsden, the resident manager, in the last volume of the Architectural Society's *Transactions*. The portion now brought to light evi-

dently formed the floor of an apartment of superior dignity to those previously discovered, and measured 8½ ft. broad by 18 ft. long. It is marked off by a guilloche border running from end to end, and divided into square panels, set in pairs side by side, surrounded by the same border, each panel containing an ornamental design. Two of these are elegantly formed amphoræ with double handles. The others are conventional forms arranged in a star shape. The ground of the whole is white, the patterns being worked in tesserae of red and blue pottery. It is noticeable how excellent an effect has been produced with such common materials and such small variety of colour. We have had pleasure in learning that the Mayor (T. Wallis, Esq.), with admirable promptitude, immediately on being informed of the discovery put himself in communication with Mr. Ramsden with the view of the preservation of this beautiful pavement as a memorial of the Roman occupation of our ancient city, which may safely be dated not less than sixteen centuries back, and is probably earlier. The further development of this discovery is awaited with much interest."

CELER ET AUDAX.

"TAKE THE CAKE" (8th S. i. 69, 176, 364; ii. 215).—Concerning this expression, which has been much discussed of late, the following, from Bartlett and Coynne's 'Scenery and Antiquities of Ireland' (184), describing a dance in front of a shebeen, is an interesting illustration:—

"A churn-dish stuck into the earth supported on its flat end a cake, which was to become the prize of the best dancer. The contention was carried on for a long time with extraordinary spirit; at length the competitors yielded their claims to a young man, the son of a rich farmer in the neighbourhood, who, taking the cake, placed it gallantly in the lap of a pretty girl, to whom I understood he was about to be married."—Vol. ii. p. 64.

EDWARD H. MARSHALL, M.A.

Hastings.

REGISTER, REGISTRAR (7th S. x. 66, 136, 295, 414).—The following, which I transcribed from the second page of the first book of the Cambridge Matriculation Register, commencing 1544, apparently furnishes an earlier instance of the use of the term Register=Registrary=Registrar than any previously given by your correspondents, and at the same time curiously informs us as to the duties of the University Register at that early date:—

Who due wilbe A Register
Shuld Hold hys penne in truth entyere
Ensearch he ought recordys of olde
The dowt to trye the right to holde
The Lawes to knowe He must contende
Old customys eke he shuld expende
No paynes to wright he maye refuse
Hys offyce ellys he doth Abuse.

W. I. R. V.

CHARLES II., THE FISH, AND THE ROYAL SOCIETY (8th S. ii. 526).—To trace the paternity of this story would indeed be a difficult task. By some it is attributed to James I., who, on the solution of the difficulty, clapped the solver on the back, saying "that he was a brow feelosopher."

But with greater probability it is assigned to his grandson, Charles II., in whose reign the Royal Society was founded. Archbishop Whately, in the remarkable chapter "Of Fallacies" in his 'Elements of Logic' (book iii. § 14) records this as an instance of "indirect assumption":—

"It succeeds better, therefore, to allude to the proposition as something curious and remarkable, just as the Royal Society were imposed on by being asked to account for the fact that a vessel of water received no addition to its weight by a live fish put into it; while they were seeking for the *cause* they forgot to ascertain the *fact*, and thus admitted without suspicion a mere fiction."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The "fish" anecdote sounds like a stock joke. It occurs to me that many incidents may be recorded contemporaneously, and not appear in public till the diarist's decease, yet be veritable. As to the mace question, it has been bandied about almost *ad nauseam*. Cromwell's bauble appears to have remained in the Speaker's hands, with suitable alterations, *after* the Restoration; but I am not satisfied that the mace used in the reign of Charles I. was destroyed. We do know that it was superseded by a fresh one made for the Commonwealth.

I think it very probable that it survived and is now used by the Royal Society, as presented on May 23, 1663. A mere warrant might be annulled. Where is the tradesman's bill of charges; what entry of payment is there in the accounts? Supposing the mace rejected by Parliament to have survived, motives of economy may well have prompted its use under the warrant referred to, with perhaps a little polishing up. A. HALL.

A COFFEE-HOUSE IN CHELSEA (8th S. iii. 128).—No doubt a hundred devotees of 'N. & Q.' will rush to tell Mr. DRUMMOND-MILLIKEN that Don Saltero's coffee-house in Cheyne Walk, Chelsea, where there was a museum of odds and ends and historical gimcracks, much ridiculed by Steele (in the *Tatler*) and others, and mentioned in scores of books, was intended in the text he quotes. I remember the place, which had become a sort of tavern, well known to boating men, and the *debris* of its once renowned museum. O.

The allusion is to one of the curiosities in the well-known coffee-house of Don Saltero. Steele mentions it in his humorous description of the once famed collection of rarities:—

"Though I go thus far in favor of Don Saltero's great merit, I cannot allow a liberty he takes of imposing several names (without my licence) on the collections he has made, to the abuse of the good people of England; one of which is particularly calculated to deceive religious persons, to the great scandal of the well disposed, and may introduce heterodox opinions. He shows you a straw hat, which I know to be made by Madge Peskad, within three miles of Bedford, and tells you 'It

is Pontius Pilate's wife's chambermaid's sister's hat.' To my knowledge of this very hat, it may be added that the covering of straw was never used among the Jews, since it was demanded of them to make bricks without it."—*The Tatler*, No. 34.

The coffee-house was first opened in 1695 by one Salter, who had been a servant to Sir Hans Sloane. The collection of curiosities was principally the gift of his master, being duplicates of his various curious collections, and consisted of corals, ores, animals preserved in spirits, idols, birds, &c. Steele was only "poking fun." The straw hat was as much a myth as its history. The collection existed for more than a century, and was at length sold in 1799. H. G. GRIFFINHOEFE.
34, St. Petersburg Place, W.

The writer quoted probably had in his mind the collection of rarities and curiosities, many of doubtful genuineness, preserved through the greater part of the last century at Don Saltero's coffee-house, Chelsea. For information on this place of resort, and a variety of references, see 'N. & Q.,' 7th S. vi. 328, 472. G. L. APPERSON.

The coffee-house referred to in the extract quoted by Mr. DRUMMOND-MILLIKEN is the celebrated Don Saltero's (for its history see Faulkner's or Beaver's 'Chelsea'), and the reference is probably taken from Steele, in the *Tatler* (No. 34), where he says, "He [Don Saltero] shows you a straw hat, which I know to be made by Madge Peskad, within three miles of Bedford, and tells you it is Pontius Pilate's wife's chambermaid's sister's hat." In a 'Catalogue of the Rarities to be seen at Don Saltero's Coffee-house in Chelsea,' thirty-ninth edition, I have by me, item 108 is "Queen Elizabeth's Chambermaid's Hat." Steele's "Pontius Pilate" may have been an exaggeration of this, or it may have been so rendered in an earlier edition, and perhaps earlier still "Potiphar." The catalogue contains the titles of many extraordinary curiosities, from the "Flaming Sword of William the Conqueror" to "A Petrified Ham" and "A Pair of Nun's Stockings."

J. HENRY QUINN.

[See also 4th S. iii. 580; iv. 420.]

REV. J. A. WALLINGER (8th S. i. 148, 196, 237, 321; ii. 392, 472).—He was the only son and fourth child of John Wallinger Arnold Wallinger, Esq. (ob. 1805), of Hare Hall, in the parish of Romford, co. Essex, where he was born in the year 1794. I have no record of his ordination as deacon, but he was admitted to priest's orders by the Archbishop of York, in Bishop-Thorpe Church, on July 18, 1824. He was successively curate of Hatfield, co. York, Malling, co. Kent, Tudeley-cum-Capel, co. Kent, and Kingswood (Bristol), co. Gloucester. After serving the curacies of Kensington and Queen Square Chapels, Bath, Mr. Wallinger purchased Corn Street Chapel, in the same

city, but being unsuccessful in obtaining the licence of the Bishop of Bath and Wells, he opened the chapel as a building apart from episcopal control, and eventually seceded from the Church of England. He afterwards purchased Bethesda Chapel, Bath, and remained there until his removal to Brighton. Here he acquired the Pavilion Chapel, in which he officiated for some years, but his health failing him, he was latterly compelled to spend the winter at Nice. Mr. Wallinger, who held Calvinistic views both before and after his secession from the Established Church, died in Albert Road, Brighton, on March 28, 1878, and was buried in the extra-mural cemetery at that place. He married at Gretna Green on April 3, 1820, Harriet, eldest daughter of John Newenham Devonshir, Esq., of Kilsarrig, co. Cork, and had issue by her four sons and three daughters. His eldest son, John Arnold Wallinger, Esq., is the present representative of the family.

It may be added that Mr. Wallinger's first cousins, the Rev. Wm. Wallinger, M.A. (*ob.* Nov. 3, 1880, *æt.* eighty-five), Prebendary of Chichester, and John Arnold Wallinger, Esq., appointed a serjeant-at-law on July 14, 1848, who died April 4, 1860, aged sixty-two, were the only sons of Wm. Arnold Wallinger, whose death is thus recorded in the *Gentleman's Magazine*, September, 1798, vol. lxxviii. pt. ii. p. 815:—

"Sept. 6. At his house in Milbank-street, Westminster, William Arnold Wallinger, esq. merchant, and captain of the St. Margaret and St. John's association."

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

MACCABEES (8th S. iii. 169).—There are many translations of the third and fourth books. The classical edition of the Maccabees in English is "The Five Books of Maccabees in English, with Notes and Illustrations, by Henry Cotton, Archdeacon of Cashel, Oxford, 1832." The fifth book only exists in Arabic, and in the Latin version of the Paris Polyglot, 1645, and it must be noted that it is only from this modern Latin that Archdeacon Cotton has translated it. There is no version direct from the original. Also it must be noted that the archdeacon has, for chronological reasons, altered the numbering of the books, so that his first is that usually called the third, his second and third the first and second, the other two being as usual.

However, this work has been long out of print, and ANON. will most easily find what he wants (except the fifth book) either in Bagster's edition of the Apocrypha in Greek and English, or in "The Uncanonical and Apocryphal Scriptures, by the Rev. W. R. Churton," which latter work is advertised almost every week in 'N. & Q.' Bagster's version of the books in question is by the Rev. H. F. Woolrych.

The third book, indeed, was translated by Walter

Lynn as early as 1549, in which year and 1551 it was added to Bibles of Taverner's translation, published by John Day. See J. R. Dore's 'Old Bibles,' p. 142. Other versions of it are by William Whiston, 1719, in 'Authentic Documents'; by Clement Cruttwell, 1785, in a Bible with notes by Bishop Wilson; and in America by Dr. E. C. Bissell, 1880.

Of the fourth book there is no other version except a paraphrastic one, 1702, in L'Estrange's 'Josephus' (of whose works it was at that time supposed to form part).

I believe that this list is complete.

O. F. S. WARREN, M.A.

Longford, Coventry.

Besides the two books of Maccabees usually included in the Apocrypha, there are three others called by that name. An English translation of all five was published at Oxford in 1832 by the late Dr. Henry Cotton, Dean of Lismore. He places the so-called third book first, because it relates to a period earlier than the rest, before the time of the Maccabees, so that the title is only due to the fact that the expression Maccabee was afterwards adopted by the Jews to designate any one who had to suffer persecution for religion. Of this book the Bishop of Durham remarks in Smith's 'Dictionary of the Bible,' that "while it is impossible to accept the details of the book as historical, some basis of truth must be supposed to lie beneath them." There have been several English translations of it, the first of which was put forth by Walter Lynne in 1550. The so-called fourth book of the Maccabees was formerly erroneously ascribed to Josephus; it goes over nearly the same ground as the second book. Neither this nor the fifth book (the author of which is quite unknown) had appeared in English before Dr. Cotton's version, though French translations of both had been published. The latter brings the Jewish history down nearly to the end of the reign of Herod the Great. Although the author's name is unknown, there is internal evidence that he wrote after the destruction of Jerusalem by Titus. His knowledge of Roman history, if not extensive, is peculiar; witness his account of the Hannibalic war, in which he tells us that the Romans, after the battle [of Cannæ], deliberated about surrendering the country until they were dissuaded from it by Scipio, who offered to make an expedition into Africa, where he defeated and killed Asdrubal, Hannibal's brother, and afterwards Hannibal, being recalled, was defeated also, fled into Egypt, but was followed and captured by Scipio, on which he took poison.

W. T. LYNN.

Blackheath.

"WHAT CHEER?" (8th S. iii. 66, 94, 175).—I do not know the meaning of "What cheer?" in modern slang. In addition to the quotations

given, attention may be called to the entry in 'A Key into the Language of America,' by Roger Williams, "of Providence in New England," printed in London, 1643, by Gregory Dexter. Roger Williams says: "'What cheare, Nétop?' is the general salutation of all English toward them," that is, the Indians of southern New England, about 1640. He adds that "Nétop" means friend, and Mr. Trumbull, the greatest living scholar in Algonkin philology, explains that etymologically it means "my friend, or comrade." It is stated that when Williams, driven from Massachusetts, landed in June, 1636, at the place he called Providence, the Narragansets, more hospitable than the Puritans of Boston, greeted him with the welcome, "What cheer, Nétop?" The "What cheer?" of Shakespeare and the gentle Narragansets has been the motto of the beautiful city of Providence, Rhode Island, from the outset, and is carried in the seal of the city as well as by local institutions. It is the one word by which Rhode Islanders know each other the world over. When the Pilgrim Fathers landed at Plymouth, Samoset greeted them with the words, "Welcome, Englishmen." So it seems that a bit of honest English may be picked up from the American Indians of 1620 and 1636. "What cheer?" may be slang in old England; here it means Providence, Rhode Island.

Boston, Mass.

C. W. ERNST.

"What cheer?" may be slightly slangy, but it is not so very modern. Some fifty years ago I spent a few months in Newcastle-on-Tyne. There I found the phrase literally in every mouth. The keelman, the pitman, every "canny lad" on the street saluted his passing acquaintance with "What cheer?" and the acknowledgment came back as readily, "What cheer?" It was the "How do you do?" of politer society. I believe it is still generally used. In my wanderings through the far West I have occasionally met with a Tyneside man. The old greeting of "What cheer?" would open his heart and make his face shine in an instant. "What cheer?" has also an American connexion. In 1636 Roger Williams, a Welsh clergyman, was expelled from Massachusetts for nonconformity. A few years previous the Rev. Wm. Blackstone, another fugitive from conformity, had effected a settlement in what is now Rhode Island. Williams sought the same refuge, and, with five followers, landed at the head of Narraganset Bay. The Blackstone settlers had probably taught the natives some English, for as Williams and his friends drew near the beach an Indian saluted them with, "What cheer, friends, what cheer?" Williams accepted the kindly word as a good omen, and it took deep root in the traditions and realities of the city of Providence, which he then founded. The phrase still asserts itself in "What cheer?" newspapers,

banks, public buildings, &c. It may not be in such everyday use on the shores of Narraganset as on the banks of the Tyne, but it is well known and much respected in its New England home.

DOLLAR.

"BOXING HARRY" (8th S. iii. 128).—This is defined in Hotten's 'Slang Dictionary' as "a term with bagmen or commercial travellers, implying dinner and tea at one meal; also dining with 'Duke Humphrey,' i. e., going without." Mr. Farmer repeats this definition in his 'Slang and its Analogues.'

G. L. APPERSON.

Wimbledon.

To MR. HOOPER'S query I should like to add another. Among schoolboys, gamins, and all that youthful band whose trespasses are urged either by mischief or appetite, there is a significant phrase, "Boxing the fox." This expression is the slang synonym for stealing fruit from an orchard. Is the term common to the puerility of the British island; and, if so, what is the meaning of the word "boxing"? W. A. HENDERSON.

Dublin.

DECAY OF HISTORY (8th S. iii. 124).—MR. HYDE CLARKE, I am sure, will not be offended at a correction. The "State Services" did not "become optional," as he expresses it. They were formally abolished by a royal warrant, the same authority which imposed their use, dated January 17, 1859, and are now, therefore, absolutely illegal. The warrant (printed at the end of the Prayer Book) gives no option; the Queen's Accession Service alone is retained.

EDWARD H. MARSHALL, M.A.

Hastings.

AUSTIN BERNHER (8th S. iii. 148).—Your correspondent W. S. S. will find, if he refers to Bohn's edition of Lowndes's 'Bibliographer's Manual,' that a collection of 'Sermons preached by Maister Hugh Latimer' was published by John Day, in quarto, in 1562, and that it contains a dedication to the "Duches of Suffolke" by Aug. Bernher. The index to the edition of Foxe's 'Acts and Monuments' issued by Seeley in 1868 describes Austin Bernher as Latimer's servant, and gives the following references: vi. 393, 756; vii. 262, 398, 767; viii. 185, 404, 456, 457.

EDWARD PEACOCK.

For various bits of information about him see the entries under his name in the very full Index of the Parker Society's publications.

EDWARD H. MARSHALL, M.A.

Hastings.

LARGE AND SMALL PAPER COPIES (8th S. iii. 128).—Dibdin, in his 'Bibliomania,' gives a somewhat lengthy list of scarce works printed upon large paper, and in it he mentions a large-paper

copy of "Scott's 'Discoverie of Whitercraft' [sic], 1584." He states, "It is rarely one meets with books printed in this country, before the year 1600, struck off in such a manner" (ed. 1876, p. 492). See also Dr. Burton's 'Book-Hunter', for the fundamental difference between large paper and tall, or uncut, copies of books.

J. F. MANSERGH.

Liverpool.

"CROCKERY": "DUSTMAN" (8th S. iii. 146).—So far from *dustman* having been introduced as a new substantive by Miss Burney in 1782, Mr. Oliphant would have found it if he had looked into Gay's 'Trivia,' 1715. In book ii. l. 37, we read:—

The dustman's cart offends thy cloaths and eyes.

J. DIXON.

OLD COIN OR TOKEN (8th S. iii. 209).—I think J. L. B. will find the coin he asks about in 'N. & Q.' is an old crest button, made by Messrs. Firmin & Sons, who for some years had a button and accoutrement shop in Conduit Street. I see they are now at 155, Strand, and I have no doubt would give him all information required.

W. PONSONBY.

KING AND QUEEN OF THE SANDWICH ISLANDS (8th S. iii. 105, 177).—I do not think I am insensible to humour, but I cannot see anything amusing or comical in the death of these personages. Hood so loved a joke that he sometimes overstepped the bounds of good taste in search of one. That the king and queen should have come to England, and there died within a few days of one another, struck me at the time as affecting, and so it seems to me still. Death is a serious thing; and circumstances made it in the case of these islanders unusually sad. As to their complexion, they certainly did not deserve the name of *darky*, usually given to negroes. How any one could "approve of the epitaph suggested at the close of their career," I cannot understand. To me it seems both unfeeling and silly. When Queen Emma was here, in 1865, I saw a good deal of her. She was of white blood on her father's side; but her two companions were full-blood islanders, and they were not more swarthy than mulattoes.

JAYDEE.

Are the royal remains still in the vaults of St. Martin's Church; and if so, why? For, according to the 'Annual Register,' 1824, the bodies were embalmed, and, after lying in state, "were deposited in a vault in St. Martin's Church, until they could be conveyed home." Moreover, "Government gave orders for every respect being shown to their remains in their conveyance to Owhyhee." Since writing as above, I have read in the late Lady Brassey's 'A Voyage in the Sunbeam' that their remains "were brought back here [Hono-

lulu] for burial, in H. M. S. Blonde, commanded by Lord Byron." EDWARD H. MARSHALL, M.A. Hastings.

SEAL (8th S. ii. 308).—As this question has remained unanswered, might I venture to suggest that the description of arms would almost apply to the Sees of Norwich, Chester, or Meath? The seal, however, is described as a foreign one. Perhaps more details could be given to help in the attempt at discovery. LEO CULLETON.

25, Cranbourne Street, W.C.

RIPON SPURS (8th S. iii. 146).—In 'A List of the Roman Catholics in the County of York in 1604,' edited in 1872 by your correspondent Mr. Edward Peacock, F.S.A., from a manuscript in the Rawlinson Collection in the Bodleian Library, Henry Warwick, spurrier, and his wife, of Ripon, are returned as recusants, p. 39. ASTARTE.

"WHETHER OR NO" (8th S. iii. 186).—Am I right in thinking that this locution involves a precious survival, which no one would be more unwilling to stamp out than MR. F. C. BIRKBECK TERRY, if he should come to judge of the matter as I do? It seems to me that the *no*=the *not* which he desiderates, and that it represents the *na* or *ne* used in southern English, after north-country men had accepted as a synonym the innovation *nobt*. There is a more or less unknown writer of the Elizabethan age, whose very name we moderns are undecided how to spell, who would, perhaps, have more sympathy than MR. F. C. BIRKBECK TERRY has with the newspapers, novels, and magazines of today, which "revel" in the use of "whether or no"; for he was a fellow-sinner. A little out of fashion that mode of speech may have been, even in the sixteenth century, as I observe he attached it for the most part to the less polished individuals of the motley crowd of personages it pleased him to portray; but he makes an astonished King of Naples exclaim, in a moment of agitation,—

Whether thou be'st he or no,
Or some enchanted trifle to abuse me
As late I have been I not know,

and causes one Cassius to remark,—

it is doubtful yet

Whether Cæsar will come forth to-day or no.

Whether I be right or wrong, then, in the supposition that I entertain, I would plead that any English yet current amongst penmen which was legalized by—the gentleman from whom I have been quoting, ought not to be "called in" by the condemnation of critics or be nailed to the counter as spurious. ST. SWITHIN.

This expression, if a story I have heard is true, is used with a disregard of other things besides grammar. A lady, I have been told, wrote to a

friend that she would pay her a visit on Monday D.V., and on Tuesday *whether or no!*

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

Longford, Coventry.

Miscellaneous.

NOTES ON BOOKS, &c.

Historic Towns.—York. By Rev. James Raine, M.A., D.C.L. (Longmans.)

CANON RAINE, we need not tell our readers, is an accomplished antiquary. Not only has he a profound knowledge of the York archives, but his acquaintance with European history is of a wide and genuine character. There are very few of us who may be trusted to generalize on historical subjects beyond the limits of our own island, but Canon Raine is, by the universal consent of the few who are in a position to be able to criticize him, one of that select number. He is, therefore, especially qualified for writing a history of the City of York which shall be at the same time popular and scholar-like, for the interests attaching to York are not confined to England only. As one of the early homes of Christianity in the north, the old Northumbrian capital is an object of great interest. She did not hide her light under a bushel, but spread the flame southward over what was then barbarous Germany. Egberht, Wigerht, and Willibrord spread the Gospel in Friesland, the last of them founding the great line of Bishops of Utrecht. Wilfrith was, it is believed, the first Christian missionary who set foot among these wild scions of the great Teutonic stock. His name must ever be indissolubly connected with York, although his body rests, as is fitting, in the minster he founded at Ripon.

Canon Raine does not trace the history of events further than the abdication of James II. We wish he had followed the stream of time down to the '45, and told us of the poor, unhappy creatures who were put to death at York for the part they took in the vain endeavour to bring about a second restoration of the house of Stuart.

The author draws attention to a mediæval legend that the body of the Emperor Constantius was discovered in a sepulchral vault under the church of St. Helen without the walls, and that with it was found a lamp which had been burning ever since the emperor's burial. We now know that such tales cannot possibly be true, but many of them exist in the older literature of Europe. It would be well to have a collection of them, so that, if possible, we might ascertain what has been the origin of this picturesque piece of folk-lore.

The History of Ufton Court, of the Parish of Ufton, in the County of Berks, and of the Perkins Family. By A. Mary Sharp. (Stock.)

WE have seldom met with a volume which more fully carries out the promise of its title-page. Miss Sharp has given her readers a history of Ufton Court in the very best sense of a word which is very often misused. We have no scissors-and-paste work here, but a chronicle of a noble old dwelling and of the worthy race that inhabited it carried on with conscientious care from generation to generation.

The Perkinces of Ufton were a Roman Catholic race, who clung to the old ways of thinking when all around was changing. Their fidelity to the elder faith brought much trouble upon them during the times of the cruel penal laws. In their case the punishments seem to have been without the slightest justification. Some of the Roman Catholic gentry were, there can be no doubt, disloyal to their Protestant rulers, but from Miss Sharp's

narrative we gather that the inhabitants of Ufton Court were quiet, peaceable folk, who desired nothing except the permission to worship in quietness after the manner of their forefathers. Although the old court has been mutilated and degraded, the oratory in which the offices of their religion were performed has not been swept away. The old house also contains more than one of those strange dens, called priests' hiding-holes, in which the wandering ministers of the fallen faith were wont to conceal themselves when hunted by pursuivant and constable. We trust they may long survive, as memorials of a state of barbarism which has happily passed away.

We gather from the records which Miss Sharp has discovered that the Perkinces might have lived in peace among their neighbours had it not been for the over-officious zeal of a certain informer named Roger Plump-ton—can he have been a far-away scion of the old Yorkshire race of that name?—who, for the hope of reward, no doubt, acted as a spy upon their actions. His accusation against Francis Perkins has been handed down to us. It bears date 1586, a disturbed and dangerous time, when the ruling powers suspected every one of treasonable practices who did not conform to the Church of England. The whole document gives a most curious picture of the state of terror in which "popish recusants" lived. With all his cunning, the spy could not make out very much. Care was taken to hinder as much as possible his seeing the habits of the household, but the fellow was sharp-witted and had quick ears. On more than one occasion he deposes to having seen "most of the familie, one after another, slipping upp in a secrett manner to a highe chamber in the toppes of the howse & there continewe the space of an hower & a halfe or moore &.....harkening as neere as he might to the place, hath often heard a little bell rounge, which he imagineth to be a sacring bell, whereby he conjectureth that they resorte to hear masse."

The author has discovered a highly curious account of a riot which has hitherto been hidden among the Star Chamber papers of the reign of Henry VIII. We are grateful to her for printing it. It tends to show that the manners of the gentry in the earlier Tudor time were as rough and violent as those of the London rough of the present time. We must not conclude without noticing the excellent illustrations with which Miss Sharp's interesting volume is enriched.

The Essays of Montaigne. Done into English by Joha Florio. The Second Book. (David Nutt.)

WITH the second volume of the new edition of Florio's Montaigne, published in something approaching to facsimile by Mr. Nutt and reintroduced to the public by Mr. George Saintsbury, the cancel leaves are issued to replace the erroneous title-page to which, in our review of the first volume, we called attention. A special feature in Florio's translation is the curious rendering of the Latin extracts: those from Lucretius Florio sometimes chastely leaves alone. These translations are very like in style to the speeches assigned the players in 'Hamlet.' The edition is both attractive and convenient. Something may be said in favour of the folios so dear to Charles Lamb and Cotter Morison, but one at the present time suffering from an accident due to the fall of a folio will be content to have them in this smaller if still substantial state. We have compared the reprint with the original folio, and find it satisfactory in all respects. It is, indeed, a scholar's book.

Verzeichniss der Bibliotheken mit gegen 50,000 und mehr Bänden. II. Von P. E. Richter. (Leipzig, Verlag von G. Hedeler.)

THIS is the second and concluding part of a valuable index to the nature and extent of the collections in

the principal public and some of the more remarkable private libraries of the Old and New Worlds, which we owe to the zeal and care of the Librarian of the Royal Library, Dresden. The part now before us contains the Romance, Slavonic, and Scandinavian countries of Europe, and also includes Africa, Asia, Australia, and the greater part of the American continent, taking in several notable private collections in the United States.

There are some *lacunæ* which we hope the erudite Royal Librarian at Dresden may see his way to filling before the next edition of his work is called for. A few misprints occur—e.g., "Chalon" for *Châlons*, "Forli" for *Forlì*—which can easily be corrected. As he evidently, and we think rightly, takes the minimum of 50,000 volumes somewhat broadly, and not as one to be slavishly adhered to, he might, we cannot but feel, have increased the value of his book by giving us the statistics of such special libraries as those of the Society of Comparative Legislation, Paris, the Geographical Society of Lisbon, the Royal Lombard Institute, Milan, the Chapter Library, Verona, where the celebrated Gaius is preserved, and other such rather out-of-the-way collections, information as to which is not easily to be met with. What has already been gathered together by Herr Richter gives us the desire that he may long continue his most useful labours.

Men of Kent and Kentishmen. By John Hutchinson. (Canterbury, Cross & Jackman.)

MR. HUTCHINSON has compiled a handbook of all those personages who, being natives of that famous county, have at any time distinguished themselves in any way. His tale, full told, extends to only 227 items. We should have thought he might have secured more. He makes no pretence to original research, but takes his information from the usual biographical collections, devoting half a page or so to each of his worthies. That Mr. Hutchinson does his best to swell out his catalogue appears patent from his including Sophia, the infant daughter of James I., who, though she only lived three days, distinguished herself by getting born at Greenwich.

John Wyclif. By Lewis Sergeant. (Putnam's Sons.) WHEN a writer essays once more such a well-worn subject as John Wyclif and his times we naturally turn to his preface with some curiosity, to see what justification he can plead for his work of apparent supererogation.

We find, then, that this is a response to the imperious demand (we had nearly said *fad*) of the day that everybody and everything of importance must be treated as one of a series. Wyclif must needs be written up to take his predestined niche as one of the "Heroes of the Nations"—an excellent series, by the way, if such things must be. Mr. Sergeant takes credit to himself that he has done something to popularize the picture of John Wyclif as an Oxford schoolman and the picture of the schoolmen in general as pioneers of the reformation of religion and the revival of learning. He draws special attention to the fact that the later schoolmen, so far from being bigoted upholders of ancient authority, were often of an innovating and revolutionary spirit. It was from them that the Doctor Evangelicus inherited his intellectual emancipation and independent inquiry.

We can congratulate Mr. Sergeant on having produced a bright and readable narrative in a popular and attractive style, and so having fulfilled his purpose. The six representative portraits which he brings together for the first time are of great interest.

The Clergy Directory and Parish Guide for 1893 has been published by Mr. J. S. Phillips, of Fleet Street.

The position of this work as the most convenient and trustworthy in its class remains unassailed. The present is the twenty-third annual issue, and all conceivable pains have been taken to secure accuracy.

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."

CLASSICAL.—

Si vis me flere, dolendum est
Primum ipsi tibi.

Horace, 'Epistola ad Pisones,' ll. 102, 103.

E. T. M.—

It never was within her mind

To play so false a part,

But evil's wrought from want of thought

As well as want of heart.

Hood, 'The Lady's Dream.'

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, 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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Notes.

LORD GRENVILLE'S 'NUGÆ METRICÆ,' 1824.

I have in my possession a copy of this work inscribed "The Reverend Archdeacon Wrangham from the Author," in Lord Grenville's handwriting. In it are inserted two autograph letters to the archdeacon, a translation into Latin of the third and fourth stanzas of Collins's 'Dirge,' which, as will be seen, Lord Grenville had omitted, having translated the poem from memory.* There is besides a translation of Waller's "Go, lovely rose," another of an Italian dialogue between Love and Spring, together with Lord Nugent's answer, to which Lord Grenville alludes. These trifles, which have not been printed, seem of sufficient interest, coming as they do from the pen of this distinguished statesman and accomplished scholar, to find a place in 'N. & Q.' Archdeacon Wrangham, to whom they were addressed, was a well-known scholar and the author of 'British Plutarch,' containing the "Lives of the Most Eminent Persons of Great Britain and Ireland from the Accession of Henry VIII. to the Present Time. 6 vols. 8vo. 1816." He was for many years Vicar of Hunmanby, Yorkshire, where his valuable library was collected.

* This will account for the omission of the two stanzas in the printed edition which hitherto has been unexplained.

Charles Street, May 1, 1825.

SIR,—In putting aside some papers to-day your letter and the beautiful poetry which it incloses, came again under my eye. When I first received it, the admirable Greek version of Collins's dirge reminded me that in translating that little poem from memory, I had left out two stanzas, and I then attempted to supply the deficiency. The knowledge that you are one of the few who derive pleasure from these amusements now so unfashionable (for there is a fashion in literature as in everything else), tempts me to send you these additional lines, for insertion if you think it worth while, in your copy of the 'Nugæ Metricæ.' And I add to them, as a sort of pendant to the dirge, an attempt to versify Waller's 'Rose,' by far the best to my taste of all his compositions.—I am Sir your most faithful and obed. humble servt.

GRENVILLE.

The Revd. Archd. Wrangham.

Collins's Dirge, stanzas iii, and iv,—

3.

Nulla hic, carminibus malis
Umbras ex Erebo ciens,
Nocturnas ager impio
Ritu saga catervas;
Sed levi Dryadum choro
Nectent brachia Oreades,
Pygmæique micantibus
Pingent roribus herbas.

4.

Tum musco, et foliis humum, et
Lecto flore rubecula
Sternet munere sedulo,
Seri in vespere horâ:
Nec deerunt tumulum in tum
Nostris humida fletibus
Dona, parva quidem, at pia in-
gentis pignora amoris.

Rosa.

1.

I pulchræ rosa Lydiæ
Dic, cum dura moras continuo novas
Nostris necit amoribus,
Discat, to inspiciens, quam sit amabilis
Ipsa, et cara mihi, quæ similis tui est.

2.

Discat, cum juveniliter
Conspectus avidos fallit amantium,
Quod si tu, decus hortuli,
Deserta incoleres avia, te quoque
Ignotam obruerent alta silentia.

3.

Claro in lumine pulchrior
Fulget purpureis gemma coloribus:
Claro in lumine conspicui
Laudarique velit Lydia; quis malus
Hic formæ, egregii quis decoris pudor.

4.

Hic dictis morere! at tuâ
Noscatur sorte suam; tam breve temporis
Hic conceditur omnibus
Punctum, tam rapido diffugiant pede,
Quæ miris adeo dotibus eminent!

The other letter, which is dated from Dropmore, and the translation of 'Love and Spring,' will form the subject of a further communication.

GRANVILLE LEVESON GOWER.

Titsey Place.

ELIZABETH AND MARY, QUEEN OF SCOTS.

No character in history or fiction has excited so much sympathy as that of the beautiful young Queen of Scots, whose career began so brilliantly and ended so disastrously. By some she was considered a saint, by others regarded as a woman devoid of every feeling of natural affection and right principle. In writing her life there appears to have been a difficulty in obtaining trustworthy information from contemporary documents. Hosack, in his work 'Mary, Queen of Scots,' alludes frequently to the loss and disappearance of important papers, and those he quotes are Randolph's replies or communications to Cecil, consequently he judges Randolph more as a court spy or gossip than as an emissary, which he really was, sent to mediate between two rival queens.

The following instructions, given by Queen Elizabeth through her Privy Council, I have transcribed from a very curious old MS. book written in the latter part of Queen Elizabeth's reign. They are indited in Privy Council handwriting, and are Privy Council orders to different foreign ambassadors and others on various subjects of importance during the reigns of the last four Tudor sovereigns.

I could not find at the Bodleian Library any reference to similar orders, and so far as I know they are unique, and, therefore, will be very interesting. They show how complete the instructions to Randolph were, and very far from being written in a friendly spirit. It may be plainly seen that the English queen considered her Scotch "sister" as subservient to her will and pleasure.

At the time of these matrimonial intrigues Mary was only twenty-one years of age and Elizabeth was nine years her senior. The latter appears to have looked upon the Scotch queen's marriage in a business-like way, which must have been distasteful to the young warm-hearted woman, who felt keenly her desolate and defenceless position.

Elizabeth's character never has been and never can be understood. She seems to have been devoid of affection; she could not have offered Lord Robert Dudley in marriage to the Scotch queen had she cared for him herself, nor would motives of ambition or policy have restrained her from marrying him had she really loved him. May not motives of policy have weighed with Elizabeth in refraining from marriage, though it was so often suggested, there being so many objections to all her suitors, whether *subjects* or not? The whole life of the Virgin Queen is a mystery so far as regards herself; no proof can now be forthcoming to decide it; but in the matter of the Scotch queen it is certain that the evidence as it comes to light goes far to prove that Elizabeth was guilty of great heartlessness to a young, friendless, and defenceless woman.

Queene Elizabeth.—A memorial of certaine matters committed to o' servante Thomas Randolphe sente to our good Syster the Queene of Scottes the xxth of August 1563.

Of fyrstys shall declare we haue founde you agreeable to hir for the intertainment of the amitie betwixt us, we haue presently sent you to declare our minde in a matter of suche weight as the importannc thereof if it be well used by us bothe may bringe a continuall comfort to us bothe and an immortal weale to both our contries and beinge contrarily used must needs bringe notable discontentation to us both and irraparable damage to our countrie. The matter is the marriage of our sister wh. we wishe most fortunate to hir, and see great cause to doubt whether that which maye haue apparence to some of hir frindes of happines maye not proue manifestly to the contrarie and for dischargde of our friendshippe and for satisfaction of our sisters request we haue not only deeply thought thereon, but haue thought it necessarie by you to advertise hir what wee thinke therein both meete and unmeete for her to understande and necessarie for us by waie of friendshippe to declare: and herein wee do persist for the order of our consideration in the same sorte as we partely shewed our minde to hir secretarie the L Liddington.

First ther is to be by hir considered which is of greate moment in all marriages the mutuall contentation betwixte bothe the parties in respectes of their private personages that the love maye probably haue continuance before God and man.

Secondly that the person maye be suche as shee beynge a Queene of a Realme and multytude of people maye be sure of an unsained allowance and loue of hime by hir Realme hir nobilitie and Comons.

Thirdly that the choise be suche as the amitie wh. is nowe so straight betwixt us not only for our owne persons but also for our nations, maye be continued and not disolued nor diminished.

Of the first and second you maye saie although we doubt not but shee and hir counceile shall finde muche to be considered yet we will thus passe them over: for hir owne contentacion consideringe our sister hath hertefore been married we doubt not but shee will therein be well advised and therein we can saie verie little.

For the seconde we could saie muche, but that wee knowe shee hath good and faithfull counselle who can judge what is meete for the pollicie of that Realme And because we will not enter into the considerations of the conditions of the people of another prince we will forbear: only wishinge our sister to thinke no rule nor Governmente either easie or happie that is kepte by force or subject to, alterations, but contrary wise, that only happie that is ruled by naturall allowance of the nation.

The thirde and last is the matter most properly belonging to us to give advie in and so royally appertayning to us bothe as the good direction there of must breede either notable contentacions or what be disquietnesse besides common profitts or damage to our Kyngdomes.

The seekinge of husband for our sister is honorable and convenient for hir and a thinge we like verie well in hir although hitherto we haue not founde such disposition in our selfe: remittinge never the lesse our minde and harte to be directed by the almightie God as it shall best please hime for his honor and the wealth of our realme.

But here in we consider that to seeke such a husbande as we well manie waies perceave, is sought for in the Emperors lineage by her uncle the Cardinall of Lowrwayne of whose former practises against us wee haue

hadd good experience must needs bringe a manifest danger to our privat amitye, an apparant occasion to dissolve the concord that is presently betwix our nations, and thirdly an Interruption of suche a course as otherwise might be taken to farther and advance suche right or title as shee might haue to succede us in this Crowne, if we shoulde departe without issue of our bodye.

For our private amitie we cannot forbear but frankly lett our Sister understande that by suche a manner of marriage as we take this to be intended by some of hir uncles we do well judge that no good is intended towards us : And how we can continue our amitie where so great cause shalbe mynistered we meane not by our Sister for we thinke so frindly of hir that for hir owne part shee will neuer seeke to breake the amitie we must leave it to be judged by hir selfe.

But although we should contende for the friendship that is betwixt us with nature that is not dissolve that which we know is intended against us yet our sister shall playnly understande that there be many causes whie this kinde of marriage should speedly dissolve the naturall concord that is betwixt our nations. And to repaire that, wee must confesse that neither it shall rest in the power of hir now of us.

Lastly to consider hir owne particuler which in waie of friendship towards hir we do most weight we do assure hir by some present prooffe that we haue in our Realme upon some smale reporte made hereof, we well perceive that we do not intermedle and interpend our authority, it will not be longe before it shall appeare that as muche as witte can imagine wilbe used to impeache hir intention for the furtherance of hir title And consideringe the humours of suche as (excepte our Authoritie and the feare of us shall staie them) mynde there owne particuler what can our sister thinke more hurtfull to hir, then by this manner of proceedinge of her frindes, that be not of hir naturall nation of hir kingdome, first to indaunger the amitie betwixt us, Secondly to dyssolve the concord betwixt toe such mightie nations, and lastly disaointe hir of more then euer they shall recouer, wherefor you shall conclude, that our advise is shee should not be thus abused under pretense of greatnes to hazarde not only the wealth of hir country, but also the expectation of mor then all hir friends can procure hir : And farther then this our meaninge is that you shall not proceede : But yf soo that shee shall thinke of this maner of advise, and shall preesse you to knowe precisely what we would haue hir do, and what manner of marriage shee should seeke then if you see no other meanes to content ye shall saie we are content if our Sister will in hir marriage haue regarde to theese things and content us and this our nation in hir marriage upon assured knowledge hereof to proceede to the inquisition of that right or title to be our nexte cosen and heire and to further that which shall appear advantageous for hir and to hinder and impeache that which shall seeme to the contrarie usings also therein such meanes as maye be to the contentacion of our Realme both of our nobilities and Commons. And yf shee shall preesse upon you what kinde of marriage you thinke mighte best content us and our realme you maye well saie that it must be such as maye not be apparante to us or our people that it is only sought to procure trouble to this realme, as shee sawe was done in the tym of hir marriage the Frenche Kinge. And therefore you maye saie you can but wyshe that ther might be funde some noble person of great birthe within this our Realme that might be agreeable to hir or if that shall not be yet of some other country beinge one whome neither we nor our realme should haue manifest cause to judge to be sought for the trouble

of this realme and then might we more redilie and easily shew and extend the good will that we haue to the furtherance of our Syster And otherwise you maye saie plainly we can praise nothinge agreeable to the fervent desire that we haue to do hir good, which is of our naturall dispoityon to haue hir enioie before any creature anye thinge that we haue next to ourselfe and to our Children, if God shall so order us to haue any And thus you maye saie we assure hir at this tyme is our desire unfainedly.

E. E. THOTTS.

(To be continued.)

JUDGE JEFFREYS'S HOUSE IN DUKE STREET.

(Continued from p. 203.)

With regard to the exact site of Judge Jeffreys's house, we have Strype's testimony (in Stow's 'Survey of London,' bk. vi. p. 64) that the house stood at the south end of Duke Street, that it had "a fair pair of freestone stairs" into St. James's Park, and that passing by Jeffreys's house "on the same side beginneth a short street called De la Hay Street." This was published in 1720. The house he also tells us was made use of, for a time, for the Admiralty until the office was thence removed to Wallingford House, against Whitehall, as more convenient, and built at King William's charge.

Further there is a plan of St. James's Park drawn by Knyffe, and engraved by Kip, which is reproduced on a greatly reduced scale on p. 54 of vol. iv. of Cassell's 'Old and New London,' wherein the date of the plan is given as *temp.* Charles II., owing, no doubt, to the absence from the royal arms of the inescutcheon bearing King William's paternal arms of Nassau. But as the plan shows the fair pair of freestone stairs built in the reign of James II., and also the "Admiraltie" housed in Duke Street, the plan cannot be older than the reign of William and Mary. On the small scale plan in Cassell's book the double flight of stairs got smudged and looks like a counterfort on the inside of the park wall.

Finally there is a plan of part of the parish of St. Margaret's, in J. T. Smith's 'Antiquities of Westminster' (the copy before me bears date of publication 1807), from a drawing formerly in the possession of the Westminster Bridge Commissioners. The date assigned to it by Smith is between 1734 and 1748 ; but it must be older than the latter date, as it shows the old George Yard and the surrounding houses as they stood before Great George Street was built. There is no scale given on the plan, but it seems to be a careful survey. Measuring at random a few distances between some well-defined points still in existence, I compute the scale to be about four feet to a mile.

Viewing this plan by the light of the evidence already furnished, there is no difficulty in identifying the site of the house once inhabited by Judge Jeffreys. Pitt tells us that Storey lived at

the "backside" of Princes Court. His small house and the passage referred to in Sir Henry Fane's petition are shown on the plan next to the Long Ditch (now Princes Street) and the passage is named "Storey's Gate," which name still exists though the plan of the passage has been greatly altered. The passage at the north side of Webb's house is also shown, and the distance from the back of the houses on the north side of Princes Court to Webb's passage, nearly opposite Crown Court, scales about 570 feet, which is the length given in Sir William Harbord's report. Measuring back seventy feet from Webb's passage there is a fence line which is clearly the southern boundary of Webb's house, though no buildings are shown on the slip belonging to the park. Another fifty feet brings us to the next house, clearly the one then inhabited by the Earl of Scarsdale, whose wall, we know from the Treasury Papers, was the southern boundary of Mrs. Webb's yard, devoted to the breeding and nursing of young and weak fowl. There are only five buildings standing on the "freeboard" of the park, namely, Storey's house, another house which forms the north side of his gate, two wings at the elbow of Duke Street and occupying the sites of what are to-day Nos. 1 and 2, Chapel Place, and a house at the back of the Earl of Scarsdale's, now No. 23 (late 25) Delahay Street. One of the wings, the one immediately north of the passage leading to what is now known as Chapel Place, is marked as a chapel, and on another plate, also published by Smith, namely on the plan of Duck Island, the chapel is identified by Smith (in 1807) as Judge Jeffrey's cause room, but no authority is given for the statement. The chapel is shown standing on the vacant ground behind the houses, and does not extend across the whole depth of the block into Duke Street, as shown on Stanford's 'Library Map of London,' published in 1862, and many edition of it since.

There cannot be much doubt about it that the "great house," originally built by Pitt, and let to Jeffrey's, stood on the site of the houses numbered in Kelly's 'Post-Office Directory' of last year Nos. 7, 9, and 11, Delahay Street, in the elbow at the south end of Duke Street, of which only No. 11 remains. The two wings subsequently erected for the Lord Chancellor by Pitt and Mill occupied the sites of Nos. 1 and 2, Chapel Place—Chapel Place itself being the terrace mentioned by Pitt. Only one flight of the fair pair of stairs remains.

Crown Court, with its continuation, Bell Yard, shown on our plan was subsequently remodelled and renamed Crown Street, which, together with the next street, Fludyer Street, existed till about the beginning of the sixties, when they both disappeared and their site is now occupied by the new Foreign Office.

Mrs. Webb's poultry-yard occupied the site at

the bottom of the present stairs leading down into the park at the end of Charles Street.

Moses Pitt disappears from the scene in 1691. Further particulars about him will probably be found in his widow's petition to the Lords of the Treasury, dated Dec. 31, 1702.

The Treasury Papers made use of in this article are those numbered 45 in vol. xiv.; 25 in vol. xxii., and 2 in vol. xxiii.

The next query is whether the house demolished last year was or was not the same as the one built by Pitt and inhabited by Jeffrey's. Judging by several features in the construction of the buildings disclosed during their demolition, I should feel inclined to answer the query in the negative. But probably more conclusive proof will be forthcoming. One of your correspondents quoted Leigh Hunt, according to whom only a remnant of Jeffrey's mansion existed in his days, which served as a chapel of ease to St. Margaret's. Unfortunately no chapter and verse is given for this statement. Leigh Hunt was born in 1784, and died at a ripe old age in 1859, and as he was a very prolific writer, it would be like looking for the proverbial needle in the haystack to try to find the passage in his works. Perhaps your correspondent could supply the reference, or, better still, the year, when the statement first appeared in print. Perhaps Mr. Walford will also let us into the secret where he got his information about the demolition of the mansion, and kindly tell us how Shepherd's view got into Cassell's book.

L. L. K.

PEG WOFFINGTON'S RECANTATION. (See *ante*, p. 205).—Since writing my previous note I find that Dr. Doran has touched upon this subject in the chapter on Margaret Woffington, in his 'Annals of the Stage.' It is much to be regretted, however, that the somewhat feasible solution to the mystery therein afforded is largely discounted in value by the picturesque and not unpleasing vagueness which the chatty writer so much affected. In treating of the Woffington's sojourn in Dublin during the three seasons 1751-54, Dr. Doran says:—

"It was at this time she took a step which was sharply canvassed—that of forsaking the church in which she was born, and putting her arm, as it were, under that of Protestantism. She went a long way and in strange companionship too, in order to take this step. She and Sheridan made a pleasant excursion, on the occasion, through Mullingar to Longford and Carrick on Shannon, and on, by Lough Allen and Drumshamboe, till they stood on the verge of the Pot of the Shannon.

"Murphy fancies that as Roman Catholics could not then legally wear a sword, she renounced her old faith that she might carry one, in male characters, without offending the law! This is sheer nonsense. But whatever took her to the little village on the mountain side, it is impossible to conceive a more striking contrast than the one between this magnificent district, where occasionally an eagle may be seen sweeping between Quilca and Sliev na Erin, with Covent Garden or Smock Alley! I

do not know if at that period, as till lately, the Primate of Ireland had a little shooting-box on a platform of the mountain, but to the modest residence, still existing, of the Protestant pastor Sheridan and Margaret took their way; and there the brilliant lady enrolled herself as a member of the church by law established. The influences which moved her to this were simply that she would not lose her chance of an estate for the sake of the old religion in which she had been baptized. Her ex-admirer MacSwiney, had left her heiress to his estate of 200*l.* a year; and that the bequest might be legal, and the succession uncontested, the frail Margaret qualified for prospective fortune by declaring herself a Protestant, in the presence of competent witnesses."

One cannot but marvel at the extraordinarily periphrastic indication of the locality; quite Gladstonian in its linked sweetness long drawn out. Can any reader of 'N. & Q.' say at what period Peg first became acquainted with her hoary-headed admirer's beneficent intentions? An occurrence which Burke alluded to shortly after his arrival in London as a matter of past history but dimly recalled to mind could not by any possibility have taken place during the "three seasons 1751-54." If one could only unearth the data which justified Dr. Doran in giving utterance to his dogmatic assertion concerning the MacSwiney bequest, the mists surrounding this curious matter might be readily dispelled.

W. J. LAWRENCE.

PRIMROSE, COWSLIP, AND OXLIP IN FRENCH.—French dictionaries seem to be in somewhat of a fog with regard to the exact equivalents of these innocent-hearted flowers in French, nor does even M. Gasc's most excellent dictionary (ed. 1889), quite clear up the difficulty. Under the head of "Cowslip," M. Gasc gives *coucou*, *brayette*, and *primevère commune*; but then in the French-English division he explains *brayette* as "cowslip" (that agrees with the definition in the English-French division); *coucou*, as "cowslip, daffodil, ragged robin, barren strawberry-plant"—a complex definition that leaves us all in the dark; *primevère*, M. Gasc explains as "primrose, cowslip, oxlip, polyanthus." Cowslips, oxlips, and primroses, I am told, all belong to the same genus; but surely they are different species! A member of the Primrose League would not, I imagine, consider that he had done his *devoir* if, on Primrose Day, he laid a garland of cowslips or oxlips on Lord Beaconsfield's statue. Spiers explains *brayette* as "cowslip," which agrees with M. Gasc, but Roubaud explains it as "common primrose," which throws us out again. Both Spiers and Roubaud explain *primevère* as "primrose, cowslip, oxlip." An oxlip, in M. Gasc's dictionary, is *primevère élevée*. Why *primevère* at all, if *primevère* is really a primrose? As M. Gasc occasionally writes in 'N. & Q.,' would there be any harm in asking him (or DNARGEI) to translate the following sentence into such French as an educated French person would ordinarily use?—"I am going out to gather cowslips and primroses,

and I hope to find some oxlips as well." That is bringing it to a point; and I shall be very glad if either of the above gentlemen will, as I am sure he can, clear up the uncertainty once for all.

A lady to whom I mentioned the matter writes to me: "I saw the other day a French person whom I know (not a lady), and I asked about the cowslip. She said at once, 'Oh, oui; c'est bien peigle.' So it [*peigle*] must be provincial." This is, no doubt, the case, as I do not find it in any of my French dictionaries. It is curious that in Essex cowslips, and in Suffolk buttercups, are called "paigles." See 'N. & Q.,' 3rd S. i. 330, and 4th S. vi. 155; see also a long list of flowers in Ben Jonson's Masque 'Pan's Anniversary,' where the word—whatever it means here—is spelt "pagles" (Gifford's 'Ben Jonson,' ed. 1860).

In 'N. & Q.,' 4th S. vi. 155, it is stated, in an editorial note, that "fleur de paralysie" is a French name for the cowslip. Neither M. Gasc nor Prof. Roubaud gives this, but in Spiers "herbe à la paralysie" is defined as "common primrose."

JONATHAN BOUCHIER.

Ropley, Alresford.

FOLK-LORE OF HERRING FISHING.—The following excerpt is from the *Daily News* of Dec. 3, 1892:—

"Some still existing superstitions among fishermen are communicated by a resident in Frazerburgh to an Aberdeen contemporary, the *Daily Free Press*. At the beginning of the herring season the crew all try to seize the herring first on board, to see if it be male or female. If it is a male, their fishing may be expected to be a poor one; if a female, a good one. Sometimes, however, the skipper secures it and hides it away, salting it, and laying it past for the season. The boat must not be turned against the sun. Certain animals considered of ill omen must not be spoken of in the boat, and ministers in this respect occupy the same place as rabbits, hares, and pigs. Fishermen do not like to lend anything to a neighbouring boat, lest their luck should go with it. If they lend a match, they will contrive—secretly if possible—to break it and keep part, hoping thereby to retain their luck. Their dislike to have anything stolen is increased by the fear that the thief may have stolen their luck with it. To ask the question, 'Where are you going?' of any one who is going on board is equivalent to destroying all his chances for that time. Persons with certain names are held to be of bad omen, the dreaded names being different in different villages."

F. C. BIRKBECK TERRY.

"THIRTY DAYS HATH SEPTEMBER."—A paragraph is going the round of the provincial press attributing these well-known lines to a schoolmaster at Newcastle-on-Tyne, named Springmann, who flourished there during the early years of the present century. The blunder originated in a curious way. Eight or ten years ago a biography of Springmann appeared in the *Newcastle Weekly Chronicle*, in which note was made of a practice which the old schoolmaster adopted of turning his lessons into rhymes, like the familiar lines "Thirty days," &c. Somebody, misreading the article,

assumed that Springmann composed "the familiar lines," and has recently sent the error booming through the press. A paragraph in 'N. & Q.' may help to arrest the further progress of this stupid blunder.

RICHARD WELFORD.

JAMES, SEVENTH EARL OF DERBY.—I have a copy of a French memoir of James, seventh Earl of Derby, and Charlotte de la Trémouille, his wife, a thin pamphlet of nineteen pages, which has the following title-page:—

"Précis historique de La Vie de Jacques, Septième Comte de Derby, et de sa femme la Comtesse de Derby; cette dame distinguée était la Princesse Charlotte de la Trémouille, fille [sic] de Claude Duc de Thouars et de sa femme la Princesse Charlotte Brabantine de Nassau, fille de Guillaume premier Prince D'Orange, et de la Princesse Charlotte de Bourbon."

There is no date, but the dedication is dated "Frimley 1er Janvier, 1837." This dedication is addressed "à son excellence le Duc de la Trémouille," as follows:—

"Monseigneur, Comme la Princesse Charlotte (Claude) de la Trémouille, un des principaux personnages figurant dans le présent mémoire descendait de la même maison quevous [sic] permettez moi devous [sic] en offrir la dédicace, comme au chef actuel de cette maison illustre de la quelle la Princesse de la Trémouille tiré aussi son origine; et par son mariage avec le Prince Louis de la Trémouille, votre frere, un plus jeune rejeton a été enté sur le même arbre dont elle descend dans la personne de ce lui qui a l'honneur d'être, Monseigneur, avec la plus parfaite considération votre très humble et très dévoué serviteur, Alexander Murray. Frimley, 1er Janvier, 1837."

I shall be glad of any information about this pamphlet or its author. It appears to me to have been printed in England and also to have been written in English and then translated into French, as there are several misprints similar to those indicated on the title-page and in the dedication. It should be noted that in size it is imperial quarto, measuring nearly sixteen inches in length by thirteen inches and a half in breadth, and there are ample margins round the text.

J. P. EARWAKER.

Pensarn, Abergele, N. Wales.

DIGNITIES HEREDITARY CREATED, NOT MADE.—In the *Times* list of presentations at a recent levee I noticed that all save one of the new peerages are described as "created," while one peerage and all the baronetcies are described as "made." It might surely be expected that well-paid Court functionaries would know their business sufficiently well to give correct information to the papers. Any one with a smattering of knowledge on the subject knows that, under the letters patent of the Crown, all baronetcies, equally with peerages, are created dignities, and an attempt to make a distinction between them in this respect is an infringement of King James I.'s enactment that all questions relating to the dignity of a baronet should

be determined as if they related to one of the five other specified dignities hereditary, viz., duke, marquis, earl, viscount, baron.

CHARLES S. KING.

WARLOCK AND WITCH.—On June 12, 1827, there died in the poorhouse of Westerland, Sylt, one of the strangest of the North Frisian islands, Johann Rex, more than ninety years old, "einste als Hexenmeister berüchtigt," and in the same month in the same island the wife of Andreas Gideon, of Kampen, in the same island, "gewöhnlich Golann genannt, und als Hexe bertüchtigt," was bitten by a mad dog, from whose wound she died (Hansen, 'Chronik der Friesischen Uthlande,' p. 256). It is, perhaps, scarcely wonderful that this book, a mine of curious lore, is not better known, as it has neither table of contents nor index, and the above curious note is embedded in a paragraph which begins with the building of a poorhouse at Keitum, and ends with the stranding at List of a dead "Finnfisch," seventy-five feet long.

WILLIAM GEORGE BLACK.

Glasgow.

MUMMY SEEDS.—The illustrious surgeon and genial professor familiarly known as "Tommy Bryant of Guys," in his recent oration, dwells on this subject (see N. & Q., 8th S. ii. 55, 187, 296). He first lays down the axiom "all the water in the world would not make dead seeds grow." Later on we read, "Mummy seeds, when watered, will spring up with renewed vigour." This gentleman must be regarded as a specialist, and he appears to credit certain reports as to the growth of wheat from a mummy seed; and we are therefore to infer that the process of embalming preserves vitality.

A. H.

JAMES II.'S COACHMAN.—A tablet to the memory of this historic personage may be seen affixed to the outer side of the north wall of the chancel of Ravensthorpe Church, Northamptonshire. It bears the following inscription:—

To the memory of
Mr. John Adams
who Departed this life
on y^e 19th day of March 1698
Also Susanna His Wife
Departed this life on y^e 20th
day of October 1737 in
the 86th year of her Age
He was Coachman to King James
the Second on his Departure out
of this Kingdom.

JOHN T. PAGE.

Holmby House, Forest Gate.

RAPID WRITING.—In an article on Mr. Marion Crawford, in the *Review of Reviews* for January, it is stated that:—

"When he gets his story into his head, he sits down at his desk, and will write 150,000 words in twenty-five

working days, broken only by Sundays, upon which day he does no work."

Upon that calculation, Mr. Marion Crawford must have written 'Don Orsino' in twenty-nine days, exclusive of Sundays. A remarkable record!

RICHARD EDGUMBE.

2, Reichs Strasse, Dresden.

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.

LADY OF THE BED-CHAMBER.—In an old number of 'N. & Q.' (if any number ever is old), 7th S. v. 289, I find the remark, "Philippa Chaucer was a lady of the bed-chamber (*domicella camere Regine*), and therefore married, in 1366." Why "therefore"? I do not dispute it; but I desire the proof, or a reference to some authority. I may add that I believe it to be right. But we are continually being told that Philippa was not married till later. A reply, with a reference, will much oblige.

WALTER W. SKRAT.

"JOSEPH DICKEN, of Burminghim, co. Warwick, short cutter." This is from a will made 1722, and I would like to appeal to a local antiquary for information, first, as to what is a "short cutter"; and, secondly, is it likely that any entry as to the parents of Joseph Dicken may be found in the books of a local guild? I am supposing that he would probably serve an apprenticeship either at Birmingham or Sheffield.

F. HASLEWOOD.

2, King Edward Road, Rochester.

ENGLISHMEN WHO DIED AT CONSTANTINOPLE IN 1640-50.—Is there any record now in existence which shows the exact dates (during that period) of their deaths and burials; if so, where is it; and what is it? Where would their wills have been proved?

C. MASON.

29, Emperor's Gate, S.W.

GRAY'S ALCAIC ODE WRITTEN IN THE ALBUM OF THE GRANDE CHARTREUSE.—It is stated that "the original of this, which was much valued by the monks, was destroyed during the French Revolution by a mob from Grenoble." I find this both in Mr. Gosse's and Dr. Bradshaw's editions of the poem, and believe I have seen it also elsewhere. Mitford, however, says:—

"When I spent a day at the monastery, I looked over the album, and inquired anxiously for the original entry, but found that it had long disappeared. The collectors, who like vultures followed the French revolutionary armies over the Continent, swept away everything that ignorance and barbarity had previously spared."

I cannot reconcile these statements; but I have a recollection of an anecdote, which I have some-

where seen, that a turbulent mob, whether of soldiers or civilians, did visit the Chartreuse, and that their leader or officer, opening the album on the first words of the ode, "O tu severi religio loci," and mistaking their drift, or being unable to construe them, said, "Apparemment ce livre-ci est quelque chose d'hérétique," or something of the sort. I should be much obliged to any reader of 'N. & Q.' who will give me chapter and book for this story as soon as possible.

D. C. T.

"THE REPUBLIC OF LETTERS."—Seeing this phrase used by Tom Paine in 1783, Mr. Moncreu Conway asked me how old it was in English: did it come in about Paine's time? No dictionary gave any help save Littré, whose earliest extract for France is Montesquieu's 'Lettres Persanes.' Prof. S. R. Gardiner now sends me the phrase from a letter by W. King, Archbishop of Dublin, dated January 7, 1719: "The death of Dr. Hudson is a loss to the republick of letters." This is from the new 'Catalogue of Rawlinson Documents in the Bodleian,' MS. in vol. 742, No. 40. Can any 'N. & Q.' man give an earlier instance of this phrase?

F. J. F.

HERALDRY.—What family in England bears the following arms: Three greyhounds courant argent, on a field azure; and were they borne by the Barons D'Yvetot in Normandy?

SNAPDRAGON.

COMMINES.—I am searching for information as to editions of De Commine's 'Mémoires,' printed out of France or the United Kingdom, either in French or translated. The particulars desired are: title, date, place and printer, number of volumes, format, collation, and name of translator or of editor; but I shall be glad of any details and thankful to all who will communicate with me at the address given below.

W. ALEXANDER SMITH.

Red House, North Collingham, Newark.

SIR RALPH ASHTON.—Will some one kindly tell me where Sir Ralph Ashton, Sheriff of Yorks 1472-3, lived?

R. J. HILL.

Salton Vicarage, York.

GESTRUM.—Will some one tell me the meaning of *gestrum*, "*gestrum vel aliud defensible trahere infra ecclesiam*"? It is found in the account of the Visitation 1473.

R. J. HILL.

Salton Vicarage, York.

ADAMS OF GORE HALL, KENT.—Will some one kindly give me information concerning this family?

BEAULIEU.

CELTIC.—Can anybody kindly indicate to me the book which best shows (what no book can, of course, show well) the true pronunciation of the Celtic language? The Gaelic will do. The Rev.

Wm. Neilson wrote in 1808 an Irish grammar, but his orthographical instructions are simply ridiculous and impossible. He says, for instance, that every letter in Irish is sounded except *f* and *s* before *l* or *r*, and then he says *ea* short is pronounced as in heart; he gives *cart* just as the example, so this would be pronounced *cart*; that is to say, the *e* is not pronounced at all. He pretends there are thirteen diphthongs, and half of them, as he indicates, either drop one of the vowels entirely or are pronounced each separately. These are only a few of the absurd contradictions in his book. It is quite bad enough to be bored with the natural difficulties, but if you import them grammar grows impossible. C. A. WARD.

BRIDGE AND CULVERT.—Will one of your readers be so kind as to explain the precise difference between these? I ask because a dispute has arisen in a certain county as to whether a particular structure is or is not a bridge. If it is, then the County Council are bound to take it over and keep it in order. If not, then its maintenance falls on the parish. The county surveyor reports that it is a culvert, on the ground (which seems somewhat arbitrary) that its diameter is only two feet nine inches, whereas he has never known a bridge less than three feet in diameter. The use of the structure is twofold. It takes under the road the surplus water from some marshes adjoining, and it empties the tidal waters, which not only go under it, but occasionally over it as well, road and all. But the use of the dyke which it serves to empty is not very apparent, and possibly it might be filled up with advantage, though only at very great expense. The structure has brick wings, which make it look something greater than a culvert; but whether it may be dignified with the title of bridge is the question at issue. The 'N. E. D.' does not help me, as it defines a bridge as "a structure forming or carrying a road over a river, ravine, &c." The "&c." makes the definition indefinite.

H. I.

ANNE KIRKEET.—It is stated that the third wife of Sir Thomas Chamberlayne, of Prestbury, co. Glouc., who died *temp.* Elizabeth, was Anne Kirkeet, half sister to Anthony Monk, of Pothe-ridge, Devonshire. Further information regarding this lady is desired. As Thomas Monk, father of Anthony, had married Frances (Plantagenet), widow of John Basset, of UMBERLEIGH, it may be presumed that Anne Kirkeet was Basset's daughter.

C. H. MAYO.

Long Burton, Sherborne.

POST-OFFICE GRAMMAR.—I should like to be informed if the Postmaster-General of the day was correct in his grammar when on the back of the postcard he placed the word "only" where it is. As the instruction reads at present we are told that

"The address only to be written on this side." Might not this mean that the address may be written, but not printed? And would it not have been more correct to say, "Only the address to be written on this side"? The placing of the adverb "only" has become so varied in our speaking and writing now, that an authoritative opinion on the point would be of service. A. W. B.

[The use of the word "only" is discussed 7th S. iii. 406, 501; iv. 405.]

"CYNEGAN'S FEAST."—What is the story of this feast? It is alluded to in chap. xxvi. of Miss Broughton's 'Red as a Rose is She': "At Mas Berwyn it is generally a case of 'Cynegan's Feast,' or enough and no waste. JAMES HOOPER. Norwich.

BANGOR, PRESTON CANDOVER, HANTS.—A local topographer, 1839, tells us that this village "has in its neighbourhood several barrows, and a road passes over the tract of land which was down before the enclosure, and which may possibly have been of Roman origin, leading from their numerous stations in the north-western parts of the country towards Farnham, the ancient Vindomis." Whether Mr. Duthy is right in this identification of Farnham as Vindomis of course is doubtful, but the existence of many barrows near the drove way is a fact, and the survival of a name Bangor attached to a wood near this road reminds us (as the late Lord Carnarvon tells us in his lecture upon Hampshire) that "the Candovers with their Bangor copse is a name breathing Druidism." The word is said to denote the high or conspicuous choir. Bangor in Preston Candover is on the highest ground of the immediate neighbourhood; as the Bangor in Carmarthen is said to have been a college of the mysterious priests called Culdees. If Druid or early Christians, before the arrival of priests from Rome, inhabited such a place, it is possible that the name Preston or Priest Town may have had an earlier explanation than that of the clerici and presbyter mentioned in Domesday Book. Are there any references in Anglo-Saxon records or charters to such a college in the country of the Belgæ, or in a district which may be referred to North Hants, or, indeed, in the south of England; and if so, where? What is the accepted derivation at the present time of the word Bangor; and what modern book gives the latest views of the early inhabitants of the country by whom these places were so named? VICAR.

COFFEE.—Is there any reference to coffee in any English writer before Parkinson? He describes it ('Theatrum Botanicum,' London, 1640, p. 1622), under the head of "Strange and Outlandish Plantes," as "*Arbor Bon cum suo Buna*. The Turkes Berry drinke." His work being somewhat rare, the description may perhaps be quoted here:

"Alpinus, in his Booke of Egiptian plants, giveth us a description of this tree, which as hee saith, hee saw in the garden of a certaine Captaine of the *Ianissaries*, which was brought out of *Arabia felix*, and there planted as a rarity, never seene growing in those places before. The tree, saith *Alpinus*, is somewhat like unto the *Evonymus* Prickettiber tree, whose leaves were thicker, harder, and greener, and always abiding greene on the tree; the fruite is called *Buna*, and is somewhat bigger then an Hazell Nut and longer, round also, and pointed at the one end, furrowed also on both sides, yet on one side more conspicuous then the other, that it might be parted in two, in each side whereof lyeth a small long white kernell, flat on that side they joyne together, covered with a yellowish skinne, of an acid taste, and somewhat bitter withall and contained in a thinne shell, of a darkish ash-colour: with these berries generally in *Arabia* and *Egypt*, and in other places of the *Turkes* Dominions, they make a decoction or drinke, which is in the stead of Wine to them, and generally sold in all their tappe houses, called by the name of *Coava*; *Paludamus* saith *Choava*, and *Rauwolfius Chaube*. This drinke hath many good physical properties therein: for it strengthoneth a weake stomacke, helpeth digestion, and the tumours and obstructions of the liver and spleene, being dranke fasting for some time together."

He adds more to the effect that the berry is an emmenagogue and a purgative, and gives an excellent figure of a branch of the plant, with fruit detached. This appeared some ten years before coffee itself was introduced into England. *Rauwolf's* account of coffee occurs in his 'Travels' (p. 92 of *Staphorst's* translation, *Ray's* 'Collection,' London, 1693). He says it is

"a very good Drink, by them called *Chaube*, that is almost as black as Ink, and very good in illaess, chiefly of the Stomack; of this they drink in the Morning early in open places before everybody, without any fear or regard out of *China* Cups, as hot as they can, they put it often to their Lips but drink but little at a time, and let it go round as they sit."

His description of the plant agrees with that of *Alpinus*, quoted by *Parkinson*, but he calls the fruit *bunru*, and says it comes from "the Indies." In the catalogue of Egyptian plants given by *Ray* at the end of his 'Collection' the coffee-plant is included, with a reference to *Parkinson*: "Ban vel Bon arbor J. B. Item Buna, Bunu, & Bunchos Arabum *ejusdem*. Bon arbor cum fructu suo Buna, *Park.*, &c." C. C. B.

[*Purchas*, under the head of 'Observations of Mr. Finch, Merchant,' says: "Their best entertainment is a china dish of *Coho*, a blacke bitterish drinke, made of a berry like a Bayberry, brought from Mecca, supped off hot, good for the head and stomache." The date of the voyage was 1607. *Bacon*, in 'Sylva Sylvarum,' written in 1624, says "They have in Turkey a drink called Coffee made of a berry of the same name, as black as soot," &c. See *Robinson's* 'Early History of Coffee-Houses in England.')

ST. THOMAS OF WATERING. — How did this name arise? I have seen two derivations suggested—a translation of *Aquinas* and a well dedicated to *Becket*. Is the derivation known with certainty?
HERMENTRUDE.

Replies.

CHAUCER'S "STILBON."

(8th S. iii. 126.)

Stilbon appears to be a mediæval form of *Stilpo*. *Cooper's* 'Thesaurus' (1587) has, "*Stilbo*, a Philosopher, looke *Stilpo*," who, it appears, was a Stoic philosopher of *Megara*. He flourished 336 B.C. (see *Lemprière*). The name occurs also in the 'Entheticeus' of *John of Salisbury*, l. 211:—

Transit in Amplexus *Stilbontis* Philologia.

It is just possible that *Chaucer* may have seen the name there, as he appears to have been well acquainted with the 'Polycraticus'; and I am inclined to think that the influence of the Latin writers of the twelfth and thirteenth centuries on the writings of *Chaucer* seems scarcely to have been fully realized by his commentators. For instance, the deification of Nature, which forms the subject of more than one note in *Bell's* edition of *Chaucer*, is largely traceable to the influence of *Alanus de Insulis*. In his work 'De Planctu Naturæ,' Nature appears in gorgeous apparel, and complains of the depravity of the human race. She is addressed as "Regina celestis," "Mundana regionis regina," &c., and declares herself to be "Dei gratia mundana civitatis vicaria procuratrix" and "vicariam sui." Compare *Chaucer* (*Bell's* ed., vol. ii. p. 58):—

For He that is the Former principal
Hath maad me his viker general.

And vol. ii. p. 375:—

Nature, the vicar of the Almighty Lord.

In the 'Assembly of Fowles,' *Chaucer* appears to have been further indebted to

Alain in the *Plaint of Kinde*,

for his list of birds, although, as was his wont, he has made large omissions and alterations. Thus Alain: "Illic *Bubo*, propheta miserie psalmodias funereæ lamentationis præcinebat." *Chaucer*:—

The oul eke, that of deth the bode bringeth.

Alan: "Illic gallus, tanquam vulgaris astrologus sæ vocis horologio horarum loquebatur discrimina." *Chaucer*:—

The Cocks, that horiloge is of thorpes lite.

Alan: "Illic olor, sui funeris præco." *Chaucer*:—

The jelous swan, ayenst his deth that singeth.

Alan: "Illic gallus silvestris, privatoris galli diridens disidiam, peregre proficiscens, nemorales peragrabat provincias." *Chaucer* substitutes the pheasant for the woodcock; but if this may be considered as the original of the line—

The fesaunt, scornor of the cocks by night

both the sense of the line and the character of the "fesaunt" will be clearer.

The quaint expression of the "smale fowles" defiance of the fowler and his "sophistry," in the

'Legende of Goode Women,' may perhaps have its origin in Alan's "Illic perdux, nunc aerie potestatis insultus, nunc venatorum *sophismata*, nunc canum latratus propheticos abhorrebat."

Chaucer appears to have been well acquainted with the works of John of Salisbury, Nigellus Wireker, Alanus de Insulis, Geoffrey of Vinsauf, and other Anglo-Latin writers (I am inclined strongly to the opinion that the reference to "Bernarde the Monke," Prologue 'Leg. of G. Women,' applies to the English-born Bernard of Morlaix, but Prof. Skeat will none of it), a careful study of whose works would probably elucidate many passages in Chaucer. E. S. A.

SIR JEROME BOWES (8th S. ii. 382).—I find I have overlooked an important letter in Martens. It is Queen Elizabeth's reply to the Czar, dated March, 1586, which Sir Jerome Horsey took back with him on his return to Moscow. The queen, in this letter, refers once more to the sword incident, and tells the Czar that in England it would be considered great dishonour if a gentleman were obliged to give up his sword, and that the treatment received at the hands of the Czar's servants has deeply wounded her ambassador's (Bowes's) feelings, who has not yet got over the affair. However, continues the queen, as Horsey tells her that it is customary in Russia to give up the sword before an audience, she will forget the incident and not dwell further thereon (vol. ix. (x.) p. xlix). It is difficult to reconcile this statement by Horsey with the account given in his book of Bowes's first reception at the Russian Court. We are told that the streets were lined with people and a thousand gunners from the ambassador's lodgings to the Czar's palace. A "duke" called for the English ambassador, but as the horse ridden by the "duke" was a better one than the one intended for Bowes, our expert in etiquette best suited for semi-barbarian courts point-blank refused to accept the horse, and "mounted on his own foot-clothe," as Horsey puts it, that is, preferred to walk. The populace, displeased with his message, the purport of which they guessed, jeered at him, and received him with shouts of "carluke," which Horsey translates as "crane's legges," but which was probably intended for the Russian word for "dwarf" or "mannikin." Arrived at the palace, another "duke" received Bowes, and intimated to him that he had kept the Czar waiting; to which Sir Jerome bluntly replied that he had come as fast as he could. And so forth; every small incident is mentioned, but not a single word about a demand for his sword. We have very detailed descriptions of the receptions of other ambassadors at the Russian Court, as, e. g., those of Herberstein in 1517 and 1526, related by himself; of Stephen Kakas, Rudolf II.'s ambassador to Boris Fédo-rovitch, in 1502, related by himself, and another

version of the same reception by his servant, George Tectander von der Jabel, who has left also an account of the audience of Henri de Logau, ambassador from the same emperor to the same czar, in 1604. All these descriptions, like Horsey's own of Sir Jerome Bowes's audience, are silent on the alleged custom of delivering the sword. Probably, therefore, Horsey's statement in this matter was only a "diplomatic" one, such a one as does occasionally fall from the lips of clever diplomats and courtiers brought up in the school initiated by Ananias, developed by Macchiavelli, and brought to perfection by Talleyrand. Sir Jerome Bowes had several audiences, and it seems strange that it should have been at the very last that the Russian courtiers should have thought it necessary to teach him the rules of etiquette followed at the Czar's Court. L. L. K.

HARVEY FAMILY (5th S. xi. 449; xii. 32).—The Sir John Scott in question was a wealthy "merchant" ("Cit. and Soapmaker") and D. L. of London, who resided at Enfield, co. Middlesex, and was knighted at Windsor Castle March 18, 1707/8. He died Oct. 10, 1719. Will dated Aug. 28, 1719, with codicil Sept. 10 following; proved P.C.C., Feb. 24, 1719/20 (Shaller, 43). The original of the MS. pedigree referred to is among our old family papers, now in my possession; but the statement therein that Catherine Harvey married "a son of Sir John Scott," is apparently incorrect. Her husband, John Scott, also "of London, Soapmaker," being his nephew. She died March 7, 1719/20, *æt.* twenty-five, and was buried at Uxbridge Chapel, co. Middlesex (Admon. P.C.C., 23 same month). He died Feb. 24, 1722/3, *æt.* thirty, and was buried near his wife, both with M.I.; will dated Feb. 16, 1722/3, and proved P.C.C., 25 same month (Richmond, 39). These Scotts appear to have descended from a family of the same name at Stapleford-Tawney, co. Essex, whose arms were, according to Warburton, Per pale indented arg. and sa., a saltire counterchanged.

W. I. R. V.

WILLIAM ELAND (8th S. iii. 48).—All that appears in Watt's 'Bibliotheca Britannica' respecting William Eland's work is: "Tutor to Astrology; with an Ephemeris for the Years 1694-5-6, Lond., 1694, 12mo.; Tutor to Astrology, by G. Parker, Lond., 1704, 12mo."

J. F. MANSERGH.

Liverpool.

JOHN NEWTON (8th S. iii. 125).—I was under the impression that Newton felt great sorrow in after life for his connexion with the slave trade; but if I am mistaken, and, as the writer in the *Record* says, he exhibited "no signs whatever of compunction on the subject," it is an indirect

injustice to "that excellent man and excellent poet William Cowper," as Macaulay rightly calls him, to say that "it was the immortal labours of Clarkson, Wilberforce, and others, that first awakened the national conscience to the iniquities of the traffic in human beings." 'The Task' was finished in 1784; and near the beginning of book ii. Cowper denounces the slave trade, and nobly says he would much rather be

himself the slave,

And wear the bonds, than fasten them on him.

In 1784, Wilberforce was twenty-five, Clarkson twenty-four, Zachary Macaulay sixteen, and Sir T. Fowell Buxton was not born. See also Cowper's poems, 'The Negro's Complaint,' 'Pity for Poor Africans,' and 'The Morning Dream,' written at the request of Cowper's relative General Cowper, the first in 1788, the two others about the same time. When were these three last-mentioned poems first published? No doubt it was Wilberforce and his colleagues who first fully "awakened the national conscience to the iniquities of the traffic in human beings," but I think Cowper also deserves to be honourably remembered in connexion with the matter. Heaven bless the gentle poet's memory!

When, one by one, sweet sounds and wandering lights departed,
He wore no less a loving face because so broken-hearted.

JONATHAN BOUCHIER.

Ropley, Alresford.

MISTAKE: MISTAKEN (8th S. ii. 404; iii. 19).—The use of *mistaken* in the sense of being in error, or guilty of a mistake, is older than Milton's time. Shakespeare has the word more than once:

How will this fadge? My master loves her dearly;
And I, poor monster, fond as much on him;
And she, *mistaken*, seems to dote on me.

'Twelfth Night,' II. ii. 34-6.

You are *mistaken*.
I beseech you, pardon me, my lord, if I be *mistaken*.

'Cymbeline,' I. iv. 89.

'King Lear,' I. iv. 69-70.

I have used the Globe edition of Shakespeare's works.

F. C. BIRKBECK TERRY.

MARROW-BONES AND CLEAVERS (1st S. x. 87; 3rd S. v. 356, 467, 524; vi. 40, 158, 275; 7th S. xi. 287, 478).—The following document, which I found amongst some old family papers, may, I think, interest the readers of 'N. & Q.':—

"My Lord,—May it Please your Lordship with Permission. We, the Kings Royal Bell Ringers and the Marrowbones and Cleavers Payes our Usal and Customary Respects in Wishing your Lordship Joy of Comenge to your Titles and Estates and your Safe arrival to Toun hoping to Receive a Token of your Lordships Goodness as We have from other Noblemen on the Like Honourable Occasions. Being in Waiting your Lordships Goodness and have our Book of other Noblemen's Names to Shaw. Having our Marrowbones & Cleavers all Ready to perform if Required."

The above is written in a tolerably good handwriting, and is addressed to a viscount, in Bolton Street, who succeeded to the peerage July 23, 1810. It is endorsed, in his wife's handwriting, "Aug. 28, 1810." It was folded and fastened with a red wafer. It seems to show that musical performances with marrow-bones and cleavers were not only given by butchers nor confined to weddings.

H. W. M.

3, Pump Court, Temple.

"**BROUETTE**" (8th S. iii. 27, 70).—The following item from the 'Almanach du Voyageur à Paris' for 1785 (which I have just disinterred from my lumber) is, I trust, sufficiently interesting to deserve addition to my note:—

"*Brouettes et Chaises à Porteurs*.—Ces voitures ne sortent guère de la ville: elles se prennent à l'heure, à la journée & à la course. Leur prix est de 18 sous pour la première heure, & 16 sous pour les suivantes [sic]. La course se paye 18 sous.

"Les Chaises à Porteurs se payent 30 sous par course, & autant pour la première heure, & les suivantes à 24 sous."

This appears at p. 104, and at p. 106 we learn that there was actually a *Bureau des Brouettes* in the Rue Saint-Victor.

MR. BOUCHIER must be quite satisfied with the replies he has received, but his picture of the "female markis" in a wheelbarrow is not so visionary as may be thought. Génin, who has a lengthy note on the *brouette* at the place cited in my previous note, says that once when he was turning over a manuscript of the Bibliothèque Impériale—the prose romance, he thinks, of 'Merlin'—he noticed a miniature representing a woman seated on a wheelbarrow which was drawn along by a young man. Let MR. BOUCHIER note here that a wheelbarrow is *poussée* or *traînée* according to the whim of the mover. As to the other *brouette*—the "petit carrosse à deux roues qu'un homme traîne au lieu de cheval," to quote Cormon's description of it in 1789—it has long vanished from use, says Génin, and almost from memory.

F. ADAMS.

MR. BOUCHIER asks, "Are not wheelbarrows used at the present day as a means of personal conveyance in China?" They are. The present writer in 1890 saw them at Shanghai in every street. They were wider than the common American pattern, so that two passengers could sit abreast, or a man would have his trunk carried beside him. A French traveller of the same year described this vehicle as a *brouette*. It seemed to be viewed as a more plebeian carriage than a *jin-rik-sha*, and was built just after the English type of wheelbarrow.

JAMES D. BUTLER.

Madison, Wis.

PARISH EKE-NAMES (8th S. iii. 46, 132).—I wish to supplement what other correspondents have said

in reply to MR. HOOPER by a reference to Halliwell, *voc.* "Dunstable." It is just possible that MR. HOOPER may have confused "Downright Dunstable" with another expression, perhaps with that which I am about to mention. Some years ago I was told by a lady, native of the place, that the by-name of Deddington, a small market town and parish six miles south of Banbury, the cake town, was "Drunken Deddington." Probably this eke-name is still green. F. ADAMS.

105, Albany Road, Camberwell, S.E.

I am not aware of an authority for "Downright Dunstable" meaning drunk. But "As plain as Dunstable by-way" is quite ancient, from which it seems to have an opposite sense:—

"These men walked by walkes, and the sayyng is many biwalkes, many balkez, manye balkes muche stumbylunge, and where much stumbylunge is, there is sometime a fal, howbeit ther were some good Walkers among them, that walked in the Kynges highte waye ordinarilye, vprightlye, playne Dunstable waye, and for thys purpose, I woulde shewe you an hystorye which is written in the thyrd of the kynges" (1 Kings i. and ii., note).—Latimer's 'Seven Sermons,' 1549, Arber, p. 56.

There is a reference to this in Hazlitt's 'English Proverbs,' 1882, with more in illustration. This is a book with which contributors seem to me not be so familiar as one might expect.

ED. MARSHALL.

I may be wrong in assuming that "Downright Dunstable" means *bacchi plenus*, but the passage on which I based my opinion seems to justify it. Here it is:—

"A merry Bottle is Meat, Drink and Cloaths; For my part, I have wound up my Bottom, the Wine is got into my Pericranium; I am down-right Dunstable."

This is from "Petronius Arbitr. Made English by Mr. Wilson and others, sold at The Raven, Pater-noster-row, 1708." JAMES HOOPER.
Norwich.

"It [Downright Dunstable] is applied to things plain and simple, without either welt or guard to adorn them, as also to matters easy and obvious to be found without any difficulty or direction. Such this road; being broad and beaten, as the confluence of many leading to London from the north and north-west parts of this land."—Fuller's 'Worthies.'

JOHN CHURCHILL SIKES.

13, Wolverton Gardens, Hammersmith, W.

In this connexion the following verse may be worth noting. I heard it from one of our servants in Rome, in 1843:—

Veneziani, gran' signori;
Padovesi, gran' dottori;
Varesini, mangia' gatti;
Veronesi, tutti matti.

I quote from memory; but the only place-name I am at all uncertain about is that in the third line. Varese is an insignificant place to be bracketed with the cities mentioned. It may

have been "Vicentini," which would be more congruous. ALEX. BEAZELEY.

The lines on these parishes used to run:—

Beggarly Bisley, strutting Stroud,
Mincing Hampton, and Tetbury proud.

Of what Tetbury was supposed to be proud I cannot say. C. S.

Mildenhall.

'ANTAGONISM' (8th S. iii. 228).—The lecture on 'Antagonism' to which L. refers was delivered at the Royal Institution on April 20, 1888, by Lord Justice Grove. B. W. S.

JOHN LISTON (8th S. iii. 143, 216).—In 1831, by the chance introduction of James Prescott Warde, the actor, I had a bowing acquaintance with Liston. At that period he lived in one of the two low-built houses, with square plate-glass windows, adjoining to St. George's Hospital, and was, with his wife, a most constant attendant at the Chapel Royal at St. James's, where he had two sittings under the permission of William IV. He dressed rather conspicuously, in nankin trousers and waistcoat, laurel-green coat with gilt buttons, pink silk hose, shoes with large bows of broad black ribbon, and a white hat. As on Sundays, on his way to the Chapel Royal, he carried a large quarto Prayer Book, bound in red morocco, under his arm, he was the object of general attention. It was well known that he had been supercargo on board a merchantman before he became an actor. HUGH OWEN, F.S.A.

"COMMENCED M.A." (8th S. iii. 8, 57, 155).—Does not this expression refer to the fact that there were two steps necessary to complete taking the M.A. degree? Bachelors might "be admitted *ad incipiendum in artibus* at any time after three years from the completion" of their B.A. degree. They were then called inceptors, and they became complete Masters of Arts by creation on Commencement day. Non-resident Bachelors certainly only make one visit to Cambridge in order to take their Master's degree. But when I was an undergraduate (1857-61) Bachelor fellows at the end of their third year used to appear in chapel without their Bachelor's hood for some weeks, and were supposed to be "commencing M.A." They had ceased to be Bachelors, but were not full Masters.

It should be remembered that though the M.A. degree could be taken at any time after three years from the B.A. degree, such Masters of Arts had not their full privileges of voting, &c., until the Commencement day. W. D. SWEETING.

Maxey, Market Deeping.

The word "Commencement" is universally used in the United States to mark the close of the academic or collegiate year. At such times the programmes, &c., usually bear the heading of

"Commencement Exercises." I have heard it accounted for as indicating that now the real work of life commences for the graduates. DOLLAR.

In the American colleges and universities the day at the end of term, on which occasion the degrees are conferred, &c., is known as "Commencement." And even the schools of this country, primary and advanced, which hold closing exercises (as most of them do) dignify these exercises with the name "Commencement," which appears to show a gross misapprehension of the significance of the term, as indicated by MR. CASS.

At the larger colleges the functions connected with graduation may extend over several days, sometimes a week, in which case it is known as "Commencement" week.

A. MONTGOMERY HANDY.

New Brighton, N.Y., U.S.

"Its" (8th S. iii. 147).—In reply to D. C. T. I am happy to be able to offer him some confirmation of his date for the appearance of "its." In my glossary to Ben Jonson's works (unfortunately still in manuscript) I have noted "its, first appearance? 'Epicene,' ii. 3." This reference was to Cunningham's Globe edition of Gifford's 'Ben Jonson' (vol. i. p. 421). "Its" occurs three times there, "its knees," "its fees," and "its diet." There are eleven uses of "it" in the same passage, chiefly "it knighthood," where we would say "its," showing that this was a transitional period. The date of this text of the play is that of the first folio of Ben Jonson, 1616, which is the very date in question. 'Epicene' appeared in quarto several times from 1609 to 1616, but I have never seen a copy, and I cannot find one in Dublin. I have referred to the folio, and find "it's," printed with the apostrophe however, recurring as quoted above, and the same in the folio of 1640.

H. CHICHESTER HART.

P.S.—Does the above tend to show that we owe "its" to Ben Jonson?

I am afraid I cannot throw any additional light upon D. C. T.'s query; but it may be worth while to point out that, although this word is found in one place in the Authorized Version of the Bible, it must not be supposed that it stood there in the original edition of 1611. As is noted in the margin of the Revised Version, the reading there was "it," the passage (Leviticus xxv. 5) standing "that which groweth of it own accord." Was this accidental, or are there instances of "it" being used where we should now say "its"? If so, "it" may in such sentences have grown into "its" of its own accord.

W. T. LYNN.

Blackheath.

THE DOVER SLAVE TRADE (8th S. iii. 109).—In the 'History of British Commerce,' by Geo. L. Craik, M.A. (1844), there is no special mention of

Dover as a seat of the old trade in slaves from England; but the following extract is given, from "the contemporary biography of Wulfstan, who was Bishop of Worcester at the time of the Conquest;" relating to Bristol:—

"There is a sea-port town called Bristol, opposite to Ireland, into which its inhabitants make frequent voyages on account of trade. Wulfstan cured the people of this town of a most odious and inveterate custom, which they derived from their ancestors, of buying men and women in all parts of England, and exporting them to Ireland for the sake of gain. The young women they commonly got with child, and carried them to market in their pregnancy, that they might bring a better price. You might have seen with sorrow long ranks of young persons of both sexes, and of the greatest beauty, tied together with ropes, and daily exposed to sale; nor were these men ashamed, O horrid wickedness! to give up their nearest relations, nay, their own children, to slavery."—Wharton's 'Anglia Sacra,' ii. 253.

It is stated the principal purchasers of the slaves "were probably the Danes, or Ostmen (that is Eastern men), as they were called" who "were masters of nearly the whole line of the coast" of Ireland opposite to Britain. The slaves which attracted the attention of St. Augustine in Rome, at an earlier period, would probably be sent from Dover or its neighbourhood.

J. F. MANSERGH.

Liverpool.

Either your contributor MR. JOSEPH COLLINSON or Dr. Cunningham is wrong. I am sure the Dover slave market referred to is that in New Hampshire, United States, America. J. P. E.

EY ABBEY (8th S. iii. 129).—Ey in Suffolk. The early edition of Tanner (Ox., 1695) has this short notice of it:—

"A priory of Benedictines founded by Robert Malet (*temp.* Will. Conq.) and commended to the patronage of St. Peter. It was a cell to Bernay in Normandy, but Richard II. made it Prioratus indigena, and so it continued till the Suppression, at which time it was rated at 16*l.* 2*s.* 3*d.* per an. Dugd: 18*l.* 9*s.* 7*d.* ob. Speed. *Vide* 'Mon. Angl.' t. i. p. 356. Reg. Pones Th. Dey de Eya. Gen."—P. 210.

There are transcripts of the Chartulary in the British Museum, Add. MS. 8178; Arund. MS. 921 (Sims).

ED. MARSHALL.

MR. WALLER will find much curious matter relating to Eye, in Suffolk, in Mr. J. Cordy Jeaffreson's report on the MSS. of the Corporation of Eye, printed in appendix, part iv. to the tenth Report of the Hist. MSS. Com., 1885. The following probably refer to the building inquired about:—

(a.) "24 Edward I. Note that Edmund Cornubie took the keeping of the Priory of Eye, after the death of Richard the late Prior."

(c.) "7 Edward II. Inquisitio made by Peter Burgati and others, with return, that Robert Mallett founded the priory of Eye with his lands and possessions, &c., and the same priory is so subject 'Abbas de Berniaco in Nor-

mannia tanquam cella ejusdem Abbatie,' and that neither prior nor monk can be made in that priory without the will and assent of the Abbot of the said abbey."

Lapworth,

R. HUDSON.

ALTAR (8th S. iii. 168).—Without at all wishing to give offence to the numerous readers and contributors of 'N. & Q.,' or tread upon polemical corns, let me say that the term "altar," as applied to the communion table, cannot in some instances, at any rate, be considered as objectionable. For instance, What better or more fitting term than altar-piece could be applied to many fine paintings at the eastern end of many churches, both on the Continent and in England? Notably in Oxford there are two fine specimens of them, as the "Noli me tangere" at All Souls' College, by Raffaele Mengs, and 'Christ bearing the Cross,' at Magdalen College, said to be by Moralez, or Morales, a Spanish artist. The most singular one I ever saw was at Manchester Cathedral, many years ago, when a fine piece of tapestry did duty as an altar-piece representing the offerings of the early Christians and the death of Ananias and Sapphira. But this has long since departed. There used to be an old book entitled 'Companion to the Altar,' in the frontispiece of which Queen Anne was represented kneeling. The *Morning Post* used to speak, also, in former years, of going, or leading, to "the hymeneal altar."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

As our Prayer Book never used this word, which Laud introduced, Archbishop Williams, of York, wrote against him a book addressed to the incumbent "of Gr." (Grantham), insisting that the Lord's Table should be called a table, and "placed tablewise," *i. e.*, not used while standing against an east wall, "like a dresser or a sideboard," but brought out into the middle of the church, and set lengthwise, so that the priest might stand on its north side, facing the light, and be best seen of the people. When out of use, it was to be carried back to the east (or any convenient) wall.

E. L. G.

TITUS OATES (6th S. ix. 445; 7th S. xii. 209; 8th S. iii. 156).—On this subject I would remark that Titus Oates, the "plot" man, was baptized at Hastings (and probably born there too) in 1619, which puts his birth thirty years later than the date given by A. T. M. He officiated as curate of All Saints', Hastings, in 1671. His father was rector of that parish from 1660 to 1683.

EDWARD H. MARSHALL, M.A.

Hastings.

Thomas Ward—commonly known as Tom Ward—a dirty writer of the earlier part of the last century—has in his writings (the four-volume edition) a paper on Titus Oates having married a Muggle-

tonian widow. I cannot give a more complete reference, for I have not the book by me.

COM. LINC.

"EX AFRICA SEMPER ALIQUID NOVI" (8th S. iii. 127).—The Latin form of this proverb is in Pliny, 'N. H.,' viii. 16. The Greek form in the collections of proverbs is ἀεὶ φέρεῖ τι Λιβύη κακόν. See Gaisf., 'Paroem. Græc.,' Oxon., 1832, pp. 6, 108, 266. At the last of these references there is a note from Schottus, which mentions the line of Anaxilas in Athenæus, lib. xiv. p. 623, and the use of it by Aristotle, 'Hist. An.,' l. viii. c. 28. But Anaxilas and Aristotle in this place appear to have καυόν for the κακόν of the proverb writers. Büchmann, 1892, also refers to Aristotle, 'De Generatione An.' ii. 5, where, too, it is καυόν.

ED. MARSHALL.

Stephen Gosson has the following variant of this expression in 'The Ephemerides of Phialo,' an extract from the commencement of which work is given in Arber's reprint of 'The Schoole of Abuse' (1579), pp. 62–3, 1868:—

"This Doctour of Affrike with a straunge kinde of style begins to write thus: To his frinds the Plaiers, and to win eare, at the first like a perfect Orator, he sittes down in his study, lookes about for his bookes, takes pen in hand, and as manerly as he can, breathes out this oracle from the threefooted-stoole of Pythia *Affrica semper aliquid apportat novi*. There is euer a new knack in a knaues hood, or some kind of monster to be sene in Affrik."

F. C. BIRKBECK TERRY.

CUE: "TO TAKE ONE'S CUE FROM" (8th S. iii. 187).—I cannot answer DR. MURRAY's first query, but as to the second I can testify, from my own practical experience on the stage and knowledge of the stage, that no MS. or play is ever marked with *Q*, or *qu*, or *cue*—and I have examined and read hundreds of plays, ancient and modern. A cue is always understood, and is, of course, the last three or four words of the last speech given by the last speaker, *i. e.* actor. When a new part is given to an actor to learn, or "study," as he would term it, each cue is written in and underscored with red ink, for him to learn, as well as his own "cackle," or "words," as the text of his part is technically called. As a student of the drama and dramatic literature, I should not have failed to note a thing so curious as "*Q*, a note of entrance for actors," &c., had I come across it. (I may add, in parenthesis, that I have written on the subject of stage terms and slang in a work published in 1890.) Butler and Minshew must have drawn upon their imagination for their statements. I have always understood that the English word came from the French *queue*. As to the familiarity of the use of *cue* or *Q* amongst players, I may state that which must be obvious, *i. e.*, that it is a common habit in the green-room, or at the wings, to say, "What's my cue?" "Ah! that's

Washington, representing him meditating his retreat the evening before the battle of Princeton. The Trumbull Gallery at Yale College contains fifty-seven pictures by him, presented to that institution in consideration of an annuity of a thousand dollars. Besides the above-named are 'Battle of Trenton,' 'Surrender of the Hessians at Trenton,' 'Death of Mercer,' 'The Woman taken in Adultery,' "Suffer little children to come unto me," copies of old masters, &c. See Trumbull's 'Autobiography,' New York, 8vo. 1841. LEO CULLETON.

THE GOOD DEVIL OF WOODSTOCK (8th S. iii. 168).—The authorities for the scenes at the Manor House are these:—

Two original pamphlets, containing an account of the several exhibitions, which were seen by Sir Walter Scott at the British Museum in 1832 ('Woodstock'). One of these, a composition in verse, is printed as appendix i. of the Abbotsford edition.

The 'Authentic Memoirs of Joseph Collins of Oxford,' taken from a MS. forming the subject of an article in the *British Magazine* for 1747, and a notice in Hone's 'Every Day Book.'

The 'Relation' in Plot's 'Oxfordshire,' from contemporary authority, ch. viii. §§ 38-45.

This narrative in Plot is a counterpart of 'The Just Devil of Woodstock: or a True Narrative of the Several Apparitions, &c., by Thomas Widdowes, Minister of Woodstock, 1749 (but "printed in Decemb. 1660," Wood).

A letter written by John Lydell, M.A., to Mr. Aubrey, in Aubrey's 'Miscellanies,' s.a., p. 82. ED. MARSHALL.

I do not know where the genuine 'History of the Good Devil of Woodstock,' &c., is to be found, but a very full account of the strange doings at the King's House, Woodstock, to which Joe Collins so largely contributed, appears in the third volume of 'A Collection of Curious Articles from the Gentleman's Magazine,' under the title of a 'Remarkable Anecdote from Plot's History of Oxfordshire.' The article is dated October, 1759, and occupies four pages. C. A. WHITE.

"COLIAR - HOLDERS": "WOODICH - SILVER - HOLDERS" (8th S. iii. 149).—"Coliar-holders" were tenants who held lands at certain small rents, and were bound to turn over and put in the lord's grass, and had an allowance of a halfpenny for every fork and rake, and, finding themselves, were to cock it into grass cocks, ready for the copy-holders.

"Woodich-silver-holders" ranked as freeholders of a manor by performing suit of court, but the exact service is not mentioned. See, also, Green's 'Antiquities of Framlingham and Saxsted in Suffolk,' 8vo. 1834. C. GOLDING. Colchester.

SIR JOHN MENNES, KNT. (8th S. iii. 86, 153).—His will, dated May 15, 1669, was proved March 9, 1670/1 ("28 Duke"), in the Prerogative Court of Canterbury. As this was within a month of his death (as given *ante*, p. 86, by MR. HIPWELL) the "search in vain" of W. C. W. cannot have been a very long one. In this will he leaves his lands, &c., at Loughton, co. Essex, &c., to Francis Hammon, son of his late sister Mary Hammon, which Francis is, I presume, the one inquired after. G. E. C.

"CROCODILE" (8th S. iii. 127).—In this ladies'-college-famous town, the name is shortened to "croc." Many a time have I heard my daughter talk of "Miss [occasionally omitted] So-and-so's croc." P. J. F. GANTILLON. Cheltenham.

MUSIC AT NORWICH (8th S. iii. 69).—See 'Annual Register,' vol. xlv. p. 456. A. L. HUMPHREYS.

187, Piccadilly, W.

BIBLIOGRAPHY OF SCHOOL AND COLLEGE MAGAZINES (7th S. iv. 5, 110; v. 476; vi. 93, 214; xii. 75; 8th S. i. 116).—"The Martlet. Edited by Q.SS. and T.BB. S. Peter's College, Westminster." No. 1. March 1, 1893, price 3d., 8vo., six leaves. Q.SS., Queen's Scholars; T.BB., Town Boys. Strictly speaking, I believe, only Q.SS. belong to St. Peter's College. The *Martlet* takes its name from the charge on the school coat of arms, adopted from that of Edward the Confessor. W. C. B.

"BURN THE BELLOWES" (8th S. ii. 527; iii. 77, 173).—Whatever may be the origin of "Sing Old Rose and burn the bellows," there can be no doubt as to its wide-spread usage as a kind of interjectional saying, *à propos* of nothing, but expressive of pleasurable excitement. Here in the West it is one of our commonest expressions of jollity, or devil-may-care hilarity. It is so given as a sample of our cumbersome interjections in 'W. Som. Grammar,' p. 95 (E.D.S., 1877). The note in 'Ingoldsby Legends' quoted by A. T. M. is in the Second Series, p. 255, ed. 1852, 'Legend of Dover.' FRED. T. ELWORTHY.

Wellington, Somerset.

STRACHEY FAMILY (8th S. ii. 508; iii. 14, 134).—This may be brought closer home, though involving a question of date, in the production of 'Twelfth Night.' The Honourable Honora Denny, a lady of high descent and great heiress, was married in 1606 to James Hay, Master of the Wardrobe; this gentleman became Earl of Carlisle, and the point is that English *dene* means valley, and so, equating *strach* with *strath*, Strachey is Denny. 'Twelfth Night' was acted 1601-2, perhaps earlier, but not known in print till it appeared in the folio of 1623; still it shows traces

of two styles, and some parts are of later date, such as the references to 'Westward Ho' and Sir Robert Shirley (1604-12). The appointment in the Wardrobe is directly to the purpose.

A. HALL.

Your correspondent MR. A. HALL, at the last reference, quotes Martin Keyes, Groom Porter to Queen Elizabeth, at the building of Sandgate Castle, 1539. Reynolde Scott, Esq., was surveyor thereof, and Richard Keys, Esq., then being sole paymaster of the said works, I find that at about that time a Richard Keyes, of Folkestone, was tenant of St. Radegund's Abbey, near Dover, 444 acres, value 13*l.* 10*s.* 4*d.*; and in 'Arch. Cant.,' vol. xi. p. 388; Reynolde Keyes occurs in a pay list of the forces raised in Kent to resist the Spanish Invasion 1588, being described as "Corporall of the feilde." We thus have Martin, Richard, and Reynolde Keyes. Can their connexion with each other be now traced? HARDRIC MORPHYN.

DICTIONARY (8th S. iii. 167).—Smart's 'Pronouncing Dictionary' (Longmans, 1846) meets the requirements of E. G. F. G. T. PEEVOR.

A FUNERAL BY WOMEN IN 1677 (8th S. iii. 185).—On May 31, 1892, I was the officiating minister at the burial in a Worcestershire country churchyard of a girl aged thirteen months. The coffin was borne on white cloths by four girls, who wore white gloves and who lowered the coffin into the grave. This actual interment by the girls I had never seen before, but the other customs are not unusual in Yorkshire. W. C. B.

DRAUGHTS (8th S. iii. 186).—Cotgrave's 'Dictionary' has "*Dame*, a man at Tables, or Draughts"; "*damer*, to make a Queen, as a Pawn at Chests; to double a man, or make a king, at draughts"; "*dames*, the playe on the outside of a paire of Tables, called draughts"; "*damier*, a Chesse-board, or paire of Tables." It has been supposed that Seneca alludes to a game somewhat similar to draughts, when he says "*Catrunculis ludimus*," Ep. 106, 11.

F. C. BIRKBECK TERRY.

To L. L. K.'s remarks hereon it may be added that 'The Ladies' Battle,' in which the contest is between a man and a woman, is still accepted as the equivalent English for Scribe's 'Bataille de Dames.' W. F. WALLER.

AN OLD MULBERRY TREE (8th S. ii. 384, 472, 534; iii. 76).—Some of the doubts that are perennially expressed regarding Shakespeare's mulberry, and the manufactures therefrom, are probably based upon disbelief in the asserted age of the tree and bulk of the stem. James I. wished to introduced the mulberry tree into England, and many slips were planted in his reign. Shakespeare

was owner of New Place at the time that mulberry trees were being planted. All trees had a charm for him; this slip was of a special, and then rare, kind, to be planted in a special place, by the wish of the king himself, and it is very much more than likely that he planted it with his own hand. This strong probability is strengthened by Clopton's assertion that he did so. Mulberry trees live long. In the garden of a house in Colchester, at least as old as the time of Shakespeare, there grew and flourished and bore fruit abundantly, until 1884, a noble mulberry tree. Tradition always supported the view that it was one of King James's mulberry trees; and when it was cut down for so-called modern improvements, a scientific man counted two hundred and ninety-eight clear rings of annual growth, which would throw its origin back to the close of the sixteenth century. Its diameter at the base was six feet, at three feet from the ground three feet nine inches, widening again to six feet below the spread of the branches. Its wood was sufficient to have made snuff-boxes and ornaments innumerable. It was apparently prepared to live quite as long again. Nothing now remains of it, however, but its photograph.

CHARLOTTE CARMICHAEL STOPES.

ABBEY CHURCHES (8th S. iii. 188).—The famous old church of St. George, at Dunster, near the North Somersetshire coast, is an interesting instance of a church that was partly monastic and partly parochial in pre-Reformation times. We have all read how that,—

Will Waddle, whose temper was studious and lonely,
Hired lodgings that took single gentlemen only;

and further that,—

—Will was so fat he appear'd like a tun,
Or like two single gentlemen roll'd into one.

Much in the same way, Dunster Church consists of two churches, standing together "enderways," as they would say in Yorkshire. The original church was founded in the reign of William the Conqueror, by Sir William de Mohun, who also built the castle and founded a priory of Benedictine monks. The church nominally belonged to the priory, but was also used by the Vicar of Dunster and his parishioners. But in A.D. 1499 a serious dispute arose between monks and laymen, and ultimately the quarrel was referred to the Abbot of Glastonbury and others as arbitrators. The upshot was that it was agreed the vicar and his successors should have their choir distinct from that of the prior and his monks. From that time, therefore, the building has been of a dual character, and besides the altar at the eastern end (a part of the edifice known variously as the Old Church, the Priory Church, the Mohun Chapel, and the Luttrell Chancel); there has also been an altar on the western side of the central tower. This portion (*i.e.*, west of the tower) has ever since

been used by the parishioners; whilst with the disappearance of the Benedictines the other end fell into a ruinous state. The historian Savage, in his 'History of the Hundred of Carhampton' (1830), refers to it thus:—

"Oh that the voice of propriety and common decency, the voice that would command respect to the sacredness of the place, would call upon the living to honor the remains of the illustrious dead; then should we behold the Chancel of Dunster Church restored to its former venerable appearance, and the monuments of two once baronial families renovated by a judicious and well-timed expenditure. The restoration of the table monument of the Lord John de Mohun and his lady, and of their effigies, with the necessary reparations of those of the Luttrells, a new floor, and some other repairs, would reflect that honor upon the living which we are so justly anxious to see paid to the memory of the dead."

I may add that forty-six years later (in 1876), "the voice of propriety and common decency" was heard, and the reproach removed; much of the work in question being carried out by myself, under the direction of the late Mr. G. E. Street, R.A., the well-known architect, and at the expense of Mr. Luttrell, of Dunster Castle.

HARRY HEMS.

Fair Park, Exeter.

In reply to MR. JAMES HALL, who asks whether undoubted examples can be cited of parish churches that were partly monastic and partly parochial in pre-Reformation times, I would give as an example the church of which I am incumbent. My church (Davington Priory) was originally two churches under one roof, the western portion being the church of the Benedictine sisters of Davington, and the eastern portion of the building forming the parish church of Davington. The two parts were divided by a low partition wall, in which were two doorways—at each side the altar of the sisters' church—leading from one part of the edifice to the other. The whole building, viewed from the west door, would appear to be one church, as there would be nothing to break the long line of the roof. The parochial part of the building has long since been destroyed, and the partition wall is carried up to the roof and pierced with three graceful lancets. The present church, which was originally the monastic portion, consists of a Norman nave and south-west tower (corresponding with a tower which formerly stood at the north-west angle), and north aisle and porch of the Early English period.

CARUS VALE COLLIER.

Davington Priory.

Sherborne Minster was partly monastic, partly parochial. See Hutchins's 'History of Dorset.'

H. J. MOULK.

Dorchester.

HIGH SHERIFFS' DRESS (8th S. iii. 188).—I do not suppose that high sheriffs have ever had any distinctive costume. The red coat, &c., shown

in the portrait of the High Sheriff of Radnorshire in 1755 was probably merely his best suit, according to the fashion of the age, which he would have worn on any dress' occasion, either at Court or elsewhere. Bright colours were not in those days, as Reynolds's portraits amply testify, confined to the army and the hunting field. I dare say the records of the Lord Chamberlain's Office would yield information as to the date when official uniforms were first instituted for civilians. The date would, I fancy, be well within the present century. George III. invented the "Windsor" uniform, blue coat with red facings, which is still worn, I believe, by the gentlemen of the Court when at Windsor, and which is very possibly the parent of all our civil service and diplomatic uniforms. It has been the custom for high sheriffs to wear at assizes a uniform or a so-called "court dress," just the same as if they were attending a levee, but I do not know whether they would be guilty of contempt of court were they to appear in the ordinary costume of a private gentleman. As regards appearance at a levee or other state function, if a man is not dressed according to the Lord Chamberlain's regulations, he is simply refused admittance. Owing, no doubt, to the fact of many high sheriffs being deputy lieutenants, and wearing the uniform of that office, the idea has gained ground that that uniform is the official costume of a high sheriff.

J. H. M.

ARTHUR ONSLOW (1691-1768), SPEAKER OF THE HOUSE OF COMMONS (8th S. iii. 167).—Arthur Onslow—eldest son of Foot Onslow, Esq. (ob. 1710), returned as M.P. for Guildford, Surrey, in 1689, 1690, 1695, and 1698—is said to have been born at Chelsea, Oct. 1, 1691. He matriculated from Wadham College, Oxford, on Oct. 12, 1708, then aged eighteen, but did not proceed to a degree in that university. It appears that from about 1670 to 1720 there is an almost entire absence of entries in the admission register of Wadham College, consequently no record has been preserved of Onslow's earlier education. In addition to this it would seem that, prior to the appointment of the present Warden, it was contrary to custom to record in the college admission register particulars of the student's school or place of education. (Of Colline's 'Peerage,' 1779, vii. 248; Foster's 'Alumni Oxonienses,' 1500-1714, iii. 1090; Gardiner's 'Registers of Wadham College, Oxford,' 1889, i. 435.)

DANIEL HIPWELL.

17, Hildrop Crescent, N.

Arthur Onslow, five times elected Speaker of the House of Commons, son of Foot Onslow, was born at Little Chelsea, Oct. 1, 1691. See Lysons's 'Environ's,' vol. iii.

LEO CULLETON.

GHOST MINERS (8th S. iii. 205).—Perhaps I may be allowed to suggest that 'Goblin Miners'

would be the better heading. The ghosts of dead miners may haunt the mines, but the Kobolds are spirits of another sort. Milton's line in 'Comus' may be remembered:—

No goblin or swart faery of the mine.

The spirits of the mines are often thought to be gnomes, which are elementary spirits. They warn miners of approaching death by mysterious knocking. Burton, in his 'Anatomy of Melancholy,' quotes the passage from Georgius Agricola concerning the Cobali or Kobolds. The word Cobali must be the same as goblin, which includes most spirits, but not ghosts. Burton distinguishes between ghosts and goblins. It is difficult to say whether Shakspeare uses the word to express a devil or a ghost in the line from 'Hamlet,'—

Be thou a spirit of health or goblin damned.

Hamlet afterwards says,—

The spirit I have seen may be a devil.

So it is likely enough that he may have thought at first he was addressing a devil which had assumed the appearance of the dead king.

E. YARDLEY.

Reform Club.

MR. BLACK'S notice of this curious old superstition is very interesting. As additional sources of information on the subject, I may refer him to the *Gentleman's Magazine* for 1795, pp. 559, 739; and to the *Quarterly Review* for 1820, p. 365 *et seq.* A copy of Agricola's 'De Re Metallica' is in the Mining Library here, printed at Basel, in 1561. The woodcuts in it are very quaint. I would point out an error in a foot-note in Mr. BLACK'S notice, where the date 1854 should read, I imagine, 1584.

H. T. FOLKARD.

Public Library, Wigan.

AUTHORS OF QUOTATIONS WANTED (8th S. i. 515; ii. 99):—

L'homme qui se bat et qui conseille.

When I pointed out a reference to this saying in 'Kenilworth' I did not remember that it is also quoted at more length in 'Waverley,' chap. xiv. Perhaps this will give EZRAKIT as much information as to its origin as he requires: "He [the Baron] used to have a perverse pleasure in boasting that the barony of Bradwardine was a male fief, the first charter having been given at that early period when women were not deemed capable to hold a feudal grant, because, according to 'Les coutumes de Normandie, c'est l'homme ki se bat et ki conseille.'"

JONATHAN BOUCHIER.

(8th S. iii, 140.)

I suppose the words asked for by HOLLY are a vague remembrance of Charles Lamb's sonnet in Edith Southey's album on Christian names:—

In Christian world Mary the garland wears:
Rebecca sweetens on a Hebrew's ears:

Yet by my faith in numbers I profess
These all than Saxon Edith please me less.

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

Miscellaneous.

NOTES ON BOOKS, &c.

The Gospel of Saint Luke in Anglo-Saxon. Edited by J. W. Bright, Ph.D. (Oxford, Clarendon Press.)

It is always a gratifying spectacle, and one that prophetic Bishop Berkeley would have contemplated with pleasure, when our cousins in the New World are found looking back with filial affection to the mother that bore them and to the rock out of which they were hewed. The competent editor of this document of our oldest English hails from the Johns Hopkins University, and two of his collaborators, whose help he acknowledges, are Americans also. Dr. Bright follows the Corpus Christi MS. at Cambridge, with certain variations indicated by italics. With regard to these variations we venture to differ from him. So long as his MS. makes a good grammatical sense we hold it is an editor's business to follow it, and not to improve it by the arbitrary substitution of another word for one which he considers less suitable. For instance, in chap. i. v. 5 all the MSS. he cites give "of Abian tūne," of Abiah's town, a reading perhaps due, as has been suggested, to the translator mistaking the *vico* of the Vulgate for *vico*. Not liking this rendering, the editor boldly displaces it in favour of *gewrizle*, turn or course, which he finds occurring afterwards in v. 8. The proper course would surely have been to print *tūne* in the text, as Bosworth did, and suggest *gewrizle* in a foot-note. Moreover, in this arbitrary emendation of his text Dr. Bright is not consistent. In chap. vii. v. 29 *sundor-hályan* (Pharisees) by an error stands in the MS. as representing *publicani* of the Vulgate. Here, however, the editor leaves the word, without venturing to displace it by the proper word, *mānfullan*, which occurs a few verses afterwards (v. 34). The notes, for a school edition, strike us as meagre, having to do almost altogether with the correspondence or discrepancy existing between the translation and the Vulgate original. Some linguistic and grammatical notes would have been more useful to a learner. Nevertheless, it is a handy little volume, and it has a good glossary.

The Dawn of the English Reformation, its Friends and Foes. By Henry Worsley. (Stock.)

WE question whether Mr. Worsley's volume does not overpass the line which disqualifies books for notice in our pages. History is our province. With theology we may not intermeddle. The volume before us, though dealing with historical facts, does so almost entirely from the standing-ground of controversial theology. The writer is an ardent Protestant, and consequently an admirer of some persons and things which others at the opposite pole of thought are wont to treat with little favour.

We are sorry when the events of the sixteenth century are approached in a controversial spirit. That, however, there is a call for literature of this kind we are aware. It is, therefore, well that it should be produced by scholarlike persons of the stamp of Mr. Worsley rather than by those whose sole idea of writing a history of the Reformation period is to copy Foxe and Burnet. The highest praise we can give 'The Dawn of the English Reformation' is to say, what is certainly true—that it does for this country what D'Aubigné's 'Histoire de la Reformation' accomplished for the Continent.

The Works of Heinrich Heine. Translated by C. G. Leland. Vols. VII. and VIII. (Heinemann.)

THE two volumes now issued in Mr. Leland's scholarly and careful translation are occupied with the contributions from Paris to German newspapers, and especially

to the *Augsburger Zeitung*. As such they are but moderately interesting to Englishmen, whose feelings Heine never spares. His worst venom is, indeed, always chosen when he mentions things English, and he even ventures to impugn the English character for bravery. This he did, however, to please his French hosts rather than his German readers, and he always affects great indignation at English patronage of things German. Among the contents one finds his excuse when the sack of the Tuileries in 1848 proved him to have been in receipt of a pension from Louis Philippe, whom he always praised. It is impossible for Heine to write anything which does not contain flashes of brilliancy. In the present case one is most impressed with the accuracy of view and the insight—almost prophetic—he displayed in dealing with things French. Mr. Leland's introduction and notes remain very readable and often very pungent. He is at no great pains to spare Heine, on whose transgressions in regard to taste he is, indeed, very severe. Mr. Leland also talks with obvious pride of having taken part in erecting and defending barricades in the Paris streets in 1848. We will not ask him, in the words of Molière, "que diable allait-il faire dans cette galère." He had, perhaps, some reasons for taking part in a quarrel with which he was unconcerned. To tell about the matter is, however, we venture to think, more than indiscreet.

The London and Middlesex Note-Book. A Garner of Local History and Antiquities. Edited by W. P. W. Phillimore. (Stock.)

THIS handsome volume contains some important papers, especially those on the Lord Mayors and Sheriffs of London of the time of James I. The facts recorded must have taken years in accumulating. We trust that some day or other the compiler of these notices, or some one else treading in his footsteps, will give us an annotated catalogue of the Lord Mayors and Sheriffs from their beginning down to the present time. Foreigners not infrequently make grotesque blunders regarding the office and rank of the Lord Mayor, but, on the other hand, we sometimes find our own countrymen showing equal ignorance, though they commonly err in the opposite direction. The schoolboy's diary of the London sights which he enjoyed in 1843 is amusing. Among other objects of interest which he visited was the gallery containing Miss Mary Linwood's copies of paintings in needlework, an exhibition which has long been discontinued. The short paper on the hundreds of Middlesex is useful. The writer points out that these ancient "divisions of the country seem in danger of becoming totally extinct." We fear this is the case. Ordinary works of reference seldom notice them. Before it is too late we wish some antiquary would compile a list of the hundreds, wapentakes, and rapes for the entire kingdom. They are in many cases even older land divisions than the counties of which they form parts, and the names in some instances carry us back to the earliest recorded Teutonic settlement, if, indeed, they do not in some cases go back even further. Gloucestershire antiquaries will be glad to find here the inscriptions to the memory of the Berkeleys, of Berkeley Castle, who are buried in Cranford Church.

VOLS. IV. and V. of the "Aldine" *Wordsworth*, edited by Prof. Dowden, have been issued by Messrs. G. Bell & Son. Vol. iv. contains, among other things, "Poems of Sentiment and Reflection," including 'The Character of the Happy Warrior,' 'Fidelity,' and other pieces, to which every Wordsworth lover is glad to turn. It has also 'The White Doe of Rylstone' and the 'Ecclesiastical Sonnets.' In the fifth volume appear the miscellaneous poems, 'Epitaphs and Elegiac Pieces,' the modernizations of Chaucer, &c., and, best of all, the 'Ode on the

Intimations of Immortality,' one of the noblest poems of the century. Two more volumes complete the edition.

WITH a capable and interesting introduction by Mowbray Morris appears (Macmillan & Co.) the "Globe" edition of Boswell's *Life of Johnson*. To the owners of few books these trustworthy and attractive "Globe" editions appeal. Thousands read Shakespeare in the "Globe" edition, and thousands more will turn to the "Globe" Boswell. Among its many recommendations is a fine index.

We have received *Broad Norfolk* (Norwich, Norfolk News Co.). It is a reprint of an interesting correspondence which has appeared in the *Eastern Daily Press*. As the work appeared originally in the form of letters, it has not been possible to arrange the material in alphabetical order; but the difficulty has been obviated by an excellent index. Mr. Cozens-Hardy, the editor, says that it is "perhaps the most remarkable accumulation of provincialisms ever collected in any county in the kingdom." Without wishing to disparage 'Broad Norfolk,' we cannot help our mind recurring to Miss Baker's 'Northamptonshire Glossary,' Miss Jackson's 'Shropshire Word-Book,' Mr. Atkinson's 'Cleveland Dialect,' and several of the English Dialect Society's issues which we need not name, every one of which contains far more information than the little book before us. Notwithstanding this overestimate, we willingly admit that the various writers have enabled the editor to garner a mass of curious information which will be of great service to the compilers of the 'Dialect Dictionary' which has been promised for some years. Some of the words registered here are new to us. *Corder*, for example, the meaning of which does not seem clear. *Rockstaff*, in the sense of a tale, "an old woman's rockstaff," we never before heard of. It is, of course, a survival from the days of the spinning-wheel. *Wind-jammer* is, it seems, an organist. Is it a modern invention, or a relic of the Puritan hatred for the "kist of whistles"?

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."

Contributors will oblige by addressing proofs to Mr. Slate, Athenæum Press, Bream's Buildings, Chancery Lane, E.C.

W. J. GRUBBE.—Received; will appear.

ERRATUM.—P. 209, col. 2, l. 16, for "Paul Burley" read *Paul Bierley*.

NOTICE.

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

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

LONDON, SATURDAY, APRIL 8, 1893.

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Notices to Correspondents.

Notes.

SIR WILLIAM WALLACE: WELSH LORD MAYORS OF LONDON.

A recent reading of 'The Early Days of Sir William Wallace,' by the Marquess of Bute (Paisley, Gardner, 1876), side by side with extracts I made from the reported address of the same nobleman at the unveiling of a statue of William Wallace in 1887, has led to the following. In the book to which I refer the author attempts to prove (I do not think he claims to have proved) that William Wallace simply means William the Welshman, and that the family were Welsh, and went to Scotland, from Wales, with the first Stuart. The marquess finds the mainspring of Wallace's actions to have been the fact that

"the Wallaces, whose three Scotch generations could not so utterly have obliterated all sympathy with the Cambrian cradle of their family, but that the savage injustice and cruelty of the Plantagenet conquest of Wales,"

which had been finished just before the death of Alexander III., must have struck them with peculiar horror and indignation, and so, as the marquess lastly writes,

"the Wallaces had found shelter from English bondage in Scotland, but they had not changed their minds; and when they found that there was a chance of their not changing masters either, they determined to resist for themselves to the utmost of their power."

There was no inherent patriotic love of Scotland in the question. In the address, speaking of Wallace, the marquess is reported as saying:—

"He lives for us in Scotland, because his work was a recognition and an expression of the fact, which is scientifically and physiologically true, that we neither are nor can be Englishmen."

Thanks. What it may point to, when Scotland had to find its hero from among its so-called Welsh residents, I leave to scientific and physiologically inclined Scotchmen to discover. The eulogium in the address of 1887 was over one whom the author in 1876 had endeavoured to prove a Welshman. With further regard to the latter point, the marquess adopts the theory that the Wallace family were followers of, and came to Scotland with, the first Stuart. I was not aware that the Stuarts or the Stuart had any followers on their or his exit from Wales. That the first Stuart's mother was Welsh I suppose is admitted. What her descendants are the marquess will be better able to say than I am.

The marquess quotes freely from, and apparently has considerable faith in, Blind Harry's story. Has the author knowledge of the fact (I think it is) of a contemporary's opinion of the said Harry, being "that he (Blind Harry) fabricated a whole book about Wallace, that he wrote in rhymes which he recited for food and clothing," &c.? *

Somewhere Wallace is spelt "Wallase." Is this also to be understood Welshman? In 'The Chronicles of London,' when writing of Wales, it is so spelt, but when referring to Wallace it is as William Waleis. I am disposed to think that Walense signifies native inhabitants, and that in ancient writings it is so used in connexion with England, Scotland, and Wales. Is it not correct that the inhabitants of Strathclyde were called Walenses? Is there not every reason to believe that Renfrewshire (the county in which Wallace was born) was part of the Strathclyde kingdom? Again, Richard Walense (not Wallace or Waelies) was the first of the name in Scotland, and it was he who witnessed a charter of the first Stuart in 1174.

However much the marquess wishes it to be understood that a Scotchman never can be an Englishman, I venture to suggest, from his own showing, he may be a Welshman. Paradoxical enough; but what most readers will ask is, Which is which; who is who? Clearly Englishmen can hardly hope to be either Scotch or Welsh. Where will the injustice apply? I would not for a moment venture to discuss the Keltic, Gaelic, Kymric, or Teutonic side of the question, much less would I dare to say one word upon the families of speech, but very humbly confess that I thought, although Gaelic and Kymric are Keltic, yet a Scotchman

* John Major's 'History of Great Britain,' book iv. chap. xv. p. 205.

would not care to be considered a Manxman; and although English is of Teutonic, yet Englishmen would open their eyes wide if called Dutchmen.

Centuries change a lot, but the change wants a lot, it appears, of explanation. Now as to Welsh Lord Mayors of London. I think I have unearthed one of the most ancient records of Welsh gentlemen who have filled this important office. In 1273 I find Henry le Waleys was made Lord Mayor of London, and, more than that, was Mayor of Bordeaux in 1275.* Of course it must be admitted that Le Waleys means the Welshman.

ALFRED CHAS. JONAS, F.R.H.S.
Poundfald, near Swansea.

WARBURTON'S 'SHAKESPEAR.'

(Concluded from p. 203.)

GLOBE EDITION,

WARBURTON MS.

Julius Cæsar.

I. ii. 17. Cæsar is turn'd to hear.

Cæsar is turn'd to ear. MS. expl. note, "i. e., turned all into attention."

I. iii. 56. Such dreadful heralds to astonish us.

Such dreadful heralds to admonish us. MS. expl. note inserted by Warburton and then crossed out, "This is to the purpose in Casca saying that the heavens menace. Cassius replies the earth is full of faults, the chief of which was Cæsar's usurpation. Casca carries on the thought heralds to admonish."

II. i. 21. But 'tis a common proof.

But 'tis of common proof.

II. i. 83. For if thou path.

For if thou hath. MS. expl. note, "To the old books for 'hath,' the 'h' being turned upside down, it became path."

II. i. 206. Lions with toils and men with flatterers.

Lions with toils and men with flatteries.

II. i. 227. With untired spirits and formal constancy.

With untired spirits and form'd constancy.

Hamlet.

I. i. 25. Touching this dreaded sight.

Touching this dreaded spright. Warburton prints note, "Perhaps Shakespear wrote spright," and adds MS., "It gives greater elegance to the expression." He then crosses out both.

II. ii. 487. So, proceed you.

So proceed you. (To the Player.)

II. ii. 597. Am I a coward?

I am a coward.

III. i. 23. Sweet Gertrude, leave us too.

Sweet Gertrude, leave us two. So the quartos.

IV. v. 166. And in his grave rain'd marv a tear.

Warburton prints "re-mains," and corrects in MS. to rain'd.

GLOBE EDITION.

WARBURTON MS.

King Lear.

I. i. 201. Seeming substance.

Seemly substance.

I. i. 284. At last shame them derides.

Warburton prints "At last with shame *derides*," and corrects to "At last with shame *abides*," which in MS. note he says, "I should rather think the author wrote."

II. ii. 108. And more corrupter ends.

And more corrupted ends.

III. ii. 95. This prophecy.

These prophecies.

IV. vi. 23. The deficient sight.

My deficient sight.

IV. vi. 187. This a good block.

This a good plot.

IV. vi. 211. Which twain have brought her to.

Which twain would have brought her to.

Othello.

I. i. 24. Unless the bookish theoretic.

Useless the bookish theoretic.

I. i. 37. And not by old gradation.

And as of old gradation.

I. i. 124. At this odd-even and dull watch.

At this so deaden and dull watch.

I. i. 125, 126. With a gondolier.

[With a gondolier.]

I. i. 136. Wheeling stranger.

Wheeling stranger.

III. iii. 90. Excellent wretch.

Excellent wench. So also Theobald.

III. iii. 329. I did say so.

I did say sooth.

III. iii. 338. Stol'n hours of lust.

Warburton prints or and corrects to of.

V. i. 84. I do suspect this trash.

I do suspect this *Brach*. MS. expl. note, "So he calls Roderigo, II. i." O ill-starr'd wretch.

V. ii. 272. O ill-starr'd wench.

O ill-starr'd wretch.

Antony and Cleopatra.

I. ii. 68. Let worse follow worse.

Worst, corrected to worse in MS.

I. ii. 97. Well, what worst?

Well, what worse? Also Hanmer's reading.

I. iii. 26. I saw the treasons planted.

I saw the treasons planted.

II. ii. 212. Her gentlemen.

Here Gentlewomen. Warburton MS. corrected to Her.

III. iv. 27. Shall stain your brother.

Shall stay your brother. Boswell also conj. stay.

III. v. 13. Then, world, thou hast a pair of chaps, no more; And throw between them all the food thou hast. They'll grind the one the other.

Then would thou hast a pair of chaps no more To throw between them all the food thou hast. They'll grind each other. Would is the reading of the folios; each other of Hanmer.

III. xiii. 10. The meered question.

The meeted (=measured) question. Jackson conj. meed.

III. xiii. 23. Whose ministers would prevail.

Whose ministries would prevail. Capell's reading.

III. xiii. 105. You were half blasted ere I knew you: ha!

You were half-blasted ere I knew you (To Cleopatra). Ha. Hanmer conj. "To Cleopatra."

* 'Chronicles of the Mayors, &c., of London' (London, Trübner & Co., 1863), p. 167.

GLOBE EDITION.

IV. iv. 31. And worthy shameful *check* it were, to stand on more mechanic complement.

V. ii. 137. You shall advise me in all for Cleopatra.

Cymbeline.

I. i. 50. To his mistress.

III. i. 12. There be many Cæsars.

III. iv. 138. *Imo, Where then?*

IV. ii. 47. This youth.

IV. ii. 129. For we do fear the Law?

IV. ii. 276. No exorciser harm thee!

IV. ii. 277. Nor no witchcraft charm thee!

IV. iii. 36. I heard no letter.

V. ii. 1. The heaviness and guilt.

V. iii. 72. Or hath more ministers.

Trinity College, Cambridge.

JUDGE JEFFREYS'S HOUSE IN DUKE STREET (Concluded from p. 244).—I have since looked up Mrs. Pitt's petition (No. 47, in vol. lxxxiii. of the Treasury Papers). It merely states that Sir Henry Fane, surreptitiously and unknown to petitioner's husband, obtained a new grant for the ground without the park wall from King William, to the great prejudice, loss, and damage of her husband and family. This hardship being afterwards represented to the king, he examined into the matter, and after perusing the Surveyor-General's report, ordered that full satisfaction be made to her according to the recommendation of that report, "as will appear at large by the several papers now lying in the Council Office." Petitioner has, however, not received a penny from the Treasury since the above order was made, and is thereby reduced to the utmost extremity of want and misery. Consequently she applied to the queen to consider her hard case and give her relief. The petition was referred to the Lord High Treasurer. A minute, bearing date March 3, 1702/3, records his decision: "There is no pretence for relief from y^e Queen."

L. L. K.

DR. JENNER.—The following apparently inedited letter, relating to the "discoverer" of vaccination,

WARBURTON MS.

Warburton prints *cheek*, and corrects it to *check* in MS.

Warburton MS. adds (To *Seleucus*).

As to his mistress.

There'll be—there will be (for there was but one yet come when Cloten made this answer). MS. explanation.

Warburton MS. places, *Where then?* at the end of preceding speech of Pisanio. Hamner also.

Warburton MS. makes Belarius's speech commence at "This youth." "And shalt be ever" being left as Imogen's. Heath conj.

For we do *here* the law.

No exorciser *charm* thee!

Nor no witchcraft *harm* thee!

I had no letter. Mason conj. also.

The heaviness of guilt. Collins conj.

And hath more ministers. Hamner conj.

NORMAN BENNET.

translated by me as literally as possible some few years since from the French original of Dr. Valentin, the eminent physician at Nancy—who published in France an interesting account of a visit or pilgrimage he made to Jenner, of whom he became an enthusiastic admirer—to his old friend in London, M. Dubois de Chemant, the surgeon-dentist, should be recorded in 'N. & Q.' Jenner, it may be noted, only just previously to its date, died by an attack of apoplexy, at Berkeley, in Gloucestershire, aged seventy-four:—

Nancy, February 5, 1823.

SIR AND OLD FRIEND.—I happen to learn that Dr. Jenner is dead. I had written him twice last summer to get information upon a fact which interested him. I did as much with Mr. Ring; [but] neither of them made reply. I have some uneasiness upon the existence of the latter, who has given me no sign of life for more than three years, and who was so punctual. I desire to know, first, of what malady Jenner died, and whether it was at Berkeley. [To this query is added in the opposite margin "Ask Mr. Ring," apparently by M. de Chemant.] Secondly, how many children he leaves, and whether the son that I have seen with him has adopted the same profession. Thirdly, the titles of the works which he has published since that in which he announced his discovery of vaccination. I pray you to obtain from some physician well informed, and who knew him, replies in writing to these questions. If Mr. Ring exists, no one better than he has it in his power to answer them. You will have the goodness to then send them for me. Mr. Ring knows the subject which determined me to write to them last year, and upon which I desired information. If some one publishes his eulogy, send it me. How is your health and that of your wife? Ours are passable. We were both at Paris last summer. I took a journey to Italy in 1820, which has fortified me and given me *embonpoint*. I embarked at Marseilles for Naples; from there I travelled over the Peninsula as far as Turin; afterwards I traversed Savoy and Switzerland. Never did I enjoy travelling so much. I there made the acquaintance of, and even travelled with, the youngest son of Lord Spencer [the Hon. Geo. Spencer (born December 21, 1799), youngest son of Geo. John, the second Earl], who came to see me here, and who dined at my house [on] returning to England towards the end of the autumn of 1820. Do you know his address? He was entrusted with a packet for Mr. Ring; I never knew whether he remitted it. If Dr. G. Pearson is in London, recall me to his memory. Do not forget, I repeat to you, to be well informed of all that Jenner published in his life, and to send me note of it. Farewell, my dear Sir. Present to your wife my respectful compliments, and believe in all the sentiments of affection with which I am very cordially

Your very obedient servant and friend,
LOUIS VALENTIN,
at Nancy.

If you can, in your reply, send me the address of Dr. Granville, principal editor of the *London Medical and Physical Journal*, you will oblige me doubly. As soon as you know that an English physician has published the eulogy of Jenner or a notice of his life in a journal or separately, [or any] memoir whatever, have the goodness to send it to my address, on the first occasion for Paris, to "M. Thiebaut de Berneaud, Rue des Sts. Pères No. 46, en face de la Rue Taranne."

Addressed "To M. Dubois de Chemant, Surgeon-Dentist, No. 2, Frith Street, Soho Square, London."
W. I. R. V.

SUPERSTITION AT DUNKIRK.—The following communication from the correspondent of the *Standard* at Dunkirk appeared in that paper of February 27, and is worthy of a place in 'N. & Q.':

"Many superstitions and customs which are rapidly becoming extinct in towns are still rife in French Flanders, where, amongst the people, and chiefly the seafaring and agricultural classes, hobgoblins, ghosts, sorcerers, and witches are objects of general belief. If evidence of this were wanted, it would be found in the fact that a few weeks ago a great stir was created in one of the populous streets of this town by the report of a 'bogie' having taken up its domicile in a densely-tenanted house; and the intervention of a priest to exorcise the 'spirit' had to be resorted to before the fears of the tenants could be allayed. A well-known fishwife has just entertained quite a small reign of terror on account of the belief entertained by her neighbours that she was able to assume the shape of a cat, and carry ill luck to all the houses she visited in this guise. No one will attend a dinner of thirteen guests, and if perchance salt is spilled, the author of the mishap must, with a pinch held between the forefinger and the thumb, trace the sign of the cross. To cross knives or forks is regarded as ominous of impending evil, while turning a chair or a knife is stated to be the forerunner of quarrels. On meeting an old woman of uncanny appearance, it is deemed prudent, with the fingers, or with the index finger over a stick, to make the sign of the cross, by which means the effects of the evil eye are averted. Should the same aged party touch a child, it is inferred that she has, by so doing, cast a glamour on it, and the only remedy is at once to run after her and tap her on the head. Certain persons are credited with the power of sending ill luck to their enemies, and of damaging their harvests or their cattle. In connexion with the quaint beliefs, the custom, very widespread in these parts, of repairing to the church on Ash Wednesday, and having a cross marked on the forehead with ashes, and which is observed by hundreds of Carnival makers, is not unworthy of concluding this brief enumeration."

EVERARD HOME COLEMAN.

71, Brecknock Road.

'FATE' = HUSBAND OR WIFE.—This expression was discussed in 'N. & Q.' some little time ago. It may be as well to note a classical instance of the use:—

"Fanny Price—wonderful—quite wonderful! That Mansfield should have done so much for you—that you should have found your fate in Mansfield!"—"Mansfield Park," ch. xii.

EDWARD H. MARSHALL, M.A.

Hastings.

[See 8th S. i. 489; ii. 196.]

SNEYD DAVIES, D.D. (1709-1769), POET.—His baptism as "son of Mr. John Davies, Clerk in Dogpole, and Mrs. Honora his wife," is recorded in the parish register of St. Mary, Shrewsbury, under date Oct. 31, 1709. See further 'Dict. Nat. Biog.,' vol. xiv. p. 156. DANIEL HIWELL.

17, Hilldrop Crescent, N.

'ASHAMEMENT.'—"We are not prepared to endorse the Duke's [of Devonshire] ashamement" (*Westminster Gazette*, Feb. 4, No. 5, vol. i. p. 1, col. 2). This word is not in the 'New English

Dictionary,' nor have I ever seen it in print before. But it is as expressive as *ashamedness*, for which it is substituted. PAUL BIERLEY.

'OLD MORTALITY.'—*Apropos* of the editorial notice of a new edition of 'Old Mortality,' some readers may be interested to trace the history of Paterson's descendants, which they can do in 'Letters to his Family,' by Nathaniel Paterson, D.D. (Edinburgh, 1874). Dr. Paterson, well known in Scotland in his time as the author of 'The Manse Garden,' was a son of Walter Paterson, the second son of "Old Mortality," who, like his father, was a stone engraver.

WILLIAM GEORGE BLACK.

12, Sardinia Terrace, Glasgow.

TOWN.—Londoners, when they visit the North of England or Lincolnshire, often express astonishment at finding a little hamlet, or even two or three cottages, called a *town*. If they knew the derivation of the word their wonder would cease.

"The *tán* is originally the enclosure or hedge, whether of the single farm or of the enclosed village, as the *burgh* is the fortified house of the powerful man."—Bishop Stubbs's 'Constitutional Hist. of England,' ed. 1875, vol. i. p. 82.

The Revised Version of St. Matthew's Gospel (chap. x. v. 11) has "village" where the translation of 1611 has *town*. The change was, in my opinion, a most needless one. The Geneva version and the translation in common use among Catholics at the present time have both of them *town* in this place. A curious instance of the need of explanation on this matter is furnished by Carlyle, who, speaking of Winceby, in Lincolnshire, where there was a fight in which Oliver Cromwell was engaged October 11, 1643, says that it is "a mere hamlet, and not a town." The people who dwell there now, as heretofore, call it a *town*, and the good wives still rebuke their "bairns" for playing in the *town* street in muddy weather. For the time in which she lived Mrs. Bray was very well informed on matters relating to dialect; but in 1833, in one of her letters to Robert Southey, she shows herself to have been somewhat at fault as to this word, for she says that when the traveller

"gets to Cudlipp *town* and asks where the *town* may be, let him understand that a Devonshire one is not made up of a number, as it sometimes consists of a single house, or two or three cottages, for here we never rate quantity in such matters. I once was directed to a *town* which, when I arrived there, I found to consist of two pig-sties and a mud hut; yet *town* it was, and will be so called through successive generations."—"Traditions, Legends, Superstitions, and Sketches of Devonshire," iii, 288.

Sir James Emerson Tennant seems to have thought *town* in this sense to have been a use peculiar to Scotland, for he says that

"a village in Ceylon, it must be observed, resembles a *town* in the phraeology of Scotland, where the smallest

collection of houses, or even a single farmstead with its buildings, is enough to justify the appellation."—'Ceylon,' vol. i. p. 422.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

SCOTTIANA.—It is worthy of notice that four individuals who were more or less associated with Scott have died within the last few months. In August there died at Selkirk an old mason who in his youth helped to build Abbotsford. I made a note of his name at the time, which I have mislaid somewhere, for I cannot put my hands on it. He used to relate that frequently while engaged in his work on Abbotsford Sir Walter came and conversed with him and his fellow-workman, "For," said he, "the Shirra' had nae pride about 'im." And then towards the close of last year died Dr. Skene, Historiographer Royal of Scotland, who was the son of Scott's old friend, Skene of Rubislaw, and who had actually resided in Abbotsford as the guest of Scott. Next there was the late Dr. Wordsworth, Bishop of St. Andrews, who, if I mistake not, accompanied his illustrious uncle the poet and Dorothy Wordsworth on their tour through Scotland, when they visited Abbotsford and saw Scott, before he set out on what proved to be his last excursion to the Continent. Lastly, there died, during February, William Haldane of Earlston, who was personally acquainted with Scott, and was present at his funeral. He had many recollections, not only of Scott, but of Hogg, Lockhart, Willie Laidlaw, Andrew Gemmel (Edie Ochiltree), and Tom Purdie.

We are told somewhere in Lockhart's 'Life' that Sir Walter's mother knew a man who saw Cromwell enter Dunbar, and now we chronicle the snapping of those links which bind us to the living personality of Scott himself. So runs the world away.

W. E. W.

TABLE PROVERB.—The following couplet, forming part of a piece, entitled 'Regime de vivre,' which is printed at the end of 'Proverbes en rimes ov rimes en proverbes' (Paris, 1664, ii. 359),—

Après dîner demeure coy,
Après souper promene toy—

looks very much like the original of our own economic saw,—

After dinner sit awhile,
After supper walk a mile.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

ROBERT PALTOCK, NOT PULTOCK (See 8th S. i. 266) was an inhabitant of Clement's, not Clifford's, Inn. I have often pointed out this error, but it seems to cfoop up just the same (7th S. iii. 282).

It is from Clement's Inn that 'Peter Wilkins' is dated. See some interesting notes in the *Athenæum*, August 2 and 16, 1884, and February 14, 1885.

All the remarks about Clifford's Inn in the

article above referred to should be in the past tense. As to this see 7th S. iii. 4, 23, 283, 401. The grace alluded to before dinner, "Pro hoc," &c., never was a grace of the Inn, but simply one that was favoured by the chairman at the time the writer of the article, I presume, happened to be there. When Joseph Arden was principal he always said grace in English, "For what," &c.

The grace after dinner was always performed at the Kentish Mess (not "men") until its extinction. Though it is true no speeches were allowed, there was an annual exception, when the chairman of the lower table made some laudatory remarks to the principal and rules (not "aules"). The Kentish Mess had three toasts, the one in addition to that given being "Principal and Rules," all drunk without acclamation.

I do not understand the statement (p. 266) that the judges "have still Chambers in the Inn in Chancery Lane"; they certainly have not; neither are there any "armorial bearings" in the house or hall; and as no sergeants are now made, they do not give rings.

RALPH THOMAS.

27, Chancery Lane.

"FINE CHAMPAGNE."—Everybody who frequents good hotels or restaurants must have noticed that within the last few years the best brandy has been called either by the above name (which many Englishmen, no doubt, pronounce as if it were English), or "liqueur brandy," which is a better name, as it lends itself to no double meaning. Even in Littré, "fine Champagne" is to be found in the Supplement only (1877), and I myself well remember the days when the expression was not to be seen or heard in Paris, although the thing must have existed then as it does now. Littré's words are: "Fine champagne, eau-de-vie pure de Cognac. Etym. Champagne, nom d'un village de la Charente-Inférieure." This is quite incorrect. The real fact, as I learnt last year, when spending three months in Angoulême (Charente), is that that part of the department of La Charente which is immediately to the south of Cognac, and lies between the rivers Charente and its affluent the Seugne, is called *la Grande* and *la Petite Champagne*, the former being next to Cognac.*

But I cannot do better than copy what I find in the useful 'Dictionnaire des Dictionnaires,' edited by Paul Guérin, with no date, but the preface dated January, 1886. Under the heading "Champagne" there is:—

"Champagne, s. f., Eau-de-vie de la Champagne Saint-ongeaise. † Fine Champagne, premier cru, provenant de

* So Hachette, in his 'Atlas'; but in Joanne's map of La Charente (see his book, quoted further on), it is the Petite Champagne which is next to Cognac.

† La Saintonge is in La Charente-Inférieure, while in Hachette's 'Atlas,' *la Grande* and *la Petite Champagne* appear to be wholly in La Charente, and are so repre-

Genté, de Gimeux, de Salles et de tout le pays appelé Grande Champagne et Petite Champagne, un peu moins estimée provenant du pays appelé Petite Champagne."

And under "Cognac," he has:—

"Les crus se divisent en six catégories bien distinctes: Grande Champagne ou Fine Champagne, Petite Champagne, Borderies, Très bons Bois, Bois ordinaires, et enfin Troisième Bois ou Dernier Bois."

Champagne is feminine in this case, therefore, as it always is when it denotes the province so called or any champaign country. "Fine Champagne" was, no doubt, formerly included under the more general name of Cognac, the chief town of the district. It would seem that the ravages of the phylloxera have reduced the quantity of the brandy produced from the vineyards of the two Charentes to one-tenth. This I learn from Joanne, in his 'Géographie de La Charente' (Hachette, 1888), who goes on to say (p. 39):—

"Actuellement un grand nombre de propriétaires ne distillent plus leur propre vin; ils emploient des grains importés d'Allemagne et préparent ainsi une eau-de-vie inférieure qu'ils mélangent avec le peu de vrai cognac que produit le vignoble charentais."

If, therefore, this brandy is ever called "Champagne brandy," as I dare say it is, it should be remembered that there is no real connexion between it and the wine called "Champagne."

F. CHANCE.

Sydenham Hill.

LAMLASH.—Annotating "old Brodick's Gothic towers" ('Lord of the Isles,' V. vi.), Scott writes thus:—

"Brodick or Brathwick Castle, in the Isle of Arran, is an ancient fortress, near an open roadstead called Brodick Bay, and not far distant from a tolerable harbour, closed in by the Island of Lamlash."

The reference, no doubt, is to the Island of (or in) Lamlash Bay, described in Scott's 'Diary' of his cruise among the Western Isles (Lockhart's 'Life,' iii. 274, ed. 1837).

The fact is that Lamlash is a hamlet on the mainland, with a bay in front in which lies Holy Isle, sacred in days of yore to St. Bride. According to Scott, Bruce started for Carrick from Brodick Bay or the neighbourhood; but the local legend is that Whiting Bay, still further south than both Brodick and Lamlash, was the point of departure (MacArthur's 'Antiquities of Arran'). The Island of Arran, which has so long retained its primitive simplicity of character, is likely to become better known in the immediate future, as it is said that the Duke of Hamilton has consented to grant feus on the shore. THOMAS BAYNE.

Helensburgh, N.B.

"FOD."—I have no doubt that *fod* is a "ghost-word." Halliwell's edition of Nares gives it, on the strength of a quotation from the 'Paradise of Dayntie Devices,' 1576: "As we for Saunders death have cause in *fods* of teares to saile." It is the old story; a letter has "dropped out." Read *fods*, i. e., floods. WALTER W. SKEAT.

"YEARN."—This word, which should properly be spelt *yearn*, has a twofold origin and signification. The first of these, the only one now used, means to long after, be deeply desirous of. The second means (intransitively) to grieve or mourn, or (transitively) to grieve or vex. Prof. Skeat points out that Shakespeare never uses this word in the former, but always in the latter sense. Johnson, however, oddly enough, refers one passage in Shakespeare ('Henry V.,' III. iii.) to the former sense, though it undoubtedly has the latter meaning. Pistol says, "Falstaff, he is dead, and we must yearn therefor," i. e., we must mourn on that account.

The word occurs twice in the Authorized Version of the Bible (Gen. xliiii. 30 and 1 Kings iii. 26), and in both places the former sense is intended, though not exactly in the way in which we use it now. I am sorry, therefore, that the Revised Version has retained it in both passages, since the meaning is much better represented in the Wycliffite version, and the Douay has practically the same: "His [Joseph's] heart was moved upon his brother" (Gen. xliiii. 30). Coverdale renders "his hert was kyndled towarde his brother," and the Great Bible has "his hert dyd melt upon his brother." In the other place (1 Kings iii. 26), Coverdale uses the same expression as in this, but the Great Bible introduces the word *yearned*, which other versions have followed. As I said before, this does not seem to express the exact meaning now conveyed by it, which almost requires the preposition "after," and signifies longing for something not present. W. T. LYNN.

Blackheath.

AN OLD CIVIC INSTITUTION.—The following, taken from the *Daily News* of March 2, seems worth preserving:—

"Another ancient civic institution is on the point of disappearing. It is the old society of 'Fellowship-Porters,' which, if the recommendation of a Committee of the Court of Common Council is adopted, will be forthwith disbanded and wound up. The London fellowship or 'brotherhood' of porters claims to have been incorporated in the days of that monarch whom Mr. Irving, in the character of Becket, is just now nightly defying on the stage of the Lyceum; but its present Charter of Incorporation was granted by James I. in 1613. In other times they had a strict monopoly of the portage of 'house corn,' salt, coals, fish, and fruit, and even in these days we believe they are enabled to exact a trifling sum on every case of oranges and other commodities, when they allow interlopers to carry these from ship to shore. The Company have, or lately had, a hall by the riverside, near Waterman's Hall. Once

sented in Joanne's map also. But this may be a mistake, and there may be a part of the district in each of the two departments which are adjoining. At all events, it is clear that brandy of some sort is made in both the Charentes.

their members numbered three thousand; but the roll is now considerable reduced, and the Company has no 'livery' or arms. It was an ancient custom of the Fellowship Porters to attend the church of St. Mary-at-Hill, near the Custom House, with their wives and children, every Midsummer Day, in procession, carrying nosegays, on which occasions a special sermon was preached, while 'offerings' were deposited in two basins on the communion rails for the relief of poor brethren."

W. D. PINK.

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.

RESIDENCE OF MRS. SIDDONS IN PADDINGTON.—In April, 1805, according to Campbell, Mrs. Siddons took possession of a pleasant cottage at Westbourne, near Paddington, which she furnished for her permanent residence. From some verses written by her husband on the occasion we learn that the cottage was known as Westbourne Farm. This residence she retained till 1817, when she gave it up, as she found it too retired, and took the lease of the house at the top of Upper Baker Street in which she died, and on which the Society of Arts has recently affixed a tablet. Cunningham, in his 'Handbook of London,' says that the pretty little house and grounds which Mrs. Siddons occupied at Paddington were destroyed to make room for the Great Western Railway. Robins, in his 'Paddington, Past or Present,' states that he has been informed that Mrs. Siddons resided in Desborough Lodge, which at the time he wrote (1853) was still standing in the Harrow Road, a little south and east of the second canal bridge. I have, in a casual way, endeavoured to find the situation of Desborough Lodge, but have not succeeded. Can any correspondent of 'N. & Q.' help to identify the house in which the great actress lived?

W. F. PRIDEAUX.

29, Avenue Road, N.W.

JAGGER-PAGE FAMILY.—I shall be very grateful for any information about Benjamin Jagger, who was born in Norwich about 1765, who came to London and served as a clerk in Messrs. Maltby's office in Cheapside, and who emigrated to America in 1797. He assumed the name of Page before his emigration. Who were his parents?

W. J. HARDY.

21, Old Buildings, Lincoln's Inn.

THE OLD PRETENDER SON OF A MILLER.—Where can be found the original suggestion that the "pretended Prince of Wales," afterwards known as the Old Pretender, was the son of a miller? I find not the slightest indication of this theory in the many tracts of William Fuller, who

took infinite pains to prove that Mary Grey, "a Young Gentlewoman," was the real mother of the so-called prince. Yet at a very early period after his birth Dutch caricatures, by Romain de Hooghe and others, show the child with a toy windmill in his hand, in allusion, as we are told, to the parentage mentioned in the heading of this query. Who was the miller?

J. ELIOT HODGKIN.

FRANCIS, FIFTH DUKE OF LEEDS.—In the obituary notice of this nobleman in the *Gentleman's Magazine* for February, 1799, it is stated to have been "understood that the Duke had presented a comedy to the proprietors of Drury Lane Theatre, which was intended to be brought forth in the course of the present season" (p. 169). If this report was correct, what was the name of the comedy; and was it ever acted or published?

G. F. R. B.

THE GREAT SEAL.—The Marquis of Carmarthen records that "Early on Wednesday morning, March the 24 [1784], the Chancellors House was broke open and the Great Seal stolen" ('Pol. Mem. of Francis, fifth Duke of Leeds,' p. 100). Was it ever recovered?

G. F. R. B.

STEWART: HAMILTON.—I am most anxious to obtain information respecting the family of Stewart, and more especially the branch which were settled at Culmore, co. Donegal, two centuries ago. Is it possible to obtain complete pedigrees of the families of Stewart and of Hamilton anywhere?

KATHLEEN WARD.

FAMILY OF GREEN.—Can any of your readers give information as to Green, "creature of Richard II.," as Shakespeare has it, who, with others, was executed at the usurpation of Henry IV.? Anything about the family, descent, or Inq. p.m. (if existing) will be valued.

KANTIANUS.

ALEXANDER SHERSON.—I want as much information as possible about Alexander Sherson, of Ellers Craig, co. Lancashire, sometime chief constable of the city of Lancaster, or about any of his ancestors.

ERROLL.

THE THIRTY-THIRD REGIMENT.—Have the records of this regiment been published? I have heard it stated that in the middle of the last century the regiment was known as "Johnson's Jolly Dogs," being so called after the colonel who commanded it at Dettingen; also as "The Yellow Boys," from the colour of its facings at that period. As "The Duke of Wellington's Own" it had red facings, which, since it became a territorial regiment, have been changed to white. When and where was the regiment first raised; and did it bear any distinction (territorial or otherwise), at the time, beyond its number? I am interested,

as a pair of the regiment's old colours are in the possession of my family. D. K. T.

PORTRAIT OF GEORGE III.—Can any of your readers kindly identify the above from the following description; as to who the artist was, or, if a replica, where the original can be found? A full-length life-size, as a middle-aged man, in Hussar uniform, blue with scarlet facings, the dolman of scarlet, both jacket and dolman richly laced, blue pantaloons heavily laced on either thigh, crimson leather hessians, a broad light blue ribbon across the breast, the bushy, with scarlet "jelly bag" black and white feather, in left hand resting upon left thigh. The figure is standing on a bank, the face slightly inclined to the right. A coloured person in crimson livery, after Eastern fashion, is holding the charger in the bottom of right-hand corner.

The light blue ribbon would point to the Hanoverian Guelphic order. The uniform might also be Hanoverian, as at that date there were no Hussars in the English army. MANGALORE.
1, Queen Street, Colchester.

POWELL OF CAER-HOWELL.—In a memoir written by the Hon. Wm. Dummer-Powell, Chief Justice of Upper Canada, born 1755, he mentions the above place, near Montgomery, as the ancestral seat of his family, and states that his grandfather, John Powell, who married the heiress of the Dummers, was a younger son of a good Salopian family which had formerly possessed this estate. Mr. Justice Powell bore "Per fesse or and ar, a lion ramp. gu."; crest, a sun rising from the clouds; motto, "Aude." Is anything now known of such a family? L. MURRAY OGILVY.

COL. RICHARD TOWNSEND.—Carte, the biographer of the Duke of Ormonde, is spoken of by Mr. Richard and Miss Dorothea Townshend, in their interesting 'Account of the Life and Times of Colonel Richard Townsend,' as "a Romanist and a Jacobite," p. 78. That he was a Jacobite is well known; but is there any evidence of his being a member of the Roman Catholic Church? If such exists it has escaped our notice.

N. M. & A.

DE ALBINIACO: ALBINI FAMILY.—There is to be found in the Record Office, London, an Inquisition post mortem, taken at Southampton in the sixth year of Edward I., on the death of Henricus de Albinacio; his sister, Claricia de Albinacio, with Mauritius de Bonham, "filius filii Julianæ de Albinacio sororis ejusdem Henrici," were found to be his heirs. Amongst his possessions were Hale Manor, in co. Southampton, Wishford Manor, and lands in Berwick, Maddington, and Orcheston St. George, in the county of Wilts. I shall be glad if any of your readers can help me

to obtain any further information respecting this Henry de Albin, or of his sister Julia, who appears to have married into the Bonham family.

ALFRED T. EVERITT.

High Street, Portsmouth.

SKIRT.—In section 15 of the Commons Act, 1876 (39 & 40 Vict. c. 56), provision is made for the enactment of by-laws for a regulated pasture by "the majority in value of the owners of skirts or rights of pasture" therein. Is not "skirts" a misprint for *stints*? and, if not, what is the derivation and exact meaning of the word?

Q. V.

THE DRAMA AND THE ARCHANGEL GABRIEL.—Mr. Barry, in his 'Studies in Corsica: Sylvan and Social,' 1893, mentions that the theatre at Ajaccio "is dedicated to the Archangel Gabriel." Is not this kind of dedication somewhat unusual? WILLIAM GEORGE BLACK.

Glasgow.

JOHN GODDARD.—John Goddard, of Brodforth, Wimborne Minster, will proved October, 1564; children, John, Walter, Richard, Edmond, Alice, and Jane; brothers, Edmond and Richard. Any information respecting this family, but particularly as to the ancestry of John Goddard, and his connexion, if any, with the Goddards of Poole, will be gratefully received. Please reply direct.

H. S. CRAYTON.

Oxford Union Club.

THE ROOT OF SCARCITY.—In Belsham's 'Chronology of the Reigns of George III. and IV.,' under the year 1787 it is stated that in December of that year the "root of scarcity" was introduced by Dr. Lettsom. In the ordinary biographical notices of Dr. Lettsom I can find no mention of this root. What was it?

JAMES HOOPER.

Norwich.

THE COMMONPLACE-BOOK OF JOSEPH HINDE.—A manuscript of 458 pages is in my possession, inscribed on the first fly-leaf "Leiber Josephi Hinde. July, 1706." The work is a commonplace-book, in which some English clergyman copied in a beautiful hand extracts from whatever authors he had read with interest. Most excerpts are English, but those in Latin and even Greek are numerous. Nor are original observations by Mr. Hinde himself lacking. This commonplace-book is arranged according to what John Locke calls "a new method," which he had translated out of the French in 1686, twenty years before Mr. Hinde's book was penned. Will some reader of 'N. & Q.' tell me through its columns something about Joseph Hinde,—at what university he studied, when born and died, where he preached, &c.?

JAMES D. BUTLER.

Madison, Wis., U.S.

THE SOLAR ECLIPSE OF AUGUST 14, B.C. 394. The great value, as a work of chronological reference, of 'L'Art de Vérifier les Dates' makes it desirable to point out some errors therein *à propos* of the above eclipse, which it says took place "au tems que Conon vainquit les Perses dans un combat naval, près de Gnide, ville de l'île de Chypre." Cnidus, off which the battle was fought, was not in Cyprus, but a peninsula in Caria. Conon was fighting not against the Persians, but in alliance with them against the Lacedæmonians. And the eclipse occurred not at the time of the battle, which was probably in July, but when Agesilaus heard of it, about a month afterwards, the news reaching him just as he was entering Bœotia, and inducing him to force on the battle of Coroneia before his opponents had heard of the naval engagement off Cnidus.

W. T. LYNN.

LINES BY TENNYSON.—Where in Tennyson shall I find the following?—

And the laughing of the jay.

But earth's dark forehead flings across the heavens,
Her shadow, crowned with stars.

J. D.

CORNELIUS JANSSEN.—I am anxious to ascertain the whereabouts of this portrait-painter in A.D. 1622–3–4. He was practising in London in 1618, dwelling in Blackfriars. In 1636 he resided with Sir Arnold Braems, a Dutch merchant, at Bridge, near Canterbury. I have some pencil miniatures attributed to him, dating from 1622 to 1624; and as the little volume containing them includes also a sketch of the Market Place, Maidstone, in 1622, the portraits may be those of some of the nobility residing in the vicinity at that time.

F. JAMES.

Maidstone.

BASQUE PROVINCES.—Will any reader be so kind as to let me know where to procure a pamphlet on the Basque Provinces by Col. Hill-James? I saw the pamphlet on the library table of a club, and read a notice appended thereto that the proceeds of the sale were to be devoted to a charity. But I do not know who published the pamphlet.

W. R. LLEWELYN.

AUTHORS OF QUOTATIONS WANTED.—

I'll call down fairies from the moon,
To please her with their gambols. H. W.

"We shall not know the Winter from the Summer
except by the green leaves." HOPE.

Winter is nurse to May,
And Life is the daughter of Death.

God is in heaven, and all is well. A. C.

Out of the window she leaned and laughed,

A girl's laugh, idle and foolish and sweet;

Foolish and idle it dropped like a call

Into the crowded noisy street. CAROLUS C.

Trouble deaf Heaven with your bootless prayer.

J. D.

Byzants.

SILVER IN BELLS.

(8th S. iii. 105, 175.)

The account of the experiments carried out on bells more than fifty years ago, mentioned by E. L. G., would astonish modern metallurgists. It is well known among the members of the craft how dangerous it is to draw conclusions as to the influence of a certain metal on the properties of alloys from data derived from experiments made on the pure metal itself, or even from results obtained with alloys containing a different proportion of the same metal. It is an established fact that between certain well-defined limits carbon, wolfram, manganese, and chrome will improve the quality of steel, for instance; but no one would have ever dreamed to experiment on charcoal, &c., pure and simple, to prove the point one way or another. If, therefore, the experimenters in question have arrived at the truth, they have done so more by sheer luck than good management.

The "superstition" of trying to improve the sound of bells by adding silver to the alloy is more than a thousand years old. It is mentioned by the anonymous monk of St. Gallen who wrote the life of Charlemagne. He relates how a colleague of his, Tanco or Danco by name, having cast a bell the tone of which pleased Charlemagne very much, a certain *opifex*, well versed in the making of all kinds of works in glass or metal, approached the emperor and asked him:—

"Domine Imperator, jube mihi cuprum multum afferri, ut excoquam illud ad purum, et in vice stagni fac mihi, quantum opus est, de argento dari, saltim centum libras, et fundo tibi tale campanum, ut istud in ejus comparatione sit mutum."

The emperor gave orders that the requisite weight of copper and hundred pounds of silver should be handed over to the *opifex*. But the wily artificer appropriated the silver to his own use, and consequently, when the bell was hung in the belfry and one priest after another attempted to ring it, it would not utter a sound. So the wily bellfounder was called upon to try his hand; but no sooner had he touched the rope than the clapper dropped out of the bell, and, striking him on the head, went clean through his body, carrying sundry parts of his anatomy with it, and killing the embezzler on the spot. The silver was found, and by the emperor's order distributed "inter indigentes palatinos." The miracle is fully described in the MS. chronicle, "Monachi Sangallensis de Gestis Karoli [Magni] Imperatoris Libri Duo," published by Pertz, in his 'Monumenta Germaniæ,' div. "Scriptores," vol. ii. p. 744. According to the learned editor, internal evidence shows that the chronicle was compiled between the years 884 and 887.

Anxious to know the truth about the effect of

silver on the qualities of bell metal, I followed MR. ED. MARSHALL'S advice and dipped into Mr. Beckett Denison's 'Lectures on Church Building' (second edition, 1856), expecting to find the promised further particulars; but could only discover (on p. 284) the bare *ex cathedra* statement that the common notion of the old bells having silver in them is a mere vulgar error. There is not the slightest attempt to prove the point. I expected to find an array of historical facts and numerous instances of old bells having been analyzed and no silver having been found in their composition, but was grievously disappointed. So I turned to the seventh edition of the same author's (then Sir Edmund Beckett) 'Clocks, Watches, and Bells' (published in 1883), and found a paragraph headed "Silver" (on p. 364), half of which is about "antimony." The learned author still maintains that the old "inveterate popular delusion" about old bells having silver in them has "not the slightest foundation. Nevertheless"—continues the author—"we had some experiments made for the purpose of being quite sure that silver was of no use, either with reference to sound or strength of metal; several different proportions were tried, beginning with sixpence in a bell of nearly a pound weight, and it was clear that the silver rather did harm than good in both respects."

If the experiments really did prove these two points, there still remains for Lord Grimthorpe to adduce evidence in support of his statement that the old bells did not contain silver. But I further question whether his lordship has given us an unbiassed account of those experiments. On referring to p. 18 of vol. xix. of the 'Minutes of Proceedings of the Institution of Civil Engineers,' I find that during the discussion following a lecture on 'The Raising and Hanging the Bells in the New Palace, Westminster,' the author of the paper made the following statement:—

"He [Mr. Jabez James] was present on one occasion, with Mr. Denison, at the foundry of Messrs. Mears, when an experiment was made upon three small bells of different alloy. The first, which contained no silver, broke into many pieces from a smart blow of a knife. The second, which contained silver to the extent of sixpence, broke after a certain number of blows; but the third, which contained a shilling, withstood the greatest number of blows, although it also eventually broke. He then suggested to Mr. Denison the propriety of making some alteration in the alloy of the great bell [Big Ben]. He would add, that he thought the addition of silver to the alloy did not improve the sound of the bell [Did it spoil it?], but it gave greater toughness to the metal."

This statement was made on Nov. 8, 1859. As Lord Grimthorpe, in 1883, still maintains that silver is useless for bells, we may assume that he did not accept Mr. James's suggestion about the alteration in the alloy, and hence it rests with his lordship to prove that the two great bells, the present B; Ben and its predecessor, would not have cracked if they had had a little silver in them.

With regard to the presence of the precious metal in old bells, I must admit that in most cases where old bell-metal has been analyzed, the analysis has failed to discover traces of any silver. (Cf. Otte's 'Glockenkunde,' second edition, 1884.) Of the famous old bell called Rouvelle (it is said from *rouvoier* = the purring of cats), in Rouen belfry, the bell dating from the thirteenth or fourteenth century, local tradition always held that it was very rich in silver until a chemist, Girardin, obtained permission in 1830 to take off filings in sufficient quantity for an analysis, and found the alloy to contain the following percentages of metals: Copper, 71; tin, 26; zinc, 1.8; and iron, 1.2. An analysis of the sister bell, Cache-ribaud, gave in 1849 a similar negative result as regards silver. But still the ancient custom of throwing silver coins as votive offerings into the molten metal is an established historical fact. Reinwarth and Viollet-le-Duc both mention it, and the former says that it is referred to in ancient chronicles, but unfortunately he gives no references. Both authors tax the old bellfounders with purloining the votive offerings, and Reinwarth even explains how the trick was done. He states that the furnaces were built on the reverberatory principle, and consequently all coins, silver and gold, thrown into the hole of the furnace, fell on the fire-grate, where they were melted in due time, and whence they dropped into the ashes without ever reaching the molten metal intended for casting the bell, but finding their way, *via* the ash-hole, into the bellfounders' pockets. (Cf. his article on bells, &c., in Ersch and Gruber's 'Encyclopædia,' div. i. pt. 70, p. 96.) But, on the other hand, there must have been bellfounders less deceitful, as silver has been found in old bell-metal. Thus J. Dan. Blavignac gives an instance in his book, 'La Cloche' (Genève, 1877), of a bell weighing 238 Swiss pounds, in Carouge, near Geneva, containing "18 onces d'argent à 993 millièmes." The composition of this bell was about 78 parts of copper to 22 of tin. We know also that many of the French bells were broken up during the great Revolution and made into coins. Some of these have been analyzed, and it is about these that Viollet-le-Duc remarks (cf. his 'Dict. de l'Architecture,' tom. iii. p. 282):—

".....nos sous, dits de métal de cloches, et façonnés, à la fin du dernier siècle, avec les débris de ces instruments, ne contiennent qu'une très faible partie d'argent; cependant il s'y en trouve."

There is very little silver in them; but still there is some. The italics are mine.

L. L. K.

There having been a settlement of the scientific question, let me mention that the Man of Ross, on the renovation of his church, presented a great bell, which was cast in his presence at Gloucester, when he threw into the crucible his own large silver tankard.

ED. MARSHALL.

"OASTS" (8th S. iii. 107, 134, 173).—An Act of Henry IV., in his fifth year (1403-4), cap. 9, appoints "hosts" to receive foreign merchants in England:—

"And also it is ordained and established, that in every cite, Towne, and port of the sea in England, where the said marchaunts aliens or straungers bee or shalbee repairing, sufficient hostes shalbee assigned to y^e same marchauntes by the Maire Shyryfes or Bailifes of the said cities, Townes, and portes of the sea. And that the sayed marchaunts aliens and straungers shall dwell in none other place, but wyth their sayd hostes so to be assygned, and that the same hostes so [to] bee assygned shall take for their traunale in y^e manner as was accustomed in old tyme. An. 5 H. 4, ca. 9."—Rastall's 'Statutes,' 1579, p. 312.

By a transposition, the origin of which is not very clear, the merchant stranger who came to Newcastle-upon-Tyne to buy coals was denominated the "hoast," "host," or "oast," and the local vendor of coals, to whom he came, was called the "hoastman" or "hostman." A fraternity of "hoastmen" existed in that town, as a branch of the Merchants' Company, in the early part of the reign of Henry VIII., and has continued in a more or less flourishing condition ever since. Its seal represents a "hoastman" grasping the hand of a foreign merchant, and greeting him with "Welcome, mine oaste!" Queen Elizabeth, in 1600, granting to the burgesses of Newcastle a new charter, specially incorporated the "hoastmen" in the following terms:—

"And whereas the town is an ancient town, and the Mayor and burgesses, time out of mind, have had a certain guild or fraternity commonly called the Hoastmen, for the loading and better disposing of sea-coals and pit-coals, grindstones, rubstones, and whetstones, in and upon the river and port of Tyne, which guild or fraternity is not granted or established by letters patent; whereupon the Mayor and burgesses have humbly supplicated the Queen that, in supply of the said defects, she would vouchsafe to create the said guild into a body corporate and politic. The Queen therefore ordains, appoints, and grants that [names of members follow] shall be a body corporate and shall have and enjoy all such liberties, privileges, concerning the loading and unloading of stone-coals, pit-coals, grindstones, rubstones, and whetstones, and the loading and unloading in or out of any ships, keels, or vessels, pit coals and stones within the river and harbour of Tyne, between Newcastle and the Sparhawk, as the fraternity have at any time used," &c.

For this charter the Hoastmen gave her Majesty a duty of 12d. a chaldron (fifty-three hundred-weight) upon all coal exported coastwise:—

"In regard of these gracious and most princely favours and benignities, being desirous to our uttermost powers to show ourselves thankful for the same, and not being ignorant of the great, unsupportable, and excessive charge which her Highness hath of late sustained, and likely to be at, in and for the defence of this realm, and her Highness's poor subjects, against the malice and force of the enemies of this realm, do in all humility give and grant unto her Most Excellent Majesty for each and every chaldron of sea-coal, stone-coal or pit-coal, of the water measure of Newcastle-upon-Tyne, as at any time or times hereafter shall be sold, shipped,

carried, or vented by any person or persons whatsoever, forth or out of the haven or river of Tyne, belonging to the foresaid town of Newcastle, to be spent within this realm, and not transported beyond the seas, the several sum of 12*l.* of lawful money of England," &c.

The monopoly of the "hostmen" of Newcastle in the sale and exportation of coal formed the subject of innumerable petitions, remonstrances, and inquiries during the reigns of the Stuarts. In modern times the term "hoastman" has been superseded by that of "fitter" (i.e., coal-fitter), "fitters" being the representatives of colliers in the ports of shipment who sell the produce, and arrange for the loading of it on board exporting vessels. RICHARD WELFORD.

Newcastle-on-Tyne.

MR. LAWRENCE-HAMILTON will find the word explained and exemplified at pp. xlv, xlv, of the notes to the illustrations of the new edition of Green's 'Short History.' The note is contained in parts xvii. and xviii. of the monthly issue.

Q. V.

"THE LAST PEPPERCORN BREAKS THE CAMEL'S BACK" (8th S. iii. 48, 118, 232).—I have just met with the following variant of this proverbial expression in Sir Walter Scott's 'Redgauntlet,' chap. xxi:—

"By my word, it is a gude case, and muckle has it borne, in its day, of various procedure—but *it's the barley-pickle breaks the naig's back*, and wi' my consent it shall not hae ony mair burden laid upon it."

F. C. BIRKBECK TERRY.

ARABELLA FERMOR (8th S. iii. 128, 212).—I think I can give MR. LYNN some clue as to Arabella Fermor. In the year 1853, when I was reading with the then rector of Ufton Nervet, Berkshire, a peerage lawyer came to examine the church registers. I remember showing him the entry he sought, which was, I think, the burial of Arabella Parkyns (the "Belinda" of Pope), wife of Francis Parkyns, of Ufton Court. She was by birth a Fermor. On my return to my home at Deerhurst, in Gloucestershire, I noticed the name Fermor on a slab in the chancel, and wrote to the lawyer about it. He requested me to send him a rubbing, as it was important. This I did. The inscription is now printed in Butterworth's 'Account of Deerhurst': "Here lyeth the body of Peter Fermor second sonne of Henry Fermore, Esquire, of Tusmore, in Oxfordshire: he dyed on the 16th Day of Decem. A.D. 1691." Peter Fermor's first wife was Elizabeth, daughter of John Carrill, of Tangly, Surrey; she died 1677. His second wife was Mary, daughter and heiress of Sir Anthony Morgan, Knt. Mr. Fermor's daughter (name not given) sold his estate in Deerhurst. I think that the search at Ufton was undertaken to find evidence in the De Scales peerage case (see Burke's 'Baronetage,' voce "Tempest"), and reference to

the printed proceedings might throw some light on Arabella Parkyns, or Fermor, who probably belonged to the Tusmore family. Mr. Crisp has printed the 'Catholic Register of Ufton Court.' At p. 4 we find that "Mrs. Perkins, alias Arrabella Fermor, died Feb'y 19th 1736." John, styled "the last of the family," being her youngest son, died Dec. 30, 1769. A history of Ufton Parish and Court has lately been printed, which may contain some information—I have not yet seen it.

Since writing the above I have found in Baker's 'Northamptonshire,' vol. i. p. 599, and in the *Gentleman's Magazine*, 1827, p. 580, pedigrees of the Fermors of Tusmore, in which it is shown that Arabella, daughter of Henry Fermor, of Tusmore, married 1734 Francis Perkins. This settles the matter.

A. W. CORNELIUS HALLEN.

BARTON (8th S. iii. 228).—William Andrew Barton is one of those mythological persons with whom the readers of Sir Bernard Burke's works are familiar. The Bartons of Deanwater were not related to the Bartons of Smithells. If W. G. will write to me, care of the Editor of 'N. & Q.,' I shall be happy to give him any information he wishes about the Lancashire Bartons.

G. W. M.

'FROM OXFORD TO ROME' (8th S. iii. 207).—Whatever mystery there may have been about the authorship of this book, it has long since been given up. In the 'Handbook of Fictitious Names,' p. 4, "F. C. H." is quoted as authority, and undoubtedly a good one too. See 'N. & Q.,' 3rd S. vii. 369. Miss Harris died in 1862.

RALPH THOMAS.

ANGELICA CATALANI (8th S. ii. 485; iii. 113, 211).—The note of MR. EDGUMBE on this great *cantatrice* is most interesting, and most probably he is correct in mentioning the Campo Sante at Pisa as the place of her burial. My authority for mentioning Paris as the place of her death was Chambers's 'Encyclopædia,' s.v. "Catalani." There is also a memoir of her, occupying more than a column and a half, in the 'Imperial Dictionary of Universal Biography,' in which it is stated that she died at Florence in 1849. This was written by G. A. M., i. e., George A. Macfarren, composer of 'King Charles II.' and 'May Day,' one in every way qualified for the work. There is no date on the title-pages, but most likely the book was published about 1865.

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

Byron, in his 'English Bards and Scotch Reviewers' (l. 597), satirizes "the nobles of our present race," who "worship Catalani's pantaloons." She is dismissed in a note as an amusing vagabond, principally memorable on account of her salary, the author adding that he is "still black and blue from the squeeze on the first night of the

lady's appearance in trowsers," so that he falls under his own lash. There is an account of her in Chambers's 'Encyclopædia,' 1861. W. C. B.

TENNYSON'S CAMBRIDGE CONTEMPORARIES (8th S. ii. 441; iii. 52, 171).—A reference to the 'Dictionary of National Biography,' article "William Bodham Donne," may remove all doubts as to his university, explain why he took no academical degree, and will supply other particulars as to his life and career.

M. A. M. JESSOPP.

MISTAKE IN READING PRAYERS (8th S. iii. 209).—This notion exists in Worcestershire, *teste meipso*. But I think the death is supposed to follow after three mistakes, and not after a single slip. *Absit!* What a mortality there should have been among the parishioners of the dear old man who always said *mumpsimus!* W. C. B.

SCHOLA VERLUCIANA (8th S. iii. 148).—Your correspondent's query is tantalizingly brief. Where and in what context did he meet with the name? For aught a dunce like myself can say, *Verluciana* may be a whimsical latinization of "Spring Grove," Isleworth, where there was a school called "The London International College," which was transferred to the British and Foreign School Society on Sept. 25, 1889, and occupied by the Borough Road Training College in the following spring. If, however, *Verluciana* be formed from *Verlucio*, a name mentioned in the 'Itinerarium Antonini,' it ought to mean Warminster, in Wiltshire, which still has its endowed grammar school.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

"SALZBERY" AND "SOMBRESET" IN 1502 (8th S. iii. 101, 197).—The two persons thus referred to are plainly the Dean of Salisbury and Somerset Herald. Dugdale tells us, quoting Holinshed, that Jean de Foix, son of Gaston Captal de Buch, married Margaret de la Pole, niece of William, Duke of Suffolk. I know of no confirmatory evidence of this relationship; but the duke had several younger brothers, one of whom might have been her father. "Richard, Duke of Suffolk" is certainly a blunder.

HERMENTRUDE.

ORIGIN AND EXPLANATION OF PHRASE SOUGHT (8th S. iii. 168).—The "origin" I leave to others; but may I be permitted to say, by way of "explanation," that, etymologically, to convince involves the meaning of to conquer, to overcome, and that it was used by writers aforstime as we should now use *con-* or *re-fute!* We have an example of this in the heading of St. Luke xx: "He convinceth the Sadducees that denied the resurrection"; in that of St. Mark iii: "Convinceth the blasphemy of casting out devils by Beelzebub"; in Acts xviii. 28: "For he mightily

convinced the Jews and that publicly, shewing by the scriptures that Jesus was Christ." Other instances from the Bible might be adduced, but these may suffice. See Eastwood and Wright's 'Bible Word Book.' In 'Bible English' (p. 123), Mr. T. Lewis O. Davies quotes—

"Bishop Hall, who addressing the Saviour says, 'But even against these (Arians) art Thou justified in the Spirit, speaking in Thy divine Scriptures, whose evident demonstrations do fully convince their calamities and false suggestion.—'Mystery of Godliness,' sec. 8."

Seeing, then, that *convinced*=*refuted*, the truth of the couplet

A man convinced against his will
Is of the same opinion still

may not be questioned. People who argue for the sake of victory and not for truth seldom change their opinion; you may convince them completely in one sense of the word, but rarely in another, in that of satisfying their minds by evidence that you are right and they are wrong.

ST. SWITHIN.

I believe MR. CASS should have written the lines as I have often heard them:—

A man convinced against his will
Maintains the same opinion still.

Though convinced, he doggedly professes to hold an opinion which in reality he is convinced is untenable. Such men are not rare.

A. W. CORNELIUS HALLEN.

Is not the word "will" constantly and colloquially used in two sense—that of determination (*βουλή*) and desire (*θέλημα*)? A man is "convinced against his will" when he is constrained to believe that true which he strongly desires to find untrue, and which he struggles not to believe as long as he can. That being so, when the pressure is removed, he is very likely to return to the old delusion. Is not this the meaning of the popular version of this couplet?

HERMENTRUDE.

Your correspondent has not quite correctly given his quotation from 'Hudibras.' The passage is:—

He that complies against his Will,
Is of his own Opinion still;
Which he may adhere to, yet disown,
For Reasons to himself best known.

Pt. iii. canto iii. ll. 547-550.

In the case of the phrase, "A man convinced against his will," &c., which I have usually heard quoted, "A woman convinced," &c., we must assume, I suppose, that the conviction is only apparent, not real.

F. C. BIRKBECK TERRY.

BRACEBRIDGE HALL (8th S. ii. 288, 371, 471, 518).—MR. PICKFORD mentions that Brereton Hall, Cheshire, has some "slight claims" to be considered the original of "Bracebridge Hall." It is significant, in support of his contention, that in an article upon 'American Works of Fiction,' which appeared in the *Foreign and Colonial Quarterly*

Review for October, 1843, Washington Irving was referred to (p. 472) as "the American who absolutely loved Stratford-upon-Avon, and Falstaff's London haunts, and the old-fashioned merriment of Christmas at Brereton Hall." Washington Irving, of course, was then still living, and it will be noted that the Brereton Hall theory was stated as a matter of course. ALFRED F. ROBBINS.

THE MOTHER OF QUEEN ELIZABETH WYDVILLE (8th S. ii. 309, 431).—The following quotation comes very handy:—

"A Mother at Fourteen.—A girl named Laming, of Ringswood, near Dover, fourteen years of age, was admitted to the union several weeks ago, and gave birth to a child which, though strong and healthy, died suddenly on New Year's Eve."

The death was thought suspicious, but the jury summoned for the inquest brought in a verdict of "accidental death." LYSART.

"LETTERED EASE" (8th S. ii. 368, 494, 511).—In the third and fifty-second chapters of 'Waverley,' Scott uses the variants "learned ease" and "lettered indolence." G. J.

FEAST OF ST. MICHAEL (8th S. iii. 209).—The change of style does not affect the days on which saints are celebrated. The sole difference consists in this: if there had been no change of style in 1752, then the name of Sept. 29 would have been given to a day different from that which now receives it—such, for instance, is the case in Russia. In 1396 Michaelmas day fell on Friday, Sept. 29. For 1396, a leap-year, the Sunday-letters are B and A. Now A marks Oct. 1, which proves the point. WALTER W. SKEAT.

There cannot be a doubt that the feast of St. Michael the Archangel was celebrated in the Middle Ages, as now, on September 29. I have a MS. English calendar of about 1440 where it is entered under that day, so is it also in a calendar now before me, printed at Augsburg by Erhard Ratdolt in 1499. What, however, puts the matter almost beyond question is the statement of Alban Butler, in his 'Lives of the Saints,' that "this festival has been kept with great solemnity on the 29th of September ever since the fifth age, and was certainly celebrated in Apulia in 493."—Ed. 1836, vol. ii. p. 517.

If your correspondent consults the late Augustus De Morgan's 'Book of Almanacs' he will, with a little care, be able to ascertain the day of the week on which the feast of St. Michael fell in 1396. I have done so, and make it out to have occurred on a Friday; but on such matters I am very liable to error. He had far better not put faith in me, but work the problem for himself.

EDWARD PEACOCK.

The principal feast of St. Michael the Archangel has always been on September 29, and in 1396

that day was a Friday (Sir H. Nicolas's 'Chronology of History,' p. 64). Probably this is the feast intended by A. M. S., but there was anciently (as there is still in the modern Roman calendar) another feast of St. Michael on May 8, and without further particulars it is, therefore, impossible to be absolutely certain.

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

Longford, Coventry.

LUCY OF LEINSTER (8th S. iii. 109).—This, perhaps, may be the portrait of a lady who went by the same name as the heroine whom Tickell's muse celebrated in his charming ballad 'Colin and Lucy':—

Of Leinster, fam'd for maidens fair,
Bright Lucy was the grace:
Nor e'er did Liffy's limpid stream
Reflect so fair a face.

This ballad is printed in Percy's 'Reliques of Ancient English Poetry,' published in 1765, and was called by Gray "the prettiest ballad in the world." Tickell died in Ireland, where he had long resided, in 1740. His portrait hangs in the hall of Queen's College, Oxford, where he was educated.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"Who was she?" For answer let me refer F. C. to Thomas Tickell's ballad 'Colin and Lucy,' commencing (see Johnson and Chalmers's 'The Works of the English Poets,' vol. xi. p. 122):—

Of Leinster, famed for maidens fair,
Bright Lucy was the grace;
Nor e'er did Liffy's limpid stream
Reflect so sweet a face.

SAMUEL ALLEN, LL.D.

University Club, Dublin.

D. ANGELO (8th S. iii. 187, 213).—Domenico Angelo Malevolti Tremamondo, of Via di Guardino, Leghorn, born 1717, was the son of one of the principal merchants of that city. He removed to England and married the step-daughter of Capt. Masters, commander of the Chester man-of-war, by whom he had a son Henry Angelo, whose 'Reminiscences' were published by Hen. Colburn & Richard Bentley in 1830.

WM. JACKSON PIGOTT.

Though I cannot answer MR. BUTLER's inquiry, it may possibly assist him to know that the full name of the author of 'L'Ecole des Armes' was Domenico Angelo Malevolti Tremamondo.

HOLCOMBE INGLEBY.

VOLE (8th S. iii. 187).—White, in his 'Natural History of Selborne,' gives the water-rat the name of "water-vole," and I have long been accustomed so to call it. There appear to be two other little animals common in England to which the name of "vole" is applicable, the field-vole (the short-tailed field-mouse) and the bank-vole (the red

field-mouse). Neither of these two latter animals is a true mouse, nor is the water-rat a true rat, being in many respects more like the beaver. These three animals belong to a genus scientifically termed *Arvicola*.

Johnson's 'Dictionary' does not give the word "vole," as applied to animals, but it is to be met with in the 'Imperial Dictionary,' where it is suggested that it comes from "wold" (in Old English "volde"), the meaning of which is, according to Skeat, "a down," "a plain open country."

C. W. CASS.

The derivation is given in Webster-Mahn, from French *voler*, in its turn from Latin *involare*. Need I remind readers of 'N. & Q.' (perhaps MR. PICKFORD has already anticipated me in the reminder) that Dickens has seized on the word with his unerring instinct for names, and has immortalized Mr. Vholes, the "most respectable" lawyer, in 'Bleak House'?

EDWARD H. MARSHALL, M.A.

Hastings.

As to the two sorts of voles, SIR H. MAXWELL need go no further than Webster's big 'Dictionary' for the information he asks. W. F. WALLER.

This is one name for the short-tailed field-mouse (*Arvicola arvalis*), a terribly destructive little animal, really allied to the beaver family, together with the water-rat or water-vole (*Arvicola amphibius*), and the bank-vole or bank-campagnol (*Arvicola glareolus*). The first named is the destructor of forests and plantations by barking trees, and also by eating the roots. No bulbs, seeds, or roots are safe from them.

B. FLORENCE SCARLETT.

In Annandale's edition of Ogilvie's 'Imperial Dictionary' the following derivation is hazarded:

"Also called *vole-mouse*, perhaps for *wold-mouse*, *wold*, field, plain, so that the name would be equivalent to field-mouse; comp. O. Southern E. *volde*, field, earth; Icel. *vollr*, field."

F. C. BIRKBECK TERRY.

"Its" (8th S. iii. 147, 253).—In my 'Bible Word-Book' (first edition, 1866, second edition, 1884), I have given the earliest instances of *its* which I have as yet met with. These are to be found in Florio's 'Worlde of Wordes' (1598), in his translation of Montaigne (1603), and in Sylvester's 'Du Bartas' (1605). There must be earlier examples of the word, for it is hardly likely to have been introduced by a foreigner. In the same volume are collected all the instances of the possessives *it* and *its* in Shakespeare.

WILLIAM ALDIS WRIGHT.

COFFEE (8th S. iii. 248).—As one of the express purposes of the 'New English Dictionary' is to give the biography of every word used in English, and so precisely to answer questions like that of

C. C. B., it is curious that that writer should not have acquainted himself with the facts there so fully communicated. The 'Dictionary' shows that a multitude of English writers had used the word "coffee" before Parkinson, in 1640; it also gives interesting details of the early spellings of the word, which, it says, passed from Turkish into the Western languages of Europe about 1600; also that coffee, or the Arabic *gahwah*, Turkish *kahveh*, was the name not of the plant, but the beverage made by its infusion, being originally a name of some kind of wine. The earliest English quotation given in the 'Dictionary' is of 1598, and a quotation of 1601 has already the characteristically English form *coffe*. Parkinson's account is, of course, only a compilation from earlier sources, one of them being Paludanus, cited in the 'Dictionary' in a translation of 1598. J. M.

'CHILDREN OF THE CHAPEL STRIPT AND WIPT' (8th S. iii. 227).—See Hazlitt's 'Handbook to the Popular and Dramatic Literature of England,' p. 101; also the same author's 'Collections and Notes,' 1876, p. 84. A. L. HUMPHREYS.
187, Piccadilly, W.

"BOXING HARRY" (8th S. iii. 128, 237).—Can it be possible that the story of the exemplary Spartan youth who stole a fox, concealed it in his cloak, told a lie about it, submitted to be flogged, and to be torn to death by his hidden spoil, has touched the imagination of English orchard-robbers? They "box" their fox because they steal something which lends itself to internal concealment!

ST. SWITHIN.

STEWART'S ROOMS: LADY CAREY, NÉE MARGARET SMITH (8th S. iii. 8, 75).—The whole-length portrait of this lady by Vandyck, mentioned by LADY RUSSELL as formerly in the Wharton collection, is now at Halswell, Somerset, the seat of Mr. Halswell M. Kemeys-Tynte, it having been purchased by his great-grandfather, who was a coheir to the barony of Wharton, in abeyance.

CROSS CROSSLET.

DANIEL LOCK (8th S. ii. 427; iii. 73) was an architect of some eminence; he retired from business with an ample fortune, lived in Surrey Street, and was buried in the chapel of Trinity College, Cambridge. His portrait was painted by Hogarth, and engraved by J. McArdell; date of both uncertain. Tresler, 'Works of Hogarth,' 4to., 1833. Works in architecture unknown. W. P.

"CROSS-PURPOSES" (8th S. iii. 27, 71).—As I have seen no reply to this query, I venture to suggest that the game is the same as "cross questions and crooked answers," which I have seen played in the following manner. The players sit in a circle, and each is asked in a whisper a question by one neighbour, and receives in the same man-

ner from his other neighbour an answer to another question asked by the player himself. Each then states aloud the question he was asked and the answer he received, and the results frequently afford much amusement. There are probably many other ways of playing the game.

R. PEARSE CHOPE.

CAUSE OF DEATH (8th S. ii. 428, 533; iii. 76, 154).—The following is inscribed on an upright stone which stands near the south wall of Lutterworth Churchyard:—

"Sacred to the memory of William, son of John and Mary West, of this town, who died September 2nd, 1853, aged 27 years. He was sergeant in the E.I. Company of Sappers and Miners; was at the first battle in the Indian Mutiny at Gardnuzzer; was at the taking of Delhi, the relief of Cawnpore, and the taking of Lucknow. After passing unhurt through all the Indian Mutiny he was appointed one of the Inspectors of Public Works at Lucknow, which situation he held till the time of his death.

Whom neither sword nor gun in warr
Could slay, in peace a cough did marr;
'Gainst rebels he, and lust, and sin,
Fought the good fight, died life to win."

JOHN T. PAGE.

Holmby House, Forest Gate.

In Harrow Churchyard stands a stone slab to the memory of one Thomas Port, of Burton-on-Trent, hat manufacturer, whom, "near this town," August 7, 1838, the proverbial state of mind in his profession brought to a tragic end. A local muse was thus inspired:—

Bright rose the Morn, and vig'rous rose poor Port;
Gay on the Train he us'd his wonted Sport;
Ere Noon arriv'd, his mangled Frame they bore,
With Pain distorted, and o'erwhelm'd with Gore.
When Evening came to close the fatal Day,
A mutilated corpe the suff'r'r lay.

W. F. WALLER.

In my young days the story of Lord Russell's daughter, who died from a prick of a needle, was utilized in the nursery as follows: She died from a prick of a needle because she used it on a Sunday, and her statue was placed in Westminster Abbey, *pro bono publico*, as a sign and a warning of the judgment to follow the use of a needle on the Sabbath. So easily does a simple fact become transformed into folk-lore. C. A. WHITE.

A different version of the lines quoted occurs on a tombstone in Mildenhall Churchyard, Wilts, recording the death of two children who died of small-pox:—

I. D. T. D.
In loathsome Boils our body's corrupted lay
Our Eyes was closed we could not see the day
With wasting pain death found us sore opprest
Pyttid our sighs and kindly gave us rest.

C. S.

'BECKET' AT THE LYCRUM (8th S. iii. 164, 216).—I am obliged to DOM. OSWALD for correcting me. After my note had appeared it struck me that the

hymn would have been "Christe Redemptor omnium," and not that now given in the Roman Breviary, and I mentioned my misgiving on this point to a friend who is an authority on such matters, and who was here at the time. However, one thing is clear, the hymn was not that of the week-day, as reported in the papers which gave an account of Mr. Irving's play.

GEORGE ANGUS.

St. Andrews, N.B.

THE FAIRY VASE (8th S. iii. 125, 176).—Readers need not go so far back as Alsop's 'Odes,' a "very scarce book in quarto, 1752," for a copy of 'The Drinking Match at Eden Hall.' It is printed *in extenso* by Mr. E. Walford, in his 'Tales of Great Families,' 1877, vol. ii., in his sketch of 'The Witty Duke of Wharton.'

MUS IN RURE.

HISTORIC HEARTS (8th S. iii. 83, 138, 193).—The heart of the great Talbot, the "terrible Talbot," as Fuller calls him, first Earl of Shrewsbury, was buried, according to his desire, under the porch of the parish church of Whitchurch, in Salop; "that as they"—his body guard of Witchurch men—"had fought and strode over his body when living, as he lay wounded on the field of battle, so should they and their posterity for ever pass over and guard it when dead."

C. A. WHITE.

REFERENCE IN POPE (8th S. iii. 109, 192).—The expression to "while away the time" is used by Quarles, in his 'Emblems,' 1635, bk. iii. 13:—

Nor do I beg this slender inch, to *while*
The time away, or safely to beguile
My thoughts with joy, there 's nothing worth a smile.

Tennyson, evidently perceiving that *while* in the above phrase should be written *wile*, uses the latter word in 'The Princess,' 1872, p. 160:—

Or thro' the parted silk the tender face
Peep'd, shining in upon the wounded man
With blush and smile, a medicine in themselves
To *wile* the length from languorous hours, and draw
The sting from pain.

Decipio and *fallo* are similarly used, cf.:—

Sic tamen absumo, *decipioque* diem.
Ovid, 'Tr.', IV. x. 114.

F. C. BIRKBECK TERRY.

It has always appeared to me that the word *while*, when applied to the whiling away of time, was a misspelling of *wile*. Richardson, it is true, gives "To *while*, to pass away, or spend time in doing something merely to pass it," but it seems more probable that the meaning of the expression to *wile* away time is to cheat time by doing that which lessens its tediousness to the idle, and so making it appear less long than it would otherwise do. I venture to commend this suggestion to Dr. MURRAY, as I am quite unable to substantiate it by a literary reference.

JAMES DALLAS.

EDITORS (8th S. iii. 186).—It is very curious to hear that editors of newspapers were in such low estimation as appears from MR. GOSSELIN's note so comparatively lately as 1818. MR. GOSSELIN may like to be reminded of a passage in 'Waverley,' which throws some light on the estimation in which journalists seem to have been held in the decade 1740-50:—

"My father—my uncle—this paragraph"—he [Waverley] handed the paper to Colonel Talbot.

"I wish to Heaven these scoundrels were condemned to be squeezed to death in their own presses," said Talbot. "I am told there are not less than a dozen of their papers now published in town, and no wonder that they are obliged to invent lies to find sale for their journals."—"Waverley,' chap. lxxvii.

Dickens's portraits of the two provincial editors, Mr. Pott and Mr. Slurk, nearly twenty years later than the date of MR. GOSSELIN's extract, are certainly the reverse of flattering. "Mais nous avons changé tout cela," I hope.

JONATHAN BOUCHIER.

"And now," said Mr. Farquhar, when he and other young men were smoking that fine morning under the garden wall at Dunreddin, "And now, I'm told, the poor devil's redooed to editing a newspaper, or something of that sort." This would be early in the thirties, about the time of the Chartist to-do, and more than half a century after Dodd. The author of 'Singleton Fontenoy,' in which Mr. Farquhar figures, may be trusted to hit off the estimation in which editors were held by the class to which Mr. Farquhar, an Oxford man, belonged. James Hannay's own opinion of an editor—he had a good deal to do with editors—may have been other, or may not. It should be noted, however, that, in the estimation of his biographer, Dodd descended even lower than newspaper editing: "He attempted to disengage himself from his debts by a commission of bankruptcy, in which he failed."

W. F. WALLER.

PENAL LAWS (8th S. iii. 188, 213).—1. Towards the close of the parliamentary session of the year 1778 there was introduced into the House of Commons, by Sir George Savile, a Bill which had for its purpose the removal of a scandal from the statute book of England. The "relief" simply consisted in sweeping away enactments then totally unnecessary, and at all times a disgrace to humanity—statutes of the reign of William III., which forbade a Romish priest officiating or teaching under the pain of treason; gave to the nearest Protestant heir the right of seizing the possessions of his father and brother and other Catholic kinsmen during their lifetime; and prevented Papists from acquiring property in England. "The lowest and basest of mankind" could compel an English magistrate to inflict on priests all the shameful penalties of these "wicked and absurd" Acts, which had originated in the worst days of political

faction, and found a place in our code of laws not from any malice against Catholics, but merely as the outcome of the struggle of political parties. Unhappily, the statutes were not suffered to lie dead. Every person of the Catholic communion was obliged to fly from the face of day, and the clergy skulked in garrets of private houses, or sheltered themselves under the wings of foreign ministers. "The whole body of the Catholics," said Burke, "condemned to beggary and to ignorance in their native land, have been obliged to learn the principles of letters from the charity of their enemies." Every effort was made by the intolerant party to prevent the Catholic Relief Bill becoming law; and what the cause of Protestant intolerance lacked in numbers within the walls of St. Stephen's was made up for by the persistence of Lord George Gordon.

2. At the close of the last century the penal code was ruthlessly severe. At that period there were about two hundred capital felonies on the statute book. During the Lent Assizes of 1785 there were in England alone two hundred and forty-two capital sentences, and of these a hundred and three were executed. In the Report of the House of Commons on the police of the metropolis, 1816, it is stated that in the years 1781-7 as many as twelve, sixteen, or twenty persons were hanged at one execution, and on two occasions forty were hanged at one time. In 1783 twenty were hanged at two consecutive executions. Besides murder, forgery, burglary, coining and coin clipping, stealing from the person, or in a dwelling-house or shop, or on a navigable river to the amount of five shillings was punished with death. Almost any member of Parliament, it has been said, who was eager to do his share in legislation could at that time create a capital felony.

3. In 1790 the revolting horrors of the punishment for treason—viz., cutting down alive and disembowelling men and burning women—were removed, and drawing, quartering, and beheading were abolished by an Act of 1870.

T. W. TEMPANY.

Richmond, Surrey.

It was only on July 4, 1870, that drawing and quartering ceased to be the due reward of high treason. On that day the Forfeiture Act, 1870 (33 & 34 Vict., c. 23) received the royal assent. Section 31 of this Act provides as follows:—

"From and after the passing of this Act such portions of the Acts of the thirtieth year of George the Third chapter 48, and the fifty-fourth year of George the Third chapter 146, as enacts that the judgment required by law to be awarded against persons adjudged guilty of high treason shall include the drawing of the person on a hurdle to the place of execution, and, after execution, the severing of the head from the body, and the dividing of the body into four quarters, shall be and are hereby repealed."

Q. V.

GÆLIC (8th S. iii. 47, 113).—Thanks to E. R. for his answer. *Bhios*, contracted form of *bhitheas*, fut. subj., good. But I must quote, as I perhaps ought to have done before, from the N. T. (Roman Catholic translation "from Latin," A. King & Co., Aberdeen, 1875). 1. "Is amhuil a bhios" (*shall be*), Luke xvii. 26. "Fhuarase Philip" (*was found*), Acts viii. 40. "Chunnacase" (*was seen*), 1 Cor. xv. 6, 7, 8. Here, certainly, are no subjunctives. Qy., Are the latter two perhaps Irish forms? Cf. *concas*, seemed, *clos*, was heard (O'Donovan's 'Irish Grammar,' pp. 225, 226). EZTAKIT.

VACCINATION (8th S. ii. 364).—At a meeting of the Epidemiological Society, held on January 20, 1892, Dr. E. O. Hopwood in the chair, Brigade-Surgeon R. Pringle, M.D., read a paper on 'What is Efficient Vaccination?' in which he quoted a remarkable passage from an ancient Hindu work which showed that true vaccination was known and practised in India centuries before the birth of Jenner. It runs thus:—

"The small-pox produced from the udder of the cow will be of the same mild nature as the original disease..... The pock should be of a good colour, filled with a clear liquid, and surrounded by a circle of red..... There will be only a slight fever of one, two, or three days, but no fear need be entertained of small-pox so long as life endures."

"If this statement can be proved, [both] Jenner [and Jesty].....[were] anticipated" by the Hindoo. See *Lancet*, February 20, 1892, for report of Dr. Pringle's paper. JOSEPH COLLINSON.

Wolsingham, co. Durham.

LATIN PLAY TEMP. JAC. I. (7th S. viii. 28, 214).—Let the corrector be corrected. In the MS. mentioned by me at the first of the above references, and which was identified through Ruggles' 'Ignoramus' (ed. Hawkins, 1787) prior to your correspondent's reply, as that of Pedantius, the *dramatis personæ* in question are certainly written "Dromidotus" (not *Dromodotus*) and "Fuscidilla" (not *Tuscadilla*). When next at Cambridge I will collate the MS. with that in Trinity College Library. The first edition of the comedy (12mo., Lond., 1631) is very scarce; and the curious full-length portrait of its author, Dr. Beard, as "Pedantius," with a birch in his hand, which copies should, but seldom do, contain, is alone valued by Caulfield at two guineas.

W. I. R. V.

WILLS ENROLLED IN THE COURT OF HUSTING (7th S. xi. 323, 437).—Under this head some time ago I unhappily evoked the displeasure of your correspondent NOMAD by writing "Alvena" instead of *Aveva*. Will you suffer me now to make the *amende honorable* to you and him by confessing that I was in the wrong? The scribe of Henry II.'s Pipe Rolls (peace be to his ashes!) makes a very distinct difference between his *n* and

u, and as written by him on more occasions than one, the name is plainly "Alueua." I wish, having discovered this, to take an early opportunity of acknowledging my mistake. HERMENTRUDE.

PEG WOFFINGTON'S ALMSHOUSES (8th S. iii. 128, 216).—Towards the close of a capital monograph on Margaret Woffington, in her 'Illustrious Irish-women,' I find Miss Owens Blackburne saying:—

"The story that she erected the almshouses at Teddington is quite without foundation. They were built a hundred years previously, and the one added during her lifetime was built by subscription. She may possibly have been one of the subscribers."

W. J. LAWRENCE.

VICAR OF BRAY (8th S. iii. 206).—Here is another instance. In 1697, William Molyneux writes to John Locke:—

"Some men alter their notions as they do their cloaths. in compliance to the mode. I have heard of a master of the Temple, who, during the siege of Limerick, writ over here to a certain prelate, to be sure to let him know, by the first opportunity, whenever it came to be surrender'd, which was done accordingly; and immediately the good Dr.'s eyes were opened, and he plainly saw the oaths to K. William and Q. Mary were not only expedient but lawful, and our duty."—Locke's 'Letters,' 1708, p. 184.

W. C. B.

[See 6th S. xi. 167, 255, 335.]

THE HOLY EUCHARIST BURIED WITH PEOPLE (8th S. iii. 188).—I will not dispute whether the question is expressed correctly. For information required, see Smith and Chetham's 'Christian Antiquities,' s.v. "Obsequies," xix.; see also Mr. Scudamore's 'Notitia Eucharistica,' p. 920. At the first reference it is stated that "an oblate was placed on the breast of St. Cuthbert"; that "in the late and fabulous 'Life of St. Basil,' falsely ascribed to Amphilochius, the saint is said to have ordered a portion of the Eucharist, which he consecrated on a certain occasion, to be reserved that it might be buried with him"; and that St. Benedict is said to have ordered the Sacrament "to be placed on the breast of a corpse that had been cast out of its grave by invisible hands."

EDWARD H. MARSHALL, M.A.

Hastings.

Pope Gregory relates in his work, 'The Life and Miracles of our Holie Father, St. Benedict,' 1628, 18mo., how a boy marvellously cast out of his grave was reburied and kept therein by St. Benedict placing the Host on his body. This is, however, given as a miracle worked by the saint, though this would appear to have been the origin of the belief and practice. W. B. GERISH.

JOHN JAMES HALLS OF COLCHESTER (8th S. iii. 209).—I knew J. J. Halls. Thomas, the police magistrate, was his brother. J. J. Halls married a Miss Sellon, and her sister married Sir Benjamin

Brodie, the first baronet. The dates of the birth and death of J. J. Halls must be incorrect, for in 1801 he painted a portrait of my mother, and another in 1802 of my eldest sister, then a baby. And in 1836 I met him in Worcestershire, a hale man. I believe he died shortly afterwards. Perhaps the picture which most deserved to be remembered was one which showed much poetic imagination. It was the Witch in Macbeth, sailing in a sieve, in a tempestuous sea. "Her Husband's to Aleppo gone, Master of the Tigris: but thither in a sieve I'll sail." J. CARRICK MOORE.

REFERENCE IN MACAULAY (8th S. iii. 229).—The passage quoted has reference to Sir James Mackintosh, and may be found in the essay on Mackintosh's 'History of the Revolution in 1688' (p. 316 of the Students' Edition). Compare, also, with this a similar reference to Sir James Mackintosh which appears in chapter iii. of Macaulay's 'History.' These references are indexed under "Mackintosh" in all Longman's editions.

A. L. HUMPHREYS.

187, Piccadilly, W.

This is the character, from a literary point of view, which Macaulay assigns to Sir James Mackintosh in the review of the 'History of the Revolution in 1688,' 'Essays,' vol. i. p. 312, 1852.

ED. MARSHALL.

GLASGOW UNIVERSITY MACE AND STAFF (8th S. iii. 222).—DR. GORDON remarks: "..... Aberdeen or Edinburgh. The last two possess no maces at all." This is altogether erroneous. Descriptions of the Aberdeen and Edinburgh maces are given in Mr. Cosmo Innes's 'Fasti Aberdonenses,' p. lxiii, and Sir Alexander Grant's 'Story of the University of Edinburgh,' vol. i. p. 250. A detailed account of the maces of all the Scottish universities, by Mr. A. J. S. Brook, is to be found in vol. xxvi. of the *Proceedings* of the Society of Antiquaries of Scotland. P. J. ANDERSON.

DR. GORDON will pardon me, I am sure, for reminding him that the words "in Galliam ablata," mean simply "carried off to France," and that they do not imply *per se* that the mace was "overhauled" or "renewed" there.

E. WALFORD, M.A.

Ventnor.

UNLUCKY HOUSES (8th S. iii. 224).—I am one of very few laymen who is well acquainted with the following case. A well-known Ecclesiastical College, which must be nameless here, possessed a building known as the Rhetoric House. Many years ago, a student, when labouring under temporary insanity, committed suicide within its walls. Long afterwards, another student threw himself out of the top window of the same house. He survived long enough to receive the last rites of the

Church. When questioned, he declared, with deep contrition, that he had been suddenly driven to his fatal act by a mysterious command of irresistible potency. One can understand how a hyper-sensitive mind and nervous organization, by brooding over the dread history of the previous occupant, may have become unhinged, and how the dark tempter found easy prey. The window from which the second student precipitated himself is now built up with solid mason-work; but the outline of the former window is still clearly marked. After the second tragedy the room was altered into an oratory, over the door of which is now inscribed in Latin, "From a sudden and unprovided death, O Lord deliver us!" W. J. F.
Dublin.

SIR R. BENET, OR BENESE (8th S. iii. 187).—It may be of service to your correspondent to know that in James Bohn's Catalogue for 1840 is the following entry:—

"Benese (Sir Richd.). The Boke of measuring of Lande, as well of Wood-land as plow-land, and pasture in the felde, and to compt the true nombre of acres of the same. 12mo., fine copy, morocco, gilt edges, by Lewis, 15s. London, T. Colwell, n.d."

ALFRED J. KING.

PIGOTT (8th S. iii. 127).—A brother of Chief Baron Pigott, whose family were of kin to Mrs. Pigott's second husband, Mr. E. Nagle.

R. E. B.

Miscellaneous.

NOTES ON BOOKS, &c.

The Heart of Midlothian. By Sir Walter Scott. Edited by Andrew Lang. (Nimmo.)

Of the attractive "Border Edition" of the "Waverley Novels" "The Heart of Midlothian" constitutes vols. xi. and xii. The illustrations, which are equal to any that have gone before, include a design by Sir John Millais in his best style depicting Effie and Geordie. This is more to our taste than one or two presentations of Jeannie Deans, who is made a little too "dour-faced." The Duke of Argyle, it should be remembered, speaks of her as a "good, comely, sony lass." It is amusing in this, one of the best of Scott's novels, to find the author dropping into Dickens-like fervour of description which leads him into injustice and inconsistency. In her interview with the duke (vol. xi. p. 227) Jeannie refuses the "doch an' dorroch" proffered her, saying that she had never tasted wine in her life, her father having charged his children that they should drink no wine. Later, we find the fun growing "fast and furious," old David assisting at something not far removed from a debauch, and Jeannie even pledging toasts in something stronger than water. Mr. Lang's preface and notes remain excellent, and the value of the edition grows increasingly obvious.

The Poetical Works of William Basse, 1602-1653. Edited by R. Warwick Bond, M.A. Oxon. (Ellis & Elvey.)

Now that every scrap of the poetic and dramatic literature of Elizabethan days is being collected, the appearance of the poetical works of William Basse was to be expected. To general readers Basse is not even the

shadow of a name. Comparatively few of his works have, before the appearance of this volume, seen the light. His 'Epitaph on Shakespeare' was long ascribed to Donne, in the 1633 edition of whose poems it is included; and his 'Angler's Song,' though written at the request of Izaak Walton and given in 'The Compleat Angler,' has failed to win for its author any recognition. His poems existed, however, in manuscript prepared for the press. They now at length see the light under conditions, typographical and other, that should appease the shade of the poet, supposing it to take cognizance of sublunary things. Not one of his more successful rivals, not even Donne himself, the unconscious appropriator of his honours, has received the tributes of so handsome and scholarly an edition. Much of the early work of Basse was traced home to him in 'N. & Q.' Collier, who printed, among his 'Illustrations of Early English Popular Literature,' 1864, the 'Sword and Buckler' of Basse, attributed it to another writer. 'The Pastorals and other Workes,' Basse's "most important achievement," he printed for the first time in his 'Miscellaneous Tracts of the Time of Elizabeth and James I.' Very little else of Basse has seen the light until the present editor has collected for the first time all surviving and accessible writings, ushering them in with a biographical and critical introduction of highest value and interest. For the story of Basse's life we must refer the reader to this or to the account supplied by Mr. Sidney Lee to the 'Dictionary of National Biography.' Basse is a genuine poet. We have been tempted to read through every line that is preserved, and have found the task not specially difficult. He has not much singing gift, and he is an indifferent artist, but he has a pleasant, if homely, versification, and his enthusiasm, that especially for a country life, seems genuine. He is an avowed disciple of Spenser, and we are inclined to accept the theory that ascribes to him the authorship of 'Britain's Ida.' We are unable to supply specimens of Basse's versification, and a bald enumeration of his works would have little interest. We may safely say, however, that no collection of Elizabethan poetry is complete without this admirable edition of a writer unjustly neglected in his time, and now the subject of so strange and flattering, if tardy, recognition.

Journal of the Ex-Libris Society.

In the present number of this young and assertive periodical appears the opening portion of a description of the exhibition of book-plates held a few weeks ago by the Society. The heraldic editor points out that mistakes are made in armorial book-plates through the employment of non-qualified heralds. Two new and admirable book-plates are among the illustrations.

We have received from the English Dialect Society *A Grammar of the Dialect of Windhill, in the West Riding of Yorkshire*, by Joseph Wright, Ph.D., and *A Glossary of Northumberland Words*, by R. O. Healop (Vol. I.). The 'Grammar' is enriched with a series of specimens of dialect phonetically printed. Such a work must prove invaluable to experts, but cannot be used by those who have not become familiar with the forms by aid of which the sounds of dialect are recorded. The spread of education will we fear, as time goes on, stamp out all varieties of folk-speech. We cannot, therefore, be too thankful that Dr. Wright has permanently recorded what may be regarded as a typical West Riding form. Mr. Healop's 'Glossary of Northumberland Words' extends to the end of the letter F. It is very valuable as representing the Anglian form of our common language in its purest surviving shape. We also find in the author's pages geological and mining terms which do not occur

elsewhere, or if they be given in modern dictionaries are imperfectly, nay, sometimes inaccurately explained. We believe Mr. Heslop's compilation will be studied by many to whom the dialect of Northumberland is as a foreign tongue. We would direct especial attention to the longer articles, such as "Border Watch," "Butts," "Cadger," "Dagger-money," "Earth-fast," and "Full-plough." Under "Cadger," the author quotes some partisan verses relating to the triumph of the Puritans in the seventeenth century which we do not remember to have seen before.

An animated and a very attractive account of Siam is given by the Hon. George Curzon in the *Fortnightly*. It comes as something like a shock to be told that along the principal streets of Bangkok runs a tramway, the cars on which will shortly be drawn by electricity. English is, it is interesting to hear, the second language of the country, and there is an English library, taking in the *Times* and the *Athenæum*, and an English club. Under the title 'Are Individually Acquired Characters Inherited?' Mr. Alfred Russel Wallace breaks lances with Mr. Herbert Spencer. Mr. Kernahan eulogizes the 'Poems of Louisa Chandler Moulton.' Under the quaint title of 'Poor Abel,' Ouida condemns the sympathy with murderers which is a curious phase of our modern civilization. Concerning the murdered victims, the poor Abels, of course we are indifferent. It is Cain, the brute, the assassin, to whom our sympathies go out. Mr. F. J. Lys writes on 'The India Civil Service and the Universities,' and Sir Archibald Geikie has a good and an attractive paper on 'Scenery and the Imagination.'—In the *New Review* appears an important paper, by the late Ernest Renan, entitled 'Israel's Deep Slumber.' Of the Chronicles, an exclusively Levitical work, Renan holds that they are stamped by the absolute mark of impotence. A close knowledge of Hebrew seems necessary to follow out all the author's conclusion. Mrs. Lynn Linton sends an eloquent protest against certain modern shortcomings, labelling the whole 'When Planus was Consul.' Madame Novikoff writes on 'Russia, Rome, and the Old Catholics,' and Mrs. Simpson continues 'People I have Known.'—A paper, unique in its class, appears in the *Century*, under the title 'The Chicago Anarchists of 1886: the Crime, the Trial, and the Punishment,' by the Judge who presided at the Trial. It is a strong protest against regarding as martyrs men who were simply assassins, and is amply illustrated. 'An Embassy to Provence, of which the third part appears, remains very interesting. Mr. O. W. Oliphant sends a well-illustrated paper on 'The Princess Anne.' Among the illustrations is also a capital view of the eminently picturesque needles of Etretat.—'An Artist in Japan,' which appears in *Scribner's*, gives some delightful sketches of Japanese scenes and physiognomies. 'Anne of Brittany's Châteaux in the Valley of the Loire' supplies some brilliant pictures of those châteaux which adorn the Loire and its affluents. Specially good is the view of the gateway of the Château de Langeais. 'The Restoration House' is also brilliantly illustrated. 'The Arts Relative to Women' is a curious and edifying paper, from which masculine humanity may draw some satisfactory conclusions.—'English Whist and Whist Players' is being treated at some length in *Temple Bar*, the opening instalment only being given. A long and very appreciative paper on 'Frances Anne Kemble' also appears. One on George Meredith is more critical.—Mr. Arthur F. Davidson deals in *Macmillan* with 'Some English Characters in French Fiction.' Many curious products of French ignorance and imagination are given. The author might, however, have found in Maupassant some that are far more comic. 'My Pupils in the Great Karrow' deals with ostriches, and 'From a

Coracle' with fish. 'The Bruised Serpent' makes a sort of appeal, not likely to be effective, against the Jedwood justice awarded snakes.—Mr. Percy Fitzgerald tells readers of the *Gentleman's* 'How to see Antwerp' to advantage. Mr. Frank Banfield has some acceptable 'Souvenirs of Lyonnese,' and Dr. Strauss writes on 'Spinoza.'—Mr. Grant Allen, the most assiduous of men, writes in *Longman's* on 'The Epic of April,' and Mr. A. W. Kellard contributes to the same periodical an account of 'The First English Book Sale,' which took place in the seventeenth century, and created some stir.—In the *Cornhill* attention is attracted by 'Our Arctic Heroes' and 'Actors and Actresses in Westminster Abbey.'—*Belgravia* has also an article on 'Fanny Kemble' as well as 'A Holiday in the Austrian Tyrol.'—The *Idler* remains diverting as always.—An excellent number of the *English Illustrated* contains many papers of interest. One is Mr. Wyke Bayliss's 'The Likeness of Christ.' A good account is given of the Edinburgh forgeries. Mr. Ginsburg, showing how to get to Chicago, depicts the decks and interiors of many steamers, together with what he is pleased to call the "smoke rooms." A great improvement has been effected in this magazine.

PART LXVII. of Cassell's *Old and New London* contains in two sections a well-executed map of London in the time of Queen Elizabeth. Its letterpress opens in Putney and concludes in Fulham. Many of the illustrations are very spirited.—With Part XXVII. of the *Storehouse of General Information* comes a coloured physical map of Europe. The information supplied ends at the Gulf Stream.

MESSRS. JAMES ELLIOTT & Co., Temple Chambers, Falcon Court, Fleet Street, E.C., are preparing for publication forthwith the whole of the alchemical and hermetic writings of Paracelsus, for the first time completely and faithfully translated into English, with the sidelights of the chief commentators, and exhaustive vocabularies and indices. The magnitude of the undertaking will necessitate its issue in the form of monthly volumes, the first of which is now passing through the 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."

CORRIGENDA.—Under the head 'Local Notes and Queries' (8th S. ii. 509) it is stated that *Bye-Gones* was issued quarterly since 1889. We are instructed by Mr. E. Woodall, the editor, that the publication began in 1871. P. 256, col. 1, l. 30, for "1749" read 1649; p. 247, col. 1, ll. 24 and 26, for "short cutter" read *short cutler*.

NOTICE.

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

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

LONDON, SATURDAY, APRIL 15, 1893.

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ELIZABETH AND MARY, QUEEN OF SCOTS.

(Continued from p. 243.)

Queene Elizabeth.—A memorial for Mester Thomas Randolphe sent by the Queene Majestie to the Queene of Scottes the xvii of november 1563.

We haue harde and seeme in writinge, shewed to us by you, how discret answares the Q. our good Sister hath made you to suche things as you haue propounded to hir, where in you shall saye to hir, we doe perceue hir good acceptations of our good messages accordinge to the sinceritie of our meaninge whereof we ar verie glade and thereby are provoked to procede to some further perfection: And in one thinge only wee finde some lacke in perusinge of the answares, that is we see not so muche inwardnes and franknes uttered in wordes as we persuade ourselves we should haue founde in private communication with hir ourselfe: Which lacke thoughte we finde, yet do we not blame it, consideringe we impute it to hir great circumspection and advise used in comittinge of hir minde to writings where in commonly more strangenesse and lesse familiarity is used then in speeche.

And for the matters you may saye that we are verie glade to see hir not disallowe of the maner used by us in devisiion of the matters requisite to be considered by hir in hir marriage which beinge principally three, that is the contentation first of hir selfe, next of hir people and thirdly of us and our Realme: whereof the twoe former seeme to be well regarded by hir and in the thirde which concerneth us and hir remaineth most difficulte. Therefore omittinge the twoe former you shall saye that wee haue considered hir answares to the same and meane to let hir understand what we thinke thereof.

You shall saye that wher by hir wordes shee desireth to cleare us of a doubt which we haue conceived of the

intention of some maryage wherin no good is ment to us assureinge us first of hir owne sincere meaninge and next undertakinge for hir uncles that they wilbe alwaies readie to do us pleasure And consequently prayinge us to suffer no suche impression of them by sinister reportes to take place with us Suerly we neuer concealed any suche opinion this matter of hir marriage upon hir owne contention but do thinke of hir even as she would haue us do. Neither haue we regarded any reportes made of any of hir uncles but suche as their owne deedes haue confirmed And for hir sake haue wee bene contented to caste behind us into obliuion all former actes of some of them w^{ch} not only o'r selves but all the rest of Christendome did see to be prejudiciall to us, and in that we do presently let our good Sister understand what it is we mislike in some of them We assure hir wee haue not ben hastie to give light care or credite therto, but when suche thinges passe abroad from countrie to countrie euen from themselves originally when no trauaile or paines are spared to notifie to the world their earnestnes in renewinge their former designes and practises wee prais o'r Sister not to impute this our conceipte to the sinister perswasion of any other For indeede bothe for hir sake and for respecte of the honorable house and familie of hir uncles wee would be rather contente to haue good offices of friendshippe nourished betwixe us and them like as we haue not forborne for all unkindnes past to shewe ourselves to some of them verie well contente to use them not unfriendly and excepte manifest cause shalbe giuen us to the contrarie we meane not to shew any offence towards any of them.

And for the laste part of our Sisters answars wherunto she desireth to be answered in to pointes, that is first what persone wee thinke for marriage sortable for hir and whome wee allowe and whome not Next what maye we meane to procede to the declaration of hir title to be our next Cosen upon knowledge wherof shee will giue us a resolut answare you may saye that theise two matters are of suche weight as we are verie lothe to make answare therto by message if we myght conveniently do otherwise findinge our own self better disposed to deale in such matters by communication and familiar speache so as one of us might well satisfie thother in any doubte and neither of us to be subjecte to be mistaken in friendshippe nevertheless because shee shall perceave we meane not on our parte to staie this so necessarie a matter we will not forbear to describe to hir what kinde of persons wee thinke meete and consequently to manifest to hir in some sorte of speciallitie rather who ar not meete then precisely to appointe by name whose are meete.

A person meete for hir in marriage as we judge ought to be chosen out of such as haunge other qualities agreeable to hir owne likings and to hir Realme haue no lesse disposition and determination to continue straight bonde of loue and conorde that is now knitte betwixte us toa and our people and countries and if upon advised consideration had non can be founde being a stranger borne to both our countries with such an assured disposition and affection the waight of this matter is surelye suche beinge adviasedly weighed and considered that it weare to be wished and so for our parte we would be right glade that some noble man of good birth and credite within this Isle might be founde havinge naturall affection towards this bonde of our conorde and not unmeete in conditions and qualities for the other twoe pointes requisite to be considered in this behalfe Herein if our Sister shall adviasedly consider our opinion usinge the advise of such as loue hirselfe and hir contry shee shall well understande that whatsoever mountaines of felicitye or worldly pompes maye be hoped for by others beinge strangers yf his

naturall disposition to conserve concorde betwixte us and theise our Realmes after us be not assuredly founde in them the successe therof shall not answare hir expectations for we accompt this last matter in choise of hir husband not to be of lesse moment the any of the other and maye we call this conjunction of us twoe and our countries the principall mariage that shall make all other mariages not only of hir self but of hir people ours also fortunate happie and fruitful And therefore we earnestly praise our Sister to thinke that this our limitation or description of the qualities of a person without naminge to hir of any groweth of god & longe deliberation.

And as to the declaration whome we thinke not meete our Sister maye safely understande that by comparinge the contrarie and yet to speake more plainly we thinke our Sister maye moste readly judge what sorte of persons are not meete by the example of hir last mariage with the french Kinge wherin whatsoever our Sister shall for the respectes affirme to the contrarie all wise men in the world did see that the devise therof was neither for the particular weale of hir or hir contrie nor for to maintaine any quietnes betwixt the to kingdomes and so did the successe declare the same And we are of opinion that which shall practise in like sorte to make any mariage betwixte hir and the children or heires of france Spaine or Austria can haue any other intention if not worse then was in that of france And therefore to conclude this pointe our Sister maye perceave what manner of choyse we wishe hir to make not meaninge any person in any Contrie nor secludinge any of the nature of the Contrie So that the person haue condition and disposition agreeable for both these to contries But beinge verie desyrouse that Almightye God maye please to direct hir harte to allowe of suche one either abroade in other partes of Christendome or nearer home if it so be even in our contrie as with hir contentation maye also be effectual or rather naturall giuen and effected to the perpetuall concorde and weale of thes two Kingdomes The conjunction wherof assuredly mad we accompt as the verie mariage only of continuance and blessednes to endure after this our age for our posteritie to the pleasure of Almightye God the eternal good renowne of both as beinge Queenes and as good Mothers and parentes of our contries And if our Sister shall not thinke this our answare speciall or perticular enoughe for choise of some meete person we praye hir to waighe and examine our wordes well with their circumstances and she shall find no great obscuritie therein.

As for the last parte, to knowe what waie we will procede to declare hir title therein we do promise hir that if shee will giue us just cause to thincke that she will in the choise of hir mariage shew hir self conformable to this our opinion declared wee will therupon forthwith procede to the inquisition of hir right by all good meanes in hir furtherance and shalbe contente to giue care to anythinge that shalbe thought meet by hir & hir counsell to be declared in hir favour And if we shall finde the matter to fall out on hir behalfe then upon plaine knowledge had with whome shee shall matche in mariage we will procede to the declaration of hir right as we might doe for our naturall Sister or daughter and yf this answare shall not seeme to content our Sister you maye saie that the proceedinge therein dependeth so upon hir proceedinges in hir mariage and without the successe therof this cannot followe as shee and hers would desire and so we doubt not but hir counsell shall haue greate reason to perswade hir.

Finally if you shall finde hir not so well satisfied herein as therupon she will accordinge to hir answare laste made unto you giue us a resolut answare by you then maye you requier hir to send some of hir most trusted servants hither to confer further with us therein

and yourselfe to haue leaue to returne home and if shee shall giue you a resolut answare then maye you also returne.

Although in this memoriall mention is made that wee haue seene our Sister answere in writinge: as we did yet consideringe that answare was made in speach and put in writinge at our request we are content that you shall not preesse any argument upon the rightinge but upon hir answere in speache.

E. E. THOYTS.

(To be continued.)

THE THREE SEPTS OF GAURAN OR GOVERN.

The Marquis of Bute, in his address as a president of the National Eisteddfod held in Rhyl on September 7, 1892, after paying a graceful tribute to the sons of Wales for their devotion to the old bardic* customs of their country, referred to his last intercourse with the late lamented historian William Skene, and that he had suggested to him to write two essays,—

“one upon Aiden M'Gabhraín, who was venerated in the North as one of the founders of the Scottish monarchy, and the other upon the historic Arthur, not the Arthur of romance, but the Arthur of history. Mr. Skene answered that the doctors had told him that the completion of his ‘Celtic Scotland’ had tried his working powers to the utmost, and that he must give himself a rest from those researches.”

Here is a glorious opportunity for some lover of Caledonia's heroes to carry out Lord Bute's excellent idea in respect of the former; and to such a person the following materials may prove useful. In O'Flaherty's ‘Ogygia’ (vol. i.) and Hennessey's ‘Chronicum Scotorum’ there are valuable records of Aidan M'Gabhraín (McGauran or McGovern), the seventh Scottish king; and in the ‘Annals of Ulster’ (translated from the text of the venerable Dr. Charles O'Connor's ‘Rerum Hibernicarum Scriptores Veteres’), published in 1853, there are several passages relating to Aedhan Gabhraín; one in A.D. 589 chronicles the battle of Lethroidh, won by his Majesty, with the following note:—

* It is to be regretted that the sons of Erin should allow their ancient bardic institutes to decline. A reference to Walker's ‘Irish Bards,’ first and second editions, will bear evidence as to their excellency. By-the-by, Lady Morgan, in her famous historical romance ‘O'Donnel,’ gives the credit of ‘Plearacea na Ruarcab, or Revelry of O'Rourke,’ to Carolan, the last of the Irish bards, whereas Mr. Hugh McGowran (McGauran or McGovern), of Glengool, co. Leitrim, was the author (see ‘A Chronological Account of Nearly Four Hundred Irish Writers, 1820,’ by Ed. O'Reilly, pp. ccx-ccxi). Mr. McGauran wrote many humorous poems, notably one on losing his horse at a time that he went into co. Roscommon to woo the daughter of O'Dugan, containing twenty-four verses, beginning,—

Oh garron by whom I have lost my love.

The romantic ruins of the castle connected with ‘O'Rourke's Feast’ can still be traced, and an interior view seen in Grose's ‘Antiquities of Ireland.’

"Aedan, son of Gabhran, he was the most valiant and enterprising of the Kings of Scotch Dalriada.* On coming to the throne in 574 he was solemnly inaugurated by S. Columba and straightway claimed exemption from paying tribute to the monarch of Ireland, the result of

which was the Convention of Druimceatt, where he established his independence."

See my note on the 'Crown of Ireland,' 'N. & Q.,' 7th S. xi. 92.

The reader is referred to Chalmers's 'Caledonia,' 1807, vol. i. p. 281, for an abstract of Aedan's history. On perusing the work, in a foot-note I discovered

"that Gauran is variously spelt Gabran, in the Genealogy, No. 4; Goveran, in Chron. No. 4; in Innes, Gowren; in Chron. Rythm, Gauranus; in O'Flaherty the Gonranus; and Conranus of Buchanan, and Boece, are mere mistakes, for Gauranus, the proper Irish name, as we see it in the Gaelic poem, is Gabhran, which is pronounced Gauran."

So that the race of Gauran, or Govern, of Scotland, derived its patronymic from the name of Gabhran. Curiously enough, nearly all these modes of spelling are also erroneously applied to the clan McGauran, or McGovern, of Tullyhaw, co. Cavan, Ireland, who derived their surname from a celebrated hero of their tribe called Samhradhain (pron. Gauran or Govern, the prefix "Mc" being added at a later period), afterwards spelt MacSamhradhain in the *Cain Lanamhna*, or *Law of Social Connexions*, in the 'Senchus Mor,' p. 371, *vide* 'Ancient Laws of Ireland,' vol. ii., 1869, edited by W. Neilson Hancock and T. O'Mahony; MacSamhradhain and MagSamhradhain, in Hennessey's 'Annals of Loch Cé,' and MacSamhragrain in Dr. Keating's 'History of Ireland,' translated by J. O'Mahony, *vide* his *Genealogies*, pp. 686, 687. The former rendering is given by the eminent Dr. O'Donovan in his translation of O'Dugan's topographical and historical poem (giving the principal tribes and districts in Meath, Ulster, and Connaught, and who presided over them in the reign of Henry II.);—

Mac Samhradhain knot of every strength,
Over the illustrious Teallach Eachdach,
His land is not rendered ugly by the wind.

Some render the translation Somers, Summers, or Saurin, from the Irish word *Sambraidh*. The following are the varying ways of Anglicizing given by the authorities, *viz.*, Gauran,* in Sir James Ware's 'Antiquities of Ireland,' under the year 1593, when recording the death of his Grace Edmund McGauran† (or McGovern), Archbishop

* The Rev. R. Leach, rector of Belturbet, who has written a deal about the sept, says that the letter *v* took the *v* form on the gravestones, hence the various changes.

† On June 23 next ensuing 300 years will have passed away since the saintly primate McGauran met his heroic death on the battle-field, and as I am possessed of highly valuable information concerning his Grace, only known to a few, I intend contributing an article ere long to 'N. & Q.,' dealing with the last lustrum of his life. His present worthy successor, the Most Rev. Dr. Logue, Archbishop of the primate see of Armagh, it is gratifying to know has been recently elevated to the cardinalate, so that the Irish nation are again represented in the Sacred College of Cardinals, with whom rests the election of the Sovereign Pontiff. His eminence well deserved this distinguished honour, his ecclesiastical

* In the prevalence of contest and the progress of population a colony was conducted from Dalriada to North Britain at the commencement of the sixth century by Loarn, Fergus, and Angus, the three sons of Erc, the descendant of Cairbre-Riada. These colonists not only brought with them their language and religion, their manners and customs, but their subordination and allegiance to the country whence they had voluntarily proceeded. At that remarkable epoch in the Scottish history Lugad, the son of Leogar, reigned supreme over Ireland. The Irish colonists departed from Dalriada, which was thus occupied by the descendants of Cairbre-Riada, and was governed by Olchu, the brother of Erc, and the Irish colonists settled in the ancient country of the British Epidii, near the Epidian promontory of Richard, and Ptolomy, which was deominated by the Dalriadian colonists Caentir, or headland, *vide* Chalmers's 'Caledonia' (vol. i. p. 274), and at p. 278 a table is given, genealogical and chronological, of the Scoto-Irish kings, A.D. 503 to 843. The learned Dr. O'Donovan, in his translation of the *Leabhar na g-Ceart*, or *Book of Rights*, 1847, pp. 160, 161, speaks of Dal Riada, *i.e.*, the tribe of Cairbre-Riada, the son of Conaire II., monarch of Ireland, A.D. 212. Another branch of this tribe settled amongst the Picts, a fact mentioned by Bede. Irish Dal Riada extended thirty miles from the river Bush to the cross of Glann Finneackta, in the east of the co. Antrim. How long the posterity of Cairbre-Riada remained powerful in this territory, or what family names they assumed after the establishment of surnames in the tenth century, we have no documents to prove. Yet it seems highly probable that they were driven out of it at an early period by the Clann Colla. There are many references to the town of Gabhan, pron. Gouran or Gowran, in this work. Joyce, in his 'Irish Names of Places,' Second Series, pp. 23, 24, states that Gowran, in Kilkenny, is written Gabhran in ancient Irish authorities, and in old Anglo-Irish records the place is called (with some unimportant variations of spelling) Ballygaveran. In very early times it was a residence of the Kings of Ossory, and it retained its importance long after the English invasion. The word Gabhar (Gower), as already explained in the first series, signifies either a steed or a goat. The accomplished Standish H. O'Grady, editor of 'Silva Gadelica,' a collection of Irish tales, 1892, in his translation, p. 534, gives the following excerpt, "Whence bealach Gabhrain, Gowran's pass or way. It was Failbhe flann's hound Gabhran that followed the trail of Lurgan, *i.e.*, a wild pig haunting drum Almhaine, nor ever overtook her until that in Moin Almhaine, the bog of Allen, she dived underground, hence Lurgan nom. loc. in that same moss. Then because the hound failed to run into quarry—whereas no game that ever was reddened and warmed [killed and cooked] had at any previous time gone away from him—he returned to his home and on the above bealach his heart burst in him; hence bealach Gabhrain, and the poet's words, 'Dear to me good Gowran was, that here hit upon Lurgan's track; except this grey and one-eyed awine across the heather no quarry ever distanced him.'" In Scale's 'Hibernian Atlas' (in ancient times) the chief town of the Barony of Tullyhaw is written Ballymagaveran, but on the Ordnance Survey of Ireland it is spelt Ballymagauran, McGauran or McGovern's town. Tullyhaw (Teallach, Eachdach) was the sept's name before the adoption of a surname, but it is still transmitted as the name of their former patrimony.

of Armagh and Primate of all Ireland, and as the direct successor of St. Patrick he wielded the sceptre of Irish Catholicism in this, certainly one of the most ancient and venerable churches in Christendom, at a time when the Hiberno-Celts made a desperate effort to obtain freedom of faith and fatherland by throwing off the foreign yoke, which afterwards developed into what is known as Tyrone's rebellion.

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(To be continued.)

SHAKESPEARIANA.

'JULIUS CÆSAR.'—With 'Julius Cæsar,' III. i. 58-70, compare the following lines from the second chapter of the 'Parabolæ of Alanus de Insulis':—

Æthereus motus mouet omnia sidera, præter
Unum, sed semper permanet illud idem;
Sic constans et fidus homo sine fine tenebit
Hunc in more modum, quem tenet ipse polus.

WALTER W. SKEAT.

'LOVE'S LABOUR'S LOST,' III. i. 28.—

By my *penne* of observation.

The use of the word *sum* in such phrases as "sum of parts," &c., makes it probable that we should read "sum of observation" here. To me it appears to be a better reading than the "penny of observation" usually adopted. The word in the folio is sometimes spelt *sume*, and this, in MS., could easily be mistaken for *penne*.

V. ii. 762.—

I understand you not; my *griefs are double*.

There still appears to be some uncertainty about the meaning of this passage, since the Irving edition accepts Staunton's conjecture "hear dully," though it does not state what objection there is to the text as it stands. The death of the princess's father is one grief, and her not understanding the king is another, so I do not see what objection there can be to her speaking of her griefs as double. Certainly for her to regard the griefs as of equal weight would be to feel little concern at her father's death; but the phrase may be considered to be merely the exaggeration that occasionally results from politeness.

G. JOICKE.

'HENRY VIII.,' V. ii. 22.—

Body a me: where is it?

The origin of this nonsensical oath is not explained in the 'N. E. D.' It is a literal translation of the French *corps de moi*, equally meaningless to those who are not versed in French oath-lore. The suffix *-goy* or *-guoy*, a rustic disguise of *-dieu*, is

career being a most brilliant one; and on more than one occasion he has proved himself to be a warm-hearted Irish patriot.

familiar to us in *pargoy*, *sangoy*, *morgoy*, &c., for *pardieu*, *sangdieu*, *morddieu*. One of these expressions is further masked in the farce of 'Pathelin' (ed. Lacroix, p. 109) as *sang de moy* (imitating, perhaps, the sound of *sangoy*), and a similar disguise of a *corps* oath, *cordieu*, appears somewhat later in Roger de Colleyere's 'Monologue du Résolu':—

Corps de moy, il m'advisera.

'Œuvres,' ed. Ch. d'Héricault, p. 66.

The writer from whom the 'N. E. D.' takes the earliest example of "Body of me" was a contemporary of Roger de Colleyere, or, as he is familiarly called, Roger Bontemps.

F. ADAMS.

'1 HENRY VI.,' II. ii.—

No equity stirring.

This expression is criticized as "forced and unnatural" by the Hon. Ignatius Donnelly ('Great Cryptogram,' 524). Under the title 'Falstaff and Equity,' an article in *Shakespeariana* for July and October, 1892 (New York), attributes to the phrase no fewer than four distinct meanings, mainly upon the circumstances of several cases, including the case of *Shakespeare v. Lambert*, pending in the High Court of Chancery contemporaneously with the appearance of the drama. Is there to be found anywhere else, and, if so, where, any note or comment upon this passage?

RICHARD MALCOLM JOHNSTON.

Baltimore.

'KING HENRY V.,' PROLOGUE TO IV. 22-28 (8th S. ii. 122).—The proposal made to emend this passage by substituting "vesture" for "gesture" seems to be open to several objections. The word "investing," even if it is susceptible of the peculiar sense proposed to be assigned to it, would come in very awkwardly so soon after "vesture," and it would seem forced and unnatural to speak of cloaks or rugs as clothing the "cheeks" or "coats" of the wearers; besides which, if the cheeks and coats of the English are supposed to have been thus covered by their over-garments, the point as to the leanness of the cheeks and the war-worn condition of the coats is wholly lost, as those details would by hypothesis be concealed from view.

It seems to me that the earlier editors of this play were probably right in thinking that the principal fault lay in the word "investing," though they do not appear to have supplied any satisfactory substitute for it. I should suggest that the best way of emending this passage would be to retain the word "gesture," which may well bear the sense of "attitude," and in the following line to substitute *in resting* for "investing," and "on war-worn coats" for "and war-worn coats." These changes are but slight, when one considers how easily the eye or the ear of a copyist might

be deceived in such a case; and it is plain that, after writing "investing" for "in resting," it would be very natural for him to write "and war-worn coats" for "on war-worn coats," because the word "on" after "investing" would make no sense. The whole passage, with the proposed alterations, would run thus:

The poor condemned English,
Like sacrifices, by their watchful fires
Sit patiently, and viny ruminatē
The morning's danger; and their gesture sad,
In resting lank lean cheeks on war-worn coats,
Presenteth them unto the gazing moon
So many horrid ghosts.

C. W. C.

"RUNAWAYE EYES" (8th S. i. 432, 518; ii. 35, 75, 135).—A. J. M. drew attention to a recent solution of this typographical enigma. The following emendation is from a pamphlet of twenty pages by Zachariah Jackson, printed in 1818, entitled 'A Few Concise Examples of Seven Hundred Errors in Shakspeare's Plays.' The commentator tells us that this work was compiled during an eleven years' captivity in France; a fellow prisoner lent him some volumes of the Johnson and Steevens edition of Shakspeare's 'Plays,' and the study helped to while away the weary tedium of his days of exile. I do not know whether this obscure writer is known to Shakspearean scholars; he was evidently in needy circumstances and unknown, for he has recorded his pathetic reproach, "It has been alike rejected by every bookseller to whom I offered it for publication"; but his proposed emendation is at least ingenious and worthy of attention:—

"On the compound word 'run-aways,' an infinity of learned comment has been expended, but all in vain, yet, according to the orthography of Shakspeare's time, the transposition of a single letter gives the original word; and produces so clear a meaning, that neither the Greek of Judge Blackstone, nor the laboured elucidations of the other commentators are necessary. Our great poet wrote:—

Spread thy close curtain, love performing night!
That unawares, eyes may wink; and Romeo
Leap to these arms untalk'd of, and unseen!

Juliet invokes night to mantle the world in darkness, that by a heavy atmosphere, sleep may steal unawares upon the eyelids of those who would obstruct her pleasures; and, that then, Romeo may leap to her arms, untalked of and unseen. What can possibly be more simple? Now see how the error originated. The old mode of spelling unawares, was *unawayrs*; the words had what printers term a literal error; that is, such as an o for an r; in the correcting of which, having taken out the o, he placed the r at the beginning of the word, and thus turned *unawayrs* to *runaways*."

W. A. HENDERSON.

Dublin.

SONNET CXXVI. (8th S. iii. 102).—

O thou, my lovely boy, who in thy power
Dost hold Time's fickle glass, his sickle, hour.

So the "Globe," the "Aldine," &c., following the quarto. "Hour" has a particular application, as

in the phrase, "the hour has come." Surely it is plain enough, except to a commentator.

C. C. B.

SIR GEORGE BARCLAY.—When, at the peace of Ryswick, in 1697, William III. asked for the extradition of this Jacobite conspirator, Louis XIV. professed ignorance of what had become of him. Histories and biographical dictionaries are equally in the dark, but a pamphlet in the Paris National Library dispels this ignorance. Barclay, on his escape from England, settled at Issoudun, where, living on a pension from Louis XIV., he saved a considerable sum. He died in 1710. He had married, at London in 1687, Anne Cæsar, widow of Sir — Poyntz, who had not shared his exile, but then went over to Paris to claim his property under a will of 1688. The executors, Innes and Whyteford, of the Scotch College—he had bequeathed his heart and a sum of money to the college—seem to have recognized her claim, but his sister Anne, accompanied by her nephew Peter, son of John Barclay, of Johnstone, Kincardineshire, presented herself as claimant under a later will. Litigation ensued, the result of which does not appear; but the date of Barclay's death is thus settled, as also his descent from the Barclays of Mather, one branch of whom settled at Johnstone and another at Ury. J. G. ALGER.

Paris.

'THE PIROMIDES.'—In 'Memoirs of Eighty Years,' by Gordon Hake, 1892, at p. 125, is the following: "Sir Sibbald Scott, son of my friend Sir David, told me that he had seen the authorship of 'The Piromides,' inquired for in *Notes and Queries* at two different times." It was a drama published by the author in 1839 (see p. 101). I can only find one inquiry (3rd S. i. 131), which appears to have remained unanswered. The reference will be found in the Index to Third Series under 'Anonymous Works.' G. L. G.

SHEPPERTON.—On the eyot in front of the "Ship," there is a beautiful weeping willow. The story is that it came as a withy from St. Helena, with a turtle sent to Thomas Love Peacock by Sir Hudson Lowe. One of the Rosewell family, known as Brooky Tom, planted it by order of the poet. I record this because I hear that an application has been made to the Conservators of the Thames to have the tree cut down, on the ground that it hides the inn from the people on the river. Another withy was sent to a friend of Peacock's at the Old Manor House, and is still flourishing.

J. J. F.

[It would be a mistake to cut down so lovely a tree.]

TOLNY OR UDNY, VICAR OF FOLKESTONE, 1631.—In the Rev. M. Woodward's recently published 'History of the Parish Church of Folkestone,'

p. 125, there is a list of vicars "obtained from Lambeth Library and other sources." He gives for 1631-5 Alex. Tolny. A local paper published a list some years ago purporting to be extracted from the registry book of the parish church, and there it is Alexander Volny. About 1874 I find that I copied it as Alex. Vdny, and this I imagine is correct; and noticing in a recent issue of 'N. & Q.' the name of Robert Udny of Udny, I write this note, hoping that the vicar of 1631 can be traced.

HARDRIC MORPHYN.

Sandgate.

RAINBOW BALLET.—Sir Augustus Harris, I read, has "introduced this charming dance" at the Palace Theatre. Its conception appears to be due to the inventive genius of Charles Babbage, the *savant*. During Lumley's reign at the opera, Babbage devised a rainbow dance for the ballet. The oxy-hydrogen light, passing through differently coloured media, produced the most brilliant effects upon groups of dancers dressed in white. According to Sir F. Pollock, the philosopher himself devised a ballet, called 'Alethès and Iris,' to introduce his rainbow; and a most successful rehearsal took place. To Lumley, however, the fire-risk appeared too great, and so the thing went no further. See Babbage's 'Passages from the Life of a Philosopher,' Lond., 1864.

W. F. WALLER.

UNKNOWN TESTAMENT.—The Rev. W. J. Loftie's 'Century of Bibles' is so complete that one seldom meets with any edition of the A. V. printed between 1611 and 1711 that is not mentioned in it. I recently purchased a black-letter 8vo., on long lines, not recorded by Mr. Loftie, nor included, so far as I know, in any other catalogue. It was printed by Robert Barker and John Bill, in 1642. I notice one peculiarity in it, viz., that it follows the Genevan rendering, and not that of the A. V. or of any of the early English versions, in St. Matthew, chap. xii. v. 23, where it reads, "Is this the son of David?" Of course the omission of the word "not" may have been merely a printer's error.

J. R. DORE.

Huddersfield.

MARTIN LISTER, M.D., F.R.S. (1638-1712), NATURALIST.—It may not be generally known that he married in the parish church of St. Stephen, Walbrook, in the City of London, on October 24, 1698, as his second wife, Jane Cullen, of the parish of St. Mildred, Poultry, London. An admirable memoir of Dr. Lister appears in the *Yorkshire Archeological and Topographical Journal*, 1871-2, London, 1873, vol. ii. p. 297.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

MISUSE OF SCIENTIFIC TERMS: CENTRE: SPHERE.—It is curious to note how the meta-

phorical use of words tends not only to obscure the real meaning, but to pervert it. This arises frequently from persons liking to use scientific terms instead of common ones. Thus they use *centre*, when middle is meant. Centre is a point in a circle, from which all lines drawn to the circumference are equal. Now, hear of a centre aisle of a church, the centre of a garden, which may be square. Of course, middle is the proper term; but then centre looks more scientific. Then we have a number of metaphorical centres. Every one has his circle of acquaintances, of which he, of course, is the centre.

Perhaps the most outrageous misuse of any term is that of *sphere*. We read of one man being out of his proper sphere, another of having a sphere of influence. The newspapers are always telling us that the English have a certain sphere of influence in Africa, and so have the Germans. A sphere is a round ball, not a belt or zone. No possible good can be got from rolling up the English in one ball and the Germans in another, and then setting each *bombinare in vacuo*, with the possibility of a disastrous collision. E. LEATON-BLENKINSOPP.

BATTLE OF STIKLASTAD.—In this battle Olaf (called the Fat in his lifetime, but canonized and called St. Olaf or St. Olave after his death, on account of his zeal for the propagation of Christianity) endeavouring to recover the crown of Norway, of which he had been dispossessed by Knut (Canute), King of England and Denmark, was defeated and slain. The date of the battle has been a subject of dispute, and is erroneously given in some cyclopedias. It may be of interest, therefore, to "note" that the exact date is fixed by astronomical considerations, owing to the fact that a total eclipse of the sun occurred in the region where it was fought in the afternoon of August 31, A.D. 1030. This was first pointed out by the late Prof. Hansteen, of Christiania, who also showed that no other eclipse would satisfy the conditions, and that there is no room for doubt that the one in question was the cause of the obscuration of light mentioned in the account of the battle. The 'Globe Encyclopædia' erroneously gives the date as A.D. 1033; and in Haydn's 'Dictionary of Dates' (twentieth edition), although the year is given correctly as 1030, the day July 29 is assigned instead of August 31. Chambers's 'Encyclopædia' errs in stating that it was fought against Knut; for the force opposed to Olaf was entirely Norwegian and led by some of their nobles, with whom he was not popular. Stiklastad, it may be mentioned, was about thirty miles to the north-east of the town called in modern times Thronbjem.

W. T. LYNN.

Blackheath.

"HELLBRAND."—Dr. Murray gives in the 'New English Dictionary' an example from Foze, the

martyrologist, and two other writers, of the word *bite-sheep*, which was, he says, "a once favourite pun upon *bishop*, as if=one who bites the sheep which he ought to feed." Apart from all other reasons, this entry in the 'Dictionary' is instructive as showing what sort of jests some people in the days of "Good Queen Bess" thought amusing. Foxe must have enjoyed puns of this harmless nature. In a tirade against St. Gregory VII., which appears in vol. ii. p. 120 of his 'Acts and Monuments' (Seeley's edition, 1854), after speaking of this Pope as "Hildebrand, the soldier of Satan," he proceeds, some lines further down, to talk of "the devilish drift and decree of this Hildebrand, or rather Hellbrand." Some humorous person of about Foxe's time thought he was doing a clever thing, I suppose, when, in writing of the see of St. Augustine, he spelt it "Cankerberry." I cannot call to mind where this occurs, but I have met with it more than once.

There are few things in which one generation differs more from another than in the sense of humour. Though in some things I am apt to think the old days better than our own, I am bound to say that we have improved in our notions of what is entertaining. One cannot imagine grave historians of our own age, however strong their feelings of party might be, trying to raise a laugh against institutions or persons they disliked by misspelling their names.

ASTARTE.

Queries.

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

ARMS IN THE LADY CHAPEL, ELY.—Can any of your readers help me to determine No. 5 of the following shields, which are painted on the sloping base of canopies at the east end of the Lady Chapel, Ely, begun 1321, finished 1349?

1 (beginning from the south). Gu., three crescents erm. Assigned by Papworth from various rolls to Freville, Cambridge and Warwick. Also to Aldam and Fleming.

2. Gu., three escutcheons ar. Assigned by Papworth to Bacon, Charney, Fitzsimon, and Timperley.

3. Or., a saltire engrailed sa. Assigned by Papworth to Boutetort, Salway, Tremayne, and Trumway.

4. Ar., a lion rampant chequy or and az. Assigned by Papworth to Cobham and Cokeham.

5. "England" with a label argent (I can trace no bearing on this label, which is painted under, not over the lions; the shield is a good deal injured) impaling azure a lion rampant or. Of this coat presently.

6. Ar., six cross crosslets fitchée sa., on a chief azure two mullets or. Assigned by Papworth to Clinton.

The impaled coat in No. 5 is assigned by Papworth to thirty-six different families, among them to Neville, Thomas Beaufort, Duke of Exeter, son of John of Gaunt and Catherine Swynford, married Margaret Neville; he died 1424. Richard, Duke of York, married Cecily Neville. He died 1460. But unluckily these ladies did not belong to the family which bore a lion rampant. Cecily was the daughter of Ralph, Earl of Westmoreland—Gules, a saltire argent. Margaret was the daughter of Thomas Nevile of Hornby. I have not been able to find his arms, but I suppose it can hardly be the same family as the Neviles of Essex, to whom Papworth assigns the lion rampant. Woodward and Burnett, p. 213, simply say it is an early coat of Nevile. None of the other families which are given in Papworth married any royal prince of England. Moreover, the shield of "England" is not as borne by John of Gaunt (nor I presume by his son) nor as borne by Richard, Duke of York.

I am inclined to think the shield is that of Eleanor, daughter of Edward II., born 1318, married, 1332, Renaud II., Earl of Gueldres. The shield—Azure, a lion rampant or—is that of Gueldres, sometimes, not always, represented with a double tailed lion, sometimes with a crowned lion. Can your readers assist me? Can they give instances of princesses of England using a label argent, and of their bearing England on the dexter side of their shield, with their husbands' arms on the sinister? I am told there are instances of this, but not when married to a reigning prince.

A. E.

PETER LILLYE, B.D., of Jesus College, Cambridge, sometime a Brother of the Savoy, and in 1593 Vicar of Fulham, was in 1599 (April 16) appointed to the Prebendary of Caddington Major in St. Paul's Cathedral. When was he born? Dugdale calls him the grandson of William Lilly, first High Master of St. Paul's School. If so, was he the son of George Lilly, Prebend of Cantiers in St. Paul's Cathedral, or of some other son (if there were any) of William Lilly? George Lilly died in 1559, so that, unless he married in Edward VI.'s reign, he had only a year after Mary's death in which to marry. Finally, Is it known whether Peter Lillye left any offspring? Please answer direct.

R. J. WALKER.

St. Paul's School, West Kensington, W.

LAVINGTON.—In the otherwise excellent notice of George Lavington, Bishop of Exeter, in the 'Dictionary of National Biography,' it is stated that the bishop's father, the Rev. Joseph Lavington, "according to the accepted biographies..... exchanged his benefice of Broad Hinton, in Wiltshire, for that of Newton Longueville, in Buckinghamshire,.....but no incumbent of the name of

Lavington ever held the living of Broad Hinton, and the Rector of Newton Longueville was John Lavington." Notwithstanding this last assertion, Joseph Lavington, Bishop George's father, was rector of Newton Longueville nearly thirty years, and was buried there September 9, 1709. His will, dated August 22, 1709, commences, "I, Joseph Lavington, Rector of Newton Longueville in the county of Bucks." The will, in which the testator's several children, including George, are mentioned by name, is signed Joseph Lavington, one of the witnesses being Mrs. Martha Stubbes (*née* Constable), a sister of George's mother, Elizabeth.

It would seem from Lipscomb's 'Bucks,' vol. iv. p. 266, that Joseph Lavington held the living of Upham, co. Hants, which he exchanged for that of Newton Longueville with Edward Young, LL.B., and was instituted to the latter December 1, 1680. I am interested in this family of Lavington, and take the opportunity of repeating an unanswered query, inserted in 'N. & Q.' in June, 1890 (7th S. ix. 469). One of Joseph's daughters (? Frances) married James Carrington, watchmaker, of London. I should be very glad to know the Christian name of the wife, and the date and place of the marriage. Also the names and any particulars of James Carrington's parents.

CLIM.

FILSHIE.—A surname peculiar to the parish of West Kilpatrick, Dumbartonshire. Most of the lands in the parish belonged to the Abbey of Paisley, but the name does not appear in the rental roll of the tenants dated 1545. At the end of the following century it is frequently mentioned in the parish registers. Any information as to the origin and meaning will be esteemed.

PATRICIUS.

E. HOPPUS was the editor of 'The Country Builder's Estimator, or the Architect's Companion' (third edition, London, 1746, 12mo.), and of 'The Gentleman's and Builder's Repository' (London, 1748, 4to.). I should be glad to have any particulars relating to him. I understand that his 'Tables for Measuring; or, Practical Measuring made Easy,' the seventeenth edition of which was published by Messrs. Rivington in 1820, is still the recognized authority in the timber trade. G. F. R. B.

ST. GOVER'S WELL, KENSINGTON GARDENS.—Will some one kindly tell us who St. Gover was, and what is known about this well? R. C. D.
5, Ilchester Gardens, W.

TASSIE.—I am at present preparing a little volume dealing with the life and works of James and William Tassie, the modellers and reproducers of antique gems, and I am exceedingly desirous that the catalogue of their portrait medallions of contemporary personages which I propose giving

should be as complete and accurate as possible. I should feel much indebted to any owners of such works who would kindly communicate with me, and permit me to send them the list of the Tassies' contemporary portrait medallions that I have already compiled, in order that they might aid me by adding any items in their collections that I may have omitted. J. M. GRAY.

Scottish National Portrait Gallery, Edinburgh.

FRENCH IDIOMS AND PROVERBS.—I am at present engaged in compiling a work on equivalent French and English proverbs on a new plan. I should be very grateful for any contributions from 'N. & Q.' correspondents towards such a book. Please send direct to DE V. PAYEN-PAYNE, King's College School, W.C.

FEAST OF THE WINDY SHEET.—Dr. Charnock ('Prænomina,' p. 111), writing of the name *Sindonia*, says the name may have been given to one born on the "Feast of the Windy Sheet" (De Sacra Sindone). What is the meaning of this?

JAMES HOOPER.

Norwich.

ADAMS FAMILY OF ESSEX.—I shall be glad of information regarding this family. BEAULIEU.

METRE OF 'IN MEMORIAM.'—There is, I believe, a poem in this metre among the Luttrell Broad-sides. Its date is about 1660, and the sentiments are those of an admirer of the Long Parliament. Was it not quoted in the *Athenæum* of March 14, 1857? If so, perhaps some reader of 'N. & Q.' may be able to say in what connexion it was so quoted; and perhaps also the Editor may be able to spare room for the first two stanzas as specimens. F. JARRATT.

[The poem in question appears in the *Athenæum*, Jan. to June, 1857, p. 345. It is from a broadside, and called 'England's Vote for a Free Election and a Free Parliament.' It began:—

Great God of Nations, and their Right,
By whose high auspice Britain stands
So long, though first 'twas built on Sands,
And oft had sunk but for Thy might.

In her own Mainland-storms and Seas,
Be present to her now as then,
And let not proud and factious men
Oppose Thy will with what they please.

It was written by a Republican about 1660.]

NAME OF POEM WANTED.—I have the middle portion of a long poem, of which I am anxious to know the name. This portion begins with p. 40 and ends with p. 132, and includes the following: Canto iii., "Marmion Feats; a Day before the Tournament"; iv., "Neddy; a Tale of Chalk Farm"; v., "Jeremiah and the Ass; or, the First Day's Journey"; vi., "Bartholomew Fair; or, the Second Day's Journey"; viii., "From England, Ge Ho! goes Roderigh Vich Neddy, Dhu Ho!

Ieroe! or, the Third Day's Journey"; and "The Sprigs of Fashion; or, the Spur Club." The poem is full of allusions to the various publishers, particularly the Longmans, and appears to have been issued during the first quarter of the present century.

W. ROBERTS.

63, Chancery Lane, W.C.

"SLOPSELLER."—A witness to the execution of a deed of conveyance of lands at Bredgar, Kent, dated 1813, subscribes himself as "John Smith, Slop-seller." What is the meaning of "slop-seller"?

HARRY GREENSTED.

["Slops" are cheap ready-made clothes. Smock-frocks and the loose linen, "overalls" worn by painters, engineers, &c., are called "slops." See Annandale's 'Ogilvie,' s.v. "Slops." "Slop-shop" is, or was, a familiar phrase.]

ENGLISH SAPPHICS.—In the *Youth's Magazine*, August, 1825, there was a letter to the editor from R. S. F., Cambridge, on 'English Sapphics,' which contained some "Sapphic stanzas from the commencement of the 138th [137th] Psalm," beginning:—

Fast by thy stream, O Babylon, reclining,
Woe-begone exile, to the gale of evening
Only responsive, my forsaken harp I
Hung on the willow.

The stanzas—stated, and probably rightly stated, to be superior to the sapphics of "Sir P. Sidney, Dr. Watts, and Mr. Southey"—were written by a schoolboy, whose name was known to R. S. F., although he does not mention it. The paraphrase was taken from some book, and will be found, as printed in the *Youth's Magazine*, in 'N. & Q.,' 1st S. iv. 182. Is it known who the schoolboy was, and in what book the sapphics were first published?

J. F. MANSERGH.

Liverpool.

THOMAS, SECOND EARL OF ONSLOW.—What is the correct rendering of the lines commencing "What can Tommy Onslow do?" and what is their original source?

G. F. R. B.

ARTHUR ONSLOW (1731-92), M.P. FOR GUILDFORD, appears to have become a lieutenant-colonel in the army on March 27, 1759. I should be glad to know (1) where he was educated; (2) when he entered and retired from the army, with the dates of his several promotions; and (3) where he was buried.

G. F. R. B.

MERE-STONES.—Lord Campbell, in his 'Lives of the Chancellors,' vol. ii. p. 428, tells that Bacon gave excellent advice to Justice Hutton, then just made a Judge of the Common Pleas. Among other counsels, he says, "Contain the jurisdiction of your Court within the ancient mere-stones, without removing the mark." What is a mere-stone? Can it be a misprint for milestone? In which case the meaning would be clear: "You

may move the milestone a yard or so without injury, provided the mark remain." Or did Bacon use an old verb "to mere," to divide, from the Greek μέερω, which is used by Spenser, and quoted by Johnson? Mere-stone is not in Prof. Skeat's 'Dictionary.'

J. CARRICK MOORE.

Byzites.

ITALIAN IDIOM.

(8th S. ii. 445, 498; iii. 37, 171.)

The extract given at the last reference from a letter addressed to MR. INGLEBY by an "unimpeachable" authority by no means warrants him in arriving at the firm conclusion that he was correct in stating that a king would never be addressed in Italian as *voi*.

The extract—which does not appear to me to possess the authoritative character ascribed to it—treats of the Italian so-called polite mode of address, and, incidentally, of the customary usage in addressing royal personages. The rule for the employment of this polite mode—known in Italy as *dar del lei*—is laid down in all of the numerous Italian grammars I have seen, but the strict and invariable agreement of the verb with the subject is not *de rigueur* in every case, as I shall have no difficulty in showing. From the examples which I am about to adduce it will be seen that "mistakes, very similar to those made by English people who try to write in the third person, are often made" by many, if not all, of the best writers in the Italian language. The fact is there is no mistake in the matter; grammatical rule is not rigorously adhered to, nor is the use of the second person plural in any way unusual. I have before me a booklet, 'Dieci Lettere ad un Uomo di Stato.....scritte da cinque Ecclesiastici' (Turin), and I find that, in the principal letters, the second person plural is used throughout; in others there is an occasional lapse into the third person singular; whilst all conclude "di Vostra Eccellenza." And I would remind MR. INGLEBY'S correspondent that not one commercial letter in a thousand is written in the third person, even when the addressee is a sole partner. Tasso, in dedicating some of his "Rime" to Leonora Sanvitale, concludes "senz' alcun biasimo è V. Signoria. E le bacio le mani," whilst, in a letter to the Duke of Mantua, he begins "Vostra Signoria si stancherà," and concludes "Baciate in mio nome le mani..... e vivete felice." The employment of "vostra" instead of *sua*, in conjunction with "Signoria," "Eccellenza," and the like, in letters written in the third person, appears to be rather the rule than the exception. Whether grammatical or not, *vos signoria* and its congeners, although incorporating the possessive adjective of the second person plural, are used in agreement with the third person singular.

A like incongruity is found in Roumanian, *e.g.*, "Cui ati* dat Dumneavóstră cártile*?" where "Dumneavóstră" is considered equivalent to "you" and is preceded by the plural form of the verb. An analogous custom in modern Greek is cited by Diez, ἡ εὐγένειά σου ἡξέειπες ὄτι κ.τ.λ., where the singular noun is followed by the verb in the plural. The subject of the "pronomina reverentia" is treated at some length by this author in his well-known grammar of the Romance languages.

With regard to the form of address to be observed in the case of royal personages, it is tolerably certain that DR. CHANCE, in his remark on the use of *voi* when addressing the king, did not have in view such of the royal *entourage* as are privileged to greet the sovereign with a familiar "Buon giorno!" I certainly did not contemplate such a case in stating that in my opinion MR. INGLEBY was in error in taking exception to DR. CHANCE'S observation. I alluded to the formal mode of address, such, for instance, as would be used in a communication to the king from Parliament, in which case—unless my memory deceives me—it is customary to use *voi*. It may be, but I think it unlikely, that I have confused this deferential *voi* with the Spanish usage, spoken of by Diez in the above-mentioned grammar: "doch wird *vos* (nach dem Wörterbuch der Akad.) immer noch Geringeren gegen sehr Vornehmen und umgekehrt gebraucht." In Portuguese also "*vós* is employed in elevated style; in sermons, lectures, addresses; '*Vós, Senhor*,' to the king" (D'Orsey's 'Port. Gram.'). and it is to be borne in mind that the third person is the almost exclusive form of address in both of these languages. There are two obsequious prefaces in Italian to Florio's 'New World of Words'; they are addressed to Queen Anne in the second person singular. That of Florio himself begins thus: "In su l'altare della tua eccelsa e serenissima Maestà.....che le tue innate e reali virtù ecc." In Salvini's translation of 'Macbeth' the following passage occurs in the last act:—

Macbello. Di tua lingua
A far seggio qui giungi; or presto, narra.
Ufficiale. Grazioso signor, quello che vedi
Io deggio dirvi, e non so come.

In this case the officer is addressing the king, and does so in the second person plural. However, I am not disposed to lay much stress on examples taken from translations. "In Portuguese novels," says D'Orsey, "(translated from a foreign language) professing to represent people speaking as in real life, all the dialogues are in '*vós*,' instead of being in the third person singular!"

MR. INGLEBY'S informant makes rather a curious observation with respect to "voleté" used with "Vostra Maestà." He is presumably aware that

"Maestà" is a nominative in the singular, and that it would be no less incongruous to say in English, "Do your Majesty wish?" than to say, "Spero che vostra Maestà volete!" in Italian.

MR. INGLEBY says, in concluding his note, "As I expected, the speaker would naturally drop into the use of the third person." I am assured by an Italian friend that the contrary is the case, and that sustained conversation, starting in the elevated style, very soon drops into the second person plural.

In despite, therefore, of the deliverance of MR. INGLEBY'S friend, I submit that "Voi, Signore," to the king, is the most formal and deferential mode of address. J. YOUNG.

Glasgow.

MR. YOUNG accuses me of having declared the construction "*voi avevi*" to be analogous to the well-known French irregularity in which, *e.g.*, "*vous aimiez*" is used after a past tense instead of "*vous aimassiez*." I never said anything so utterly ridiculous. What I compared was not the construction, but the similar regard for brevity and euphony in the two cases.

As for the Italian idiom itself, MR. ADAMS and I disagree upon two points only. One point is whether, at the present time, "*voi avevi*" is used of one person only or indifferently of one or more persons. The second point relates to the origin of the *avevi* which is used with *voi*.

With regard to the first point, it is quite true that in all the grammars which have been brought before me, whether the more ancient ones quoted by MR. ADAMS or the more modern ones which I happen to possess, such as Diez (third edition, ii. 146), Corticelli (revised edition, 1874, p. 76), Petrocchi (1887, p. 161), there is, as MR. ADAMS says, no question of numerical restriction. But this seems to me to be due either to too great conciseness or to carelessness. They content themselves with saying that *avevi* is used for *avevate*, and do not say whether the *avevate* is used of one or more persons. In favour of my contention that "*voi avevi*" is now used by educated people of one person only I have the Italian lady mentioned in my last note. She will not budge from her statement, though she is willing to allow that some educated people who have not been in the habit, as she has, of teaching Italian may sometimes—in conversation, but in conversation only—use the idiom of more than one person, whilst she believes such a use to be common among the uneducated. And I have, moreover, the testimony of no less a person than the Italian statesman Massimod'Azeglio. In his historical novel 'Niccolò de' Lapi' (written in 1841), in the 1866 edition (published by Le Monnier, of Florence), I find no fewer than six passages in which *voi*, addressed to a single person, is used with a singular verb. These are, in p. 39, "*voi vi dovesti*," "*voi eri*," "*voi ascoltavi*"; in

* In these words *t* has a cedilla, and is pronounced as *ts*.

p. 43, "se voi non mandavi"; in p. 74, "la più piacevol beffa che voi udissi mai"; and in p. 137, "se voi m'avessi ummazata." It will be noticed that in three of these passages the *voi* is used with the imperf. subj. In other places, however, D'Azeglio uses the regular second person plural of one individual, as, e. g., in p. 41 "dicevate," and in p. 317 "che m'avevate promessa" (of a girl speaking to her father), so that it would seem that *avevate* is more respectful than *voi avevi*. But I cannot discover that he anywhere uses such a construction as *voi avevi* when more than one person is addressed. Indeed, there are at least three passages in which, in such a case, the plural is used. These are "speravate negli uomini" (p. 376), "che volevate vedere" (p. 398), and "già sapevate" (p. 521). With regard to the second passage, the Italian lady is rather surprised that "che volevi vedere" was not used, as the speaker is a "popolano." And here I may observe that the *voi* may be left out when the verb is singular (just as it is commonly when the verb is plural), provided always that it has already been made clear that the person is addressed with *voi*.

It seems to me very doubtful, therefore, whether *voi avevi* is ever now used by educated people of more than one person. Can Mr. ADAMS quote any example from a modern author?

And now with regard to the origin of this *avevi* when used with *voi*. MR. ADAMS has well shown that in Old Italian a singular verb is not infrequently found with a plural pronoun used of more than one person, and this in other tenses than the imperfect and with demonstrative pronouns as well as with the personal pronoun *voi*; and, indeed, he has since been kind enough privately to supply me with examples in which a singular verb is used after a plural noun. All this would be likely to originate with uneducated persons, and such is the view of the three grammarians I have quoted, for Diez uses the word "volksüblich," Corticelli "popolareco," and Petrocchi "popolare"; and their view is confirmed by the fact that the *voi avevi* is still used of more than one person as a rule by the people only. But for a time, as is evident from MR. ADAMS'S quotations, this irregular use of the singular verb was not confined to the people, but extended from them upwards and prevailed among good writers, partly, perhaps, for the reason named in my last note. Later on, when the use of *voi* of a single person had become more general, the *voi avevi* came to be restricted, among the better educated, to one person only, possibly, in part at least, for the reason assigned by the Italian lady, viz., that one person only is addressed.*

* Strictly speaking, *voi avevi* is equally ungrammatical whether it is used of one person or of more than one person. But *voi* is now so universally used of one person that *voi avevi* addressed to one person strikes one as less

Mr. ADAMS, however, prefers to believe that the idiom did not arise in a popular use. He follows Nannucci, who takes this *avevi* to be a plural derived from the Lat. *habebatis*, through *habebati*, *abebati*, *avevati*, *avevai*, *avevi*. But Nannucci cannot produce any of these intermediate forms. Nor anything more, so MR. ADAMS tells me, in favour of his view, than that some ancient writers (such as Jacopone in the thirteenth century) made the second person plural of every verb to end in *i*, instead of *e* as at present.* Such evidence seems to me altogether too scanty, and till much better is produced I must believe that this *avevi* was always really a singular used by the uneducated as a plural.

F. CHANCE.

Sydenham Hill.

PRIMROSE, COWSLIP, AND OXLIP IN FRENCH (8th S. iii. 245).—MR. BOUCHIER is quite right; French dictionaries are in a fog with regard to the exact equivalents of these flowers; but the fault lies with the scientists, not with the lexicographers. I have had myself to wade through many a worse muddle, from A to Z, in scientific works, chiefly botanical and zoological. Here it happens that the English botanists have given special names to varieties of the same plant, while the French botanists have not done so; and, on the other hand, as to *coucou*, laymen have given the same name to plants of totally different kinds. *Primevère* is primrose, in a general sense (Latin *primula*). See Chambers's 'Encyclopædia' and Bouillet's 'Dictionnaire des Sciences.' "The common primrose (*Primula vulgaris*) is the plant," says Chambers, "to which the English name primrose specially belongs." And the French *primevère*, used alone, means that only. But *primevère*, with some adjective or other, is also cowslip, oxlip, and polyanthus, which are themselves kinds of primroses (*Primulæ*). Cowslip (*Primula veris*) is, according to Bouillet, the *primevère commune*, called also *coucou* and *brayette*. So Spiers's explanation of *brayette* as cowslip is right, and that as common primrose by the dictionary-maker whom MR. BOUCHIER mentions by the way, is wrong. Oxlip (*Primula elator*) is, according to Bouillet, the *primevère élevée*. With reference to the different renderings of *coucou*, we find in Littré, and also in Bescherelle (under "Coucou") and in Bouillet (under "Narcisse" and "Lychnide"), that, besides cowslip, it means the barren strawberry plant, the cuckoo-flower, or ragged-robin (*Lychnis flos cuculi*), and the common daffodil (*Narcissus pseudo-narcissus*). In the last two senses the French is *fleur de coucou*, as well as *coucou* alone. MR. BOUCHIER asks how an educated man would translate such a sentence as "I am going out to gather cowslips and prim-

ungrammatical than *voi avevi* addressed to more than one person.

* As, e. g., *andati* for *andate*.

roses, and I hope to find some oxlips as well." All I can say is, that any one who tries to do this must be content to make the best of imperfect materials, and use the terms *coucous*, *primevères*, and *primevères élevés*. It can be done in no other way, and it is easy enough, but that French translation must needs look somewhat clumsy.

F. E. A. GASC.

In all the French floras I have looked into *coucou* is given as the vernacular name for the cowslip of our meadows or the polyanthus of our gardens, which is a derivative from it. Other French names for the same plants are *brayette*, *coqueluchon*, *primerole*, *printanière*.

The application of the name oxlip is not so simple as appears at first sight. I may explain it by stating that there are in Britain three species of the genus *Primula*, in addition to others which are not relevant in this connexion. The three species are (1) the common primrose, *Primula grandiflora*, or syn., *P. acaulis*; (2) the cowslip, *P. veris*; (3) the Bardfield, or true oxlip, *P. elatior*. Why No. 3 should be considered the true oxlip, or the *oxlip par excellence*, I do not know. It is a rare plant, and the size of the flower does not warrant the application "ox lip" (see Britten and Holland's 'Dictionary of Plant Names'). Other two much more common oxlips, one of which must have been Shakspeare's plant, remain to be mentioned. The common primrose throws up its flowers singly on stalks direct from the root-stock, but there is a variety of it, which is not uncommon, which throws up from the stock a common shaft, at the top of which is borne a cluster of flowers instead of a single bloom. This is the variety *caulescens* of the common primrose, and is, so far as I know, the commonest oxlip.

Then there is a form which is supposed to be a hybrid, or cross, between the primrose and the cowslip, bearing its flowers on the top of a common shaft, as in the last-mentioned plant. This is known botanically as *Primula variabilis*, so called because its characteristics are, as might be expected from its hybrid origin, variable. I presume all these oxlips occur in France as well as in our country, and I suspect the peasantry would apply the word *coucou* to each and all of them.

The common primrose in Northern France and Belgium is not so common as it is here; and, so far as I can glean from the French books at my disposal at the moment, is never called *coucou*.

MAXWELL T. MASTERS.

KEARNEY (8th S. iii. 188).—Unless it is desired either to throw doubt on the published pedigree of Count Kearney, in which case the point or points in doubt should be clearly stated, or to dispute the right of the Pope, while a temporal prince, to confer titles of nobility on others than his own subjects, it is difficult to see the precise value of

the query signed A. I. K. The reference to Countess Tasker, whatever the facts of that case, is obviously irrelevant. The pedigree of the Kearneys of Knockanglas, co. Tipperary, afterwards of Ballinvilla (in 'Landed Gentry' "Ballinvilla"), co. Mayo, is stated in the account of Robert Cecil, Count Kearney, in Burke's 'Peerage' for 1884, which I happen to have at hand, to be "on record in Ulster's Office," where it could presumably be verified. Comparing the deduction of the descent as given in Burke's 'Peerage,' above cited, with that given s.v. "Kearney of Blanchville," 'Landed Gentry,' 1879, it would appear that John Kearney, eldest son of James Kearney of Rathcoole (b. 1625, m. 1648, d. 1709), was a Secretary of State to James II. (I have been unable to trace him in Haydn's 'Book of Dignities'), and accompanied him to France, and that his younger brother, Michael (b. 1658, d. 1716), was father of Martin, created Count de Kearnie (in 'Landed Gentry' "Kearney"), who m. 1741 Lady Elizabeth Hamilton, daughter of the sixth Earl of Abercorn. From the 'Peerage' it would seem that the Secretary was father, not uncle, of Martin, Count de Kearney, an antinomy which I am not able to reconcile. The dates given in the 'Landed Gentry' favour the statement there made. Robert Cecil Kearney, in whose favour the title of Count Kearney is stated ('Peerage,' *loc. cit.*) to have been "revived" by letters patent, 1868, was third son of Robert Kearney of Ballinvilla (or Ballinvalle), representative of Richard, the eldest brother of the ancestor of Secretary Kearney.

NOMAD.

Countess Tasker, mentioned incidentally by A. I. K., was not the keeper of a Catholic school at Brook Green (though that was her residence), but a Roman Catholic lady of large fortune, which she devoted principally to charitable purposes. She had a country seat near Brentwood, in Essex, and she was a special friend of Cardinal Wiseman.

E. WALFORD, M.A.

Ventnor.

JOHN OF GAUNT (8th S. iii. 109, 231).—I do not see any descent of John of Gaunt from Fair Rosamond; but his first wife Blanche was probably her descendant, though there is a weak link in the chain. The pedigree is made out thus:—
Ida, youngest daughter of William de Longespée (son of Rosamond), married Roger Bigod, who died in 1221.

Hugh Bigod, her son, married Maud, daughter of William Marshal, Earl of Pembroke, and died in 1225.

Ralph Bigod, of Settrington, his youngest son, married Bertha, daughter of Gerard de Furnival.

Isabel, his daughter, married, (1) Gilbert de Lacy, (2) John Fitz-Geoffrey. [Dates, however, raise the presumption that Isabel was Ralph's sister rather than his daughter.]

Maud Fitz-John, who was probably the daughter of John Fitz-Geoffrey and Isabel, though the last link of actual proof has not yet been discovered, married William de Beauchamp, Earl of Warwick, who died in 1298.

Isabel, her daughter, married (1) Patrick Chaworth, (2) Hugh Le Despenser.

Maud Chaworth, her daughter, married Henry Plantagenet, Earl of Lancaster, who died in 1345.

Henry, Duke of Lancaster, her son, married Isabel, daughter of Henry, Lord Beaumont, and died in 1361.

Blanche, his younger daughter, was the wife of John of Gaunt.

Geoffrey, Bishop of Lincoln and Archbishop of York, was certainly not the son of Rosamond, and was not much, if at all, her junior.

HERMENTRUDE.

I wrote, proving conclusively, but my reply was not inserted, that Henry had not two children by Rosamond. Now Mr. C. W. Cass repeats the previous statement. It is quite clear to any one who will consult my reference to Walter Mapes's 'De Nugis Curialium,' Dist. v. cap. vi. p. 235, Cam. Soc., 1850, that Geoffrey was the son of the king and Ykenai or Hikenai. He became Bishop of Lincoln at the uncanonical age of twenty, and was afterwards Archbishop of York, A.D. 1191, *ob.* 1212. It is only a popular error which makes him the son of Rosamond. There can be no question about it. Walter Mapes was both a contemporary and an acquaintance of Geoffrey. ED. MARSHALL.

I cannot see the full bearing of the suggestion that the assertion of John of Gaunt's descent from Fair Rosamond might have arisen from ignorance or forgetfulness of the fact that the heiress of the main line left no children by Thomas of Lancaster. She married twice, if not thrice, after. She certainly left no child by her second husband, Ebulo le Strange. But what about her third (or fourth?) husband? I do not think, as a fact, that the lady left any children. But Mr. Cass does not notice the possibility, neither does he refer to the fact that the first William de Longespée had two sons and three daughters married, with issue, I believe; another daughter was twice married, but issueless. From one of the sons one of John of Gaunt's sons-in-law was descended. Then, again, William de Longespée the second had, I think, three sons and one daughter at least; so the possibilities of John of Gaunt's descent from Fair Rosamond are greater than MR. CASS seems to imply. When we remember that every man has two grandfathers and two grandmothers, and that in those days the next ascending generation would be of eight different persons, one higher would include sixteen, and the next step thirty-two—by "those days" I mean days when marriages of affinity were much

more difficult and more rare than they are now—I have run up the ancestry of John of Gaunt for most of the five steps; but I do not find Fair Rosamond's descendants anywhere. The inquiry did not go far enough to be exhaustive.

THOMAS WILLIAMS.

Aston Clinton.

The statement that Henry II. had two children by Rosamund Clifford—generally known as Fair Rosamund—William de Longespée and Geoffrey, titular Bishop of Lincoln, and consecrated Archbishop of York, rests on no sure historic basis. It first appears in Speed's 'History of Great Britain,' in 1611. That Geoffrey was Rosamund's son is disproved by chronology. The future Archbishop of York was born in 1151/2, while Rosamund is spoken of as "a girl" (*puella*) by Giraldus Cambrensis more than twenty years later. Walter Map also distinctly tells us that the name of Geoffrey's mother was Ykenai or Hikenai, and that she was a low woman of profligate life, who presented the boy to Henry as his at the beginning of his reign. The evidence for Longsword being Rosamund's son is equally untrustworthy, and the fact is discredited by all sound recent historical writers. The name of his true mother is unknown even in early tradition. The argument drawn from the grant made to Longsword by his father, shortly before his death, in 1188, of the manor of Appleby, in Lincolnshire, rests on a confusion between that manor and the manor of Appleby, in Westmoreland, which was held by Rosamund's family, the Cliffords. EDMUND VENABLES.

CHAUCER'S "STILBON" (8th S. iii. 126, 249).—The remarks by E. S. A. at the last reference are sadly behind the age. The passages from Alanus de Insulis, which he repeats, were long ago printed by Prof. Hales, and are given in full in my edition of Chaucer's 'Minor Poems,' Oxford, 1888, p. lxxv. Of the existence of this book he seems entirely unaware; so I trust he will buy a copy.

The fact that Chaucer was well acquainted with John of Salisbury, &c., is really very old indeed. All these authors, and many more, have long ago been consulted by me. Or, if I do not count, Prof. Lounsbury's 'Studies in Chaucer,' at any rate, discusses them at great length, bordering on prolixity.

As to Stilbo, I am behind the age myself. Dr. Köppel showed, in 'Anglia,' xiii. 183 (1890), that he was Stilpo, of Megara, mentioned by Seneca; also that Chaucer got the name from Walter Map's 'Valerius,' cap. 27. Stilbon, for Mercury, occurs in Alamis, 'Anticlaud,' iv. 6.

It is of no consequence what new opinion may be offered as to the person meant by Bernard the Monk. He is certainly Bernard of Clairvaux, as was expressly explained, more than two hundred

years ago, in J. J. Hofmann's 'Lexicon Universale' (Basileæ, 1677), s. v. "Bernardus." The passage concludes with the words: "Nullos habuit præceptores præter quercus et fagos. Hinc proverb: Neque enim Bernardus vidit omnia." I admit that I omitted to give this reference in 1889; but that, to a student who is always learning, is a long while ago.

WALTER W. SKEAT.

'FROM OXFORD TO ROME' (8th S. iii. 207, 272).—MR. REDFORD's query about this book is not perfectly correct in its statements. He says that "it was published anonymously in 1847, at the time of the famous Oxford Tracts." He is correct as to the date of its publication, but the Oxford Tracts (begun in 1833) came to an end in February, 1841, and Newman, their chief promoter, joined the Church of Rome in 1845. The book was one of two or three written by persons who had been ardent admirers of Newman in the early days of the Tract movement, and who had been shocked and alienated from the Tractarian party by what they considered his betrayal of them. The two works which had by far the largest circulation of this class were 'From Oxford to Rome,' and 'Hawkstone,' by the Rev. W. Sewell. This last raised very fierce accusations on both sides.

MR. REDFORD has been rightly informed that the "authoress made a recantation." I could easily give him the dates if I were able to go to a library; but I am at present confined to my study. The first "recantation" was the publication of a second book, called 'Rest in the Church,' the gist of which was that, though it would be unwise for any member of the Church of England to go over to Rome, yet that one who had done so, could not revert without apostasy. This, of course, did not satisfy the Roman Catholics, and she published a letter in the newspapers, and said, "I bitterly regret the publication of my book, and wish I could recall it."

W. BENHAM.

32, Finsbury Square.

ABRAHAM RAIMBACH (8th S. iii. 126).—It would appear from the privately printed 'Memoirs and Recollections of the late Abraham Raimbach, Esq., Engraver,' edited by his son, M. T. S. Raimbach, M.A., 4to., Lond., 1843, that he was born in Cecil Court, St. Martin's Lane, Westminster, on Feb. 16, 1776. His father, a native of Switzerland, who came to England at the early age of twelve, and never afterwards quitted it, married the daughter of a Warwickshire farmer of the name of Butler, descended by the female side, as was supposed, from the Burbages of Shakespeare's time.

Raimbach was privately educated at Highgate, and afterwards entered the Library School of St. Martin-in-the-Fields, under the mastership of Mr. Pownall. Here he had for schoolfellows Henry Winchester, afterwards Lord Mayor of London, Charles Mathews and Wm. Lovegrove, actors,

John Richter, tried in 1794, with Hardy and Horne Tooke, for high treason, Henry Richter and Wm. Woodburne, artists, and Alexander Copland, government contractor for buildings. Liston, the comedian, was also for a time connected with the establishment, either as master or assistant. Raimbach died at Greenwich on Jan. 17, 1843.

It may be of interest to add that the inscription on a tombstone in Hendon Churchyard, co. Middlesex, furnishes the information that his father, Mr. Peter Raimbach, late of the parish of St. Ann, Westminster, died December 16, 1805, aged sixty-two. Martha, his mother, who survived her husband, died January 27, 1807, aged sixty-five, and lies buried in the same place

DANIEL HIPWELL.

17, Hildrop Crescent, N.

LINES BY TENNYSON (8th S. iii. 269).—J. D. is evidently thinking of

Ring sudden laughs of the jay,

the last line of the fourth stanza in the poem 'To —,' published in 'Poems,' 1833, p. 2. In the volume of 'Selections,' 1865, two of the original seven stanzas were restored (with alterations) and five in the Library Edition, 1872, vol. i. p. 97. The poem now commences

My life is full of weary days,

and the above-mentioned line runs

Ring sudden scritchings of the jay.

The article in the *Quarterly Review*, 1833, p. 81 (probably written by J. G. Lockhart), remarks in a bantering strain:—

"Laughter, the philosophers tell us, is the attribute of man—but as Shakspeare found 'tongues in trees and sermons in stones,' this true poet endows all nature, not merely with human susceptibilities but human functions—the jay laughs, and we find, indeed, a little further on, that the woodpecker laughs also."

RALPH T. BRADBURY.

Redhill.

VOLE (8th S. iii. 187, 274).—I have to thank your correspondents who have replied to my inquiry as to the etymology of this word. At the same time I must point out that none of them has offered a satisfactory solution. The derivation from "wold," a field or plain, is analogous to that of "mole," which is undoubtedly a contraction from "moldwarp," but then there are in proof of that the Middle English *moldworp* and the Icelandic *moldvarpa*, besides Shakespeare's "moldwarp" ('1 Henry IV.,' III. i. 149), whereas "wold-mouse" has not been shown ever to have been in use, though "field-vole" and "bank-vole" are common terms. MR. WALLER is good enough to refer me to Webster's 'Dictionary'; but the derivation from French *volez*, to steal, is absolutely unsupported by any evidence; it is mere guess-work, a pursuit any one can follow, if so disposed, for himself. Obviously, that is the meaning of a "vole" at

ecarté. What I desire to obtain is evidence of the earliest use and forms of this word expressing the genus *Arvicola*. HERBERT MAXWELL.

ST. JERON (8th S. iii. 129).—No doubt St. Iero is meant. The 'Acta Sanctorum,' under date of Aug. 17, will probably give all that is known about him. I have a note to the effect that he was a native of Scotland and a priest, and that he was killed in Holland in the ninth century by the Normans, one of whom ran a sword through his neck. His attribute is a falcon. L. L. K.

THE CATALOGUE OF BOOKSELLERS' CATALOGUES (8th S. iii. 208).—The Birmingham Reference Library has given special attention to booksellers' catalogues and auction sales. One hundred and fourteen separate entries (often in several volumes) include catalogues which are "curious or valuable as illustrating prices, classification, &c." A large and lofty room is nearly filled with bibliography, including 180 entries of "Sale Catalogues of Important and Interesting Collections, often with Prices and Purchasers' Names." ESTE.

ST. THOMAS OF WATERINGS (8th S. iii. 249) took its name from a chapel dedicated to St. Thomas of Canterbury, situated by a small brook which here crossed the Old Kent Road, exactly at the second milestone of later days. It was the first stage out of London for the convoy of pilgrims bound to the shrine of St. Thomas, where they made their first halt and watered their horses. HERMENTRUDE will doubtless remember that it is here that Chaucer makes the "host" "his hors arrest," and propose that the pilgrims should "draw cuts" who should tell the first tale:—

And forth we riden a litel more than pas,
Unto the watering of Seint Thomas.

It was the ordinary place for executions for the county of Surrey, as Tyburn was for Middlesex, and abundant references to it in this character appear in our old dramatists and other early writers, a selection from which is given in Nares's 'Glossary' and Wheatley's 'London, New and Old.' Mr. Wheatley gives a curious instance of a recurrence to the old form by Sir John Campbell (afterwards Lord Chancellor) in 1834, when Attorney-General, to prevent the defeat of justice through a squabble between the sheriffs of the county and of the city of Chester as to who was to carry a sentence of execution into effect. Campbell "boldly adopted a form of proceeding which had not been resorted to for many ages," had the convicts brought before the King's Bench, by the judges of which court they were ordered to be executed at St. Thomas à Waterings, in the borough of Southwark. Gerard records in his 'Herbal' his finding water plants "in the ditch right against the place of execution at the end of Southwarke, nere London, called St. Thomas

Waterings." It is needless to say that there is no real connexion between the names "St. Thomas Aquinas" and "St. Thomas à Waterings," though the shadowy verbal connexion gave occasion for the display of that kind of conventional wit which has sometimes found its exercise in places having significant names. I may give one example from Ben Jonson, quoted by Mr. Wheatley and Dr. Nares:—

He may perhaps take a degree at Tyburn
A year the earlier; come to read a lecture
Upon Aquinas at St. Thomas à Waterings,
And so go forth a laureat in hemp-circle.

'The New Inn,' i. 3.

The actual locality is thus defined in Ogilby's 'Traveller's Guide': "There at 1½ mile leaving the town cross a brook called St. Thomas Watering." In later surveys it is marked at the two miles. In Carey's map of fifteen miles round London, A.D. 1786, at the two-mile stone on the Old Kent Road appears Waterings Bridge, a survival of the old name. At the present day (see the 'Post-Office London Directory') at No. 322 in the Old Kent Road we have a public-house called the "Thomas à Beckett," which probably marks the historic site. The house stands at the corner of the Arundel Road from which St. Thomas's Road branches out. Those who know the locality will be able to say whether it corresponds with the site of the old two-mile stone.

EDMUND VENABLES.

WALTER LONG (8th S. iii. 207).—According to Burke's 'Landed Gentry,' Mr. Walter Long, of Muchelney, Somerset (who is, I suppose, the same person after whom MR. G. DEEKS inquires), died unmarried. He had five half-sisters, two of whom died unmarried; one married, but died *sine prole*; two more married, but as to the children of one of these Burke is silent; but the eldest, Philippa, who married Grove, of Fern House, Wilts, he tells us "left issue." For these MR. DEEKS will have to search the pedigree of that family, now represented by Sir Thos. Grove, Bart., of Fern.

E. WALFORD, M.A.

Ventnor.

ALDERMAN CURTIS (8th S. iii. 185).—PROF. TOMLINSON asks whether there is any physiological reason for the very common omission and misuse of this letter in London and Wiltshire. I doubt whether it is more frequently misused there than here. It was a Yorkshireman that I heard some time since recite,—

From Greenland's icy mountains,
From Hindia's coral strand,
Where *Hæfric's* sunny fountains, &c.

As regards its omission, which is comparatively a venial offence, is it not a fact that speech generally is softer in the South, and that a softer speech naturally tends to the omission of the aspirate? This I understand to be the reason why,

as Marsh notes in his 'Lectures,' the *h* has disappeared from the speech of Southern Europe. It is suggested that perhaps the board schools will correct our speech in these particulars. I doubt it. Marsh thinks the *h* will ultimately be lost altogether.
C. C. B.
Eppworth.

When a boy I was sailing past Stromboli at night, watching the fire of the volcano, when a sailor told me that it was well known that the ship's crew of a man-of-war saw the devil carrying a sack up the mountain and throwing out of it into the crater a man called Sir William Curtis. A few months after, when repeating this story in England, a gentleman said:—

"That is true. Curtis was a contractor for the navy, and any shortcomings in victuals or stores were laid to his account. He was, therefore, unpopular with sailors; and the story of his being thrown into Stromboli was repeated on the authority of a captain and crew of a man-of-war. Curtis brought an action against the captain, and the case was tried for defamation of character."

If so, there be must be some report of such a trial. Can any one say if there was a trial?

SEBASTIAN.

[The story is wrongly told of Alderman Curtis. See 'Old Booty,' 4th S. v. 31, 79, 185, 305; 'Booty's Ghost,' 5th S. ii. 508; iii. 20.]

CHESNEY FAMILY (8th S. ii. 387, 478; iii. 58, 135, 214).—PROF. SKREAT at the last reference derives the family name of Chesney from Fr. *chêne*, an oak plantation, *chêne* from Lat. **quercinēnum*, and *chêne*, an oak, from Lat. **quercinum*. In the first place, I would point out that *chêne* does not correspond exactly to the Latin forms quoted by PROF. SKREAT, De Cayneto, De Kaisneto, De Chaisneto, as *chêne* is evidently of the feminine gender; it cannot, therefore, be the original of the name Chesney, the derivative of the above Latin forms. Secondly, may I point out that a popular Latin type **quercinum* could not possibly become *chêne* in modern French? The O.F. forms of *chêne* are *chesne*, *chaisne*, *caisne*, pointing to a popular Latin type **caxanum*. In the third place, *quercinum* could not have been represented by an O.F. *caisne*, as *re'n* could never have become *sn*; compare popular Latin *circinum*, which became in French *cersne*, *cerne*, the *r* remaining. Fourthly, a Latin *que-* could never have given a French word beginning with *ch*.

A. L. MATHEW.

BACHELORS' DOOR OR PORCH (8th S. iii. 208).—At Grantham, Lincolnshire, down to the time when St. Wolfram's Church was restored, something like five-and-twenty years ago, the free sittings for men were in pews on the north side of the middle alley and those for women on the south. In 1806, according to Turnor, the best-known historian of the town, it was recorded on a panel

which formed part of the screen of "the Choir"—that is to say, of the only part of the church used for worship—that "Madam Sarah Ellys built the lofts in the north aisle at her own charge, for bachelors to sit in."
ST. SWITHIN.

A parish book of Eastbourne records that—

"1703, August 8. A vestry orders the churchwardens to prosecute certain persons for misbehaviour in church. It is also stated that a gallery was lately erected at the west end of the church, for young men and bachelors."—'Sussex Arch. Colls.,' xiv. 133.

EDWARD H. MARSHALL, M.A.

The Brassey Institute, Hastings.

"TO THREEP" (8th S. ii. 325, 452, 491; iii. 53, 114).—Will your correspondent at the last reference pardon me if I point out that there is no such book as 'Glossographia Anglicum Novo'? What such a title could mean it is impossible to say. The same title appears subsequently at p. 133, col. 1, hence the reason for my correction. I thought that the title as first given might be a misprint; its re-appearance forbids the thought. I have a copy of the book dated 1707, and its title is 'Glossographia Anglicana Nova.'

F. C. BIRKBECK TERRY.

POISONING BY ARSENIC (8th S. iii. 189).—There was a remarkable trial for poisoning by arsenic in Scotland in the last century, which I only know by the report in the 'Annual Register,' that of Lieut. Patrick Ogilvy and Mrs. Catherine Ogilvy, otherwise Nairne, for the murder of Thomas Ogilvy, brother of the former and husband of the latter. They were convicted, and Lieut. Ogilvy was hanged, but Mrs. Ogilvy escaped from prison after giving birth to a child. Judging from the report in the 'Annual Register,' the case was very weak. Can any reader state what became of Mrs. Ogilvy and the child, who was probably legitimate (she was convicted of incest as well as murder) and the rightful heir to the estate?

The case of a girl named Eliza Fenning created a great sensation early in the present century. She was accused, I think, only of attempting to murder, which was then a capital offence. She was convicted and hanged, notwithstanding a very general belief in her innocence. There was a public funeral, attended by a vast concourse of persons. A somewhat remarkable trial took place in Styria a little over forty years ago, when a girl was acquitted of poisoning an officer with arsenic. The defence turned on the prevalence of arsenic-eating in Styria, which it appeared ended fatally in many cases—more especially with girls, who took it in considerable quantities to improve their looks and complexion. One remarkable fact given in evidence was that the sudden cessation of arsenic-taking produced symptoms similar to those of poisoning by arsenic. The question whether Mr. Maybrick was an arsenic-eater seems worthy of

more consideration than it received, though the overdose which he took on the first day of his illness seems to have been of some medicine which included strychnine. The defence of arsenic-taking was, I believe, also set up for Madame Laffarge in Paris. M.

See 'Forensic Medicine,' by Drs. Guy and Ferrier, p. 458, where,—

"the reader is referred to the following cases: Messrs. Turner and Mr. Gadsden, poisoned by Eliza Fenning, in Mr. Marshall's 'Remarks on Arsenic'; those of the Mitchells, reported by Mr. Alexander Murray, in the *Edin. Med. and Surg. Journal*, vol. xviii, p. 167; and three cases given by Mr. Alexander McLearn, in the same journal, vol. xv, p. 533."

The same useful manual states that, before the passing of the Act 14 Vict., xiii., "arsenous acid caused 34 in 100 of all the deaths by poison; after it, the proportion fell to 1 in 10." And were not the *chambre ardente*, and the trial of Brinvilliers, and her succession powders, episodes in the history of this poison?

EDWARD H. MARSHALL, M.A.

Cases of arsenic poisoning—criminal, accidental, acute, and chronic—abound. Indeed, it is one of the commonest forms of poisoning. It would not be difficult to fill a number of 'N. & Q.' with details of cases of this kind. I, however, give references to a few such, which may help J. W. in his search.

'An Account of several Cases of Poisoning with Arsenic,' by Sir R. Christison, in *Edinburgh Medico-Chirurgical Transactions*, 1826, ii. 273.

'Account of a late Remarkable Trial for Poisoning with Arsenic' (the notorious Wooler case), by Sir R. Christison, in *Edin. Med. Journal*, 1855-6, i. 625, 707, 759.

In Paris and Fonblanque's 'Medical Jurisprudence,' London, 1823, 3 vols., there are moderately full reports of the following cases of arsenic poisoning:—

1. The Nicholls, at Alford. Here the only member of the family who died, William, lived six days after taking the one fatal dose administered. The poisoning was homicidal, done by a brother-in-law (not a medical man), who afterwards confessed his guilt (ii. 191).

2. Ogilvy and Nairne, for poisoning Thomas Ogilvy (ii. 184, note).

3. Mary Blandy, tried (and condemned) at Oxford, 1752, for poisoning her father (iii., appendix, 236).

4. Robert Sawle Donsall, surgeon, &c., for the murder of his mother-in-law, Mrs. Elizabeth Downing. Tried at Launceston, March 31, 1817 (iii., appendix, 277).

In the above case of Mr. Blandy, poisoned by his own daughter, as above mentioned, he survived the administration of the first dose of poison nine days.

In the case of Dr. Alexander, published in *Med. Times and Gazette*, April 18, 1857, death did not occur until the sixteenth day; and, although it was known a large quantity of arsenic had been taken, none was found in the body after death.

In Taylor ('Manual of Med. Jurisprudence,' ninth edition, p. 104) a death of a man at Guy's Hospital, in October, 1847, is reported as occurring seven days after swallowing 220 grains of arsenic.

Some interesting cases of suspected arsenical poisoning (homicidal) may be found in Caspar's 'Forensic Medicine,' N. Syd. Society's edition, vols. i. and ii. Among other celebrated arsenic-poisoning cases were those of Eliza Fenning, 1815 (hanged), and of Thom, both reported in Sir R. Christison's work on 'Poisons' (1832), where, also, many other cases are noted. Of modern instances was the woman Cotton. But any good modern manual of jurisprudence or toxicology will contain many reports of such crimes. The reports of such cases abound in instances of conflict of medical evidence, even in cases where, as in Mrs. Maybrick's, there was really no room for reasonable doubt of the prisoner's guilt.

So far from arsenic being a poison often employed by members of the medical profession for homicidal purposes, it is essentially one avoided by them, and patronized by laymen and women, for the reason that it is cheap, of slow action, and easily procurable, and, as is unknown to the latter class, as easily, for the most part, detected on analysis. Since the days of *aqua tofana* (a solution of arsenic) it has remained a popular criminal drug. W. SYKES, F.S.A.

RELICS OF OUR LORD AND ROD OF MOSES (8th S. iii. 169).—In Dr. John Smith's edition of Beda's 'Historia Ecclesiastica Gentis Anglorum' (Cantab., 1722) there is given an index of the relics belonging to the Cathedral Church of Durham, printed from a MS. list bearing date A.D. 1372. In this list mention is made of "una pars virge Moysi." There is no record of hairs of our Lord, but a number of relics more or less directly connected with Him are mentioned. There are fragments:—

"De petra super quam natus fuit, de præsepio (4), de cunabulo, de circumcissione, de lapidibus trans Jordanem, de Querentayn, de pane verso in lapidem, de lapide in quo scripsit, de Monte Thabor, de Monte Oliveti, de templo D'ni, de palma D'ni, de Vase in quo lavabant pedes Apostolorum, de mensa D'ni, de pane q'm benedixit, de talore super q'm sedebat in Pretorio, de columna ad q'm ligatus fuit, de sudario, de tunica, de spongia (2) de Monte Calvarie (2), de lapide super q'm crucifixus est, de ligno (4), de sepulchro (7), de petra super q'm accendit, de throno ubi sedebat Jesus cum xii. discipulis." There were also "spina Coronæ" and "particula Crucis (2)."

Hairs of many saints are mentioned, although none of our Lord occur. Thus we have, "una fiola cristallina cum capillis et peplo sancte Mariae

Magdalene"; and hair of the same saint is preserved, with other relics, "in duabus bursis cum uno signo de albo velveto."

"In bursa cum scutis varii coloris," along with other small matters, are contained some hairs of Abbat Bernard; and, "in fiola cristallina ornata argento," some further hairs of the abbat are mentioned, along with other small relics. There are also "de capillis Sancti Bartholomei eremite de Farne," three portions "de capillis et barba S. Godrici, de capillis venerabilis Roberti de Stanhope, de capillis Sancti Boysili Presbyteri in una cistula eburnea"; and, lastly "cum multis aliis que continentur in una albâ cistulâ ligatâ cum arecalco [*sic*], de capillis plurimorum sanctorum."

In natural connexion with these hairs of the saints, we find their combs also preserved. There are three in the Durham collections—Malachie Archiepiscopi, of St. Boisil (preserved in a black case), and an ivory comb of St. Dunstan, "in una bursa serici varii coloris." JOHNSON BAILY.

Ryton Rectory.

In the first line of the Latin quotation, "ho'inem" is simply *hominem*.

E. WALFORD, M.A.

Ventnor.

[The apostrophe is used by us in place of the sign of contraction.]

A PREPOSITION FOLLOWED BY A CLAUSE (8th S. ii. 488; iii. 112).—One must agree in the main with all that ADAMANT says. There is no excuse for these blunders of the prose writers; but I want to put in a plea for the two poets. First, they are entitled to a prescriptive license to sail perilously near to the rock of error, and anything is excuse enough that will bring them off safely.

Consider who the king your father sends.

Now, in this, supposing the rhythm of the line to have permitted it, and that Shakspeare had given it to us thus: "Consider who it is that the king your father sends," I imagine that all objection would have been silenced. Do we not, and can we not supply that mentally? Undoubtedly, *who* declaims better than *whom*. The same applies to Byron's "Whom the gods love die young," and I think ADAMANT admits as much. But for sound, correctness, and comprehension Byron would have done better, if I may venture to say so, if he had written "Those the gods love die young," for every one would then have seen that *whom* was the missing word. As it now is, perhaps only one in a hundred can instantly supply *those* as the word required to complete the grammatical phrase.

C. A. WARD.

Chingford Hatch, E.

"A FLY ON THE CORPORAL" (8th S. ii. 147).—No reply to E. X.'s query having appeared, the fact of your correspondent having none but

oral authority for the expression leads me to think that he has got hold of a perversion of a phrase familiar to me from childhood, and derived probably from some old play, viz., "Keep your eye on the corporal." F. ADAMS.

105, Albany Road, Camberwell, S.E.

THE CELEBRATED WAITE (8th S. iii. 228).—In 1856 a George Waite was living at No. 2, Old Burlington Street, described as "surgeon dentist," and at No. 3 in the same street and date lived Charles Waite. This information is taken from the 'Post-Office Directory.' EMILY COLE.
Teignmouth.

If Waite died in 1820, as would seem to be the case from MR. EDGCUMBE's extracts, the name was still to be found in Boyle's 'Court Guide' for 1830, at 2, Old Burlington Street. The house must have been, therefore, kept on for business purposes, since if Waite married in 1819 he could not have been succeeded by a son at that period. "George Waite, Dentist," is how he stands in Boyle, and there were two more of the same trade in the street. It is also interesting to note the varied class of residents in the Old Burlington Street of that period, as, besides the three dentists, there was a chiropodist, a solicitor, a counsellor, a royal navy captain, an honourable, a baronet, a marquis, and two ladies whose doors had, I fancy, the legend "apartments" over the fanlights.

JNO. BLOUNDELLE-BURTON.

Barnes Common.

THE POETS LAUREATE (8th S. ii. 385, 535; iii. 89, 131).—The librarian of the Brassey Institute, Hastings, MR. E. H. MARSHALL, M.A., a familiar signature in 'N. & Q.,' reminds me that there was a Cibber buried at the Danish Church in Well-close Square, after all. He, though, was Caius (Gabriel, the father of the Laureate by his second wife, Jane Colley. Cibber *père* had a sort of prescriptive right to this burying-place, inasmuch as he built the church, *sumptibus* Christian V., King of Denmark, who, says the inscription over the door, gave it for the use of the seamen and merchants, his subjects, frequenting the port of London. Cunningham buries the Laureate there, as well as his father; and MR. HAMILTON, no doubt, thought Cunningham good enough to follow; but Mr. Lloyd, of the *Evening Post*, probably knew better. W. F. WALLER.

VALLANCE FAMILY (8th S. iii. 229).—It is not improbable that the Topsham Vallances might have been an offshoot of the Valence family of Greysannon, Wilts. Francis Valence was of this place, 1623, according to the Visitation of that date. The descent of this Francis Valence from Robert le Galeys of 1225 can be furnished if V. wants it. The family bore Checky or sa. (or az.), on fess gules three leopards' heads cab. jessant de

lis or. The main line was of Llanarth, Monmouthshire, until 1400. The Greysannor branch was there in the great-grandfather of Francis of 1623. An earlier offshoot took the name of Lewis and settled at Llanthewy, co. Mon.

THOS. WILLIAMS.

Aston Clinton.

"PHILAZER" (8th S. iii. 28, 97, 154).—If your correspondent requires any further reference he may consult Cowel's 'Interpreter of Law Terms,' 1701, *sub* "Filacer." The following quotations are from the Rev. T. L. O. Davies's most useful 'Supplementary English Glossary':—

"The cursitors are by counties; these are the Lord Chancellor's. The *philazers* and *exigenters* are by counties also, and are of the Common Pleas."—North, 'Life of Lord Guildford,' i. 186.

"Thomas Winford.....had formerly been *philazer* of Surrey, &c., and had surrendered that office into my hands."—*Ibid.*, ii. 47.

F. C. BIRKBECK TERRY.

"SQUIN" (8th S. iii. 166).—A lady, a native of Portslade-by-Sea, Sussex, to whom I have communicated the substance of your correspondent's note, asking her if the local name for the scallop is "squin" or "quin," is ignorant of such a name applied to the "escallop," *i. e.*, the creature "with one flat shell and the other oval [=convex, according to her outside view], a pretty crinkled shell." She says, however, there is a much smaller shell-fish,

"like the escallop, but the shells are both oval. We call them 'quenes,' and I have never heard them called otherwise. I wish I could get a few to send to you, but I have not seen any yet this year. They are generally caught with the escallops. My brother is very fond of them, eating them just as he does oysters."

This seems to be what is figured in the 'Penny Cyclopædia' as *Pecten gibbosus*. The cyclopædist says:—

"Over our own southern coasts, where the sea is prodigal of its contributions to the table, pectens are considered a delicacy, and when well treated by a good cook make a rich and sapid dish, as might be expected from the name of them when so prepared, 'Quins.'"

A very obscure allusion, I must confess.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

The plural here of this fish is "squinces"; they are somewhat smaller, and much less toothsome, than the escallop.

EDWARD H. MARSHALL, M.A.

Hastings.

EAST INDIA COMPANY'S REGISTER (8th S. ii. 468; iii. 157).—It may be added that copies of wills and administrations received from Bengal (from 1728), Madras (from 1736), and Bombay (from 1723), are preserved in the India Office under the charge of the Director of Funds. Inquirers are allowed to inspect these documents on

payment of a small fee, and certified copies are furnished at a further charge, as specified in the schedule of fees appearing at the latter reference. There is no collection in the India Office of wills executed at St. Helena, but in many cases transcripts of such documents are recorded on the official "consultations" in the custody of the Registrar and Superintendent of Records.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

AUTHORS OF QUOTATIONS WANTED (8th S. iii. 189).—

Indocti discant, et ament meminisse periti.

This is the translation of lines 741-2 of Pope's 'Essay on Criticism,' which was taken as a motto for Hénault's 'Abrégé Chronologique de l'Histoire de France,' in 1744, and acknowledged as such in the preface to the third edition of that work, in 1749. This appears, in reference to it, as a new quotation in the eleventh issue, in 1879, of Büchmann's 'Geflügelte Worte,' with a special mark as such. I am not aware of any work with an earlier year in which the history of the line is to be seen. It is common now. Pope's couplet is:—

Content, if hence th' unlearn'd their wants may view,
The learn'd reflect on what before they knew.

There is a note in 'N. & Q.,' 1st S. xii. 204: "This is the motto to Laharpe's 'Cours de Littérature.'"

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Notes on the Middleton Family of Denbighshire. By W. Duncombe Pink. (Printed for Private Circulation.)

In this interesting monograph on the Middleton family, of New River celebrity, Mr. Pink has brought together a mass of material in a handy form for the genealogist. It is a remarkable circumstance that considerable difficulty attends the compilation of anything like a satisfactory account of several of the at one time best-known branches of this widely spread family, and one of Mr. Pink's objects in reprinting the present pamphlet from the pages of the *Chester Courant* is the eliciting of new facts.

Not the least curious point about the Denbighshire stock which has made the name of Myddelton, or Middleton, so historical is that the name itself is not the heritage of the family by male descent, but was assumed by it on marriage with the heiress of the original line of Middleton on the Welsh borders, itself descended from Middleton of Middleton, in Shropshire, if this filiation can be substantiated. Mr. Pink, however, speaks but hesitatingly of the original line and its connexions, not venturing beyond the allegation that the first undoubted ancestor, Sir Alexander de Middleton, living 1282, is "thought, but upon very doubtful authority, to have been related to Sir Richard de Middleton, Chancellor to Henry III., and to William de Middleton, consecrated Bishop of Norwich in 1272."

After these dubieties we may seem bold in offering Mr. Pink, from the *Genealogist*, iv., 1880, p. 171, a possible member of the original male line in the person of a Roger de Middleton, who occurs as witness on a couple of undated charters of lands in the parish of Rochdale, but whose *floruit* may fairly be assigned, by means of a dated charter associated with the same lands and parties, to *circa* 26 Edw. I. This would make Roger de Middleton of Rochdale a contemporary of Sir

Alexander, and the district in which he is found is at any rate a neighbour land to the Welsh border. It is, perhaps, a somewhat curious coincidence that we should find a John, son of Richard Middleton, of Manchester, baptized at Rochdale in 1598.

Again, in the Lambeth Wells (*Genealogist*, vi., 1882) we find the will of a fourteenth century parish priest, Thomas Middleton, Rector of Multon, who might possibly have belonged to the line which took its name from Cecilia, heiress of Philip de Middleton, after her marriage with Ririd ap David ap Flaidd, chief of one of the fifteen noble tribes of North Wales. In *Misc. Gen. et Her.*, Second Ser., ii. 250, we find it noted that Isabel, daughter of David Lloyd ap Jevan ap Ririd Middleton, married Owen ap Griffith, and was by him ancestress of the family of Mostyn-Owen, heirs of line of Owen of Woodhouse. This is possibly David, elder son of Robert, son of Ririd ap David and Cecilia de Middleton. In a list of the principal inhabitants of London, 1640, printed in the same volume of *Misc. Gen. et Her.*, but not, so far as we can see, referred to by Mr. Pink, we find the following Middletons: p. 52, Broad Street Ward, William Middleton, a "Silkeman"; p. 69, Castle Baynard Ward, Edward Middleton; p. 109, Lime Street Ward, Richard Middleton, merchant. Of these we do not see any clue to the affiliation of Edward, of Castle Baynard Ward, on the stock whose history Mr. Pink is tracing. William, the "silkeman," of Broad Street Ward, cannot be identical with the goldsmith, but might possibly, though we doubt it, be the draper of the New River Corporation, or both he and Richard, the merchant of Lime Street Ward, might be the Richard and William, sons of Robert Middleton, merchant and skinner, whose son Richard is stated by Mr. Pink, in his "Miscellaneous Notes," p. 59, to have been "living in 1623, and then about twenty years of age." It is doubtful, however, seeing that the William of that family was the ninth son of Robert, Richard being the fifth, whether he could well have been so established in business by 1640 as to be reckoned among the "able men" for the City contributions of that year towards the king's needs. The history of the latest surviving baronetcy in the Middleton family, that conferred upon Sir Hugh, of New River fame, is quite a striking chapter among those vicissitudes of families to which the late Sir Bernard Burke devoted some of his most interesting writing.

A Boke off Recorde, or Register of Kirkebiekendall.
 Edited by R. S. Ferguson, LL.M. F.S.A. (Kendal, Wilson; Carlisle, Thurnan).

We have abridged the very long title-page which the Elizabethan compiler of this interesting old manuscript thought it well to frame. There are not many things in which we are more like the men of the earliest days of the printing-press and less like those of the latter part of the sixteenth and of the whole of the seventeenth century than in the way in which we make the titles of our books. The title of a volume issued when printing was in its infancy often consists of a single line only; later authors delighted in making their titles a kind of table of contents. It is well that, with some divergency in arrangement, we have fallen back on the earlier practice. The volume before us seems carefully edited, but we are sorry to find, from Mr. Ferguson's preface, that a part of the text is made from a modernized transcript. The reasons for this are given in the preface, but we cannot regard them as other than unsatisfactory.

It is impossible, without occupying far more space than we have at our command, to give an idea of the contents of this remarkable volume. It will be of great

interest to all who wish to realize what the municipal life of our forefathers was like. It shows, as but few other documents do, how very free, from one point of view, the Kendal townsmen were, and how much shackled from others. They were spared the outside thralldom from which the indwellers of many of the continental towns suffered, while, on the other hand, they were fast bound by their own native authorities. We could not live under such restrictions now; but boroughs such as Kendal were excellent schools for our growing liberty.

Though Kendal can never have been a very populous place, the number of trades of which the town authorities took cognizance was very considerable. Among them were shearmen, whilters, cardmakers, armourers, and several others which we should hardly have expected to find there.

Some of our friends have an idea that the wish to restrict the numbers of places where strong drinks are sold is one of the moral improvements of our own century. The idea had occurred to the authorities of Kendal at least so early as the month of January, 1603. It is not easy to make out how many inns and ale-houses were considered needful for the population. The list of them given on p. 75 contains the names of thirty-six proprietors, four of them being women, but it is certain from the dates given in the margin that the whole of these were not keeping open house at the same time. The editor tells his readers, in a note, that All Hallows Eve was here called "nutcrack night," because it was on that day the custom to crack large quantities of nuts and in some way or other to tell fortunes by them. This piece of folk-lore was noticed long ago by Hone in the 'Every Day Book.'

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

JONATHAN BOUCHIER.—*Volckameria* is the generic name of a plant better known as *Clerodendron fragrans*. It is a shrub native of Japan and China, with large ovate, toothed, sticky leaves, and heads of flowers at the ends of the branches. The flowers are about the size of a miniature or fairy rose, white flushed with pink, very double and very fragrant, on which account it is cultivated in hothouses. *Volckameria* is a commemorative name applied in honour of two German botanists. The better known of the two published a flora of Nuremberg in 1718, and died in 1744. The name *Volckameria* is not kept up, because it is now considered to be synonymous with *Clerodendron*.

GEORGE HEMPL.—Received; unsuitable.

NOTICE.

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

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

LONDON, SATURDAY, APRIL 22, 1893.

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Notices to Correspondents.

Notes.

TURNBRIGG IN YORKSHIRE.

M. Jusserand, in his 'English Wayfaring Life in the Fourteenth Century' (p. 414), quotes *in extenso* from the 'Rolls of Parliament' (vol. v. p. 43) a petition of the Commons of the counties of York, Lincoln, Nottingham, and Derby, in 20 Henry VI. (A.D. 1442), for the demolition and rebuilding of a timber bridge, called Turnbrigg, over a tidal stream, called the Dike, in the parish of Snaith, in the county of York. Petitioners alleged that the bridge complained of was too narrow and too low for the "voiding" of flood waters, and in consequence about twenty miles of the country were flooded every year. Moreover, the bridge was a serious impediment to navigation, as at every time of "creteyne" (flood) and "abundance of water" vessels could not pass it, and consequently their cargoes of wool, lead, stone, timber, victuals, and "fewaille" (fuel), intended "for the cities" of York, Hull, Hedon, Holderness, Beverley, Barton (-on-Humber), Grimsby, and other places, by the high sea, the coasts, into London and elsewhere were detained at the bridge for half a year or more. Neither M. Jusserand nor his learned translator Miss Lucy Toulmin Smith attempts to identify either the site of the bridge or the tidal river, and on consulting a modern map of the neighbourhood the difficulties of such an identi-

fication are at once apparent. There is, of course, the river Aire; but then it is difficult to conceive how any obstruction in the navigation of the Aire could have possibly affected in those early days the interests of the inhabitants of the counties of Nottingham and Derby. A glance, however, at an old map—Saxton's, for instance—will at once solve the mystery. We find that the Dike, or Thornbrigg Dike, to all appearance an artificial water-course, formed an overflow channel for the surplus waters of Thorne Mere, and that it had for its tributaries the rivers Don and Went, and discharged their combined waters into the river Aire opposite Eskholme. The bridge complained of by the four counties, or, to speak more correctly, the one that replaced it, or possibly even a successor of the latter, is clearly shown over the Dike on the road from Snaith to Rawcliffe, and its name is still preserved in the name of the hamlet Tunbridge, to the east of East Cowick. Thorne Mere has disappeared from the maps; it formerly occupied the site of the "Low Levels" to the south-east of Thorne and north-east of Hatfield Turf Moors, between Sandtoft Grange and Brodholme. All that now remains of the Dike is the portion lying between Thorne Quay, at what was formerly an old mouth of the river Don, and New Bridge, at what is the present junction of the Don with the Dutch River, cut by Sir Cornelius Vermuyden, which discharges the waters of both rivers directly into the Ouse by the rising port of Goole.

L. L. K.

POLLS AT PARLIAMENTARY ELECTIONS
BEFORE 1832.

(Continued from p. 64.)

Hampshire.		
1705	Thomas Jervoise	2298
	Richard Chaundler	2088
	Thomas Lewis	1617
1710	George Pitt	2646
	Sir Simeon Stuart, Bart.	2590
	Marquis of Winchester	2167
	Thomas Jervoise	2137
1713	Thomas Lewis	2042
	Sir Anthony Sturt, Knt.	1947
	Marquis of Winchester	1879
	John Wallop	1842
1734	Edward Lisle	2669
	Lord Harry Powlett	2575
	Sir Simeon Stuart, Bart.	2573
	Anthony Chute	2491
1779	Vice Sir Simeon Stuart, dead.	
	Jervoise Clarke	2105
	Sir Richard Worsley, Bart.	1434
	Polls in Smith, 1790, 1806, 1807.	
Andover.		
1749	Vice Lord Lymington, dead.	
	John G. Griffin	17
	Francis B. Delaval	1
	Polls in Smith, 1727, 1741, 1768, 1774.	

<i>Christchurch.</i>	
1723	<i>Vice Francis Gwyn, chose to sit for Wells.</i> Edward P. Gwyn 13 Joseph Hinman 5
<i>Lymington.</i>	
1710	Paul Burraud 31 Lord William Powlett 31 John Walter 7 William Forbes 7
<i>Newport.</i>	
1698	<i>Vice Lord Cutts, chose to sit for Cambridgeshire.</i> Henry Greenhill 12 John Acton 10
1768	John Eames 16 Hans Sloane 16 Sir Thomas Worsley 6 Sir William Oglander 6
Poll in Smith, 1784.	
<i>Newtown.</i>	
1727	James Worsley 14 Thomas Holmes 13 Hon. Charles A. Powlett 2 Sir John Barrington, Bart. 2
The latter two on petition.	
<i>Petersfield.</i>	
1688	Thomas Bilson 48 Robert Mitchell 48 Richard Norton 36
This was a double return, Bilson and Mitchell were declared duly elected.	
1726	<i>Vice Edmund Miller, made a Baron of the Exchequer in Scotland.</i> Joseph Taylor 158 Edmund Miller 141
On petition Taylor was declared elected by the committee, but the House disagreed and declared Miller elected.	
1734	Sir William Jolliffe, Knt. 204 Edward Gibbon, Jun. 184 Norton Powlett 112
Polls in Smith, 1741, 1818, 1820, 1830, 1831.	
<i>Portsmouth.</i>	
1695	<i>Vice Edward Russell, chose to sit for Cambridgeshire.</i> Matthew Aylmer 234 John Gibson 219
This election was declared void, and Gibson was chosen upon a new writ.	
1709	<i>Vice Sir Thomas Littleton, Bart., dead.</i> Sir Charles Wager, Knt. 49 Henry Norton 30
1710	Sir Charles Wager, Knt. 66 Sir John Jennings, Knt. 64 Sir James Wisbart, Knt. 51 Sir William Gifford, Knt. 51
The latter two on petition.	
1774	<i>Vice Sir M. Featherstonhaugh, dead.</i> Peter Taylor 39 Joshua Iremonger 24
1777	<i>Vice Peter Taylor, dead.</i> Sir William Gordon, K.B. 23 Sir H. Featherstonhaugh, Bart. 12
Polls in Smith, 1774 (General Election), 1780, 1820.	
<i>Southampton.</i>	
1695	Sir Charles Windham, Knt. — Sir Benjamin Newland, Knt. 182 John Smith 174
1699	<i>Vice Sir B. Newland, dead.</i> Roger Mompesson 215 Mitford Crow 33
1714	Thomas Lewis 229 Richard Fleming 210 Adam Cardonnell 163
1737	<i>Vice John Conduit, dead.</i> Thomas L. Dummer 204 Alderman Taunton 183
Polls in Smith, 1734, 1741, 1774, 1780, 1790, 1794, 1802, 1806, 1812, 1818, 1820, 1830 (<i>vice Chamberlayne</i>), 1831.	
<i>Stockbridge.</i>	
1614	Sir Walter Cope, Knt. — Sir Henry Wallop, Knt. — Sir Richard Gifford, Knt. 22 John St. John 21
The return of Cope and Wallop was declared not good.	
1689	<i>Vice Oliver St. John, dead.</i> William Montagu 44 William Strode 6
This election was declared void.	
1772	<i>Vice Gen. Worge, resigned.</i> James Hare 56 Ambrose Gilbert 35
Polls in Smith, 1774, 1775, 1780, 1790, 1793, 1826, 1830.	
<i>Whitchurch.</i>	
1702	Richard Wollaston 46 John Shrimpton 41 Daniel Parke 40
1707	<i>Vice Shrimpton, dead.</i> Frederick Tilney (with the Mayor) 32 Charles Whithers (without the Mayor) 32
On petition Whithers <i>vice</i> Tilney.	
1708	Frederick Tilney 44 Thomas Lewis 42 Richard Wollaston 39 George Bridges 35
The latter two on petition.	
1722	Thomas Vernon 49 ... 19 John Conduit 39 ... 17 Frederick Tilney 25 ... 38 Isaac Wollaston 15 ... 41
The first poll was that taken by the mayor, the second that by the clerk of the legal freeholders. Vernon and Conduit were returned, and the others petitioned, but the petition was afterwards withdrawn.	
1726	<i>Vice Vernon, dead.</i> Thomas Farrington 52 Isaac Wollaston 7 — Shrimpton 1
<i>Winchester.</i>	
1689	Frederick Tilney 59 Lord William Powlett 39 Charles Morley 35
1700	George Rodney Bridges 55 Lord William Powlett 49 Frederick Tilney 41
1729	<i>Vice Lord William Powlett, dead.</i> Norton Powlett 46 Powlett St. John 40
1812	Sir Henry Mildmay, Bart. 79 Richard Meyler 56 H. Baring 33
Polls in Smith, 1747, 1831.	

Yarmouth.

1695	Henry Holmes	...	...	...	...	—
	Anthony Morgan	...	...	...	...	33
	John Acton	...	...	...	...	32
1714	Henry Holmes	...	...	...	...	39
	Sir Robert Raymond, Knt.	...	...	...	...	38
	Anthony Morgan	...	...	...	...	20
	Sir Theodore Janssen, Bart.	...	...	...	...	18
	The latter two on petition.					
1768	William Strode	...	...	...	...	29
	Jervoise Clarke	...	...	...	...	29
	Thomas Dummer	...	...	...	...	15
	Hon. George Parker	...	...	...	...	15

The latter two on petition.

W. W. BEAN.

4, Montague Place, Bedford Square.

(To be continued.)

THE CEPHISUS AND THE ILLISSUS.—Gautier, in 'L'Orient,' chsp. v., in speaking of the neighbourhood of Athens and the Piræus, says: "Quant à la rigole vaseuse, je suis fâché de dire que c'était le Céphise, mais, comme Magnus dans les Burgraves, 'la vérité m'y pousse.'" There were three rivers of this name. We must, therefore, hope that the Cephisus to which Wordsworth alludes in his beautiful lines in the fourth book of 'The Excursion' was either the Cephisus in Phocis and Boeotia or the Cephisus in Argolis. To hear that the "running river" to which the votary "presented his severed hair," and the "crystal lymph" which "refreshed his thirsty lip," is really a "rigole vaseuse" and "la boue noire," is a colder douche than to hear that Belted Will, the picturesque warrior of Scott's poem, paid poor-rate in the county of Middlesex (see 'N. & Q.,' 7th S. viii. 418). "There's no romance in that!" It is no doubt possible that the Attic Cephisus is not always a "rigole vaseuse." I think I have read somewhere that Gray's "cool Ilissus" disappears, or nearly so, during the summer months; and yet the Ilissus has obtained most "honourable mention" not only in Gray's glorious ode, but in 'Paradise Regained' (book iv. line 249).

I see that Dr. Smith, in his 'Student's Greece,' ed. 1871, says:—

"On the eastern and western sides of the city [Athens] there run two small streams which are nearly exhausted before they reach the sea by the heats of summer and by the channels for artificial irrigation. That on the east is the Ilissus, which flowed through the southern quarter of the city: that on the west is the Cephisus."

JONATHAN BOUCHIER.

Ropley, Alresford.

YELLOW-KNIFE INDIAN FOLK-LORE.—I have culled a few flowers in the 'Barren Ground of Northern Canada' (London, 1892) by Mr. Warburton Pike, in the hope that they may be sweet to readers of 'N. & Q.' who may not have seen them, or who, having seen them, may have neglected to secure specimens. The story of the Deluge,

with which I begin, was told to Mr. Pike by King Beaulieu, a French half-breed, whom he employed as guide. It may be remarked that Mr. Pike takes it to be "a curious mixture of old tradition, with some details from the Biblical version as taught to the Northern Indians on the arrival of the first priests in the country":—

"Many years ago, so long ago in fact that as yet no man had appeared in the country of the Slave Lake, the animals, birds, and fishes lived in peace and friendship, supporting themselves by the abundant produce of the soil. But one winter the snow fell far more heavily than usual; perpetual darkness set in, and when the spring should have come the snow, instead of melting away, grew deeper and deeper. This state of affairs lasted many months, and it became hard for the animals to make a living; many died of want, and at last it was decided in a grand council to send a deputation to Heaven to inquire into the cause of the strange events, and in this deputation every kind of animal, bird, and fish was represented. They seem to have had no difficulty in reaching the sky, and passing through a trap-door into a land of sunshine and plenty. Guarding the door stood a deerskin lodge resembling the lodges now in use among the Yellow Knives; it was the home of the black bear, an animal then unknown on the earth. The old bear had gone to a lake close at hand to spear caribou from a canoe, but three cubs were left in the lodge to take care of some mysterious bundles that were hung up on the cross-poles; the cubs refused to say what these bundles contained, and appeared very anxious for the return of the old bear.

"Now the idea of spearing caribou did not find favour with the deputation from below, and as the canoe was seen lying on the shore of the lake the mouse was dispatched to gnaw through the paddle, and as he had nearly accomplished this feat the bear came running down in pursuit of a band of caribou that had put off from the far shore. When he was close up to his intended victims, and was working his best, the paddle suddenly broke, the canoe capsized, and the bear disappeared beneath the water. Then the animals, birds, and fishes grew bold, and pulling down the bundles found that they contained the sun, moon, and stars belonging to the earth; these they threw down through the trap-door to lighten the world and melt the snow, which by this time covered the tops of the tallest pine-trees.

"The descent from Heaven was not made without some small accidents. The beaver split his tail and the blood splashed over the lynx, so that ever afterwards till the present day the beaver's tail is flat and the lynx is spotted; the moose flattened his nose, and many other casualties occurred which account for the peculiarities of various animals, and the little bears came tumbling down with the rest.

"And now the snow began to melt so quickly that the earth was covered with water, but the fish found for the first time that they could swim, and carried their friends that could not on their backs, while the ducks set to work to pull up the land from beneath the water.

"But it was still harder to make a living, so the raven, then the most beautiful of birds, was sent to see if he could find any place where dry land was showing; but on coming across the carcass of a caribou he feasted upon it, although the raven had never before eaten anything but berries and the leaves of the willow. For this offence he was transformed into the hideous bird that we know, and to this day is despised of every living thing; even omnivorous man will not eat of the raven's flesh unless under pressure of starvation. The ptarmigan was

then sent out, and returned bearing in his beak a branch of willow as a message of hope; in remembrance of this good action, the ptarmigan turns white when the snow begins to fall in the Barren Ground, and thus warns the animals that winter is at hand.

"But the old life had passed away, and the peace that had reigned among all living things was disturbed. The fish, as the water subsided, found that they could no longer live on the land, and the birds took to flying long distances. Every animal chose the country that suited it best, and gradually the art of conversation was lost. About this time too, in a vague and indefinite manner about which tradition says little, the first human being appeared on the shore of the Great Slave Lake."—Pp. 79, 80, 81.

The North American reindeer:—

"The caribou afford a wide scope for the superstitions so ingrained in the Indian nature, and the wildest tales without the least foundation are firmly believed in. One widely-spread fancy is that they will entirely forsake a country if any one throws a stick or stone at them, and their disappearance from the neighbourhood of Fort Resolution is accounted for by the fact of a boy who had no gun joining in the chase when the caribou were passing in big numbers, and clubbing one to death with a stick; this belief holds good also down the Mackenzie River, as does the idea that these animals on some occasions vanish either into the air or under the ground. The Indians say that sometimes when following close on a herd they arrive at a spot where the tracks suddenly cease and the hunter is left to wonder and starve. It is very unlucky to let the dogs eat any part of the head, and the remaining bones are always burnt or put up in a tree out of reach, the dogs going hungry, unless there happens to be some other kind of meat handy. Another rather more sensible superstition, presumably invented by the men, is that no woman must eat the gristle of the nose (a much-esteemed delicacy) or she will infallibly grow a beard."—Pp. 55, 56.

Reverence for the stars, which in Europe strengthens the superstition that it is wrong to stare at them, is probably latent in the Barren Ground. Mr. Pike records:—

"I was awakened by hearing the universal Indian chant (Hi, hi, he, Ho, hi, he) and much clapping of hands.....I looked out to see what was going on, and found everybody sitting in the snow shouting; Saltatha had discovered a single star, and the noise I had heard was the applause supposed to bring out one of the principal constellations, so that we might get an idea of our direction."—P. 113.

ST. SWITHIN.

NATHANIEL HONE, R.A. (1718-1784), PAINTER.—The register of York Minster records the marriage, by licence, on Oct. 9, 1742, of Nathaniel Hone, of the city of York, with Mary Earl, of the parish of St. Michael le Belfrey in the same city. He was buried in Hendon Churchyard, co. Middlesex, on Aug. 20, 1784. This note will serve as an interesting addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. xxvii. p. 242.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

WEDDING AND MARRIAGE.—The following query from a learned divine appeared some weeks ago in a provincial newspaper's column of "Notes

and Queries," and as it has elicited no satisfactory reply, and appears to me to deserve one, I beg leave to forward it to the "mother and mistress" of all minor 'N. & Q.'s.' The result, I hope, will go to show that the "old original" still stands *facile princeps* as the best field in which to plant all such inquiries:—

"I wish to know, from some one who is more acquainted with mediæval English terms than I am, what was the difference, if any, say from about the year 1100 to 1500, in meaning between *wedding* and *marriage*. I ask the question because in the course of my reading our old romances of chivalry I have come across passages where the words seem to be used in different senses. In the 'Romance of Partenay, or Tale of Melusine,' occurs the following passage:—

Honestly was done

The *marriage* and *weddyng* greably.

Ll. 1542-3.

If the two words in question mean exactly the same thing, why does the poet use them in such close connexion? Further we have:—

The *marriage* had with all the *weddyng*

Which endured eight days plenerly,

They had ioustes and tornements myghty.

Ll. 1930-2.

Here again the two words are used in combination, inclining still more to two different meanings. It is not now simply the *marriage* and the *weddyng*, but the *marriage with the wedding*, and not only that, but with *all the wedding*, and the two ideas are linked one to the other as two separate and distinct things. In the same poem the poet, speaking of a certain earl, uses the words:

Never after thens went

To no place here ne there thys Erle reuerent,

As by *wifing* ne by *marriage*.

Ll. 6369-71.

Where *wifing* and *marriage* seem to mean different things. As we got our word *marriage* through the French word, which French word is not derived immediately from the Latin word *matrimonium*, as many might suppose, but from the mediæval Latin *maritagium*, it might be worth our while to make some research into the history and meaning of this word. *Maritagium*, as its form shows, comes from *maritus*, a husband, and means the dowry given by the bride's parents to the bridegroom. (See Glanville, vii. 1.) The word also occurs in this sense in the laws of Edward the Confessor. Formerly then both in France and England the word *marriage* referred to the temporal and material part of the ceremony, and was only used vulgarly in the sacramental part, for which the more respectable word *noces* (noces) was used in France. We find the following expressions: "Noces vulgairement appelez *marage*" ('Cout. Gén.,' ii. 726). 'La dot ou donation pour noces est vulgairement appellé *marriage*' (Laurière). 'Mariage divis, c'est la dot ou le *marriage* prefix et distinct et separé du reste des biens des pere et mere' [sic]. As far as I can make out, the opposite course was followed in England after the time of William the Conqueror, namely, the word *weddyng* was used for the material part, the dowry, the joys, the feasting, &c. (note the word *wad*, dour of *weddyng*), and the word *marriage* was used of the ecclesiastical ceremony, though the Latin word *maritagium* was used in legal documents in the same sense as it was in France. In the example quoted above, where both terms occur together, *marriage* comes before *weddyng*, as we should expect if my notion be correct, *weddyng* including all the external acts. My question is this: Did our ancestors, within the period stated, attach two different meanings

to the two words *marriage* and *wedding*?—if so, what were those meanings?—and when did the two words become synonymous? An answer from any one who has thought of the matter would oblige. Whilst on this subject I can hardly refrain from mentioning a curious statement of who are *gens mariés*. They are put down as *Chevalier, prestre et mariage*. ('Poës. av. 1300,' iv. p. 1334.) *Chevalier* and *prestre* are easy enough to understand, one being married to arms, the other to the Church, but what is the meaning of classing *marriage* among the *gens mariés*?—D.D."

JOHN W. BONE, F.S.A.

SIR PHILIP SIDNEY AND SHAKSPEARE.—Has the following remarkable parallel ever been pointed out? In 'Arcadia,' bk. iii., Sidney says:—

"The force of love.....doth so enchain the lovers judgment upon her that holds the reins of his mind, that whatsoever she doth is ever in his eyes best, and that best being [in] the continual motion of our changing life turned by her to any other thing, that thing again becometh best. If she sit.....if she walk.....that is best. If she be silent, that without comparison is best, since by that means the untroubled eye most freely may devour the sweetness of his object. But if she speak, he will take it upon his death that is best, the quintessence of each word being distilled down into his affected soul."

'Winter's Tale,' IV. iii. :—

When you speak, sweet,
I'd have you do it ever: when you sing,
I'd have you buy and sell so: so give alms:
Pray so: and for the ordering your affairs,
To sing them too. When you do dance, I wish you
A wave o' the sea, that you might ever do
Nothing but that: move still, still so,
And own no other function.

The thought, howsoever true, is not trite or obvious, and it can scarcely be doubted that Shakspeare borrowed it from Sidney. It is a good example of his power to embellish in borrowing. The name of Mopsa, Sidney's ill-favoured shepherdess, reappearing in the play, is a small indication that Shakspeare had the romance in his mind while writing. It may seem that Sidney coined the feminine name. Virgil has only Mopsus. Theocritus has neither, so that Shakspeare can scarcely have got it from any other source.

C. B. MOUNT.

TOBACCO AT WINDSOR.—In an "Echo" on the Windsor theatricals of the Prince Consort's time, Mr. Sala, under date March 26, remarks that "such a thing as a cigar or cigarette was never heard of." I have still, I believe, a copy of the acting version of G. H. Lewes's 'Bachelor of Arts,' which was played in the Rubens Room by the Lyceum company. This copy belonged to Charles Mathews, the Harry Jasper of the piece, and was carefully bowdlerized for the occasion by the late W. B. Donne. There is a marginal query, in Mathews's handwriting, as to whether certain cigars, which Jasper and Dolly Thornton have to smoke, are to be smoked; and I have reason to believe that this "business" was slurred over. If, however, "the scent of tobacco" was taboo at

Windsor, it was the scent of volatized tobacco. George IV. had "a cellar of snuff," which, *teste John Bull*, August 15, 1830, was sold, after the king's demise, "to a well-known purveyor, for 400*l.*"

W. F. WALLER.

ANNESLEY FAMILY.—Dr. Annesley, at one time Vicar of Cripplegate, was grandfather to the brothers Wesley, by one daughter; another married John Dunton, bookseller, a third is stated to have become second wife and widow of De Foe.

There has been a contention as to Annesley's descent. Samuel Annesley, born 1620, at Kenilworth, was son of John Aneley, of Hareley, Warwickshire; Hareley is probably put for Arley, near Nuneaton, and it is affirmed that this divine was nephew to Arthur, first Earl of Anglesea, who died in 1686. This ennobled family are traced to Annesley, in Nottinghamshire, circa 1079; but later were seated at Newport Pagnell, Bucks. We find that Sir Francis, first Viscount Valentia, born circa 1590, died 1660, married twice, and three sons are recorded, (1) the Earl of Anglesea above named, (2) John of Ballysonan, and (3) Francis. It seems chronologically impossible that a man born in 1620 could have been nephew to this nobleman, while the identification of John Aneley, as above, with the Honourable John Annesley, of co. Kildare, is very doubtful.

Annesley, considered topographically, is very common. There is Anseley, near Atherstone; again, Aneley may be corrupted from Henley; so a Warwickshire man need not travel into Nottinghamshire for his eponymous ancestor.

A. HALL.

THE RUSSIAN LANGUAGE.—DR. HYDE CLARKE has drawn the attention of philologists to the number of English words which have passed over to the Netherlands and are now current there. It has probably not escaped the notice of students of the Russian language that a vast number of words of Western origin have been seized upon—fitted in many cases with Russian terminations while some are scarcely altered at all—and incorporated into the language. The dicta of the Emperor Charles V. are well known, viz., that Spanish was the language of the Supreme Being, French was to be used with friends, German with the enemy, and Italian should be employed in addressing the ladies; but the great Lomonossov went still further when he said that Russian could be employed with each and all, as it comprised "the majesty of the Spanish, the vivacity of the French, the strength of the German, and the sweetness of the Italian" (*vide* Reiff's 'Russian Grammar').

While thoroughly in accord with the sentiments expressed by the erudite grammarian and scientist, I would remark on the frequency with which Western words have been in the past (and are still) largely appropriated by Russian writers. Mr.

W. R. Morfill, in his 'History of Russia,' which forms a volume of the "Story of the Nations" series, points out that Peter the Great used German words in the naming of St. Petersburg, Cronstadt, and Schlüsselberg. The infinitive termination *ovat* is often affixed to verbs of foreign origin, as *interesovat*, *admirovat*, *malevat* (German, *mählen*), and many others. (This is suggestive of the German verbs which end in *ieren*, e.g., *pro-bieren*, *studieren*, &c.) Again, we find *veksel* (German, *wechsel*), *litera* (*idem*, Latin), *tsirkul* (circle) and *yakhta* (yacht). Pushkin, a versatile master of his own and several other tongues, writes *dendi* (dandy), *vasidas* (vasistas). In the *Parisien Russe* of March 12 (28 February), I observe *kortezh* (French, *cortège*), *praktika*, *delegatsia*, *detal'ni*, and, in inverted commas, *chahutistsi*, members of the *armée du chahut* of students.

These are but a few among many instances which go to show that the Russians, instead of constructing words of Slavonic origin, draw extensively upon the vocabularies of other countries to enrich their own. Be it remarked, however, that this in no way detracts from the innate strength and beauty of this noblest of languages.

F. P. MARCHANT.

Brixton Hill, S.W.

LOWLAND SCOTCH.—Why should Scotsmen deliberately caricature themselves? Surely there can be but small satisfaction in any effort to raise a laugh at the expense of one's own nationality. The following attempt at wit occurs in the *Weekly Citizen* (a Glasgow publication) of March 25:—

"In St. Andrews opinion is very much divided as to the authorship of 'The Silver Domino.' The resident population of that town is in some measure addicted to letters, as is natural in a place where every one who is not a professor is a maenister, stickit or otherwise. One part of the population (the professors, surely), ascribe the book to Mr. W. E. Henley. The other thinks it was written by A. K. H. B., or if not A. K. H. B., at least A. H. K. B.'s son."

What 'The Silver Domino' may be, and who may turn out to be its unfortunate author or authors, are small matters; but it is hard to see why St. Andrews and Lowland Scotch should thus be pilloried with rampant "wit" and riotous English. In the first place, St. Andrews is a city, not a town; and secondly, the people there do not use any such vulgarism as "maenister" in their conversation. They pronounce the word like rational beings, and their speech—like that of other Scottish Lowlanders—is a tongue, and not a hideous *patois*.

Helensburgh, N.B.

THOMAS BAYNE.

THE REV. WILLIAM THOMPSON (1714(?)–1766).—In a scarce and interesting little volume, 'Notes on and by Oldys,' reprinted chiefly from 'N. & Q.,' given to me many years ago by my friend WILLIAM J. THOMS, our venerable founder, a kindly and

appreciative mention is made of the above-named divine, who appears to have been celebrated in his day as an author and poet:—

"William Thompson, a warm lover of our elder bards, and no vulgar imitator of Spenser, was the second son of the Rev. Francis Thompson, Rector of Brough, in Westmoreland. He was entered as a scholar at Queen's College, Oxford, where he graduated A.M. in 1738. He afterwards became fellow of the same college, and succeeded to the livings of South Weston and Hampton Poyle, in Oxfordshire; after which (according to Alex. Chalmers) he became Dean of Raphoe, in Ireland, where he died about 1766. D'Israeli informs us that 'he was the reviver of Bishop Hall's "Satires" in 1753, by an edition which had been more fortunate if conducted by his friend Oldys, for the text is unfaithful, though the edition followed was one borrowed from Lord Oxford's library, probably by the aid of Oldys.' In 1757, Thompson published two volumes of 'Poems,' among which those entitled 'The Nativity,' 'Sickness,' and 'The Hymn to May,' have met with considerable approbation."—P. 43.

Further researches show him to have been educated at Appleby School, in Westmoreland, and Allibone's 'Dictionary' gives a short account of him and his writings, from which it would appear "that he was not in the roll of common men." In 'Selecta Poemata Anglorum' ("editio secunda emendatio") is a long Alcaic ode in Latin, 'Ode Brumalis ad amicum Oxoniensem,' of twenty-one stanzas, signed G. Thompson, A.M., E. Coll. Reg. Oxon, 1747, which probably owes its paternity to his pen. My friend the Provost of Queen's College, Oxford, is making a collection of engraved portraits of eminent members of that college, and the noble library is assigning a separate niche to 'Authores Reginesenses.' It would be interesting to know whether a portrait of this divine and a collection of his works have been added.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

NEW TESTAMENT OF OCT. 27, 1548.—Certain notes in the well-known folio Bible printed by Daye and Seres, 1549, have always been supposed to have been written for this edition. Such, however, is not the case; they are all copied from the 12mo. New Testament of 1548, including the following note to 1 St. Peter iii.:—

"He dwelleth wyth his wyfe according to knowledge, that taketh her as a necessarye healer, and not as a bonde seruaunte or a bonde slaue. And yf she be not obedient and healfull vnto hym endeouureth to beate the feare of God into her heads, that thereby she maye be compelled to learne her dutie, and to do it."

The printers are said to dwell "in Sepulchres parish, at the signe of the Resurrection a litle aboue Holbourne coduit"; but the following year we have "Jhon Daye, dwelling at Aldersgate, and William Seres, dwelling in Peter College." The most interesting part of the 1548 12mo. is "The Epistles take out of the olde testament, which are read in the church after the vse of Salisbury vpon certeyne dayes of the yere." Twenty-seven chapters

of the Old Testament are given, in addition to a large number for use on saints' days and other festivals. The rendering of many of these chapters differs from any Bible then in existence.

J. R. DORE.

Huddersfield.

JACOBITE NOT WILLIAMITE.—It may be as well to mention that, with a slight exception, all of the forces apparently Williamite on pp. 645 and 648, O'Hart's 'Irish Pedigrees,' third edition, were really Jacobite. See D'Alton's 'King James's Irish Army List.' C.

Queries.

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

THE WIFE OF THE THIRD VISCOUNT BOURKE.—Can any genealogical reader of 'N. & Q.' inform me as to the wife of Theobald, third Viscount Bourke, of Mayo? Lord Bourke was the father of Maude Bourke, who married Col. John Browne, grandfather of the first Earl of Altamont. Col. Browne's father was Sir John Browne, of the Neale, co. Mayo. I am anxious, also, to discover the name of his wife. KATHLEEN WARD.

T. G. WAINSWRIGHT, the art critic and poisoner, exhibited the following pictures in the Academy: 1821, 'A Romance from Undine'; 1822, 'Paris in the Chamber of Helen'; 1824, 'The Milkmaid's Song'; 1825, 'Scene from "Der Freischutz"'; 1825, 'Sketch from "La Gerusalemme Liberata."' I should be glad if any one could tell me if any of these pictures are extant; and, if so, where; and if they have been reproduced in any form. PICTOR IGNOTUS.

Union Society, Oxford.

"THE WHITE CHRIST."—What is the origin of this beautiful phrase? Longfellow twice uses it in 'The Saga of King Olaf.' Did he find it in some old saga? C. C. B.

QUOTATION IN LAMB.—Can any reader say where the following quotation is taken from, used by Lamb in 'The Adventures of Ulysses,' chap. ii.? "Fetch the day about from sun to sun, and rock the tedious year as in a delightful dream."

Q. X.

WM. FARREN (DIED 1800), COMEDIAN.—An entry in the parish register of Lynton, Hants, records the burial, in 1800, of William Farren, "belonging to Stratford's company of Comedians." Was he related in any way to the better known actor, of both names, who died in 1861, aged seventy-five? DANIEL HIPWELL.

17, Hilldrop Crescent, N.

DIBDIN'S SONGS.—When was the song entitled 'True Courage,' and beginning,—

Why, what 's that to you if my eyes I 'm a wiping?
first published? J. D.

GENERAL CLAYE.—I should feel much obliged if any of your readers could inform me who was General Claye. I have an interesting picture, on the back of which is written, "General Claye, painted by Gainsboro. Bought at the sale of General Hare Claye at Christie's, 1854." The picture represents the full-length figure of a man in a scarlet coat standing by a horse and with a blue mottled dog at his feet. It is painted in distemper. T. H.

GEORGE ELIOT.—I recollect reading, many years ago, an article in some magazine, headed, as well as I can remember, 'Will George Eliot ever write Poetry?' I think the first publication of G. Eliot's verse was in 1870, when 'Jubal' came out in *Macmillan's Magazine*, so that this article must have appeared before then. I should be very grateful if any reader of 'N. & Q.' could tell me where such an article is to be found, as I want it for some work I am engaged on. E. H. HICKEY.

JONSON'S MASQUES.—I should be obliged for information as to the existence of engravings of the masques of Ben Jonson or Campion.

FRANCES GERARD.

ABERNETHY.—In what writing of Abernethy would occur his strongest handling of the physiological system of Hunter; so as to justify any one in calling him the most appreciative disciple of that great man? Is Cuvier regarded as a disciple? C. A. WARD.

Chingford Hatch, Essex.

WATERLOO.—Where is a story to be found which my father told me when I was a boy, of an artillery officer at Waterloo, who caught Napoleon within range of his battery, laid a gun on him with the utmost care, and sent an orderly to the duke to know whether he should fire; but the duke, of course, ordered him not to do so? Is the story already published, or only traditional? If the latter, my father, as a young deacon in his first curacy just sixty years ago, had an old Peninsular and Waterloo veteran in his service, and this would have been its probable source. What would have been the effect on Europe if this officer had fired on his own responsibility?

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

Longford, Coventry.

"SECOND SIGHT."—A neighbour told me the other day that he had written a letter "without glasses" within a week of his ninetieth birthday. He had got what he called his "second sight." When I asked what this meant, I was told that

many persons whose sight fails as they grow old, if they only live long enough, find it to a great extent come back to them. This is called their "second sight." Is the term used in this sense anywhere else; and is there any truth in the belief of the return of sight? It is, I find, common here.

C. C. B.

Epworth.

DALLOM-LEE.—Reflecting on the destruction of English nobility at Bannockburn, and the prospective dearth of sportsmen thence accruing, Scott writes thus in the 'Lord of the Isles,' vi. xxiii.:

Let stags of Sherwood leap for glee,
And bound the deer of Dallom-Lee!

Will some reader kindly state where Dallom-Lee is, and why it is thus distinguished? Perhaps some one will also say who Sanzavere was, mentioned in stanza xxv. of the same canto.

THOMAS BAYNE.

Helenburgh, N.B.

TIPPINS.—May I beg to ask if any of your numerous correspondents could tell me what the crest and motto is (also coat of arms, if any) of the Tippins family? Also may I ask if any one could inform me whence the name, if it is British, originated?

A. LEWIS.

LONG FAMILY.—Would any of your correspondents inform me whether Walter Long, of South Wraxhall, Wilts, who died 1807, left any issue, and whether any of his sisters were ever married?

GEORGE LONG.

SIR GEORGE CHUDLEIGH, THIRD BARONET.—Wotton and Burke both say that in addition to George, the fourth baronet, and Thomas, father of the fifth, and Elizabeth (who was convicted of bigamously marrying the second and last Duke of Kingston during the lifetime of her husband, who became third Earl of Bristol), had other issue. Can any one give particulars of these children, evidently daughters, and what became of them?

J. G. G. H.

"CURATION."—The enclosed entry I find in 'The Pontefract Act Book':—

"3 October, 1712.—Curation of the person and portion of Marie Vanner alias Morkill daughter of Anne Vanner alias Morkill alias Smith now wife of Richard Redman of Darrington dioc. of York decd. [defuncte] commission was granted to John Vanner."

Some of your readers may throw light on its meaning.

Fulford, York.

R. F. WOOD.

FOLK-TALE.—When does the popular story of the land where roast pigs run about with knives and forks stuck in them, crying "Come eat me," first occur in English literature? Is it of foreign origin; and, if so, what is its descent in French, German, Italian, or Spanish?

B. L. R. C.

SOURCE OF QUOTATION WANTED.—Can any reader of 'N. & Q.' kindly inform me where the following is to be found?—

"No memory is so short as political memory; the party that can rely upon forgetfulness need not trouble itself with repentance or conversion."

I give the quotation from memory; but I think it is reproduced with substantial accuracy. I believe the words are Mr. Gladstone's, and that they occur in an article from his pen in the *Nineteenth Century* somewhere about the year 1880. I have, however, been unable to find them.

KING'S BENCH WALK.

QUADRUPLE BIRTHS.—The following is from the *Birmingham Daily Post* of Feb. 16. I have not access at present to indexes of the older series of 'N. & Q.', and do not know whether any similar records occur, but this seems worth preserving:—

"On Monday the wife of a workman at Sittingbourne gave birth to four children—three girls and a boy—who lived twenty-four hours, and died on Tuesday. The parents, who have not long been married, before the infants died had five children, all of them having been born in a year. The Queen has been communicated with, with a view of obtaining the Royal bounty."

Is there any record of more than four children being produced at one birth?

R. HUDSON.

ENGLISH ACTRESS IN PARIS.—Voltaire says, in his essay on 'Ancient and Modern Tragedy,' that "La principale actrice de Londres" was present at the first performance of his 'Sémiramis' at Paris on Aug. 29, 1748. Was this Mrs. Cibber, Peg Woffington, or any other great English actress?

LITERATUS.

SIR HENRY LANGFORD, BART.—Under this heading a query occurs in 'N. & Q.,' 3rd S. i. 12, and a reply at p. 155 of same volume, from which it appears that Sir Henry was High Sheriff of Devon in the reign of George I.; that he purchased the manor of Kings Kerswell in 1710, and left it to his relative Thomas Brown; that he was buried in a vault beneath the communion table in Kings Kerswell Church; and that his arms were Paly of six or and gu., on a chief of the first a lion passant gardant of the second. As the baronetcy is not mentioned in the 1845 edition of Burke's 'Extinct Baronetage,' or in Solly's 'Titles of Honour' (1880), I venture to ask if there is any proof of the title of baronet having been conferred on Sir Henry; and, if so, for any genealogical details which it might be thought desirable to offer for incorporation in the next edition of the 'Extinct Baronetage' when it appears.

SIGMA.

ANECDOTE OF QUEEN VICTORIA.—Most of Her Majesty's subjects, I suppose, have heard the story, reported as told by Baroness Lehzen, of the Queen's discovery, when ten years old, of her nearness to the throne—how she gave her hand

to her governess, saying, "I will be good," and added, "Now I see why you made me learn Latin; my cousins Augusta and Mary never did." Is this anecdote true? The diction is not at all that of a child of ten years; but if the original language be German, that is easily explained. The "cousins" are a much more unaccountable element. The Queen was ten years of age in May, 1829, when her cousin Augusta was aged less than seven, and her cousin Mary was aged nothing. Either Baroness Lehzen's memory strangely failed her, or Her Majesty must have been a youthful prophetess of no mean order, if she were able to foresee the name and style of education of a cousin who was not born till four years after her remark was made. Can any one tell us the facts of the case?

HERMENTRUDE.

A BELT GIVEN TO INDIANS.—A letter from New Jersey, dated Oct. 28, 1758, states that at a "meeting of the warrior Indians, peace was solemnly ratified by a large piece of belt, which was delivered by the two governors to the Confederate chiefs, and by them handed round to all the Indians present.....and his excellency Governor Bernard gave a large belt to the Confederate chiefs, to be a perpetual memorial that the province of New Jersey was now wholly discharged from all Indian claims" ('Annual Register,' ii. 58). Why a "belt"?

W. P.

THEODOR KÖRNER.—Will some one kindly tell me where I can purchase the following works relating to the young soldier poet of Germany? (1) 'The Life and Works of Charles Theodor Körner,' Glasgow, 1824. (2) 'The Life of Carl Theodor Körner, written by his Father, with Selections of his Poems, Tales, and Dramas,' By G. S. Richardson. 2 vols., 1827. Replies may, for convenience sake, be sent to me direct. I may add that I have searched in vain for these works for a considerable time. RICHARD EDGUMBE.

2, Reichs Strasse, Dresden.

ERASMUS LLOYD.—I shall be very grateful to any of your readers for information about Erasmus Lloyd, who was harpist to King George III.; at what period of his reign I am unable to state. He had an extensive estate, in some part of Wales, and died, leaving a fortune extending over six figures. I cannot find any record touching upon harpists, and am at a loss how to gain the information I seek in your journal.

W. OWEN.

A CURIOUS OLD BOOK.—What is known about the authorship of a curious controversial treatise entitled, 'The old-fashion Farmer's motives for leaving the Church of England and embracing the Roman Catholic Faith'? It has no publisher's or even printer's name, but only the date 1778 on its title-page.

E. WALFORD, M.A.

Ventnor.

Replies.

ACCURATE LANGUAGE.

(8th S. iii. 104, 196.)

Of course I agree with MR. E. PEACOCK's sensible remarks on the use of language which, though not now consistent with scientific accuracy, was used by the men of old to express the apparent behaviour of phenomena, and cannot now be altered. There are many such examples, not only in the language of everyday life, but also in the terminology of science. For example, when a certain gas was first discovered, and was found to form acids in combination with certain others bodies, such as carbon, sulphur, &c., Lavoisier supposed it to be the principle of acidity, and hence named it oxygen, or the generator of acid. But when Davy produced an acid (the hydrochloric) that contained no oxygen, it was too late to change the word for a more expressive one, although great improvements in chemical nomenclature were being made, and have continued to be made ever since. Nevertheless certain eccentricities remain. For example, there is a compound named gallic acid produced from nut-galls. A French chemist discovered in the decomposition of this compound another acid, and, wanting a name for it, he took the French word *galle*, and spelt it backwards, thus forming *ellagic acid*.

But the words in common use complained of in my former note form no part of the idiom of our noble language, but are examples of the slovenly mode in which it is often used in the ordinary speech of everyday life, as well as in writing and in reading aloud. The reason for this state of things I proposed to consider on a future occasion, which, with the Editor's permission, I now proceed to do, at least so far as those reasons commend themselves to my judgment.

The causes which led to the depreciation of our language among all classes are various; but the chief among them has been the supreme importance attached to the dead languages in education. When men began to open their eyes after the intellectual sleep of the dark ages, they had only a rude kind of literature of their own; but they became conscious of the existence of certain perfect models of style that the ancients had left, and which the bigotry of the monks had not succeeded in entirely exterminating. The first intellectual awakening was in Italy, in what is known as the *Renaissance*, or new birth, which was begun by Dante and ended with Petrarch. This brought the Latin language into favour, and the love of its best forms gradually spread over Europe. It had never become a really dead language, seeing that it was perpetuated in the services of the Church, and practised in the scriptoria of the monasteries. The Church, however, did not preserve or cultivate

the poetry of Horace or Virgil or the prose of Cicero. This was the function of men like Petrarch, who collected, copied, or restored the ancient manuscripts, and but for whose loving care some of the most precious models of antiquity would have been lost. Indeed, Petrarch became so enamoured of the Latin tongue that he censured Dante for having written his great poem in the vernacular language of Italy, and lamented that his own Italian poems should be degraded by being sung in the streets, a degradation which a modern poet would welcome as a true mark of appreciation of his muse. Many of Petrarch's poems and an unfinished epic on Africa are in Latin, and are read by nobody, while his exquisite Italian sonnets and canzoni take rank among the most highly prized examples of modern literature.

But while this literature was slowly growing into form and substance, Latin was the language of intercommunication between the learned of different countries. Not only epistolary correspondence, but scientific and other memoirs, and even ponderous volumes were written in Latin, and Francis Bacon, Lord Verulam, was so satisfied that the English language could not endure the wear and tear of ages, that he left instructions for translating into Latin such of his works as were not already in that tongue. And this was at the time when Shakspeare, Spenser, Ben Jonson, Sydney, and others were erecting the marvellous pile of English literature on the foundation that had been already laid by Chaucer and others.

When our grammar schools were founded it was for the teaching of Latin, not English, grammar; and it was held that a boy who had been well drilled in Latin would be sure to speak English correctly, if, indeed, it mattered whether he did so or no. At the university the path to profit and honour lay through the classics, and the man who could write good Latin prose was highly esteemed and rewarded, while the man who wrote the English that still continues to instruct and delight us had to depend on the smiles of a patron who was often the subject of a fulsome dedication. Although since the time of Dr. Johnson literature has been more or less free from the yoke of patronage, the classical yoke still continues to a great extent to impede the course of education. Hence it seems to me that, owing to our public schools and universities having so long neglected the cultivation of the English language, it has not become a subject of interest to the masses, and hence the slovenly mode in which it is spoken, and often written and read. In this respect our practice differs from that of the French of both sexes, who take an affectionate pride in their language. The Germans also speak their language well, and the peasant leaves the primary school with a correct appreciation of his mother tongue. The Tuscan peasant speaks his or her native Italian with such

purity as to have given rise to a well-known proverb connoting the perfection of style, and everywhere in Italy the peasant will lend an intelligent ear to the music of Tasso's or Ariosto's verse. Contrasting these examples with our loose mode of speaking English, we pay a high price for a little Latin and Greek, which a boy is apt to forget as soon as he leaves school. Of course the public schools send up every year successful classical scholars to the universities; but this comparatively small minority does not justify the attempt to teach all boys alike. For, as the author of 'The Mill on the Floss' well remarks: "For getting a fair flourishing growth of stupidity, there is nothing like pouring out on the mind a good amount of subjects in which it feels no interest." If boys left school with a taste for their native literature, or, indeed, for any literature, school education would be a great success, since such an amount of culture would be to a great extent a means of resisting many temptations to which young people are exposed.

Some laudable endeavours have been made of late years to introduce science into the courses of study in our public schools, and also better methods of teaching the modern languages. But, somehow or other, the English boy does not take kindly to the languages of the Continent, either because he inherits some of the prejudices of his ancestors of the time of Nelson, when they sang so glibly,

We scorned the Gallic yoke,
Our ships were hearts of oak,
And hearts of oak our men;

or because he regards modern languages as not being a gentlemanly basis of education, which, according to him or his tutor, can only be supplied by the classics. But the result is that the English boy, being shy of expressing himself in a foreign tongue, acquires only an imperfect knowledge of the same, not sufficient to give him an interest in its literature or its people, and he soon forgets, after he has left school, the little that he knew; whereas the German boy will acquire a practical knowledge of three or four languages, and will come to England and occupy a post which, in the nature of things, ought to be filled by one of our own people. The fact is, the English boy's sympathies are not in the schoolroom, but in the playground; and here he is really in earnest, and develops into the man of action and practical intelligence, whose influence is felt in our army and navy, in colonial life, and in various kinds of adventure.

I must apologize for the length of this note, and defer some further illustrative remarks.

C. TOMLINSON, F.R.S.

Highbate, N.

It may amuse your readers (apart from any religious considerations) to hear that, when I was eighteen or thereabouts, I was gently reproved by a High Churchman for saying that some one was

"in the Church." My friend said, "I am in the Church," which, knowing him to be a layman, considerably astonished me. I thought he meant that he had been ordained, but had "jeté son froc aux orties" (not that I knew this phrase in those days). He then said, "You are in the Church"; when I think I gathered his meaning. I believe I ought to have said "So and so is in orders," or "has taken orders." Horace speaks of

usus,
Quem penes arbitrium est et jus et norma loquendi.

"This ilkë text" my friend evidently held was "not worth an oistre," in this instance, at any rate. The good man has long since entered a world where party phrases are not scorned, because they are not known, so there is no fear of my hurting his feelings.

JONATHAN BOUCHIER.

URIAN (8th S. iii. 169).—The name of Urian in Cheshire would probably come from the St. Pierre family, in which it was a favourite name. Urian de St. Pierre, who died in 23 Edward I., was succeeded by a grandson of the same name; he died two years after. A daughter of John de St. Pierre, perhaps sister of the later Urian (whose father was John), married Sir Philip de Malpas, whose daughter and ultimate heiress married Sir William Brereton. Her brother is called Philip Egerton in the Brereton pedigree, and is said to have died *s.p.* In the Egerton *stemmata* David de Egerton, who would be probably cousin of Philip de Malpas, has a son Urgan Egerton, doubtless Urian. Whence the name came into the St. Pierre family I know not. The Urien of Gray could be no other than Urien Rheged, the friend and lieutenant of King Arthur, the hero of twelve battles, whose son Owain killed the great Saxon chief Ida, and who was himself killed at Aberllew, near Dumbarton, assassinated by Llovan Llawdino says a Triad. The tribe of Urien is still of some fame in Pembroke-shire; one of his descendants was Sir Rhys ap Thomas, who did so much to seat Henry VII. on the throne. One of the offences which made up the treason of his grandson and cost him his head was calling himself Fitzurien. Gray puts the grave of Urien in North Wales, perhaps because his cousin, the great chief Llywarch, lies there.

ASTON CLINTON.

Under "Urania" (the heavenly) Miss Yonge says ('Hist. of Christian Names,' 1884, p. 72):—

"Uranus was not uncommon among the later Greeks, especially in Christian names; a Gaulish author was so called, and it was left by the Romans as a legacy to the British. It makes its appearance among the Welsh as Urien."

Lady Charlotte Guest, in the 'Mabinogion' (notes to 'Taliesin'), gives incidentally some information respecting Urien Rheged, Taliesin's patron, but says nothing of his death; of which, however, a note to 'The Bard' in the Aldine edition of Gray

says that it was due to treachery, and refers for an account of it to Jones ('Relics,' vol. i. p. 19).

C. C. B.

The name Urien has this notice in Mitford's Gray's 'Poems':—

"Cadwallo and Urien are mentioned by Dr. Evans in his 'Dissertatio de Bardis,' p. 78, among those bards of whom no works remain. See account of Urien's death in Jones, 'Relics,' i. p. 19. He is celebrated in the Triads 'as one of the three bulls of war.' Taliesin dedicated to him upwards of twelve poems, and wrote an elegy on his death; he was slain by treachery in the year 560."

ED. MARSHALL.

"Urien—a husbandman," from the Danish (Webster).
J. F. MANSERGH.
Liverpool.

REEDS (8th S. ii. 327, 433, 517; iii. 52, 116).—Allow me to refer your readers who are interested in this subject to an excellent and exhaustive article in Dr. W. Smith's 'Dictionary of the Bible,' entitled "Writing," by W. A. W. (Dr. William Aldis Wright). In this it is said:—

"For parchment or skins a reed was used (3 John 13; 3 Macc. iv. 20), and according to some the Law was to be written with nothing else (Wachner, § 334)."

The modern scribes

"have an apparatus consisting of a metal or ebony tube for their reed pens, with a cup or bulb of the same material attached to the upper end for the ink. This they thrust through the girdle, and carry with them at all times."—Thomson, 'The Land and the Book,' p. 131.

Perhaps the reed may be more adapted than the pen for the formation of the Hebrew characters, and I have heard that a Jew, before tracing the great name Jehovah יהוה, translated in the Septuagint *Κύριος* and in the Vulgate by *Dominus*, wipes out his reed. There is another excellent article in the same book and by the same author on this name.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

These are always used in writing by natives in India. When I was taught to read and write Hindustani at Benares in 1860–61 the *munshi* (teacher) supplied me with reed-pens.

GEORGE ANGUS.

St. Andrews, N.B.

I am obliged to MR. EDWARD PEACOCK for his note. Will he further favour me by saying how he obtained the reeds he used?
C. A. WARD.
Chingford Hatch, E.

OLDEST TREES IN THE WORLD (8th S. iii. 207).—'Trees Remarkable for their Age' formed the subject of twenty-three communications to 'N. & Q.,' and will be found in 1st S. iv. v. vi. vii. xii., also four articles in 2nd S. vi. vii. The *Sunderland Times* of Oct. 19 and 26, 1877, contained two chapters on this subject, including the Bo Tree of Ceylon, the Cypress of Soma, Mammoth Trees

of Calaveras, the Dragon Tree of Orotava, the Father of the Maori Forest, the Largest Pine in Polynesia, the Cedars of Lebanon, the Chestnut of Mount Etna, and many other aged trees. The *Standard* for Sept. 28, 1889, gave a leading article on the growth of trees, which was followed by six letters from correspondents on the same subject, which may be of interest to M. J. T.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The Soma Cypress of Lombardy is, I believe, the oldest tree of which there is any authentic record. It is known to have been in existence in 42 B.C. There are, however, many trees for which a vastly greater antiquity is claimed. The Senegal Baobabs—some of them—are said to be five thousand years old. The Bo Tree of Anurádhapura, in Ceylon, is perhaps the oldest specimen of another very long-lived species; it is held sacred upon the ground that it sprang from a branch of the identical tree under which Buddha reclined for seven years whilst undergoing his apotheosis. The oak is well known to be a long liver, and there are specimens still standing in Palestine of which the tradition goes that they grew out of Cain's staff. The hawthorn, again, sometimes lives to be very old; there is said to be one inside Cawdor Castle of an "immemorial age." The cedars of Lebanon may also be mentioned, and there are, according to Dean Stanley, still eight of the olives of Gethsemane standing, "whose gnarled trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem." For further information on the subject your correspondent should consult Mr. Folkard's 'Plant Lore,' from which most of the above is taken.

C. C. B.

JUDGES' ROBES: COUNSELS' GOWNS (8th S. iii. 127, 193).—I have read with much interest the article by MR. TEMPANY on judges' robes, &c., pp. 193-4. Can any of your readers give me any information on the subject of notaries' robes? I have a rubbing, taken several years ago from a brass in one of the Ipswich churches, showing a notary in his robes, with ink-born and pen-case attached to his girdle, but there is no date on the rubbing. Also, if your readers could direct me to any books in English on the subject of notaries in bygone ages I shall feel obliged.

J. T. ATKINSON.

Selby.

TURK'S ISLAND (8th S. iii. 110).—Turk's Island, in the Bahamas, is said to have obtained its name from a local species of cactus, known from its shape as the Turk's head.

ISAAC TAYLOR.

ARTICLE IN PERIODICAL SOUGHT (8th S. ii. 149).—E. P. B. asks where he could have read that "through the ramification of families there

was such an interfusion of blood that no class or order could claim to be independent of any other class or order." Is it of any interest to mention that in Charles Lever's 'Life' (Ward & Lock, p. 28) there is some notice "of three distinct Celtic races intermixed with the representatives of the successive conquerors of Ireland"?

CIVIS.

RECORDER OF SALISBURY IN 1642 (8th S. iii. 68).—Robert Hyde, serjeant-at-law, held this office in 1642; He was the second son of Sir Lawrence Hyde; educated at Magdalen Hall, Oxford; called to the Bar at the Middle Temple, 1617; appointed Recorder of Salisbury, June 26, 1635; removed from the office, May 11, 1646; and afterwards replaced in it by mandamus, June 14, 1660. His removal was due to Puritan influence, he being a zealous Royalist and Churchman. He was first cousin to Sir Edward Hyde and nine years his senior in age. The Chancellor had not, so far as I am aware, any official connexion with Salisbury. For further particulars as to Robert Hyde's connexion with Salisbury consult Benson and Hatcher's 'History of Salisbury,' 1843, pages 390-93, &c.

C. W. HOLGATE.

The Palace, Salisbury.

TANANARIVO (8th S. ii. 527; iii. 77).—This question was incorrectly answered at the last reference. Antanarivo, the name of the capital of Madagascar, means literally "at the town of a thousand." The prefix *an*, which becomes *am* before certain consonants, forms the first syllable of an immense number of Malagasy names. It is a preposition, meaning "at," and gives a localizing sense to the word it precedes, a usage found in many Anglo-Saxon names, such as Yetminster, Dorset, which means "at the minster," or Ockford, Dorset, meaning "at the ford." The second element, *tana*, signifies a town, as An-tana-malaga, "at the famous town"; and the third element is *arivo*, "a thousand," which we have in Nôsi-arivo, "the thousand isles," or the hill called Tsinjo-arivo, "overlooking a thousand." Antanarivo is so called either because it contained a thousand houses, or, according to the popular belief, because it includes within its circuit a thousand hamlets.

ISAAC TAYLOR.

JOHN NEWTON (8th S. iii. 125, 250).—Cowper's 'Negro's Complaint,' 'Pity for Poor Africans,' and 'Morning Dream' were published in his 'Poems' of 1803. See Aldine edition of Cowper's 'Works' (the reissue), i. 246. Cowper's own estimate of the comparative merits of the three slave poems, as expressed in his letter on the subject to General Cowper, is apposite and interesting. It is curious to find that the immediately preceding letter, in Southey's 'Cowper's Works,' iv. 7, addressed to Lady Hesketh, and dated from The

Lodge, March 12, 1788, opens with two paragraphs on the slave trade. The second refers to Wilberforce, and begins thus:—

“Mr. Wilberforce's little book (if he was the author of it) has also charmed me. It must, I should imagine, engage the notice of those to whom it is addressed. In that case one may say to them, Either answer it or be set down by it! They will do neither. They will approve, condemn, and forget it. Such has been the fate of all exhortations to reform, whether in verse or prose, and however closely pressed upon the conscience in all ages.”

What “little book” of Wilberforce's may have furnished the occasion for this despondent view of the reception given to reformers? It is not in Lowndes.

THOMAS BAYNE.

Helensburgh, N.B.

This question will be best answered by Newton himself. In his autobiography, written in 1764, he says:—

“During the time I was engaged in the slave-trade, I never had the least scruple as to its lawfulness. I was, upon the whole, satisfied with it, as the appointment Providence had marked out for me; yet it was, in many respects, far from eligible. It is, indeed, accounted a genteel employment..... However, I considered myself as a sort of gaoler or turnkey; and I was sometimes shocked with an employment that was perpetually conversant with chains, bolts, and shackles.”

Preaching twenty years later, he says:—

“I should be inexcusable, considering the share I have formerly had in that unhappy business, if upon this occasion [a public fast] I should omit to mention the African slave-trade. I do not rank this amongst our national sins, because I hope and believe a very great majority of the nation earnestly long for its suppression; but hitherto, petty and partial interests prevail against the voice of justice, humanity, and truth.”

Nearly four years afterwards, on a similar occasion, he speaks thus:—

“I have more than once confessed with shame in this pulpit the concern I had too long in the African slave-trade..... I fear the African slave-trade is a national sin, for the enormities which accompany it are now generally known.”—Newton's ‘Works,’ ed. Rev. R. Cecil, Edinburgh Univ. Press, 1831, pp. 30, 860, 869.

It is evident that Newton was slow to perceive the evil and wrong of slavery, but that he did see them in the end. That Cowper, the spectator, should have perceived this far more quickly, and more warmly denounced it, than Newton, who had been engaged in the trade and had been brought up to regard it as “a genteel employment,” will least surprise those who have most studied human nature.

HERMENEURUDE.

MR. BOUCHIER's “impression that Newton felt great sorrow in after life for his connexion with the slave trade” is, I think, quite correct. From the Rev. Josiah Bull's ‘John Newton of Olney and St. Mary Woolnoth’ (London, 1868), I quote the following paragraph:—

“Mr. Newton, about the same time [1792], published his ‘Thoughts upon the African Slave Trade,’ in which

he points out its fearful political and moral evils—its injury alike to the slaves and those who traffic in them. ‘If,’ he says, ‘my testimony should not be necessary or serviceable, yet, perhaps, I am bound in conscience to take shame to myself by a public confession, which, however sincere, comes too late to prevent or repair the misery and mischief to which I have formerly been accessory. I hope it will always be a subject of humiliating reflection to me that I was once an active instrument in a business at which my heart now shudders.’”

In the light of the above quotation one would hardly venture to accuse Newton of having exhibited “no signs whatever of compunction on the subject.”

JOHN T. PAGE.

Holmby House, Forest Gate.

MR. BOUCHIER may like to be referred to what Sir James Stephen wrote upon this subject in his delightful ‘Essays in Ecclesiastical Biography,’ pp. 409–12, edition 1883.

EDWARD H. MARSHALL, M.A.

Hastings.

FOLK-LORE OF GEMS (8th S. iii. 229).—There is a good deal of what is really nothing but old folk-lore on this subject in Albertus Magnus. I have a French version, ‘Les Admirables Secrets d'Albert le Grand’ (Cologne, 1707). The second chapter of livre ii. is entirely devoted to precious stones. A paragraph will show the character of the whole:—

“Pour mettre la paix entre quelqu'un, on prendra la pierre de Saphir, qui se trouve dans les Indes Orientales, la jaune qui n'est pas si luisante est la meilleure. Cette pierre portée sur soi, donne la paix et la concorde, rend devot et pieux, inspire le bien, et modere le feu, et l'ardeur des passions interieures.”—P. 110.

C. C. B.

King's ‘Precious Stones and Gems’ gives much interesting folk-lore.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Your correspondent should consult ‘History and Mystery of Precious Stones,’ by William Jones, wherein the romance and poetry and superstitions are treated on; also ‘The Mirror of Stones,’ by Camillus Leonardus, physician at Pesaro, dedicated to Cæsar Borgia, London, 1750.

EVERARD HOME COLEMAN.

71, Brecknock Road.

See introduction to ‘Magyar Folk-Tales’ (ed. Kropf and Turner), p. lxiv, from which I take the following, all that there is on the subject of “Superstitions about Stones”:—

“The diamond is blown, like glass, by thousands and thousands of snakes in caves, who bury them in the sand. The carbuncle glows in the dark. The garnet: while the person who wears these stones is healthy the garnet is of a beautiful red colour; when the wearer ails the stones turn pale. The opal is an unlucky stone.”

The following is from the *St. Louis Republic*, March 18, part ii. p. 16, c. 2. It may be of some service to your correspondent:—

"The girl born in January should wear a garnet, for that will win friends for her wherever she goes. The girl born in February must have an amethyst, because that will make her sincere, protect her from poison, and from slanderous tongues. The girl born in March must have a bloodstone, because that will make her wise, and give her patience to bear all trouble. The girl born in April must have a diamond, because that will keep her innocent and pure, happy and generous. The girl born in May must have an emerald, for that will make her a happy and a healthy wife. The girl born in June must have a topaz, for that will make her truthful, and protect her from fairies and ghosts. The girl born in July must have a ruby, because that will make her get great love, and keep her free from jealousy. The girl born in August must have a sardonyx, because that will make her a happy mother. The girl born in September must have a sapphire, for then she will never quarrel with her sweetheart. The girl born in October must have a carbuncle, for that will make her love her home. The girl born in November must have an opal, for that will bring her luck in money matters and in love. The girl born in December must have a turquoise, for that will bring her friends, health, happiness and riches. Every word of it is true, every word of it; and my belief in it is proved from the fact that, having been born in September, a band of sapphires encircles the hand of BAB."

PAUL BIERLEY.

"A BOOK CALLED 'CENE'" (8th S. iii. 228).—*La Cène*, French, the Lord's Supper, and *Faire la Cène*, the ceremony of serving the poor after washing their feet on Holy Thursday.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Probably the book called 'Cene' was a collection of Italian tales, similar to Boccaccio's 'Decameron.' At that date authors were fond of titles such as Days, Nights, Suppers (*Cene*), &c. The date given, 1398-9, is, however, too early for it to refer to the 'Cene' of Il Lasca. A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

TITHE-BARN (8th S. ii. 246, 330, 397, 475; iii. 16).—I have not seen the splendid old tithe-barn of St. Lawrence, near Beaulieu, in Hampshire, mentioned by any correspondent. It is in good preservation, and is a remarkably picturesque old building. Local tradition calls it the largest barn in England. Y. T.

There is half (or thereabouts) of an old tithe-barn at Horbury, near Wakefield, the other part having been converted into cottages some years ago. M. H. P.

There is a large tithe-barn at Bredon, on the Warwickshire Avon, described and sketched ("with a chamber over its doorway, doubtless for the accountant") in *Harper's Magazine*, vol. xxii. p. 271, 1891. R. HUDSON.
Lapworth.

CHARLES, LORD STURTON (8th S. iii. 188).—MR. G. J. GRAY will find a full account of this Lord Sturton, or more correctly "Stourton, in

vol. i. of the First Series of Mr. Walford's 'Tales of Great Families.' The name of his victim was Hartgill, not Argile. MUS IN URBE.

In the *Wiltshire Archaeological and Natural History Magazine*, vol. viii. pp. 242 to 336, is a paper by the Rev. Canon Jackson, M.A., on 'Charles, Lord Stourton, and the Murder of the Hartgills.' ALFRED T. EVERITT.

High Street, Portsmouth.

FLOWERS ON GRAVES (8th S. iii. 165).—Spenser, in 'A Pastorall Aeglogue upon the Death of Sir Phillip Sidney, Knight, &c.' alludes to the custom of laying flowers on graves:—

Behold these flowres which on thy grave we strew;
Which faded, shew the givers faded state,
(Though else they shew their fervent zeale and pure)
Whose onely comfort on thy welfare grew.
Whose praiers importune shall the heav'n's for ay,
That to thy ashes rest they may assure:
That learnedst shepherds honor may thy name
With yearly praises, and the Nymphs alway
Thy tomb may deck with fresh and sweetest flowers.

Phineas Fletcher, in 'The Purple Island,' has the following reference to the practice:—

And when the dead by cruel tyrant's spite,
Lie out to rav'nous birds and beasts expos'd,
His yearning heart pitying that wretched sight,
In decent graves their weary flesh enclos'd,
And strew'd with fragrant flowers the lowly hearse.
Canto ix. st. 46.

Then there is the famous passage in Milton's 'Lycidas,' beginning "Ye valleys low," and ending:—

Bid amarantus all his beauty shed,
And daffadillies fill their cups with tears,
To strew the laureat herse where Lycid lies.
F. B. BIRKBECK TERRY.

There seems to be an allusion to the practice of strewing graves with flowers, and perhaps to the custom of lining them with moss, in the following beautiful passage in Shakspeare:—

Arv. With fairest flowers,
Whilst summer lasts, and I live here, Fidele,
'll sweeten thy sad grave; thou shalt not lack
The flower that 's like thy face, pale primrose; nor
The azur'd hare-bell, like thy veins; no, nor
The leaf of eglantine, whom not to slander,
Out-sweeten'd not thy breath: the ruddock would,
With charitable bill—O bill sore-shaming
Those rich-left heirs that let their fathers lie
Without a monument!—bring thee all this;
Yea, and furr'd moss besides, when flowers are none,
To winter-ground thy corse. 'Cymbeline,' IV. ii.

An appended note in 'Shakspeare' (vol. ii. p. 748), edited by Howard Staunton, adds: "Mr. Collier's annotator would read 'To winter guard,' &c., but to *winter-ground* appears to have been a technical term for protecting a plant from the frost, by laying straw or moss over it."

JOHN PICKFORD, M.A.

It is impossible, I should imagine, to refer back to a time when the custom of decking graves with

flowers was not known, and Mr. Baring-Gould's opinion that in our own country it is "a modern practice" caused me, when I read it, no small amazement. A better instance from Shakespeare than the one quoted by your correspondent is that in 'Cymbeline':—

With fairest flowers,
While summer lasts, and I live here, Fidele,
I'll sweeten thy sad grave.

For the rest, and to refer to one writer only out of many, Mr. Friend quotes references to the custom from Baxter, Gay, Herrick, and other English writers, known and unknown, besides those from whom he quotes references to the allied custom of carrying flowers at funerals.

C. C. B.

The "custom of placing flowers on graves" dates a little earlier than Shakespeare's day. Mr. DAVIES might have quoted Virgil, 'Æn.,' v. 885:

Manibus date lilia plenis;
Purpureos spargam flores, animamque nepotis
His saltem accumulæ donis.

E. WALFORD, M.A.

Ventnor.

A MOTTO FOR THEATRICAL MANAGERS (8th S. iii. 106).—MR. W. WRIGHT is, I think, rather unfortunate in citing Dr. Johnson's sentence. First, the passage, through careless construction, does not express what its author intended. "The stream of Time.....passes without injury by the adamant of Shakspeare." How a stream could be injured I fail to understand; if it was a pellucid rivulet its waters might run drumlie from the falling *débris* of the "dissoluble adamant"; but what had it to fear from the polished adamant of Shakespeare? For alliterative effect MR. WRIGHT introduces three words which I fail to find pertinent to the paragraph. Poetic: whatever were the literary gifts and the conversational powers of the great lexicographer, he certainly was not endowed with the genius of poetry; and the spectacle of this sweeping stream cleansing and crumbling its riparian structures is not poetic. Pathetic: the solitary mass of adamant, forlorn and unskaken amidst the tumble of a thousand edifices, proudly cognizant of hurting the stream beneath, but magnanimously refraining, may be pathos. Then prophetic: what is there vaticinal in the passage? It foretells nothing—it was not hard to prophesy on such a theme. With infinitely less ground to work on Mr. Baxter has told wonderful things. But why should a theatrical manager require such a motto? Shakespeare has unluckily spelt ruin to many a dramatic caterer, and I am afraid the parade of Dr. Johnson's cumbersome and verbose paragraph would scarcely help him. If he needs must have a quotation, a thousand simpler and more beautiful may be culled from the works of our greatest poets and prose writers, or, better still, from that golden

thesaurus Shakespeare's own works, where almost every conceivable thought and experience in human history has found expression.

W. A. HENDERSON.

Dublin.

TENNYSON'S 'CROSSING THE BAR' (8th S. ii. 446; iii. 137, 178).—I was much surprised to read MR. BLOUNDELLE-BURTON'S remarks on the similarity of the 'Charge of the Light Brigade' to Michael Drayton's 'Battle of Agincourt,' as I thought the similarity was as well known to students of Tennyson's poems as the source whence the late Laureate derived the metre of 'In Memoriam,' to wit, Lord Herbert of Cherbury's 'Ode upon a Question moved whether Love should continue for Ever.' I remember that the similarity was pointed out at least so early as 1874 by Mr. W. E. Mullins, in 'Simple Poems,' "English School Classics," Rivingtons.

F. C. BIRKBECK TERRY.

It does not seem to have occurred to the admirers of the late Laureate's charming poem that his reference to the Pilot,—

I hope to see my Pilot face to face
When I have crossed the bar,

is a metaphor sufficiently clouded to justify the differences of opinion which it has challenged. Sir Edwin Arnold, for instance, interprets the idea thus:—

Death's soft wing all thy gallant canvas lifting,
And Christ thy Pilot to the Peace to be.

Some time back a writer, who signed himself C., observed in a contemporary, "The allusion is to the son who had preceded him (Lord Tennyson) into the undiscovered country three years previously." Surely this cannot be so! Does not C. confound the Pilot (man) with the pilot (fish), which is always in advance of its huge friend the shark? A pilot is one who takes charge of a ship, to conduct it through perilous waters into safe soundings. When the bar is crossed, the open ocean is, perhaps, reached—certainly this is the idea intended in Tennyson's metaphor—and then, the pilot, having done his work, would take his leave, and return to the shore. Consequently, not to meet your pilot until the bar is crossed is actually to invert the truth.

This same metaphor is found in Clark Russell's fine story, 'A Sea Queen' (ed. 1889, p. 50), in the following touching passage:—

"When young Joe Patten died," said one of the captains, whom I had not met before, a short, square, brown-faced man with bright, intelligent eyes, "that Joe Patten, I mean, whose father owned the old Venus; William Morris, who was a bit of a poet in his way, says to me, 'Well, poor young Joe's gone. He took five days dying; and he said to me the day afore his death, 'William, says he, 'when a man draws near the other world—when the coast's hove-up and 's as plain in sight as a spiritual shadow can be, my belief is that God A'mighty sends an

angel aboard him to pilot him in. That's just the fancy I have,' he says. 'There's a strong hand steering me, William, and although I know no more than that I'm bound for a new life, yet I feel to be so well handled; all's so calm and steady within me, mate, that, so far from being afraid, I wouldn't take twenty years more of life in exchange for the happiness that's now in me.'" William Morris, continued the skipper, 'may have invented this, or it may be young Joe Patten's very words. I think it's true; and I'll tell 'ee why. The hardest part of death is being alone. Friends may be crying round ye, and holding your hands, but still ye're alone. But my notion is, th' A'mighty's too good to let a man drift out of this world like a derelict, no one aboard. And so, as we can't ship human friends for the last voyage, what more natural than that th' A'mighty should put an angel aboard us, as young Joe Patten said, a sort of pilot to keep us company and cheer us up, and navigate us truly? If nothing of that kind takes place, how do ye account for men dying smiling, as if they'd been having a pleasant talk with a shipmate up to the last moment?'"

This is a sailor's, and a sailor writer's, rendering of an image which, I would submit, is so obscured in Lord Tennyson's poem as to be difficult of interpretation. P. X.

"HOSPITALE CONVERSORUM ET PUERORUM" (8th S. iii. 209).—The 'Diocesan History of Oxon.' (S.P.C.K.) has (p. 42):—

"Henry III. had already built a house for the converts from Judaism in London, in which they might live together under rule, and might be maintained for the remainder of their lives without the necessity of practising usury, as they had done before. And he now proceeded to found a similar institution in Oxford, with an especial regard to the wants of those who were either strangers or infirm.* This is the more worthy of notice in a history of the diocese as, besides the one mentioned as existing in London, and another at Bermondsey, no other place of refuge of a similar kind is known to have been established.†"

The accounts of the Domus Conversorum are preserved in the Record Office. From these I extracted the following:—

"To all to whom, &c. We have inspected the letters patent of our most dear lord and father, Henry, late King of England, to this intent: Henry by the grace of God, King of England, of France, and lord of Ireland, to all to whom, &c., 'Know ye that of our special grace we have granted to our said adopted son, Henry Wodestok, and to his sons Martin and Peter, Jews lately converted to the Catholic faith, that is to say, to all of them one penny and one halfpenny a day, to be received at the Hospital of the Converts by the hands of the clerk of the rolls for the time being for the term of their lives, in the manner in which they were formerly wont to receive. In testimony whereof we have made these our letters patents. Witness myself at Westminster on the tenth day of November, in the fourteenth year of our reign.'

* "Mat. Par., p. 393, ad A.D. 1233, Lon., 1640; Wood, 'Hist. et Ant. Univ. Oxon.,' tom. i. p. 132, Ox., 1668. A print of the 'Domus Conversorum,' as the house was named, is given in W. H. Turner's 'Records of Oxford,' p. 436, Ox., 1880."

† "Milman, who cites Wikes, 'Chron.,' ad A.D. 1244, in 'Hist. of the Jews,' book xxv., vol. iii. p. 255, Lond. 1866."

Now we of our special grace ratifying the aforesaid grant.....Witness myself at Westminster, on the thirteenth day of June in the first year of our reign." (Pat. 1 Hen. V. m. 34 translated.)

The letters recited of 14 Hen. IV. are not on the roll of that year. In Exch. 2 B. Ancient Miscell. Dom. Conv., an. 1, 2 Hen. V., the letters patents are recited as the authority for the fragment in the account.

King Edward III., in the fifty-first year of his reign, annexed the Domus Conversorum to the office of the Master of the Rolls, which then became known as the Rolls House. The House was rebuilt in 1717. ED. MARSHALL.

Will Mrs. BOGER kindly supply a reference to the place where Dugdale uses the words "conversorum et puerorum" in reference to the foundation of St. Thomas's Hospital? I can find no such words in Dugdale's account either of St. Thomas's Hospital, Southwark, or that of St. Thomas of Acons—now the Mercers' Chapel—in Cheapside. The chapel of the "Domus Conversorum" in Chancery Lane (now the Rolla Chapel), founded by Henry III. in 1233 as a house for the reception of converts from the Jewish faith, was dedicated to St. Mary. On the banishment of the Jews from England in 1290, its "occupation being gone," the building was annexed by Edward III. in 1377 to the newly created office of "Custos Rotulorum" or "Master of the Rolls."

EDMUND VENABLES.

It is usual for this word *conversorum* to mean Jews who adopted the Christian faith, as in the Domus Conversorum of Henry III. in Chancery Lane in London (if I am not forgetting) or in the Domus Conversorum in Oxford, which was near the Guildhall. There is some interesting information in Wood's 'City of Oxford,' vol. i. p. 153 (Oxford Historical Society, 1889).

O. W. TANCOCK.

Little Waltham.

ALICE FITZ ALAN (8th S. ii. 248, 314, 457, 496; iii. 74).—MR. A. HALL evidently thinks that there was but one Alice Fitz Alan (*nat. circ.* 1370), the daughter of Richard, the tenth Earl of Arundel, and that she was first contracted to Cardinal Beaufort (before his ordination, of course), taken from him and married to John Cherlton, Lord Powis, and after the latter's death married to Thomas Holland, Earl of Kent, who died in 1397. For all of this he quotes Burke, but gives neither book nor page. I find, according to Burke ('Extinct and Dormant Peerages,' ed. 1883, p. 201), that there were two Alice Fitz Alans. The first, daughter to Richard, ninth Earl of Arundel, married Thomas Holland, Earl of Kent; the second, daughter of Richard, tenth Earl of Arundel, married John Cherlton (*ob. s.p.*), Lord Powis. From this it seems most likely that it was the second

Alice who was probably affianced to Beaufort, and not Lady Kent, the pedigree asserting the contrary being at fault by confounding the two Alices.

C.

"WIGGIN" (8th S. iii. 28, 153).—If no one has traced this word by this time, perhaps DR. PALMER may like to know that a South Devon servant used the expression "sour as a wiggin"—"I had to throw away the junket; he was gone so sour as a wiggin"; but she did not know what a "wiggin" was.

J. F. W.

Plymouth.

Apropos of wiggin = sea-dog, in a 'Narrative of a Voyage to the South Seas,' by C. M. Goodridge, of Paignton, Devon, 1837 (p. 51 of the fifth edition), occurs, "The dog seals are named by South seamen *wigs* and the female seals are called *clap-matches*." The same word and sense, I have been told, is found half a century earlier; and during a visit of some American friends, a year or more ago, it came up in conversation that an old seaman near Providence, R.I., speaks of his sealing expeditions as going after "whigs."

C.

LELY FAMILY (8th S. iii. 48).—The pedigree to which your correspondent refers was undoubtedly that of a Lincolnshire family. One of the Lely family is, to my certain knowledge, a member of the Middle Temple. That gentleman belonged, I believe, to Grantham.

P. J. F. GANTILLON.

TUMBLERS (8th S. iii. 168, 233).—If "tumblers" or "tumbling glasses," which it was necessary to empty at a draught, were novelties in 1803, they were only a revival of a form of drinking cup which was in use in England many centuries before. Many of the glass cups found in Anglo-Saxon barrows are of a tall, conical form, with a spreading brim and a pointed bottom, incapable of standing upright alone. Examples of this form of cup were in the Mayer Collection at Liverpool.

E. VENABLES.

GHOST MINERS (8th S. iii. 205, 258).—The frontispiece to the 'Golden Remains of the Ever Memorable Mr. John Hales, of Eaton-Colledge, &c.' (London, 1688), represents some of the spirit-miners at work, or rather at play, for the text assures us (p. 45) that

"G. Agricola, writing 'De Animantibus Subterraneis,' reports of a certain kind of Spirits that converse in Minerals and much infest those that work in them; and the manner of them when they come is, to seem to busie themselves according to all the custom of Workmen; they will dig, and cleanse, and melt and sever Metals; yet when they are gone, the Workmen do not find that there is anything done. So fares it with a great part of the multitude, who thrust themselves into the Controversies of the Times; they write Books, move Questions, frame Distinctions, give Solutions, and seem sedulously to do whatever the nature of the business requires; yet if any skilful Work-man in the Lord's Mines shall come

and examine their Work, he shall find them to be but Spirits in Minerals and that with all this labour and stir there is nothing done."

ST. SWITHIN.

Under this head it may be mentioned that the name of the mineral cobalt is derived from "kobold," and is due to the belief in these subterranean demons.

C. C. B.

There is one thing which makes the distinction between ghosts and goblins difficult. The goblins and the kobolds have been known as household fairies, and these household fairies are sometimes identified with ghosts. The brownie called "the cauld lad of Hilton" was supposed to be the spirit of a dead servant. In like manner the Roman *lares* were the souls of dead persons converted into tutelary household deities. There is also the superstition that the ghosts of wicked men become devils.

E. YARDLEY.

'CHILDREN OF THE CHAPEL STRIPT AND WHIPT' (8th S. iii. 227, 275).—MR. HUMPHREYS'S "reply" does not answer my question. I am, of course, aware that Hazlitt speaks of this publication, both in his 'Handbook' and his edition of Warton. It was once entered as among Bishop Tanner's books in the Bodleian Library, but, on going to Oxford to see it, I could not trace it. I hoped that some other copy might be accessible, and wrote to inquire where I might see a copy.

CHARLOTTE CARMICHAEL STOPES.

FEAST OF ST. MICHAEL (8th S. iii. 209, 273).—The "festum dedicationis St. Michaelis Archangeli" was instituted by Pope Gelasius I. in 493. As far as history knows, it has always been held on September 29, which in the year 1396 fell on a Friday. The day is more often than not called only "festum St. Michaelis Archangeli," but is more correctly described as "festum s. Mychaelis Arch. de Septembri" (in a deed of the year 1288), or "festum b. Mychaelis in autumpno" (in a deed of the year 1339), in order to distinguish it from the "festum apparitionis (or adventus) beati Michaelis Archangeli" (in deeds of the year 1308) which is celebrated on May 8, and fell on a Monday in 1396.

L. L. K.

The May feast of St. Michael, mentioned by MR. C. F. S. WARREN, commemorates a wonderful appearance or vision of the Archangel, which took place upon Mount Gargano, in Apulia, when Gelasius I. was Pope. Some time after this was instituted the feast held on Sept. 29, commonly called Michaelmas Day. "The dedication of the famous Church of St. Michael on Mount Gargano (May 8), gave occasion to the institution of this feast (Sept. 29)," says Alban Butler. The mass and office are pretty much the same for both feasts, the collect being that of Michaelmas Day, as given, in its English dress, in the Book of Common

Prayer. There is another feast of the Guardian Angels on October 2. Hence, in Catholic phraseology, October is sometimes called the "month of the angels," as May is "the month of Mary," or November "the month of the dead."

GEORGE ANGUS.

St. Andrews, N.B.

THE ROOT OF SCARCITY (8th S. iii. 268).—The plant referred to is the mangel-worzel, as appears from the pamphlet entitled "An Account of the Culture and Use of the Mangel Worzel, or Root of Scarcity. Translated from the French of the Abbé de Commerell." In the preface (Aug. 1, 1787), John Coakley Lettson states, "In the midsummer of 1786 a few seeds were given me, said to be those of a dietetic vegetable, known in France under the name of the *Racine de Disette*." He tells of his experiments with seeds of this plant, apparently till then unknown in England. The pamphlet is illustrated with a coloured print of the root *Beta hybrida*. Ogilvie's 'Dictionary' gives derivation of mangel-worzel from Ger. *mangel*=want, and *worzel*=root.

I. C. GOULD.

Loughton.

[Many replies to the same effect are acknowledged.]

ARTHUR ONSLOW (1691–1768), SPEAKER OF THE HOUSE OF COMMONS (8th S. iii. 167, 258).—Mr. Speaker Onslow is to be reckoned amongst distinguished Wykehamists. He was a Commoner at Winchester College during the years 1706–7, under the head mastership of Dr. Thomas Cheyney. C. W. HOLGATE.

FRANCIS, FIFTH DUKE OF LEEDS (8th S. iii. 267).—Two comedies written by this nobleman will be found among the MSS. in the British Museum (Add. MS., 27,917). One, in five acts, is entitled 'Don't be too sure,' the other has no title, and is in two acts only. J. J. C.

SHAKESPEARE AND MOLIÈRE (8th S. ii. 42, 190, 294, 332, 389, 469; iii. 9, 70, 169).—Your correspondent on this subject did not note one point in MR. HENDERSON'S letters. He bases a proposition on the authority of the preface to the 1609 edition of 'Troilus and Cressida,' that "you have here a new play never staled with the stage, never clapperclawed with the palms of the vulgar." To contradict this statement (which was afterwards withdrawn) we find in the 'Stationers' Registers,' Feb. 7, 1603, "that Master Roberts entred for his copy in full court holden this day to print when he hath gotten sufficient authority for yt, The Booke of Troilus and Cressida, as yt is acted by my Lord Chamberlain's men."

CHARLOTTE CARMICHAEL STOPES.

MR. YARDLEY'S statement as to Shakespeare's "absolute ignorance of Homer, whether in the

original or in a translation," can hardly be allowed to pass. It is possibly correct so far as the original is concerned; but he was well acquainted with Chapman's translation of the 'Iliad' so far as it had been published. The characters of Achilles, of Ajax, of Ulysses, and of Menelaus are, as I have pointed out in my paper in the *Transactions* of the Royal Society of Literature (vol. xv. pt. i.), in exact accordance with Chapman's conception of them. Even the shocking climax of Achilles's crimes, the cowardly murder of the unarmed Hector, although not literally true to Homer, is amply justified, so far as character is concerned, by the account of the equally cowardly murder of the unarmed Lycaon recorded in the twenty-first book of the 'Iliad' (ll. 35–136 of Chapman's version). The quotation of Aristotle by Hector is only one of those anachronisms with which Shakespeare's plays abound, and has no bearing on the question of his classical knowledge. The Fool in King Lear quotes Merlin, and Richard III. appears in 'Henry VI.,' pt. ii., when he was actually not born; yet no one would accuse Shakespeare on this account of not having studied the chronicles of his own country.

J. FOSTER PALMER.

I see that it is *Hermia*, not *Theseus*, who refers to Dido:—

And by that fire that burned the Carthage queen,
When the false Trojan under sail was seen.

But my oversight is of no importance, since the anachronism is the same in the mouth of *Hermia* as it would have been in that of *Theseus*. In 'Troilus and Cressida' the Greek chiefs make no reference whatever to their own previous exploits or their families. The Shakspearian Nestor mentions Boreas, Perseus, and such well-known mythical personages, but he never refers to the adventures of his youth, as the Homeric Nestor does. Shakspeare was in the habit of using all his knowledge, and he sometimes goes much out of his way to introduce a very small amount of erudition. In 'Timon of Athens,' Timon thus expresses himself:—

They say, my lords, that *ira furor brevis est*,
But you man's ever angry.

Readers must smile when they see this trite bit of Latin quoted, and put into the mouth of a Greek who lived long before the author of the phrase was born. In 'Love's Labour's Lost,' there is an attempt to make the schoolmaster and his companions appear learned. But Moth says of them: "They have been at a great feast of languages and stolen the scraps." Certainly they got nothing but the scraps. It is clear that Shakspeare had some knowledge of the Latin language; but that knowledge was slight; and his knowledge of Latin literature was limited. Of the Greek language and literature he seems to have known next to nothing.

E. YARDLEY.

KEARNEY (8th S. iii. 188, 292).—NOMAD wants to know the precise point of my query, and states that one work says that a Kearney was Secretary of State to James II., and that his grandson was created a Count. The statement to which I called attention was that a certain "Countess" of the name, in an interview, explained that a title created for the "Secretary of State's" son had been recently "revived." NOMAD implies that this title, presumably a French title, was "revived" by the Pope; but he refers to Burke's 'Peerage' and says that the title was "'revived' by letters patent, 1868." Under "Foreign Titles of Nobility" in Burke's 'Peerage' I find a Roman Count of the name of Kearney, and the statement that John Kearney was Secretary of State to James II., which is precisely the first point of my query. I asked what was known of this Secretaryship of State, naming another person who I thought held the office. As far as I make out the pedigree in Burke's 'Peerage,' the present Papal count is not descended from the French count, son of the Secretary of State, but from his brother; nor is the present Papal count the eldest representative of the family of the Secretary of State. It is difficult, therefore, to see why the title should have been revived in favour of one who, although a descendant, is not the representative of the family. Is the bearing in this country of Papal titles usual? This was the second point of my query. MR. WALFORD as well as NOMAD take me to task for naming another case, which was the only one which occurred to me at the moment, and MR. WALFORD adds that the Countess Tasker was not the keeper of a Roman Catholic school at Brook Green. I may, of course, have been wrong, but I had before me an old letter in which the writer stated that she had been at Miss Tasker's school at Brook Green, from which I, perhaps too hastily, drew the conclusion that Countess Tasker who lived at Brook Green was the keeper of the school.

A. I. K.

Miscellaneous.

NOTES ON BOOKS, &c.

The Works of Sir John Vanbrugh. Edited by W. C. Ward. 2 vols. (Lawrence & Bullen.)

THE appearance of a handsome library edition of Vanbrugh's comedies is a gratifying circumstance to the student of the drama, who has had hitherto to peruse them in Moxon's somewhat cumbersome edition of the Restoration dramatists, or in last century duodecimos, wretched in paper and type and not too easily accessible. It is true that the perusal of these works is amusing rather than edifying. Very far are we from commending them to general reading. A lady would soon close volumes that are one long and savage libel on her sex, and men, even, who have what Macaulay says is requisite, a robust and not a valetudinarian virtue, find difficult sometimes the task of repressing indignation or disgust. Vanbrugh is as great an offender as any of his associates, and came in for a damaging assault in the famous

Collier controversy. We know no play of the epoch more hopelessly cynical and outspoken than 'The Rapture, or Virtue in Danger,' and others of his works come little behind this in indelicacy. The question then arises how far wit and characterization are to be allowed to compensate for the absence of decency. On this and other subjects different opinions will always be entertained. In the days when the Parliament and the Sorbonne were busy destroying by fire or sword the Huguenots, much of the highest thought of the age put on an "antic disposition," and hid gems of highest value in the filth of the cloaca. In periods such as those of the Restoration, of the Regency of Orleans, and of the outbreak of the French Revolution men reflected in ribald writings the tone of those in power. Priceless to the historian, the moralist, and other students are these productions, and the world has decided that they shall be preserved. Attempts to suppress Cervantes, Rabelais, and other writers have been no more successful than others to bowdlerize Shakspeare. While we are to have the dramas, then, we are grateful that they should come in a guise so attractive as that of all the publications of Messrs. Lawrence & Bullen and under editorial supervision so competent as that of Mr. Ward, whose prefaces, annotations, and explanations are worthy of highest praise.

The Early History of Coffee Houses in England. By

Edward Forbes Robinson, B.A. (Kegan Paul & Co.) MR. ROBINSON has hit upon an antiquarian subject of great freshness and interest. Histories of cabarets and taverns we have, but the coffee house has hitherto met with little recognition. Yet in the coffee house was the foundation of the club, one of the most interesting and potent of our social developments. The theme has, indeed, as is shown, historic value. The introduction of coffee into various countries, the difficulties that attended its spread, and the theological prejudices it awoke form the subject of some curious chapters; and there are at the close a bibliography of books on coffee and an appendix of coffee-house tokens. Reproductions of old engravings, broadsides, &c., add greatly to the attractions of a brightly written and delightful volume.

The Puritan in Holland, England, and America: an Introduction to American History. By Douglas Campbell. 2 vols. (Osgood, McIlvaine & Co.)

MR. CAMPBELL is evidently a discursive reader, who has pondered on the very miscellaneous stores of facts which he has collected in his note-books. His book is pleasant reading, and as we follow his steps we cannot help accumulating much new knowledge. The fault of the book is that its author has aimed at far too much, and that he has not successfully distinguished between the value of the authorities he has used.

The history of Puritanism has a large literature, which is still growing rapidly, but a really good history of that movement which may be said to have sprung from the left wing of the Reformation and to have attained its zenith, so far as this country is concerned, by the battle of Naseby, has yet to be written. Political and religious Puritanism are constantly treated of as if they were identical. This is a mistake which has led to great confusion. Political Puritanism died with the fall of the Commonwealth, for the Protestant revolt which placed King William III. on the English throne had hardly anything in common with that movement which brought Land and Charles I. upon the scaffold.

Unequal as Mr. Campbell's book is, we are grateful to him for having produced it. The parts which relate to the Netherlands and America are, in our opinion, by far the most successful portions of the work.

Bernardin de St. Pierre. By Arvéde Barine. (Fisher Unwin.)

ST. PIERRE was so typical a Frenchman that he finds a place by right in a series of representative French writers. A very Thoreau in his enthusiasm for nature, as unpractical as Goldsmith, and as visionary almost as Blake, he was a lifelong dreamer of dreams and seeker of Utopias. He yearned for a world entirely governed by sentiment and emancipated from the dull restraints of reason. Feeling, not reason, was for him the true guide of life and religion. The best source of our pleasures is ignorance, the mother of mystery, and the upholder of poetry against science. Crazy as St. Pierre knew himself to be, he nevertheless aspired to the rôle of philosopher and social reformer. It is not generally remembered that his pretty little romance of 'Paul and Virginia' was originally only an episode or digression introduced in an elaborate treatise, 'Études de la Nature,' the object of which was to demonstrate that the happiness of man consists in living according to nature and virtue. His young hero and heroine were intended to serve as lay figures to exhibit his philosophy to advantage, to prove the natural goodness of man and the futility of science, and in general to set out the great truths propounded in his more serious work. M. Barine's sketch, to which Mr. A. Birrell contributes an introduction, is nicely proportioned to his subject, and readable. Mr. J. E. Gordon's translation runs freely; but he should not make things "differ to" one another.

The Poetical Works of George Mac Donald. 2 vols. (Chatto & Windus.)

MR. MAC DONALD is a genuine and an imaginative poet, and his shorter lyrics have often much tenderness, grace, and beauty. He elects to be didactic, and so narrows his audience and to some extent impairs his influence. We are glad, however, to see and possess a collected edition of works with a portion only of which we were previously familiar.

We have received from Sir Charles S. King, Bart., *Henry's Upper Lough Erne* in 1739, edited with notes and appendices (Dublin, McGee). The author of this interesting sketch was an Irish clergyman of the Established Church named William Henry. He seems to have been a man of considerable scientific attainments, as he was one of the very few Irishmen who was in those days a Fellow of the Royal Society. He died, an old man, we gather, in 1768. The manuscript from which Sir Charles King has printed this interesting fragment is preserved among the Birch Collections in the British Museum. Why it was written does not seem clear. Had it been a communication to the Royal Society it would, we imagine, have found a place in the *Philosophical Transactions*, for in 1739 the Royal Society did not strictly confine itself to papers relating to physical science. Mr. Henry was a careful observer, and his account of the beautiful lake which he undertook to describe reads as if it had been written in the early years of this century. The writer was, however, more interested in the works of man than in unaided nature. He has given what must be to those who dwell in the neighbourhood a most interesting account of the Anglo-Irish families settled in the neighbourhood of Lough Erne. To these the editor has added a series of notes which are of considerable importance. He seems to value them much less highly than they deserve. Irish genealogy, even of the modern time, is a most intricate subject—at all events, for Englishmen. We cannot, therefore, be too grateful for these notes, which are lucidity itself. We would especially direct attention to the account of the Maxwells, Lords Farnham; the Wolseleys, one branch of which is represented by Viscount

Wolseley; and that of the fighting parson, John Leslie, D.D., who raised a company of foot and a troop of heavy armed horse. When in command of the latter he is stated to have rendered important service to the Protestant cause. In the appendix we find several lists which will be most useful to those who are interested in the Anglo-Scottish settlers in Ireland. There is a catalogue of the burghesses of Enniskillen in 1612; an address of the inhabitants of that town, sent to William and Mary in 1689, which seems to have been signed by the greater part of the householders; and, what is perhaps still more important, a list of the Crown tenants holding lands in Fermanagh in 1678. A catalogue of the chief British families in Fermanagh in 1718 indicates that the majority of the settlers were of Scottish extraction.

A NEW annual edition (the twenty-ninth) of Mr. Herbert Fry's *Guide to the London Charities* has been issued by Chatto & Windus.

LONG use has convinced us that *The Author's Hairless Paper-Pad* of the Leadenhall Press—upon which, indeed, these very lines are being written—is a comfort to the writer. Anxious further to improve it, the publishers have now added to it a back made of thick and very serviceable blotting-paper.

MR. ELLIOT STOCK announces a verbatim reprint of Walker's 'True Account of the Siege of Derry.' The volume will be a small quarto, and will be accompanied by original documents, historical references, and notes concerning the events of 1689, by Canon Dwyer, and will be illustrated by facsimile views, maps, &c.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

C. F. YONGE ("Chained Books").—This subject has been fully discussed. See 1st S. viii. 93, 206, 273, 328, 453, 595; x. 174, 393; xi. 93, 213; xii. 312, 479; 2nd S. iii. 338.

T. ("What are Lauras?").—Gr. *λαύρα*. In early monachism an aggregation of separate cells, under the control of a superior, in which monks dwelt apart, meeting only on special occasions at worship or food. Consult Smith, 'Dict. Christ. Antiq.'

TARSON ("Once in a blue moon").—The origin of this, often sought, remains practically undiscovered. See 'N. & Q.', 6th S. ii. 125, 236, 335; 7th S. v. 248.

ERRATUM.—8th S. ii. p. 317, col. 2, l. 27, for "Mbuka" read *Mbula*.

NOTICE.

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

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

LONDON, SATURDAY, APRIL 29, 1893.

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Notes.

CONTRIBUTIONS TO A BIBLIOGRAPHY OF BENJAMIN DISRAELI, EARL OF BEACONSFIELD.

The works in the following list have all been seen except the Hebrew translations of two of the novels. The articles showing the exact date of publication are placed before those bearing the year-date only. Thanks are tendered to Dr. Garnett, of the British Museum, to Messrs. Longman, and to Mr. John Randall.

1820.

A true story. To the Indicator.—Leigh Hunt's *Indicator*, No. xi., July 12, 1820, pp. 319-20. B.M. P.P. 5382.

This letter to the editor is signed Δ. It is the opening story in 'Tales and Sketches by the Right Hon. Benjamin Disraeli, Earl of Beaconsfield,' edited by Mr. Logie Robertson, and published by Messrs. Paterson & Co. in 1891.

1825.

The life of Paul Jones, from original documents in the possession of John Henry Sherburne, Esq., Register of the Navy of the United States. London: John Murray, Albemarle Street. MDCCCXXV.—8vo. pp. xii, 320. B.M. 615 f. 11.

The Preface occupies pp. v-ix. It is unsigned. The B.M. Catalogue has this note concerning the book: "Abridged; with a preface by B. D."

An inquiry into the plans, progress, and policy of the American mining companies. Third edition, with con-

siderable additions. London: John Murray, Albemarle Street. MDCCCXXV.—8vo. pp. vi, 7-135. B.M. T. 1156 (1).

B.M. Catalogue says: "By B. Disraeli."

Lawyers and Legislators: or notes on the American mining companies. "A strange and a strong Delusion it is, wherewith these men have bewitched the World; a forcible spirit of Error it must needs be, which hath brought men to such a senseless and unreasonable persuasion as this is." Hooker. London: John Murray, Albemarle Street, MDCCCXXV.—8vo. pp. viii, 99. B.M. T. 1156 (2).

The pamphlet is dedicated to George Canning "by his sincere admirer." The B.M. Catalogue says: "By B. Disraeli."

1826.

The Star Chamber. Vol. I. Part I. For April 19—June 7, 1826. "He would diverse times goe into the Star Chamber, as occasion would serve: there he spared neither high nor lowe, but judged every estate according to his merits and deserts." Cavendish's *Life of Wolsey*. London: William Marsh, 145, Oxford Street.—8vo. pp. iv, 154. B.M. P.P. 5365.

The B.M. Catalogue says this satirical journal is attributed to Benjamin Disraeli. Mr. Hitchman, in his 'Public Life of the Earl of Beaconsfield' (second edition, 1881, p. 12), says: "The paper was never acknowledged by Lord Beaconsfield, but from internal evidence an impartial observer will probably be disposed to conclude that he was mainly responsible for it." No. 2 & 3, for Wednesday, April 26, 1826, contains a notice of the two volumes of 'Vivian Grey' just published, consisting of a long extract describing the castle of the Carabas family and an equally long extract depicting Mr. Stapylton Toad. In No. 7, for May 24, appears 'A Key to Vivian Grey,' the originals having sometimes the first letter of the surname or title, and sometimes the last letter in addition. In No. 5, for May 10, appears a satirical poem, 'The Dunciad of To-day.' The second portion appeared in No. 6, the whole consisting of 446 lines with copious notes. An eloquent tribute is paid to Keats in ll. 419-34. The second part concludes with the words "To be continued." A paragraph in No. 8 says: "'The Dunciad of To-day' will be continued in our next number. The prose writers of the day will then pass the ordeal." The promise was, however, never fulfilled. The article in the ninth number, for June 7, headed 'Dissolution of Parliament,' contains the announcement: "With the cessation of the present Parliament, the sitting of the *Star-Chamber* will for the present cease." The following is the

Key to 'Vivian Grey.'

Vol. I. and II.

Marquess of Carabas	...	Marquess of C— (Clanricarde)
Mr. Foaming Fudge	...	Mr. B—m (Brougham)
Mr. Charlatan Gas	...	Rt. Hon. G. C—g (Canning)
Colonel Delmington	...	Colonel L—n
Lord Past Century	...	Earl of E—n (Eldon)

Mr. Liberal Principles ... Mr. H—n (Huskisson)
 Lord Alhambra ... Lord P— (Porchester)
 Ernest Clay ... S—r G—, Esq.
 The Duke of Waterloo ... Duke of W— (Wellington)
 Prince Hungary ... Prince E—g (Esterhazy)
 Mrs. Million ... Mrs. C— (Coutta)
 Stapylon Toad ... J— P—, Esq., M.P.
 Mr. Parthenopez Puff ... Mr. S—R—
 Lord Prima Donna ... Lord Wm. L— (Lennox)
 Mr. Hargrave ... Mr. S—, M.P.
 Marchioness of Almack ... Marchioness of L—y (Londonderry)

Liberal Snake ... Mr. Mc'—h (Macculloch)
 Sir Christopher Mowbray ... Sir T. W—, Bart.
 Lady Doubtful ... Lady B— (Blessington)
 Prince Xtmpqrtosklw ... Prince G—t—t (Gortschakoff)

Frederick Cleveland ... R. A—, Esq.
 Stanislaus Hoax ... T— H—k, Esq. (Theodore Hook)

Marquess of Grandgout ... Marq. of H—d (Hertford)
 Mr. Stucco ... Mr. N—h (Nash)
 Captain Tropic ... Captain C—e
 Lord Oceanville ... Lord C—e
 Mr. Justice St. Prose ... Mr. Justice P— (Park)
 Vivacity Dull ... H. T—, Esq. (Horace Twiss)

Lady Soprano ... Lady B—
 Mrs. Delmont ... Lady C—
 Duke of Juggernaut ... Duke of N— (Norfolk)
 Vivida Vis ... J. W. C—, Esq. (Wilson Croker)

Lord Lowersdale ... Lord L— (Lonsdale)
 Antilles ... C. E—, Esq.
 Colonial Bother'em ... R. W. H—, Esq.
 Lord Manfred ... Lord D—
 The Misses Otranto ... Misses B— (Berry)

In the reprint of this key appended to the key to the third, fourth, and fifth volumes the name of the original of Mrs. Felix Lorraine is given as Lady C(aroline) L(amb).

Vivian Grey.

"Why then the world's mine oyster,
 Which I with sword will open."

Vol. I. London: Henry Colburn, New Burlington Street. 1826.—12mo. B.M. N. 435.

Vol. i. has pp. iv, 266; vol. ii., pp. iv, 236. The dedication is characteristic:—

"To the best and greatest of men I dedicate these volumes. He, for whom it is intended, will accept and appreciate the compliment: those, for whom it is not intended, will—do the same."

See *Star Chamber* above, and also 1827, 1870, 1881, 1888, and 1892.

1827.

Vivian Grey.

"Why then the world's mine oyster,
 Which I with sword will open."

Vol. III. London: Henry Colburn, New Burlington Street. 1827.—12mo. B.M. N. 435, 436.

Vol. iii. has pp. ii, 333; vol. iv., pp. ii, 362; vol. v., pp. iv, 324. These three volumes were issued in 1827. At the end of the Museum copy of vols. iv. and v. is bound a 'Key to Vivian Grey' (tenth edition, published in 1827 by William Marsh). This gives the names of the originals of

some thirty characters in the third, fourth, and fifth volumes in the same manner as in the *Star Chamber* key, which is reprinted at the end of the later key. As the first and second volumes were issued in 1826 as one division of the work, it seems a pity that the B.M. has bound the first three volumes together, and the fourth and fifth in another volume, instead of following the author's division of his work.

Key to Vols. III.—V.

Vivian Grey ... The Author
 Lady Madeleine Trevor ... Lady C. C—ll (Churchill)
 Violet Fane... ... Hon. Miss F—
 Marquis de la Tabatière ... Lord P—m
 The Russian Archduke ... Prince Es—h—y (Esterhazy)
 Mr. Sherborne ... Mr. D'Is—i, Senior (Disraeli)

Baron Von Konigstein ... Lord ()
 Chevalier de Boufflers ... M. B—a
 Prince Salvinski ... Sir R. K. P.
 Mr. Fitzloom ... Sir R. P—l (Peel)
 Mr. St. Leger ... Mr. D—x, late of Christchurch, Oxford

Mr. St. John ... Sir E. J—y, of Ditto
 Prince of Little Lilliput ... Prince of S—C—g (Leopold of Belgium)

Beckendorff ... Metternich
 Madame Carolina ... Lady H—ll—d (Holland)
 The Baroness ... Her late R.H. the Princess A—a (Amelia)
 Mr. Sievers... ... The late Mr. G—d

Principal writer in *Attack-all Review* ... Mr. R. S—y (Southey)
 Professor Sky Rocket ... Col. T—r—s
 Julius Von Aslingen ... Brummel
 Phil' of the Villa Pliniana ... Sir W. G—ll

Attack-all Review ... *Quarterly Review*
Praise-all Review ... *Edinburgh Review*
 Dr. Spittergen ... Ab—n—thy (Abernethy)
 Melinda ... Miss D—n, daughter of the late celebrated Dr. D—n

Count Von Sohnspeer ... Duke of W—n (Duke of Wellington)

Von Chronicle ... M. de Sismondi, Author of 'Julia Severa'
 Count Eberstein ... Hon. Capt. K.

Lord Amelius Fitzfudge Boroughby ... Lord B—g—h (Burghersh)
 Col. Von Trumpetson ... M—s of L—d—y (Londonderry)

Mr. St. George ... Mr. A—
 Little Lintz... ... Mr. B—tt—n
 Spiegelburg... ... Lieut. W—r
 Brinkel ... M. S—n

1828.

The voyage of Captain Papanilla. By the author of "Vivian Grey." "Travellers ne'er did lie, tho' fools at home condemn 'em." London: Henry Colburn, New Burlington Street. 1828.—12mo. pp. viii, 243. B.M. N. 187 (2).

For other editions see 1870, 1881, 1890, and 1891.

1831.

The young duke. "A moral Tale, though gay." By the author of "Vivian Grey." In three volumes.... London: Henry Colburn and Richard Bentley, New Burlington Street. 1831.—12mo. B.M. N. 838.

Vol. i. contains pp. iv, 300, pp. iii, iv, being occupied with an Advertisement from the author and the publishers, and pp. 297-300 by Notes. Vol. ii. has pp. iv, 271, the last page containing the Notes. Vol. iii. has pp. iv, 265. For later editions see 1870, 1881, 1888, and 1892.

1832.

The Court of Egypt. A sketch.—*New Monthly Magazine and Literary Journal*, 1832, vol. xxxiv. pp. 555-6.

The little sketch is signed "Mear." It is reprinted in 'Tales and Sketches,' 1891.

The speaking harlequin. The two losses; in one act.—*New Monthly Magazine*, 1832, vol. xxxv. pp. 158-63.

This little piece is in four scenes, and includes two stanzas entitled "Colombine's Ritornella." It is reprinted in 'Tales and Sketches,' 1891.

The Bosphorus. A sketch.—*New Monthly Magazine*, 1832, vol. xxxv. p. 242

Signed "Marco Polo, Junior." It is reprinted in 'Tales and Sketches,' 1891.

Egyptian Thebes.—*New Monthly Magazine*, 1832, vol. xxxv. pp. 338-39.

Signed "Marco Polo, Junior." It is reprinted in 'Tales and Sketches,' 1891.

Ixion in heaven. By the author of "Contarini Fleming," and "Vivian Grey."—*New Monthly Magazine*, 1832, vol. xxxv. pp. 514-20.

Section viii. is followed by the words "To be continued." See 1833, 1870, 1881, 1890, and 1891.

Contarini Fleming. A psychological auto-biography. In four volumes.....London: John Murray, Albemarle-Street. MDCXXXII.—8vo. B.M. 899,900.

Vol. i. has pp. iv, 228; vol. ii., pp. iv, 247; vol. iii., pp. iv, 194, and two pages of advertisements; vol. iv., pp. iv, 230. See 1846, 1853, 1870, 1881, 1888, and 1891.

(To be continued.)

LORD GRENVILLE'S 'NUGÆ METRICÆ,' 1824.

(Continued from p. 241.)

Dropmore, 2nd February, 1829.

MY DEAR SIR,—I have to thank you for the beautiful little collection of the English and Latin Psychæ, with both of which I have been highly gratified, and the more, because both were equally new to me. Nor must I forget your happy imitations from the Anthologia,* that rich, and far too much neglected store of elegance and sentiment. From one of your Extracts, I have remarked, what I was ignorant of before, that Jortin drew the conclusion of his much and justly admired Epitaph,† "Tu cave Lethæo contingas ora liquori," from that ample source.

I see you are as fond of Flaminius as I am, nor is there in his whole volume, anything, which speaks more to my Heart, than the little Poem which you have

* 'Anthologia Latina Veterum Epigrammatum et Poematum.' Amst., 1759-73.

† It will be found in a selection of Latin metrical inscriptions by Thomas Warton, Poet Laureate. See 'Annual Register,' 1803, vol. xlv. p. 769.

so well, and feelingly translated. Every February I say to Dropmore with renewed ardour, and I shall now say it in your words,

Seat of my Soul's delight, adieu !
I go—but leave my spirit here.

Apropos to Dropmore, I send you an attempt of my own, on your Italian dialogue between Love and Spring, not for its own sake, but for that of the answer to it, which I have received from Lord Nugent, and which I think you cannot fail to admire.

I beg that you will excuse my having made use of another hand in writing to you, as the state of my health* makes it necessary for me to do so.

I am Dear Sir
Your faithful, humble Serv^t
GRENVILLE,†

The cover is addressed in the handwriting of the Right Hon. Charles Watkin Williams Wynn, and franked by him :—

Beaconsfield, Febr^y two, 1829.

The Ven^{ble} Archdeacon Wrangham
Hunmanby,
York.

C. W. Williams Wynn.

Love and Spring.

Veris risit Amor. Rosa[(sic)] caducus :
Cui Ver, "Vane puer tuine Flores
Quæso perpetuum manent in Ævum?"

Anglicè.

"Poor Spring," said Love, "Unhappy Spring,

How soon thy flowers decay !"

"Vain boy," said Spring, "on swifter wing,

Pass not thy Joys away !"

L^d Grenville.

Answer of Love and Spring.

And can for Love and Spring be found
No better Augury ?

In thy Sweet Home, within, around,
'Tis thus they answer Thee.

"Harsh is thy censure, and unmeet
For Dropmore's happy bowers,

Where young Affection fixed its seat
Midst never-fading flowers.

Time hath passed on, but faithful, We

Here pause upon the wing,

For Love still smiles unchanged, on Thee,

And all the year is Spring."

L^d Nugent.

GRANVILLE LEVESON GOWER.

Titsey Place.

THE MID-DAY ANGELUS.—In Dr. Kitchin's 'History of France,' vol. ii. p. 74, it is stated that the mid-day Angelus was instituted by Louis XI., the authority quoted in a foot-note is a passage from Jean de Terre as follows :—

"Doresnavant a l'heure de midy, que sonneroit a l'Eglise dudit Paris la grosse cloche, chacun feust fleschy un genouil a terre en disant Ave Maria pour donner bonne paix au Royaume de France."

The passage seems open to construction in the

* After a long period of ill-health Lord Grenville died in January, 1834.

† Signed by himself.

‡ Lord Grenville, to suit his metre, has used a poetical license in attributing roses to spring.

sense that the Ave Maria was at the given time said with a particular "intention." Is there no earlier authenticated reference to its observance? A narrow, secular, political origin seems hardly sufficient to account for a custom that has spread over Europe, and indeed throughout Christendom. It would destroy much of the poetry and sentiment that have appealed in successive generations to multitudes of thoughtful and religious men and women.

He heard the Angelus from convent towers
As if a better world conversed with ours,

Longfellow says, putting into words what many have felt; and we all remember the pathos of Millet's picture of the 'Angelus.' It seems presumptuous to question in any way the authority of the learned Dean of Winchester. It is the wish, rather than the hope, that he may in this instance be wrong that induces me to write to you.

E. B. M.

OLD GLOVES.—At the sale of the late Earl of Arran's curiosities in Covent Garden, the gloves given by King Henry VIII. to Sir Anthony Denny were sold for 38*l.* 17*s.*; the gloves given by King James I. to Edward Denny, Esq. (son of Sir Anthony), for 22*l.* 1*s.*; the mittens given by Queen Elizabeth to Sir Edward Denny's lady for 25*l.* 4*s.*; the scarf given by King Charles I. for 10*l.* 10*s.* All were bought for Sir Thos. Denny, of Ireland, who is lineally descended from the said Sir Anthony Denny, one of the executors of King Henry VIII. ('Annual Register,' 1759, p. 84).

W. P.

CLEVEDON AND THE POETS.—After reading ('In Memoriam,' xix.),—

They laid him by the pleasant shore,
And in the hearing of the wave,

and again (xx.) of

— the grasses of the grave,

it was a disillusion to find Arthur Hallam buried in the dark chancel of a church. Another bard, yet more melodious and philosophic, but wanting in that self-control which was so marked a feature of the Laureate, is still remembered at Clevedon. One of our streets bears his name, and the tiny house where he and Sara lived is still inscribed "Coleridge Cottage." I one day observed to the present tenant that S. T. C. had been a famous poet, when she replied, somewhat testily (frequent visitors having ruffled her), "A poet! Well, I don't think much of that; he might have done better!" And no doubt Coleridge might have done many things better, though few things have been done better, in its way, than 'The Ancient Mariner.'

Clevedon.

G. L. FENTON.

VALUATIONS OF PROPERTY.—Quite recently, one large business freehold in the City, offered for sale by auction, was bought in at the rate of 45*l.*

per foot, total 176,000*l.*; it being under the reserved price. Comparing this with old Rome, I find that the house of Clodius cost 119,479*l.* of our currency; some buildings, classed as palaces, went much higher. It is of interest to note that all such private houses had their business quarter, where produce from the country estates was stored for sale in the metropolis. Crassus left 1,614,583*l.* in land, and his residence sold for 28,000*l.* The reports that reach us show that, as with America, the capital sum was recorded, few reckoning by fixed income. Seneca, the so-called philosopher, left 2,000,000*l.*, the Emperor Augustus received 32,000,000*l.* in legacies. America, at present, is pre-eminently prosperous; but taken generally, high figures do not prove national prosperity, they only bring out into stronger relief the poverty of the lowest class. If wealth were more equally divided, we should hear nothing of an "eight hours' day."

A. HALL.

13, Paternoster Row.

PRICE OF COD IN 1824.—The Rev. N. S. Wheaton's 'Journal' of his residence in England in 1823-4 (published 1830) says that on his visit to Billingsgate, on January 6, "The price of fresh cod-fish is five shillings per pound. Two guineas is a very common price for one of a moderate size."

F. J. F.

VIENNA PRESS AND LOUIS XVI.—The following is a translation of an article of the *Neue Freie Presse*, which will certainly interest readers of 'N. & Q.'—

"It is nowadays difficult to understand how people a hundred years ago could control their impatience when, abroad, events of the greatest consequences were approaching."

Thus the *Wiener Zeitung* (or *Vienna Gazette*), of January 30, 1793, relates that three questions* had been put to the Paris National Convention: first, whether King Louis was guilty; second, whether the judgment passed on him should be laid before the people for approval; third, what the punishment should be. Nine days before, ere this news was ever read, viz., on January 21, Louis had already ended his career on the scaffold. On February 2 the inhabitants of Vienna heard that 366 members of the Convention had been sentenced to death, 319 to life-long imprisonment or exile, and at last, on February 6, the *Wiener Zeitung* appeared with the news of Louis XVI.'s execution.

CHARLES BURTON.

51, Sale Street.

LOUIS XVI.—The following is cut from the *Daily News* of February 24:—

"It has often been wondered what had become of the crucifix used by the Abbé Edgeworth at the execution of

* See Carlyle's 'History of the French Revolution,' book ii, chap. vii.

Louis XVI. Our Paris correspondent says it is now in the possession of the parish priest of St. Medard de Gnisiere, to whom it was given by one of his flock, a Madame d'Espilat, when she was dying. She enjoined him never to part with it, because it was a sacred relic, and she expected that Louis the Martyr would one day figure in the calendar of the Church along with his ancestor, St. Louis. The crucifix, with the Christ on it, is in old carved ivory, and probably made at Dieppe."

W. D. PINK.

CHARLES GEORGE LEWIS.—He lies buried in Felpham Churchyard, near Bognor. His epitaph runs as follows :—

"Charles George Lewis | once an engraver | born at Enfield June 13, 1803, | died at Felpham June 16, 1880, | late of 53, Charlotte Street, Portland Place, W."

L. L. K.

OLIVER CROMWELL'S HAT.—In the *Weekly Dispatch* of June 17, 1821, I recently met with the following, which may interest your readers :—

"Mr. Cromwell, of Cheshunt [Herts], has now in his possession the hat of his ancestor, Oliver Cromwell, by which the skull supposed to be the Protector's, which, with two others, were, after the Restoration, affixed over the entrance to Westminster Hall, until the reign of Queen Anne, has been tried, and no doubt is now entertained of its identity."

W. I. R. V.

MARRIAGE BY CAPTURE.—The following paragraph, which appeared in the *South Wales Daily News* of March 14, is so interesting as to deserve a place in the columns of 'N. & Q.' :—

"At the last meeting of the Dafydd ap Gwilym Society, Oxford, Mr. J. H. Davies gave an interesting account of peculiar marriage customs which still prevail in many parts of Cardiganshire. It would appear that in this county we have still a survival of the old practice of marriage by capture. On the marriage day the bridegroom and his friends proceed to the house of the bride. Here the door is locked, and resistance is offered to their entry by the bride's friends and relatives, scuffling and horseplay being freely indulged in. When order has been restored, the spokesmen on each side hold a dialogue, generally in verse. The bridegroom is then allowed admission, but meanwhile the bride has been disguised, and is more often than not eventually found, dressed as an old crone, nursing a male child. The child is a male, in order, it is supposed, that the first children of the marriage may be also males. Soon after the contracting parties go forth to chapel or church, as the case may be. Trouble is not yet as an end for the hapless groom, however. The father, or father and brothers, ride off with the bride, and a chase ensues. When the groom comes up with the bride she is delivered into his hands, and the ceremony now proceeds in the orthodox manner."

F. C. BIRKBECK TERRY.

BOW STREET RUNNERS.—Traditions of these people survive, but there are not many persons now alive who can remember seeing them in the flesh. We have more than once been asked questions relating to them which we were unable to answer. The following passage was written by Charles Dickens on April 18, 1862. It may be well to transfer it to your pages, where, when

indexed in due course, it will be at hand for reference for all time :—

"The Bow Street Runners ceased out of the land soon after the introduction of the new police. I remember them very well as standing about the door of the office in Bow Street. They had no other uniform than a blue dress-coat, brass buttons (I am not even now sure that that was necessary), and a bright red cloth waistcoat. The waistcoat was indispensable, and the slang name for them was 'red-breasts,' in consequence."—'Letters of C. Dickens,' ed. by his sister-in-law and his eldest daughter, 1880, vol. ii. p. 178.

N. M. & A.

HYDE PARK ON EASTER SUNDAY, APRIL 18, 1824.—The afternoon scene there is thus described by an American clergyman, the Rev. N. S. Wheaton, whose 'Journal' was published at Hartford, U.S., in 1830 :—

"Who has not heard of the promenade in Hyde Park? As the weather was very fine, I walked in that direction between three and four, and squeezed through Cumberland Gate with the crowd. Here, one of the most lively, animated scenes presented itself. The whole distance between Oxford Street and Hyde Park Corner, a stretch of about three-quarters of a mile, was thronged to excess; and throwing myself into the tide of human population, with no object in view but to study and observe, I was borne along with the crowd. Here might be seen wealthy shopkeepers, in whose rotund persons were displayed the substantial qualities of 'the roast beef of Old England'—firm stepping matrons and mincing maidens—the old, the shrivelled, the young, the beautiful, and the fair—privates of the guards, with their military strut and rusty mustaches—thriving green bachelors in their frog-buttoned frock coats—corinthians and exquisites from Bond Street, sporting an eye-glass and perfuming the gales with their ambrosial locks—waiting men in laced coats, and plush unmentionables of yellow, green, blue, red, and all the primary colours—and a multitude more of pedestrians not so readily classified—all elbowing their way amidst the throng, in the gayest and most talkative humour imaginable. They might have almost been reckoned by tens of thousands, the fineness of the day after a long succession of rains having enticed them abroad. On the other side of the railing, in Park Lane, the scene was no less amusing. A double row of carriages, moving by each other in opposite directions, occupied the middle part of the street; and on each side hovered a cloud of horsemen. The carriages moved on as in a funeral procession, at a slow pace, interrupted by frequent halts, and so close as to be almost in contact. The tops were generally down; and many a fair one, who glitters in the purlicue of St. James' and Grosvenor Squares, among the ascending, culminating, and waning squares of the court, might be seen reclining at her ease, directing her opera-glass towards the thick mass of pedestrians over the railing, or chatting with some gallant cavalier, or innocently drawing aside her veil, in the consciousness of possessing charms which needed not that charitable concealment. Here were carriages, on which coronets glittered, and lions ramped, and griffins yawned, and phoenixes blazed, and cocks crowed; and on which were pourtrayed all the quaint and multifarious devices of heraldry, denoting descent from 'ancient and honourable families.' Interspersed between, were stanhopes, and tilburys, and curricles, drawn by ponies of every size, from that of a large Newfoundland dog and upward, and loaded with citizens and their families; while on either side, the dandies galloped to and fro, 'witching the world with noble horsemanship.'

City horsemen, I presume, are nearly the same everywhere; that is, stiff, timid, and ungraceful. They seem to be of the opinion of Doctor Sitgreaves in the 'Spy'—the wider the base, the greater the security; and in conformity thereto, brace out their feet as if they had been tutored in Signor Gambado's riding school. In fine weather, Hyde Park, I am told, usually exhibits the same appearance on Sunday, from 2 o'clock till dinner; although I have had no opportunity of witnessing it before. To the actors, it is doubtless an agreeable, but can scarcely be called a profitable substitute for an attendance in the house of God in the afternoon. The scene is far too gay and entertaining to harmonize with a day of rest and religious contemplation."—Pp. 213-19.

Mr. O'Connor Sydney, whose works on social England in the seventeenth and eighteenth centuries are well known, told me of Mr. Wheaton's book.
F. J. F.

BASIRE FAMILY. (See 7th S. ii. 189, 275, 391, 497; vi. 31; 8th S. iii. 14.)—All Dr. Basire's children, in all probability, were born at Eaglescliffe Rectory, by Yarm-on-Tees, between the dates of 1637 and 1648. The 'Dict. of Nat. Biog.' gives the date of his marriage as 1635, but Darnell, his biographer, who published his correspondence in 1831, prints a letter dated Aug. 10, 1636, in which Dr. Basire still addresses the lady who eventually became his wife by her maiden name. On the other hand, Darnell's book is full of errors, and his dates cannot be relied on.

The doctor's eldest son, Isaac, married Lady Elizabeth Burton, and had issue a son (also Isaac), who died in infancy, in 1678. Isaac was a barrister. There are letters extant from him dated Gray's Inn, and others addressed to him to his house at Durham.

Charles was chosen fellow of St. John's College, Cambridge, on March 29, 1669. He married Elizabeth Baker, of Boldon, in the county of Durham, of which place he was the rector.

John was also educated at St. John's College, I believe. His father left him in his will Prior Close Colliery.

Peter is not even mentioned in his father's will, which bears date Sept. 14, 1676. He must have died before that date, or was then still in disgrace for his change of religion, mentioned in the 'Dict. of Nat. Biog.'

Mary, the youngest child and only daughter, married Jeremy Nelson, Prebendary of Carlisle.

Most of the above information is derived from Darnell's work, and must, therefore, be used with great caution. It is given here as it may be useful as a basis for further research.

Darnell has made inquiries about the other Basire family, the well-known engravers, and states in his book that they also hail from Normandy (but it is not known at what date they came to England) and that they did not claim kindred with Dr. Basire, and had not even heard of him.

L. L. K.

NOM DE PLUME.—Some time ago there was a lively discussion in 'N. & Q.' as to the origin and use of the convenient phrase *nom de plume*, M. FERDINAND GASC, the lexicographer—whose admirable dictionary should be in the hands of every serious student of the French language—strenuously contending that its origin was most certainly not French, and that it sounds in a Frenchman's ears as absurd as it would be to say *nom de marmite* for a cook, or *nom de balai* for a housemaid. Now I should not like to set my opinion as to the origin of this expression against that of such an authority as M. GASC; but as regards its use by Frenchmen, I thought at the time that I had met with it as used by French writers, although I could not find an example to quote. Now, however, I have just done so, and here it is. *Le Temps*, the Paris journal, of Feb. 17 last, in its *bulletin du jour* has:—

"Il leur plaît d'attribuer à l'inspiration directe de l'ambassadeur de Russie à Berlin certaines correspondances peu germanophiles qui paraissent sous le nom de plume de 'Protée' dans la presse de Pétersbourg et de Moscou."

Curiously enough, on the same day that I read the above in *Le Temps*, I was reading O'Shea's amusing 'Roundabout Recollections,' and noticed that he says (vol. i. p. 75): "There is no such phrase in French as *nom de plume*." He appears to be mistaken; and whatever may have been its origin, whether French or Anglo-French, its utility appears to be recognized on the other side of the Channel, so that we English need not be ashamed of employing it. Pace M. GASC, too, I cannot think that the phrase, whoever invented it, is either absurd or inelegant, but much the contrary. Metonymically it is indeed amply justifiable. This trope is defined as "a change of names which have some relationship to each other," and surely it would be difficult to find a closer relationship than that of the pen and authorship. E. M. S.
Chichester.

[See 7th S. iii. 348; iv. 17, 331, 494; v. 52, 155, 195, 274, 412.]

TENNYSON: 'POEMS BY TWO BROTHERS.'—Mr. Arthur Waugh, in his recent admirable 'Life of Lord Tennyson,' repeats the assertion previously made in 'Tennysonian,' that the above volume elicited but a single contemporary notice, namely, that in the *Literary Chronicle and Weekly Review*. It is strange that the following review in the *Gentleman's Magazine* for June, 1827, p. 609, has been overlooked:—

"Dr. Johnson has a remark, 'that no Book was ever spared in tenderness to its Author'; we think otherwise, and we believe that occasion and circumstances have frequently tended to mitigate, if not to reverse the censure of criticism. Why to such a volume as this should a test be applied which should have reference only to high pretensions? These poems are full of amiable feelings, expressed for the most part with eloquence

and correctness—are we to complain that they want the deep feeling of a Byron, the polished grace of Moore, or the perfect mastery of human passion which distinguishes Crabbe? We would rather express our surprise and admiration that at an age when the larger class of mankind have barely reached the elements of thought, so much of good feeling, united to the poetical expression of it, should be found in two members of the same family. The volume is a graceful addition to our domestic poetry, and does credit to the juvenile *Adelphi*.”

RALPH T. BRADBURY.

Redhill.

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.

MARYLEBONE LANE GREEN.—In a case that was recently tried on appeal at the London County Sessions one of the witnesses said that at the time the alleged incident that formed the subject-matter of appeal occurred “he was in that part of Regent’s Park known as Marylebone Lane Green, near the Broad Walk.” I should be glad to learn what the exact boundaries of this part of the park are, as the designation is new to me. No portion of the original Marylebone Lane is included within the park limits, I believe. The old lane that separated the parishes of St. Marylebone and St. Pancras, and a portion of which is included (so far as I can judge from a comparison of maps) in the present Broad Walk, was known as Green Lane. Near the entrance of this lane, which opened out a short distance to the eastward of Marylebone Lane, the well-known old hostelry the “Queen’s Head and Artichoke” was situated. The part of the park referred to by the witness is, I presume, the segment bounded by the Outer Circle on the south and east, by Chester Road on the north, and by the road leading from the Botanical Gardens to York Gate on the west. This formerly was included in Marylebone Park, and was, I think, known as the Green, but not as Marylebone Lane Green.

W. F. PRIDEAUX.

29, Avenue Road, N.W.

DR. WATTS.—May I ask (for Mr. Mearns of ‘The Dictionary of Hymnology’) whether any copies are known to exist of the first two editions, 1707 and 1709, of Dr. Watts’s ‘Hymns and Spiritual Songs’; and, if so, where and how they may be referred to? C. F. S. WARREN, M.A.
Longford, Coventry.

PEDIGREE OF BRIAN BOROIMHE, KING OF IRELAND.—Where can I find a pedigree tracing lineal descent from Brian Boroimhe, King of Ireland?

KATHLEEN WARD.

“YETMINSTER” AND “OCKFORD.”—Under the heading ‘Tananarivo,’ *ante*, p. 312, we are told

that Yetminster means “at the minster,” and Ockford means “at the ford.” On what ground are these dictatorial etymologies laid down? There is no example in the English language, at any date, of such prepositions as *yet* or *ock*, with the sense of “at.” If there is, let us have the references.
WALTER W. SKEAT.

SAMPLERS.—What is the earliest known child’s sampler with a date? Has a collection of these interesting pieces of needlework ever been brought together and described? Where are some good typical examples to be seen?

ANDREW W. TIER.

The Leadenhall Press, E.C.

[See 4th S. vi. 500; vii. 21, 126, 220, 273, 331, 465, 525; viii. 176, 248, 376.]

TYING STRAW TO A STREET-DOOR.—At a recent trial in the Probate and Divorce Court, the learned counsel for the respondent, in his cross-examination of the petitioner, said that at Caldecot, in the county of Monmouth, there was a custom, when it was known that a man was beating his wife, to tie straw to his door, in order that he might beat the straw instead of his wife. The custom of laying loose straw or chaff before the door of a house “where discipline was necessary to ensure the obedience of love,” was noticed in ‘N. & Q.’, 1st S. i. 245, 294; 7th S. v. 405, and was said to be practised in Gloucestershire, Kent, and Warwickshire. Does the custom exist elsewhere? What is its origin and meaning? Can it denote, as suggested by an esteemed correspondent, “Thrashing done within”?

EVERARD HOME COLEMAN.

71, Brecknock Road.

BARNARD.—In 1847 Edward George Barnard, Esq., M.P., was living at the Green, Deptford. What is known about him? Was he of the same family as Mr. Barnard, the shipbuilder of that place during the latter part of last century? Any facts as to the Barnards will be welcome.

BEAULIEU.

ROBERT AUGUILLON, TEMP. HENRY III.—I shall be much obliged for the names of any books referring to the history of this favourite of Henry III. and to the grants given to him by that king, or for any notes respecting his family in England or Ireland, and his descendants, as far as is known. I am tracing a family (presumably extinct in the last century) whose arms are identical with those of Rob. Anguillon and their name an evident corruption of his. As to the latter, his name is spelt in more than eight different ways; I give the one generally used.

B. FLORENCE SCARLETT.

THE EARL OF LINDSAY’S COAT OF ARMS.—What are the correct bearings of the Earl of Lind-

say? He is descended from the Bethunes of Kilconquhar, whose name and arms he should bear under the entail of the estates.

The coat of the Kilconquhar Bethunes is given by Nisbet, under the heading of Bethune of Nether-Tarvit (Kilconquhar having been purchased subsequently) as: Quarterly, 1 and 4, Azure, on a fesse between three lozenges or, a betune slipped leaf vert; 2 and 3, Argent, on a chevron sable, an otter's head erased of the first. Crest, a physician's quadrangular cap proper. Motto, "Resolutio cauta."

Berry gives the arms of Bethune of Kilconquhar, Bart., as: Quarterly, 1 and 4, Azure, a fesse between three lozenges or; 2 and 3, Arg., on a chevron sable, an otter's head erased of the first, all within a bordure embattled or; the bordure being possibly added when the baronetcy was created, and perhaps as a difference for the female line.

But now, according to Burke's 'Peerage,' the Earl of Lindsay bears the ordinary arms, crest, and motto of Bethune of Balfour, viz.: Quarterly, 1 and 4, Azure, a fesse between three mascles or; 2 and 3, Arg., on a chev. sa. an otter's head erased of the first. Crest, an otter's head erased, and motto, "Debonnaire." And Lodge's 'Peerage' gives the same, thus ignoring altogether the Kilconquhar descent, through which alone the earl bears the Bethune name and arms.

Foster's 'Peerage' gives the arms as those described in Berry for Bethune of Kilconquhar, Bart., but he makes the bordure arg. instead of or.

Debrett's 'Peerage' gives the arms as those of the Kilconquhar, Bart., as described in Berry.

I end as I began, What are the correct bearings?
ST. ANDREWS.

SIR J. POOLY.—Can any one give me the pedigree of Sir John Pooly, knighted at Dublin in 1599? From which of the Suffolk Poleys does he descend?

WILLIAM BUTLER.

16, Holbein Buildings, Sloane Square, S.W.

SIR W. CROSBY.—I should be glad of any information of Sir Warain Crosby (Crosby?) who married Dorothy Howard in 1707. W. B. T. Heaton.

BLACKWATER.—Was the river Blackwater, which runs through the Careysville property, co. Cork (Ireland), named after the river Blackwater, in Essex, near Raleigh and Rochford Manors, held by Swain, Earl of Essex and Somerset, and after by the Careys, Lords Hunsdon? T. W. C.

BIBLIOGRAPHY OF JACOBITE LITERATURE.—I should be glad to know if any bibliography of the kind exists. A search through the Catalogues at the British Museum and the Indexes of 'N. & Q.' has proved fruitless, and I venture to think such a compilation is a desideratum. I should also feel obliged for any reference to MS. or printed matter,

re Jacobite intrigues in England or Scotland in the intervening period between the risings of '15 and '45. The extracts from Stuart Papers at Windsor, which have been printed, do not, I believe, cover this period. NATHANIEL HONE.

Henley-on-Thames.

CLAN BADGES.—Perhaps some reader of 'N. & Q.' will kindly state when clan badges were first recognized, and where and when it is first stated that the various clans had badges. For instance, the oak is asserted to be the badge of one clan, the juniper of another, the pine of a third, and so on. I find in one 'History of the Highland Clans' that the badge of the Mackays is the broom, but another states that it is the bulrush. Which is correct; or is there any undoubted authority for either statement? Are these badges really ancient cognizances of the Highland clans; or are they the outcome of the "Highland revival" which was inaugurated by the publication of the 'Lady of the Lake' and 'Waverley'? Information on the subject through the columns of 'N. & Q.' will be very welcome.

JOHN MACKAY.

Wiesbaden, Germany.

'THE NEW TIMON.'—I wonder if any of your readers who may happen to possess 'The New Timon,' written by Bulwer Lytton in 1846, would kindly copy out and insert in 'N. & Q.' the lines on Tennyson in that book, beginning,—

Not mine, not mine (O Muse forbid) the boon
Of borrowed notes, the mockbird's modish tune.

I am very anxious to have them, but cannot find the book in any of my friends' libraries.

TANG JE PUVS.

"IMPOSSIBLE, YET PROBABLE."—Fielding ('Tom Jones,' book viii. chap. i.) says, "Some are, with M. Dacier, ready to allow that the same thing which is impossible may be yet probable"; and he adds in a note, "It is happy for M. Dacier that he was not an Irishman." Where does Dacier make the remark here referred to? B. D. MOSELEY.
Burslem.

THE FATHER OF ABIGAIL HILL, LADY MASHAM.—On reference to 'N. & Q.,' 2nd S. viii. 9, 57, I find the father of Abigail Hill, Lady Masham, is variously given as Francis and Edward. I have reason to believe his name was Francis, and that he married Mary, the sister of Richard Jennings, of Sandridge, near St. Albans. I know nothing further about him, except that he was a Turkey merchant of London who became bankrupt. As I have not found his name in the Sandridge registers, I conclude that he lived in London. I should be glad to know (1) in which London parish he lived; (2) dates of birth, death, and marriage of him and his wife; (3) the names of his parents, which I cannot find with certainty from the above references in 'N. & Q.' R. H. E. H.

TROLLOPE'S NOVELS.—Can any of your readers give me the order in which to read Trollope's novels about the Bishop and Dean of Barchester, commencing with the 'Warden' and 'Barchester Towers'?

R. A. S.

ALEXANDER WALKER.—Who was he? We hear a good deal now concerning him. Was he an artist, or a surgeon? His book, the 'Analysis of Beauty in Women,' has been a popular work for some time.

W. WRIGHT.

Westminster.

FAIRMAN, OF LINSTED AND TEYNHAM, KENT.—Can any one give me information concerning this family?

KNOWLER.

TRURO STANNARY COURT.—I should be obliged if any reader of 'N. & Q.' could tell me where I could find a list of persons who held positions in the Stannary Court at Truro. It should be an early list, for the son of the official whose name is sought died in the parish of St. Clement Danes in 1716.

THOS. A. MARTIN.

3, Pump Court, Temple.

CHRISTIAN COLE, BRITISH CONSUL AT VENICE, 1701-14.—Is anything known as to him or his family, or of Mr. Robert Cole, Consul at Algiers, who died in 1712? Christian is a name which occurs in the Enniskillen pedigree.

BEAULIEU.

LEWIN FAMILY.—Harriet Lewin, who married George Grote, historian, was the daughter of Thomas Herbert Lewin, of Eltham, Bexley, and Sidcup, in Kent, who was the son of Richard Lewin, of Bexley, married 1752, died 1810. How was she descended from Lowyn, of Hertfordshire (Heralds' Visitation, 1672; Harl. MSS., No. 6147, fol. 13), and from Lewyn, of Kent (Heralds' Visitation, 1619)? Was she descended from Sir Justinian Lewyn, of Otringden, in Kent? Her first cousin was Sir Gregory Lewin, Knt., who was lawyer to Mr. William Lewin, a civil engineer, who left London and settled in Boston, Lincolns., early in this century. He was a cousin of Sir Gregory and son of (William?) Lewin, who married twice—once, I believe, a Miss Woolgar—and had several children. He (William?) was, I think, in the Deptford victualling yard. How was Mr. William Lewin, C.E., connected with Mrs. Grote?

PELOPS.

GEORGE TOWNSHEND, OF DEREHAM, NORFOLK.—Could any contributor to 'N. & Q.' help me in a search for the descendants of George Townshend, of Dereham, Norfolk, son of Sir Roger, who was knighted at the wedding of Henry VIII. There was also a Sydney Townshend, of Salop, son of Robert (buried at Ludlow, 1614), and his wife Anne Machell. Is anything known of his descendants?

MRS. TOWNSHEND.

80, Woodstock Road, Oxford.

Etymies.

MERE-STONES.

(8th S. iii. 289.)

Mere is a pure English word, independent of the Greek *μερροματ*, "I receive as a portion." It is not a misprint for *milestone*, but is quite right. The old verb to *mere*, spelt *meare* by Spenser, is not an old verb, but a "mere" invention by Spenser himself, coined out of the substantive; and the substantive is also used by Spenser, in a quotation duly given in Johnson's 'Dictionary.'

Mere-stone is not in my 'Etymological Dictionary'; nevertheless, it is in a dictionary in which I had a hand; and I here quote the article:

"*Mere*, sb. limit, boundary, S2; *meer*, Prompt. Combd.: *mere-stane*, boundary stone, Cath.—A.-S. (*gemære*."—Mayhew and Skeat, 'Concise M.E. Dictionary,' Oxford, 1888, p. 146.

"S2" means that the word occurs in 'Specimens of English,' ed. Morris and Skeat. Here is the passage: "*Mere* set thou whilk ouerga thai ne sal"; i. e., thou didst appoint a bound which they may not go beyond; Old Northumbrian translation (ab. 1300) of Psalm ciii. (civ.) 9. The A.-S. version of the same verse, as edited by Spelman, has "gemære thū settest"; see Bosworth and Toller, 'A.-S. Dictionary,' where are given many examples; for, indeed, it is a common word (from the nature of the case) in Anglo-Saxon charters that give *boundaries* of lands.

"Prompt." means that it is given in the 'Promptuarium Parvulorum' (Camden Society). "Cath." means that *mere-stane* is a compound given in the 'Catholicon Anglicum.' A reference to Strattmann's 'Middle English Dictionary' will furnish quotations from Layamon, the 'Coventry Plays,' the 'Alliterative Poems,' Trevisa, &c.

The best example is in St. Mark's Gospel, v. 17. Here the Vulgate has: "A finibus eorum." The Old Northumbrian version has "from gemærum hiora." The older A.-S. version has: "Of hyra gemærum"; and the later A.-S. version has: "Of hire mæren." (The *e* is long, though not here so marked.) For these quotations, see my edition of St. Mark, in the Old Northumbrian and A.-S. Versions.

Hence, though I do not give it in my 'Dictionary' (which does not usually include obsolete words), it occurs in the above work; it is duly explained in my glossary to Morris's 'Specimens'; and is explained once more in the 'M.E. Glossary' first quoted. I now deal with it for the fourth time.

WALTER W. SKEAT.

GLADSTONE BIBLIOGRAPHY (8th S. ii. 461, 501; iii. 1, 41, 135, 214).—If internal evidence is to weigh, there seems no doubt that Mr. W. D. MACRAY's pencilled note, "The review said to be

by Gladstone," in reference to the article in the *Quarterly* for June, 1847, upon 'From Oxford to Rome,' represented the fact.

The review was evidently written by one who (1) had a personal knowledge of the topography of Rome (see *Q. R.*, vol. clxi. p. 142); (2) was acquainted with the latest writings of Döllinger (p. 155), was accustomed to quote Dante (p. 153), and was familiar with the works of Christopher Wordsworth (*ibid.*); (3) was one who "knew the religious turn and spirit of our public schools and universities, even so little as twenty years ago" (p. 163); and (4) who was interested in the colonial bishopric question, and who could write, "Amplly have the hopes been justified with which we welcomed the beginning of her [the Church of England's] great and systematic efforts in this department," with the reference to *Quar. Rev.*, No. 149, December, 1844 (p. 163).

Apart from the phraseology of the article—and there are whole paragraphs of purest "Gladstonese"—each of these points is fulfilled by the theory of Gladstonian authorship.

(1.) Mr. Gladstone was in Rome in the winter of 1831–32, and again in that of 1838–39.

(2.) In a letter to J. R. Hope[Scott], dated Baden-Baden, Oct. 30, 1845, he mentioned having been at Munich, where he had made the acquaintance of Döllinger, a visit he described in a contribution to the *Speaker* of Jan. 18, 1890. As to his love of quotation from Dante, there needs no illustration, while Christopher Wordsworth was brother of Charles, his private tutor at Oxford.

(3.) The article was written in 1847; Mr. Gladstone was at Eton in 1827, and was entered at Oxford in 1828.

(4.) He had long been interested in the colonial bishopric question, and he was the author of the *Quarterly* article to which reference is made, and which he has republished in the fifth volume of his 'Gleanings of Past Years.'

It is further to be remembered that Mr. Gladstone was personally interested in the question raised in the book, seeing that a sister of his had five years previously joined the Roman Catholic communion, and had become a nun, in which connexion the following extract from the review under notice may be considered significant:—

"Time, and time only, will inform us whether our author is correct in the belief that the cravings which have seduced men into the Church of Rome, remain in very many instances unappeased there..... We must not suppose that, until after the lapse of much time, we shall hear otherwise than secretly and separately of their sufferings and remorse. The Roman Catholic Church no longer subjects recreant nuns to the fate of Constance in 'Marmion'; but by means of Direction she has almost as effectual powers of bearing down disappointment and repugnance; first, by detecting it in its beginnings; next, by her command of a great variety of modes and appliances of treatment; lastly, by maintaining and securing secrecy, so as to prevent contagion and com-

bination. Yet we believe, and the opinion is not wholly speculative, that many a heart will inwardly echo back the words of the volume before us—the old Want, a thousandfold fiercer, devours his life."—P. 146.

ALFRED F. ROBBINS.

Mr. Gladstone is the author of the article on Homer in the new edition of 'Chambers's Encyclopædia,' vol. v. pp. 754-7. J. R.

"DAMMER" (8th S. iii. 149).—Your correspondent, by turning to the 'Antiquary,' chap. xxiii. (p. 227, Centenary Edition), will find Edie Ochiltree saying he "niffered a sneeshing-mull wi' George Glen, the dammer and sinker"; and Old-buck's reply, "So you exchanged it with a miner." A. W. B.

ST. GOVOR'S WELL, KENSINGTON GARDENS (8th S. iii. 288).—In the Rev. W. J. Loftie's 'Kensington, Picturesque and Historical,' on pages 25 and 26, R. C. D. will find two views of St. Govor's Well, and on p. 24 the following information:—

"There has been some controversy lately as to the wells in Kensington Gardens. One which is a little way from the Round Pond in Black Pond Wood was observed to run dry when the pond was drained. It is called St. Govor's Well. The water does not deserve the reputation it has acquired for purity, as it is loaded with organic matter. St. Govor is the patron saint of the Church of Llanover, and Sir Benjamin Hall, who was First Commissioner of Works when, in 1856, the name was put on the well, was owner of the parish, which is in Monmouthshire."

Mr. Loftie suggests that St. Agnes's Well, in the furthest part of Kensington Gardens, on what used to be called Buck Barn Hill, may owe its dedication to some similar cause.

Turning to Stanton's 'Menology of England and Wales,' I find, at p. 704, "Gower, Patron of Llangower, Merioneth." This is in a 'Catalogue of Welsh Saints to whom Churches are dedicated, or whose Names appear in some Ancient Calendar.' Whether Govor and Gower are variants of the same name or no I cannot tell. I do not find the name in the copious index to 'Les Petits Bollandistes.' W. SPARROW SIMPSON.

See 'N. & Q.,' 5th S. iv. 427, 523; 6th S. xii. 288, 311; Loftie's 'History of Kensington,' p. 24; and (if I may refer to anything I have written) the *Antiquary*, vol. xxii. p. 183. The name cut on the stone wall of the well is *Govor*, not "Gover." There are two sketches of the well in Mr. Loftie's work, and there is one in 'Old Kensington,' by Miss Thackeray. H. G. GRIFFINHOOFE.

34, St. Petersburg Place.

[Many replies are acknowledged.]

GLASGOW UNIVERSITY MACE AND STAFF (8th S. iii. 222, 278).—Since my last communication I have discovered the sequel. The mace of the University of Aberdeen is of silver, manufac-

tured in Aberdeen. Round the staff is inscribed "Walterus McEvie fecit anno 1650." On the top, under the crown and emblems of royalty, are the arms, Quarterly, of Scotland, England, Ireland, and Scotland (again), within the garter; above, the Scotch motto, "In defence"; under, "God save the King." On the sides are the arms of Elphinstone—a chevron between three boars' heads—and the cognizance of the university, the pot of lilies (the emblem of the Virgin), but without the three fishes. The royal arms, with the date 1650, suggest that it must have been provided to do honour to the visit which Charles II. made to Aberdeen July 7, 1650, or on Feb. 25 following, while he was still king in Scotland ('Fasti Aberdonenses,' Spalding Club, lxiii., Cosmo Innes).

It is certain that the College of Edinburgh possessed a mace of its own in 1640. On the night betwixt the 29th and 30th of October, 1787, the door of the library was broken open by thieves, and the mace stolen from the press where it was usually kept. Mr. Creech, the college baillie, presented a new silver mace, decorated with the royal ensigns of King James VI., the founder of the college, and with the arms of the city and university beautifully enchased, and having the following inscription engraved on one of the compartments under the crown: "Nova Hac Clava Argentea Academiam Suam Donavit Senatui Edinburgensis Consule Tho. Elder Prætoræ Academico Gul. Creech A.D. 1789." The shaft of the first mace was attributed to the notorious Deacon Brodie, who was executed on Aug. 29, 1788, for robbing the Excise Office ('The Story of the University of Edinburgh,' by Principal Sir Alex. Grant, vol. i. p. 250). J. F. S. GORDON.

SCOTTISH COUNTIES (8th S. iii. 229).—ASTARTE, as "an English student of Scottish history," should scarcely be ignorant of Robertson's 'Historical Essays in connexion with the Land, the Church, &c.,' 1872. Pp. 112-132 deal with the shire. See also the same author's 'Scotland under her Early Kings,' 2 vols., 1862.

WILLIAM GEORGE BLACK.

Glasgow.

SHAKESPEARE AND GREEN (8th S. iii. 227).—It seems that Chetwood was a regular gaol-bird, and if, as suggested, his books really were compiled while in "durance vile," he might, under stress for material, draw largely upon a teacherous memory supplemented by pure imagination.

1. The 'Two Maids of More-Clack' was written by Robert Armin, acted in 1609, and the printed version fails to support Chetwood's statements; the author was a pupil of Tarlton, himself a famous clown and included in the patent conferred by James I. in 1603; he was living till 1611, and the date of his death is not recorded.

2. Thomas Green, or Greene, the hero of Chetwood's spurious anecdote, was also a clown, famous for his impersonation of Bubble in the 'City Gallant'; this play, written by John Cooke, is printed as "Green's Tu Quoque"; author and actor were both dead before 1614, the date of the first known edition. The name of Thomas Green does not appear in the 'Dictionary of National Biography.'

3. Chetwood's quotation sounds genuine, whatever may be its origin. It is said that his anecdotes were "green room" traditions, derived through Downes from Joseph Taylor, who survived till 1652; and it seems probable that some actor may have personated Green upon the stage and introduced the lines as a *gag*, but after his identity was lost. The term "Swan of Avon" can hardly be older than the date of Ben Jonson's verses, prefixed to the folio of 1623. There was another Thomas Green, Town Clerk of Stratford, a reputed cousin of Shakspeare's, his companion in early boyhood; he survived the clown, and thus endorses the bathing in "Avon's Streams"; while, as Green the clown wrote 'A Poet's Vision and a Prince's Glory,' 1603, he may have "prattled Poesie" from an early date; but this compound does not make a valid whole. A. HALL.

SCHOLA VERLUCIANA (8th S. iii. 148, 272).—I made my query brief in order to save the valuable space of 'N. & Q.'; but I hope I have not given any unnecessary trouble. I am much obliged to Mr. ADAMS. His alternative, Warminster, may be the right rendering. I was anxious to fix the whereabouts of Thomas Martin, B.A., formerly scholar of Balliol, "nunc Scholæ Verluicianæ magister," who edited 'Theocritus' in 1760. The book is dedicated to Thomas (Thynne), Viscount Weymouth, patron of the school, to whose family Martin expresses himself indebted for "quicquid habeo.....victum.....vestitum.....tectum." There is a list of subscribers, mostly of the West country. In the few books I have at hand, Verulico is identified not only with Warminster, but also with Devizes, Westbury, Leckham, and Highfield. W. C. B.

THE LETTERS OF JUNIUS (8th S. ii. 481; iii. 49, 111, 189).—With great force DR. DRAKE unfolds his conviction that none other than the Great Commoner was the writer of Junius, and he also contrives to invest his note with considerable interest. But of evidence capable of being poised in the judicial scales there is not a scintilla, save the coincidence of a single piece of phrasing, which may be found among all authors and in all ages. Moreover, he does not tell us whether the letter in which it occurs succeeded the speech, or the speech the letter. In the former case it would seem to be an additional piece of evidence in favour of Francis, who, reporting in the House

of Lords, would be likely to jot down a happy phrase, and might accidentally, or purposely, reproduce it in one of his letters. Some writers on this subject appear to forget that there has been collected in support of Francis (and of no one else) a great mass of presumptive evidence—a masterly analysis of which, by Mr. Leslie Stephen, may be found in his life in the 'Dict. Nat. Biog.,' which is about as convincing as the nature of the case permits. His position can never be undermined by the hearsay evidence of a steward upon the contents of a paper which, if it existed, had never been opened, or, if opened, had never been revealed; nor by the suggestion of motives, which are often inscrutable, and which our courts of law are wisely careful to leave alone. As well may the wedding present of a copy of Junius by Francis be considered valuable evidence, or the bequest of a copy of 'Junius Identified' to his wife conclusive. Nor, to my mind, is the mere statement of a person, however distinguished, that he knew who Junius was, of any value, unless the evidence is disclosed upon which the statement is based. Other people, of more or less note, have made similar statements; but having unwisely revealed their nominee, their statements have been put to the proof and negated.

As I pointed out in a previous note, it is not necessary to go beyond the threshold of the letters to disestablish the claims put forward on behalf of Chatham. The first of the miscellaneous letters (written, be it noted, when Chatham was perfectly prostrate) is so thoroughly characteristic of Junius, both in style and matter, that I should be surprised to find any one venturing to deny the writer's identity. If he does so, then he creates a second Junius, for the letter is inferior to none in the Junius series, and we are in a worse plight than ever. But, assuming the identity, Chatham's claims are entirely extinguished. For what man in his senses would write a letter to a public paper maligning himself with a mercilessness of which only a Junius is capable, in order to conceal his identity on account of a danger which he had not yet created and could not possibly have foretold? The simile of the retiring cuttlefish is very pretty, but it fails when applied to this letter; for even a cuttlefish does not interpose his inky veil two years before he has discovered the necessity of keeping out of sight.

I purposely leave untouched all the manifest improbabilities that surround DR. DRAKE'S ingenious theory, and the mass of evidence which may be cited against it. It is not necessary for the defendant's counsel to address the court unless the plaintiff has made out a case to answer. Conjecture, however temptingly put, is not evidence; and at present what evidence on the subject exists is almost all confined to a support of the claims of Sir Philip Francis.

HOLCOMBE INGLEBY.

WEDDING WREATHS (8th S. iii. 229).—Edward Wood, in his 'Wedding Day in all Ages and Countries,' says that the custom of crowning the parties at marriages with garlands descended from the Jews and the pagans of Greece and Rome to the first Christians, and from them to the Anglo-Saxons. There was a particular service on the occasion of crowning, and in the ceremonial the marriage of Cana was mentioned several times. Probably on this account, all the early paintings of that marriage represent the parties crowned. Among the Anglo-Saxons, after the marriage and benediction, both the bride and the bridegroom were adorned with a chaplet of flowers or a crown of myrtle, which was kept in the church for the purpose.

The following extract from the *Daily News*, of the marriage in the Russian Greek Church of the Duke of Edinburgh and the Grand Duchess Marie, in January, 1874, is a recent instance of the use of crowns in the marriage ceremony:—

"The benediction is followed by the Ectinia, and a number of prayers are said; then two crowns are brought on a tray, and the priest takes one, and, making the sign of the cross with it over the head of the bridegroom, says, 'The servant of God, A— B—, is crowned for the handmaid of God, Y— Z—, in the name of the Father, of the Son, and of the Holy Ghost.' It is kissed by the bridegroom, and is then placed on his head, or is held over him during the ceremony. The same takes place with the bride and the other crown. These crowns have no relation to the rank of the couple, but are used at the marriage of a peasant as well as that of a prince. On the crown of the bridegroom there is the figure of Christ, and on that of the bride is the Virgin. A benediction is given—'O Lord our God! Crown them in like manner with glory and honour'; and then follows the 'Prokimenon'—'Thou hast put crowns of precious stones upon their heads; they asked life of Thee, and Thou gavest them a long life; for Thou shalt give them the blessing of eternal life; Thou shalt make them glad with the joy of Thy countenance.' Then comes the 'Epistle of the Office,' Eph. v. 20, 33, and the Gospel, which is the second chapter of St. John, relating the marriage in Cana, ending with the eleventh verse."

After the anthem and the drinking of wine from the "Common Cup," and further prayers, and, as the two are now one—inseparably bound in the ties of holy matrimony—the priest takes off the bridegroom's crown, saying, "Be thou exalted, O bridegroom, like unto Abraham, and blessed like unto Isaac, and multiplied like unto Jacob. Walk in peace, and do all according to the commandments of God." Taking the bride's crown, he says, "And thou, O bride, be thou exalted like unto Sarah, and rejoice like unto Rebecca, and multiply like unto Rachel; rejoice with thy husband, and keep the ways of the law; and the blessing of God be with thee."

The *Liverpool Mercury* of November 3, 1873, contains a report of a marriage in the Greek Church, Princes Road, when the ceremony of crowning with two crowns which had been previously blessed was

performed—one being placed on the head of the bridegroom and the other appropriated in a similar manner to the bride. Each then takes in hand a glass of common wine, during which certain prayers are repeated, and a sponsor or witness to the union then comes forward. The rings and the crowns worn by the bride and bridegroom are then interchanged, after which hymns are sung by the officiating priest.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The 'Catholic Dictionary' says, "In the Greek Church the marriage service is known as ἀκολουθία τοῦ στεφανώματος, the office of crowning..... The priest puts a crown on the head of each, with the words, 'The servant of God N. crowns the servant of God N. in the name, &c.'" With regard to the West, the same authority says, "Two striking ceremonies mentioned by [Pope] Nicholas I. in his answer to the Bulgarians, and both older than Christianity itself, are now unknown among us [Catholics]. These are the solemn veiling of the bride and the wearing of crowns by the married couple."

GEORGE ANGUS.

St. Andrews, N.B.

The following lines by Keble, in his 'Hymn on Hely Matrimony,' in his 'Miscellaneous Poems,' may be of interest to AVIS, where the idea of crowning the bridal pair occurs:—

O spread Thy pure wing o'er them,
Let no ill power find place,
When onward to Thine altar
The hallowed path they trace,
To cast their crowns before Thee
In perfect sacrifice,
Till to the home of gladness
With Christ's own Bride they rise.

Amen.

"It seems to me, of all his poems, the most thoroughly adapted as an absolute hymn for a part of worship, ranking with the old hymns of the Christian Church, whose chime it has fully caught in the Invocation of each Person of the most holy Trinity, and the fair allusion to the custom of crowning the married pair, universal, except in our Church, and there only alluded to by the bridal wreath."

From 'Musings over the Christian Year and Lyra Innocentium,' by C. M. Yonge. ALICE.

SEDAN-CHAIR (8th S. ii. 142, 511; iii. 54, 214).—It may be worth while to give the following quotation relative to sedan-chairs:—

"There is in Bahia [Brazil] another means of locomotion which I have never seen elsewhere. Nothing less than the good old-fashioned sedan-chair of Queen Anne's day, carried by two stout negroes. The model is exactly that of the queer box in which our great-grandmothers were wont to be carried to rout and ball."—E. F. Knight, 'Cruise of the Falcon,' fourth edition, 1887, p. 36.

When I read this it brought to my mind a thing

long forgotten, namely, that some forty years ago the late Mr. Healey, of Ashby Decoy, a place about eight miles west of Brigg, had an old and much dilapidated sedan-chair near the duck-pool. It was used as a hiding-place for the decoy-man while watching the wild ducks. So far as I remember it was just like the sedan-chairs which appear in old prints. I think, but am not certain, that Mr. Healey procured it at York.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

The writer of an article on "this particular instrument of locomotion" in the *Daily Telegraph* of April 8—who, if I recognize his fine Roman hand, has speculated on its mysterious etymology before now in other columns, and who has recently had an opportunity of making inquiries on the spot—seems to have gone very near plucking the mystery's heart out. An English "nobleman or scholar who had made the grand tour," and who was familiar with the Italian "sedentina," brought the word home with him; and so the "sedentina" he found in London became "sedan" by corruption.

I am much obliged to MR. ADAMS for his reference in this matter to *Ménage*. Larousse does not state the place from which the *chaise-à-porteurs* was introduced. If, as would now appear to be the case, they were brought into France from this country, the origin of the term "sedan-chair" seems more reconditte than ever. W. F. WALLER.

Some years ago you added a note to a communication upon this subject that you were overwhelmed with matter relating to sedan-chairs; but I hope you will be able to find room for this one. I have recently been endeavouring to find out when sedan-chairs were first called by that name. In the signet bill in connexion with Sir Saunders Duncombe's patent of 1634, mentioned by a correspondent in 'N. & Q.,' 3rd S. ix. 138, they are called "covered chairs," and the same expression is used in the enrolment of the patent (Patent Rolls, 10 Chas. I., pt. ix. No. 2), and also in the Docquet Book. But in the MS. index to the Patent Rolls at the Public Record Office the words "called sedans" are added after "covered chairs." The question arises, Where did the clerk who made the index, which is of contemporary date, get the word from? I referred the matter to one of the officials, but he could give no explanation. Can any of your readers supply an earlier instance of the use of the word?

Since writing the above I have come across a letter dated May 20, 1626, written by one Gabriel Browne, living in London, to a priest in Spain, which contains the following:—

"You can hardly believe how bitterly it has disgusted the multitude here that being sickely he [the Duke of Buckingham] suffered himself to be carried in a covered chaire upon his servants' shoulders through the streets

in the daie time between Whitehall and Denmarke House."

The document is preserved amongst the State Papers at the Public Record Office (Domestic, Chas. I., 1626, vol. xxvii. No. 36), and is endorsed, "Copie of a letter written by a Papist in England to a priest in Spaine, intercepted at the Ports."

R. B. P.

SIR TREVOR CORRY (8th S. iii. 167).—Trevor Corry, third son of Isaac Corry, Esq. (ob. 1752), of Newry, co. Down, by his wife Mrs. Cæzarea Montgomery, widow, the daughter of Edward Smyth, Esq., of Newry, was for many years Commissary and British Consul to the Republic of Danzig. He was created Baron of the Kingdom of Poland by Stanislaus Augustus in 1773, and knighted by King George III. on May 29, 1776. Sir Trevor was the first who suggested the necessity for a new church in his native town, towards which purpose he bequeathed 1,000*l.* He also left 3,000*l.* to the poor of Newry. He married shortly before his death Lucy Sutherland, but died without issue at Pirytz, in Pomerania, on Sept. 1, 1781. The "Corry Monument," in Sandys Street, Newry, was dedicated to the memory of Trevor Corry, who died July 22, 1838, by the inhabitants of Newry and the neighbourhood. It may be added that the name of Trevor Corry is of frequent occurrence in the account of Corry, of Newry, appearing in Burke's 'Landed Gentry,' 1886, vol. i. p. 412.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

LOOPS (8th S. iii. 227).—Loops were in general use among country people in Sussex in my younger days, for fastening their leather spats or spatter-dashes, instead of buttons. The loops commenced at the bottom, passing through a hole in the spats, the next loop passing through the previous one, the last being fastened to a button on the upper part of the breeches. Spats thus treated were easier to fasten than with the round leather buttons which came into use later on.

JAS. E. MORRIS.

Eastbourne.

HELL FIRE CLUB (8th S. ii. 127, 178, 211, 312).—The ruins of a house in which the Hell Fire Club once held their orgies is a familiar object near Kilakee, co. Dublin. It stands on the summit of a mountain, and can be seen from a great distance. This strange thing of the past is noticed in the 'Life of Fr. Tom Burke,' vol. i. pp. 183-215, London, Kegan Paul.

BEEZEBUE.

"JINGO" (8th S. iii. 228).—It seems odd that MR. C. E. E. CLARK should apparently have forgotten the use of this expression by Miss Carolina Wilemina Amelia Skeggs (or her friend the pseudo Lady Blarney) in the 'Vicar of Wakefield.' This is alluded to by P. P. in 'N. & Q.,' 6th S.

ii. 335, though he does not give the lady's name in full, as the worthy vicar (who was naturally surprised at the use of coarse expressions by one whom he believed to be moving in high life) tells us that he loved to do.

That the word really is a modification of the Basque for "God" seems by far the most probable, especially in view of the epithet "living" usually joined to it; but as to how or when it was introduced into this country it is difficult even to form a probable conjecture. Your learned correspondent MR. PEACOCK gives, in 'N. & Q.,' 6th S. iii. 78, a quotation from a book by John Eachard (published first in 1670) which contains the expression "High Jingo," the writer apparently thinking, if we may judge by the rest of the sentence, that the word "jingo" had some connexion with "jingle."

W. T. LYNN.

Blackheath.

"By Jingo" occurs once, and "By Gingo" twice, in a comedy by Colley Cibber, entitled 'The Double Gallant, or the Sick Lady's Cure,' published in 1754. Curiously enough, the "mild oath," as Dr. Annandale terms it, is in this play twice directed against a certain bullying captain, not, however, by another big bully, but by a "Sir Solomon," a man of peace. In 1824, it may be worth stating, according to a paragraph in *John Bull* for May 2 for that year, there were actually a Mr. and Mrs. Jingo living in Demerara. They were negroes, and had been, unhappily, separated. "It appeared they were both in fault, and after an hour's talking they were remarried by Mr. W.," a missionary.

N. E. R.

West Herington.

THE HOLLOW SWORD-BLADE COMPANY (8th S. iii. 8).—Further details of this company, apparently connected with "the Cutlers," will oblige. The epithet "hollow" may be explained by the term "hollow-ground razors."

A. H.

THOMAS ZOUCHE, D.D., and HENRY ZOUCHE (8th S. iii. 125, 198).—It may be added that the parish register of Winston, co. Durham, records Dr. Zouche's marriage with Isabella Emerson on July 9, 1772.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

RUBBERS (8th S. iii. 68, 173).—Your correspondent at the second reference states that "rubbers did not signify 'a contact or collision of two balls.'" Sir Walter Scott seems to have thought otherwise. In 'Redgauntlet,' c. xx., Nixon is represented as saying, "They who play at bowls must meet with rubbers."

F. C. BIRKBECK TERRY.

DERIVATION OF INFLUENZA (8th S. iii. 186).—There can be no doubt that the word "influenza" has been applied in its modern sense, and in that only,

for at least one hundred and fifty years. In 1758 was published "Observations on the Air and Epidemical Diseases by John Huxham. Translated from the Latin." Writing of what was undoubtedly an epidemic of influenza in 1743, after describing all its well-known symptoms, he continues, "This fever seemed to have been exactly the same with that which in the Spring was rife all over Europe, termed 'the Influenza.'" That this year, 1743, was the earliest date of the common use of the word in England (not of the introduction of the disease) is rendered probable by a letter from W. Watson, M.D., to John Huxham, M.D., dated London, December 9, 1762 (quoted in Thompson's 'Annals of Influenza,' Syd. Soc., edit. 1852, from which nearly the whole of this information is derived). The writer says: "It [i. e., the epidemic of 1762] is nearly the same disease which was at London in April and May, 1743, and then called 'Influenza,' the name applied to it in Italy."

In previous epidemics the names given to the disease in England varied from the "Catarrhal Fever," "the Short Fever," "the Epidemical Catarrhus Fever," "the Epidemic," "the Feveret," to "the Dunkirk Rant," &c.

Your correspondent DR. CHANCE is probably right in some of his remarks regarding the reason why the name of "influenza" was applied to this one disease and this one only. It seems to have struck the eighteenth century physicians with astonishment, and we find frequent reference to its universality and its non-infectious nature, while it is also definitely ascribed by several writers to the "influence of the air." And laborious meteorological observations were made by many observers to find out what the special "influence of the air" in the epidemic in question could be.

It is quite likely that if your correspondent read some of the Italian medical literature prior to 1743 he would find early instances of the term "influenza" in a less specialized sense, either applied to the causes of this disease or, as he suggests, to other diseases.

I should be glad if some reader of 'N. & Q.' could throw light on the French synonym for influenza, *la grippe*. Dr. Grant, in his essay on influenza, published in 1782, asserts that the French term *la grippe* was derived from an insect of that name, remarkably common in France during the previous spring, which the people imagined contaminated the air. On the other hand, a writer in the *British Medical Journal* of February 13, 1892, quotes a French archaeologist, M. Vacquer, who states that the term *grippe* in this sense owes its origin to King Louis XV. In a meteorological record kept at Versailles in 1743 appears the following: "During the months of February and March colds and inflammation of the lung were very prevalent at Versailles and Paris. The king gave the disease the name of *grippe*." Here, again,

a reference to contemporary French literature would best settle the point. W. SYKES, F.S.A.

As influenza is to catarrh in medicine, so is Latin *fluo* (*influentia*) to Greek *καταρροος* (*κατά+ρῥέω*); so *rheo*=*fluo*. Both mean a serious discharge of rheum (that which flows), and complications arise. Scientific medicine knows but little of influenza, but treats catarrh with all respect. No doubt the study of bacteriology may produce a difference in future text-books; but, again, the scare of bacteria may die out. I hold that we all have them about us, innocent in themselves, but rendered noxious under complications.

A. HALL.

In Millhouse's 'Italian Dictionary,' fourth edition, 1870, vol. i., Eng.-Ital., "influenza" is translated "Grippe, infreddatura." Velasquez, 'Spanish Dict.,' 1853, gives no equivalent in that tongue, but a description, "Catarro ó fluxion epidemica."

W. F. WALLER.

Sir James Douglas, whose second wife was sister of King Robert II., died in 1420.

"He died of a very fatal epidemic which the faculty attributed to the badness of the seasons. It was called by our forefathers the *Qûheo*. In our day it would have been named *Influenza*."—Cosmo Innes, 'Sketches of Early Scottish History and Social Progress,' 1861, p. 335, foot-note.

WILLIAM GEORGE BLACK.

12, Sardinia Terrace, Glasgow.

Discussions have arisen at various times in 'N. & Q.' as to the history of the word "influenza." The following extract from the correspondence of an agent of Louis XVIII. at St. Helena during the captivity of Napoleon may be of interest. It is dated "Janvier, 1817," and is cited in the *Paris Figaro* of April 15:—

"La mortalité est malheureusement à la mode depuis quelque temps. Les inflammations sont très communes et dangereuses, car en quatre jours l'on est mort ou hors d'affaire. C'est la maladie du moment, que l'on appelle *influenza*; elle est causée par la sécheresse qui regne depuis plusieurs mois."

T. P. ARMSTRONG.

[See 7th S. xi. 446; xii. 51.]

A SEVENTEENTH CENTURY COMMONPLACE BOOK: ST. WINIFRED'S NEEDLE (8th S. iii. 163, 212).—"St. Winifred's Needle," mentioned in the 'Seventeenth Century Commonplace Book' as a test of virginity, is, of course, an error for "St. Wilfrid's Needle" in the crypt of Ripon Minster. This is a horizontal cylindrical opening, with a funnel-shaped mouth externally, through the wall on the north side of the remarkable crypt under the lantern, ascribed with good grounds to St. Wilfrid, and probably intended by him, like that constructed by him at Hexham, for the exhibition of the relics he had brought with him from Rome. According to Camden the passage through this

tube was regarded as a test of chastity, a belief which has not yet quite died out. On one of my visits to Ripon the old verger informed me that Mrs. Longley, the wife of the Archbishop of Canterbury, then Bishop of Ripon, was subjected to the test, from which, it is needless to say, she emerged triumphant. EDMUND VENABLES.

Although not a Yorkshire reader of 'N. & Q.' I can direct Mr. OLIVER to one corroboration of the St. Winifred test of virginity. But this may have been given before; I write away from my back numbers of 'N. & Q.' The quotation is from Burton's 'Anatomy of Melancholy,' very near its close: "Pan his cave (much like old St. Wilfred's Needle in Yorkshire), wherein they did use to try maids whether they were honest." This important position must not be confounded with St. Winifred's Well and St. Winifred's Chapel, "three miles from Flint," visited by Taylor the Water Poet in 1652, and mentioned in 'The Four Ps,' 1540.

H. C. HART.

For one of the latest notes on St. Winifred's needle see the *Strand Magazine* for February, 1893, at p. 24. Q. V.

What is the locality of St. George's Church? To a man of the Weald of Kent there could be only one St. George's Church in those days, and that is St. George's, Bennenden, the next parish to Tenterden, with its celebrated steeple; for this church was a sort of cathedral to the Weald, and, from its position on a brow of a hill overlooking the Sussex marshes, was a noted landmark. It would be possible to go from Bennenden to Calais and back in seventeen hours, wind and weather being very favourable. JAMES FRASER.

HEREFORD CATHEDRAL (8th S. iii. 208).—The works at Hereford Cathedral referred to by Mr. HUMPHRIES were undertaken by Dean Merewether in 1841, and carried out by the late Mr. Cottingham during the subsequent years up to 1852, when the "restoration" was brought to a close. The cost is stated to have been 27,000*l.*, which I have always understood was mainly raised by public subscription, the members of the cathedral body, especially the Dean, being large contributors. The Ecclesiastical Commissioners may have made a grant in aid, but the statement that "the House of Commons found the money in the first instance" is erroneous. The central tower was not "lifted," but, the four piers on which it stood being in a failing condition, they were taken down and rebuilt one by one, the tower being meanwhile shored up, as Mr. HUMPHRIES states, with heavy balks of timber. EDMUND VENABLES.

EVAN (8th S. ii. 529; iii. 118).—May I ask in this connexion if the words "Ieuan" and "Ieuanic" would not be pronounced in Welsh as "Yevan,"

"Yevanc," rather than "Evan" or "Evanic," as "Iwááwnys," "John," is by a modern Greek? The Spanish "Juan" is another form.

C. A. WARD.

Chingford Hatch, E.

Miss Yonge's 'Christian Names' traces "Evan" to *eoghann*, so "Ewan," "Evan," meaning "youthful." The Russians convert "John" into "Ivan." A. H.

'PHENIX' AND 'PHENIX' (8th S. iii. 228).—According to Lowndes, two volumes of 'The Phenix' were published, one in 1707 and the other in 1708. 'The Troubles at Frankfort' may, therefore, have appeared in the second volume. J. F. MANSERGH.

Liverpool.

ST. THOMAS'S DAY CUSTOM (8th S. iii. 29, 94, 158).—What Mr. J. BAGNALL mentions about St. Clement's Day being called Bite-Apple Day in Staffordshire is interesting. It would be a favour to me, and doubtless to many others also, if he would give the name of the publishers of Mr. C. H. POOLE'S 'Customs, Legends, and Superstitions of the County of Stafford.' J. M. M. Glasgow.

CHESNEY FAMILY (8th S. ii. 387, 478; iii. 58, 135, 214, 296).—MR. MAYHEW is not very accurate in his method of quotation. He says that I "derive *Chesney* from *F. chénaie*." I never "derive" Anglo-French words from modern French, as I have repeatedly informed all who care to read me. I said that "*Chesney* answers to *F. chénaie*"; by which I mean that the *F. chénaie* is the nearest modern *F.* equivalent which happens to be preserved. The suffixes and genders differ; but that is all.

Secondly, I was careful to say that "Diez and Scheler refer *chêne* to a Latin adj. *quercinus*." And so they do; as readers may see for themselves, by reference to their books.

MR. MAYHEW now tells us that Diez and Scheler are wrong. I am glad to know it, for I feared as much. And that is the reason why I worded the article as I did, well knowing that my friend was keenly on the watch, as usual.

Will he now tell us where to find any quotation whatever for the popular Latin type **cazanum*, or any Latin trace of it? WALTER W. SKEAT.

OLDEST TREE IN THE WORLD (8th S. iii. 207, 311).—A strong claim for mention is presented by the late Dragon Tree of Orotava, the age of which at its decease was variously estimated at from 6,000 to 10,000 years. On the lowest estimate it surpassed not only Domesday Oaks and Soma Cypresses, but the Hedsor Yew, with its 3,200 years, and Alphonse Karr's Baobabs of Senegal. Balfour gives the ages, as ascertained by De Candolle, of the cyprus as 350 years, the oak 1,500,

the yew 2,820, and the baobab as probably the same as the yew. I do not remember that he mentions the dragon tree's age; but after assigning a girth of ninety feet to the baobab, he gives a girth of forty-five feet as that of the dragon tree. I began to write this note with the blood of a younger member of the family, upon whom, posted at Icod de los Vinos only 2,000 years ago, has devolved the duty of guarding the golden apples in the Gardens of the Hesperides. And hereby hangs a tale, the insertion of which it will be more proper to risk in the form of a fresh query.

KILLIGREW.

Tenerife.

LEMGO (8th S. iii. 89).—The etymology of the name of Lemgo in Lippe Detmold is uncertain. The place is first mentioned in 1011 as Limga, the meaning of which is obscure. But as the three German towns now called Limburg all appear as Lindburg, *i. e.*, "Linden Castle," in early documents, it is possible that Limga may represent an earlier Lindga (Lindgauwe or Lindgau), which would present no difficulty. ISAAC TAYLOR.

FEAST OF THE WINDY SHEET (8th S. iii. 288).—*"De Sacra Sindone,"* one of the Lenten Feasts of the Passion, observed on the third Friday in Lent. The others are: The Prayer of our Lord in the Garden, The Passion, The Crown of Thorns, The Spear and Nails, The Five Wounds, The Precious Blood, and The Seven Sorrows of the Blessed Virgin. The Precious Blood has another feast on the first Sunday in July, and the Seven Dolours on the third Sunday in September.

GEORGE ANGUS.

St. Andrews, N.B.

Surely this ought to be the winding sheet, as MR. HOOPER might have been led to guess from the adjective *sacra*. See St. John xix. 40, St. Luke xxiii. 53, St. Matt. xxvii. 59.

E. WALFORD, M.A.

Ventnor.

MARTIN LISTER, M.D., F.R.S. (1638-1712), NATURALIST (8th S. iii. 286).—Susanna, daughter of Martin Lister, was the third wife of Gilbert Knowler, Esq., of Herne, Kent, being married at St. Albans, Wood Street, London, Jan. 2, 1706. She died March 8, 1737, at Bekesbourn, Kent, and was buried at Herne, March 12, 1737. Her only child, Susannah, married William Bedford, Vicar of Bekesbourn, and had fifteen children. I do not know if this was Martin Lister's only child.

KNOWLER.

WIFE OF THIRD VISCOUNT BOURKE (8th S. iii. 307).—The wife of Theobald, third Viscount Bourke, of Mayo, was Eleanor Talbot, daughter of Talbot, of York; and the wife of Sir John Browne, of the Neale, co. Mayo, was Mary,

daughter of Sir Dominick Browne, of Castle Margaret, co. Galway, whom he married in 1626.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

FOLK-TALE (8th S. iii. 308).—B. L. R. C. will find much, if not all, of what he wants in a note to the word *Cockney*, in Todd's edition of Johnson's 'Dictionary.'

E. YARDLEY.

METRE OF 'IN MEMORIAM' (8th S. iii. 288).—If MR. JARRATT is by chance unacquainted with the poems of Lord Herbert of Cherbury, he will be glad to be referred to them in this connexion. In the introduction to his reprint of these poems (Chatto & Windus, 1881), Mr. Churton Collins claims for Lord Herbert, as his "greatest metrical triumph," "that he was the first to discover the harmony of that stanza with which the most celebrated poet of our own day has familiarized us." He adds that Herbert "not only revealed its sweetness and beauty," but "anticipated some of its most exquisite effects and variations." Some of the stanzas quoted in illustration could, as Mr. Collins says, scarcely by the nicest ear be distinguished from Tennyson's. I quote here two of the best stanzas from the finest of the poems, "An Ode upon a question moved whether Love should continue for ever":—

Let then no doubt, Celinda, touch,
Much less your fairest mind invade:
Were not our souls immortal made
Our equal loves can make them such.

So when from hence we shall be gone,
And be no more, nor you, nor I,
As one another's mystery,
Each shall be both, yet both but one.

C. C. B.

I observe that, incidentally, the remark is made by MR. TERRY (*ante*, p. 315) that the source of this metre is "well known." It is said to be derived from Lord Herbert of Cherbury's "Ode upon a question whether Love should continue for ever." I have always thought that it is derived from Geo. Sandys's 'Pharaphrase upon the Psalms of David,' 1636. Thus, in Ps. cxxx. we have the remarkably fine stanza:—

What profit can my blood afford
When I shall to the grave descend?
Can senseless dust thy praise extend?
Can death thy living truth record?

It is a question of chronology for one thing, and perhaps of record. Who can give us dates or facts?

WALTER W. SKEAT.

"LOOSESTRIFE" (8th S. iii. 220).—If, by chance, MR. BOUCHIER's query refers to that verse in Matthew Arnold's 'Thyrsis,'—

Red loosestrife and blond meadow-sweet among,

I could wish, for the sake of old associations, that the large red willow herb might prove to be the

plant intended. Botanists now give it the name *Epilobium*, and do not class it with the *Lysimachia*, but Lyte calls it *Lysimachium purpureum primum*, and "loosestrife" and "willow herb" were formerly interchangeable terms. It is frequently found growing in wet places along with meadow sweet. It is difficult to say which plant bears the sweeter flower. *Lythrum salicaria*, our other loosestrife, I am not so familiar with, but I believe its flower is more purple; indeed, it is sometimes called "long purple" (a name formerly given to our common purple orchis), as, for instance, by Tennyson in 'A Dirge,'—

Bramble Roses, faint and pale,
And Long Purples of the dale.

Can any one who knows the neighbourhood described in Arnold's poem say positively which flower is meant there? His characterization of flowers is always delicately accurate.

C. C. B.

BURIAL BY TORCHLIGHT (8th S. iii. 226).—Under this heading it should be noted that the celebrated John Wesley was buried at an early hour in the morning on March 9, 1791. Owing to the darkness, artificial light, such as torches and lanterns, had to be called into requisition.

JOHN T. PAGE.

Holmby House, Forest Gate.

The family of Dyott, of Freeford, near Lichfield, still keep up the custom of burial at night and by torchlight. At all events, the late squire was so buried, about three or four years ago at most.

E. WALFORD, M.A.

Ventnor.

"CORPORAL VIOLET" (8th S. iii. 165).—Since forwarding my note at the above reference, I have casually met with the following in the *News of the World* of July 10, 1892, which bears upon the subject and will doubtless interest your readers:

"*Bismarck and the Shamrock*."—That Bismarck's supporters should have adopted the shamrock for the floral emblem of their party need scarcely go to prove that the 'Iron Chancellor' is in sympathetic accord with the rebellious spirits of our 'Emerald Isle.' Every political body, from time immemorial, has had a special flower, which has become synonymous with their special views and the leader they support. Thus the red and white roses of Lancaster and York, and the pale yellow primrose of the latter day Disraeli have had much effect upon the destinies of England. The white lilies of the Bourbons and the violets of the Bonapartes are always in the minds of French Royalists of either side, while in Japan the many-leaved chrysanthemum is on the Imperial banner, and in sunny Italy the white-petalled, golden-hearted marguerite, or daisy, is the symbol of its Queen. To return to home politics, I might mention the costly orchid, which is the sign manual of Mr. Joseph Chamberlain's Birmingham supremacy, while to Mr. Gladstone is awarded the heaven's blue cornflower, once the favourite bloom of the late Emperor of Germany, William I. To Lord Salisbury some one ascribes the crimson-hearted rose, while to the working-man's own Mr. John

Burns the goldenly-simple buttercup could be without offence prominently associated."

W. I. R. V.

The "original" engraving of the violets with profiles of Napoleon, Marie Louise, and their child is inscribed "Canufecit Violettes du 20 Mars 1815. Déposée a la Direction generale. A Paris rue S. Jacques No. 49." The profiles of the emperor and empress are recognized at the upper part of the bouquet of violet flowers and leaves, and the young King of Rome in the centre portion lower down. I copy the description from an impression in my possession; and as the subject is mentioned in 'N. & Q.' it may be desirable to complete the account by describing the original engraving.

W. F.

TENNYSON'S CAMBRIDGE CONTEMPORARIES (8th S. ii. 441; iii. 52, 171, 272).—If the REV. JOHN PICKFORD will refer to the memoir of William Bodham Donne in the 'Dict. Nat. Biog.,' xv. 235, he will see that Donne went to Caius College, Cambridge, but that conscientious scruples against taking the tests prevented him from graduating. Donne was a schoolfellow at Bury St. Edmunds of James Spedding and John Mitchell Kemble, both of whom were in close association with the Hallam and Tennyson set at Cambridge.

W. F. PRIDEAUX.

"COUSIN BETTY" (8th S. iii. 228).—See 'Slang and its Analogues,' by John S. Farmer (Nutt, 1891), vol. ii. p. 191: "Cousin Betty, subs. (colloquial), a half-witted person. For synonyms see Buffle and Cabbage-Head." Then follows the quotation from Mrs. Gaskell, 'Sylvia's Lovers,' ch. xiv., given by your correspondent. Again quoting Mr. Farmer, vol. i. p. 356, "Buffle, subs. (old), a fool, a stupid person." Then follow three columns of English, French, German, Italian, and Spanish synonyms, and only three quotations; and at vol. ii. p. 4, "Cabbage-Head, subs. (popular), a fool, a soft-head, a go-along" and again three columns of English, French, Spanish, and Portuguese synonyms, and only three quotations. The origin of the name "Cousin Betty" is still a query for the readers of 'N. & Q.' J. B. FLEMING.

In 'The Adventures of Bampfylde Moore Carew' the term is applied to a woman of profligate habits, and will be found in p. 280 of William Tegg's "new and revised edition," probably the latest account of the "king of the mendicants." The word is not given in the vocabulary at the end of the book, or in the 'Slang Dictionary.' W. J.

Davies, in his 'Supplementary English Glossary,' quoting the passage from Mrs. Gaskell's book, explains the term as meaning "a half-witted person." Halliwell: "Cousin Betty, or Cousin Tom, a bedlamite beggar; now applied to a mad woman or man."

F. ADAMS.

TURNBRIGG IN YORKSHIRE (8th S. iii. 301).—Mentioned as “pons rotatus” in two early charters, not dated, relating to land in Snaith (‘Coucher Book of Selby,’ Yks. Hist. Soc., ii. 120). It is called “Turnbridge” in the one-inch Ordnance Map, 1840, No. 87, N.E., but “Turnbridge” in W. H. Smith’s reduced Ordnance. It is not marked in Bacon’s map, nor in Philips’s ‘Cyclists’ Map of Yorkshire.’ I have been at the place, and have always known it as “Turnbridge.”

J. T. F.

DAMASK ROSE (8th S. iii. 88, 149).—I find that the Italian horticultural tractate which I incuriously mentioned as by “Stefano” is a translation of Charles Estienne’s (died 1564) ‘De re hortensi libellus,’ published in 1535. The passage in which the damask rose is referred to in the original (p. 27) is worth quoting:—

“Quædam sunt rosæ purpureæ odoratissimæ, quas vulgus provinciales vocat: quædam rubræ admodum, minus odoratæ, quas vulgus rosas franchas appellat, pharmacopola incarnatas: quædam etiam parvulæ & subflavæ* quas quidam damascenarum nominant, præsertim in Italia: † Galli autem moschatas, quod odore moschum referant: atque id ab insitione potius quam à natura factum puto.”

This strengthens the opinion that Linacre brought damask roses from “Southern Europe,” referred to by MR. BLOUNDELLE-BURTON. I would add also to my previous note what the Marquis de Laborde says in his ‘Glossaire’ (s.v. “Rose d’outremer”) of “la rose de Damas”—that “il [en] est souvent fait mention dans les textes du xiii^e au xvi^e siècle.”

F. ADAMS.

105, Albany Road, Camberwell, S.E.

Miscellaneous.

NOTES ON BOOKS, &c.

The History of Corpus Christi College, Oxford, with a List of its Members. By Thomas Fowler, D.D. (Oxford, Clarendon Press.)

BUT a little time ago Oxford was a jest among the members of foreign universities because, although one of the oldest and most important in Europe, it had no history. This was not quite true, but there was little of exaggeration. Anthony Wood’s name was unknown on the Continent, and there can be no doubt that the Oxford culture of the past discouraged the study of minute facts. There was probably no place in the world where the pestilent habit of disregarding small things was more rampant or continued longer. When good, laborious John Hodgson was at work on his great history of Northumberland he was refused access to the archives of one of the most important of the Oxford colleges, and he found it impossible to make the authorities understand how their mediæval records could be of any human interest except as title-deeds of property. It is not very easy to explain this obfuscation of the intellect to those who have lived under happier conditions. That it

* This adj. is rendered in the Italian “pendenti di rosso in bianco.”

† The Italian version adds “e coroneole.”

‡ The italics are mine.

existed in force down to recent times we know from personal experience, for we have been ourselves laughed at for copying parish registers by very superior persons, who, we are happy to say, have now been converted to a better mind.

It has been affirmed that all facts are of equal value. We shall abstain from any rash generalization of this kind, but we may say advisedly that, so far as history in its wide sense is concerned, it is not possible in the present state of knowledge to say what facts are of value and what may be disregarded with impunity. Dr. Fowler evidently takes the only true view of the duties of an historian. He has carefully examined the papers preserved in his own college and such other documents, far and near, as throw light on the fortunes of the corporation over which he rules, and has produced a history of his college which is an important contribution to literature.

The ordinary antiquary is commonly a dull person who does not know how to put life into his narrative. The graces of style are not his—nay, sometimes he goes so far as to despise them in others and to blame those for wasting their time who try to make their pages pleasant reading. The President of Corpus is far away removed from this silly superstitious. He has written on many subjects, and knows that, not to give more important reasons, it is necessary, if you would interest your readers, to put life into your pages.

Foxe, the founder of Corpus Christi, was not a hero. Dr. Fowler, though he reverences his memory as a magnificent patron of learning in days when the new wine of the Renaissance was being poured somewhat too rapidly into the old bottles of mediævalism, sees his shortcomings. The great bishops of the twelfth and thirteenth centuries, though their vision was limited by a narrow horizon, were devoted men whose lives were spent in combating the monstrosities which they saw around them. The more prominent members of the episcopate on the eve of the Reformation were of a different stamp. They were not vicious, but what, both in an evil and a good sense, we may designate as worldly. They could not conceive of any form of religion which differed from that which they had inherited, but their faith did not entail on them any grave duties to their flocks. Suffragans might well discharge these while they basked in the favour of the Court.

Foxe, the son of a Lincolnshire yeoman, is an interesting example of the courtier bishop. He held in succession four English sees, but does not appear to have been in residence in any one of them except Durham, where he probably lived more as a secular lord looking after the Borders than as a minister of God. Yet with all this devotion to the Court he seems to have been a man who was filled with zeal for the welfare of others as he understood it. Had he lived two or three centuries earlier we should have known of him as a great abbey-builder. The days of the monasteries had passed by; now homes for the new learning were needed—places where men could learn Greek and the Latin of Cicero and Virgil, and forget, if it were possible, the language of the schoolmen. Foxe was neither behind nor before his time. The institution he founded was suited for a state of transition, but was, of course, changed in character when England became Protestant.

Prof. Fowler has described Bishop Foxe and his surroundings with admirable brevity, yet giving almost every fact in his career which long research has revealed to him. We, however, are still better satisfied with what he tells of the Presidents of the Elizabethan and Stuart times. Their lives have been for the most part utterly unknown; now they come before us something more than mere shadows. We must specially commend

the tact with which the shortcomings of two of these men have been dealt with.

Though the book is grave throughout, as the subject demands, we have here and there what Sir Thomas More would have called a "merry jest." John Reynolds, one of the seventeenth century Presidents, was, we are told, in early life a "Papist"; he had a zealous Protestant brother. The two met on a certain occasion, each in the hope of converting the other. The result was that the adherent of the old faith embraced the new, and the Protestant became a fervent Catholic. The author has doubts as to whether the story is anything more than a jest. He might be confirmed in his scepticism if he was aware that a similar story is told in the Netherlands of two brothers, one a professor at Leyden and the other filling a similar post in one of the universities of Catholic Flanders.

We are grateful to Dr. Fowler for printing the beautiful prayer which he has found in the handwriting of Dr. Reynolds. We do not think that it is his own composition. We have a vague memory of having met with it in some mediæval book. The Latin, too, is hardly of a character which would have been produced in his time. The days of St. Bernard or St. Thomas of Aquin are recalled by the poise of the sentences.

Among the many books relating to the Oxford of former days we do not know one more carefully executed or more interesting than Prof. Fowler's 'Corpus Christi.' We wish, however, he had given in the index a reference to all the names occurring in the book. This is but a trivial matter, but it is irritating to any one engaged in research to have to hunt through many pages for a fact which the index should at once supply.

A Bower of Delights. Edited by Alexander B. Grosart. (Stock.)

FROM his goodly edition of Nicholas Breton, one of the most prized works we possess, Mr. Grosart has extracted some delightful verses and some interesting prose. This is comprised in a volume of the pretty "Elizabethan Library." Opportunities for the general public to scrape acquaintance with Breton are few, and the present volume will introduce to thousands some supremely fresh and dainty lyrics. For ourselves, though familiar with the larger work, we read this through "at a breath."

Catalogi Codicum Manuscriptorum Bibliothecæ Bodleianæ. Partis Quintæ Fasciculus Tertius. Confectit Guil. D. Macray. (Oxford, Clarendon Press.)

THIS is a catalogue of a portion of the manuscript collections of Dr. Richard Rawlinson. Those only which are marked "D" are to be found described in the present volume, which contains an account of 860 volumes.

Rawlinson was an all-devouring collector of manuscripts, and, like other men who lived before his time, he was laughed at by the wittlings of his time for housing useless rubbish. Men's thoughts are wider in our time. There are, we imagine, very few of these manuscripts which the curators of the Bodleian would not be very sorry to lose. Relating as they do to such very various subjects, no notice such as we can give will furnish our readers with any true insight into the value of the collection. Rawlinson was a Nonjuror and a Jacobite, and he naturally brought together much on two subjects which had so deep an interest for him. If ever a really good history of the Nonjurors comes to be written, the man who undertakes it must make himself familiar with the contents of many of these grey old tomes. The late Mr. Lathbury's history of that interesting body was published many years ago. It is long since we read it, and our recollections may have become dim, but if our

memory does not play us false there are sundry facts chronicled here which were unknown to Lathbury.

There are eleven folio volumes (775-785) containing the pay-books of the surveyor of Henry VIII.'s manors between the years 1532 and 1543. We have, of course, in the catalogue but very brief references to each account, but the very names of the places suggest that much useful information would reward the explorer. No. 83 is a diary of continental travel between the years 1605 and 1623. We believe it has never been printed. It must, one would think, contain many facts of interest.

Queen Joanna of Naples, Sicily, and Jerusalem, Countess of Provence, Forcalquier, and Piedmont. An Essay on her Times. By St. Clair Baddeley. (Heinemann.)

QUEEN JOANNA has long been the subject of unmitigated abuse. Whatever may have been her character, it is evident to every one who has made a serious study of Italian history during the Middle Ages that she has been used as a peg on which to hang the unreasoning vituperation in which certain schools of Italian writers, ancient and modern, have taken unseemly delight.

Mr. Baddeley has made a careful study of the Italian history of the times in which she flourished, and has arrived at conclusions widely differing from those to be found in the ordinary text-books. He writes modestly. It would not be safe to say that he has proved his case without having ourselves gone over all the authorities he has used and perhaps some others of which we do not find mention in his pages. To so prolonged a course of study we make no pretension, but thus much we may say, that the probabilities are, so far as Joanna's career is known, in favour of her having been on the whole an upright and energetic woman, not over scrupulous (who was in those days!), but one who cannot be convicted of any revolting crime.

Apart from the career of Joanna, Mr. Baddeley's work contains much information relating to the men and women of the fourteenth century which will be new to the greater part of his readers. The tabular pedigree he has given of the family of Charles of Anjou is carefully compiled. We have found it very useful. There are ten illustrations, which add much to the interest of the book. Those who have never seen the originals will be pleased by the representation of the Gothic tombs in the Certosa, and the still more lovely one of King Robert in Sta. Chiara at Naples.

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. D. ("Funny").—A narrow clinker-built pleasure-boat for a pair of skulls. See Smyth's 'Sailor's Word-Book.'

NOTICE.

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

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

LONDON, SATURDAY, MAY 6, 1893.

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Notices to Correspondents.

Notes.

OUR PUBLIC RECORDS.

In this and the following short papers on the contents of the great repository of our national archives— which stands near the headquarters of ‘N. & Q.’—I do not propose to waste words in enlarging upon the wonders of the public records and their preservation; the recent visit of the Prince of Wales to the Public Record Office afforded to the press an excellent opportunity of doing this, which it did not neglect. I aim rather at making the readers of ‘N. & Q.’ acquainted with what they may reasonably hope to find if they pay a visit to the Record Office—what points in antiquarian research they may hope to elucidate. The writer wishes to be perfectly frank, and not to be a sucker of other men's brains without due acknowledgment, and therefore desires to say that, though he has brought his own experience to bear in compiling his work, he has used—as every sensible man would use—the valuable ‘Handbook’ to the records issued some years back by Mr. Scargill-Bird, F.S.A., the best book on the subject ever compiled.

Let me say at the outset that within this vast building are kept the whole of the public documents of the kingdom, and, roughly speaking, every record, from the time of King John onwards, of the dealings between sovereign and subject, and be-

tween subject and subject, so far as cognizance was taken of it by the Crown or by a court of law.

Take first the records of the Court of Chancery. We all know of what paramount importance and of what antiquity was the office of Chancellor. The Chancellor was the sovereign's principal secretary, the supervisor of royal grants, and, indeed, of all business transacted under the Great Seal, of which he was the keeper. From the reign of Richard I. the Chancery has been a court of justice, and its business rapidly assumed very large proportions. It is obvious, therefore, how very large is the mass of documentary evidence belonging to the Chancery. Let me enumerate and describe some of the important classes of Chancery records, dealing with those not of a legal nature first.

There is the record of royal grants, be those grants of property, office, or what not, and to subjects, clerical or lay. These we find chiefly in the Charter, Patent, or Close Rolls. The Charter Rolls are the smallest series of the three, and extend from the first year of King John to the eighth of Henry VIII. On them are enrolled original grants and confirmations of those previously made, so that we may here look for accurate copies of donative charters of a much earlier date than the commencement of the series, and, indeed, of grants not made by the Crown at all, but *inter partes*. The whole of the Charter Rolls down to the close of John's unfortunate reign are printed in full with a good index *nominum* and *locorum*, a copy of which is placed in the Record Office Search Room, so there is no need to refer to the rolls themselves. Of those from Henry III. to Edward IV. there is a printed calendar, but a very poor and incomplete one—numerous charters on the rolls are not even noticed—the indexes to which are badly compiled. The rolls for Richard III., Henry VII., and Henry VIII. are calendared in contemporary writing in MS., the calendar being incorporated with that to the Patent Rolls, kept in the Legal Search Room.

The next great class of Chancery enrolments is the Patent Rolls. Here we have the same kind of entries as are on the Charter Rolls, and also a great many others besides. We have not only charters and grants, but the promulgation of public instruments of every description; entries as to our diplomatic relations with other powers, to the discharge of the judicial affairs of the kingdom, the enrolment of letters of safe conduct, credence, or protection, the appointments of ambassadors, licences for the election of bishops and other ecclesiastical dignitaries, restitutions of temporalities, presentations to ecclesiastical benefices, creations of nobility, liveries of lands, proclamations, and what not; the later rolls do not contain so much as the earlier ones, but for all practical purposes the foregoing may be taken as a

general description of the contents of the Patent Rolls.

The existing calendars to these rolls, so important to the historical student, are not of a very satisfactory nature. First, there is a folio calendar, printed, of selections from the rolls from John to Edward IV., similar to that of the Charter Rolls. Portions of this period are more fully dealt with as follows: The entries on the rolls from their commencement to 18 John are printed in full and indexed (a copy of the print is placed in the Literary Search Room); there is also a printed calendar to the roll for 1 Henry III. (Twenty-sixth Report of the Deputy Keeper of Records, pp. 66-86), and a full calendar, in MS., to the close of Henry III.'s reign. From 1 to 9 Edward I. there is a full printed calendar (Forty-second to Fiftieth Deputy Keeper's Reports), 1-3 Edward III., a full printed calendar, published as a separate volume. For the reigns of Edward V. and Richard III. there is a printed calendar (Ninth Report, Appendix ii., pp. 1-14). From Henry VII. to 45 Victoria there is a MS. calendar. A list of all creations entered on the Patent Rolls, of peers and baronets from 1 Richard III. to the reign of Charles I. has been printed in the Deputy Keeper's Forty-seventh Report, App. pp. 78-138.

The Close Rolls derive their name from the nature of the entries upon them—mandates, letters and writs of a private nature, addressed, in the king's name, to individuals, and folded or closed and sealed on the outside with the Great Seal. The entries on the Patent Rolls, which we last described, were, on the other hand, always left *open*, with the seal hanging from the bottom. The early Close Rolls are of the highest historic importance, for the entries in them are of the most varied description, illustrating the exercise of the royal prerogative in every form, the administration of the revenue and the several branches of the Judicature. On the same membrane of one of these rolls we have sometimes an order for the execution of a treaty or the observance of a truce, the assignment of dower, the pardon of a state prisoner, the order to provision or fortify a castle, a letter to the ruler of a foreign country; indeed, on the Close Rolls may be looked for a record of almost any event in history, general or individual. As time goes on the Close Rolls degenerate, and those from, say, the period of the Reformation onwards, contain little more than the enrolment of private deeds; these, however, are obviously of importance to the compiler of family history and the topographer.

The Close Rolls from their commencement in the sixth year of King John to the eleventh year of Henry III. are printed in full with indices *nominum* and *locorum*, and the volume stands in the Literary Search Room beside the print of the early Charter and Patent Rolls, already referred to.

There is a full calendar, in the twelfth year of Henry III., printed in the Twenty-seventh Report of the Deputy Keeper, Appendix, pp. 48-93, and there is a similar calendar in MS., from 13 Henry III. to 3 Edward I., each volume (there are eleven) being arranged alphabetically, with cross references. After this date, to the close of the reign of Edward IV., there is a MS. calendar to some, but by no means all, the entries; each volume of this calendar has indices. From the last-named date there is a calendar, also in MS., but which professes to contain reference to everything on the rolls, down to the year 1848.

So much for the three principal classes of Chancery enrolments. Besides these there are many others, from which may be noted the—

Fine Rolls, John to 23 Charles I.—Containing entries of the bestowal of money or anything else upon the sovereign by way of fine for obtaining the royal favour.

Cartæ Antiquæ, Ethelbert to Edward I.—A collection of transcripts, made about the twelfth or thirteenth century, of grants and charters of every kind. There is a printed calendar to this class.

Coronation Rolls.—Entries of the services performed at the coronation, and by whom, at the following coronations: Edward II., Henry IV., Henry V., James I., Charles II., James II., William and Mary, Anne, George I., George II., George IV., William IV., Victoria.

French Rolls, 1 Edward II. to 26 Charles II.—On these are entries, mostly diplomatic, relating to foreign countries generally, and they are often, especially by earlier writers, referred to as Treaty Rolls.

Gascon or Vascon Rolls, 26 Henry III. to 7 Edward IV.—These contain entries of the same nature as those on the French Rolls, but they chiefly relate to Gascony.

Irish Rolls, 1-50 Edward III.—Contain entries relating to Ireland generally, and are of much historic importance.

Norman Rolls, 2 John to 10 Henry V.—On these are entries relating to the Duchy of Normandy whilst governed by England, but they also contain entries of certain grants by the English king, made whilst in Normandy, of lands and offices in England. The series is not regular, and entries relating to Normandy also occur on the early Patent, Charter, and Close Rolls.

Roman Rolls, 34 Edward I. to 31 Edward III.—Are filled mostly by entries of letters to popes and cardinals relating to the ecclesiastical affairs of England.

Scotch Rolls, 19 Edward I. to 7 Henry VIII.—On these we have a most valuable and interesting series of entries relating to the dealings of this country with Scotland, and also of those relating to affairs within Scotland itself; to give two instances, we may mention the mass of material there

to be found concerning the disputed succession to the Scottish crown on the death of Margaret of Norway, and of the contest betwixt Bruce and Balliol.

To all the last-named classes calendars or indices exist, more or less perfect. A very complete list of all these, compiled by Mr. Scargill-Bird, is placed in each of the search rooms.

W. J. HARDY.

(To be continued.)

THE POPE'S GOLDEN ROSE.

(See 6th S. iii. 464; 7th S. ii. 125; iv. 289, 491; vi. 114, 384; xi. 166, 431; xii. 13, 152.)

Amongst nature-worshipping peoples the rose was the symbol of life and death. It was sacred to Aphrodite, but it was also dedicated to Dionysius. Naturally white, it was fabled to have taken its beautiful colour, the colour for which there is no other name, from the blood of the dying Adonis. Both Greeks and Romans made use of roses in their religious ritual. Brides were crowned with them, and their petals were scattered on the dead. The rose in its full freshness and sweetness was the type of youth and beauty, and figured, in the short duration of its loveliness, the fleeting nature of these charms. Thus, "in the hand of a conqueror it expressed not only his glory and joy, but also his mortality and humility."

With the introduction of Christianity the rose festival, or *rosalia*, of the Romans was transferred to Whit Sunday, the so-called *Dominica de rosa*, when roses were scattered on the people from the roofs of the churches, and on the occasion of certain solemn processions at the present day the priests strew roses before the Host. The "queen of flowers" became sacred to the Virgin, upon whose altars the rich incense of its peerless perfume is ever present.

It had been a practice of the Popes to send silver doves, consecrated and blessed, to royal personages; but at what period the custom of bestowing the Golden Rose began there is no known record. At first these roses were simple flowers of red enamel, representing the natural colour of the rose. Later the colour was left white and a large ruby was put in the centre, the reflection of which gave a rosy tint to the petals. It is not until the twelfth century that we find Alexander III., who became Pope in 1159, sending a blessed Golden Rose to Louis the Young, as an acknowledgment of the honour with which he had been received in the course of a journey in France. "Subsequently the giving of the Golden Rose became an authoritative act, by which the Pope recognized the rights of Christian sovereigns." Thus in 1368 Urban V. gave the Golden Rose to Joan of Sicily, thereby preferring her over the King

of Cyprus; and Pope Julius II. sent a consecrated Golden Rose, dipped in chrism and perfumed with musk, to Archbishop Warham, April 5, 1510, to be presented to Henry VIII. at high mass with the Apostolical blessing. Nor was this the only occasion on which this worthy defender of the faith received the Golden Rose, for Leo X. also sent him one, but at that time the doctrine of infallibility had not been insisted on.

Previous to the Reformation Frederic, the Elector of Saxony, received the Golden Rose. The value of the rose appears to have increased from time to time. We find Alexander VII. ordering one rose at 6,000 fr. and another at 4,000 fr. Pope Innocent XI. had a Golden Rose made which weighed over eight pounds, and was ornamented with several sapphires, and represented a value of more than 10,000 fr. Towards the close of the last century the Golden Rose appears to have been given almost indiscriminately to any travelling prince who would pay a sum equivalent to about 200*l.* in fees for it. The authors of the 'Wanderings of Plants and Animals' regard the origin of the Golden Rose to be connected with the ancient symbolism of the flower already referred to; but we elsewhere find it stated that the rose is said to be a symbol of the Creator, the splendour and richness of the metal representing the eternal light which surrounds the Divine presence, and the perfumes and spices which are placed in the vase by the Pope symbolize the glory and resurrection of Christ.

At Rome, it was the practice of the Church to bless the rose on a special day set apart, which was called Rose Sunday. The benediction of the rose is pronounced with particular solemnity on the fourth Sunday in Lent, the Holy Father, clothed in white robes, reads the formula from a book which is held by a bishop. Two other bishops, holding lighted candles, stand by his side. The high dignitaries of the Papal Court surround the Pontiff, holding the incense, the holy water, the spices and other perfumes, while another dignitary, kneeling, presents the rose to the Pope, who dips it in balsam, sprinkles it with holy water and incense, reads the prayer, blesses the incense, the spices, the perfumes, which are in turn presented to him by a cardinal. After putting these into the vase which holds the rose, the Golden Rose is blessed, and the ceremony ends. In modern times the Golden Rose has taken the form of a branch with several flowers, a natural rose which has been blessed by the Pope forming the centre. Quite lately the Golden Rose has been worth over 10,000 fr. Such was the rose which Queen Isabella II. of Spain received in 1856. It was planted in a magnificent vase of silver gilt, a splendid example of Roman workmanship. The Golden Rose is supposed to convey a blessing to its royal recipients, and even to churches and towns.

Pio Nono conferred it upon the unfortunate Charlotte, Empress of Mexico, and, if I remember aright, upon the equally unfortunate Eugénie, late Empress of the French.

When Queen Isabella II. was honoured with the Pope's Golden Rose, it brought forth in various newspapers many interesting paragraphs concerning the custom.

C. A. WHITE.

ELIZABETH AND MARY, QUEEN OF SCOTS.

(Continued from p. 282.)

A Memorial deliuered to Thomas Randolphe being sent to the Queene of Scottea in message from the Queenes Majestie the 4 of October 1564.

You shall after our most hartie commendations made to our good sister with the deliuerie of our l'res saie, that your cominge was appointed, and yourselfe readie to come before the cominge of seruaunte James Melvin last hither, to haue declared to hir the causes that moved us to forbeare so longe the returninge of answer to your last message brought to us from thence and haue shewed unto hir our determination for the continuance of our amitie and further proceedinge to the good course allreadie begone betwixt us two: And although we did imparte to the saide Melvin some of the causes that moved us to forbeare our answere and haue receved full satisfaction by his message to all doubt conceaved yet as well for the assured satisfaction of our good sister in all ententes, as for answer to be gyuen to your message wee thought it verie pertenant to both our amities to send you at this time thither: And before you shall ent to declare the causes of our former staie you shall fyrste praye our good Sister to rest hir selfe still upon hir olde opinion of us for our constance and unchangeable amitie towards hir, whatsoeuer accident hath happened to come to our knowledge that might in aparaunce any wise deminishe or alter the same in us: And upon that request graunted to us, you shall saie you are comanded to signifie to hir the particulerrities of the matters which staid us from asweare: and so you shall begine.

Fyrst upon our returne ye shall saie we did so well like the offer of our said Sister to haue the mater somewhat treated upon by trustie persons of both parties with secreacie that we did both determine whoe the persons should be for our parte and upon what pointes they should treate and to what end: In the most of which our considerations, the same beinge suche as wee were not a little delighted to be therein occupied, wee had intelligence given us out of Fraunce by parties of no smale creditte that it was then understood and frequently reported in that Courte that newes weare lately come from Scotlande what motion and particuler offers we had made to hir for hir marriage: and how neuer the lesse shee was determined so to use the matter as shee would intertaine us in a communication therof but shee would directe hirselfe by advise of hir other frindes to take an other waie than that we propounded: and so we weare advised to be warre how wee should enter any further in this matter, lest wee shoulde lose both our good will and our labour: This manner of advertisement, you maye well saie, seemed unto us verie straunge, beinge also so well confirmed by sondrie argumentes to haue creditte that their with we weare muche perplexed: And to encrease our perplexitie within a fewe daies after wee harde the same newlie confirmed by reporte heare in our Realme and funde this muche thereof to be trewe that some of the Frenche ministers did not only reporte by speach here in England,

But advertised by rightinge into Fraunce the verie particulerrities of our offer of marriage made to hir: Whereof we could not but conceave some misliking at the lest that a matter meant by us for diverse respectes to be secretly dealt in should thus be made open and so common in that sorte: And yet notwithstandinge, findinge no change of good wyll in our selues we continued our purpose so to haue advertised hir that persons we intended to send to confere with some of hirs, But behold upon a just occasion given us to write a l'ettere somewhat before that tyme to our said Sister for a matter concerninge the Erle of Lenox cominge thither, wee receaved in that unseasonable tyme an answere from our said Sister by writinge muche different from our deserte and expectation: And therewithall we did see some l'etters, written from the L. of Lethington to some of ours in the same matter, of a stranger manner, than ever had been to our knowledge before, usinge some sharper wordes in disallowinge of our request then was reasonable in suche an argumente: Wherin our dealinge was suche, as although we had not thanks for our care had to the repose of our said Sister & her countrie: yet wee did not like to haue our frindly considerations reproved or reprehended: And how iustly wee did conceave so muche of bothe the l'etters you shall saie that we weare not to haue hir understand it now by you: but we could not but shewe it to hir seruaunte James Melvin whoe hath seene the l'etters selfe.

This manner of writinge to us, moved us to thinke that some newe humor might be entred not into hir breaste but rather conveighed into some of their heades that weare in creditte and in counnell with hir: And therefore beinge by these accidentes muche perplexed and caried into diuerse dispositions, som tyme to neglecte all these scruples and to send answere accordinge to our first intention wold proue but vaine and be abused in thend, we thus determined: that understandinge how the Lord Robarte and our Secretarie whoe weare also muche perplexed herewith, had written both to the E: of Murray and L: of Liddington by waie of complainte of this oblique dealinge with us in the matter of the Erle of Lenox we should see by the answere to their l'etters some proffe where of this forsainge answere, made unto us, proceede, that meant so sincerely hopinge therewith that they shoulde haue answere with speede, and sother upon it would appeare whether there weare in deade suche change of that parte in any intention as by the former accidentes we did gather: And so ether we should proceede as we first intended and earnestly desired, or els case and leaue of without more inconvenience But with what grife our mind after this was burdened, hearinge of no answere made to the said l'etters, we are lothe to haue any repetition made, mislikinge altogether with our selues the remembrance thereof: And after some tyme pleasantly passed, wher in answere might haue been once or twice sente, behold inhappely it cometh to our knowledge that our subjectes upon our borders, specially the East and middle marches, had knowledge given them by meanes to them credible, that their wardens had commandemente secretly from the Courte there, that they should not use suche diligence & readines in administration of justice to our said subjectes, as they had of lat used: but they shoulde holde their handes some what straighter: And for the proffe of suche an intention in the wardens in deede, they, at their next meetings with ours refused directly without couller to answere justice in manifest causes.

You shall now praie our Sister, but imagine with your self how farre we weare tempted herby to call our former sincere intentions in question: So as notwithstandinge all these former scruples and unseasonable accidents from the whiche notwithstandinge all provo-

cations how far of we weare to do any thinge here to breade offence, It may manifestly appeare by this one thinge that in this verie tyme beinge so combersome contrarye to the expectation and desier of our people yea contrarye to the disposition of no smale number of our Councell and that also to some parte of detriments to our selfe for our owne privat lucre by the intention of our people to have gratified us with some subsidie, we did even then by proclamation prolonge our Parlymente that now should haue beene gone in October meanninge of purpose to haue an assemblie wherein the intrieste of our Sister might be brought in question untill it weare better considered that no harme might therof ensue to hir and that wee two had further proceeded in the Establishemete of our amitie: though in consideration of wisdom we had cause to make some staves yet our inward frindschippe and our naturall affection towards our Sister had taken so deepe roote as neither suspicion nether doubt could shake it And to saie the uerye truthe our judgmente was overcome with our loue and from that wherunto reason and aduise would haue leade us love and nature carried us and provoked us not to forbear any longer tyme nor to conceave any doubt of hir parte, but to sende you thither with our letters and with all this message that now you bringe.

And as we had resouled with ourselfe and you commanded to put yourself in readines you maye shewe her as the truthe was howe hir servant James Melvine came by whome bothe by the good letters he brought from our good Sister and from others ther we weare made sodenly so glade as havinge bene burdened a longe tyme in our minde with care and troubled with the inward contention betweene love and reason and thereby tossed hither and thither we haue founde by this our messengers cominge a whole delivery of all these offences and have receaved more good for quietnes sake at this one instante then euer wee did before by any messenger sent to us.

So as ye shall conclude that wee thought it convenient not to chaunge the sendinge of you to declare this comoditie howe had passed from the beginninge: assuringe hir that the passions therein haue beene altogether like a tragedie but because thende hath brought quietnes for the matters that have troubled us howsoever they haue happened wee are mynded to neglecte them all without further thinkinge of the natures the causes or other circumstancs therof and you shall assure hir that ther is no chaunge in us towards hir neyther do wee thinke that any hath been in her towards us.

And therefore ye shall saie that wee are determined fully to recontine our former motion and to thend some conference may be had therupon secretly and without delaye with some of hirs as shee hath desired wee have thought meete for the avoidinge of inconvenience of makinge the matter to open to appointe you to atende with our cogen the Erle of Bedforde to commune hereupon with any such persones as shee shall name: or otherwise yf shee shall so thinke better to send any of hirs hither to us wee will appointe like persons to commune with them: Wherein wee meane to proceede frankly and plainly without obscurities as to our amities dothe belonge.

And if shee will haue the matter treated upon our frontiers as was first mentioned: you shall saie that you haue Comandemete Instructions and Authoritie for the Erle of Bedforde and yourselfe to conferre thereone for which purpose you shall as you see cause returne to Berwicke and upon conference with the saide Erle you shall agree upon some tyme and convenient place for that purpose and thereof advertise us with speede to thend as cause shalbe wee maye give you further directions.

E. E. THOYTS.

(To be continued.)

GLENDOVEER.—Mr. J. Chamberlain, speaking at Hatfield, said:—

"The Prime Minister reminds me of Glendoveer in the poem of Thomas Moore:—

I am the blessed Glendoveer,
'Tis mine to speak, and yours to hear."

Readers may search in vain for these lines in Moore's poems; and for this reason—they are not there. They are from the 'Rejected Addresses, Imitation of Southey, by James Smith, and are the first two lines in 'The Rebuilding' verses. The original reads,—

I am a blessed Glendoveer, &c.,

and a note in the twenty-second edition, says, "For the Glendoveer the reader is referred to the 'Curse of Kehama.'" W. POLLARD.

Hertford.

"LIKE A BOLT FROM THE BLUE."—As this phrase seems to be rather in favour just now, it is, perhaps, not uninteresting to examine how far the idea prevails in other languages. I have found it perfectly reproduced in German, where it appears as "Wie ein Blitzstrahl aus blauem Aether" (London *Hermann* for April 8, p. 6, *feuilleton*). In Italian, an Italian lady tells me, they use "Come un fulmine a ciel sereno," and it will be found in 'Petrocchi.' In French I have never met with a similar expression, though very likely it exists. We do, indeed, find "comme la foudre," "comme un foudre" (Littré), but these expressions have reference merely to the violence and rapidity of a thunderbolt, and, in consequence of the absence of anything equivalent to "from the blue," by no means render the picturesque suddenness and unexpectedness which these words give to our phrase.

F. CHANCE.

[See 7th S. iii. 388, 522; iv. 212, 333.]

THE GARDEN OF THE HESPERIDES.—Occupying the post of honour at the Royal Academy Exhibition of 1892 was a picture by the President, the story of which seemed unfamiliar to many who recognized its beauty. "What's 204?" would be the question. "The Garden," would be the answer, after reference to the Catalogue, "of the Hesperides." "O yes, of course." And they passed on in a conspiracy of silence. But now and again would arrive a party in possession of a guide-book larger than the Catalogue, and containing illustrations and the answer would be as follows:—

"The sacred tree round whose trunk the three nymphs are grouped bears golden fruit. The nymph whom the dragon has selected for his victim is fascinated, and powerless to rouse her sleeping sisters."

When I heard this I was amazed. There was the picture plainly telling the tale that I had heard from childhood of the familiar dragon who helped the maids to guard the golden fruit. Two might well afford to idle or go to sleep, while the third could rely on the powerful friend with whom she

was gracefully toying. Writing from the Garden of the Hesperides, I would ask, Is there a legend, contrary to the received one, in which the dragon appears as the girls' enemy instead of as their friend?

I remember that Hercules was sent to kill the dragon and bring away the fruit; but I also remember that when he had performed this stupidest of all his labours, he was told to take them back again; and here I am thankful to say they still are for our delight. And here, too, till five-and-twenty years ago, there lived, though metamorphosed into the semblance of a tree, the dragon of the days of myth, with scales and blood and bristling head, an object of pilgrimage to visitors from afar, as it had been an object of religious significance to the Guanch inhabitants.

KILLIGREW.

Tenerife.

COGERS' HALL. (See 7th S. i. 9, 52).—The following cutting from the *Daily Chronicle* of April 19 is perhaps worthy of transplantation to 'N. & Q.':—

"The Barley Mow,' in Salisbury Court, Fleet Street, historically famous as 'Ye Old Cogers' Hall,' was brought to the hammer yesterday. The first offer was 6,000*l.*, the last was 7,640*l.*, and as this amount works out at about 5*l.* 8*s.* a foot, it is not surprising that no sale was declared. Indeed, one would expect a better price to be realized if the land were merely to be utilized for the building of a printing establishment. It was evident that most of the persons who thronged the Mason's Hall Tavern yesterday were brought there through curiosity. The well-known 'Old Cogers,' Debating Society, which still meets in this ancient hostelry, was founded in 1755, and is associated with such prominent men as John Wilkes, Judge Keogh, Daniel O'Connell, and John Philpot Curran. The late James Hannay, novelist, journalist, and quarterly reviewer, was also a frequent speaker at Cogers' Hall."

W. F. PRIDEAUX.

STEPHEN GOSSON.—There is an account of him in the 'Dictionary of National Biography,' in which he is said to have been born in Kent. He was baptized at St. George's, Canterbury, April 17, 1554, and was the son of Cornelius Gooson. Christopher Marlowe was baptized in the same church on Feb. 26, 1563/4. It may be worth while to add that a variant of Gooson or Gooson is Goschen.

J. M. COWPER.

Canterbury.

CHARLES ROSSI, R.A. (1762-1839), SCULPTOR.—The inscription on a tombstone in the burial ground of St. James's Chapel, Hampstead Road, London, furnishes the information that he died Feb. 21, 1839, in his seventy-seventh year. It were impossible, owing to their illegibility, to notice the further inscriptions on the same stone.

DANIEL HIPWELL.

"STEP-GIRL."—This word has no reference to relationship. She is employed by careful house-

wives to clean the door-steps, and is unpopular with servants, neighbours, and employers.

PAUL BIERLEY.

SHAKSPEARIAN RELICS.—The following, from the *Daily News* of March 16, is going the round of the papers:—

"Mr. Thomas Hornby, of Kingsthorpe, Northampton, has just taken to his residence, from Stratford-on-Avon, the whole of the Shakspearian relics formerly in the possession of his grandmother, Mary Hornby, who was the occupant of Shakspeare's birthplace from 1793 to 1820. Mary Hornby, who is picturesquely described by Washington Irving in his 'Sketch Book,' removed from Shakspeare's house, in consequence of the rent being raised fourfold, taking with her everything movable. She exhibited these things in her new house opposite the birthplace; but in recent years they have been kept in comparative obscurity, and were only taken to Northampton this month, on the death of their last owner, who devised them to Mr. Hornby. They include five carved oak chairs, portions of carved bedstead, carved oak chests, and other furniture, all contemporary with Shakspeare, and said to have been his property; his iron deed box, sword, and lantern; portions of the famous mulberry tree; the visitors' book to the birthplace from 1812 to 1819; and several oil paintings. These last include a fine contemporary portrait of Shakspeare's daughter Judith, and oval portraits of his granddaughter Elizabeth Hall and her husband, Mr., afterwards Sir John Barnard. It is suggested that Northampton should purchase the relics to place in Abington Abbey, recently presented to the town by Lord and Lady Wantage, Abington Abbey being the residence and death-place of Lady Barnard (Elizabeth Hall), the last of Shakspeare's lineal descendants."

W. D. PINK.

"WE ARE SEVEN."—Hearing a first lesson read in church on Sunday, March 12, I was struck by the reply of Joseph's brethren to their unrecognized brother, "We be twelve brethren, sons of one father; one is not, &c." (Gen. xlii. 32, repeated from xlii. 13). How exactly this is the answer of the little child in Wordsworth's poem—the sons of Jacob supposing that Joseph was dead.

EDWARD H. MARSHALL, M.A.

Hastings.

RENTS IN 1699.

"A large House at Highgate near London, 6 Rooms on a Floor, with Coach-House & Stable, a Garden & Garden House, will be leased out at 20*l.* or Lett by the Year at 22*l.* or to be Sold. A Copy hold. Inquire at the Angel at Highgate aforesaid, or at Mark Wynn, the 3d door in Kent street in Southwark."—*Flying Post*, No. 619, April 27-29, 1699.

H. H. S.

CHESTER CALLED WESTCHESTER.—At the meeting of the Royal Archaeological Institute, held some six or seven years ago at Chester, we often heard the question asked why that city was in former days frequently spoken of as West Chester. No reply was ever given in our hearing. This form occurs at least twice in Foxe's 'Acts and Monuments,' Seeley's edition, vii. 207, viii. 694.

N. M. & A.

"PRACTICAL POLITICS."—This expression, which is one of Mr. Gladstone's recent inventions, occurs in the Report of a Committee of the House of Commons upon Temporary Laws, Expired or Expiring, presented May 12, 1796. On p. 38, note, the Committee says:—

"With a view to such a knowledge of practical Politics as may be derived from the History of our experimental Legislation the train of enquiry might be usefully pursued by the investigation of other classes of Statutes," &c.

The sense is not that in which the phrase is at present understood.

R. B. P.

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.

"FARGOOD."—The following passages occur in Penhallow's 'History of the Indian Wars' (1726): "Having no fargood, and their boat a poor sailor, ours gained on them" (ed. 1859, p. 53). "The enemy making too near the wind (for want of a fargood) came to stays several times" (p. 54). Can any other example of the word *fargood* be found? What are its meaning and etymology?

HENRY BRADLEY.

WORKS OF KING ALFRED.—In "Alfred le Grand, par Guillaume Guizot" (Paris, 1856), it is said that a thousand years after his birth, on October 25, 1849, a jubilee was celebrated at Wantage, where he was born, two thousand people being assembled, when it was resolved that an edition of his works should be undertaken immediately, and that, in fact, it had been commenced. Will some one kindly say if that resolution has been thoroughly fulfilled; and, if so, when and where the edition was published; and whether "the works of King Alfred," which one readily finds under that head, are the self-same and—one may presume—complete edition?

AD LIBRAM.

EPIPHANY OFFERING.—How long has it been the custom for our sovereigns to present the Epiphany offerings of gold, frankincense, and myrrh; and what is the explanation of this commemoration by them of the offerings of the Magi? Is there any book which gives this information?

Cecil H. Sp. Perceval.

'THE CONFEDERATION OF KILKENNY.'—Can any of your correspondents give any particulars as to this book? It does not seem traceable, without more information, in the Catalogue of the British Museum—even if it is there.

T. H.

'DICTES AND SAYINGS OF THE PHILOSOPHERS.'—I shall be glad to obtain any information con-

cerning translations (into English) of this work. I am acquainted with Caxton's 'Dictes,' and also Stephen Scrope's translation in 1450 (Harl. MS., 2266).

PAUL BIERLEY.

HERALDIC CASTLE.—What is the best and truest form of heraldic castle? It seems to be represented sometimes with three towers, sometimes as a single tower. I am told it does not matter, and this by heralds. Surely it is possible to say that one mode is better heraldry than the other! I incline to three towers, because a single tower more truly represents a tower. Would not old heralds depict it with three towers?

H. M. LL.

ENGLAND AS DESCRIBED BY FOREIGNERS.—A complete list of French, German, or other foreign authors in whose writings descriptions of England and Scotland are to be found will be of great utility to me, and I shall be very grateful for any information I may obtain on the subject through this paper. Are Taine's 'Notes sur l'Angleterre' and De Sorbière's journey to England in 1663, the latter reviewed in the July number of the *Nineteenth Century* last year, interesting books; and where can they be procured in the original French?

CHARLES BURION.

51, Sale Street, Derby.

DUEL.—Where can I find an account of the duel between George Villiers, second Duke of Buckingham, and Frances Talbot, Earl of Shrewsbury, on March 16, 1667?

A. L. H.

ENFIELD AND EDMONTON.—Can any of your readers tell me of an authentic history of Enfield and Edmonton (Middlesex)? I have lately taken a house here, known to the country people as Salisbury House, situated in Bury Street, Edmonton. The house is said to have been at one time the country seat of the Earl of Salisbury, and I have also heard that the infamous Judge Jefferies resided in it at one period. The house is in a fair state of preservation, and possesses several rooms wainscoted in old oak and carved. In the library is an old iron plate at the back of the fireplace, showing the royal arms of England, with emblems of the rose, thistle, fleur-de-lys, and leek, but it is otherwise undated. Can any information be obtained as to the owner of the house, or its history?

A. D.

Edmonton.

KENNEDY BARONETCY.—On what date in the last century did the baronetcy of Kennedy, of Mount Kennedy, Ireland, become extinct, and when did Elizabeth, wife of Sir Wm. Dudley and daughter of Sir Richard Kennedy, die?

W. B. T.

Heaton.

LORD ROBERT DOUGLAS.—Can any of your correspondents give me particulars of the fate of

a Lord Robert Douglas, who is stated to have died a violent death some two hundred years ago or more?
J. E. L. NOWERS.

OLD COPPER SEAL.—Can any person say what has become of an old copper seal (thirteenth or fourteenth century) bearing the arms of Richard Parcevale on a chief indented, three cross patées, with the inscription round it "Sigillū Ricardi Parcevale"? An impression of it is figured in Anderson's 'House of Yvery' (vol. i. p. 39). About 1692 it was in the possession of Anne Perceval (daughter and heiress of Thomas Perceval) the wife of Thomas Salisbury, of Bachagraige, co. Flint. His representative, the Rev. G. A. Salusbury, of whom I recently inquired about it, knows nothing of it. Possibly it may have found its way into some museum or be in private hands; and perhaps some reader of this query may be able to give information as to its whereabouts.

ENQUIRER.

CAPTAIN RUSH.—I have a round flat clock with holes on the outward rim, so that it can be screwed flat on to a table or the deck of a ship. It is evidently about a hundred years old. On its face it has "Captain Rush, Royal Charlotte," the name of the captain and his ship. Can you say who was Capt. Rush; and what service did the Royal Charlotte belong to? It has no mark showing that it either belonged to the Royal Navy or the H.E.I.C.S.

T. A. DENIS.

ONE POUND SCOTS OF 1560.—What may be accounted the present day value of one pound Scots in the year 1560?
R. M.

STEPHEN STORACE.—Abraham Raimbach writes in his memoirs that he engraved the portrait of Stephen Storace from a miniature by Arland (a Swiss), painted after Storace's death, "and but very little resembling the man himself." The engraving was executed for the title-page of the music—composed by Storace—of 'Mahmoud and the Iron Chest.' Can any one inform me who now possesses the above miniature, and where I could see one of Raimbach's engravings?

CLIM.

HABLOT.—I should be much obliged if any one could tell me the derivation of the name Hablot. I have never found it, either as a surname or Christian name, in France or Belgium, though I have taken some trouble to search there.

A. S. B.

"EVERY MICKLE MAKES A MUCKLE."—I should like to know how this proverb has assumed its present form. Literally it signifies "Much makes much," which, of course, is often a truism. Many people, however, make use of this saw in quite a different sense, meaning thereby to inculcate a care for little things, which will in time produce a large

quantity. At a recent meeting of the Great Northern Railway Company a shareholder clearly attributed this sense to the proverb when he suggested the annual saving of some small item of expenditure. The sentence itself hardly warrants this interpretation, even if "mickle" were synonymous with "little"; for it is obvious that every "little" will not make a much, though many "littles" may. In Ray's 'Compleat Collection of English Proverbs,' third edition, 1737, p. 131, a different and more correct form is given, viz., "Many *littles* make a mickle." No mention is made of any similar saying in his list of Scottish proverbs. *Mickle* in Anglo-Saxon appears as *mycle*, and in Icelandic as *mikill*, both words, of course, signifying a quantity. Dr. Johnson, in his article on "Mickle," remarks that in Scotland it is pronounced "muckle." This I think is incorrect, for there are two Scottish words, one *meikle* and the other *muckle*. See 'Dictionary of the Scottish Language, containing an Explanation of the Words used by the most Celebrated Ancient and Modern Scottish Authors,' Edinburgh, 1818.

HELLIER R. H. GOSSELIN.

Bengeo Hall, Hertford.

[See 'Misquoted Proverbs,' 8th S. ii. 205, 278, 369, 391, 431.]

LIBRARY SCHOOL OF ST. MARTIN'S-IN-THE-FIELDS.—Where was this school situated, alluded to *ante*, p. 294, as the place of the early education of Charles Mathews, the celebrated actor, before his entrance at Merchant Taylors' School? He was born in the Strand in 1776, his father being a bookseller, and died in 1834.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MAIZE.—Has the native country of this cereal ever been positively ascertained? It does not appear to have been known to the ancients or to have attracted much attention (if any) until after the discovery of America; and yet its earliest European names point to an Eastern rather than a Western origin. Lyte says, in his translation of Dodonæus,

"They do nowe call this grayne Frumentum Turcicum, and Frumētum Asiaticum: in Frenche *Blé de Turquie*, or *Blé Sarazin*: in Highe Douche Turkie Korn: in base Almaigne Torckschoren; in Englishe Turkish Corne, or Indian wheate."

He also states positively—following, no doubt, his author—that "This grayne groweth in Turkie, wher as it is used in the time of dearth." He describes it as "a marvellous strange plante, nothing resembling any other kind of grayne; for it bringeth forth his seede cleane contrarie from the place wher as the flowers growe, which is agaynst the nature and kindes of all other plantes"; and he adds, "There is as yet no certaine experience of the natural vertues of this corne."

Gerarde describes it under the same Latin and English names, adding to them "*Maizum*, and *Maiz*, or *Mays*"; but says it was "first brought into Spaine, and then into other provinces of Europe: not (as some suppose) out of *Asia Minor*, which is the Turks dominions; but out of America and the Islands adjoining." Lord Bacon simply terms it "*Indian Maiz*."

The curious fact is that it has not—or had not until recently, if it has ever—been found wild in any part of America or elsewhere. The early settlers in the New World found it under cultivation there, and Folkard (apparently following De Gubernatis) says it is one of the seven plants in the "cereal constellation" of China. How did it get "from China to Peru," or *vice versâ*?

C. C. B.

HILCOCK OR HILCOX.—I am in search of particulars of the obsolete family name of Hilcock or of Hilcox, of Warwickshire. Can any correspondent of 'N. & Q.' assist me? I made inquiries through 'N. & Q.' some years ago, but without success.

HILCOCK.

ROGER NEWLAND.—Can any one give me information about Roger Newland, who was executed for assisting Charles I.'s attempt to escape from Carisbrooke?

HORACE NEWLAND.

Hatherleigh, Torquay.

HANDIE FAMILY.—Can some reader of 'N. & Q.' give me any information about the Handy, or Handie, family, originally of Somersetshire? Towards the middle of the last century one branch of the family left England and settled on the Irish estates in King's County, near the Vale of Avoca. About the beginning of the present century the family again split, one branch removing to county Cavan and the other branch remaining in King's County. It is the genealogy of the former branch that I particularly desire to trace.

The original arms and crest of the family were: Argent, on a saltire gules between four lions' heads erased sable, five mullets of the field. Crest, two arms embowed upholding a battle-axe, all proper. When, for what service, and to whom were they granted? What quarterings have since been added? What is the family motto? I should also be obliged to any one who could furnish me with copies of family papers, documents, &c.

A. MONTGOMERY HANDY.

New Brighton, N.Y., U.S.

AUTHORS OF QUOTATIONS WANTED.—

Straight must a third interpose

Volunteer needlessly help;

In strikes a fourth, and a fifth thrusts in his nose,
So the cry's open, the kennels a-yelp. H. K.

Woman's faith and woman's trust,

Write the characters in dust.

W. W. DAVIES.

Replies.

ABBEY CHURCHES.

(8th S. iii. 188, 257.)

MR. HALL'S inquiry relative to what are commonly known as "double churches," *i. e.*, churches one portion of which was parochial and another portion conventual or collegiate, opens a wide subject—too large, indeed, for adequate treatment within the limits of 'N. & Q.' May I refer MR. HALL and any who wish to master the subject to the essay of the late Prof. Freeman on 'The Arundel Case,' in his volume of 'Towns and Districts.' It is there shown how frequent the division of a sacred building between two sets of holders was in mediæval times—the parishioners using one portion, all but invariably the nave, for their religious services; the monks or canons the remainder, and that always the eastern limb, including, as is commonly the case, the transepts also. Arundel, I may say, in passing, is an exception, the transepts forming the chancel of the parish church, with the altar standing in the south transept. Sometimes, as at St. Albans, Dunstable, Romsey, Blyth, and some other conventual churches, a side aisle, or chapel, formed the parish church, with the parish altar against the east wall. At Sherborne, the parish church of Allhallows was attached to the west end of the abbey church, with a common entrance to the two, which gave rise to frequent squabbles between the monks and the parishioners, culminating at last in the burning of the conventual church, and the assignment of the nave to the parish. At Weybourne, near Cromer, in Norfolk, we find a curious and, I think, unique arrangement, the now ruined monastic church standing, with its one west tower, side by side with the chancel of the parish church, to the north of it.

But although, as I have said, the rule was not without exceptions, the general rule in such double churches was that the parochial church occupied the western limb of the fabric, the church being usually, but not always, cruciform in plan (Dorchester, Fotheringhay, Monkton, Carisbrooke, occur to me as exceptions, and there are probably others), and the conventual or collegiate body the eastern limb. The parochial altar usually stood under the western arch of the lantern when the church was cruciform, or, when not, under the chancel arch, backed by a solid stone reredos wall, which was sometimes carried up to the apex of the arch, forming a complete barrier between the two churches. When what is popularly known as the Dissolution took place, and the conventual and collegiate churches were suppressed by Henry VIII., the portion of the building which, architecturally speaking, formed one church, which belonged to the abbey or college, came into the hands of the

king, for him or his grantee to deal with as he pleased. In most cases, as with those which were entirely unconnected with any parish church, they were stripped of their lead, ironwork, glass, timber, and everything which had a present marketable value, and pulled down, either entirely or piecemeal, serving as a convenient stone quarry for the vicinity; or where, as in the Yorkshire abbeys, population was scanty and building stone was not in request, left as a ruin. But the right of the parish to its own portion of the building was in no way affected. What the parishioners enjoyed before the Dissolution they continued to enjoy, and, in most instances, enjoy still. The demolition of the conventual church necessitated the building up of the open end of the parish church—usually the western tower end—but the parish altar and parish roodloft remained in their old places, and in all its internal arrangements the church of the parishioners was unaffected by the change.

As I have said, the part of the church left standing was commonly the nave, or western limb. In some few cases the rule is reversed, and the eastern limb was left standing, and became parochial, while the nave was pulled down, or dismantled and left in ruins. This is the case at Boxgrove, in Sussex, and Pershore, in Worcestershire, and a few other cases given in the annexed lists. The reason for this exceptional procedure cannot be accurately determined. Mr. Freeman supposes it to be that "the parishioners became possessed of the monastic portion of the church, and as that was often the larger and finer of the two they did not care to keep up their former parish church to the west of it."

There is yet a third class, where, either by the purchase of the parishioners or by the gift of some munificent individual who had bought it of the king or his grantee, the whole fabric was made over to the parish and became the parochial church. Such are Sherborne, Selby, Malvern, Brecon, and others given in the annexed list. At Dunster and Arundel, though the whole fabric was preserved, the monastic and collegiate portions were not made over to the parishioners, whose church remained, as it had ever been, confined to the western limb. That the eastern part remains standing is simply due to the will and pleasure of the grantee, who might have pulled it down had he so pleased. The partial use of the choir and transepts at Dunster by the parish is of very recent date, and entirely through the generosity of the successor of the original grantee. At Arundel, as is well known, the right of the Duke of Norfolk to the chancel of the church was successfully maintained in the celebrated suit: "Summum jus, summa injuria."

Having thus generally stated the case of these double, or divided churches, I will add lists of those still existing in England, so far as I have

been able to recall them, begging the readers of 'N. & Q.' to supply additions or corrections to what is confessedly an incomplete catalogue. The list divides itself into three classes: I., where the whole fabric is standing; II., where only the nave is standing; III., where the nave is gone and the choir remains.

Class I. (where the whole fabric stands. N.B.—Some of these, as Selby and Malvern, were abbey churches simply, not parochial before the Dissolution).—Arundel, Bath, Beverley, Brecon, Bristol (mayor's chapel), Cartmel, Christchurch Tynham, Crediton, Deeping St. James, Dorchester (Oxon), Dore (Herefordshire), Dunster, Edingdon, Holme Culham, Irtlingborough, London (St. Helen's), Malvern (Great), Manchester, Ottery St. Mary, Penmon (Anglesea), Ripon, Romsey, St. Albans, St. Bees, St. Buryan's, St. Saviour's (Southwark), Selby, Sherborne, Tattershall, Tewkesbury, Wimborne.

Class II. (where the nave alone remains).—Bingham, Blyth, Bolton, Bourne, Bridlington, Bristol (St. James), Carisbrooke, Chepstow, Chester (St. John's), Crowland (only the north aisle), Davington, Dunstable, Elstow, Ewenny, Fotheringhay, Freeston, Hatfield Broad Oak, Howden, Lanercost, Leominster, London (Austin Friars), Malmesbury, Malton (Old), Malvern (Little), Monmouth, Ruthin, St. Germans, Sempringham, Shrewsbury, Steyning, Thorney, Tutbury, Usk, Waltham, Workop, Wymondham, and, now that the dismantled choir has been restored, Monkton by Pembroke.

Class III. (eastern limb only).—Boxgrove, Hexham, London (St. Bartholomew's), Llantwit Major, Milton Abbas, Pershore, Royston, Tiltey (Essex).

To these a fourth class may be added, viz., cathedrals which contained a parish church within their walls, or, as at Ely, in one of their annexed buildings. These are Carlisle (nave), Chester (south transept), Chichester (north transept), Ely (Lady Chapel), Hereford (originally the nave, then the north transept, now the Lady Chapel), Lincoln (nave), Norwich (south-east apsidal chapel), Old St. Paul's (the crypt church of St. Faith's), Rochester (nave), and the modern cathedral of Truro (south choir aisle).

The church of Nantwich, which suggested MR. HALL'S inquiry, does not come under the above heads. I cannot find any hint of its ever having been a double church. The connexion with Combermere Abbey was only the ordinary one, when, by the grant of the original portion, a monastery occupied the place of the rector, with the duty of repairing the chancel, but with no customary right of using it for worship. The occurrence of so magnificent a cruciform church, with a richly studded chancel, in what was originally merely a chapel of the county parish of Aston, is startling, and, so far as I know, has received no satisfactory expla-

nation. It is all pretty much of one date, in the first half of the fourteenth century. Was it the gift of one generous benefactor, like Thomas Canning at St. Mary Redcliffe; or was it the work of the parishioners, fired with a holy zeal for the House of God? I need not say that a chancel being stilled is no proof of its having served for a body of monks or canons. Such an arrangement is by no means unfrequent, though the stalls and canopies are seldom so rich in design as at Nantwich. The stilled chancels of Boston and Lancaster are familiar examples among large town churches, and that of Winthorp, near Skegness, in Lincolnshire, is a well-preserved example of a small village church so arranged.

EDMUND VENABLES.

P.S.—I have read with much interest Mr. COLLIER'S letter at the last reference. Without an acquaintance with the documentary history of Davington Church, which I have no present opportunity of obtaining, it would be plainly wrong to charge Mr. COLLIER with error. But if, as he states, the western part of Davington Church was conventual and the eastern part parochial, it would be a unique violation of the ordinary rule, which would call for explanation; and if the parochial portion stood to the east, why was that destroyed and the nuns' church allowed to stand? Can there be a confusion between the destination of the two portions?

St. VICTOR (8th S. iii. 129, 217).—

"St. Victor Martyr was put to Death under the Empire of Dioclesian, his body being ordered to be laid under a Mill-stone that crush'd it to pieces: this happened in 302. John Cassian so famous for his Collationes Patrum, built a Monastery upon the tomb of the Saint, which is now that famous Abbey of St. Victor of Marseille of St. Bennet's Order. Colomesius has printed the Passion of this Saint, reviewed and corrected, at the end of Dr. Cave's 'Chartophylax,' Lond., 1685."—See 'The Great Historical.....Dictionary,' by Jer. Collier, second edit., revised, &c., to 1688, pub. 1701.

St. Victor's day is July 21. There is a little about the saint, and a good deal about the abbey, the festival, and procession, called "La Triomphale," formerly held in his honour at Marseilles, in Hone's 'Every-day Book,' vol. ii. col. 998. It is there stated that "we are informed by Butler that this saint was a martyr under the Emperor Maximian," by whose order his foot was said to have been cut off for having kicked down a statue of Jupiter when required to sacrifice to it. Afterwards his head was cut off. According to a tradition in the archives of the abbey, he went out armed cap-à-pie and slew a dragon in an adjoining wood. The carving representing the saint fighting the dragon remains over the church porch "to this day," "though somewhat defaced." "It is the exact counterpart of the English St. George and the dragon. Underneath is inscribed, 'Massilliam

vere. (Victor) civemque tuere.'" The abbey was secularized under Louis XV. Formerly none but natives of Marseilles could be members of the community. After the secularization the canons were to be chosen from Provençal families which could produce a title of a hundred and fifty years' nobility on the paternal side. "From that time the foundation assumed the title of 'the noble and illustrious collegiate church of St. Victor.'" Soon the new canons petitioned the king for a badge. They obtained permission to wear "a cross, or rather a star, of enamel, similar to that worn by the Knights of Malta, slung round the neck with a deep red ribband. In the centre of the cross was represented on one side the figure of St. Victor with the dragon, and round it, 'Divi Victoris Massiliensis'; and on the other the great church of the abbey, with the words, 'Monumentis et nobilitate insignis.'" The abbey was destroyed, or nearly so, in the Revolution. The most beautiful of the remains taken from the ruins were deposited in the Lyceum at Marseilles. Hone quotes from Miss Plumptr.

ROBERT PIERPOINT.

St. Austin's, Warrington.

OCTAGONAL FONTS, WHEN INTRODUCED (8th S. iii. 227).—J. H. Parker, in the 'Glossary of Architecture,' s.v. "Fonts," has:—

"Towards the end of the Norman style they were frequently octagonal, a form which was also very common in the Early English, and it is sometimes difficult to decide to which of these styles a font belongs, especially when devoid of ornament."

For the reason of the octagonal form Dr. Pusey has, "Churches and fonts were built octagonally, App. ad Paulin., 'Op.,' p. 65, in memory of the resurrection" ('Tracts for the Times,' vol. ii. pt. ii. p. 311, note 2).

In Muratori's edition of St. Paulinus ('Opp.,' col. 908 A, Veron., 1736) there is:—

"Inter monumenta Christiana in Thesaurio Inscriptionum apud Gruterum, p. 1166, n. 8, habes carmen Ambrosii Mediolani in Templo S. Theclae ad Fontem:

Octachorum sanctos templum surrexit in usus,

Octagonus fons est munere dignus eo,

Hoc numero decuit sacri baptismatis aulam

Surgere, quo populus vera salus rediit.

Luce reargentis Christi, qui claustra resolvit

Mortis, et e tumulis suscitavit exanimas.

Ubi vides in mysterium octavi diei, videlicet Resurrectionis, Christo et templum octachorum et fontem octogonem [sic] excitatum. Rosv."

The lines, as above, also occur at 'N. & Q.,' 1st S. xii. 127, where there is this remark: "The last lines explain the appearance of Christ's resurrection on fonts (Gruter, p. 1166; Ciampini, pl. ii. p. 22)." ED. MARSHALL.

COL. FISHWICK has opened an interesting subject. I believe there is no sure evidence of Saxon fonts existing in this country; but Norman fonts

are numerous, and many of them are octagonal in some of their parts (which is the question raised), especially the later ones. It seems that the earliest are circular altogether, then square and circular, then square, circular, and octagonal, the structural forms variously combined.

The font in the church of St. Thomas, Launceston, Cornwall, is Norman. It is square, standing on an octagonal shaft. The font in the church of St. Nicholas, Eydon, Northamptonshire, is Norman. It consists of a circular bowl on a large octagonal base. The Norman font in St. Mary's Church, Hunstanton, Norfolk, is square, with a central cylindrical pillar and four corner octagonal shafts. The same description will apply to the font in St. John's Church, Southover, Sussex. The large Norman font in St. Leonard's Church, Stanton Fitz Warren, Wiltshire, consists of a circular basin on an octagonal base.

In the church of St. Peter, Palgrave, Suffolk, is a square font, standing on an octagonal pillar, with four smaller cylindrical pillars, one at each corner. This is Norman. In the parish church of Stibbington, Huntingdonshire, is an octagonal font, with eight cylindrical pillars; and in the church at Stonesby, Leicestershire, is an octagonal font with a broad eight-sided base. These last two examples appear to be very late Norman, or Transition.

Fonts have been badly treated. They have often been moved from their original site, and so their architectural and historical associations have been destroyed. Some years ago I discovered a large font, apparently Norman, in a farmyard in this neighbourhood, where it had long been used as a drinking-trough for cattle. It is very large and simple in form, and is composed of Purbeck marble. There is no history to it; but it probably belonged to a church half a mile distant, which has much late Norman work, with which the font is most likely coeval. The font is now in another church not far off. In my own parish church (Old Basing) we have a font that belonged to Basingstoke, and was transported hither from the larger and more important church by a former incumbent of both livings, because it was "old-fashioned," and less beautiful than the novel successor!

S. JAMES A. SALTER.

Basingstoke.

The font of old Hollington Church, Sussex (probably fourteenth century), is octagonal, though learned antiquaries for many years were unable to count the sides, and called it a hexagon.

EDWARD H. MARSHALL, M.A.

The octagonal form of font was very generally introduced in England towards the close of what is known as the Early English period, after which the form in question became all but universal. The octagon is extremely rare, although not un-

known, in fonts of the pure Norman style. That at Perranzabuloe, in Cornwall, is a remarkable example; while Stibbington, in Huntingdonshire, and Stonesby, in Leicestershire, possess octagonal fonts of a somewhat later (Norman transition) period. Other examples doubtless exist, but they are far from common.

It may be of interest to note that the octagonal form was thought, so far back as the time of St. Ambrose, to symbolize regeneration,—“for even as the old creation was complete in seven days, so the number next following may well signify the new.”

If COL. FISHWICK has access to the ‘Few Words to Church-builders,’ published by the Cambridge Camden Society (second edition), he will find in the appendix a classified list of octagonal fonts, as compared with those of other shapes, during the different periods of English church architecture.

OSWALD, O.S.B.

Fort Augustus, N.B.

QUADRUPLE BIRTHS (8th S. iii. 308).—It is stated that somewhere about seventy years ago a woman at Ashby, in the parish of Bottesford, near Brigg, gave birth to five infants at one time. My father told me this, and fully believed it to be true. I have conversed with several old people in the village who were contemporary with the catastrophe, and not one of them expressed the slightest doubt about it.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

ANECDOTE OF QUEEN VICTORIA (8th S. iii. 309).—The story is told on the Baroness Lehzen's own authority; but the “cousins” are “aunts” in the original. See Sir T. Martin's ‘Life of the Prince Consort,’ vol. i. p. 14.

EDWARD H. MARSHALL, M.A.

Hastings.

TROLLOPE'S NOVELS (8th S. iii. 329).—I believe the correct order is as follows: ‘The Warden,’ ‘Barchester Towers,’ ‘Dr. Thorne,’ ‘Framley Parsonage,’ ‘The Small House at Allington,’ ‘Last Chronicle of Barset.’

WM. H. PEET.

GEORGE ELIOT (8th S. iii. 307).—MISS HICKEY's query reminds me of something which it may be well to make a note of in your pages. When ‘Adam Bede’ was published it caused a great sensation. I was at the time staying at a country house, and one morning the wife of the squire said to me, “My husband is certain the book is written by a woman.” I had no opportunity of cross-questioning at the time; but after dinner I asked him how it was that he had come to this conclusion, so contrary to what was then the popular opinion. He said that it was quite impossible for authors to disguise their sex in writings of any length, and used some subtle arguments in proof of his statement. I was interested, but by no

means convinced at the time. Shortly after it was demonstrated that he was right in this case. I confess, however, that, even now, I am in doubt whether sex must necessarily show itself. I must admit that the person of whom I speak was a great authority. There was probably no one then living who had a wider knowledge of English literature, English history, and the life of our people, from the highest steps on the social ladder to those who lie at the base and are crushed by the classes above them. It would be a gain to knowledge to have the matter settled, if such a thing be possible.

ASTARTE.

Perhaps the query implies more than appears at the first blush, and may have been written later than the publication of 'Jubal.' For Mr. Bayard Taylor's opinion is that:—

"It is amazing to see how admirable her verse is, and how near to high poetry—as if only a sheet of plate glass were between—and yet it is not poetry. Her lines are like the dancing figures on a frieze, symmetry itself, but they do not move."—'Diversions of the Echo Club,' p. 142.

EDWARD H. MARSHALL, M.A.

Hastings.

RHYMED DEEDS (8th S. iii. 147, 233).—A parallel to the grant of John of Gaunt, given at the former reference, is quoted in Worth's 'History of Devonshire,' p. 163:—

I, John of Gaunt,
Do give and do grant
Hatherleigh Moor
To Hatherleigh poor
For evermore.

In the well-known Devonshire legend of 'Childe of Plymstock' there are two versions of the rhymed will which he wrote with his own blood, or his horse's, when he was lost on Dartmoor and had given up all hope of saving his life. They are given in Mrs. Bray's 'Borders of the Tamar and the Tavy,' vol. i. pp. 387-9, as follows:—

He that fuds and brings me to my tomb,
My land of Plymstock shall be his doom.

and—

They first that find, and bring me to my grave,
My lands, which are at Plymstock, they shall have.

The latter is copied from Prince's 'Worthies,' and the following variant of it occurs in Mrs. Whitcombe's 'Bygone Days in Devonshire and Cornwall,' p. 56:—

The fyrste that fyndes, and brings me to my grave,
The lands of Plymstoke they shall have.

R. PEARSE CHOPE.

[See 6th S. xii. 84, 194, 253, 314, 410, 475; 7th S. i. 94, 231, 316, 376.]

"EATING POOR JACK" (8th S. ii. 529; iii. 76, 131, 215).—MR. WALLER has misread my note. I did not imply that the Spanish Amphytrion, if he invited you to dinner in the modest phrase

which I quoted, intended to provide only salt fish. You might hope for a very good dinner at his hospitable table, as, indeed, you might from a friend who should say, "Come and take pot-luck with me." Dr. Campbell offered "Poor Jack"—Lenten fare—as the Spaniard does, but perhaps a haunch of venison smoked on the board.

The Dictionary of the Academy recognizes both spellings, *bacalao* and *bacallao*, but the former is the more familiar to my eye and ear.

HENRY H. GIBBS.

St. Dunstan's.

TITUS OATES (6th S. ix. 445; 7th S. xii. 209; 8th S. iii. 156, 254).—I copy from H. K. Cawston's 'Howard Papers' the following relating to Titus Oates:—

"Titus Oates was born at Oakham, in Rutland, son of Samuel Oates, a weaver by trade, and Anabaptist teacher, against whose proceedings the clergy of Rutland petitioned Parliament (*Lords Jour.*, v. 9 and 10), afterwards parson of Hastings, in Sussex (Oldmixon, 'Hist.', p. 612).

"Titus Oates, Rutland de Oakham, filius Samuelis Oates clerici, anno natus 18. Literis institutus in Com. Sussex, admissus in Collegium. Gonv. and Caii, June 29, 1667. Idem admissus in Coll. Jo. subisator pro magistro Collegii, tutore Mr. Watson. 2. Feby, 1663."—Reg. Coll. Jo., Ad. MS. 5860, fo. 288, B.M. Lib.

"At the age of two and twenty he obtained the small living of Bobbing juxta Milton, in Kent. Titus Oates, A.B., inducted 13 March, 1672."—Hasted's 'Hist. Kent,' vol. ii. p. 640.

In the marriage licence Titus states his age to be about forty-five, which agrees with that in the college register:—

"In 1685, Titus was whipped from Aldgats to Newgate, and 48 hours after, in a stupefied condition, quite unable to stand or walk was dragged on a sledge from Newgate to Tyburn, and it is said received 1,700 stripes in the course of the journey. In Partridge's 'Almanack' for 1692 it is stated that Oates was whipt with a whip of six thongs, and received 2,256 lashes, amounting to 13,536 stripes."

If born in 1619, he would be sixty-five or sixty-six years old in 1685; too old, one would think, to have any chance of living, after such punishment, another twenty years; for the date of his death is stated to be some time in 1705. C. H. I. G.

MR. E. H. MARSHALL, M.A., can hardly have read my communication on this subject, or he would not have written that 1619 is thirty years later than 1649. The references to previous volumes of 'N. & Q.' would have shown him that the one thing certain about the birth of Titus Oates is that it took place at Oakham in or about 1649. Not to mention his school days at Merchant Taylors' and Seddlescomb, it would have been absurd even for so adroit a dissembler as the Salaraunca Doctor to attempt to pass himself off as eighteen at his matriculation in 1667, or as "about forty-five" at his marriage in 1693, if, as MR. MARSHALL asserts, he had been born in 1619. A verbatim extract from the Hastings registers

would be more welcome than the repetition of the loose statements of a handbook already given at the first reference named above. It is not impossible that the handbook may have misprinted 1619 for 1649. Will MR. MARSHALL examine the register itself?
A. T. M.

FOLK-LORE (8th S. ii. 305, 416, 511; iii. 134).—See Brand's 'Popular Antiquities,' iii. 351 *seqq.* (ed. Bohn, 1849), where the familiar passage from Theocritus (iii. 31) is quoted.

P. J. F. GANTILLON.

"VENTRE-SAINT-GRIS" (8th S. i. 453; ii. 49, 131, 232, 289, 398, 529).—As DR. CHANCE unites with me in condemning DR. BREWER'S suggestion and so vigorously supports me against M. RAMBAUD, I regret that there should be the semblance of a difference between us. I do not dispute—it would be absurd to dispute—the theory that saint-oaths (to employ a convenient term) are substitutes for deity-oaths, or indeed that all oaths other than these last are used for the sake of avoiding blasphemy. But it is evident from DR. CHANCE'S latest note that I took his theory in a sense which he did not intend. His statement, however, that his theory is quite distinct from the question of personal identity, makes explanation on my part needless.

I am more concerned with my French critic's strictures. He impeaches my logic when I decline his reading, "per sanctum ventrem Christi," for the very reason which he urges in support of it—namely, that "the word 'saint' cannot be applied to the Law-giver Himself." What is M. RAMBAUD'S reason for contending that in the expressions (1) "Bon gré saint Gris," (2) "Par saint Gris," (3) "Ventre saint Gris," to which I may add a fourth quoted by Le Duchat—

La gente Poitevin'rie,
Car & cors & bians en ertiant
De tot, Saint Gris, mis à niant—

"Gris" means Christ in the third, and what you please, except Christ, in all the others? No other reason, forsooth, than that it is "correct to say 'par le ventre saint du Christ.'" He does not tell us that such an oath has ever been in vogue. I am sure it was not current among Frenchmen of the *seizième siècle*, and if it had been it would have been phrased "par le saint ventre de Christ," with the adjective before *ventre*, and *de* instead of *du*. Of analogous oaths in full I have already mentioned "Par le saint Sang bieu" and "Par le saint sang breguoy" (8th S. ii. 131), and I may refer to another Rabelaisian specimen which I dare not reproduce ('Pantagruel,' v. 16, ed. Moland). M. RAMBAUD knows little of the old language—how should he know much of it with such a contempt for *bouquins*? The weight of evidence is against him, and it will be early enough for him to call me illogical when he can turn the balance to

his side. When he succeeds in doing that he will have put to confusion a band of distinguished *savants* of his own country, such as Paul Lacroix, Louis Moland, and Frédéric Godefroy, all convicted of being as illogical as myself and DR. CHANCE.

In his first note M. RAMBAUD asserted, with anything but "the modesty of a *savant*": "It is quite certain that 'Saint-gris' does not mean St. Francis," when the three erudite Frenchmen just named, among others, are agreed that it does mean St. Francis. In his latest note he says only that he is "very doubtful," having been converted to this degree of "modesty" by M. Quitard, the one authority whom he consulted. It seems to me that English readers are likely to find it "highly instructive and amusing" to see a foreigner dealing with a question on which he is so poorly informed.

In thanking M. RAMBAUD for pointing out what he regards as an error, I regret to say that I cannot accept his correction. I do not treat the question relating to *gris* as one of etymological descent—nor am I aware that any French scholar has ever done so—but as one of wilful substitution.

F. ADAMS.

M. RAMBAUD says the word *saint* cannot be attached to deity, yet is there St. Esprit and Ste. Trinité; Jesus Christ is called in French "le Saint des Saints," and in the beginning of his life in the 'Petits Bollandistes' (vol. xvi.), we read "La vie de.....Jésus-Christ doit naturellement trouver sa place dans la vie de Saints qui l'Eglise honore dans le cours de l'année." In the two genealogies, from the first and third Gospels, the name of Jesus stands under that of (Saint) Joseph, and a line of other names to which the Catholic Church has attached the word "Saint"; and he is called over and over again the "Saint Enfant." I think, therefore, that our phrase "St. Saviour's" is not so preposterous as M. RAMBAUD seems to intimate.

When I stated that there was a "St. Jesus" and also a "St. Christ" in the Bollandist collection of saints, I distinctly said it was a rather curious coincidence; and no one could possibly suppose I referred to the son of Mary, especially as I gave the days devoted to these two saints.

In regard to *Gris*, as a corruption of *Cris* (as in *Cris* or *Criss* Cross), I would emphatically insist that slang expressions, to which category vulgar oaths belong, are not to be placed on the bed of Procrustes like standard words. They are almost always fanciful perversions, often phonetic puns, and always intended to conceal their derivations, as "zounds," "odsbud" or "ods buddikin," "zooks" or "gadzooks," "bleu" (in French as "ventre-bleu," "corne'bleu," "sambleu," "sandis," which M. RAMBAUD truly says is a corruption of "par le sang de Dieu," "cadedis," i.e., "par le cap [tête] de Dieu," &c.

It is "contrary to every scientific method to support a French etymology with facts of linguistics observed in England" is M. RAMBAUD'S axiom; but if accepted, Grimm's code, I fear, would have to be abandoned.

That "saint" in the compound word under consideration may belong to *ventre* and not to *gris* is unquestionable. M. RAMBAUD allows it, and we have "La Terre Sainte," "Les lieux saints," "Vie Sainte," &c., to confirm the statement.

Without for one moment disputing that the ordinary meaning of *Ventre* is the belly, I yet contend that its perversion into *corpus* is quite in accordance with slang; and that *Ventre-dieu* or *Ventre-bleu*=*corpus Dei*, and not "God's belly," which to an English ear sounds horrible indeed.

E. COBBHAM BREWER.

CAUSE OF DEATH (8th S. ii. 428, 533; iii. 76, 154, 275).—Perhaps one of the very oddest monuments of the kind referred to under this head is the tablet at Farringdon Church, Berks, in memory of a soldier who had his left leg taken off "by the above ball," an actual cannon ball being inserted at the top.

J. T. F.

Winterton, Doncaster.

In Herne Churchyard, Kent, on an old tombstone to the memory of John and Martha Smith, is the following:—

A pale consumption gave the fatal blow;
The stroke was certain, but th' effect was slow;
With lingering pains death saw me long oppress:
Pittied my sighs, and kindly gave me rest.

On the tombstone to the memory of William May, in Chislet Churchyard, Kent, the following appears:—

Affliction sore long Time I bore
Physicians was in vain;
Till God did please & Death did cease
And eas'd me of my Pain.

Slightly altered, the same verse is given on two other tombstones. On the one, in the second line, "were" is given for "was"; the third line ends "to give me ease"; in l. 4, "free" displaces "eas'd." On the other, "were" occurs in l. 2, "me to release" in the third, and "ease" in the last.

KNOWLER.

In Amphill Church, Bedfordshire, on the south wall of the chancel, within the communion rails, is a mural monument to some officer whose name I cannot remember, as it is thirty-five years since I saw it. In the upper part the cannon ball with which he was killed was let in the slab, and described as "instrumentum mortis et victoriae."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It may be worthy of a note, to show how such mortuary verse is copied from stone to stone, that in an old and now unused graveyard of a little village about twenty-five miles from New York,

originally settled by Scotch emigrants, I copied the same inscription as that given at the last reference by C. C. B. The stone-cutter, however, evidently did not "hold by" the dictionary, for "affect," "waisting," and "sigh's," appear for the corresponding words of the English record. The date was 1757.

M. C. L.

New York City.

Apropos of Mrs. C. A. WHITE'S note at the last reference, may I remind your readers of our good friend Mrs. Jarley?—

"That," said Mrs. Jarley in her exhibition tone, as Nell touched a figure at the beginning of the platform, "is an unfortunate Maid of Honour in the Time of Queen Elizabeth, who died from pricking her finger in consequence of working upon a Sunday. Observe the blood which is trickling from her finger; also the gold-eyed needle of the period with which she is at work."—"The Old Curiosity Shop," chap. xxviii.

JONATHAN BOUCHIER.

LADY OF THE BEDCHAMBER (8th S. iii. 247).—When I wrote the article to which PROF. SKEAT refers (7th S. v. 289), I was under the impression that ladies filling this office not only are, but always were, married women. If this be not the case, I must ask pardon for my "therefore." But I may add that whenever I have traced the position of any woman thus entitled, I have invariably found her married; and in the case of Philippa Chaucer, unless it can be conclusively shown—as I believe it never has been yet—that Chaucer was her maiden as well as her married name, then the fact of her being termed Philippa Chaucer on the Patent Roll in September, 1366, goes far to show that she was Geoffrey Chaucer's wife at that date. The exact reference to the Patent Roll is 40 Edw. III., pt. 2, membr. 30. Philippa Pycard was pensioned by that name three years after that date.

HERMENTRUDE.

In a 'Life of Chaucer' by S. W. Singer, prefixed to Chaucer's poems in the "British Poets" (edition of 1822), we read as follows:—

"His [Chaucer's] marriage took place about the year 1360, when he was thirty-two years old."

Alexander Chalmers makes the same assertion, and in almost the same words, in his 'Life of Chaucer' in the "Works of the English Poets from Chaucer to Cowper":—

"He accordingly married her [Philippa Rouet], about the year 1360, when he was thirty-two years old."

I do not know on whose authority Singer and Chalmers make this assertion, unless it is on that of Speght, author of an earlier 'Life of Chaucer' which I have never seen. In the 'Canterbury Tales of Chaucer,' &c., by Thomas Tyrwhitt (edition of 1798), we meet with quite a contrary statement. Tyrwhitt says:—

"It appears from the *Exitus*, Pasch., 4 R. II. (MSS. Rymer. R. II., vol. ii. n. 3), that Chaucer, on the 24th May, 1381, received at the Exchequer a half-year's pay-

ment of his own two annuities of 20 marks each, and also a half-year's payment of an annuity of 10 marks, granted by Edw. III. and confirmed by Ric. II. to his 'wife' Philippa, 'nuper uni domicellarum Philippæ nuper Reginae Angliæ.' The title given to her of 'domicella' proves that she was unmarried at the time of her being in the queen's service. There is a patent in Rymer, 43 Edw. III., by which the king, about four months after Queen Philippa's death, grants annuities to nine of her 'Domicellæ,' viz., to four of them 10 marks, to two 5 pounds, and to three 5 marks. One of them is called 'Philippa Pykard,' and might very well be supposed to be the lady whom Chaucer afterwards married, if it were not for two objections, 1, that the annuity granted to her is only 5 pounds, whereas Chaucer's wife appears by this record to have had one of 10 marks; and 2, that the historians, though they own themselves totally ignorant of the Christian name of Chaucer's wife, are all agreed that her surname was Rouet, the same with that of her father and elder sister, Catherine Swynford."

Tyrwhitt appears nevertheless to think that the two objections can be explained away. In the 'Encyclopædia Britannica' (ninth edition), under the heading Chaucer, we read:—

"By this time [1360-1366] he would seem to have been married, if the Philippa Chaucer, one of the demoiselles of Queen Philippa, who in 1366 was granted a yearly pension of 10 marks, was, as is most probable, his wife (see the discussion of the question in Sir H. Nicolas's memoir)."

It may be that the marriage took place in 1366, but—as the pension was not granted till four months after the queen's death—between the time of the queen's death and the date of the granting of the pension. C. W. CASS.

WALTER LONG (8th S. iii. 207, 295).—Walter Long, son of Thomas Long, of Melksham, and Mary Abbot, died without issue, 1807, æt. ninety-five. He had four sisters—Mary, died 1776; Anne, died 1802; Ellen, died 1787; and Catherine, died 1814, all unmarried. Walter Long and his sisters Ellen, Anne, and Catherine were buried at Whaddon, and Mary Long at Wraxall. E. H. D. Teddington.

CELTIC (8th S. iii. 247).—I have a 'Pronouncing Gaelic Dictionary,' by Neil M'Alpine, Edinburgh, 1833, a second-hand copy of which I believe Mr. WARD should be able to pick up in the Scottish capital. The work contains "a concise but most comprehensive Gaelic grammar," from which it appears that the thirteen Irish diphthongs are equalled in number in Gaelic and are supplemented by five triphthongs; this is confirmed by the grammar prefixed to the 'Highland Society's Dictionary' and by Stewart's 'Gaelic Grammar.' According to this latter authority, the thirteen diphthongs have thirty-four sounds divided amongst them, whilst ten sounds are allotted to the five triphthongs. In M'Alpine's 'Dictionary' the word *ceart*, instanced by MR. WARD, is pronounced *kyart* (*y* in *yard*), whilst *cearc*, hen, differing only in the final letter, is pronounced *kerk*. A

careful inspection of the individual words would seem to be required, as many anomalies present themselves; for instance, *righ*, king, is pronounced *ree*, and *tigh*, house, nearly as French *taille*. Difference of etymology explains this, the former word being Irish *ri*, gen. *rig*, Lat. *rex*; the latter, Ir. *tech*, Greek *τέχος* (see Windisch's 'Ir. Gram.');

but the result is confusing all the same. Add to this that "there are sounds in the Gaelic to which there are none perfectly similar in English, nor perhaps in any modern European tongue," and it will be seen that this branch of Celtic might be characterized somewhat in the manner of Bradshaw's succinct account of Russian:—

"Language.—The Alphabet numbers 36 letters, founded on the Slavic of Cyril's translation of the Bible, about A.D. 800, and the pronunciation and accentuation of words are nearly as irregular as in English."

J. YOUNG.

Glasgow.

"WHETHER OR NO" (8th S. iii. 186, 238).—That "more or less unknown writer of the Elizabethan age" quoted by ST. SWITHIN used this "locution" in common with many others. It is to be found in our modern Bibles, and in all the early ones. Coverdale gives Deut. viii. 2:—

"And thynke vpon all y^e waie thorow which the Lorde thy God hath led the this fortye yeares in the wyldernesse, that he mighte chasten the, and proue the, to wete what were in thyne herte, whether thou woldest kepe his comaundemētes or no."

Matthew, Taverner, Cramer, all "no," but Wyckliffe has "eithir nay"; thus supporting ST. SWITHIN'S theory.

"Whether or no" is in common use here, and means "in any circumstances"—"nothing shall hinder"—"I pledge myself positively." R. R. Boston, Lincolnshire.

If Shakespeare sinned in using this expression, so too did his contemporary Bacon. There are at least two instances of its use in 'The Historie of the Reigne of King Henry the Seventh.' The passages which contain them are hardly suitable for quotation here, but they may be found on pp. 205-6 of the edition of 1629. C. M. P.

MR. BIRKBECK TERRY should read an article entitled 'Idiom-haters' in the *Saturday Review* for Dec. 1, 1888 (vol. lxxi. p. 641), which contains *inter alia* a stout defence of the vicious locution he denounces. F. ADAMS.

105, Albany Road, Camberwell, S.E.

GOETHE'S 'FAUST' (8th S. iii. 187).—According to Engel's 'Bibliotheca Faustiana,' the English version of Goethe's 'Faust' which was printed by A. Taylor, in 2 vols. 8vo., Lond., 1838, without the translator's name, had been already preceded by not fewer than seven versions, where the translators are known, viz.: Gower (1823), Anster (1823), Hayward (1833), Knox (1834), Blackie (1834),

Syme (1834), Talbot (1835), and four anonymous versions (1820, 1823, 1834, and 1836), all published in London. If Mr. D. KITTO wishes to ascertain whether the edition of 1838 is an entirely new translation, or a mere reprint of a previous one, he should compare two or three test-passages. The greater part of the above-stated translations are in the Bodleian Library.

After writing the above, I lighted upon a note contained in Heinemann's 'Bibliography of Goethe's Faust in England and America' (Berlin, 1886), which makes it clear that the anonymous version of Goethe's 'Faust' printed by Arthur Taylor in 1838 does not represent a mere reprint of a previous translation, but the first *poetical* version of the whole of Goethe's 'Faust.' Heinemann praises it "als eine der schönsten englischen Bearbeitungen, und, was dichterische Diktion betrifft, wohl unübertroffen." He further adds that this edition was printed in fifty copies, for private circulation only.

Oxford.

H. KREBS.

GEORGE ISHAM, OF LONDON (8th S. ii. 467; iii. 16, 153).—In regard to the suggestion of your correspondent Q. V. at the last reference, MR. LONGDEN will find Berkshire wills, &c., at Somerset House, but Bishops' Transcripts for the diocese of Sarum are preserved at the Diocesan Registry, The Close, Salisbury, under the care of Messrs. Macdonald and Malden.

GEO. F. TUDOR SHERWOOD.

Petersham House, Walham Green, S.W.

THE POETS LAUREATE (8th S. ii. 385, 535; iii. 89, 131, 298).—MR. WALLER will find in Laurence Hutton's 'Literary Landmarks of London' (Osgood, Mellvaine & Co.) a full account of the discovery and reinterment of the remains of Colley Cibber in the vaults of the Danish Church in Wellclose Square.

Rome.

L. H.

FEAST OF THE WINDY SHEET (8th S. iii. 288, 337).—I have spoken to my friend Dr. Charnock in reference to the above, and he tells me it is a printer's error. *Winding sheet*, not "windy sheet," ought to have appeared in his book.

EDWARD C. DAVIES.

Arundel Club.

PALFREY AND POST (8th S. iii. 226).—MR. ERNST writes "*Veredus*, being the German *Pferd* (which is not derived from *paraveredus*)." Kluge, however, evidently thinks it is derived, and in support he gives the O.H.G. forms *pferfrīt* and *pfarifrid*. One would hardly expect a Low Latin *v* to be represented by a High German *pf*, as the latter is almost invariably an equivalent of *p* in other languages. In Grimm's 'Von dem Fischer un Syner Fru' MR. ERNST will find the form *Peerd*. Would he consider this as merely a

variant of *Pferd*; and, if so, how would he treat Dutch *paard* and English *prad*? Any evidence in support of his views would be acceptable.

H. RAYMENT.

Sidcup, Kent.

TENNYSON'S 'CROSSING THE BAR' (8th S. ii. 446; iii. 137, 178, 315).—I have no reference, but I do not think there can be any doubt that my note on the similarity may be traced to 'English Lessons for English People,' by Abbott and Seeley, p. 163, published 1871, therefore three years before my little book.

W. E. MULLINS.

I am sorry to have caused MR. BIRKBECK TERRY much surprise by my remarks on the similarity of the 'Charge of the Light Brigade' and Drayton's 'Battle of Agincourt'; but my excuse must be the same as that given by Dr. Johnson for a mistake he had made, viz., "Ignorance, sir (or madam), pure ignorance." I certainly was ignorant of Mr. W. E. Mullins's 'Simple Poems'—perhaps MR. TERRY may say that not to know Mullins argues myself unknown; but so it was, and also I was unaware that, as a previous correspondent pointed out, the late Mr. Mortimer Collins had likewise drawn attention to the similarity of the two poems. Moreover, in 1874 I am afraid I was not as careful in my reading as I should have been; and even had I desired to read deeply, I should not have had much opportunity of doing so, as I was then in a wild part of the world, to which only an occasional London paper travelled, or a dime novel, or the enthralling romances of Sylvanus Cobb. And I can assure MR. TERRY that added to this excuse must be the other, that it was only through my regard for 'N. & Q.' our storehouse of literary curiosities of all kinds, that I was prompted to call attention to the resemblance of the two poems.

JOHN BLOUNDELLE-BURTON.

Barnes Common.

Too much knowledge sometimes makes a subject difficult, as well as too little. Perhaps Lord Tennyson was not nautical. To me, who am not nautical either, there is not the least difficulty in his simile, until it is created by "forcing the parable on all-fours." The bar is crossed in darkness, the Pilot being unseen. The moment that it has been crossed, the light breaks with sudden brilliance, and the face of the Pilot is clear and recognizable. The further considerations of the pilot then taking leave, &c., do not enter into the question at all—the simile is not continuous, but is limited to the simple fact indicated. How any reader could imagine the Pilot to be other than Christ is inconceivable to me. HERMENTRUDE.

"GOD SAVE THE QUEEN" (8th S. iii. 107).—The second line of the National Anthem, which is usually rendered "Long live our noble Queen,"

I heard given by a professional soloist, a few evenings since, at a dinner of one of the City of London Corporation committees, "Long may Victoria reign." This appears to continue to carry out the idea of 1837, noted by your correspondent; but as there are not now, as there were then, two queens—a queen dowager as well as a queen regnant—the special usage seems unnecessary. POLITICIAN.

ENGLISH SAPPHICS (8th S. iii. 289).—The English sapphics about which MR. MANSERGH inquired were written about 1811 by a youth named Richard Cargill, who was a pupil in the "Institution" for curing impediments of speech and teaching elocution kept in London by my grandfather, John Thelwall, the formerly well-known political lecturer. I did not know that the verses in question had ever been printed, and I am pretty sure that they never appeared in any (printed) book. A brother of mine has the original copy in a manuscript collection of "rhythmical exercises" by my grandfather's pupils, which contains other exercises of, I venture to think, considerable merit.

Cargill afterwards took orders in the Established Church, and died young. A volume of his sermons, which were considered eloquent, was published after his death.

R. S. F. was, I have no doubt, Richard Staples Foster, of the family of bankers that has been known to so many generations of Cambridge men.

By the way, I have always wondered why this curious inversion of the true rhythm has been supposed in England to represent the sapphic metre. It reminds me of the "Arma viærumque cæno" of my boyhood, which used to make one so sorry for poor old Virgil, who had no English schoolmaster to teach him how to read Latin verse.

EDWARD THELWALL.

Clifton.

GEORGE ROBINS (8th S. ii. 209, 271).—In continuation of the replies at the second reference, it may be noted that Robins's daughter Fanny married an officer named Utterton, afterwards colonel. From this union sprang a numerous family, the eldest son being the late Dr. Utterton, Bishop Suffragan of Guildford. The bishop's mother was a remarkable woman, and inherited much of the vivacity of her father. Two good stories in which she bore a part seem worth preserving. When she and her husband were at Gibraltar, during the Peninsular War, the latter was known to be particular about his shaving-water. From his friend the Spanish governor of Algeciras he received the sympathetic present of some dozens of rain-water in bottle, which the butler, thinking it to be wine, duly took charge of. Some time afterwards the colonel gave a dinner-party; but at the last moment was called off by official duty, and a brother officer was asked to take his place at the table. In due course the

hock was handed round; but it was observed that the guests were singularly abstemious in regard to it. The explanation was discovered when they had departed. The well-stored and savoury shaving-water had been supplied for hock! The second story used to be told by Dean Milman. At the Duke of Wellington's funeral, a lady, having a ticket for a reserved seat, presented herself at the wrong entrance to St. Paul's, and knocked vigorously. The dean presently opened the door, pointed out to her the mistake she had made, and indicated the proper entrance. She, quite unaware whom she was addressing, and mistaking him for one of the under officials, utterly refused again to face the seething crowd, and insisted on being conducted to her seat, or she "would report him." Of course she had her way, and presently slipped half-a-crown into her cicerone's palm. Needless to say, the dean was delighted, and did not fail to exhibit his "tip"!

W. W. B.

LINES BY TENNYSON (8th S. iii. 269, 294).—

But earth's dark forehead, &c.,

These lines occur in 'The Ancient Sage.'

E. F. BURTON.

CHARLES STEWARD, OF BRADFORD-ON-AVON (2nd S. vi. 327, 359; 8th S. iii. 154, 195, 255).—I was aware of the Stewart of Athenry pedigree to which SIGMA is good enough to refer me, and I compared it with Sir Cloudesley Shovel's will, with the following results. The will is dated 1701, and the two daughters were then under twelve. A half-sister of theirs, who had at least two children when her husband died in 1650, must have been about sixty years their senior; Sir Cloudesley Shovel, who was in active service in 1707, must have been about ninety in 1701, and his mother, who was living in 1701, must have been a really wonderfully old lady. One wonders how the pedigree got *proved*. Of course, the 1650 may be a printer's error; but Sir Cloudesley Shovel would surely have mentioned a grandson, and especially one called after him.

VERNON.

E. HOPPUS (8th S. iii. 288).—Hoppus was also the author of the 'Practical Measurer,' the sixth edition of which was issued in 1761. A former correspondent of 'N. & Q.' (see 2nd S. i. 413), so long ago as May, 1856, required information relative to the various editions of his works, but no reply appears to have been received.

EVERARD HOME COLEMAN.

71, Brecknock Road.

TOLNY OR UDNY, VICAR OF FOLKESTONE, 1631 (8th S. iii. 285).—Undoubtedly Udney. He signed the Bishop's Transcripts, and his signature is clearly "Al' Vdny."
J. M. COWPER.
Canterbury.

MANILA (8th S. ii. 406; iii. 15, 251).—MR. HALL is right in saying that *manila* is a genuine Spanish word, but it is improbable that Legaspi should have called the town which he founded by a name meaning a "bracelet" or a "handcuff." As in the case of other Spanish and Portuguese forts in the Spice Islands, he probably adopted the native name of the village, which is believed to be derived from a tree which is abundant in the locality.

ISAAC TAYLOR.

AUTHORS OF QUOTATIONS WANTED (8th S. iii. 269).—

God is in heaven, and all is well.

This appears to be an adaptation, or a quotation from memory, of Pippa's song in Robert Browning's drama 'Pippa Passes,' "The year 's at the spring":—

God 's in His heaven—
All 's right with the world.

Trouble deaf Heaven with your bootless prayer,
Evidently meant for

And trouble deaf heaven with my bootless cries,
in Shakspeare's beautiful twenty-ninth sonnet,

When in disgrace with fortune and men's eyes, &c.

JONATHAN BOUCHIER.

Miscellaneous.

NOTES ON BOOKS, &c.

The Diary of Samuel Pepys, M.A., F.R.S. Edited, with Additions, by Henry B. Wheatley, F.S.A. Vol. I. (Bell & Sons.)

For the first time the scholar may congratulate himself upon the proximate possession of the complete text of the most vivacious of chroniclers and gossips. When, in 1825, the first edition of Pepys appeared, under the charge of Lord Braybrooke, it was ushered in by explanations and apologies. Unaware, apparently, that the paragraphs of personal gossip constituted a chief charm, Lord Braybrooke found it "absolutely necessary to curtail the MS. materially, and in many instances to condense the matter." Only in consideration how little was known from trustworthy sources concerning the Restoration stage did he venture to print the all-important account Pepys supplies of the doings at the theatres, and he expresses his contrition for having occupied the time of grave men with matters so frivolous. So immediate and sensible was the gain from the sources thus thrown open, that the work obtained a warm welcome. Curiosity as to the unprinted portions was always rife. Not for half a century was any attempt made to enlarge the portion accessible to the public. The Rev. Mynors Bright issued, some eighteen years ago, what was expected to prove a complete edition. He, however, omitted the account of the daily work at the office, which he says would have proved tedious to the reader. This omitted portion constitutes, says Mr. Wheatley, "roughly speaking, about one-fifth of the whole diary." Mr. Bright, none the less, transcribed the whole, and, by bequeathing his MS. to Magdalen College, facilitated the efforts of the latest and most responsible editor. The first volume now appears, containing every word of the MS. except a few passages of such indescribable grossness that they cannot possibly be printed. This is not due, Mr. Wheatley assures us, to any squeamishness on his part. He marks the places whereat the omissions occur, and asks from the public what will readily be

conceded him, faith in his judgment. Not few, indeed, are there who will be thankful to be spared the necessity of keeping "cabined, cribbed, confined," a work which is, in fact, and must remain, a classic. At length, then, as has been said, we are in the way of obtaining the perfect work. Vol. i., which now appears in the shape of a handsome library book, with gilt tops and a portrait, etched by C. O. Murray after John Hays, carries the 'Diary' to the end of March, 1661. A solitary instance of what Lord Braybrooke thought fit to reject as uninteresting is a story told by Tom Killigrew, "a merry droll, but a gentleman of great esteem with the king." He told us, says Pepys, "many merry stories." Then follows a story concerning the king and one of his numerous amours, which is somewhat saucy and a little scandalous. This, suppressed by the first editor, has, of course, been transcribed by Mr. Mynors Bright, and is given by Mr. Wheatley, p. 160.

The present edition, when complete, must supersede all others. Pepys is, of course, a delightful old gossip, and his conversations and records afford us a marvellous insight into his personality. They have historical and antiquarian value also, and the possession of them in their integrity is a matter of extreme importance. It is not easy to conceive them in guise more attractive to the bibliophile. In Mr. Wheatley we have, moreover, an editor thoroughly earnest, accurate and painstaking, and also thoroughly master of his subject. Among the books of the new season few are likely to have claims on attention stronger than this, the following volumes of which we await with patience.

East Barnet. By Frederick Charles Cass. Part II. (Nichols & Sons.)

We noticed the first part of this valuable work on its appearance some time ago. The part before us bears out the high character of its predecessor. It is not an unknown thing for authors of topographical books to tire as they go on, and thus make the concluding pages of their undertakings far inferior in interest to the earlier parts. We find nothing of this sort in the part before us. The last pages seem to have had quite as much conscientious care bestowed upon them as the first. The description of the parish church of St. Mary the Virgin seems to us excellently done. The old wills, some of which are in Latin, which we encounter as we go along, add much interest to the volume. They are, perhaps, none of them of primary importance, but there is not one of them which does not throw a ray or two of light on by-past times. Johanna Dode-man, widow, of East Barnet, whose will is dated September 29, 1541, was not improbably a Protestant, or if that be saying too much, having regard to the date, at least one who inclined to the new opinions, for there is no mention of saints or angels, but of "Allmygätye God my maker & Redemer" only.

The extracts from the parish registers are of no small interest. They make us long for the whole of these precious documents to be preserved by the printing press. On Christmas Day, 1781, a negro servant called Pamela was baptized by the name of Mary. She had probably been a West Indian slave. On November 16, 1805, an infant son of Archibald and Elizabeth Macklean was baptized Nelson, because, as the register states, he was "born on Monday the 21st Oct., on which day a complete victory was obtained over the combined fleets of France and Spain, when Lord Nelson, the Commander in Chief, was unfortunately killed." We must not fail to remark that the work is furnished with a very good index.

THE *Fortnightly* is principally political, or, at least, controversial. Among the articles that come within our

ken are the second part of 'Are Acquired Characters Inherited?' by Alfred Russell Wallace; 'Rome Revisited,' by Frederic Harrison; 'Synthetic Chemistry,' by Prof. Thorpe; and 'Is the Universe Infinite?' by Sir Robert Ball, F.R.S. Sufficiently startling to the followers of Euclid are some of Sir Robert's assertions and arguments. Mr. Harrison's paper is brilliant. He holds that Rome, though some of the poetry may have departed, gains in interest to the antiquary, and states that "the thousand years of Paris and of London are but a span in the countless years of the Eternal City." 'The West Indies in 1892,' by Lord Brassey, will repay study.—A considerable space in the *Nineteenth Century* is devoted to literary and artistic subjects. First in the number appears Mr. Swinburne's song, 'The Union.' In his 'St. William of Norwich' the Rev. Dr. Jessopp deals with a story the particulars of which have occupied much attention in 'N. & Q.,' and gives a striking and most suggestive picture of the atrocities to which the Jews were subject. Mrs. McClure supplies curious information as to the 'Agram Mummy,' and Prof. Max Müller deals trenchantly with 'Esoteric Buddhism.' In the fifth part of his 'Aspects of Tennyson,' Mr. Theodore Watts deals convincingly with the late Laureate "as a Nature poet." The Hon. John W. Fortescue has a good paper 'On the Influence of Climate upon Race,' in which he deals with the results of English occupation of Australia and New Zealand. 'A Walk in Alexandria,' by Mr. Dowling, is very readable. Mr. J. A. Fuller Maitland writes on 'Falstaff' and the New Italian Opera.—'Art Reproduction,' by the late John Addington Symonds, with which the *New Review* opens, is occupied largely with the designs of the old Italian masters by Timothy Cole, with Mr. Stillman's notes. These we take to be the same to which, on their first appearance in the *Century*, we have drawn attention. The Bishop of Tasmania says, in 'Melanesia and the Labour Traffic,' some consoling things. The Hon. Roden Noel, under the head 'The Cambridge "Apostles,"' is very free in his dealings with Lord Tennyson and Lord Houghton. Lady Lindsay gives an article on 'Key-Flowers,' which will be read with pleasure, not only by all interested, but by folk-lorists and students of popular superstitions. Mr. H. D. Traill deals with current literature.—An excellent number of the *Century* opens naturally with 'At the Fair,' Chicago, of which many good plates are given. 'Recollections of Lord Tennyson,' by John Addington Symonds, gives a capital picture of the poet in the hours when he, in a sense, unbent. A fresh and delightfully illustrated chapter is added to 'An Embassy to Provence.' It describes the valley of the Sorgue. 'Personal Impressions of Nicaragua' is excellent. 'The Queen and the Duchess' has great interest for English readers. Further 'Extracts from the Autobiography of Salvini' are given.—*Scribner's*, which arrives late, has a pleasing coloured picture of 'A Daughter of Japan,' 'An Unpublished Autograph Narrative by Washington,' and an admirable variety of general matter.—Mr. Austin Dobson writes, in *Longman's*, on 'The Journal to Stella,' and Lady Mildred Boynton on 'Character from Handwriting.'—In *Macmillan's* some one treats of 'The Romantic Professions,' which include, naturally, the military and naval, &c., and also rogues, vagabonds, bohemians, and criminals. 'Some Thoughts on Pascal' repays attention. Mr. Julian Cobbett's 'Our First Ambassadors to Russia' gives, among other things, a very spirited account of the brave and loyal, if somewhat truculent, Sir Jerome Bowes.—Dr. Nansen at Home' is a pleasant description in *Temple Bar*, in which 'English Whist and English Whist Players,' is concluded. Mr. E. Harrison Baker describes 'Idle Hours in Périgord,' a district little visited

by Englishmen, but which has, as we can state from personal experience, charms of its own.—Mr. Sydney's 'Memories of Old St. Paul's' attract attention to the *Gentleman's*, in which Mr. Rayleigh Vicars describes 'The Rise and Fall of Millbank Prison.' The article of most interest to our readers will be that of Mr. W. G. Black on 'Legends of the North Frisian Islands.'—Mr. A. M. Judd writes, in *Belgravia*, upon 'Witches and Witchcraft.'—The *English Illustrated* reproduces 'Hit,' by Sir F. Leighton, P.R.A., and has many well-illustrated papers. 'A Song of the English,' by Mr. Rudyard Kipling, is more noteworthy for patriotism of sentiment than melody of versification. Mr. Harry Quilter, in his 'The Royal Academy Exhibition,' seems to grudge the laurels of Mr. Harry Furniss.—The *Cornhill* has good papers on 'The Scillies and the Scillonians'; 'Last Wills and Testaments,' taken partly from Dr. Sharpe's admirable 'Calendar of Wills in the Court of Husting'; and 'Needlecraft.'—The contents of the *Idler* remain light and effervescent.

MESSRS. CASSELL'S diminished list of serials include *Old and New London* and *Storehouse of General Information*. Part LXVIII. of the former begins in Fulham and ends in Chiswick. Among its illustrations are Nell Gwynne's House in Fulham, Ranelagh House, the "Red Cow," Hammersmith, the river front from the Eyt at Chiswick to the bridge, and Hammersmith Mall in 1800. A reproduction of a map of 1720 of London, Westminster, and Southwark, is also given. The *Storehouse* ends at "Hedge," and has an illustration of guns.

THE New Carlton Head Catalogue of the Tregaskises is a work of art, reproducing many curious title-pages, illustrations, bindings, &c. Some of the plates have great interest.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

A SUBSCRIBER ("Oak and Ash").—

If the oak 's before the ash,
Then you 'll only get a splash;
If the ash precedes the oak,
Then you may expect a soak.

See 'N. & Q.,' 2nd S. x. 256 *et passim*.

M. ("Stagarius").—"Qui stagium seu domum incolit sub annuo censu, i. q. hospes" (Ducange).

GEORGE CLULOW ("Gerrymander").—See 'N. & Q.,' 6th S. xi. 246, 378; 7th S. xi. 308; xii. 34, 131; 8th S. i. 136.

CORRIGENDUM.—P. 289, the heading of the penultimate query should be *George Onslow*, not "Arthur Onslow."

NOTICE.

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

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

LONDON, SATURDAY, MAY 13, 1893.

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Notices to Correspondents.

Notes.

CONTRIBUTIONS TO A BIBLIOGRAPHY OF BENJAMIN DISRAELI, EARL OF BEACONSFIELD.
(Continued from p. 323.)

The works showing the exact date of publication are placed in this list before those bearing the year-date only.

1833.

Ibrahim Pacha, the conqueror of Syria.—*New Monthly Magazine*, 1833, vol. xxxvii. pp. 153-4.

Signed "Marco Polo, Junior." It is reprinted in 'Tales and Sketches,' 1891.

Ixion in heaven.—Part II. By the Author of "Contarini Fleming" and "Vivian Grey."—*New Monthly Magazine*, 1833, vol. xxxvii. pp. 175-84.

See 1832.

The wondrous tale of Alroy. The rise of Iskander. By the author of "Vivian Grey," "Contarini Fleming," &c. In three volumes.....London: Saunders and Otley, Conduit Street, 1833.—12mo. B.M. N. 985.

Vol. i. contains pp. xxviii, 303, the dedication, "To * * * * *," being pp. v, vi; Preface, pp. vii-xxv; half-title, p. xxvii; Notes, pp. 271-303. Vol. ii. has pp. iv, 305, Notes occupying pp. 293-305. Vol. iii. has pp. iv, 324. The tale ends on p. 106; pp. 107-112 are devoted to Notes. 'The Rise of Iskander' begins on p. 113, and finishes on p. 324. In the B.M. copy, pp. 289-305 of vol. ii. are placed, by a binder's error, after p. 288 of vol. iii.; while pp. 289-324 of vol. iii.

are made to follow p. 288 of vol. ii. For 'Alroy,' see 1846, 1862 (German translation), 1870, 1881, 1883 (in Hebrew), 1888, and 1890. For 'Iskander,' see 1870, 1881, 1888, 1890 (in Greek), and 1891.

"What is he?" By the author of "Vivian Grey." "I hear that * * * * * is again in the field; I hardly know whether we ought to wish him success. 'What is He?'"—Extract from a Letter of an eminent Personage. A New Edition, revised. London: James Ridgway, Piccadilly; and E. Lloyd, Harley Street. MDCCCXXXIII.—8vo. pp. 16. B.M. 1103 f. 45.

Reprinted in 1884.

1834.

The infernal marriage. By Disraeli the Younger, author of "Ixion in Heaven."—*New Monthly Magazine*, 1834, vol. xii. pp. 293-304.

Section vi. finishes with the words, "To be concluded in our next."

The infernal marriage. By Disraeli the Younger, author of "Ixion in Heaven." Part the Second.—*New Monthly Magazine*, 1834, vol. xii. pp. 431-40.

Section viii. of the second part ends with the words, "To be continued."

The infernal marriage. By Disraeli the Younger, author of "Ixion in Heaven." Part III.—*New Monthly Magazine*, 1834, vol. xiii. pp. 30-38.

P. 36 contains seventeen lines quoted from 'The Revolutionary Epick.'

The infernal marriage. By Disraeli the Younger, author of "Ixion in Heaven." Part IV.—*New Monthly Magazine*, 1834, vol. xiii. pp. 137-44.

Chap. iii. is followed by the words, "To be continued." But no continuation was published. See 1870, 1881, 1890, and 1891.

The crisis examined. By Disraeli the Younger. London: Saunders and Otley, Conduit Street. 1834.—8vo. pp. iv, 31. B.M. T. 1601 (6).

The Advertisement on p. iii states that this speech was delivered in the Town Hall of High Wycombe on Dec. 16.

The revolutionary epick. The work of Disraeli the Younger, author of "The Psychological Romance." London: Edward Moxon, Dover Street. MDCCCXXXIV.—4to. pp. [iv,] viii, 1-90, [ii,] xii, 91-206. B.M. 840 l. 23.

The pagination of this book is peculiar. The half-title and title are not counted. The Preface is pp. i-iv, and is signed δ. Its opening words are: "It was on the plains of Troy that I first conceived the idea of this work." A foot-note on p. iii, while explaining the title-page, has some lexicographical interest:—

"Both these works have been since published: the first is 'The Psychological Romance,' published under the biblioplic baptism of 'Contarini Fleming,' which means nothing: the second is 'The Wondrous Tale of Alroy.' With respect to the title of the present poem, let me remind hypercritics that *Epick* is a good substantive, and as such is admitted into the classical dictionary of our language."

Pp. v-viii give the contents of the First Book, p. vii being misnumbered "iii." After p. 90 is an

unnumbered leaf in the form of a half-title, and bearing the words:—

"The plea of Lyridon, the genius of federalism, forms the Second Book of the Revolutionary Epick."

Then follow, pp. i-iv, the half-title and title of Books II. and III. The contents of the Second Book are on pp. v-viii, and the contents of the Third Book on pp. ix-xi. The poem then continues from p. 91 to the end. See 1864.

1835.

Vindication of the English Constitution in a letter to a noble and learned lord. By Disraeli the Younger. London: Saunders and Otley, Conduit Street. 1835.—8vo. pp. x, 3-210. B.M. T. 2013 (1).

Pp. v-ix contain "Synopsis of the following Treatise." The first line runs: "Of Writers on the English Constitution, Page 2." But the tract begins on p. 3, and is headed "Letter, &c." The writers on the Constitution are referred to on p. 4. The "noble and learned lord" was Lyndhurst. The tract was reprinted in 1884.

The carrier-pigeon. By the author of "Vivian Grey."—'Heath's Book of Beauty, 1835,' pp. 123-44. B.M. P.P. 6630.

Reprinted in 'Tales and Sketches,' published by Messrs. Paterson & Co. in 1891.

1836.

The letters of Runnymede.

"Neither for shame nor fear this mask he wore,
That, like a vizor in the battle-field,
But shrouds a manly and a daring brow."

London: John Macrone, St. James's Square. MCCCXXXVI.—8vo. pp. xxii, 234. B.M. 1137 e. 6.

The dedication to Sir Robert Peel occupies pp. v-xvii, and is followed by the contents and a half-title. The nineteen letters, which appeared originally in the *Times*, occupy pp. 1-173. 'The Spirit of Whiggism' runs from p. 175 to the end. See 1885.

The consul's daughter. By the author of "Vivian Grey."—'Heath's Book of Beauty, 1836,' pp. 74-113. B.M. P.P. 6630.

Reprinted in 'Tales and Sketches,' 1891.

1837.

Henrietta Temple, A Love Story. By the author of "Vivian Grey." "Quoth Sancho, read it out by all means; for I mightily delight in hearing of Love-stories." In three volumes.....London: Henry Colburn, 13, Great Marlborough Street. MCCCXXXVII.—12mo. B.M. 1383.

Vol. i. has pp. vi, 299; vol. ii., pp. iv, 309; vol. iii., pp. iv, 331. The work is dedicated to Count Alfred D'Orsay by "his affectionate friend." It was reviewed in the *Athenæum* for Dec. 10, 1836. See 1853, 1859 (in Swedish), 1862 (in Greek), 1870, 1881, 1888, and 1891.

Venetia. By the author of "Vivian Grey" and "Henrietta Temple."

"Is thy face like thy mother's, my fair child?"

"The child of love, though born in bitterness,
And nurtured in convulsion."

In three volumes.....London: Henry Colburn, publisher, 13, Great Marlborough Street. MCCCXXXVII.—12mo. B.M. 1403.

Vol. i. has pp. iv, 346; vol. ii., pp. ii, 377; vol. iii. pp. iv (two of them advertisements), 324. Lord Byron and Shelley are delineated in Cadurcis and Herbert. See 1853, 1858, 1870, 1881, 1888, 1889 (in Greek), and 1890.

To a maiden sleeping after her first ball. By the author of "Vivian Grey."—'Heath's Book of Beauty, 1837,' pp. 186-7. B.M. P.P. 6630.

A poem of four stanzas, reprinted in 'Wit and Wisdom of Benjamin Disraeli,' 1881, p. 260-1.

Calantha. By the author of "Vivian Grey."—'Heath's Book of Beauty, 1837,' pp. 252-5. B.M. P.P. 6680.

A prose sketch.

1838.

A Syrian sketch. By the author of "Vivian Grey."—'Heath's Book of Beauty,' 1838, pp. 249-51. B.M. P.P. 6630.

Reprinted in 'Tales and Sketches,' 1891.

1839.

The tragedy of Count Alarcos. By the author of "Vivian Grey." London: Henry Colburn, publisher, Great Marlborough Street. 1839.—8vo. pp. viii, 108. B.M. 841 h. 47.

The dedication "To the Right Honourable Lord Francis Egerton" occupies pp. iii-vi, and is signed Δ. Its opening words are: "I dedicate to a Poet an attempt to contribute to the revival of English Tragedy: a very hopeless labour, all will assure me." The tragedy is in five acts. See 1870, 1881, and 1892.

The portrait of the Lady Mahon. By B. Disraeli, Esq., M.P.—'Heath's Book of Beauty, 1839,' p. 16. B.M. P.P. 6630.

A sonnet, reprinted in 'Wit and Wisdom of Benjamin Disraeli,' 1881, p. 261, and in 'Sonnets of Three Centuries,' 1882, pp. 308-9.

On the portrait of the Viscountess Powerscourt. By B. Disraeli, Esq., M.P.—'Heath's Book of Beauty, 1839,' pp. 93-4. B.M. P.P. 6630.

A poem of twenty-five lines.

1840.

The valley of Thebes. By B. Disraeli, Esq., M.P.—'Heath's Book of Beauty, 1840,' pp. 3-10. B.M. P.P. 6630.

Reprinted in 'Tales and Sketches,' 1891.

1841.

Munich. By B. Disraeli, Esq., M.P.—'Heath's Book of Beauty, 1841,' pp. 13-19. B.M. P.P. 6630.

Reprinted in 'Tales and Sketches,' 1891.

1842.

Eden and Lebanon. By B. Disraeli, Esq., M.P.—'Heath's Book of Beauty, 1842,' pp. 220-21. B.M. P.P. 6630.

Reprinted in 'Tales and Sketches,' 1891.

1844.

Coningsby; or, the new generation. By B. Disraeli, Esq., M.P., author of "Contarini Fleming." In three

vols.....London: Henry Colburn, Publisher; Great Marlborough Street. 1844.—12mo. B.M. N. 2313.

Vol. i. has pp. iv, 319; vol. ii., pp. ii, 314; vol. iii., pp. ii, 350. The dedication, "To Henry Hops," forms pp. iii, iv, of vol. i., and is signed Δ. In 'Key to the Characters in Coningsby, comprising about Sixty of the Principal Personages of the Story,' published in 1844 by Sherwood, Gilbert & Piper, the names of the originals are indicated by the first and last letters of the surname or title; but in 'A New Key to the Characters in Coningsby,' issued by W. Strange (without date), the names of the originals are in nearly all instances printed in full, the names of the characters not being reprinted. The two lists are combined in the following

Key to Coningsby.

Coningsby	Lord Littleton
Rigby	Rt. Hon. — (J. Wilson Croker)
Taper	Charles Ross, Esq.
Tadpole	Alex. Pringle, Esq., M.P.
Lord Monmouth	Lord Hertford
The Duke	The Duke of Rutland
Lord Henry Sydney	Lord John Manners
Madame Colonna	Lady Strachan
Princess Lucretia	Madame Zichy
Lord Eskdale	Lord Lonsdale
Lucian Gay... ..	Theodora Hook
Mr. Ormsby	Quentin Dick, Esq., M.P.
Sir Charles Buckhurst	Baillie Cochrane, Esq., M.P.
Lord Vere	Lord Edward Howard
Oswald Millbank	Rt. Hon. W. E. Gladstone, M.P.
Boots at Christopher	P. Borthwick, Esq., M.P.
The Duchess	Duchess of Buckingham and Chandos
Lord Fitzbooby	Lord Harrington
Earwig... ..	Sir G. Clerk, Bart., M.P.
Lord Rambrooke	Lord Rosslyn
Tom Chudleigh	Augustus O'Brien, Esq., M.P.
Lord Everingham	Earl of Clarendon
Lady Everingham	Countess of Clarendon
Lady Theresa	Lady Adeliza Manners
Eustace Lyle	Ambrose Lisle Phillipps, Esq.
Marquess of Beaumanoir	Marquess of Granby
Mr. Melton... ..	Hon. James Macdonald
Mr. G. O. A. Head	J. A. Roebuck, Esq., M.P.
Mr. Millbank	Mark Phillips, Esq., M.P.
Edith	Mis MacTavish
Jawster Sharp	John Bright, Esq., M.P.
The Russian Ambassador	Prince Lieven
The Russian Ambassadors	Princess Lieven
The Grand Duke	The Czarowitch
Lady St. Julians	Lady Jersey
Lord Gaverstock	Lord Pollington
Lady Gaverstock	Lady Pollington
Villebecque	M. Laporte
Flora	Madlle. A. D.
Mr. Guy Flouncey	Sir Charles Shackerley
Mrs. Guy Flouncey	Mrs. Mountjoy Martin
Sidonia	Baron A. de Rothschild, of Naples
Mr. Donald Macfarlane	Mr. M.
Mr. Gingerly Browne	Captain Layard, M.P.

Mr. Juggins	Sir F. Booth
Sir Baptist Placid	Sir Eardley Wilmot
Hon. Alberic De Courey	Hon. Alberic Willoughby
Stella	Madlle. L. F.
Sir Joseph Wallinger	Sir William Clay
Duchesse de G—	Duchesse de Grammont
Count M—é	Count Molé
Baroness S. de R—d... ..	Baroness S. de Rothschild
Duke D—s	Duc de Cases
Baron Von H—t	Baron Von Humboldt
Princesse de Petit Poix	Princesse de Poix
Comtesse de C. de E.	Comtesse de Castellane
Mr. Cassilis... ..	George Wombwell, Esq.
Canterton	Charles Mills, Esq.
Duke of Agincourt	Duke of Buckingham and Chandos
Ermengarde	Mad. de P.
Clotilda	Madlle. C. A.

Some of Lord Beaconsfield's biographers state that Coningsby was intended for George Smythe (the seventh Lord Strangford). See 1846 (French translation), 1870, 1881, 1888, 1889 (with key), and 1891.

(To be continued.)

'JOHN GILPIN.'

The origin and first publication of this masterpiece of our gentlest poet have been described in an interesting manner by his most recent biographer, Mr. Thomas Wright ('The Life of William Cowper,' London, 1892). It may, however, tend to absolute completeness of information on this topic if some note be now taken respecting the first publication of the poem in a separate form. It may be fairly assumed that, down to now, particulars on this special point have not been easily attainable, or else so careful and painstaking an author as Mr. Wright would have included them in his book, containing as it does ample enough details about the first, and anonymous, appearance of the ballad in the *Public Advertiser* for November, 1782, and about Johnson (Cowper's publisher), early in 1784, suggesting its direct publication by the poet himself, who replied, in a letter dated October, 1784, saying, "I have not been without thoughts of adding 'John Gilpin' at the tail of all," i.e., of his second volume, for which he was preparing 'The Task,' the 'Tirocinium,' &c., and in which volume it actually did appear in June, 1785.

The first separate publication of 'John Gilpin' took place, however, rather more than two months previously, namely, on March 25, 1785, by I. Wallis, Ludgate Street, London. Whether this was done with the sanction of Cowper I know not. It will, therefore, oblige if some one of your luciferous correspondents can solve that question. Wallis's edition was printed in broadside form, giving the two hundred and fifty-two lines of the ballad in five closely-printed columns, and surmounted by the words, "Johnny [*sic*] Gilpin of Cheapside, going farther than he intended: a Droll Story,

read by Mr. Henderson at Freemasons' Hall." At top of all (if we may be allowed to slightly copy the poet's prose, "at tail of all") is a large and very cleverly executed engraving, oval, nine and a half by seven and a half inches, depicting the creditable and renowned citizen Gilpin (who, by the way, has been successfully identified with one Beyer, a linendraper, of 3, Cheapside, deceased, at the ripe age of ninety-eight, in 1791) arriving, but unable to dismount, at the "Bell" hostelry in Edmonton. It is regrettable that no engraver's name or sign is on this engraving, but, if I may hazard a conjecture, I would suggest that its style is very like that of Isaac, the father of George Cruikshank.

The date on this engraving seems to fix Henderson, the popular actor's, recitations of 'John Gilpin' at a somewhat earlier month in 1785 than the one mentioned by Mr. Wright (at p. 314 of his book). Henderson himself died shortly afterwards, on Nov. 25, 1785. The reason for my giving the precise date of his death is that, besides my own broadside above described, I have seen another separate edition of 'John Gilpin' in small chap-book form, published without a date, or rather "printed for W. Lane," price 2d. or 3d., I forget which. A copy was, I believe, sold at Sotheby's this year, and described as "the first edition, printed before the first collected edition of Cowper's 'Poems,' vol. ii." The date was given, on supposition, thus, (1785). But, even if it appeared at all in that year, it must have been in December, or at least eight months after the broadside, and six months after Cowper's volume ii. The proof of this rests on the internal evidence of the chap-book itself describing the reciter of the ballad at Freemasons' Hall as "the late Mr. Henderson," the full title being: "History of John Gilpin as related by the late Mr. Henderson, showing how he went further than he intended, and came back safe at last." FREDK. HENDRIKS.

Kensington.

THE SHAKSPEARE MONUMENT IN WESTMINSTER ABBEY.—In pointing out the "painful contrast" between the obsequies of Shakspeare and those of Molière, M. L. NOTTELLE states (*ante*, p. 70) that in 1740,—

"the ladies of England made a subscription among themselves to raise a monument to him [Shakspeare] in Westminster Abbey, that Pantheon of illustrious Englishmen, which should be worthy, in their estimation, of the glory shed on England by the Bard of Avon."

Whether this monument is "worthy" either of the subscribers' intention, or of the object of their bounty, will appear after a brief inquiry.

The choice of an artist who was to furnish a design for the monument was unfortunate. Kent was selected—a man who had already been the object of Hogarth's keen satire—and who did not

object to furnish his patrons with "designs for furniture, cradles, boots, and petticoats." A Flemish sculptor named Scheemakers—the instructor of Nollekens—was appointed to execute the work. He had considerable command over the mechanical details of his art, but not over its higher qualities.

When the monument was finished, Horace Walpole exclaimed:—

"What an absurdity to place busts at the angles of a pedestal, and at the bottom of that pedestal! Whose choice the busts were I do not know; Queen Elizabeth's head might be intended to mark the era in which the poet flourished; but why were Richard III. and Henry V. selected? Are the pieces under the names of these Princes two of Shakspeare's most capital works; or what reason can be assigned for giving them the preference?"

Allan Cunningham, who quotes this passage in his 'Lives of the Painters,' &c. (iv. 306), goes on to say:—

"The chief defect, however, lies in the figure of Shakspeare himself—he leans upon a pedestal, like a sort of sentimental dandy—there is no mark of intellectual power in his face, and his whole air is mean and conceited. This thing belongs to the 'Cockney school' of sculpture."

That these opinions were not peculiar is evident from the reply of Pope in answer to a request that he would write an inscription for the monument. He would write an inscription, indeed, but preferred to place it not on the monument, but in the 'Dunciad':—

Thus Britons love me, and preserve my fame,
Free from a Barber's, or a Benson's name.

Barber was a printer and sometime Lord Mayor of London. He erected in 1731 an honorary monument to the author of 'Hudibras.' Benson, in 1737, set up a bust of Milton, and in the inscription, according to Dr. Johnson, "he bestowed more words upon himself than upon Milton," a circumstance to which Pope also called attention in the 'Dunciad':—

On Poets' tombs see Benson's titles writ.

But to return to Shakspeare's monument. It stands facing the main transept under the last aisle arch, which is walled up. It is what is called "an honorary monument," that is, the person to whom it is erected is buried elsewhere. It is said to have been the intention of the subscribers to transfer the remains of Shakspeare from Stratford to the Abbey, but that the solemn words on his tomb naturally interfered with such a design:—

Kind friend, for Jesus sake, forbear,
To dig the dust inclosed here.

Since writing the above, a friend has sent me a copy of a sixpenny book, labelled outside, "Complete Guide to Westminster Abbey. Printed for the Vergers, 1892." Inside, it has the grander title, 'A Historical Description,' &c. It will be amusing, if not instructive, to contrast the opinion of the vergers with the criticisms of Horace Wal-

pole and Allan Cunningham, both of whom knew something of art, and the latter, associated as he was with Chantry, a good deal about sculpture. But according to the vergers,—

“both the design and the workmanship of this monument are extremely elegant. The figure of Shakspeare and his attitude, his dress, his shape, his genteel air, and fine composure, all so delicately expressed by the sculptor, cannot be sufficiently admired.”

The heads on the pedestal are

“proper ornaments to grace his tomb. In short, the taste that is here shown does honour to those great names under whose direction, by the public favour, it was so elegantly constructed; namely, the Earl of Burlington, Dr. Mead, Mr. Pope, and Mr. Martin.”

I do not find any statement that the subscription to this monument was limited to the ladies of England; but at the time it was going on Sir Thomas Hanmer was bringing out his edition of Shakspeare in six volumes quarto, printed at the Oxford University Press. He says:—

“As a fresh acknowledgment hath lately been paid to his [Shakspeare's] merit, and a high regard to his name and memory by erecting his statue at a public expense, so it is desired that this new edition of his works, which hath cost some attention and care, may be looked upon as another small monument, designed and dedicated to his honour.”

The reader will doubtless remember Collins's complimentary poetical epistle to Sir Thomas on this occasion.

C. TOMLINSON.

Highgate, N.

“THE STUMP OF DAGON.”—The Revisers of the Old Testament have retained this expression in 1 Sam. v. 4, though it is well known that “Dagon” alone stands in the original Hebrew. The idol in question consisted in all probability of a figure, the upper part of which was human, the lower a representation of a fish. In this verse we are told that the image fell to the ground and the upper part was broken off, the fish part (to which the word, Dagon, diminutive of דג, fish, was specially applicable) only being left. Of course it would have read awkwardly if translated that after Dagon was broken, only Dagon was left. Benisch renders “only a fish stump had remained of him.” The expression “stump,” however, is hardly applicable to a fish, which has neither legs nor arms, so that the whole of it is here intended. Surely the best course would have been a very simple one,—to translate the word Dagon in this last clause of the verse, and read “only the fish was left of him.”

In the Speaker's Commentary it is stated that the word “stump” in this place was suggested by ῥάχης, supplied in the Septuagint. No doubt it came into the English versions from the Vulgate, “Dagon solus truncus remanserat.” But if the Greek ῥάχης suggested Jerome's “truncus,” he followed the Septuagint only partially. That version has an additional clause, which does not appear in our Hebrew copies. After saying that Dagon's head

and both the palms of his hands had been broken off upon the threshold (this last word, oddly enough, the LXX. leaves untranslated as Ἀμαφῆθ, though it is translated in the next verse), there comes the further statement that both the wrists of the hands had fallen into the porch. I cannot help doubting whether ῥάχης suggested “truncus.” In some figures of the fish-god there is the whole body of a man with a fish occupying only a part of the back. Probably the LXX. had a figure of this kind in view; but it is not likely, from the description in the chapter before us, that such was the Philistine representation of it, in which the fish would seem rather to have taken the place of legs than of back. A good translation of the passage is very difficult to make; but I would submit that my own suggestion above is worth consideration. It seems to have no ambiguity.

W. T. LYNN.

Blackheath.

HOW TOPOGRAPHY IS WRITTEN.—The following paragraph, which I cut from a recent number of a society newspaper, contains about as many blunders as it would be possible to crowd into so small a space; and as these blunders refer to two or three “historic places,” it would be well to correct the statements in ‘N. & Q.’:—

“In connexion with the fact that Mr. Coningsby Disraeli is now the owner of Hughenden, I find it is generally believed that the manor purchased by his uncle was the original home of Edmund Burke. This is an error. Sir Edward Lawson occupies the great orator's old Beaconsfield home, which, however, has undergone so many alterations and improvements since its present owner entered into possession that the ghost of Burke would, I suspect, find it difficult to find its way about the modern version of ‘Butler's Court.’ But Sir Edward, though he has built round the old house, has filled it with as many relics of Burke as he has been able to gather together in the twenty years since he purchased the place from the Du Pré family.”

First, it is not only “now” that Mr. C. Disraeli is the “owner” of Hughenden, for he has owned it ever since the death of his illustrious uncle, who made him his heir. Secondly, no one that I know of has believed anything so foolish as that Hughenden was “the original home of Burke.” (This house was called “Gregories,” and was burnt down many years ago.) Thirdly, Sir Edward Lawson does not occupy “the old Beaconsfield home of the great orator,” but that of the poet Waller. Fourthly, his house is known as Hall Barns, and not as “Butler's Court.” Fifthly, Sir Edward has not filled his house with relics of Burke, but with those of Waller. Sixthly, he did not buy the estate from the Du Pré family, but from that of the Youngs, baronets, of Hughenden. Seventhly, and lastly, Wilton Place, near Beaconsfield, of which the writer speaks as having formerly belonged to the Du Prés, is still in possession of that family.

E. WALFORD, M.A.

Ventnor.

'EUPHUES': PARALLEL PASSAGES.—If wisdom always went with sage aphorisms, and if far-fetched conceits were true learning, there would be few wiser or more learned books than Lyly's 'Euphues.' Re-reading it recently I have been led to the conclusion that Lyly has been much laid under contribution by better-known writers, though it is, of course, impossible always to distinguish between plagiarism and accidental resemblance. It is hardly likely, for instance, that Burns, when he wrote

Auld nature swears, the lovely dears
Her noblest work she classes, O;
Her prentice han' she tried on man,
And then she made the lasses, O.

knew that Lyly had been before him with his "Artificers are wont in their last workes to excell themselves," &c. Was Cowper, in his verses,

The bud may have a bitter taste,
But sweet will be the flower,

referring to Lyly's comparison of love to "the Apple in *Persia*, whose blossome saureth lyke Honny, whose budde is more sower then Gall"? Elsewhere he says contrariwise: "Seeing therefore the very blossome of loue is sower, the budde cannot be sweete."

I cannot but think it a pity this book should have fallen out of favour. With all his absurdities, Lyly is often admirably pithy; and though a good deal of his natural history appears to be of his own invention, yet his book reflects much of the more curious learning of his time. C. C. B.

NOVEL NOTIONS OF HERALDRY.—A friend who has just returned from the Roman pilgrimage has given me a pamphlet in English relating to the tomb of Pius IX., which was published at Milan last year. The title is 'To a beloved Father. Eternal Monument of Love, of Gratitude, of Admiration, erected by his Children of every Language, of every Nation, of every Race.' No author's name is given. It is evidently the work of a foreigner. After describing the tomb, and stating that all who make a certain contribution will have their arms shown in mosaic on the wall near the tomb, we come upon the following passage:—

"The Armorial Bearings of American Families.—A difficulty may arise from the fact that American families do not use any armorial bearings, and therefore no American armorial bearings could appear on the monument. The Executive Committee took care to remove such an obstacle, and ordered their Heraldry Department to supply regular armorial bearings for the American families willing to render homage to the blessed memory of the beloved Pontiff."

ASTARTE.

CHAUCERIANA.—There are some useful illustrations of Chaucer's phrases in the Selden Society's fifth volume, the issue for 1891, lately published. The book is entitled 'Leet Jurisdiction in Nor-

wich,' and deals with the details of city life in the thirteenth and fourteenth centuries, giving a most curious insight into that life as set forth in the Leet Rolls of the city. The Rev. W. Hudson has edited the rolls with a fulness of knowledge and a carefulness that are admirable. I am anxious to quote from it three illustrations of Chaucer. On p. 9 is this "presentation":—

"Matheus cum seruiente Johanni Beumond et aliia sportauerunt colobium Rogeri de Rokhathe et annelacum suum et bursam suam."

We may suppose that Roger came into town from Rackheath, and as in the case of the Frankeleyn, Prologue, 357-8,

An anlas and a gipser al of silk
Heng at his girdel,

so he was set upon by the cutpurses and robbed in the year 1287.

Among the pledges taken in 1364 instead of money fines was this, "From Henry Carleton unum cor tepi pro muliere furratum pro ijs." (p. 77). Being for a lady and furred, it was better, no doubt, than the clerk's,

Ful thredbare was his overeste courtiepy.

Frol., 290.

The cooks at Norwich were not unlike the cook of whom the host said,—

And many a Jack of Dover hast thou sold
That hath been twies hot and twies cold,

for in 1287 presentation was made that "all the cooks and pasty-makers warm up pasties and meat on the second and third day," "per biduum et per triduum" (p. 13), and Adam Tiffanye was fined next year two shillings for the same thing (p. 32). The practice was not stopped by the fine, and we may suppose the host's language was not more effectual. O. W. TANCOCK.

Little Waltham.

WROTH MONEY.—

"Warwickshire historians are divided as to the origin of the custom of paying 'wroth money' between 'ward money' paid by tenants in the Middle Ages in lieu of castle guard or military service, and 'wroth money,' tribute laid upon districts as compensation for the murder of some notable person. This 'wroth money' was yesterday paid to the Duke of Buccleuch, as Lord of the Hundred of Knightlow, in amounts varying from 1*l.* to 2*s.* 3*d.*"

This paragraph appeared towards the end of last year, and may be interesting for a record.

W. P.

[See 1st S. x. 448; 6th S. ii. 386; 7th S. xii. 442, 493.]

"TROUTS."—Grammarians give *trout* as one of those words that have the same form for singular and plural—*salmon, deer, &c.*, being similar substantives. Sir Walter Scott was notoriously his own authority and guide in all matters concerned with style; and yet, when we find him writing *trouts*, we naturally infer that he and his friends

actually used the form in speaking. When a man is an authority on a subject he is entitled to a hearing, and Scott, of course, understood angling. Here is an extract from his 'Diary,' telling of Loch Scavaig, Skye, in which, it will be observed, he uses *trouts* deliberately:—

"Round this place were assembled hundreds of *trouts* and salmon struggling to get up into the fresh water; with a net we might have had twenty salmon at a haul, and a sailor, with no better hook than a crooked pin, caught a dish of *trouts* during our absence."—Lockhart's 'Life,' iii. 233, ed. 1837.

Do anglers still speak of "trouts"?

THOMAS BAYNE.

Helensburgh, N.B.

HIGHLAND LIGHT INFANTRY REGIMENT.—A paper has been started to record the doings of the Highland Light Infantry Regiment (71st and 74th), which carries on its colours more battles than any other regiment, and the officers will be greatly obliged for any old stories sent direct to Editor, *Highland Light Infantry Chronicle*, Hamilton, N.B.

L. C. R.

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.

"CROW" AND "ROOK."—It is known to most that the bird known in the south of England as a *rook*, is called in the north of England, in Scotland, and Ireland (Ulster at least) a *crow*; in the United States also the *crow* is a gregarious bird, answering to the north English and Scottish *crow*, the southern *rook*. It would be interesting to know how far north the name *rook* is in use (naturally and popularly, of course, not merely in book-language), and how far south the name *crow* comes for the gregarious bird. Swainson's 'Provincial Names of British Birds' gives *crow* in Yorkshire and Lancashire, but he says nothing of the Midlands. Now in Shakspeare's time *crow* appears to have been the name at Stratford; for he says in 'Macbeth,' III. ii. 51:—

Light thickens, and the Crow makes Wing to th' Rookie Wood.

And in our own time it appears to be so used in north Lincolnshire, as exemplified by Tennyson in 'Locksley Hall,' l. 68:—

As the many-winter'd crow that leads the clanging rookery home.

In Scotland the bird to which London naturalists restrict the name *crow* is called the *corbie* or *corbie crow*. I shall be glad if any readers of 'N. & Q.' living in south Lancashire, south Yorkshire, and the counties thence down to the Thames will send me on a post-card a statement as to the meaning

of *crow* and *rook* (if used) in their own districts. Address Dr. Murray, Oxford. J. A. H. M.

"CURSE OF SCOTLAND."—In Annandale's 'Imperial Dictionary,' after mentioning, among many other ingenious and baseless guesses, a hypothetical connexion of the card with the Battle of Culloden, the author says, "but the phrase was in use before." I shall be grateful to any one who will send me a quotation or reference for the "curse of Scotland" before Culloden, 1745, or indeed before 1791, when it is mentioned in the *Gentleman's Magazine*, p. 141. Jameson has no quotation, and knew it only as colloquial in the south of Scotland. I have not at present any ground for thinking that the phrase is of Scottish origin. J. A. H. MURRAY.

TENNYSON AND CARLYLE.—Who wrote the article in the *Quarterly Review* for September, 1842, on Alfred Tennyson? The earlier criticism on him in the same periodical is generally attributed to Lockhart; but the one to which I refer is very unlike Lockhart's work. Could it possibly have been written by Thomas Carlyle? Mr. Froude could probably tell. I have not his life of Carlyle at hand, but, if my memory serves me rightly, there is some mention in it of Lockhart having, much about the date which I have given, expressed his willingness to insert a paper of Carlyle's in the *Quarterly*, were he not afraid of Tory prejudices—the subject dealt with being a social and political one. If so, it strikes me that Lockhart, who had a great admiration for the genius of the author of 'The French Revolution,' may have invited him to contribute something of a less risky kind, and that the criticism on the rising poet of the day may have been the result. There are passages in the article which appear to me to be exceedingly Carlylian, not only in spirit but in actual phrase. There are, for example, certain reflections on the mystery of human life, which at once recall the concluding part of the chapter on "Natural Supernaturalism" in 'Sartor Resartus.' I am, indeed, disposed to think that the article was really Carlyle's, but that Lockhart, exercising his editorial privilege, even as Jeffrey used to boast that he did in respect of Carlyle's essays for the *Edinburgh*, had freely "cut out" and "written in." I should, however, be glad to hear what some better authority than myself may have to say on this matter. M.

"FAMILY PAPERS OF JAMES CRAGGS."—The sale of these papers at Puttick & Simpson's in January, 1853, was suddenly stopped. (See *Athenæum*, Jan. 29, 1853, p. 137.) In whose hands are they now? G. F. R. B.

SIR WILLIAM PETTY.—In an article by the German economist Röscher, published in the *Leipzig Magazine of History and Philology* in

1857, it is stated that Sir William Petty headed a pamphlet dedicated to Charles II., with the quotation :

qui sciret regibus uti
Fastideret olus.

Can any of your readers inform me what is Röscher's authority for that statement? E. G. F.

WILLIAM SMITH O'BRIEN (1803-64) is said to have published a pamphlet on Irish Poor Relief in January, 1830. What is the full title of it, and where can it be seen? G. F. R. B.

VIEW OF THE PARADE IN BATH.—Who was the engraver of an oblong folio unsigned print thus lettered? It looks like Rowlandson's work.

ANDREW W. TUER.

The Leadenhall Press, E.C.

"TO RUSH."—Until within the last few years this was an intransitive verb. Military men seem to have been the first to make it transitive. They *rush* a stockade or an entrenchment, instead of carrying it with a rush, as they used to do; and now we read of attempts to rush Bills through Parliament. I shall be glad of an early instance of the verb being used in a transitive form.

JAYDEE.

MEDALLION PORTRAITS.—I should feel grateful if your readers could give me any information regarding the following personages, whose names, with the dates attached, appear on medallion portraits by James and William Tassie :—

Wm. Anderson, surgeon, 1796.

—Bird, physician, —.

Rev. Robert Campbell, 1795.

Robert Freer, M.D., 1800.

James Hare, M.D., 1804.

Rev. Jas. Struthers, 1801.

Robert Wallace, surgeon, 1795.

Peter Walsh, M.D., —.

Lady Anne Poellnitz, 1781.

As the last-named medallion represents a lady in the prime of life, the sitter can hardly have been the widow of the Baron de Poellnitz, who died in 1775 aged eighty-three. What was the name of the baron's wife; and did he leave any son to succeed to his title, whose wife the medallion may possibly represent? The various *mémoires* of Baron de Poellnitz may perhaps throw some light on these points; but I have not at present access to any editions of these. G.

"THE LEASH."—In the latter part of the sixteenth century (in or before the year 1584), "The Right Worshipful Sir Henrie Lee, Knight," was "Maister of the Leash"; and his "Worships most humble to commaund, Edward Hellowes" was "Groome of the Leash." Can any reader kindly say what these titles mean? JOHN W. BONE.

GOODENOUGH.—In a note-book kept by my great-grandfather, Thomes Boddington, I find

entered the marriage, on Jan. 26, 1769, of George Townshend Goodenough with Miss Ann Carter, of Portsmouth. The *Gentleman's Magazine* in 1769 gives G. T. Goodenough as of the Treasury. Was he the owner of Bordwood, in the Isle of Wight, and father of Susannah, who married, April 28, 1794, Walter Stirling, created a baronet Dec. 15, 1800? Is Townshend incorrect; and was his second name Trenchard? Did G. T. Goodenough die Feb. 23, 1836, in Hertford Street, Mayfair, aged ninety-two? His wife appears to have died March 13, 1832. G. T. Goodenough is stated to have been collaterally descended from William of Wykeham. I am unable to find any printed Goodenough pedigree.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

TORY.—Sir Edwin Arnold, in 'Seas and Lands,' second edition, 1891, at p. 7, remarks, with reference to Tory Island :—

"The black rocks of that evil-name cape, and the high white lighthouse on the isle, which has christened a great historical party, were the last landmarks for us of Ireland."

Has he any authority for this statement; or is it a piece of imagination on his part? The usual derivations of *Tory* I am acquainted with, so I do not wish them to appear in your pages.

F. C. BIRKBECK TERRY.

"BUTCHERS'-LEAP."—A curious Shrove Tuesday ceremony is still observed at Munich, in Bavaria, called "Metzgersprung," according to which the butchers' apprentices, being clothed in lamb's-skin, leap down into a public well, whence they are declared by the masters of the guild to be mates or partners ("Gesellen," or skilled members) of the corporation. How may this strange and ancient custom have originated; and why is it performed just on Shrove Tuesday? Does it, perhaps, allude to the close of the Carnival, and to the partial interruption of the butchers' work after Shrove Tuesday? X.

OLD ENGLISH SPINNING.—Can any one inform me where I can find a description, with illustrations, of Old English spinning? I have somewhere seen a representation of a woman spinning with the great wheel, now, I think, entirely out of use, but I do not recollect where it was.

ARANEOLUS.

GREAT CHESTERFORD CHURCH.—Can any of your readers help to discover any account of the original tower of Great Chesterford Church, which fell and broke down the west end of the church, and a new tower, of poor design, was built up of the ruins? The only certain entry I can find is as follows: "New peal of bells came home. Gt. Chesterford, Nov. 19, 1796." The original tower was certainly standing in 1722, as it appears in an

old engraving of the neighbouring Roman camp by Stukeley.

E. G. L. RANDOLPH.

Great Chesterford.

THE ROYAL VETO.—In 'Hazell's Annual,' 1893, under "Parliamentary Procedure," is found the following:—

"The Royal Assent is always given in the House of Lords—more frequently by commission than otherwise—and it is a curious circumstance that the French language is still employed in connexion therewith.....If the Sovereign thinks fit to refuse approval to a measure the clerk then says *Le roi (la reine) s'avisera*. This power of rejection, it may be noted, was last exercised by Queen Anne in the year 1707."

If this is a gross mistake, it is strange that in a work of the kind it has remained so long unnoticed. Will one of your readers kindly say how far the above is true or untrue? Is it absolutely wrong; or must we simply understand from it that sovereigns after Anne (*e.g.*, George III. surely!) exercised their right of veto by some other procedure, the dismissal of their ministers, the dissolution of Parliament, &c., and so defeated the measure before it reached the stage of being presented formally for the Royal Assent? How many times since Anne has the right been practically exercised?

AD LIBRAM.

CARLO ALBACINI.—A friend would like to know where he could see any biographical particulars about this Italian sculptor. He has sent me a photograph of a statue of Hercules in marble by him, which is in a private collection in the North of England, and, judging by the photograph, a very fine piece of statuary.

L. L. K.

TINDALL'S TRANSLATION OF THE NEW TESTAMENT.—A copy of this translation, supposed to be the only copy remaining which escaped the flames at St. Paul's Cross, was sold at the sale of Mr. Ames's books, May 13, 1760, for fourteen guineas and a half. Mr. Ames had bought it for 15s. The translation was completed in 1526, and the whole impression, save this one, burnt in the same year ('Annual Register,' ii. 101). If this be a fact, where now is this unique copy to be seen?

W. P.

SIR THOMAS PATE HANKIN.—Can any of your readers instruct me as to the genealogy of Sir Thomas Pate Hankin, wounded as major in the Scots Grays at Waterloo? The names Hankin and Pate have once been common, according to the 'History of Hertfordshire,' at Baldock, and I once thought of consulting the parish church registers there, but found the fees demandable prohibitive to mere curiosity. I venture to ask further, Who was Thomas Hankin, the last *Custos Brevium*? The defective registers of Stanstead and Ware prevent the possibility of proving him, through them, to belong to the Stanstead (New Hall) family of that date.

C. W. HANKIN, B.A.

Replies.

ST. THOMAS OF WATERINGS.

(8th S. iii. 249, 295.)

As an inhabitant of the neighbourhood I can endorse the following statement of Mr. Walford:

"The precise situation was as near as possible that part of the Old Kent Road which is intersected by the Albany Road.....'Thomas à Becket,' at the corner of the Albany Road,* commemorates the spot where the pilgrims first halted on their way from London to Canterbury."—"Old and New London," vi. 250.

In Ogilby's 'Britannia' (1698), map 20, showing the road "from London to Hith," the stream is represented crossing the Kent Road immediately below a road on the left "to Horsley downe," now the Upper Grange Road. In 'Cary's Survey of the High Roads' (1790) the crossing is shown immediately below the "Green Man Public House." The "Green Man" is directly opposite the Upper Grange Road, being the corner house of a thoroughfare named Smyrk's Road, of which the Kent Road end was designated Brook's Place until a few years ago, the stream being further commemorated by the name Brook Terrace (still visible) bestowed on the houses in the Kent Road between Smyrk's Road and King (now Kinglake) Street. At the spot in Ogilby's map referred to above are printed the words: "Rill called St Thomas a Watering and a stone that parts the L^d May's Lib'ty." The stone is no longer there; instead thereof is a tablet on the façade of the fire-engine station at the north corner of St. Thomas's Road, bearing the following inscription:—

"1818. Christopher Smith, mayor. The jurisdiction of the City of London in the town and borough of Southwark extendeth northward to the River Thames and westward to Lambeth, comprehending the parishes of St. George's, St. Saviour's exclusive of the Clink Liberty, St. Thomas, St. Olave, and St. John."

The distance of the "rill" from "the town" is incorrectly given by Nares, and repeated by CANON VENABLES, as 1½ mile, instead of 1½ mile as in Ogilby's 'Guide'; but the real distance from London Bridge is nearly 1 mile 5 furlongs.

The "Thomas à Beckett" occupies the site of Albany House, where a boarding and day school was conducted for many years by Mr. Thomas Walton, who died in 1858, according to the inscription on his monument in Forest Hill cemetery, and whose son is the Rev. Thomas Isaac Walton, M.A. Cantab. An interesting fact about this school is that it numbered among its day scholars in 1847 Sir Charles Bowen and his brother the Harrow master, their father, the Rev. Christopher Bowen, having been appointed four years previously the first incumbent of St. Mary Magdalen's in Clarence (lately renamed Massinger)

* Wrongly written by CANON VENABLES Arundel Road. It is the thoroughfare in which I dwell.

Street, Old Kent Road. The stream (then a common sewer), coming from beyond Walworth on the west, and called by Walworth boys the Montpelier ditch, flowed in rear of the houses on the north side of the Albany Road, parting them from the parish of Newington—a portion of the choked-up bed* is still visible from the boundary mark in Bagshot Street (formerly York Road)—skirted the north boundary of Walton's school garden, which was of ample extent, and thence crossed the Kent Road underground. The map of Surrey in Cary's 'English Atlas' (1787) exhibits its discharge into the Thames exactly at the spot where a modern map marks $3\frac{1}{2}$ river-miles from London Bridge.† Not until 1866 does the "Thomas à Beckett" take the place of Albany House, which was closed in 1864, and the short thoroughfare, St. Thomas's Road, is of very recent construction; but prior to the great reform of street nomenclature half a dozen houses in the Kent Road immediately south of the Albany Road were distinguished by the name "St. Thomas Place." These were built probably about 1820.

With respect to the executions performed in this locality, we learn from Manning and Bray ('Surrey,' iii. 402) that "the gallows was erected where is now [1812] a garden belonging to the house built by Mr. Rolls," and that the last persons hanged here were a father and son for murder about 1742. In a note it is explained that

"Mr. Rolls was son of one who had acquired a large fortune as a cowkeeper.‡ After expending a great sum in completing this house (which had been nearly finished by his father), raising artificial mounts, planting, &c., he pulled it down in 1812, selling in lots the materials as they stood."

This Mr. Rolls I take to be John Rolls, grandfather of John Allan Rolls, who was created Baron Llangattock last September. Lord Llangattock owns a vast amount of property in this neighbourhood, and is my landlord. Mr. J. R. Dickins, his estate agent, has kindly favoured me with a note saying that he believes he is correct in stating that the site of the house which was demolished by Mr. Rolls in 1812 is on the east side of the Old Kent Road and the north side of Upper Grange Road.

* About eighty paces from the front of my house, which is situated on the south side of Albany Road.

† In the 'Post Office Directory' map for 1857 this spot is marked Earls Sluice, and I am told that the stream whose course I have been tracing is the river Earl, called the Earl Ditch by the drainage authorities, who enclosed it in a twelve-foot pipe some years ago. Hence, I suppose, the name Earl Road, given to the first thoroughfare crossed by the stream, after flowing past the Kent Road, beneath a bridge still remembered. Perhaps this unwholesome ditch had something to do with a bad outbreak of fever at Albany House, said to have brought the school to an end.

‡ Presumably the Grange Farm, Bermondsey, or, as it was usually called, The Grange. See Burke's 'Peerage' for the present year.

According to this information, the "Dun Cow" public-house marks the spot where the executions were carried out; and readers will not fail to note a curious coincidence between the tavern sign and the Grange dairy farm.

F. ADAMS.

105, Albany Road, S.E.

"SALZBERY" AND "SOMBRESET" IN 1502 (8th S. iii. 101, 197, 272).—I must confess that until MR. THOS. WILLIAMS raised the question, I was under the impression that there was a Candale in France. Hungarian historians, I found, always spoke of the consort of Wladislaus II. as Anne of Candale, and one of them, quite recently, stated that Candale was "a comté belonging to Gascony," basing his assertion, as he led me to believe, on the authority of Émile de Bonnechose's 'Géographie Historique' (Paris, 1847). I was further confirmed in my error by the knowledge of the fact that as lately as 1621 King Louis XIII. made General Henry de Nogaret d'Épernon "toute à la fois duc de Candalle et pair de France." Since your correspondent, however, has raised a doubt, I have looked up the matter and find that I was mistaken, and that at least one historian—Prof. Wentzel, of the Budapest University—correctly calls the Hungarian queen Anne of Kendal, in England.

With regard to Anne's grandmother, MR. WILLIAMS's authority (is it Dugdale?) states that her name was Margaret, and that she was the daughter of Michael de la Pole, Earl of Suffolk; but the latter, if not also the former, statement is evidently incorrect. True, one of the articles of impeachment against William de la Pole, Duke of Suffolk, the brother of the above Michael, was that he had "for the singular enriching of his neece, and hir husband, sonne to the Capidawe" (Capital), caused the king to make the said son Earl of Kendal (Parl. Rolls, 28 Henry VI., art. 31). This passage was pointed out in 1622 by Aug. Vincent, Rouge Croix Pursuivant of Arms, in his 'Discoverie of Errors,' in the first edition of Ralphe Brooke, York Herald's, 'Catalogue of Nobility.' But had the above Michael de la Pole a daughter of the name of Margaret? In the pedigree of the De la Pole family printed by Frost in his 'Early History of Hull' (facing p. 31), three daughters of our Michael are mentioned, namely, 1, Katharine, who became a nun on Sunday (1 Saturday), May 9, 1 Henry VI.; 2, Elizabeth, who died unmarried Dec. 26, 9 Henry V.; and 3, Isabella, who died unmarried Jan 12, 9 Henry V. Several genealogists, Mr. Doyle (in his 'Official Peerage') among the rest, state that John de Foix, Earl of Kendal, married the Lady Elizabeth de la Pole, niece of William, Duke of Suffolk. But if the above-mentioned pedigree is correct, we must accept the conclusion arrived at by Frost, namely, that as Katharine was only twelve years old when she

became a nun, and Elizabeth and Isabella died as children, the former at the age of nine, the latter at the age of six years, it must be assumed that the Countess of Kendal was a niece of Duke William, not by his brother Michael, but by another brother, or by one of his sisters, of whom there were several. In the latter case, of course, her name would not have been De la Pole.

The authors of the French dictionary quoted at the first reference, too, call the lady in question Margaret, and give the name of her father as Richard; but Duke William, so far as we know, had no brother of that name. Her mother was, they state, "Marie dite de Sicile," and she herself bore a coat which may be recognized easily as Quarterly, 1 and 4 De la Pole, 2 and 3 Wingfield, though the tinctures of the latter coat—"d'azur, à la bande d'argent, chargée de trois vols [wings in lure] de sable liés de gueules"—are not given correctly. Their authority is evidently Father Anselme's 'Hist. Gén. et Chron. de la Maison Royal de France' (1728), vol. iii. p. 383. In this work we are further told that the names of the parents of this Margaret de la Pole, daughter of Duke Richard, are given "suivant une preuve d'un chanoine de Saint Jean de Lyon. [Elle] fut mariée environ l'an 1440."

Dugdale names her Margaret (p. 228), and refers to the "Parl. Rolls," which do not give her Christian name. At another place (pp. 180-189 of vol. ii.) of his 'Baronage' he correctly states her to have been the niece of Duke William.

The Lady Margaret to whom Holinshed refers is another lady altogether.

According to H. A. Napier's 'Swyncombe and Ewelme,' the most complete collection of material for a history of the De la Pole family, the parents of Anne's grandmother are unknown.

Queen Anne's arms appear on a seal affixed to a document dated 1506, the year of her death. The seal is reproduced in Geo. Pray's 'Syntagma historicum de Sigillis Regum et Reginarum Hungariæ' (Buda, 1805); but it is a very crude piece of draughtsmanship. It shows the arms of Wladislaus II. impaling those of Anne. Those of the queen are party per fess; in the top shield Navarre impaling Foix; the greater portion of the bottom shield is covered by an inescutcheon in chief charged with the two "lions léopardés" in pale for Bigorre, and a greatly distended shield in the third quarter charged with two cows in pale for Béarn. What remains visible of the field itself is charged with three fleurs-de-lys, one each in the dexter and sinister chief and one in the sinister base, the last, probably, displaced to make room for the Béarn shield, which occupies about two-thirds of the width of the field. The three fleurs-de-lys probably stand for France, as Anne was related to the French royal family through her ancestor D'Albret, who quartered France with his

own plain shield. When the arms of Anne were displayed at her wedding, they proved, we are told by the author of the French MS., that she was related to two royal families. But her seal is further charged with what seems to be the remnant of a chevron between the two sinister fleurs-de-lys in the bottom shield, the rest being absconded.

As regards the date of the wedding of Anne, there cannot be any doubt about it that it took place in the year 1502. Sanuto, in his diary, supplies a long description of the festivities given in honour of Anne at Venice on her way from France to Hungary at the end of July and beginning of August, 1502. Then we have the official reports of the Venetian ambassadors at the Court of Buda to the Signory announcing the birth of little Anne on July 23, 1503—the same princess who subsequently became the consort of Ferdinand I. of Hungary and Bohemia, and whose portrait, as Mr. George Scharf has conclusively proved it, figures in the English House of Lords among those of the wives of Henry VIII., having been mistaken for that of Anne Bullen. So if we accept the suggestion of your correspondents and translate "doyen" as "dean" the difficulty is not yet solved, as at the date of the wedding of Anne there was no Dean of Salisbury, if Mr. WILLIAMS's dates are correct. Besides, Somerset Herald, if I remember rightly, was busy on some errand in Scotland in the autumn of 1503, and, "not being a bird," could not have been present in two places at once.

L. L. K.

"YETMINSTER" AND "OCKFORD" (8th S. iii. 327).—I venture to think that my incidental allusion to Yetminster and Ockford as meaning "at the minster," and "at the ford" was less "dictatorial" than the tone in which PROF. SKEAT demands the authority for the statement. If he had taken the trouble to refer to the most obvious of authorities, the Dorset Domesday, he would have found Yetminster recorded as Estiminstre, and Ockford FitzPaine as Adford. The first corruption is not unusual, the Domesday names Everslage, Eiford, and Ednodestune having, for instance, become Yearsley, Yafforth, and Yednaston. The more curious change of Adford to Ockford may have been helped by assimilation; Child Oakford, which, though not in the same hundred, is not far from Ockford FitzPaine, appearing in Domesday as Acford. But six hundred years after Domesday was compiled the assimilation was still imperfect.

ISAAC TAYLOR.

"We Do'set" always thought that *yet* means gate. And on referring to Hutchins's 'Hist. of Dorset,' third edition, iii. 445, I find, "In ancient records it is often written Gateminstre..... Tradition says that it was a principal gate into the Forest of Blackmore." On the other hand, Domesday has it (Hutchins says) Estiminstre; and Coker,

"Eatminster, or more truly, Eastminster." Is not
Ockford = Oakford? In Domesday it is Ackford.

H. J. MOULE.

Dorchester.

ROBERT AUGUILLON (8th S. iii. 327).—To Robert
Aguyllon, March 11, 1267, Henry III. granted
"a tunicle, dalmatic, chasuble, and all ornaments
of vestments pertaining to a priest" (Close Roll,
51 Hen. III.); and at the request of his mother,
May 24, 1280, Edward I. pardoned to Robert
Aguillon and Margaret, Countess of Devon, his
wife, all her offences committed during widowhood
(*ibid.*, 8 Edw. I.). Robert died Feb. 15, 14 Edw. I.
(Inq. Post. Mort., 14 Edw. I., No. 16), leaving
Margaret, his widow, and Isabel, his daughter and
heir, the latter aged twenty-eight (*ibid.*).

The Inquisition of Margaret is 20 Edw. I., 20.
She was an Italian princess, the daughter of
Tomaso I., Count of Savoy, by his second wife,
Beatrice of Faucigny. On April 4, 1286, dower
was granted to her to the amount of 43l. 6s. 2½d.
(Close Roll, 14 Edw. I.); and she is mentioned as
dead July 7, 1292 (*ibid.*, 20 Edw. I.).

Isabel Bardolf, the only child of Robert Auguil-
lon, was not Margaret's daughter, for she was
born, according to her father's Inquisition, on
March 25, 1258, while Margaret's first husband
was living until 1262. She married Hugh, first
Lord Bardolf, and died before May 28, 1233
(Fines Roll, 16 Edw. II.), leaving issue two sons,
Thomas, Lord Bardolf, born at Watton, Oct. 4,
1282 (Inq. patris, 32 Edw. I., 64), and William,
who died *s.p.* in his mother's life, according to
Mr. Stapleton.

The usual spelling of Robert's name on the rolls
is Aguillon or Aiguillon, the last *i* being sometimes
changed to *y*. I do not remember ever to have
found it Auguillon.

HERMENTRUDE.

"ARM-GAUNT" (8th S. ii. 426).—My censor
varies from "Arme-gaunt" to Armenian; even so
may one journey from Monmouth to Macedon.
This probably is intended as a withdrawal of the
fore-arm quasi fore-leg theory, which seemed about
the lowest depth of bathos. However, I still adhere
to the suggestion that "Arm-gaunt" means bear-
ing, or clad in armour.

The suffix *gaunt* has been compared with the
French *gantè-en-fer*, as in our borrowed word
gauntlet. I assume, however, that Shakspeare
conjoined *arma* with *gero*, aiming at *armigerent*,
but shortened to "Arm-gaunt" for the sake of
metre.

A. HALL.

13, Paternoster-row.

LUCE (8th S. ii. 328, 353, 391, 435, 511; iii.
93, 155).—In reply to the original query I sent in
a note which might have passed for a replica of
PROF. SKEAT's; but, as I made its insertion condi-
tional, it did not appear. At the second reference

PROF. SKEAT adduced from Halliwell "*Lucern*, a
lynx," and I find the following account in Coles's
'English Dictionary':—

"*Lucernes*, a beast almost as big as a wolf, of a very
rich fur in Russia."

Attention has not yet been drawn in this dis-
cussion to an item in Du Cange:—

"*Lucia*, Animalis genus, quod facile prærupta ascen-
dit. Hist. Cortusiorum apud Murat. tom. 12. col. 809:
'Videntes ergo Paduani prædicti dominum Canem
equum ascendisse et omnes milites suos vigorose per-
transire et ascendere ripam, quam prius non putassent
lucias aut muscipulas facere posse,' &c." (Edit. Favre.)

The verbal likeness is curious; but what animal is
meant, whether quadruped or quadruman, is a
matter for speculation.

The following description of the Skinners' arms,
from a work referred to as "'New View' [1708],
ii. p. 619," is quoted in Herbert's 'History of the
Livery Companies,' ii. 307:—

"Ermine, on a chief gules, three crowns or, with caps
of the first. Crest, a leopard proper, gorged with a
chaplet of bays or. Supporters, a lucern and a wolf,
both proper. Motto, 'To God only be all glory.'"

An engraving of the arms, including the lucern and
the wolf, is given by Mr. Herbert on p. 299, so
that any of your readers who wish to see what a
lucern is like may easily gratify their curiosity.
In a private note to me PROF. SKEAT says: "I
have no doubt at all that both *luce* and *lucern*
meant 'lynx'; though, of course, *luce* = pike is
much commoner." There are *luces* (pikes) in the
Fishmongers' arms.

F. ADAMS.

105, Albany Road, Camberwell, S.E.

Lucern seems to have been used as an equivalent
for *lynx* at least two hundred years before the time
of the quotation given by Nares and Halliwell.
See the 'Ayenbite of Inwyt' (E.E.T.S., p. 81):
"Thanne huo thet hedde the zygthe ase heth the
lynx, thet me clepeth othrelaker leucernere."

E. S. A.

KINGSLEY'S LAST LINES: "BARUM, BARUM,
BAREE (7th S. xi. 387, 479).—The following pas-
sage, which I have just met with in 'Consuelo,'
chap. lxxiv. seems to me to throw some light on
the meaning of the mysterious refrain, "Barum,
Barum, Barum, Barum, Barum, Baree,"
in this song or ballad. The similarity between
"Barum, Barum," and "broum, broum" is, at
all events, striking, and is, I think, worth noting.

"Il y en avait, dit-elle, un quatrième qui restait
auprès du cheval et qui ne se mêlait de rien. Il avait
une grosse figure indifférente qui me paraissait encore
plus cruelle que les autres; car, pendant que je pleurais
et qu'on battait mon mari, en l'attachant avec des cordes
comme un assassin, ce gros-là chantait, et faisait la
trompette avec sa bouche comme s'il eût sonné une
fanfare: *broum, broum, broum, broum*. Ah! quel coeur
de fer!"

Since writing the above I have, curiously
enough, met with "broum, broum" again in con-

nexion with the same "gros-là." In the sequel to 'Consuelo,' 'La Comtesse de Rudolstadt,' Consuelo, in her journal, which she had to write secretly when in the state prison of Spandau, in speaking of the new prison adjutant, M. Mayer, says:—

"Je ne pouvais plus le méconnaître; sauf qu'il a pris encore plus d'embonpoint, c'est le même homme, avec son air avenant, sans façon, son regard faux, sa perfide bonhomie, et son *broum*, *broum* éternel, comme s'il faisait une étude de trompette avec sa bouche."—Chap. xix.

JONATHAN BOUCHIER.

RODGER'S-BLAST (8th S. iii. 106).—Is not this word connected with Roger, the name for a bull—a word into whose applications research is undesirable? E. H. M.

THE DOVER SLAVE TRADE (8th S. iii. 109, 253).—The form of receipt, which I copy from one in my possession, on the part of the Royal African Company of England, may perhaps be of interest:

"No. 13. On the 26th day of July, 1685. Received of Mr. Robt Woolly for Tho. Barnes the sum of Two hundred pounds, on acc^t of Lot 23:30, sold to him on the 17th day of this Inst. By the Royal African Company of England for whose use I receive the same. For my Mr. Robt Williamson, Treasurer. Jos. White. (£200)." ED. MARSHALL.

J. P. E. is certainly wrong in referring *that* slave trade to America. America had nothing to do with it. It was an English trade, and I leave it to Englishmen to enlighten their ignorant brethren in regard to it. AN AMERICAN.

POWELL OF CAER-HOWELL (8th S. iii. 268).—There can be no doubt that the Powells so called were a branch of the same family as the Powells of Park. The arms have different tinctures, but both show descent from Simeon Sfell, a base scion of the princely stock of Powis. He bore Party per fess sa., arg., a lion rampant, party per fess counterchanged. I suspect Caer-Howell should be Cae-howel. This latter place belonged to the Kynastons about 1400. THOS. WILLIAMS.

ADAMS FAMILY OF ESSEX (8th S. iii. 288).—The manor and estate of Elsenham was purchased by

"Sir Thomas Adams, Alderman and mercer, of London, created a baronet, 13th of June, 1660. He died in 1668. His son and heir, Sir William Adams, married Jane..... that died, in an advanced age, the 15th of January, 1727. By her he had several sons. He himself departed this life in 1688. His eldest son, William, was dead before him; leaving an only daughter, Jane, married to Sir Erasmus Norwich. Sir Thomas, the second son, succeeded his father, but died in August, 1690, unmarried; whereupon, the title came to Sir Charles, the sixth son; who dying 12th August, 1726, had for successor, his brother, Sir Robert, the eighth son."

This family had lands at Broxton and Tolleshunt. *Vide* Morant's 'Essex,' vol. ii. pp. 571,

449, and vol. i. p. 390. There were Adamses at Writtle (vol. ii. p. 64) early in the last century, and about then a Thomas Adams married Mary Rebow, of Laver-Breton (vol. i. p. 410); but there is nothing mentioned by Morant to show that these Adamses were related to the baronets, or that they were descendants of either Robert and Simon Adams, who presented to the living of Pardon in 1558, or of Theophilus Adams, who held some property at White Colne in 1592. It might be worth while referring to 'The Visitations of Essex,' printed by the Harleian Society. The second volume contains sundry miscellaneous pedigrees as well as Berry's pedigrees and a full general index. H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

"THE ZOO": TRAM (8th S. iii. 96).—The etymology of *tram* has been often dealt with in your columns, and so far back as 1861 (2nd S. xii. 276) a correspondent, J. N., quoted some words, as if from an Act of Parliament of 1794, to prove that the derivation of the word from *Outtram* is a chronological absurdity. His note runs:—

"In 1794 Mr. Homfray [*sic*] obtained an Act of Parliament for the construction of an 'iron dram-road, tram-road, or rail-way' between Cardiff and Merthyr Tydvil."

This is not satisfactory. The writer does not tell us how he acquired his information, and his good faith is brought into suspicion by the fact that the same statement is made in Rees's 'Cyclopædia,' vol. vi., second page of Y, art. "Canal":—

"About the year 1794.....Mr. Samuel Homfray, and others, obtained an act of parliament for constructing an iron dram-road, tram-road, or rail-way, between Cardiff and Merthyr Tydvil in South Wales"—

a statement which does not prove any more than J. N.'s with its artful quotation-marks that the words "iron dram-road," &c., are in the "act of parliament." But the 'Cyclopædia' proceeds—

"that should be free for any persons to use, with drams or trams of the specified construction, on paying certain tonnage or rates per mile to the proprietors."

Whether this is the language of an Act of Parliament a few years before, or of the cyclopædist a few years after, Outram took in hand the construction of "iron rail-ways," is of no importance. It stifles all doubt as to the meaning of *dram-road* or *tram-road*. This was a road for the waggon called "dram" or "tram" to travel on; and what had Outram to do with that vehicle?

I commend these remarks to the consideration of MR. BLOUNDELLE-BURTON, who asks at the above reference if he may not adduce *tram* as an instance of word-clipping—"the only one I can recall which springs from the clipping or cutting down of a surname." F. ADAMS.

105, Albany Road, S.E.

The derivation of *tram* from *Outtram* is quite wrong. The word, both in its present meaning

and in that simply of *beam*, is far older than Benjamin Outram. See 'N. & Q.,' 6th S. ii., iii., *passim*. C. F. S. WARREN, M.A.

Longford, Coventry.

MR. BLOUNDELLE-BURTON derives *tram* from the name Outram, but I think it will be found that it was in use before Outram was born. Webster says it is the North-Country word for a coal-waggon, and that a tram-road was a road made for such waggons to run on. Halliwell says the same.

HENRY H. GIBBS.

St. Dunstons.

Some years ago I was, for a moment, surprised to hear the librarian of a scientific institution speak of a manual of "zology"; and within the past few months I heard the town clerk of an important city make the same atrocious blunder at a public meeting, "Andbook of Zology" being the precise expression used. Such vulgarisms as these, however, are of no philological interest, whereas the derivation of the word *tram* from Outram is at least worth recording.

'ARRY.

JOHN LISTON (DIED 1846), ACTOR (8th S. iii. 143, 216, 252).—There are some interesting reminiscences of this celebrated comedian to be found in the 'Life of Charles J. Mathews,' by Charles Dickens. Liston years before had induced Mathews to adopt the stage as a profession. In 1813, when a boy of ten years of age, Mathews mentions his going behind the scenes at Covent Garden Theatre "to see Mr. Liston in the character of Moll Flaggon." May I ask in what play she is represented? The name reminds one very much of a landlady or hostess. Was Liston accustomed to personate female characters? His name is usually associated with Paul Pry.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SIEGE OF BUNRATTY (8th S. ii. 468; iii. 113).—MR. GARRETT'S query still remains unanswered; and though I am unable to supply much information, I think he will find a description of the siege and general history of the castle in Lenehan's 'History of Limerick.' There is a copy of this useful work in the Picton Reading Room, Liverpool, but none, I regret, in our otherwise excellent Manchester Free Reference Library. I know the castle well, and have pleasant remembrances of a delightful row one summer afternoon down the Shannon from the "City of the Violated Treaty" to picnic beneath its picturesque ruins.

J. B. S.

Manchester.

BUSBY (8th S. ii. 468, 491; iii. 31, 171).—The references quoted by MR. E. H. COLEMAN show that inquiries about the origin of this word are among the hardy perennials of 'N. & Q.' The

following extract from J. T. Smith's 'A Book for a Rainy Day,' edit. 1845, p. 234, may be considered to have some relevance to the subject:—

"The term *busby*, now sometimes used when a large bushy wig is spoken of, most probably originated from the wig denominated a buzz, frizzled and bushy. At all events, we are not satisfied that the term *busby* could have arisen, as many persons believe, from Doctor Busby, Master of Westminster School, as all his portraits either represent him with a close cap, or with a cap and hat."

It seems not improbable that the Hungarian fur cap, on its first introduction into England as a headdress for the recently formed Hussar regiments, was probably termed a *busby* on account of its resemblance to the bushy wig of that name, of which the use was then dying out.

W. F. PRIDEAUX.

29, Avenue Road, N.W.

"CROSS-PURPOSES" (8th S. iii. 27, 71, 275).—The game of "cross questions and crooked answers" is described in Mrs. Valentine's 'Games for Family Parties and Children,' 1869, p. 82.

J. F. MANSBERGH.

Liverpool.

THE DRAMA AND THE ARCHANGEL GABRIEL (8th S. iii. 268).—It is not unusual in Italy for a theatre to be dedicated to some saint, the best known instance being that of San Carlo in Naples.

F. W. G.

VACCINATION (8th S. ii. 364; iii. 277).—In connexion with this it may be of interest to note that in Adamnan's 'Life of St. Columba' (c. 695), book ii. chap. iv., cow-pox and small-pox appear to be identified. Adamnan states that while Columba was living in Iona (563-597) he saw in the north a dense rainy cloud, and said to a companion that it would be very baleful to man and beast, and that after passing over a great part of Ireland it would discharge a pestilential rain, "quæ gravia et purulenta humanis in corporibus, et in pecorum umberibus, nasci faciet, ulcera, quibus homines morbidi et pecudes, illa venenosa gravitudine usque ad mortem molestati, laborabunt." Which in due course came to pass; but both man and beast were healed by being sprinkled with water in which blessed bread had been dipped. We need not attach too much weight to the statement that the cattle were brought to the point of death, unless, indeed, there was at the same time some cattle plague of a more severe kind than that of cow-pox. The story could hardly have arisen unless the writer had been acquainted, either personally or through his informants, with some epidemic of severe and "purulent" ulcers on the bodies of men and on the udders of cows.

J. T. F.

Bishop Hatfield's Hall, Durham.

"HOSPITALE CONVERSORUM ET PUERORUM" (8th S. iii. 209, 316).—It was while looking up

the story of Bermondsey Abbey in a comparatively small copy of Dugdale's 'Monasticon' in English at the Guildhall Library that I came upon these words. One reader of 'N. & Q.' was good enough to write personally to me and explain that "Conversorum" meant converts from the world, and was applied to monks. But this scarcely seemed to fit in.

The foundation of St. Thomas's Hospital is generally believed to be entirely the work of the Canons of St. Mary Overies. But apparently the *hospitium* or inn belonging to St. Mary's and the Hospitale Conversorum, &c., of St. Saviour's, Bermondsey, stood close together in St. Thomas's Street. Both houses were dedicated to St. Thomas à Becket, they were united by Peter des Roches and gradually grew into a refuge for the sick and wounded.

I wrote down my notes from Dugdale in the library at Guildhall, and have them now before me. PRECENOR VENABLES will, I think, have no difficulty in finding the passage in the account of Bermondsey Abbey. I am much obliged by the notice taken of my query, and particularly desire to thank my unknown correspondent.

CHARLOTTE G. BOGER.

St. Saviour's.

Stow writes of the Hospital of St. Thomas, "Hee [Richard, Prior of Bermondsey] named it the Almerie, or house of Almes, for conuerts and poore children" ('Survey,' p. 339, ed. 1598).

EDWARD H. MARSHALL, M.A.

Hastings.

REEDS (8th S. ii. 327, 433, 517; iii. 52, 116, 311).—Reed pens, cut in the usual form, are extremely useful for directing large parcels, and I have known them used for writing out extracts, &c., in very large letters for the use of a venerable student whose literary interests long survived the clearness of his eyesight. The reeds I knew grew in ditches in Winterton Carrs, Lincolnshire.

J. T. F.

Bp. Hatfield's Hall, Durham.

At the last reference the REV. JOHN PICKFORD notes that before writing the most holy name of the Deity a Jewish scribe cleanses his reed pen.

In 'Unexplored Syria,' by Richard F. Burton and Charles F. Tyrwhitt Drake (2 vols. 8vo., London, 1872), is a very interesting excursus, "On Writing a Roll of the Law. The Rules prescribed by Maimonides and other Hebrew Authorities." Vol. i. pp. 294-332. The writer acknowledges that he has "received most valuable assistance" in compiling this paper "from Mr. Shapira, a German-speaking Jew by birth, thoroughly read in the Talmud and traditional lore of the Hebrews, and now a member of the Protestant community at Jerusalem." Mr. Shapira's name became somewhat notorious in the literary world some years

after this passage was written, under circumstances to which I need not more particularly refer. I see no reason, however, to doubt the accuracy of the passages which I am about to quote, as, even if supplied by Mr. Shapira, they are probably taken from Maimonides.

According to this authority, the following five rules were to be observed by a scribe when transcribing a book of Holy Scripture :—

"1. A Scribe must say before writing a Holy Name of God, 'I am ready to write the Name of the Lord with mind and understanding.' If he omit this formula even once, the roll is made unlawful.

"2. He must not write the Name of God with a freshly dipped pen, for fear of making a blot, but must fill his pen when he has at least one letter to write before the Holy Name.

"3. He is not allowed to put a single letter of the Holy Name either out of, or between, the lines.

"4. According to the Talmud, it is forbidden in Deut. xii. 3, 4, to scratch out, destroy, or blot out even a single letter of a Holy Name, in the words, 'Ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the Lord your God.' If a Holy Name be written incorrectly upon anything, whether an earthen or stone vessel, or a sheet of parchment, that thing must be buried and replaced by a correct one.

"5. The scribe is not allowed to think of anything else, or to speak, while he writes the Holy Name, nor to give an answer even to the greeting of the King (see Jerusalem Talmud, tract Brachoth, ch. v.).

"Some of the cabalistic writers went so far as to wash their whole body in water before writing the Holy Name."

The whole essay is interesting, and is not, perhaps, so well known as it deserves to be.

W. SPARROW SIMPSON.

DIBDIN'S SONGS (8th S. iii. 307).—'True Courage' was "produced at Leicester Place, 1798," being one of the songs in 'The Tour to the Land's End.' See Dibdin's 'Songs,' &c., ed. 1842, vol. i. p. xxviii.

EDWARD H. MARSHALL, M.A.

Hastings.

THOMAS, SECOND EARL OF ONSLOW (8th S. iii. 289).—The lines on this nobleman, as I received them from my father, who lived in those days, were as follows :—

What can Tommy Onslow do?

Drive a phaeton and two.

Can Tommy Onslow do no more?

Yes : drive a phaeton and four.

J. CARRICK MOORE.

ABBÉ OR ABBOT (7th S. xii. 449, 518; 8th S. i. 403).—I am afraid that it may be inferred from my note at the last reference that the Ital. *abate* (*abbate*) is now used in Italy as *abbé* is now used in France. But this is very far from being the case. A French *curé* (=our vicar) may, of course, be addressed as "Monsieur le curé," and a *vicaire* (=our curate) as "Monsieur le vicaire," but it is more common, I should say, to address them as

"Monsieur l'abbé." In Italian, on the contrary, they are, as a rule, never addressed as "Signor abate," but always as "Signor curato," "Signor vicecurato." The only exception is when a *curato* has a church which formerly belonged to an abbey, and then he may be given the title of *abate*.

But though the title of *abate* is very rarely given to priests in Italy, it is often made use of as a title, as is also the diminutive form *abatino*. Strictly speaking, no one who is not being educated for the priesthood is entitled to either of these titles, or the equivalent ones, *chierico*, *chierichino*, nor, indeed, any one who is being so educated until he has received the first tonsure. Only those seminarists, therefore, who intend to become priests (for some there are, it would seem, who do not), and have received the first tonsure (at what age is this usually given?) have really a claim to these titles. But, as a matter of fact, all those who (without being destined to the priesthood) wear any description of ecclesiastical dress, such as the acolytes who serve the mass and choristers, also get the title of *abate* or *abatino*, *chierico* or *chierichino*, according to their age and size. In Italy it seems that few boys sing in the choirs; the choristers are chiefly grown men, and hence, perhaps, in part arose the reprehensible mutilation which is said to have been formerly common in Italy.

Something similar will be found in Roquefort, who gives *moiniot* (properly "little monk") = "enfant de chœur," and I believe that I have elsewhere seen *moigneau* in the same signification.

When, therefore, Littré gave his second definition of *abbé*—viz., "Tout homme qui porte un habit ecclésiastique"—he exactly described the familiar use of *abate* in Italy at the present time, though, as I have said, the title in its diminutive form is there extended to boys also; but his definition does not apply quite so exactly to the *abbés* of the last century whom he intended to describe, for, though they were commonly not priests, they had evidently frequently taken the tonsure, and so done something more than wear an ecclesiastical dress; whilst, as applied to the time at which he wrote—that is virtually the present day—his definition is altogether misleading.

As for *Don*, I was wrong in suggesting that it corresponds to the French *abbé*, for *Don* is never made use of in addressing an Italian priest. It is used when speaking of him only.

And finally, with regard to priests and religious orders, a Roman Catholic priest may, I believe, everywhere be a member of a religious order, but such priests are, I am told, much more common in England than in France and Italy, while missionary priests very commonly do belong to some order.

F. CHANCE.

CHARLES LAMB AS A RITUALIST (8th S. iii. 28, 76, 132, 176).—MR. ANGUS is not correct when he writes that the Armenian cope "is really a chasuble,

cut open in front for convenience." I have frequently attended an Armenian service in Constantinople, and can say positively that the cope is quite similar to that used in the West, and in no respect resembles a chasuble. It is sometimes so overloaded with gold and jewels as to be a severe burden in hot countries.

E. LEATON-BLENKINSOPP.

TIPPINS (8th S. iii. 308).—Bardsley's 'Curiosities of Puritan Nomenclature' derives the name from Tibbe (Theobald). Fairbairn (new edition) gives five families of Tipping as bearing crests, but none spelling the name without the final *g*.

J. BAGNALL.

Water Orton.

MR. LEWIS asks a strange question. How can a family be legitimately entitled to bear a crest and motto without a coat of arms? I would suggest an application to the advertisers, who would speedily find both crest and motto, and a coat of arms also, for the small fee of 3s. 6d.

H. S. G.

BRIDGE AND CULVERT (8th S. iii. 248).—The late Mr. Grover, in his book on 'Bridges and Culverts' (London, 1870), gives an example of a culvert having a span of twenty feet and substantial wing walls (plate 6). My experience is that county surveyors call many structures bridges which Great George Street men would classify as culverts. I well remember trying one day to find Moreby Bridge, in the East Riding of Yorkshire, on my way from Cawood to York. I had the Ordnance map by me, and could identify the exact spot; but still there was not a sign of a bridge visible. Here was a structure with all the attributes of a culvert. It was a long underground arched channel of brickwork and masonry for conducting water; it had no parapets; one of the culvert fronts was some scores of yards away from the road in a private field, the other front was at some depth below the level of the road in a wooded glen. And still the old county surveyor called it a "brigg." Its span is about seven feet, if I remember rightly.

L. L. K.

Dr. Murray's 'Dictionary' does not at present include "Culvert," and therefore, so far as I know, we have no means of making out the history of the word. So far as I can call to mind, I have not met with any example of it earlier than about 1825. In the northern parts of Lincolnshire, culvert, or, as it is more commonly pronounced, *culbert*, is in constant use; and we know quite well the distinction between a culvert and a bridge; but it is one by no means easy to make clear. A culvert is a tunnel for carrying water under a "gatestead" or a road. Culverts are commonly narrow, and with level tops, that is, covered over with flat stones. I think, but am not quite sure,

that if the top of one of these was made by an arch formed of bricks, it would then be called a tunnel, not a culvert. The rough stone underdrains which were used in many places for carrying off dirty water from houses and the drainage from farmyards were called culverts. They were all of them, so far as I know, flat topped. Examples of these, we may hope, since the introduction of sanitary tubes, have become rare. These old, roughly made culverts neither confined their fluid nor their gaseous contents; and so uneven and full of nooks and corners were their bottoms and sides, that it was impossible to remove the filth that lodged in them by any amount of flushing with water.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

What a theatre is to an amphitheatre, a bridge is to a culvert. A bridge is formed by an arch or other method of support, more or less semicircular, and having the water or ground bridged over as the chord of the arc. A bridge may carry one road over another, but only liquid is intended to pass through a culvert, which is built more or less circular, as its common alternative name, barrel-drain, implies. There is a special kind of bricks, called culvert-bricks, so contrived as to be capable of being laid continuously, with or without cement, and without the "centring," *i.e.*, the supporting framework necessary for the construction of the ordinary arch of greater size. Sewers are now mostly culverts, irrespective of dimensions.

If the bottom of the structure referred to by H. I. is flat, it is a bridge; if it has a bottom formed by an inverted arch, and in general construction is circular, it is a culvert. The wings are of no consequence.

FRED. T. ELWORTHY.

Foxdown, Wellington.

Has not the question whether the structure is simply a drain something to do with the subject of this query? Annandale's definitions may perhaps be of service:—

"*Bridge*.—Any structure of wood, stone, brick, or iron, raised over a river, pond, lake, road, valley, or the like, for the purpose of a convenient passage."

"*Culvert*.—An arched drain of brickwork or masonry carried under a road, railway, canal, &c., for the passage of water."

J. F. MANSERGH.

THE 33RD REGIMENT (8th S. iii. 267).—The 33rd was raised either in Kent or Yorkshire by George, Earl of Huntingdon (the nobleman who bore the sceptre at Queen Anne's coronation), in the year 1702. The colour of the facings is not, however, recorded to have been yellow at the period of Dettingen, but "white and red." As regards territorial distinction, the oldest army lists I have seen—and they go back far—give it the title of the West Riding Regiment from the early part of this century, which it kept until after the Duke of Wellington's death, when the Queen

ordered that it should be called after him, and bear his crest and motto as its badge. It is also, it should be remarked, the only regiment named after a subject not of royal blood.

The old nickname of the 33rd was, according to Capt. Trimen's work on the subject of regimental nicknames, the "Havercake Lads," but there seems to be no record of its ever having been called "Johnson's Jolly Dogs"; while, since its facings were red and white at Dettingen, "The Yellow Boys" would not then have been appropriate, unless derived from some other cause.

JNO. BLOUNDELLE-BURTON.

Barnes Common.

If D. K. T. wishes any further information on the subject, may I suggest that he should apply to the officer commanding, 1st Battalion, Duke of Wellington's Regiment, Bradford? C. O.

CHARLES II., THE FISH, AND THE ROYAL SOCIETY (8th S. ii. 526; iii. 234).—It cannot be supposed that Archbishop Whately had any special knowledge on this subject when he stated positively that "the Royal Society were imposed on"; but he used such language to illustrate the practice of the skilful sophist, who "will avoid a direct assertion of what he means unduly to assume; because that might direct the reader's attention to the consideration of the question, whether it be true or not; since that which is indisputable does not so often need to be asserted."

In like manner, my old friend the late Prof. De Morgan, in his valuable and amusing chapter on "Fallacies," contained in his "Formal Logic," quotes a short story from Boccaccio, in illustration of the *fallacia accidentis*, or arguing a *dicto simpliciter, ad dictum secundum quid*.

If the fish story can be traced to James I., it can have no connexion with the Royal Society, any more than Cromwell's "fool's bauble." But to answer Mr. HALL's questions would be to reopen the whole subject. Some time ago Mr. St. John Hope wrote a long letter to the *Times* on the subject of the mace, which he supposed was new information. I replied to this in the *Antiquary* for March, 1892, giving particulars well known in the Royal Society, and which seem to me to settle all matters in dispute respecting the Society's mace.

C. TOMLINSON, F.R.S.

Highgate, N.

I have often thought that the question, as originally put, referred to an actual fact, *viz.*, that if a live fish, *i.e.*, one that swims, were put into a vessel full of water, the weight of the vessel would remain the same as before, because the fish would displace a bulk of water equal to its own weight. This would not be the same with a fish that sank to the bottom. It might displace less than its own weight, as, indeed a live fish would, by diminishing its volume, if it purposely sank. But that

would probably not be the action of a fish on first being put into water. The "Eureka" tale of Archimedes bears upon the question.

W. WEBB.

ABBAY CHURCHES (8th S. iii. 188, 257, 349).—Absence from home having prevented my revising the proof of my communication on 'Abbey Churches,' I shall feel much obliged if I may be allowed to supply the following corrections. Abbey Dore, in Herefordshire, only retains the choir and transepts, and should be transferred from Class I. to Class III. Monkton by Pembroke, having had the dismantled chancel restored, should be transferred from Class II. to Class I. Margam, where the nave remains and is used as the parish church, should be added to Class II. As clerical errors, for "tower end," towards the close of the second paragraph, read "tower arch," and in the last paragraph, sixth line from the beginning, for "original portion" read "original founder."

EDMUND VENABLES.

DUEL (8th S. iii. 347).—There is a full notice of this by Pepsys, at the year, vol. iv. pp. 325-7, 1848.

ED. MARSHALL.

ALICE FITZ ALAN (8th S. ii. 248, 314, 457, 496; iii. 74, 316).—That there were two Alice Fitz Alans there cannot be the least doubt, except that the real name of the elder was not Alice (Latin Alicia), but Ales or Aleyse (Latin, Alesia). If the younger Alice were ever contracted to Cardinal Beaufort, it must have been almost in infancy. The earliest date for his birth is 1376, and 1378 or 1380 is more probable. Alice may have been a little older, but the probability is that she was born after 1372. But from 1385 (if not earlier) to 1388 (when the marriage was broken off) she was affianced to Roger, Earl of March, and in 1392 she was the wife of Lord Charleton, while Cardinal Beaufort was a prebendary in 1390.

HERMENTRUDE.

THE HOLY THORN (8th S. iii. 125, 177, 255).—The frequent references to Glastonbury in 'N. & Q.' have reminded me of the following lines, which some years ago I found written in the visitors' book of the "George Hotel," Glastonbury, by the Rev. J. Jackson, Vicar of Lew, Oxon. They are sufficiently curious to claim preservation in 'N. & Q.':—

Before the "Blessed Reformation,"
One Faith, one Church sufficed the nation,
But since was raised that de'il's tattoo,
Two hundred sects have proved too few.
Eternal splitting seems to be
The substitute for Unity.
We brooked not one Pope's interference,
And to a Legion gave adherence.
Pope Self—the phrase, "It seems to me,"
Our all-pervading Popery.
And in this town of Glastonbury
(A sight to make the devils merry)

Behold laid waste that noble pile
By villain King and nobles vile,
The oldest shrine in Britain's clime
Of Faith of Apostolic time.
On t'other side of way—now view!
Drums the Salvation Army crew!
Babel the voice of peace destroys—
A new Evangel, that of noise.

W. J. F.

Dublin.

There is, or was thirty years ago, a so-called holy thorn at a village in Dorset called Chideocke; and Mrs. BOGER may be interested to hear that an old inhabitant of the village, in which I then lived, assured me of its blossoming on Old Christmas Day, and used the (supposed) fact precisely as her informant did, as an argument against the New Style. I have seen the thorn, but never on Christmas Day, New or Old. I was assured on the spot that it blossomed on Christmas Day, whether Old or New I forgot to inquire.

C. B. MOUNT.

"THE WHITE CHRIST" (8th S. iii. 307).—A writer in the *Literary World* of April 21 says that the expression "the White Christ" was current among the Norsemen at the time of their conversion to Christianity. It was first used in poetry by the Icelandic poet Sigvatr Thordarson about 1030, but it was a common phrase long before that time. JOHN CHURCHILL SIKES.

13, Wolverton Gardens, Hammersmith.

POST OFFICE GRAMMAR (8th S. iii. 248).—I doubt whether the post-card inscription would bear the construction that A. W. B. puts on it; but it has already been pointed out that it makes it illegal to write the address on the face of the card. To most people A. W. B.'s emendation would mean that the local habitation of the addressee might be named, but not his personal name. Possibly the foreign wording, "This side is reserved for the address," is as good as can be got.

Q. V.

QUEEN'S PLAYERS (8th S. iii. 208).—The chronology seems to run thus: Lord Leicester's Company had licence by patent, May 7, 1574, to act within the City; it subsequently became Queen's Players, better known as Shakspeare's and Burbage's Company. It subsequently became Lord Chamberlain's; it was also called Lord Hunsdon's, and became "the King's" under James I. Its members acted at the Globe in summer, at Blackfriars in winter; and, previously to 1596, at Newington Butts. Lord Hunsdon, above named, died 1596, and a disruption ensued, led by W. Kemp. It arose from some proceedings of Lord Cobham, who became Chamberlain for a few months; he was unpopular, and the date coincides with the substitution of Falstaff for Oldcastle, both being "Sir John." A. HALL.

GOSTLING FAMILY (8th S. iii. 208).—I cannot give all the information Mr. JACOB requires; but, as I am now engaged in the copying of all the memorial inscriptions in our cathedral, I can supply a part. The "oval tablet" fell from the wall of the west cloister some years ago, and was broken to pieces. So far I have been unable to discover what became of the fragments.

The following memorials to members of the Gostling family still remain in the floor of the same cloister:—

"J. Gostling, 1733," father of William G., the author.

"H. Gostling, 1760," Hester G., wife of William above named.

"W. Gostling, 1777," William G., author of the 'Walk.'

"H. G., 1798," Mrs. Hester G. (?), daughter of William G., born 1719.

"J. G., 1804," Rev. John G., son of William, born 1725.

"W. G., 1804," William G., captain of the Royal Regiment of Artillery.

"M. G., 1806," Mary G., widow of Capt. William G.

William G., the author, was born in 1695 (not 1705, as stated in 'A Manual of Kentish Biography'), and was married to Hester Thomas in 1717. Capt. William G., described as a lieutenant in 1758, married, first, Mary —. His second wife, whom he married in 1768, was Mary Gurney, spinster, of Sholden, co. Kent.

The memorials dated 1733, 1760, 1777, are on small stones, each about the size of a common brick. Some Le Grands were buried close by the Gostlings. J. M. COWER.

Canterbury.

For a good deal of gossip about Capt. William Gostling and his brother the Rev. John Gostling, sons of the author of the 'Walk,' see Miss L. M. Hawkins's 'Anecdotes,' &c. (1824), vol. ii. The 'Walk' occurs not infrequently in catalogues of second-hand books.

EDWARD H. MARSHALL, M.A.

The Brassey Institute, Hastings.

Miscellaneous.

NOTES ON BOOKS, &c.

The Bride of Lammermoor and *The Black Dwarf*. By Sir Walter Scott. Edited by A. Lang. (Nimmo.) *A Legend of Montrose*. (Same author, editor, and publisher.)

THE "Border Edition" of the "Waverley Novels" has received an important accession of three volumes containing some of Scott's most valuable and characteristic work. It has been, and may still be, maintained that *The Bride of Lammermoor* is Scott's highest and most imaginative book. It is, in fact, a Northern 'Romeo and Juliet,' sterner and grimmer than the Southern legend, but neither less poetical nor less fateful. In his

editorial preface, Mr. Lang draws attention to the admirable use made by Scott of the magical, or quasi-magical insight attributed to his witches. This is, of course, no less apparent in 'A Legend of Montrose,' in which Allan's second sight and his morose disposition exercise a complete thralldom over the reader. Upon Caleb Balderstone Mr. Lang is very severe. There is no doubt that we have too much of him, and that his devices begin to pall. Many of Scott's early critics now quoted found the old servant tiresome. One or two, indeed, have found the same fault with Dugald Dalgetty, against which Mr. Lang loyally protests. We are, indeed, inclined to put Dalgetty foremost of Scott's comic characters. He talks too much; and his confabulation with his Highland guide, when he is escaping from the Earl of Argyll, is too much for faith. Still, the character, as a whole, is delightful, and the adventure in the dungeon is very spirited. One understands that the descendants of Argyll looked askance upon Scott for his unflattering portrait of their ancestor. Particulars of this kind Mr. Lang supplies in his own delightfully gossiping style. The three volumes maintain in all respects the supremacy of the edition over all other. Among the designs is one of extreme loveliness, by Sir John Millais, presenting the courtship of Edgar and Lucy. Mr. Macbeth-Raeburn supplies most of the etchings, including both of those to 'The Black Dwarf.' A more tasteful and sumptuous edition is not to be desired, and the successive volumes are a delight to look on, to handle, and to read.

The Oxford Bible for Teachers. (Oxford, Clarendon Press.)

In the effort to bring to perfection this, the handiest, most useful, and, in a sense, handsomest of Holy Bibles, generations, it may almost be said, of the highest class of workers have been consumed. To give the baldest possible summary of its contents would be to occupy a space we have never yet been able to assign to a single volume. The work practically began in the last century, when to an edition of the Oxford Bible were appended an index and tables of Scripture weights, measures, coins, &c., compiled by Dr. Cumberland, Bishop of Peterborough. Between 1870 and 1876, however, under the direction of Canon Ridgway, assisted by many authorities, some of whose names are still, happily, familiar in 'N. & Q.,' 'Oxford Helps to the Study of the Bible' was compiled and issued. Since its first appearance it has undergone constant revision, and it now, under the care of authorities no less eminent, appears in a new, enlarged, and illustrated form. The best scholarship in England has been devoted to its perfection, and it may now claim to be the handsomest, most comprehensive, and most trustworthy volume ever issued. It claims to be "an invaluable companion for every preacher and minister of religion, every teacher, and every private student." The claim must be allowed—cannot, indeed, be resisted. The Bible itself occupies a thousand pages in double columns, the helps some five hundred more. So thin is the paper, meanwhile, that the book can be put in the pocket or carried in the hand with complete ease, its weight, in its flexible morocco binding, being a mere trifle. Very lovely is the printing, moreover, and the gilding of the edges over carmine. Simply as a book it is an *édition de luxe*. Among the most salient features in the text are a concordance, a glossary of antiquities, a dictionary of proper names and subjects, sixty-four full-page plates (reproducing exactly documents, monuments, contemporary portraits, &c.), illustrating the history of the Old and New Testaments, and a new indexed and admirably executed atlas. To mention the men who are responsible for these things is to supply a nomenclature of the men

most eminent in their respective departments. To review a work of this importance is out of the question, a specialist being needed for every subject. Our own effort is confined to introducing to our readers a work which is, in fact, a library, and a library, moreover, of productions up to date and of inopugnate authority. In one hand easily a man holds an epitome of all Biblical knowledge. Only within a few years has such a thing been possible. It is to add to the value of this fine volume to say that it is a work of real and remarkable beauty.

Deutsche Volkslieder : a Selection of German Folk-Songs.

Edited, with Introduction and Notes, by Horatio Stevens White, Professor of German Language and Literature, Cornell University. (Putnam's Sons.)

THERE are thirty-seven volumes already issued in the series of "Knickerbocker Nuggets," to which this elegant little volume belongs. They must form a charming library of pocket companions if the rest are at all like Prof. White's interesting contribution. Here we are brought face to face alike with 'Frau Nachtigall' and with Old Hildebrand, the Knight, with the Piper of Hamelin and with Lohengrin, with fair May and with the Three Knights riding by, and with songs of spring, and of that love to which hearts then so lightly turn, we are told. In his introduction Prof. White states the difficulty of defining what is a folk-song, and then gets over it by the help of Mr. Andrew Lang. On the whole, the readers of this volume will probably be better pleased with the glowing words which Prof. White quotes from Mr. Lang than they would have been with any Procrustean bed of a definition on which he might have stretched them. Readers of folk-songs are more likely to be carried away by the martial ardour of the bold Grenadier or by the soothing tones of the lover than to be satisfied by a correct definition. They may, indeed, be tempted to agree with Heine's countess, and say of folk-songs, as the countess said of love: "Die Liebe ist eine Passion!"

Memories of Malling and its Valley. With a Fauna and Flora of Kent. By Rev. C. H. Fielding. (West Malling, Oliver; London, Marlborough.)

WE welcome this volume, dealing with a group of Kentish villages, very gladly. It has at the end a useful map of the valley, showing what places are treated of. It is not, and we are quite sure Mr. Fielding has not intended it to be, a distinctively antiquarian book. He has told the more noteworthy facts relating to the district which interests him in a happy and fluent style, leaving it to others who have more leisure or higher qualifications to give the world an exhaustive treatise on the nest of villages concerning the antiquities of which he discourses in so entertaining a manner. The earlier times have several chapters given to them, but we find therein little that is new. When, however, we arrive at the sixteenth century and parish registers have begun, there is very much to interest every intelligent person. We are very glad to welcome these long series of extracts, as they will cause a local interest in the documents, and give us reason to hope that all of them may be printed without curtailment.

Our Roman Catholic readers may be interested in knowing that at West or Town Malling there was buried on June 23, 1324, "Jacques François Stuart de Lenneville, French Priest, formerly of Notre Dame de bon report.....rector of Champigny near Melun." This was no doubt one of the *émigré* priests who found shelter here from the storm of the French Revolution. Many, perhaps most, of these exiles returned to their own land when the monarchy of the Bourbons was restored, but some few remained to die in their adopted country.

Mr. Fielding gives a list of Kentish proverbs which will be of interest to many. He also tells us that there is at Offham Green a quainst still standing. There is a notion that the lord of the manor is bound to keep it in order, but some say that this duty devolves on the owners of a neighbouring house. We trust that, however this be, so interesting a relic of the past times of our forefathers will not be permitted to fall into decay.

A Little Book about Cartmel. By the Rev. William Ffolliott. (Stock.)

CARTMEL is a most interesting place, with a grand old church. There are several books about it, but not one which satisfies modern requirements. Mr. Ffolliott's tract of some thirty small pages will do good in stimulating interest, and paving the way to something on a larger scale. The account he has given of the Rev. Thomas Remington is instructive. We are too apt to think that the parochial clergy in the days of our grandfathers were a set of drones. That much laxity and idleness prevailed we all know, but the picture is often too highly coloured. The author has extracted from the parish registers a list of those who have died from drowning. The catalogue begins in 1576 and ends in 1846. The number of entries nearly reaches a hundred. Among them are Goodsent, Boulcock, Muckalt, Florida, Curatto, and other uncommon names.

To the May number of the *Journal of the Ex-Libris Society* Ulster King of Arms contributes Part III. of 'Book-Pile Ex-Libris.' Mr. Walter Hamilton answers with zeal and eloquence a writer on the daily press who had sneered at his favourite pursuits. The society, which receives constant and important additions, is in a flourishing condition.

MR. ELLIOT STOCK announces a new work on 'Scrivelsby, the Home of the Champions,' by Samuel Lodge. It will give much new information about the Marmon and Dymoke families, and will contain many illustrations.

MR. R. C. HOPE, F.S.A., promises, through Mr. Elliot Stock, a work that should be of interest to our readers, on 'The Holy Wells of England.'

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."

Contributors will oblige by addressing proofs to Mr. Slate, Athenæum Press, Bream's Buildings, Chancery Lane, E.C.

F. E. WARREN ("St. Grasinus").—Your suggestion has been anticipated. See *ante*, p. 232.

NOTICE.

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

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

LONDON, SATURDAY, MAY 20, 1893.

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Notices to Correspondents.

Notes.

OUR PUBLIC RECORDS.

(Continued from p. 343.)

In my last paper I considered certain Chancery documents which recorded dealings by the sovereign with his or her own people, with the rulers of other states, and with the subjects of those states. I will now speak of the record of proceedings in the Chancery as a legal tribunal.

It has been already said that the Chancery became a court of justice in the reign of Richard I., at which time the business of the Curia Regis was subdivided between the principal officers of the courts. Its jurisdiction was of two kinds,—the ordinary, wherein the judge was bound to observe the order and method followed by the Common Law; and the extraordinary, in which he proceeded on the rules of equity and conscience, taking cognizance of intention rather than the letter of the law. The ordinary court held plea of recognizances acknowledged in Chancery, of writs of *scire facias*, &c., for the repeal of letters patent, of personal actions by or against officers of the court, of commissions in bankruptcy, idiotcy, charitable uses—indeed of any matter arising out of a commission issued by Chancery. The extraordinary court, though in later days its time has been mostly occupied in deciding points affecting property, at the date of its earliest records, or rather

of its earliest records preserved to us, was chiefly concerned in adjudicating on petitions to the Chancellor in cases of assault, trespass, or outrage, all of which were cognizable at Common Law, but for which the petitioner was unable to obtain redress, owing to the powerful social position of his adversary or of his adversary’s friends; this being so, we naturally find in Chancery (Equity) Records numerous pictures—thrown by a side-light it is true—of the manners and customs of men and women in days gone by, as well as material of the very highest importance—we are speaking now of those of the sixteenth century and later—to the pedigree-hunter and the topographer. To the former, who is about to deal with Chancery proceedings, a word of advice may be given.—Do not be discouraged from looking for the record of an event at a very long time after it happened. I mean, do not, if you are seeking for an incident in family history of the time of Elizabeth, hesitate to search proceedings, to which members of that family were parties, of the time of George I., or later. It not unfrequently happens that in a Bill of Complaint in Chancery a title going back some two hundred years is set out.

Now let us see what records of those two sides of the Court of Chancery are preserved and within reach of the searcher. On the ordinary, or Common Law side there is the County Placita (“Tower” Series), John to Edward IV., which contains a variety of legal proceedings, arranged under counties, belonging to that side of the Chancery, and transcripts of proceedings in other courts, the King’s Bench, &c., brought into Chancery by Writ of Certiorari. To the whole of these there is a very slight index, and a full calendar of such as relate to counties the names of which commence with letters between B and N; both the index and the calendar are in the Legal Search Room. Then there are the pleadings; these exist from Henry VII. to James I. in the “Rolls Chapel” Series, and from that date to Victoria in the “Petty Bag” Series. There are memoranda of orders made on these pleadings from 14 Charles I. to 2 George II. There is a calendar to the pleadings for the reign of Henry VII. in the Literary Search Room (“Palmer’s” Indices, No. 107), and ten MS. volumes of indices to those in the Petty Bag Series. A few other classes of records on the Common Law side of Chancery exist, but do not call for special remark here.

The Equity side of Chancery requires more notice. Here the pleadings exist in almost unbroken sequence from the time of Richard I. until the present day. They are arranged in something like chronological order, and a calendar to those of an early date is now in preparation; and a most important calendar it will be. Now none (or practically none) of the pleadings are available to the student prior to the time of Elizabeth. For

this reign there is a printed calendar with a fairly full index,* but unfortunately this does not contain anything like all the mass of pleadings of that reign. For the reigns of James I. and Charles I. there is an index of names of parties arranged under the first letter of the plaintiff's name; and after that there is no chronologically arranged index at all, only one in about twenty-six volumes (the very sight of which would deter any but the most indefatigable record-hunter from attacking it), known by the somewhat vague title of "Chancery Proceedings, before 1714." In these volumes are references to suits going back to the time of Henry VIII., and of all intervening periods from that reign to the first year of George I. Mixed up with the indices to pleadings are those to depositions. There is not a more valuable class of records in the Record Office than the Chancery proceedings; there is hardly a class worse provided with means of reference.

Besides the Chancery (Equity) pleadings and depositions, there are affidavits from 1611 to 1869; they are referred to by indices. These affidavits from 1615 to 1746 are also entered in a register. Then we have the decrees and orders of the court, made upon the pleadings; these go back to 26 Henry VIII., and are entered, some in volumes, some on rolls. Those on the rolls go back the furthest, 26 Henry VIII.; the entries in the books begin ten years later. To the books there are indices, under the first letter of the plaintiff's name, for the entire series; each year has a volume of index, which contains four alphabets, one for each term. There are two indices for each year, one (the index to the A book) containing the alphabet from A to K, and the other (the index to the B book) that from L to Z. But numerous pitfalls await the uninitiated in searching these indices. They are supposed to be under the plaintiff's name or names, and so they are; but suppose your plaintiff is a peer—Lord Coventry, say; you may find your suit under C ("Coventry"); you may find it "Dominus," or if not of a particularly early date, under "Lord." So with bodies corporate; a suit to which the Mayor and Burgesses of Bristol were plaintiffs is as likely, indeed, if not more likely, to come out under M ("Major et Burgenses," &c.), as under B ("Bristol, Mayor and Burgesses of"). The writer has known a suit to which the Earl of So-and-so was plaintiff put under T ("The Earl," &c.).

This is enough to show the searcher of these, and of a great many other indices, compiled long ago, how very careful he must be in searching.

To the Chancery Decree Rolls there are fourteen volumes of calendar; one or more alphabetical index to parties exists in each volume; but the best of

the set is that (No. 11) which is an *index locorum* to all the rolls, or rather to each volume of the set of calendars, which calendars, in turn, give you the reference to the rolls.

One more class of Chancery (Equity) records demands notice, and with that I will conclude this paper,—the original reports and certificates made by the Masters of the Court in the various causes that came before it. The information in these is most important. Customs of manors, awards, family history, personal particulars of litigants, and a host of other matter, often not elsewhere recorded, find mention in these reports, which extend from the year 1544 to 1869, and comprise nearly three thousand volumes, in which they are arranged alphabetically, term by term. There are indices from 1606 to the end, similar in style and arrangement to those just mentioned, to the decree books, and in searching which similar care must, therefore, be taken.

W. J. HARDY.

(To be continued.)

THE THREE SEPTS OF GAURAN OR GOVERN.

(Concluded from p. 284.)

Modern histories, with one or two exceptions, do not even mention the illustrious warrior primate Archbishop McGauran's name; still he was one of the most distinguished historical and patriotic personages towards the close of the sixteenth century, and entitled to rank as such in Irish history. He organized the rising and gathering of the great northern chiefs and their clans; and his diplomatic negotiations with the Papal see and Philip II. of Spain equalled those of Monsignor G. B. Rinuccini, Archbishop of Fermo, in his famous embassy in Ireland in the years 1645–1649. See 'Calendar of State Papers, Ireland,' *temp.* Eliz., and O'Donovan's 'Four Masters,' second edition, 1856; see also the Abbé MacGeoghegan's 'Ancient Irish History,' translated from the French by O'Kelly, where the name is spelt MacGowran, and the tribe-name MacSamhragain; and in O'Donovan's work aforesaid MacSamhradhain, pron. Magauran, M'Govern, and Magowran; in Hennessey's 'Ann. Loch Cé,' Magauran and McGovern; Magauran and Magovern in Lynch's 'Cambrensis Eversus'; Magawryne and McGawrene in a deed of composition, *vide* O'Flaherty's 'West or H. Iar Connaught'; and McGawran, Magawran, and McGowran in an inquisition held in 1607, given in a foot-note thereto; McGawran, M'Gawrain, and Magawran in 'Cal. State Papers, Ireland,' *temp.* Eliz., 1586–1596; and Gawne, *ibid.*, *temp.* James I., 1606, p. 18; in Carew, 'Cal. S. P., I.,' McGauran, McGawran, Magawran, and Magauran; MacGawran, and MacGauran in Gilbert's 'Contemporary Hist. of Affairs in Ireland'; M'Gauroll by Sir J. Davies, Attorney-General of Ireland, in a letter to Robert, Earl of Salisbury,

* In this calendar are given, as examples, some earlier proceedings, Richard II. to Henry VIII.

dated 1606, vol. i. p. 136, in Vallancey's 'Collectanea de Rebus Hibernicis'; M'Girrell and M'Goughe in an old map of Tullyhaw about the year 1609, noticed in my article on 'Irish Bells,' 'N. & Q.,' 7th S. xii. 21; M'Goveran in appendix, p. 9, *vide* Musgrave's 'Memoirs of Rebellions in Ireland,' 1801; McGauran by Major McGauran* (or McGovern) in his 'Memoirs,' where he states

"from a younger branch of the family of O'Connor the last monarch of Ireland is mine descended, and the place of their residence, now vulgarly called Talaha, received its original name, which was Tealleagh-Achy, that is the seat of Achilles, from one of our predecessors, Achilles McGauran. Our family seat once formed part of the province of Connaught till it was annexed to that of Ulster, when the Baron McGauran joined his relations and allies, O'Neil, Earl of Tyrone; O'Donnel, Earl of Tyrconnel; O'Reilly, Earl of Cavan; McGuire, Baron of Inniskillen; and the greatest part of the nobility of Ulster, in taking up arms to oppose the sovereignty of Queen Elizabeth. But being overcome by the Lord Deputy Mountjoy, they were obliged for a time to submit. They, however, made another attempt in the reign of King James the First to free their country, which proving unsuccessful, they were all attainted, and their lands, amounting to five hundred and eleven thousand, four hundred and sixty acres, confiscated."

The area of the barony of Tullyhaw is now much smaller than in ancient times. The co. Cavan was divided into seven baronies (see Vallancey's work aforesaid), whereas it now contains eight; by the Act 6 & 7 Will. IV. four townlands were taken from it, *vide* 'Parliamentary Gazetteer of Ireland,' under "Cavan," p. 382. In Thoms's 'Official Directory, Ireland,' 1892, the contents are given as 90,701 statute acres; see also the Census Parliamentary Papers, 1891, giving the names of the townlands and parishes and their areas therein. According to Ortelius's 'Map of Ireland,' 1562, giving the territoria of the old Irish sept, the clan McGauran or McGovern were also indigenous to co. Leitrim, their lands forming a portion of McGauran's country, which was surrounded by powerful dynasts, viz., on the north and the north-east by Maguire, Rig Mor Tuath, or tribe king, of Fermanagh; on the east by O'Reilly, Rig Mor Tuath, or tribe king, of East Brefsney, now Cavan; and on the south and the south-west by O'Rourke, Rig Mor Tuath, or tribe king, of West Brefsney, now Leitrim—all of whom encroached upon and circumscribed the tribal possessions. At one time the Rig Tuath, or tribe king, of Tullyhaw, was tributary to O'Rourke when he was Rig Mor Tuath of all the Brennies; then O'Reilly would also be tributary to him. How the latter royal chieftain freed himself is described by S. K. Kirker, Esq., Fellow, in the *Proceedings* of the Royal Society of Antiquaries of Ireland, 1890-1,

* See my note on the 'Battle of the Boyne' in 'N. & Q.,' 8th S. ii. 21. Also another on 'Royal Cemetery of Clonmacnoise,' 7th S. xi. 422, where I refer to Dr. O'Donovan associating the tribal name with MaGabraín.

p. 296, in a note on Cloughoughter Castle. O'Reilly subsequently claimed a right of tribute from McGauran, concerning which disputes arose between O'Rourke and O'Reilly, and are mentioned in the 'Cal. S. P., I., temp. Eliz. In Beanford's 'Ancient Map of Ireland' the territory is referred to as Magh Cauran, and in his 'Ancient Topography of Ireland,' Magh Ganroll and McGauroll, *vide* 'Val. Col. de Re. Hib.,' vol. iii. p. 293. O'Dugan's poem, previously quoted at p. 49, refers to another Irish chieftain of the name of O'Gabhraín or O'Gauran, and at p. 73 that

He is no shy slender chieftain,
O'Gabhraín of Dal Druithne.

In O'Donovan's 'Tribes and Customs of Hy Many,' translated from the Book of Lecan, 1843, pp. 76, 77, O'Gabhain of Dal Druithne is mentioned; and in a foot-note "that this name and the situation of the tribe is unknown" (O'Hart in his 'Irish Pedigrees,' fourth edition, locates Dal Druithne about the district of Loch Ree). At p. 85 it is stated in "the Irish life of St. Grellin, that this tribe paid him no tribute or impost of any description." Again, at pp. 87, 91, "the *taisighachtallaidh* of O'Connor (King of Connaught) belongs to the Dail Druithne (I. have not been able to ascertain the meaning of this term) at the recommendation of O'Kelly (King of Uí-Maine)." The Dal Druithne have the carrying of the wine from the harbours of the West of Connaught to the seat of the arch-chief. According to O'D. F. M., in a note 1180, "O'Gowran, Chief of Dal Druithne, was tributary to O'Kelly of Hy Many." But whether there is any connexion between the regal race of McGauran or McGovern of Scotland, other than their common Irish Milesian origin with the royal tribe of McGauran or McGovern, of Tullyhaw, or that of O'Gauran, chieftains of Dal Druithne, it is most difficult to conjecture. But it is nevertheless clear why Lord Stair, in Lower's 'Patronymica Britannica' included the name of McGauran in his schedule of Scottish surnames, although originally springing from Ireland as the parent country.

JOSEPH HENRY MCGOVERN.

60, Victoria Street, Liverpool.

"FRAY-BUG."—Two instances of this word, and two only, so far as I can discover, occur in Foxe's 'Acts and Monuments.' I quote the edition published by Seeleys, in "The Church Historians of England." I never met with the word elsewhere. Both of them are found in letters written by Laurence Saunders to his wife in the year 1555:—

"Fain would this flesh make strange of that which the spirit doth embrace. O Lord! how loth is this loitering sluggard to pass forth in God's path! It phantasieth forsooth much fear of fray-bugs."—Vol. vi. p. 621.

"Be not afraid of fray-bugs which lie in the way."—Vol. vi. p. 631.

To the latter of these passages the editor has attached a note thus: "Fray-bug or fray-buggard (first edition), an imaginary monster." Though the martyrologist is, to use a word employed by a very dear friend, a most "undepend-uponable" historian, yet there is imbedded in his pages a mass of information of considerable value. He is also a typical specimen of that class, by no means extinct in our own day, which sees no harm in perverting the facts of history for the sake of enforcing its own opinions.

When are we to have a scholarlike edition of the 'Acts and Monuments,' showing the variations between the several issues, and supplied with a body of notes correcting obvious errors, and explaining the names of men and places which are often disguised so as to be far beyond interpretation by any save an expert.

How Foxe ought not to be edited may be learned from the pamphlets written on this subject by the late Rev. S. R. Maitland, D.D. There is a set of them in the London Library. They are among the most instructive examples of criticism that I ever encountered.

ASTARTE.

"TELEPATHIC OBSESSION."—The following appeared, as an advertisement, in the *Norwood Review* of March 11 and 18, and I am not sure that it had not appeared once before these dates:

"Notice.—College Road, Dulwich.—There is evidence of divers inhabitants of this road having been submitted during the last few years to telepathic obsession. Certain people are suspected who have used this form of injury, and more evidence is required against them for their conviction. More than twenty cases of lunacy have occurred in this road, extending from the Fire Brigade of the Crystal Palace to North Dulwich. Of these cases seven have been self-murders. Any information relating to these practices will be gladly received at the office of the *Norwood Review*, addressed L."

In the number of March 18, in addition to this notice, there was a long letter addressed by L. to the editor and headed "Telepathic Obsessions." The pith of this letter lies in the last few lines, in which L. endeavours to point out how "telepathic obsession" may be distinguished from the insidious advances of insanity. He says:—

"The person is at first strong in body and temperate; he is at first startled at night or in the morning by something relevant to his personality being apparently shouted; it may be he is urged to cut his throat, and if he is foolish enough, he does it; should he bear his obsession and complain of it, his *morale* breaks down, and he is incarcerated. It is not shouting which he hears, but telepathic vocalization, with all that it implies, and his voices are not spiritual, nothing so supernatural. They vary, however, from ribulous [bibulous!] whispers to definite shouts, urging him on to death or to complain. They may be known by being always associated with human beings, and not with the noises of animals and natural sounds."

In another part of his letter he quotes a friend who says that this telepathic obsession is practised "with the object of incarcerating people with

money, by their relatives." If so, the people living in College Road must be singularly unfortunate in their relatives.

I myself have lived in the immediate neighbourhood of College Road for a great many years, but I had heard nothing of this telepathic obsession until a friend drew my attention to this notice. If I write about the matter, it is not that I myself have any belief in it, it is merely to show that a tendency to a belief in witchcraft—for what else is this telepathic obsession?—seems to be as rampant or as ready to start up now as it was centuries ago, and that among educated people.

A local chemist and druggist seems to have hit the right nail on the head, for in the number of March 18 he inserted the following advertisement:—

"Telepathic Obsession.—Perfect immunity from this insidious complaint guaranteed by taking *Fluide-Coca Nerve Tonic*, post free, with Medical Reports and Testimonials, 2s., 3s. 6d., and 10s. 6d., from," &c.

At any rate, it is not precisely telepathic obsession that one would suffer from if one followed this advice, and swallowed the medical reports and testimonials as well as the medicine, even though no postal fee were exacted for their transmission downwards to the stomach.

F. CHANCE.

P.S.—Since the above was written another suicide has taken place in College Road, being the second in the same family in the last six months.

"ENGENDRURE."—Thanks to Mr. E. H. Marshall, M.A., of Hastings, I have been enabled to correct my culpable ignorance of this word. I asked what English author besides Mr. Sala had used it, and in what English dictionary it was to be found. The latter part of the query was warranted by the fact that "engendrure" is not to be found in Coles, Phillips, Bailey, Johnson, nor Webster. Mr. Marshall turned it up, however, in a Chaucer lexicon; and it is to be read three or four times in almost as few lines in the 'Wife of Bath's Prologue.'

W. F. WALLER.

OLD PROVERBS REWRIT.—Speaking of Newnham, the Brighton apothecary, Dr. Gordon Hake says:—

"I think often of the advice he tendered me as a young physician. 'Never dine with a patient. Such has been my rule through life; for if you do, sooner or later you are sure to let out the fool.'"—'Memoirs of Eighty Years,' 1892, p. 109.

Is not this advice as old as Solomon? Cf.

"When thou sittest to eat with a ruler, consider diligently what is before thee: And put a knife to thy throat, if thou be a man given to appetite."—Proverbs xxiii. 1, 2.

WILLIAM GEORGE BLACK.

Glasgow.

"SUUM CUIQUE."—The present Chancellor of the oldest English University, in a suggestive

scientific address he gave in the Sheldonian Theatre on March 1, seems to have overlooked one important point regarding the genesis and history of modern bacteriology, which may not be out of place to be merely touched upon among your "Notes." The fact is the great discoveries of those invisible active germs of various diseases now called bacilli or bacteria, which science attributes chiefly to men like Pasteur or Koch of our days, have not been made all upon a sudden towards the end of this scientific century, but they were preceded—to refer to but one predecessor—by one of the foremost pioneers of physical and medical science, who flourished and worked already before the middle of the century. It was Ehrenberg who disclosed, by means of his meritorious microscopic researches, the hidden world of Infusoria, and laid down the results of his investigations in a work that appeared as long ago as 1838 at Leipzig. It is true that Ehrenberg did not yet discern between Infusoria and Bacteria, and consequently did not use the modern name of a Bacillus in its present sense; but to his labour, one may fairly acknowledge, is due the foundation of modern bacteriology. A noteworthy record of the life and work of Ehrenberg, which was closed at Berlin in 1876, may be found in the 'Allgemeine Deutsche Biographie' (vol. v.), published at Leipzig in 1877. X.

PRONE.—One would have thought that Mr. Henry W. Lucy must know the meaning of this little word; and yet he tells us in 'Settled Down,' in the *Graphic*, April 8, p. 367, of Mr. James Lowther, "Before half an hour had sped he was (in a Parliamentary sense, of course) prone on his back." The authors of 'The Dynamiter' (p. 18) are more discriminating: "They lay some upon their backs, some prone, and not one stirring."

ST. SWITHIN.

THE HORSE-CHESTNUT.—Whilst admiring the beautiful avenue of horse-chestnut trees in Bushey Park recently, I could not help wondering why botanists had given the genus (which is of the order Sapindaceæ, a word derived from *Sapo indicus*, owing to the use of the fruit of some species in making a kind of soap) the name of *Æsculus*. For it is certainly a very different tree from the *æsculus* of Virgil ('Georgics,' ii. 16, 291), which seems to have been a species of oak, a broad-leaved variety, according to Prof. Tenore, of the *Quercus sessiliflora*. The acorns of this variety are sweet and eaten like chestnuts, whence probably the ancient name. But the nuts of the horse-chestnut are not esculent, although it is said that the name "horse"-chestnut is derived from their being sometimes ground and given to horses medicinally in the East. Paxton confuses the ancient and modern *Æsculus* in his 'Botanical Dictionary,' where he says it is the name "given to a kind of

oak which bears an edible fruit, and is derived from *esca*, food or nourishment," and then goes on to assign it to the natural order Sapindaceæ and to describe the horse-chestnut.

Dryden, in translating Virgil, is, as might be expected on a point of this kind, somewhat loose. In 'Georgic,' ii. 16, he renders *æsculus* "beech," whilst in ii. 291 he calls it simply "Jove's own tree," apparently because Virgil, in the former place, speaks of it as "nemorumque Jovi quæ maxima frondet."

The diphthong in *æsculus* seems to make the derivation from *esca* doubtful. The word is probably connected with the Greek *ἄκυλος*, itself of uncertain origin.

Blackheath.

W. T. LYNN.

"WEEK-END": "TRIPPERS."—These two provincialisms (with which visits north have long familiarized my ear) seem, to judge from the frequency of their occurrence in London newspapers—although, as yet, rarely uttered by polite southern lips—likely to obtain general currency. As they are useful terms of native origin, it is not probable that they are destined to enjoy a merely ephemeral popularity.

HENRY ATTWELL.

Barnes.

INSCRIPTION IN AN OLD BOOK.—In an old volume of Oxford Latin poems, printed in 1703, I find written in MS. the following couplet:—

Hunc tenet Edvardus Pilkington jure libellum :
Errantem cernis si modo, redde mihi.

E. WALFORD, M.A.

Ventnor.

THE CARDINAL VIRTUES. (See 2nd S. viii. 42.)—The four cardinal virtues, how early were they recognized as such?—was a question early asked in 'N. & Q.,' but which seems to have remained unanswered. The inquirer thought they might not have come in earlier than the three Christian graces, Faith, Hope, and Charity. In fact, they are far older. Thus, Cicero ('Ad Herennium,' iii. 2) says, "Rectum dividitur in Prudentiam, Justitiam, Fortitudinem, Modestiam," equivalent to our Prudence, Justice, Fortitude, and Temperance. Should doubts arise whether "Modestia" means Temperance, they will vanish when we see "Modestia" defined by Cicero as "continentes in animo moderatio cupiditatum." But the fourfold division of virtues was well known to Plato several centuries before Cicero. In planning his ideal republic, modelled after a perfect man, he would have it wise, and valiant, and temperate, and just (iv. § 6, E.). Some Grecian I trust will trace for 'N. & Q.' the genealogy of the grand four up to an earlier era.

JAMES D. BUTLER.

Madison, Wis., U.S.

HULL GUILDS.—Dr. Lambert, in his 'Two Thousand Years of Guild Life' (Hull, 1891), prints

in English translation the text of the deed of foundation of the Holy Trinity Guild of Hull, in which the date of its origin is given as 1369. But probably this is a transcriber's error, as on reference to Frost's 'History of Hull' I find that Robert de Selby, the mayor, and William de Cave (misprinted Cane in Dr. Lambert's book) and William de Bubwith, the bailiffs, who signed the document, held office in 1371, and not in 1369, in which year John Lambard was mayor (the names of the bailiffs are not given for that year). With Roman numerals 71 can easily be transformed into 69. The certificate of this guild is not in the Public Record Office—at least, it is not included in Mr. Selby's MS. index of Guild Certificates.

As regards the Guild of St. John the Baptist of Hull, Dr. Lambert prints a translation of its original deed of foundation too (p. 111), and conjectures (it is not stated on what grounds) that the guild was founded about 1350 (p. 233). The date is destroyed in the original certificate in the Public Record Office, and I presume no copy of the document is to be found among the town records. The list of mayors compiled by Frost, however, again enables one to fix the date. The certificate was sent up from Hull in response to the king's writ of 1388, consequently the member of the guild who signs himself "William, domestic tailor to the Lord William de la Pole," must have been in that employment before 1366, in which year William, son of the oldest known William de la Pole, died, and the will of the other William, son of Richard, was proved. The deed of foundation is signed, according to Dr. Lambert, by William Transale as mayor, and by Nicholas de la More and William Bate as bailiffs. One William de Stransale was one of the chamberlains of Hull in 1352, and Nicholas del More one of the bailiffs in 1363; but neither Transale's nor Stransale's name occurs in Frost's list of mayors. But there is a blank in the list, and only one, before 1366, and consequently we may fairly assume that the Guild of St. John the Baptist of Hull was founded in that very year, namely, in 1357, and we may also fill up the blank left by Frost with the name of William Transale, or probably more correctly Stransale, as mayor and the other two names as bailiffs. Stransale's colleague as chamberlain of the town, Thomas de Santon, held the office of mayor in 1355 and again in 1356.

According to the will of John Schayl, a burghess of Hull, one of his houses was occupied by a Robert de Stransale in 1303. L. L. K.

'THE WOODPECKER.'—A writer in the December *Good Words*, p. 804, likens himself to

The woodpecker tapping the hollow elm-tree.

The reference, no doubt, is to Moore's 'Ballad Stanzas: I knew by the Smoke,' in which, how-

ever, the woodpecker taps the *beech*, not the elm. The line concludes the second of the four stanzas composing the lyric. In English song-books the version set to music by Kelly as 'The Woodpecker' omits the first two lines of the second stanza, the other two lines being used as a chorus or refrain to the first and third stanzas, which embody the attitude and the aspiration of a youthful sentimentalist. The poetical reading is as follows:—

It was noon, and on flowers that languish'd around
In silence reposed the voluptuous bee;
Every leaf was at rest, and I heard not a sound
But the woodpecker tapping the hollow beech-tree.

THOMAS BAYNE.

Helensburgh, N.B.

CLARK'S ALLEY.—In the course of a ramble along the Bankside the other day, I came across a mural tablet with the following inscription:—

"This ancient way, known as Clarks Alley, and leading from Willow Street to the River Thames, being a free passage, is closed by order of the Clink Commissioners, 1796."

This is worth making a note of, for one of these days this ancient landmark will be removed and perhaps lost. It would be interesting if those of your readers who know of similar tablets would point them out.

HENRY R. PLOMER.

GREY FRIARS' CHURCH, ABERDEEN.—In connexion with the extension of the University of Aberdeen it is proposed to demolish the ancient church of the Grey Friars, which, with the exception of the north transept and crypt of the East Church, is the only pre-Reformation building in the city. The church was built between 1518 and 1532 by the famous Bishop Dunbar, the architect being Alexander Galloway, rector of Kinkell, a well-known personage in Scotch ecclesiology. It is built in the earlier and more refined (Scottish) Gothic style, and possesses a fine buttressed side and a magnificent Gothic window, which is beautifully emblematic of the Trinity. The date of its erection and of every alteration in it being known, it is an important landmark in the somewhat obscure history of Scottish Gothic architecture. Besides these ecclesiastical considerations it possesses various interesting historical associations connected with the history of Scotland and of the city of Aberdeen. Unfortunately, it has been completely hidden by buildings all round it except on one side, where there projects a hideous last-century addition to the church. The result of this is that it is never shown to visitors and very few citizens know its value or its beauty. The University authorities wish to keep the church, as it would make the best possible front to their new buildings, but the Town Council, who have contributed to the University extension scheme, insist on a front completely granite (the church is built of free-stone). This granite fad is no new

thing in Aberdeen. Every ancient building in the city, with the exception of those mentioned above, has been destroyed in order to erect a granite structure in its stead, *e.g.*, the ancient Cathedral Church of St. Nicholas, demolished in 1837. A vigorous action on the part of some of the anti-quarian societies might yet save the church, which, on both ecclesiological and historical grounds, is well worth such an effort. R. S. RAIT.
Aberdeen.

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.

INSCRIPTION ON BRASS, OXTED CHURCH, SURREY.—On a stone on the floor of the chancel of this church are two effigies of children in brass (the head of one is gone), habited in long, full robes down to their feet, with full sleeves, their shoes showing, the hands clasped in prayer. Underneath is this inscription, relating to the elder one, on the dexter side, in capitals:—

"Here lyeth entered the body of Thomas Hoskins Gent. second sonne of Sr Thomas Hoskins Knight who deceased y^e 10th day of Aprill A^o Dni 1611 att y^e age of 5 years who aboute a quarter of an houre before his dep^ture did of himselfe wthout any instruction speake thos wordes : and leade us not into temptatioⁿ but deliver us from all evill, being y^e last words he spake."

The brass is exceedingly interesting in its details, and in the matter of costume, but the inscription, recording as it does the last words of the deceased, is specially noteworthy. Can any of your readers supply like instances from brasses or monumental inscriptions? In the churchyard of Peasmarsh, Sussex, is a stone to William Edward, son of William and Sarah Bannister, died Nov. 17, 1871, aged eight, and on it, "Nearly his last words were, 'Don't cry, Ma; I am going to Jesus.'" The words "from all evill," on the brass, are curious. Do they occur in the Lord's Prayer in any version of the Bible of about this date? G. L. G.

MONASTIC RULES.—Will some one kindly inform me whether, in the Middle Ages, the monks in a Cistercian monastery (such as Fountains, in Yorkshire) were allowed indiscriminately to go into the surrounding hamlets to visit the sick and dying poor; or whether this duty was allotted to some particular monk or monks? I have sought in several quarters for definite information on this point, but without success. HERONDAS.
Cambridge.

"ALE-DAGGER."—In Nash's 'Countercuffe given to Martin Iunior,' written in reply to one of the Martin Mar-Prelate Tracts, occurs the following:

"I will leape oer one of your brother Preachers in North-hampton shire, which is as good a Hownde for his

sente to smell a feaste as euer man sawe. Pasquill met him betweene Bifield and Fawsley, with a little Hatte like a Sawcer vpon his crowne, a Filchman in his hande, a swapping Ale-dagger at his backe, contayning by estimation, some two or three pounds of yron in the hylts and chape, and a Ban-dogge by his side to command fortie foote of grounde wheresouer hee goes, that neuer a Begger come neere him to craue an Almes."—P. 6.

The meaning of "ban-dogge" appears plain enough, and "filchman" is probably a beggar's staff; but what is an "ale-dagger"? Surely it can have no connexion with dagger ale! JOHN TAYLOR.
Northampton.

BRAINS IN ONE'S BELLY.—Where did Cavendish get this idea from? In describing Henry VIII.'s gorgeous entertainment of the French Embassy at Greenwich, p. 107 of Mr. F. S. Ellis's beautiful Kelmescott Press edition of Cavendish's 'Life of Wolsey,' the cardinal's old gentleman usher says:—

"But to discrybe the disshes, the subtylles, the many straynge devysis, & order in the same, I do both lake wytt in my grosse old hed, & cunningy in my bowells, to declare the wonderfull and curious imaginacions in the same inventyd and devysed."

F. J. F.

REV. HENRY ADAMS, M.A. (1764-1839).—Can any one acquaint me of any publications by this clergyman? He was from 1798 till his death Rector of Hatch Beauchamp, Somerset, but officiated for forty-nine years as pastor of his native parish of Beaulieu, in the New Forest. I shall be glad of any notes about him; also dates of degrees. I know he was a Fellow Commoner of Wadham College, Oxford, 1785-94.

BEAULIEU.

SELF-EDUCATION.—In the first volume of Sir Benjamin Brodie's 'Psychological Inquiries,' 1855, p. 251, he quotes "from Dr. Newman's Lectures" as telling against a system of over-pressure in education, the case of

"the poor boy in the poem,—a poem, whether in conception or execution, one of the most touching in our language,—who, not in the wide world, but ranging day by day round his widowed mother's home, a dexterous gleaner in a narrow field, and with only such slender outfit

As the village school and books a few supplied, contrived, from the beach, and the quay, and the fisher's boat, and the inn's fireside, and the tradesman's shop and the shepherd's walk, and the smuggler's hut, and the mossy moor, and the screaming gulls, and the restless waves, to fashion to himself a philosophy and poetry of his own."

What is the poem alluded to? JAYDEE.

SILVER SWAN.—Was there an order called the Silver Swan, instituted by Richard II.? Or was it only a badge adopted by that monarch; and where may I read an account of it? S. M. O.

MASSACRE OF SCIO.—Where can a really authentic account of this massacre be found?—

for it seems almost incredible that the Turks could have put to the sword so great a number as forty thousand people, as stated. Presumably they slew "man and woman, infant and suckling." Another account says that out of a population of a hundred thousand only ten thousand escaped. This occurred on April 11, 1822. Is the massacre in any way referred to or noticed by Lord Byron, who died at Missolonghi in 1824? Scio claims the honour of having been the birth-place of Homer, as do several other places, and is alluded to in the hymn to the Delian Apollo, quoted by Thucydides, 'Εν οἷς καὶ ἑαυτῶ ἐπεμνήσθη (bk. iii. cap. civ.):—

῎Υμεῖς δ' εὖ μάλα πάσαι ὑποκρίνασθ' ἐνφῆμωσ
Τῶφλὸς ἀνήρ, οἰκέτ' δὲ Χίῳ ἐνι παπυλοέσση.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

LINDSAY AND CRAWFORD.—John, sixth Earl of Crawford, succeeded his father David, Duke of Moutrose, who died in 1495—*s.p.*, says Mr. Solly; but there was this son John, who survived till 1513, but did not claim the dukedom. Under the same head I find that Walter, younger son of John, first Lord Lindsay, living 1455, is styled Lord St. John of Jerusalem. What is known of this last title?

A. H.

"ENGINES WITH PADDLES," A.D. 1699.—Can any of your readers give me information as to what engines were meant by the following, which I have extracted from the original minute-book?—

"At a Court of Directors of the English East India Company held at Skinners' Hall on Wednesday, April 19, 1699, the Court were informed that there were engines with paddles to move ships when they are becalmed, and it was moved that one might be sent at the Company's charges by the Los fridrigt or the Rock. Ordered, that one of said engines be provided by Mr. Shepherd upon the Company's Account."

In the King's Library, Brit. Mus., case xviii., there is shown the title-page and plate of a small book. The title-page reads:—

"A description and draft of a new invented Machine for Carrying Vessels or Ships out of or in to any Harbour Port or River against Wind or Tide or in a Calm. By Jonathan Hulls. London, 1737. Price 6d."

The plate shows a stern-wheeled steam-*barge* towing a man-of-war. This seems probably a successor to the engine about which I inquire.

H. B. HYDES.

5, Eaton Rise, Ealing, W.

JOAN OF ARC AND WILLIAM TELL.—Can any one inform me of any books or magazines (with references) which treat the stories told of the above personages as mythological tales?

EDWARD W. GEORGE.

Stratford, E.

"CRUELTY."—What is the mediæval etymology of the word *crudelity*? The etymology as given by

Dr. Wilhelm Freund in his 'Latin-German Lexicon' is, I understand, erroneous. Dr. Freund is, I believe, the accepted authority; but the etymology of the word is given differently by Georges, White, and Riddell. J. COLLINSON.

Wolsingham, co. Durham.

[In the 'Century Dictionary' it is derived from Lat. *crudelitas*, and is spelt "crewel," "crewell."]

CONSTANTIUS II., EMPEROR OF ROME.—Had he any descendants; if so, who were they? I know, from Gibbon, that he may have had one born after his death in 361. AMERICAN.

SIR CHRISTOPHER MILTON: ARMS, &c.—Did Sir Christopher Milton bear arms; if so, what were they; and did he bear a motto?

EDWARD W. GEORGE.

The Woodlands, Stratford, E.

ISLEHAM, CAMBS.—Can any one identify the arms borne on a shield on the magnificent mediæval brass eagle lectern now in Isleham Church: A chevron, itself bearing a roundel, between three groups of five roundels each? Groups of five and eight roundels appear alternately at intervals round the moulding of the lectern.

HAWKES MASON.

Barton Mills, Mildenhall.

BARTHOLOMEW HOWLETT, THE ENGRAVER.—Can any one inform me where the following collection now is, and whether the seals have been engraved?—

"By the friendly liberality of John Caley, Esq., F.S.A., Keeper of the Records in the Augmentation Office, I am enabled to illustrate these notes with an engraving, from a drawing by the late Bartholomew Howlett, of the seal of Tavistock Abbey. It is one of the extensive and valuable collection of drawings after monastic seals, made for Mr. Caley by that ingenious artist."—*Gentleman's Magazine*, 1830, pt. i.

If this collection of drawings has been engraved, I should much like to be informed where I can see them, and where Howlett's drawings now are.

LEO.

"AS PROUD AS A LOUSE."—Is this a common expression in any part of England besides the West Riding of Yorkshire? I often heard it in Bradford and the neighbourhood some twenty years ago; and it was recalled to my mind the other day in a letter in which it was stated that Mrs. So-and-so was "as proud as a louse of her little girl." PAUL BIERLEY.

SIR CHARLES SEDLEY.—Where did he die? Steele, in a letter to Pope, dated June 1, 1712, which is quoted by Howitt in his 'Northern Heights of London,' p. 219, says that he was then writing in a house, between Hampstead and London, and, indeed, in the very room, in which Sir Charles Sedley breathed his last. This house on

Haverstock Hill, which was known as "Steele's Cottage," was only pulled down in 1867. But Mr. Wheatley, in his edition of Cunningham's 'Handbook of London,' says that Sir Charles Sedley died, Aug. 20, 1701, at his house in Bloomsbury Square. The nationality of Sir Charles Sedley forbids his dying in two places at once. I have noticed a slight error in Mr. Wheatley's 'Handbook.' Under Elmtree Road, he says that Thomas Hood died at No. 17. Hood lived at that house, and wrote 'The Song of the Shirt' there, but there is no doubt that he died at Devonshire Lodge, in the Finchley Road, which has, I believe, been since pulled down. Errors in such a work as the 'Handbook of London' are perhaps unavoidable.

W. F. PRIDEAUX.

LOST OR SUSPENDED MEMORY.—In the journals of that most charming of Quakeresses Caroline Fox, under date Sept. 12, 1836, Prof. Wheatstone is said to have mentioned

"one extraordinary trance case of a man who was chopping down trees in a wood, and laid down and slept much longer than usual; when he awoke life was a blank; he was not in a state of idiocy, but all his acquired knowledge was obliterated. He learned to read again quickly, but all that had passed previously to his trance was entirely swept away from his memory. At the age of fifty he slept again an unusual time; on awaking, his first act was to go to the tree which he had been felling on the former occasion to look for his hatchet; the medium life was now forgotten, and the former returned in its distinct reality. This is well authenticated."

Can verifications of this wonderful story be given; the dates of the occurrences, the name and habitation of the wood-chopper, &c.? Probably in technical medical works there are similar instances with exact data, but for the general reader one such case, with the necessary setting of facts, must be of great interest.

JAMES HOOPER.
Norwich.

EARLDOM OF STRATHERN.—In Brayley and Britton's 'History of Westminster,' a contract of marriage is mentioned between Robert de Toni and Matilda, daughter of Malise, Earl of Strathern, in 1293. I cannot find this marriage elsewhere. Is anything known of it or of the parties?

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

Longford, Coventry.

"TOMMY AT TUB'S GRAVE."—Can any one explain to me the meaning of this title, given by the children about Lincoln's Inn Fields to a small garden they arrange upon the pavement in April? Three adjoining squares are outlined in grass, with a cross in one, an anchor in the second, and a heart in the third, emblems of the theological virtues, and all the explanation I can extract from the little folk, as they plead with the passer-by for a *backshish*, is the above. Since it is the same youthful blackmailers who preserve the custom of

St. James in his grotto of oyster shells, I am led to conjecture that in the case of Tommy there may be some recondite story at present unknown to me. Perhaps a lover of folk-lore may be able to reveal its esoteric truth and assure me that my pennies have been spent in the encouragement of a worthy object.

A. E. P. R. DOWLING.

4, Hare Court, Inner Temple.

Etymies.

HENCHMAN.

(7th S. ii. 246, 298, 336, 469; iii. 31, 150, 211, 310, 482; 8th S. iii. 194.)

If PROF. SKEAT had taken the trouble to refer to my two notes (7th S. ii. 469; iii. 310), he would have found that I derived *henchman* from abbreviations of Heinrich (Henry), and not from Hans. I did mention Hans, it is true, but only in a note. Now, however, I am inclined to believe that Hans has more to do with the matter than I then thought. At all events, in the 'Berlin Directory' for 1885 I find Hansmann (many times), Hansemann (4 times), Hannsman (1), Hansch (3), Hansche (3), Hanchsmann (2), Hänsch (many times), Häntzsch (1), Henschmann (3), Hentzelmann (1), Heinzelmann (4). Now all these names seem to be connected either with Hans or with abbreviations of Heinrich, or to be made up out of both. To this last category belongs Henschmann, which is nothing more nor less than *henchman* spelt in German fashion. For Pott looks upon Hensch (= Hänsch = Häntzsch) as coming from Heinrich with, perhaps, a "Beimengung von Hans" (p. 127). Hensch and Hanchsmann he would probably connect with a more nor less Slavonic form of Hans (p. 119). *Heins(s)mann*, too, which is like some of the Eng. forms of *henchman*, viz., *Heyncemann* ('Pr. Parv.') and *heinsman* (Minsheu, Blount, and Bailey) is also connected by Pott with Heinrich (pp. 127, 136, 158, 159), though he does not seem quite so certain about it as others are.

With regard to PROF. SKEAT's own derivation from the Germ. *Hengstmann*, to which he still seems to adhere (although I thought I had knocked it on the head by showing that *Hengstmann* cannot be found earlier than 1731, and then only in a special sense, whilst *henchman* dates back to 1415), I cannot see that he has furthered it by his recent quotations. These tend to show that *henchman* was at one time used of "a page of honour" of more or less gentle birth, and I have no wish to dispute the fact. But this meaning is at least as far removed from PROF. SKEAT's definition of *Hengstmann* as "a horse-boy or groom," as the "male servant" or "superior sort of body-servant," which I claimed for my etymologies. The only point in which PROF. SKEAT can claim to be a little nearer the mark than I am

is in showing that the *henchman* [often rode on horseback. But a *page* often rode on horseback also, and yet there is nothing in the word itself to indicate this. A *knight* was constantly on horseback; but where is the horse in the word itself? And the question is, Had a *henchman*, on his first introduction in 1415, anything to do with horses? I throw not. At all events, he is defined in 'Prompt. Parv.' (about 1440) as a *gerolocista*, and if this is the same as Diefenbach's *gerulusista* (with which he compares his *gerulus*), I cannot make out that the word meant more than Cotgrave's "load-carrying drudge" (see *s. v. Sommer*).

With regard to the form *henxman*, which PROF. SKEAT tells us is found as early as 1415 and is the earliest, this was very quickly succeeded by *heynemann*, *henchemanne* ('Pr. Parv.' circa 1440), and by *henchman* (or *henshman*) in 'The Flower and the Leaf.' Then from 1455 to the time of Henry VIII., in six or seven passages given by PROF. SKEAT, we have *henxman* again. This jumping about from one form to another—in the same parts of England—is very curious, and would seem to indicate that the *x* of *henxman* was used rather =s (as often in French at the end of words) or as an Eng. *ce* than as *cs* or *ks*. Some little evidence in favour of this view I find in Ellis (i. 580) where he gives the following remarks of Mr. Payne, viz.: "In the thirteenth and fourteenth centuries, *x*=(*s*) in Norman and often perhaps in English." This may refer to words of French origin only, but it shows, at any rate, a tendency to pronounce *x* like *s*. F. CHANCE.

Sydenham Hill.

May I send a few interesting notes from the Wardrobe Accounts, as a help to the study of this subject?

"1420. For nine henxmen of the King, broidering nine gowns of scarlet with green damask silk, with cages of Cyprus silver, and worked above with besants and *bolions* of silver, and with silk and other stuff.....For the henxmen, gowns and doublets of red damask silk cloth for the Queen's coronation; and of green cloth of *lir*, furred with *martr' throtles*, *martr' hedes*, *marlon pac'*, and black lamb, for the Feast of St. George.....For William Bourghchere, Richard Vere, Thomas Beauchamp, John Norbury, Baptist St. John, &c., henxmen of the Queen, robes of scarlet cloth for the coronation." (8-9 Hen. V., 46/14, Q.R.)

"1435! For the henxmen, four gowns of sanguine ingrain, furred with *martr' skins*; four hoods of black cloth, four pairs of hosen, 16 *breches*. To each of them four pairs of *schone*, one pair of *botes*. Three ray gowns furred with black lamb, three riding hoods of black cloth, three felt hats, three pairs of spurs, three doublets." *Temp.* Hen. VI., undated, but about 1435, since it contains provision for the Duke of Bedford's funeral. (70/2, Q.R.)

"1510. Richmond, 5 November, anno 2. Thirty-one yards of tawny medley, for nine gowns for the benchmen, at 5s. 8d. per yard; 16 fox furs, at 10s. for the same. Twenty-two yards of black velvet at 12s., for nine doublets, for the same. Twenty-four ells of linen for 27 shirts for the same. Nine ells of linen for three

shirts for the master, at 18d. Making and *treveinge*, with draught work of the same, at 8d. Thirty pairs of hosen at 4s.; ten pairs of scarlet hosen at 8s. To Cornelis Johnson, for twenty pairs of double-soled shoes at 12d.; 40 pairs of pyonsats at 4d. Eighteen caps for nine henxmen at 2s. 6d.; 18 hats at 2s. Two caps for the m^r at 3s. 4d. Five yards of sarsenet for ten hatbands at 4s. 8d.; 20 laces of silk at 2d.; 20 girdles at 8d.; poynts of silk ribbon at 8d.; points of lether, 1d." (2-3 Hen. VIII., 52/2, A.)

HERMENTRUDE.

MISTAKE: MISTAKEN (8th S. ii. 404; iii. 19).—I was too hasty in accepting Dr. Hodgson's opinion as to the use of these words. The following quotation from a long letter on the subject, which appeared in the *New York Nation* of Feb. 16, a copy of which has kindly been sent to me by the writer, from whom I have asked permission to reproduce as much of it as is necessary here, will probably be accepted as conclusive. The writer of the letter takes for his text the line, "Mistaken souls, that dream of heaven"; and after reviewing and dismissing a great many explanations of the phrase—mostly condemnatory—by various authorities, he thus continues:—

"In the same boat with the 'mistaken souls' aforesaid, for which there are seventeenth century precedents, are, in the contemplation of grammar, 'advanced scholars,' 'aged saints,' 'apostatized churches,' 'back-slidden sinners,' 'coalesced parties,' 'decayed cheesemongers,' 'departed joys,' 'escaped convicts,' 'expired leases,' 'fallen angels,' 'gone sinners,' 'grown women,' 'practised writers,' 'relapsed heretics,' 'retired statesmen,' 'strayed sheep,' 'vanished charms,' 'waned moon,' 'risen Lord,' and—in heaven above, in the earth beneath, and where good Presbyterians would send naughty Professor Briggs—a miscellany of other persons and things far too numerous to particularize. *Clamans in deserto*, and therefore unheard by the far-off world, I proclaimed all this, substantially, one and twenty-years ago, in my 'Recent Exemplifications of False Philology,' p. 37, where 'mistaken eulogist,' eulogist who errs, is adduced in the course of a discussion aiming to establish that *experienced*, in 'experienced man' is not based directly on a substantive. Curiously enough, the nicety on which I am dwelling was lately proposed afresh for consideration by Mr. Thomas Adolphus Trollope, immediately after he had read my book just named, as he informed me in a pleasant letter of eight pages, written but five days before his sudden and lamented death. That what I there say has a distinct bearing on that nicety must have escaped his notice.

"Expired leases' affords one of the many instances of the adjectival use of the past participle of a verb intransitive; and, if the verb *mistake* had been intransitive only, who would not have perceived at once that 'mistaken souls,' as here discoursed on, is precisely on all fours with it? And, as it is, who, unconfused by the thought of the transitive *mistake*, can help perceiving that 'I am mistaken,' I have fallen into error, has a perfect analogue in 'the leases are expired'? Obviously, too, if, as we have no practical transitive *miscarry*, we had no transitive *mistake*, the employment of 'I mistake,' I err, 'I have mistaken,' I have erred, and the like, would be much more current than is now the case.

"No one, assuredly, could have had any difficulty in justifying the phraseology under treatment, if he had reflected on the fact that, whereas the combination

formed by *have* and a past participle is dynamic, that which is formed by *be* and such a participle is static. 'Has expired' denotes action; 'is expired,' as likewise *expired* qualifying *leases*, denotes state resulting from action. In the latter, *expired* is virtually, though not in scientific nomenclature, an adjective. Only in being derived from a verb does it partake of the characteristics of a participle.

"It must, by this time, be clearly evident that 'the mistaken man,' the erring man, and 'the man is mistaken,' in error, are to be explained, in rigid strictness, as 'the man in the condition of having mistaken, or of having made a mistake,' and 'the man is in the condition,' and so forth. Practically, however, 'the mistaken man,' or 'the man who is *mistaken*,' in error, is he of whom *mistaking*, making a mistake, whether in the past, the present, or the future, may be predicated. Time is here indeterminate, as it is in 'a running stream.'

"Though *mistake*, intransitive, has so early authority as that of Robert Mannyng, about 1330, the transitive *mistake*, as I learn from Dr. Murray, of the 'New English Dictionary,' has not been observed to have come up till some fifty years later. On the transitive use of the verb, on the substantive *mistake*, the participial adjective *mistaking*, the adverbs *mistakingly* and *mistakenly*, &c., there is no occasion that I should touch.

"'Mistaken souls,' indeed, and mistaken from peculiarity in their gift of apprehension, must be those who, after patiently pondering what has been set forth above, refuse to accept the proffered rationale of the phrase by which they are to be designated."

The letter is signed F. H., and the writer will easily be recognized by all readers of 'N. & Q.'

C. C. B.

TRURO STANNARY COURT (8th S. iii. 329).—The Secretary of this Court is Mr. R. M. Paul, M.A., solicitor, of Truro. He, if he can, will doubtless tell Mr. MARTIN all he wants to know.

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

Longford, Coventry.

ABRAHAM RAIMBACH (1776-1843), ENGRAVER (8th S. iii. 126, 294).—Raimbach rose to distinction at the beginning of the present century—during the war—when book embellishment constituted the principal employment of English engravers. The rare talent and industry he displayed combined with the dignity of mental independence to distinguish him above his professional contemporaries. Subsequently, when peace was restored, he engraved and published a series of large prints from pictures by Wilkie. In these works the painter and engraver were joint proprietors; and, while the result helped to enrich Wilkie, it enabled Raimbach to bequeath to his family the comfort of pecuniary independence. The conditions of this partnership were, that Wilkie, in return for each of his paintings that he borrowed from their respective proprietors for Raimbach to engrave, became entitled to one half share of the produce of the sale of the print engraved from it, after Raimbach had deducted the price agreed on as being the value of the plate and all the expenses of publication. The following anecdote of the first of this series of important works was related by

Raimbach himself. Wilkie painted for his friend and patron Lord Mansfield, for thirty-five guineas, the picture 'Village Politicians'; he afterwards borrowed it from his lordship; the plate was engraved and published, and, said Raimbach, "I have already paid Wilkie 800*l.* on account of his share of the profit, and the print is still selling!" Raimbach's works have not merely spread over Europe, but through the civilized world, doing honour to Great Britain, to Wilkie, and to himself, by adding to the rational pleasures of civilized man.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

MARTIN LISTER, M.D., F.R.S. (1638-1712), NATURALIST (8th S. iii. 286, 337).—It is probable that Susanna Knowler was not Dr. Martin Lister's only child. There is an epitaph in the eastern cloister of Westminster Abbey which is supposed to commemorate a larger fatherhood. Dean Stanley thus writes in his 'Historical Memorials' of the church:—

"It is touching to observe how many are commemorated from their extreme youth..... The sigh over the premature loss is petrified into stone and affects the more deeply from the great events amidst which it is enshrined. 'Jane Lister, dear child, died October 7, 1638.' 'Her brother Michael had already died in 1676, and been buried at Helen's Church, York.'—P. 302.

A foot-note runs:—

"This seems to show that her father must have been Dr. Lister, author of a 'Journey to Paris' and other works on natural history, who came from York to London in 1633. He is buried at Clapham, with his first wife, who is there described as his 'dear wife.' There is no Register in St. Helen's at York between 1649 and 1690."

A life of Sir Martin Lister was written by the late Robert Davies, F.S.A., and printed for the *Yorkshire Archaeological and Topographical Journal*; but to that I am just now unable to refer.

ST. SWITHIN.

HUNTER FAMILY (8th S. iii. 229).—1. Major-General Robt. Hunter died in Jamaica on March 31, 1734. Presumably he was buried there, though a Latin epitaph, written by the Rev. Mr. Fleming for him, does not appear among those still extant in Jamaica collected by Major Laurence Archer ('Dict. of Nat. Biog.,' vol. xxviii. p. 300).

2. Major Banks Hunter left no issue ('Dict. of Nat. Biog.,' vol. xxviii. p. 290).

3. In Paterson's 'Hist. of Ayrshire' (vol. ii. p. 146), Mrs. Hunter of Kirkland's death is recorded on March 24, 1825, leaving two sons, George and Robert, and two daughters, Jean and Marion. The marriage of the younger daughter to Mr. Wodrop of Dalmarnock is alone mentioned.

R. W. COCHRANE PATRICK.

Woodside, Beith, Ayrshire.

SIR JOHN POOLY (8th S. iii. 328).—According to Metcalfe's 'Book of Knights' there were two

Sir John Pooleys knighted in Dublin in the year 1599—the one on July 12, the other “at Sir Robert Gardiner’s house” on Sept. 24. One of these doubtless would be Sir John Poley of Columbine Hall, Suffolk, second son and heir of Edmond Poley by his wife Jane Grove, which Edmond was the third son of Edmond Poley of Badley and his wife Mirabell Garneys. In the ‘Visitation of Suffolk,’ 1612, Sir John Poley, of Columbine Hall, is stated to have married Ursula, daughter and coheir of Sir John Gilbert, of Great Finborough, Suffolk, and have issue then one son, Henry. The other knight of the name would seem to be Sir John Poley, of Wormegay, whose father, Thomas, was fourth son of John Poley, of Botted, who died in 1580 (*vide* Burke’s ‘Landed Gentry’).

W. D. PINK.

HYDE PARK IN 1824 (8th S. iii. 325).—In the passage cited by F. J. F. mention is made of “privates in the Guards.....with their rusty moustaches.” Gronow, who belonged to the 3rd Guards, appears in his portrait, which must have been done about this time, with an elegantly pencilled little moustache. But did the privates of the Guards’ regiments wear moustaches? Presumably the warriors to whom the Rev. N. S. Wheaton refers were troopers of the Life Guards or the Blues. One wonders, though, why “rustiness” struck him as the characteristic of the “growth that fringed their lips.” It was no new growth. These distinguished regiments had worn moustaches since Capt. Crawley’s time.

W. F. WALLER.

FIRST SECRETARY OF CONTINENTAL CONGRESS, &c. (8th S. iii. 180).—Among the identifications sought are the following:

“The Duchess,” as a writer of popular novels, is understood to be Mrs. Margaret Hungerford, an English or Irish woman, I believe, but I cannot give her nearer address.

“Gail Hamilton” (not “Gael”) is the pen-name used in various trenchant articles appearing in magazines and reviews, by Miss Abigail Dodge, a cousin of the late Secretary of State, James G. Blaine, and a member of his immediate family for many years. In accordance with Mr. Blaine’s intention, and by Mrs. Blaine’s wish, Miss Dodge will prepare the authorized memoir of the lamented statesman.

“The First Secretary of the Continental Congress” was Charles Thomson, Irish by birth, but from early boyhood resident in or near Philadelphia, Penn. By religion he was a Friend, or Quaker, and was master of the Friends’ Academy in Philadelphia, where he was the intimate friend of Franklin. Like many of the Pennsylvania Quakers of that day, his love of peace led him to sympathize with the Indians, and at one time he filled the unique position of secretary to a chief of the Delawares, during a conference aiming to restrain the

incursions of the savages. He was enriched by marriage; and although not a member, he was elected Secretary of the First Continental Congress, and continued in that office throughout the subsequent sittings, from 1774 to 1788, and was also chosen for the same position in the first United States House of Representatives. The copies of the Declaration of Independence, transmitted, July 5, 1776, to the colonial assemblies, were authenticated as by order of Congress by the signatures of Hancock, president, and Charles Thomson, secretary. He died in 1824.

M. C. L.

New-York.

“PROFUSE LACHRYMATORY” (8th S. iii. 127).—Consult the list of Rich’s pamphlets contributed by Mr. Peter Cunningham to vol. xi. of the Percy Society’s publications.

EDWARD H. MARSHALL, M.A.

LADY OF THE BEDCHAMBER (8th S. iii. 247, 355).—I am much obliged to HERMENTRUDE, whose answer is what I expected it would be. I believe it to be right. I would further ask if there is any sure distinction between the “domicella” and the “domicella camerae.” Surely, a “domicella camerae” must have been a married woman, even if a mere “domicella” was, occasionally, not so.

I cannot find that there is the slightest reason for pretending that Philippa Chaucer’s maiden name was Chaucer. It was a mere assumption, made to bolster up an improbable theory; and I think we are bound to abandon it.

The lives of Chaucer by Singer and Chalmers probably owe somewhat to Godwin’s ‘Life of Chaucer,’ the second edition of which is dated 1804. It is, in all probability, the most imaginative and worthless biography ever produced in English; if any one can mention one that is more so, I shall be much surprised. There is no proof at all that Chaucer was married in 1360, nor that he was then thirty-two years old. One thing is certain, viz., that his father, John Chaucer, was still unmarried—“unkore dismarie”—in 1328 (‘Life-Records of Chaucer,’ Chaucer Soc., p. 127, where “unkore” is misprinted “nulson”).

Philippa’s maiden name remains unknown. The guess that she was a “Rouet” is wholly founded on the assumption that Thomas Chaucer was the son of Geoffrey. This is quite possible, but *has never been proved*. I know of no more astonishing fact than this in the whole of our literary history. Here are two men, Geoffrey and Thomas Chaucer, both of high distinction, whose relationship to each other is never mentioned in any authentic contemporary document. All the positive evidence is limited to the fact that Thomas may have used Geoffrey’s seal; and even here there is a doubt about the true reading of the

seal. And, somewhat later, Thomas Gascoigne asserts positively that Thomas was Geoffrey's son.

If any one can point out any document or authoritative statement, earlier than 1400, in which the relationship of Thomas to Geoffrey is either asserted or denied, he will solve a great many doubtful points in Chaucerian biography. Every one has hitherto failed in this. I have done my small endeavour in this direction, and have failed utterly.

No one knows but those who have verified the references how hopelessly bad and how entirely worthless are the statements made in every life of Chaucer previous to that written by Sir H. Nicolas. In that work, for the first time, true statements appear.

WALTER W. SKEAT.

EDITORS (8th S. iii. 186, 276).—See also Crabbe's severe lines—too severe, I should hope—in 'The Newspaper,' dated 1785:—

I sing of News, and all those vapid sheets
The rattling hawk vends through gaping streets;
Whate'er their name, whate'er the time, they fly,
Damp from the press, to charm the reader's eye:
For soon as morning dawns with roseate hue
The Herald of the morn arises too;
Post after Post succeeds, and all day long
Gazettes and Ledgers swarm, a noisy throng.
When evening comes, she comes with all her train
Of Ledgers, Chronicles, and Posts again,
Like bats, appearing when the sun goes down
From holes obscure and corners of the town.
Of all these triflers, all like these, I write.

Ll. 49-61.

Further on Crabbe calls them "a base but constant breed." Cowper, in 'The Task' (bk. iv., l. 50 *et seq.*), which was almost exactly contemporary with Crabbe's poem, speaks much more kindly of the "folio of four pages, happy work!" It is curious that both Crabbe and Cowper mention Katterfelto *à propos* of newspaper advertisements; so Katterfelto, empiric or otherwise, has been saved from "longâ nocte" by two "vatibus sacris."

JONATHAN BOUCHIER.

Ropley, Alresford.

THE ROSES OF KILRAVOCK (8th S. iii. 142).—Since my last note on the subject of the descent of the Roses of Kilravock from the Chisholms and Lauders was written I have further examined into the question of representation of the latter two families, which would appear to be involved in obscurity. That the Roses did not, however, acquire more than a small estate by the marriage of Hugh Rose of Kilravock with Joneta, daughter of Sir Robert Chisholm, is evident from two summonses and a subsequent pleading which are printed by Mr. Cosmo Innes ('Gen. Deduct. Fam. Rose of Kilr.,' p. 181), in the first of which William Sutherland of Duffus and Quarelwood is cited as "are and successour til vmquile schir Robert Chesholme of Quarelwood knyght," to appear before the King in Council, to answer, at

the instance of Hugh Rose of Kilravock, "are and successoure til vmquile Huchoun Ross of Kilravok, his foregransire," as to his tenure of the lands of the two Cantrays and the half of the lands of "Vchtervrquhoil," after the form and tenor of the charter and infettment made by the said Sir Robert Chisholm, "his predecessour," to the said Hugh, his great-grandfather, and his heirs (June 10, 23 Jac. I.). The second summons is served upon Christian Sutherland, spouse to the late William Oliphant, of Berrydale, as "are and successoure til vmquile Sir Robert Chesholme of Quarelwood, knyght" (June 10, 23 Jac. I.). The final pleading, dated April 20, 1512, sets forth that Muriel of Chisholm, daughter and heir to the late John of Chisholm, of all his lands of Chisholm, and the half of "Ouchterurquholl, and the ourlordship of the two Cantrays, and the tothir half of Ouchterurquholl," was wife of Alexander Sutherland, of Duffus, and that their great-granddaughter, Christian Sutherland, "lady of Baredall," was "air of lyne to folow and persew the landis of Chesholme in Twidale, togiddy with the landis of Paxstoun and vtheris landis, of the quibill scho is very heir to." From this it is clear that Joneta Chisholm was not an heiress, but that the representation of the family passed to her brother, John Chisholm, and by him was transmitted to Muriel Chisholm, the wife of Sutherland of Duffus. From the Sutherlands the representation of the family appears to have passed to the Oliphants; but who is now the heir of line of Sir Robert Lauder, Governor of the Castle of Urquhart, I am unable to say.

A. CALDER.

"THE REPUBLIC OF LETTERS" (8th S. iii. 247).—This reference can certainly be carried back earlier than Archbishop King or Montesquieu's 'Lettres Persanes.' I have before me an odd volume called *Nouvelles de la Republique des Lettres*, published at Amsterdam in 1687, being the second half of the issue for that year of a well-written and interesting monthly review of books and topics of literary, scientific, or religious interest, probably well known to some of your readers. Heumann's 'Conspectus Reipublicæ Literariæ,' of which the third edition was published at Hanover in 1733, has a dedication to Johann Burchard Mencke, dated Göttingen, Sept. 30, 1718, which precedes Archbishop King by some months, and the 'Lettres Persanes' by some years.

B. W. S.

This phrase occurs more than once in the *Spectator*. See No. 529, dated Nov. 6, 1712, where the phrase "Commonwealth of Letters" is also used. This number is written by Addison, and is a few years earlier in date than the letter of Archbishop King referred to by Prof. Gardiner. GIGADIBS.

TELEPHONIC (8th S. ii. 488; iii. 77, 174).—AD LIBRAM asks why we turn so hastily to Greek or

Latin whenever a new word is wanted, instead of seeking one home-born. I conceive the reason is that science is cosmopolitan and universal, and that it is a matter of convenience that scientific terms should be easily comprehended by scientific men all the world over. Words derived from Greek or Latin fulfil this requirement better than if each separate nation coined its scientific terminology on the "home-born" principle recommended by AD LIBRAM. As for the words that have been suggested, I can only say that, even in the face of the many strange births that we have witnessed in England of late, *farwrite* and *farspeakle* for telegraph and telephone are scarcely "little strangers" to be welcomed on the score either of analogy or euphony. *Mittoplon*, which finds favour in Mr. ROBERT LOUTHEAN'S eyes, is a hybrid formation, which would hardly speak well for our scholarship. I feel some doubt whether a word for a telephonic message is required at all. It is not a tangible or palpable thing, like a telegram. But, allowing that such a term is wanted, *telepheme* seems as good as any. It is not more exotic than telegram. Many readers of 'N. & Q.' will remember the controversy that took place many years ago in the *Times* with regard to the respective merits of *telegram* and *telegrapheme*. In the end, the ungrammatical form carried the day, because it was shorter and more convenient. Brevity is the factor which will eventually decide the question raised by Mr. LOUTHEAN.

W. F. PRIDEAUX.

Leaving aside the literary language, I believe that practice will always influence business words, such as *telephone*, *wire*, &c. A special code goes so far as to say *telhie*, "I did correspond with him by telephone"; *telgiu*, "You did correspond by telegraph." This is perhaps using very freely our knowledge of Breton, Basque, and Roman languages. But if by that means a business man corresponding with Hayti, for instance, spends one guinea instead of three, he cannot help considering the advantages of suffixes, and believing now and then that our prehistoric ancestors were not so rude as classical studies would lead us to believe.

G. ROSSLER.

There is already an English word which holds the field, or, at least, holds its own, against its "foreign" rivals "telegraph" (verb) and "telegram." That word is *wire*. For once that I hear either of the other words, I hear this a score of times. I venture, however, to predict that the future name for a telephonic message will be an abbreviation, say *'phone*.

C. C. B.

"AMERICAN COBBLER" (8th S. ii. 528; iii. 216).—The book for which H. H. S. inquires is 'The Simple Cobbler of Aggawam in America,' purporting to be written by "Theodore de la Guard." The real author was Nathaniel Ward (1578-1652), an

eccentric clergyman of Essex, who emigrated to America and was resident from 1634 to 1646 in Massachusetts, where he was prominent in many ways. One of his American parishes was at Agawam, now Ipswich, Mass., the place mentioned in the title of his best-known book. The book was sent for publication to England in 1646, or possibly taken there by its author, and it went through four editions. The writer assumes to be a sort of Hans Sachs, trying to mend the manners of his country, "lamentably tattered both in the upper leather and sole, with all the honest stitches he can take," and gives many sarcastic hits at his opponents in religion and politics. He explains that he had "been a solitary widower almost twelve years," and that he had been disheartened by women's "cladments" when purposing "to make a step over to my native country for a yoke-fellow"; and it is possibly this reason that makes him so severe upon the follies and fashions of women, using many queer words to express his scorn. In the light of a recent discussion in 'N. & Q.,' we might almost call him "a crank" on this subject. In hastily turning over a copy of the book, I failed to see the exact words quoted by H. H. S.; but the following quotations are in the same tenor:—

"When I hear a nugiperous Gentledame inquire what dress the Queen is to be in this week; what the nudisterian fashion of the Court; with egge to be in it in all haste, whatever it be; I look on her as the very gizzard of a trife, the product of a quarter of a cypher, the epitome of Nothing, fitter to be kicked if she were of a kickable substance, than either honour'd or humour'd."

"It is a most unworthy thing for men that have bones in them, to spend their lives in making fiddle-cases for futulous Womens phansies which are the very pettitoes of Infirmitie, the gyblets of perquisquilian toys."

He wished to have fashions regulated by statute, and calls them "the surquedryes of pride, the watonness of idleness." After his return to England he was settled as a clergyman at Shenfield, Essex, and died there.

M. C. L.

New York City.

ROCKSTAFF (8th S. iii. 260).—This word is still commonly used for the long, taper pole used by smiths to blow their bellows before iron "rock-staffs" were generally used.

ESTRÉ.

THE ROYAL VETO (8th S. iii. 369).—The statement questioned by your correspondent is accurate. The use of royal influence to indirectly secure the defeat of a Bill, supposing it ever to exist, is not a veto, and the phrase "the royal veto" and all similar phrases refer to the constitutional power of rejection, now never used in affairs relating to the United Kingdom. It is, however, constantly used in the case of colonial measures, but in a different form; namely, by merely abstaining from ever giving the Royal Assent to the Bill which it is intended to stop.

D.

"CANARY BIRD," AN OPPROBRIOUS TERM (8th S. i. 109, 198, 339; ii. 378, 433).—I thank St. SWITHIN very much for saying that if I "did not hail from Fiji" he would be tempted to lend me his copy of 'An Answer to a Certain Libel.' (I trust it is only the distance that makes him pause, not the fear lest I might eat it! The Fijians have not yet taken to devour literature!)

But, joking apart, as St. SWITHIN has kindly offered to tell me anything he can about his "little quarto," that will, I think, quite satisfy me; and I may say at once that I was principally anxious to see the pamphlet to ascertain, if possible, what Udal it was to whom (together with Cartwright) it was addressed by Sutcliffe in 1592, as stated by St. SWITHIN.

From St. SWITHIN's later reference to the "Marprelate Controversy literature," I gather that it may have been the celebrated John Udall or Uvedale, the author (*inter alia*) of 'The Key to the Holy Tongue,' the first Hebrew grammar in English, and first printed at Leyden in 1593 (of the scarce first edition of which I am fortunate in having a copy in my own library), and of whom King James I. said, on hearing of his death, "By my soul, the greatest scholar in Europe is dead!" (See Hutchins's 'History of Dorset,' iii. 147, third edition.)

Being at such a distance from my books, I cannot now be certain whether this was the same man who figured in the state trials, for more than one of the name took an active part in the politico-religious controversies of the period, and suffered accordingly. I should be glad if St. SWITHIN could kindly inform me which (if any) of the above is referred to in his pamphlet, and also what was the "libel" referred to therein, and by whom written.

J. S. UDAL.

Fiji.

FAIRMAN, OF LINSTEAD AND TEYNHAM, KENT (8th S. iii. 329).—If KNOWLER will communicate with me I shall most probably be able to give him what information he requires.

FRANCES C. FAIRMAN.

4, Bolton Studios, Redcliffe Road, S.W.

ENGLISH ACTRESS IN PARIS (8th S. iii. 308).—Peg Woffington appears to have been the actress referred to. With the termination of the Covent Garden season of 1747-48 she had crossed over to Paris in order to take lessons from the famous Mlle. Dumesnil, then at the head of her profession in France.

W. J. LAWRENCE.

"PRACTICAL POLITICS" (8th S. iii. 347).—Is the expression "practical politics" really, as R. B. P. asserts, "one of Mr. Gladstone's recent inventions"? I find 'Practical Politics; or, the Liberalism of To-day,' used as the title of a series of articles by Mr. A. F. Robbins, published in the

Halfpenny Weekly (Liverpool), in 1887, and re-issued by Mr. Fisher Unwin the following year in book form.

POLITICIAN.

CHAUCER'S PILGRIMAGE (8th S. i. 474, 522).—On the question of how many days the poet and his fellows took for their journey from London to Canterbury, I do not think that Wolsey's times have been cited. Mr. William Morris's beautiful print of Cavendish's 'Life of Wolsey,' now first made from the author's MS., copied and edited by Mr. F. S. Ellis, shows that Wolsey, when using the greatest possible dispatch, on his first mission for King Henry VII., travelled from Richmond to Dover in less than one day and night; but when he went later as an ambassador from Henry VIII. in full state he took four days to go from London to Canterbury, as all the other grand folk did whose journeys have been previously cited. His stages were (1) Dartford, (2) Rochester, (3) Faversham, (4) Canterbury.

1. "And havynge his depeche, toke his leave of the kyng at Richemond about none, & so came to London with spede, where than the barge of Gravesend was redy to launche forthe, bothe with a prosperous tyde and wynd. Without any further abode he entred the barge, and so passed forthe. His happy spede was suche that he arryved at Gravesend within littill more than iii hours; where he taried no longer than his post horsis were provyded; and travellyng so spedely with post horsays that he came to Dover the next mornynge erely."—Pp. 6, 7.

2. "Than marched he [Wolsey] forward out of his owen howse at Westminster, passing throughe all London, over London brydge, havynge before hym, of gentillmen a great number, three in a ranke.....and all his yomen with noble mens and gentilmens servaunts folowynge hym.....His sompter mewles, which were xx in number and moore, with his carts and other carriages of his trayn, were passed on byfore, conducted & garded with a great number of bowes and speres. He rode lyke a cardynal, very somptuously, on a mewle trapped with crymmesyn velvett uppon velvett.....Thus passed he thouroughe London & all the way of his journey, having his harbergers passynge byfore to provyde lodgyngs for his trayne.

"The first journey he made to Dertford in Kent, unto Sir Richard Wyltchers howse, which is too myles beyond Dertford: where all his trayn were lodged that nyght, and in the contrie thereabout. The next day he rode to Rochester, and lodged in the Byshshopes palice there; and the rest of his trayn in the ctyie, and in Strode on this syde the bryge.

"The iird day he rode from thence to Feversham, & there was lodged in the Abbey, and his trayne in the town, and some in the centre thereabouts.

"The iiiith day he rode to Canterbury, where he was encountered with the worshipffullest of the town and contrye, and loged in the Abbey of Christchurch in the pryors lodgyng, and all his trayn in the ctyie; where he continued iii or iiiii dayes."—Pp. 63-5.

How much longer are we to be without direct evidence as to the ordinary length of a pilgrimage to Canterbury near the end of the fourteenth century?

F. J. F.

"PHILAZER" (8th S. iii. 28, 97, 154, 299).—The fullest account of the Filacers, in the Court of

King's Bench, is to be found in "Jus Filizarii: or the Filacer's Office in the Court of King's Bench, setting forth the practice by original Writ, with several Precedents and other matters relating thereto; and also a Presentment of the Fees of all the Officers in the said Court. Very useful for the Filacers and all other Practicers in that Court. By John Trye, of Grays Inn, Esq." London, 1684. J. F. R.

MEDALLION PORTRAITS (8th S. iii. 368).—It is just possible that the last-named medallion may represent Isabella Drummond Forbes, youngest daughter of the sixteenth and sister of the seventeenth Lord Forbes. She married in 1839 the Baron Ernest de Poellnitz, by whom she had a family. See Burke's 'Peerage,' under "Forbes, Baron." E. WALFORD, M.A.

CHARLES STEWARD, OF BRADFORD-ON-AVON (2nd S. vi. 327, 359; 8th S. iii. 154, 195, 255, 358).—The annexed transcripts of two monumental inscriptions at Bradford-on-Avon appear in Sir Thomas Phillipps's 'Monumental Inscriptions in the County of Wilton,' 1822, pt. ii., pp. 278-9:—

Plurimum summa probitate notus omnibus in vita
Charitis, cunctis in morte fletibus.

Hic Jacet Carolus Steward, Armiger, de Cummerwell,
Parochiæ hujus appendiæ, Fragili vale dicens unguis,
xi Julij Anno MDCLXXXIII.

Mœstissimam relinquens conjugem Mariam, ex Antiqua
Comptonorum Familia in Agro Gloucesterensi.
Æterna paco Quiescat.

Arms: A fess obceky within a border ermine; impaling a lion passant-guardant between three helmets."

"Triste Monumentum intueare, Lector, et postquam Epitaphium tacite, perlegisti nigrum, sub pedibus aspice marmor, tunc si possis supprime luctus. Ab annos a prosapia, ac honestis parentibus ortus, nunc fato correptus (Carolus Steward) multorum lacrimis iuibi sepultus, dum superstes nurâ integritate innocuus, dulcique indole conus, et affabilis bonis moribus ornatus, ac virtutibus tam eximie decoratus ut æquando, haud parem reperies, proh, dolor! quam plurima vitæ penum absolvunt, et supremum inducunt diem, hic casu infausto, ex equo labente delapsus, mox graviter pectore contusus, tandem apostematâ intenuit, languit, et occubuit, xi Julij, Anno Dñi MDCXXXIII. Amice Valet, summum nec metuas Diem, nec optes justa hæpiæ Memorizæ Chari Mariti, uxor lagubris Maria Steward, Dicavit, et marmora parentavit, 1701."

Arms: Or, a fess checky argent and azure within a border ermine; impaling, Sable, a lion pass. guard. between three helmets or.

DANIEL HIPWELL.

17, Hildrop Crescent, N.

"CROW" AND "ROOK" (8th S. iii. 367).—In French the word *corneille* ("crow") is commonly extended to the "rook," *freux* or *grolle*. As the rook is termed by ornithologists *corvus frugilegus*, it has been imagined that *freux* was a contraction of *frugilegus*. But "rook" (A.-S. *hrōc*) and

freux are akin, being onomatopœic terms suggested by the bird's *croak*. In Bas-Breton, the "crow" is *frâo, fraw*. (*Grolle* is Lat. *graculus*, or *gracula*.) Further, the French—and this, so far as I know, does not occur with us—sometimes extend the name of the raven (*corbeau*) to the crow, and even to the rook. When "flocks" of *corbeaux* are spoken of, "rooks" must be meant, as ravens and crows seldom, or never, congregate. It is true that ravens, crows (carrion and hooded*), rooks, jackaws, are all of the "crow" (*corvus*) genus; still, I think it is the case that while in England we pretty generally distinguish between "rooks" and "crows," in France the same word usually covers the two species. This may be because rooks are less common in France than in England, where rookeries, a word for which there is no French equivalent, are a characteristic feature of the surroundings of our homesteads.

HENRY ATTWELL.

Barner.

THE CEPHISUS AND THE ILISSUS (8th S. iii. 303).—I was staying in Athens for a short time in February, and walked on the banks of the Ilissus. In some parts there is a thin stream of water, in others it appeared to be quite dry. E. W.

FAMILY PAPERS OF JAMES CRAGGS (8th S. iii. 367).—These papers were sent to Messrs. Puttick's sale-rooms by the then Duke of Buckingham, in 1853. They consisted mostly of letters relating to his grandfather, Richard, first Marquis of Buckingham, during his tenure of office as Viceroy of Ireland in 1782-88; and I well recollect that they were full of political scandal. They were probably bought in by some member of the Grenville-Temple family, and were taken back to Stowe. At all events, one letter which was in the catalogue, and which referred to a relative of my own, was kindly sent to me as a free gift from that place.

E. WALFORD, M.A.

Ventnor.

"FINE CHAMPAONE" (8th S. iii. 265).—I do not know how far back DR. CHANCE's memory of this delight may go; but the name of it used to figure on all sorts of *cartes* in the pleasant Paris of thirty years back, when by no means unfrequently the name would mean the thing.

W. F. WALLER.

RESIDENCE OF MRS. SIDDONS IN PADDINGTON (8th S. iii. 267).—I copy the following from the 'Bayswater Annual' for 1885, edited by Henry Walker, F.G.S., which contains a selection of

* In Britain the two species of "crow" are the common or carrion crow and the hooded crow. The carrion crow is black, while the hooded crow has a grey body with black head, wings, and tail. In some parts of Scotland the carrion crow is called *noody*, a name which his plain plumage renders unmeaning.

papers on the history and antiquities of Paddington, reprinted from the *Bayswater Chronicle*, 1884:

"In the zenith of her fame she [Siddons] resided at a cottage known as Westbourne Farm, Westbourne Green, which has been described by a visitor as close to the present Lock Hospital in the Harrow Road. It was a little retired house, in a garden screened with poplars, and not unlike a rural vicarage, and was at one time the residence of Madame Vestris. It was standing till about the year 1860."

I think that Desborough Place, which stands on the north side of the Great Western Railway and west of the Royal Oak station, was built on part of the grounds of what Robins called Desborough Lodge. Gutch's map of Paddington in 1828 probably shows the exact situation of the cottage. If there was any "view" published of Mrs. Siddons's rural retreat I should be pleased to know where a copy can be obtained, that I may add it to my little collection of engravings and the sketches which I have made of picturesque "bits" in this neighbourhood. H. G. GRIFFINHOOF.
34, St. Petersburg Place, W.

An extract from Fanny Kemble's 'Record of a Girlhood' may be of some use. October 1, p. 13, she says:—

"Our new house after Newman Street was at a place called Westbourne Green, now absorbed into endless avenues of palatial residences, &c. The site of our dwelling was not far from Paddington Canal."

At p. 15, after relating an amusing visit from her aunt, she remarks: "Mrs. Siddons at that time lived next door to us." EMILY COLE.
Teignmouth.

A view of Mrs. Siddons's house at Westbourne Green in 1800 is given in 'Old and New London,' vi. 216. It is said to have been pulled down in 1860 to make way for a row of shops and houses.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I should have added in my former communication that Robins, in his 'Paddington, Past and Present,' p. 183, states in a note that Desborough Lodge was occupied for some time by Madame Vestris and her husband, the late Charles Mathews. This may serve as a clue to the identification of the house. W. F. PRIDEAUX.

LORD ROBERT DOUGLAS (8th S. iii. 347).—MR. NOWERS's query does not err on the side of over-definiteness; but in spite of the latitude afforded by such phrases as "a violent death," and "two hundred years ago or more," I fear he will not easily identify the object of his inquiry. Any possible Lord Robert Douglas in the seventeenth century must have been a son of a Marquis of Douglas (cr. 1633) or a Marquess and Duke of Queensberry (cr. 1682); but no such name appears among the younger sons of either of those noble houses. There was, it is true, an Hon. Robert

Douglas (son of the second earl, and brother of the first Duke of Queensberry), who was killed at the siege of Maestricht, in 1676. Could this be the person sought?—if not, I can only suggest the gallant Sir Robert Douglas of Glenberrie, grandson of the Hon. Sir Robert Douglas, and great-grandson of the ninth Earl of Angus. Sir Robert fell bravely at the battle of Steinkirk in 1692, in the act of recovering the standard of his regiment from the enemy. OSWALD, O.S.B.

Fort Augustus, N.B.

ETYMOLOGY OF SAAS (8th S. iii. 48).—Saas, in Canton Vallais, appears in 1397 as Sausa, which may be explained from the Middle Latin *saucia* or *sauicia*, a corruption of *saliceta*, "osier beds" or "willow plantations," an etymology the appropriateness of which will be recognized by all who know the village. ISAAC TAYLOR.

SCHOLA VERLUCIANA (8th S. iii. 148, 272, 331).—The details given by W. C. B. at the last reference leave not the least doubt that the school meant is Lord Weymouth's free grammar school at Warminster. Although the identification of Verlucio is disputed by antiquaries, it has, after Camden ('Britannia,' ed. 1586, p. 115), been restricted in literary use to Warminster, wherever I have met with it. F. ADAMS.

ALTAR (8th S. iii. 168, 254).—Following MR. PICKFORD's example, and writing with neither *odium* nor *amor*, I would observe that the word "altar" has always kept its place in literature. Thus, Evelyn tells us that at St. James's, Piccadilly, "the altar was especially adorned"; Johnson "went to the altar," when he communicated; and even Boswell writes that Johnson "did not choose to approach the altar without a previous preparation"; in Dickens, little Dorrit "went up to the altar" to be married; and "the priest waited in his white surplice at the lowly altar," when Jane Eyre was not married. Examples might be added by the score. It is worth notice that "the altar," in common parlance, at one time meant the sanctuary as well as the "table." So, in 'Oliver Twist' we read that "within the altar of the old village church there stands a white marble tablet," which Cruikshank represents as being placed some five feet up the east wall. And in descriptions of churches in the last century—the London City churches will supply instances—"the altar" included the reredos and rails. In the same way popular language some years ago spoke of "the communion," when "the table" was signified. At St. Clement's Church, Hastings, there used to be a board announcing, among other benefactions (or "benedictions," as one guidebook preferred calling them) "the plate used at the Altar, and the velvet covering for the Communion Table," truly a subtle distinction. This was dated 1721. By the way,

"communion table" is no more in the Prayer Book than is "altar," although George Herbert and Addison use the expression. "The Holy Table" and "the Lord's Table" have a special meaning. It is hardly historical to say that Laud "introduced" the word *altar*, seeing that it was used by Andrewes, Overal, Cosins.

EDWARD H. MARSHALL, M. A.

Hastings.

Though the term "altar" is not in the Prayer Book, it is the common term made use of in the Coronation Service. See, e.g., sectt. vi., vii., x., xii., xiii., of the "form and order" at the coronation of King William IV. and Queen Adelaide in 1831, and of Queen Victoria in 1838. I have not for reference Dr. Silver on 'The Coronation Service of the Anglo-Saxon Kings,' Oxf., 1831, in which is the service for the coronation of George III.

ED. MARSHALL.

I so far am at one with my friend MR. PICKFORD that if I were speaking in or of a Romish church, I would naturally use the term "altarpiece," meaning thereby a picture suspended over what the worshippers in that church call and believe to be an altar, *sc.*, a place of sacrifice (I also write non-polemically). But as the English Church repudiates both the name and thing, I would think it more consistent to speak of such a picture in her consecrated buildings by some other name—say, "chancel-piece." I am not sure that pictures, other than in windows, are legal among us. The "hymeneal altar" may safely be relegated to the limbo of newspaper slang.

May I be permitted to close with a query? How is it that your ever-genial correspondent is still permitted to pen his pleasant reminiscences in so alien a locality? Patrons, "make a note o't."

G. L. FENTON.

Cleveland.

In the 'New Week's Preparation,' a decidedly Protestant work, which ran through many editions, and was in general use as a manual for about 1760 to 1820, twenty-seven pages are devoted to a "Companion for the Altar," and the word "altar" is used interchangeably with "communion table." The work referred to was published by Edward Wicksteed, and superseded the old 'Week's Preparation,' of which nearly fifty editions were published by Samuel Keble, 1685 to 1740.

A. T. M.

"CURSE OF SCOTLAND" (8th S. iii. 367).—If DR. MURRAY will refer to the Indexes of 'N. & Q.' he will find that several persons have written on this subject, including myself. There is perfect evidence that the nine of diamonds was called the "Curse of Scotland," and popularly recognized as such, some time before Culloden was fought (April 16, 1746). DR. MURRAY may refer to

British Museum Satirical Print No. 2661, which is dated "Octo. 21, 1745," and entitled 'Briton's Association against the Pope's Bulls.' In this design the Pretender grasps the horns of one of a group of bulls, while between his feet lies the nine of diamonds, which is referred to by one among many inscriptions on the plate as "everlasting curses." F. G. S.

DR. MURRAY asks for a quotation or reference before 1791. Here is one. Grose, in his 'Tour thro' Scotland' in 1789, writes:—

"The nine of diamonds: diamonds it is said imply royalty, being ornaments to the imperial crown; and every ninth King of Scotland has been observed for many ages to be a tyrant and a curse to the country. Others say it is from its similarity to the arms of Argyll; the Duke having been very instrumental in bringing about the Union, which by some Scottish patriots, has been considered as detrimental to their country."

J. R. M.

The nine of diamonds is the coat of arms of the Dalrymple family, and was called the "Curse of Scotland" from the very leading part they took in carrying through the Union between England and Scotland in 1704. MAC ROBERT.

[See 1st S. i. 61, 90; iii. 22, 253, 423, 433; 4th S. vi. 194, 289; 5th S. iv. 20, 97, 118.]

TRUMBULL (8th S. ii. 527; iii. 98, 154, 255).—In answer to JAYDEE the following may suffice. John Trumbull was born in Lebanon, Connecticut, June 6, 1766, died Nov. 10, 1843, in the city of New York. How far he was from being, as JAYDEE judges, a Loyalist, or Tory, is plain from the following particulars. The revolutionary war broke out before he was quite nineteen years of age. He at once joined the rebels, who had cooped up the British forces in Boston. He showed such skill as an engineer there that Washington selected him as one of his aides-de-camp. In 1778 he served on the staff of the general in command of an enterprise for expelling the British from Rhode Island.

In 1780 he sailed for France, whence he soon went to London with a letter from Franklin, introducing him to Benjamin West. His aim was merely to study art; but he was arrested, accused of treason, imprisoned eight months, and then released only after West and Copley had become sureties that he would leave the kingdom. As soon as American Independence was acknowledged he returned to England as a student of West. While here he painted 'The Sortie from Gibraltar,' to which your correspondent alludes. Of this he made three or four replicas.

Trumbull painted at least four portraits of Washington, and four decisive scenes in the Revolution on the Rotunda, in Washington. Your correspondent asks for a list of his works; but they fill a whole gallery, which bears his name, in New

Haven, where JAYDEE will do well to dedicate a day to them on his way to or from the World's Fair in Chicago. Appleton's 'American Biography' gives a good account of his career.

JAMES D. BUTLER.

Madison, Wis., U.S.

Miscellaneous.

NOTES ON BOOKS, &c.

Captain Cook's Journal during his First Voyage Round the World. Edited by Capt. W. J. L. Wharton, R.N., F.R.S. (Stock.)

In most readers the information that they have not always possessed the original text of Cook's famous first voyage will beget some astonishment. What has passed as such is, we are told, the joint production of Cook, Mr. (afterwards Sir Joseph) Banks, Dr. Solander, and Dr. Hawkesworth. Cook's own journal is in triplicate. One of the copies was for many years in the possession of our old friend and contributor, F. W. Cosens, and at the sale of his books, in 1890, after his death, came into those of Mr. John Corner, an enthusiastic admirer of Cook. Arrangements were at once made to print it. These, though interrupted by the sudden death of the new owner of the MS., have been resumed in a pious spirit by his son, the result being the goodly and interesting volume before us. To Capt. Wharton has been entrusted the editorial responsibility, and the proceeds of the sale will be devoted to the restoration of Henderwell Church, the parish church of Staithes, whence Cook ran away to sea. The MS. has been collated with others in the possession of Her Majesty and of the Admiralty. So much information as this is supplied in the preface. The remaining contents are, of course, written in Cook's simple, nervous style, and are printed with strict observance of his etymology and his views as to the use of capitals. Editions of Cook's travels are to be found in all libraries, and a bibliography of them would occupy many pages of 'N. & Q.' The present edition will commend itself to most, not only on account of its beauty and its illustrations, but as giving the *ipsisima verba* of the great hero and martyr.

The Poetical Works of John Gay. Edited by John Underhill. (Lawrence & Bullen.)

To the exquisite series known as the "Muses' Library," the prettiest edition of the select poets that has yet appeared, Messrs. Lawrence & Bullen have added an edition of Gay. Though far less interesting, both as poet and as individual, than Marvell and Herrick, his predecessors in the series, Gay has many claims upon attention. His poems, with the exception of the fables, have subsided into something not far removed from oblivion, and one is glad to glance through them again. If anything would tempt one to study afresh Gay's sparkling lines and elegant or quaint antitheses, it would be the chance of reading them in so delightful an edition, and the pleasure of perusing Mr. Underhill's admirable biography of the poet and his even more admirable disquisition on his work. The notes are few and to the point.

Notes on the Oxfordshire Domesday. (Oxford, 116, High Street; London, Frowde.)

THE author of this interesting pamphlet withholds his name, though the letters J. L. G. M. at the end of his short preface do not leave Oxford men in any doubt as to the person to whom we are indebted for this laborious and accurate compilation. The main object of the work is to "afford an exact means of identifying the places

mentioned in the Oxfordshire Domesday." The more the Conqueror's great survey is studied the more knowledge is evolved therefrom. As time goes on we feel that there is no single work which has come down to us from the Middle Ages which is so replete with knowledge. The author has given a catalogue of Domesday places and their holders. This is succeeded by a list of pre-Conquest landowners which is of singular interest for those who wish to ascertain all that is knowable regarding the English landowners during the last days of the old national monarchy. Two Alnods appear in this catalogue; can either of them be that Elnoth who is the first recorded ancestor of the great house of Berkeley? The list of Domesday sub-tenants is a short one; there were far fewer of these in Oxfordshire than in Cambridge, York, or Lincoln. We trust that this little tract may pave the way to an exhaustive analysis of the great Norman survey.

Scottish Ballad Poetry. (Glasgow, Hodge & Co.)

To the "Abbotsford Series of the Scottish Poets" has been added a collection of Scottish ballads, edited with a critical introduction, giving a full and an interesting account of ballad literature. A large number of beautiful and characteristic ballads are crowded into a shapely and handy volume, and are accompanied by explanations and annotations. To those who are not fortunate enough to possess Prof. Child's noble and all but exhaustive collection this volume may be warmly commended.

The Fall of Adam. By Rev. S. S. Maguth, LL.D. (Digby, Long & Co.)

DR. MAGUTH has written a big book, 897 pages of the largest octavo, and as speculative as it is big. He is not a theologian, but a *prophetes*. He claims to be the mouthpiece of a controlling and divine power which has made him the medium of a new revelation as to "the true nature of the fall of Edenic man." That it is considered an inexplicable mystery is due solely, it appears, "to the spiritual incapacity of all past and present theologians" (vol. i. p. 20). Dr. Maguth, being better endowed, knows all about it, and this is his explanation. When Adam was created the earth was already peopled with a race of "carnivorous anthropomorphous mammals," superior to the ape, but inferior to man. "This is the true talisman which resolves all our Biblical difficulties." With these inferior beings the new race was forbidden to intermarry. In fact, the Preadamite was the tree of knowledge of good and evil. He is also identical with the caveman, and he survives in the savage of Terra del Fuego. Among these Preadamites there was one tribe whose totem was a serpent, and its chief, a very crafty and ill-conditioned creature, was known as "The Serpent." This pithecoïd savage seduced our first mother into evil ways, and thence came all our woe. In short, the fall of Edenic man consisted in his carnal union with anthropomorphous animals. The result was a hybrid race of men, partaking of the characteristic nature of each type of progenitor—some reverting more decidedly to the one ancestral strain, and some to the other. Evil, in consequence, is only the resultant of natural law. Does Dr. Maguth seriously think that his elaborate and highly conjectural theory would allay the doubts of the sceptical cobbler, whose obstinate questionings, he tells us, first set him forward on this investigation? We would wager on his persistent incredulity.

The Descent of Charlotte Compton, Baroness Ferrers de Chartley. By Isabella G. C. Clifford. (Methuen & Co.)

THERE are a few books relating to genealogy wherein, along with names and dates, wills, and *Inq. p.m.*, we

have a running stream of personal details—gossip, if you will—which renders them simply charming. We have never understood why the ordinary writers of family history make their pages somewhat duller than the 'Introduction to Algebra' of the late Mr. Bonycastle. That the fact is so admits of no doubt, and the result has been that a most absurd prejudice has grown up in certain quarters against all genealogical pursuits whatsoever.

There are a few exceptions to a rule but too general. Smyth's 'Lives of the Berkeleys' is far more pleasant reading than many a modern romance, and we know no volumes we more love to linger over than Earl Crawford's 'Lives of the Lindsays.' The volume before us is another and a most favourable example of this very limited class. Charlotte Compton, Baroness Ferrers of Chartley, was one of the most highly descended women in England. It is very pleasant, in these dull, prosaic days, to find her great-granddaughter recurring lovingly to the memory of her charming ancestress. We have but one fault to find, but that is a grave one. The book is much too short. The authoress has the faculty of literary expression; why, therefore, has she confined herself within limits so very narrow? Spencer Compton, Earl of Northampton, who fell at Hopton Heath, is well worthy of an extended biography. We do not think that his descendant mentions the letter he wrote to his countess from York in 1642. At the time of writing he was in attendance on the king and evidently in good spirits, little anticipating the years of misery and bloodshed that were to follow. The light-hearted postscript is very touching: "My blessing to the children. I will not be unmindful of James's business. Kiss my wenches, and take care your cock-horses be not appointed for the militia."

Epochs of Indian History.—Ancient India. By Romesh Chunder Dutt. (Longmans & Co.)

THIS is the first of a series of "Epochs of Indian History." It is a summary of the history of ancient India, of the Hindu sovereignties which eventually were conquered by the Mohammedans. It is a remarkable little volume, and contains a store of information. A thing worthy of note is that the author is himself a Hindu, well known to all who take an interest in the progress of our Indian Empire and in that branch of its administration which, in the education of the people, is building up the most enduring and beneficial monument of Imperial government. Considering how important it is that everything connected with the history of the millions who have come under our sway should be known, we can heartily commend this valuable volume to the notice of our readers. If the following histories of each epoch prove as excellent as the first, they will form a treasure of concentrated information and most useful guides to students of Indian history.

Poland. By W. R. Morfill, M.A. (Fisher Unwin.)

IT was fitting that the same hand which dealt with Russia in "The Story of the Nations" should also undertake the history of Poland. Slavonic scholars, indeed, are not so numerous amongst us as to admit of much choice in the matter. Mr. Morfill gives a careful and impartial sketch of this unfortunate country, the true "Niobe of the nations," eschewing political bias, but basing his account on native authorities. In addition to the historic review of the Polish nationality from its rise under Mieczyslaw I. in 963 to its final dismemberment in 1795, he supplies an able *résumé* of Polish literature and a chapter on the social conditions of the people, past and present. Amongst the causes which led to the downfall of this ancient nationality he enumerates the want of patriotism among its nobility, the intolera-

ance of the clergy, the absence of any real middle class, and the degradation of the serfs. Its sovereigns, moreover, for the most part were wanting in capacity and energy.

The Princely Chandos. By J. R. Robinson. (Sampson—Low & Co.)

"THE PRINCELY CHANDOS" was John Brydges, the first duke, who is now best remembered as having been satirized—maligned, some say—by Pope in his 'Moral Essays' under the character of Timon, though the poet himself never admitted the truth of the impeachment. The "Timon's Villa" there referred to as a monument of tasteless extravagance was the famous country-house at Canons, which was the marvel of the time. Its short-lived magnificence came to an end in 1747, when the house was pulled down and its treasures dispersed by auction. Mr. Robinson champions his hero against the charge, which has often been levelled at him, that he rose to fortune through his speculations in the office of Paymaster-General under Marlborough. Any laches he may have been guilty of, it is maintained, was part of a recognized system, and the fault of the age. Mr. Robinson's style is disfigured by some faults of taste, *e. g.*, in speaking of Pope more than once as "the note of interrogation." On p. 168 "minimus" is a misreading of *novimus*; and that "Custos Rostolorum" is to be found on the duke's tomb (p. 208) we more than doubt. Moreover, the illustration at p. 228 which purports to be the "Railing in New College, Oxford" (said to have been removed from Canons), labours under the defect of showing no railing whatever.

THE 'Handbook to Hastings' was published in 1845, and was one of the earliest attempts to improve upon the meagre and misleading "guides" with which most watering-places were content. Several editions were published at intervals, and the author (Miss M. M. Howard, the accomplished writer of 'Brampton Rectory' and other books) prepared an abridged edition, which was still in MS. at the time of her death, in January last. The work has been revised for the press by Mr. E. H. Marshall, and will be published shortly by Mr. E. Stanford.

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. H. ("Dealer in Odd Volumes").—George, second-hand bookseller, Whitechapel Road, E.

ERRATA.—P. 229, col. 1, l. 39, for "gibbosus" read *gibbus*; p. 370, col. 1, foot-note, for "twelve-foot" read *twelve-inch*.

NOTICE.

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

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

LONDON, SATURDAY, MAY 27, 1893.

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Notes to Correspondents.

Notes.

CONTRIBUTIONS TO A BIBLIOGRAPHY OF BENJAMIN DISRAELI, EARL OF BEACONSFIELD.

(Continued from p. 363.)

The works showing the exact date of publication are placed in this list before those bearing the year-date only.

1845.

Sybil; or, the two nations. By B. Disraeli, M.P., author of "Coningsby." "The Commonalty murmured, and said, 'There never were so many Gentlemen, and so little Gentleness.'"—Bishop Latimer. In three vols. London: Henry Colburn, publisher; Great Marlborough Street. 1845.—8vo. B.M. N. 2474.

Vol. i. has pp. viii, 315; vol. ii., pp. iv, 324; vol. iii., pp. ii, 326. The inscription closes with the words "the most severe of critics, but—a perfect Wife!" See 1853, 1859 (French translation), 1870, 1881, 1888, and 1890.

Fantasia. By the author of "Coningsby."—"The Keepsake, 1845," pp. 163-5. B.M. P.P. 6670.

A prose sketch in three sections.

1846.

The speech of Mr. Disraeli, in the House of Commons, on Friday, 15th May, 1846. London: John Ollivier, 59, Pall Mall. 1846.—8vo. pp. 43. B.M. 8138 d.

The speech is on the corn laws.

Contarini Fleming. Alroy. Romances, by B. Disraeli, M.P., author of "Coningsby" and "Sybil," Second Edition. In three volumes. London: Henry Colburn, publisher; Great Marlborough Street. 1846.—8vo. B.M. N. 2581.

Vol. i. has portrait and pp. vi, 287; vol. ii., pp. ii, 370; vol. iii., pp. ii, 360. 'Contarini

Fleming' ends on p. 285 of vol. ii.; the half-title (not counted) of 'Alroy' follows; and the "Preface to Alroy" begins on p. 287. The notes to 'Alroy' occupy pp. 365-70 of vol. ii. and pp. 341-360 of vol. iii. For 'Contarini Fleming' see 1832. For 'Alroy' see 1833.

Shoubra. By B. Disraeli, Esq., M.P.—'The Keepsake, 1846,' pp. 30-4. B.M. P.P. 6670.

Reprinted in 'Tales and Sketches,' published by Paterson & Co., 1891.

La jeune Angleterre. Par B. Disraeli. Traduit de l'Anglais par Mlle. A. Sobry. Précédé d'une notice par M. Philarète Chasles, professeur au Collège de France. Avec deux clefs explicatives des personnages. Paris: Librairie d'Amoyot, éditeur, 6, Rue de la Paix. 1846.—8vo. B.M. 12603 g. 9.

A translation of 'Coningsby.' Vol. i. has pp. [iv.] xxxii, v-viii, 9-418; vol. ii., pp. iv, 5-508. The "Préface" by M. Chasles occupies pp. i-xxi; the "Première Clef" is given on pp. xxiii-xxvii, and the "Seconde Clef" on pp. xxviii-xxxii. The dedication to "Henri Hope" follows on pp. v-vii. The introductory note on p. xxiii says that the second key "est généralement regardée comme la plus exacte." It is the same as the key printed under 1844, but two or three errors have crept into the fictitious names; for example, Lord "Stenny" Sydney, Lucien "Gray," and G. O. A. "Ead."

Collection of British Authors. Vol. ci. Alroy by B. Disraeli, M.P. In one volume. [Series title-page.] Alroy. A romance by B. Disraeli, M.P., author of "Coningsby" and "Sybil." Copyright edition. Leipzig: Bernhard Tauchnitz. 1846.—16mo. pp. vi, 286. B.M. 12267 f.

See 1833.

1847.

Tancred; or, the new crusade. By B. Disraeli, M.P., author of "Coningsby," "Sybil," etc. In three volumes. London: Henry Colburn, publisher, Great Marlborough Street. 1847.—12mo. B.M. N. 2632.

Vol. i. has pp. ii, 338; vol. ii., pp. ii, 340; vol. iii., pp. ii, 298. See 1870, 1881, 1883 (translation into Hebrew), and 1888.

1848.

England and Denmark. Speech of Mr. Disraeli in the House of Commons, the 19th April, 1848, on the Danish question. London: James Ridgway, Piccadilly. 1848.—8vo. pp. ii, 29. B.M. 8092 c.

Disraeli's speech occupies pp. 1-24; Lord Palmerston's reply, pp. 25-29.

La question du Slesvig traitée sous son point de vue historique et politique à la Chambre des communes d'Angleterre. Traduction par L.-E. B. Paris, 1848.—8vo. pp. 22. B.M. 8092 d.

A translation of the speech given above. Lord Palmerston's reply is abbreviated. The B.M. Catalogue fills out the translator's name as Laurent Étienne Borring.

The New Parliamentary Reform. Mr. Disraeli's speech [second edition—by authority] in the House of Commons, on Tuesday, June 20, 1848, on Mr. Hume's motion. London: Printed and published (with authority) by

W. E. Painter, *Church and State Gazette Office*, 342, Strand, on fine thin paper, to go by post for one penny. A single copy sent for three post stamps remitted.—8vo. pp. 16.—B.M. 8138 d.

Mr. Hume's motion was for the extension of the franchise, voting by ballot, triennial Parliaments, and proportional representation.

The Parliament and the Government. [By authority.] Mr. Disraeli's speech on the labours of the session: delivered in the House of Commons, on Wednesday, August 30, 1848. Corrected by Mr. Disraeli. London: William Edward Painter, 342, Strand. Price sixpence. A Single Copy sent free for eight stamps remitted.—8vo. pp. 31. B.M. 8138 d.

Sonnet on Wellington.—'The Stowe Catalogue Priced and Annotated,' by Henry Rumsey Forster, 1848, p. xlii. B.M. 786 k. 41.

There is no title to this sonnet, which closes the "Historical Notice of Stowe." Mr. Forster says:

"Mr. Disraeli, M.P., while a guest at Stowe, in 1840, composed the following beautiful lines in allusion to it [a silver statuette by Cotterell]: they were written out at the time, and subsequently always placed on the table with the statuette."

The sonnet is reprinted in 'N. & Q.,' 1st S. xi. 379; 'Wit and Wisdom of Benjamin Disraeli,' 1881; 'Sonnets of Three Centuries,' 1882; and 'Sonnets of this Century,' 1886.

1849.

Curiosities of literature. By Isaac Disraeli. With a view of the life and writings of the author. By his son. In three volumes.....Fourteenth edition. London: Edward Moxon, Dover Street, 1849.—8vo. B.M. 817 k. 9-11.

Vol. i. has pp. lxiv, 525 (p. lxii is misnumbered xlii); vol. ii., pp. viii, 606; vol. iii., pp. vi (numbered viii), 588. The author's preface is pp. vii-xi of vol. i.; the essay "On the Life and Writings of Mr. Disraeli. By his Son," extends from p. xix to p. lxii, is signed "D.," and dated "Hughenden Manor, Christmas, 1848." See 1858 and 1881.

1851.

Commentaries on the life and reign of Charles the First, King of England. By Isaac Disraeli. A new edition, revised by the author, and edited by his son. In two volumes.....London: Henry Colburn, publisher, Great Marlborough Street. 1851.—8vo. B.M. 10805 e. 10.

Vol. i. has pp. xvi, 556; vol. ii., pp. viii, 582. Pp. iii-iv of vol. i. contain "Advertisement by the Editor," signed "D.," and dated "Hughenden Manor, December, 1850"; pp. v-ix, "Preface to this New Edition. By the Author," dated "May, 1847."

1852.

Parliamentary reform. The speech of the Right Honourable the Chancellor of the Exchequer, in the House of Commons, on Thursday, the 25th of March, 1852, on Mr. Hume's motion. London: John Ollivier, 59, Pall Mall. MDCCLII.—8vo. pp. 16. B.M. 8138 d.

Lord George Bentinck: a political biography. By B. Disraeli, member of Parliament for the county of Buckingham. "He left us the legacy of heroes; the memory of his great name and the inspiration of his great example." London: Colburn and Co., publishers, Great

Marlborough Street. 1859.—8vo. pp. viii, 588. B.M. 10815 d. 10.

The book is dedicated to Lord Henry Bentinck. The chapter on the Jews was translated into German in 1853. See also 1858 and 1872.

Address delivered to the members of the Manchester Athenæum on the 23d October, 1844, by Benjamin Disraeli, Esq., M.P.

This address forms pp. 49-67 of 'The Importance of Literature to Men of Business' (B.M. 1205 b. 13), published by J. J. Griffin & Co. in 1852. It was printed again in 'Speeches,' 1870, and in 'Selected Speeches,' 1882. The date Oct. 23 is wrong, though it is repeated in 'Selected Speeches,' 1882; for the *Times* of Saturday, Oct. 5, 1844, gives a long report of the speech, which was delivered on Thursday, Oct. 3.

1853.

Coalition.—*The Press*, No. 1, Vol. I., p. 1, May 7, 1853. B.M. Newspaper Room.

The article on Disraeli in the 'Dict. Nat. Biog.,' referring to the starting of the *Press*, says (xv. 106): "The first leading article in the first number was written by Disraeli himself."

Venetia. By B. Disraeli. [Three lines of poetry, as in 1837.] A New Edition. London: David Bryce, 48, Paternoster Row. 1853.—8vo. pp. iv, 360. B.M. 12619 g. 20.

See 1837.

Contarini Fleming. A Psychological Romance. By B. Disraeli. A New Edition. London: David Bryce, 48, Paternoster Row. 1853.—8vo. pp. vi, 7-277. B.M. 12619 g. 18.

See 1832.

Sybil, or the two nations. By B. Disraeli. "The Commonality murmured, and said, 'There never were so many Gentlemen, and so little Gentleness.'"—Bishop Latimer. A New Edition. London: David Bryce, 48, Paternoster Row. 1853.—8vo. pp. iv, 5-360. B.M. 12619 g. 19.

See 1845.

Henrietta Temple. A Love Story. By B. Disraeli. "Quoth Sancho, read it out by all means; for I mightily delight in hearing of Love Stories." A New Edition. London: David Bryce, 48, Paternoster Row. 1853.—8vo. pp. iv, 5-331. B.M. 12619 g. 17.

P. iv has the following notice: "This work was first published in the year 1836." See note under 1837 and also 1891.

Die Juden. Eine Vertheidigungsschrift. Aus D'Israeli's Political Biography of Lord George Bentinck in's Deutsche übersetzt. Leipzig, E. F. Steinacker. 1853.—8vo. pp. iv, 5-25. B.M. 4034 f. 36 (1).

This is a translation of the twenty-fourth chapter of the life of Lord George Bentinck, published the previous year.

1855.

D'Israeli's sonnet on the Duke of Wellington.—'N. & Q.,' 1st S. xi. 379.

Contributed by F. Kyffin Lenthall from Mr. Rumsey Forster's 'Stowe Catalogue.' See 1848.

Lines of B. D'Israeli, Esq., to a beautiful mute, the eldest child of Mrs. Fairlie.—Madden's 'Literary Life and

Correspondence of the Countess of Blessington,' 1855, vol. i. pp. 383-84. B. M. 10855 e. 9.

Mrs. Fairlie was the favourite niece of Lady Blessington. Her daughter Isabella died Jan. 31, 1843. The verses are reprinted in 'Wit and Wisdom of Benjamin Disraeli,' 1881, pp. 259-60. The index to Madden's book states, by an error, that the lines are in vol. iii.

1858.

Lord George Bentinck : A Political Biography. By the Right Hon. B. Disraeli, M.P. "He left us the legacy of heroes : the memory of his great name and the inspiration of his great example." A new edition. London : G. Routledge & Co., Farringdon Street ; New York : 18, Beekman Street. 1858.—8vo. pp. viii, 422. B. M. 10816 a. 36.

See 1852.

Collection of British Authors. Vol. ccclvii. Venetia by B. Disraeli. In two volumes.....[Series title-page.] Venetia. By B. Disraeli. Author of "Tancred," &c. Copyright edition. In two volumes.....Leipzig: Bernhard Tauchnitz. 1858.—16mo. B. M. 12267 f.

Vol. i. has pp. vi, 329 ; vol. ii., pp. iv, 316. See 1837.

Curiosities of literature. By Isaac Disraeli. A New Edition, edited, with memoir and notes, by his son, the Right Hon. B. Disraeli, Chancellor of Her Majesty's Exchequer. In three volumes.....London : G. Routledge & Co., Farringdon Street.....1858.—8vo. B. M. 2308 a. 5.

Vol. i. has pp. xlviii, 471 ; vol. ii., pp. viii, 546 ; vol. iii., pp. iv, 540. The memoir is reprinted from the edition of 1849, and occupies pp. vii-xxxvii of vol. i. See 1849.

(To be continued.)

ELIZABETH AND MARY, QUEEN OF SCOTS.

(Continued from p. 345.)

Queene Elizabeth A memorial for Henry Kelligree beings sent from the Queene's Ma^{tie} in message to the Q. of Scots for the things following the xvth of June 1566 An^o vij Elizabethhe Regine.

First he shall on the waie informe hime selfe of as muche as he may learne by Thomas Randolphe, or by any other hauinge knowledge of the state of the affaiers in Scotlande for the better Instructions, and shall make his repaire to the place where the saide Queene of Scottes shalbe : to whom as sone as he maye have access he shall deliver the Q. Ma^r' letters with suche good wordes as are agreeable for hir Ma^{tie} moste hartie commendations to the Queene hir good sister : wishyng to hir as the state of hir tyme shall then seeme requisite and meete good successe to hir comforte. And suche wordes of curtisie as are meete in those causes beinge passed he shall declare the cause of his cominge to be to make declarations to hir from the Queene's Ma^{tie} of sondrye thinges that seeme so necessary to be reformed betwixte both their Ma^{ties}, as if ether the same should procede onwarde, or should continewe in the doubtfullnes wherein they are, the amity that is pretended on bothe partes cannot rest sounnd nor haue any longe continuance. And because he Q. Ma^{tie} is most perfectly assured of hir owne determination to keepe a synceare and perfecte amitie with the Q. of Scottes if she maye be answered with the like : and therwith is informed by messegos and letters from the said Queene, that shee for hir parte hath the like

meaninge, and the rather for that shee hath had some good experience of late tyme of the Queene's Ma^{ties} approved goodwill love towards hir. Therefore the Q. Ma^{tie} havinge sondrye occasions offred hir to give care to reportes from sondrye places of some contrarie proceedings on the parte of the Q. of Scottes and hir ministares, hath thought it the best waie and the plainest manner to reveale to the said Queene the verie truthe of these accidentes which she estemeth to be contrariouse and repugnant to the establishinge of the amitie pretended : not doubtinge but the same Queene will take in good parte this manner of plaine dealinge, and therein will deale as plainly with hir Ma^{tie} in answeringe therunto, wherby hir Ma^r' maye finde prooffe and frute in deedes of the frindshippe intended betwixt them bothe.

The first matter is that the Queene's Ma^r' is sondrye wies informed that a disordered subjecte of hirs in the northe parte of hir Realme Irelande naminge hime self O'Nele mislikinge to live civilly accordinge to the rules of justice doth secretly seeke aide and comforte out of Scotlande and the Isles thereabouts to maintayne hime selfe and certaine disordered savage people followinge hime againste justice, who although he outwardly in all his answeres doth acknowledge his obedience and allegiaunces to hir Ma^{tie} yet dothe he by suche comforte as he pretendeth to get out of Scotland and that not without the assente and contentatyon of the Queene of Scottes, as it is affirmed by hime and his and by many others likewise reported, persist in usage force and violence to the rest of hir Ma^{ties} subjects dwellinge neare to hime, that hir Ma^{tie} is well assured that yf he weare not ether perswaded or borne in hande that he should have coumforte to continwe his disorders, he would be easely reformed with the verie ordinarie meanes of justice which hir Ma^{ties} ministares haue in their handes in that realme to reforme as he is, when they forgett their dewtie and be given to disorder. Wherefore hir Ma^{tie} forbearinge to creditte any suche reporte wherin the Queene of Scottes should come in question with suche kinde of disordered persones as he is, whose is of naturall education savage and ignorante bothe of Gods lawe and mans lawe as by his fowle life is manifest, untill the same weare imparted to hir and answered received, hath thought meete in this sorte to reveale this manner of reportes, and praith the Queene first to assure the Q. Ma^{tie} what shee maye herein accompt to be trewe as touchinge their owne doings, and next to cause inquisition to be made what anye of hir ministares hathe herein done with the same Shane Ouele or any of his messengers and therein to use that plainenes that betwixte twoe deare frindes is requisite and that is agreeable in honor for princes to use one with another in like cases.

The seconde matter is the understandinge that hir Ma^{tie} hath of the screeat trade that one Christopher Rokebie an Englishman hath into that Realme, without license or knowledge of any officer, and of his audacitie to repaier secretly to the Queene of Scottes : wherin what is trewe the Q. Ma^{tie} will not pronounce, but what is comonly thought in secretsorte and reported of noe smale follies and rashe devises pretended by the saide Rokebie to enter into some favor with that Queene Hir Ma^{tie} is verie sorrie to thinke that a Queene of a Realme havinge been so trained and acquainted with affaires of Estate as the Queene of Scottes, not only in hir owne Realme but also in ffrance, should be so muche so abused with suche kinde of persones as Rokebie and his mattes are, as to beleave any matter of momente or of gravitie to be in their power, to promise or utter. And yet in the meane tyme though thende shall so prove therie designes to be meane follies, yet the intertayninge of suche persons by givinge them so frequente audience ether of hir selfe or of hir Counsell, can not but breede evell speache amongst

suche as are not best given to nourishe concord and therwith prognosticate some coldnes in the amitie that is pretended to be verie zealous and warme.

Ye shall also at some tyme conveniente saie that amongst other things which haue increased in hir Ma^{tie} some doubt of thesformer proceedings, hir ministers here Robert Melvine whome otherwise hir Ma^{tie} thinketh to be verie well chosen to nourishe concord, hath by kinde of his speeches given occasion for hir Ma^{tie} to mislike in that where it is well knowne to the Q. of Scotos that hir Ma^{tie} hath forborne for a tyme to enter into any disposition of the Q. of Scotos title: offeringe nevertheless to preserve it from all offence or hindrance: Yet Milvill seemeth to make it a parte of his service to sollicite the subjectes of thesaide Q. title without orderly disquisition: Wherein surely yf the Q. of Scotos dothe meane that he should spend his tyme here, hir Ma^{tie} cannot allowe hereof in that thereby hir Ma^{ties} determination, wherof the Q. of Scotos ought more to trust than of any privat or popular sorte shalbe interrupted: And therefore thesaide Killigree shall not only procure some answere hereunto but shall affirme that with this manner of dealinge hir Ma^{tie} cannot be contente to have ether the said Melvill or any other to remaine here: But yf shee shall commande hime to deale with hir Ma^{tie} only, shee shall most profite hir self thereby.

A third matter also ther is which indeed is more hurtfull and hath more substance in it then any of the twoe former can have of themselves: And yet in sight of the world these first are more slanderous to the amitie and do breede more jealousy than greater can: you maye saie that wee have willed you thus to reporte, that as it is certaine that no bande may containe Princes, beinge neighbours, in concord so fast nor so longe thoughte otherwise they be never so affectionate one towards the other in persons, as adminystration of justice upon limittes and marches and observation of the lawes ordeyned for publique peace betwixte the nations, so nothing on the other parte dothe more speedily dissolve amitie, howe earnestly so ever it be mente on the princes parte, as contempte or negligence of justice: Wherin you shall saie that the Q. Ma^{tie} hearetho daylie complaints made to hir by hir subjectes of the greate delays and refusalls of justice in manifeste causes, and amongst others there are none more manifeste than the apparent negligence and as it seemeth a wyfull cautelousnes of the wardens of the East Merches: wherof the Erle of Bedfordth I: warden then on the parte of Englands hath nowe of longe tyme complained and hitherto hath had no remedie: In so muche that excepte some reformation doe followe, he seemeth the desireuse to be permitted and allowed to be as negligent on his parte in the answearinge of justice upon the complaints of the Scotos to whome he hath never refused justice with expedition nor without: And yet the Q. Ma^{tie} hath willed him not to forbear his well doinge untill thesaide Q: maye be bothe informed and provoked by speciall requeste from hir Ma^{tie} presuming that the continuance of troubles nowe of late tyme in that realme hath been some occasion that she could giue suche regarde to thes matters as were requisite: And as for the particularities of these border matters, he shall saie that the Erle of Bedfordth shalbe readie to specifie the same whersoever he shall see ministers, readie to answere him justice upon the complaints which he shal propownde.

There are also amongst manye other private complaints, twoe verie lamentable of twoe severall merchantes one named Clercke of Norfolk the other Brigges of Radnor in Walles: Wherof the first was manifestly spoiled by Pirates of Scotland whoe live and enjoie his goodes: The other beinge spoiled by Pirates had his goodes carried

by the Pyrates into Scotlande: and havinge by justice some smale sparke of justice offered hime, is manifeste deprived therof: whose twoe causes beinge of themselves pitifull in the sight of God, and beinge denied justice wher it may be manifeste ministred, persed by their lamentable complaints hir Ma^{ties} harte to compassion therefore hir Ma^{ty} most instantly requireth the Q. hir good sister to give some charge, that suche persons as have some feare of Gods justice maye summarly understande the causes and cause justice to be shewed them with expedition: that they maye not for lacke seeke some reliefe to their calamity as in like plaine causes of justice the treaties and aunccient leages do provide: wherof may ensue, which weare greate pitie, greate damage percase to manie innocentes And for better instructions hereof, the said Henrie Killigree shall take with him memorialls of the causes and shall not molest the Q. with the particularities herof otherwise then he shall perceave it agreeable to hir selfe: But shall procure whilst he is there that some of hir counsell lovinge justice maye take some good order therin: He shall adde that there are diverse other complaints of lacke of justice to merchantes: But he shall saie, that hir Ma^{tie} meaneeth not at this present to molest hir with any moe, nor would not with thes but that the excessiue draininge of the poore hath urged hir Ma^{tie} to commande the same: and therin thesaide Killigree shalbe with the Q. counsell verie earnestly to procure some reliefe.

After he shall have opened the first three gises of Shane Onele of Rokebye and of lacke of justice upon the borders: he shall require of the Q. that he maye haue to the same suche direct answares, as the Q. Ma^{tie} maye be satisfied, ether to thinke that since hath had just cause to complain, and yet that the same shalbe with good meaninge amended; or that the complaints have been misconceaved and grounded upon reportes gathered by suspicion; for he shall saie hir Ma^{tie} careth for nothinge so muche as to finde the verie truthe and plainnesse so as shee make accompte what to thinke of the frindsheppe, which thoughte it hath been of late by manie accidentes shaken and impaired, yet yf nowe at the length plainnesse may be used and a mutual frenshippe embraced equalie on bothe partes, ther is good hope that after thesise cloudie yeares faier sesons will followe and the frutes of trewe amitie may be enjoyed.

furthermore thesaide Killigree shall understande that at the last commings of Robert Melvill hitherto hath appeared that the Q. of Scotos had conceaved certaine offences wherof both by hir letters and meassages to hir Ma^{tie} shee hath made earnest mention: The one was of a reporte made to hir that there should be here in England a certaine booke newlie made and written to the prejudice of hir title: The other that another should be secretly made touchinge the honor of thesaide Q: in sondrie pointes, which last shee saith should be named Randolfes dreame: A thirde matter is the openinge at Barwicke of a packette of letters brought by a frenchman out of france to hir, and at the same tyme a takinge awaie of a Perrot from the same man: The last was the stayinge Robert Milvill at Barwicke beinge sent by thesaide Q: to the Q. Ma^{tie}, of all which thesaide Killigree shall saie that hir Ma^{tie} hath harde by Robert Melvill, and as farre forthe as hir Ma^{tie} can extend hir good will for answere herunto, thesaide Melvill hath also understode hir Ma^{ties} answere wherwith shee thinketh that he cause to be satisfied: nevertheless thesaide Killigree shall saie that he is charged to reiterate the same to that Q: to the intente that it maye be knowne what shee shall allowe or disallowe therin, or shall further desire to be don: so as the Q. Ma^{tie} knowinge the same maye do that which shalbe reasonably requiered of the

said Q: for so is hir Ma^e intention therin fully to satisfie the said Q: And if shee shall seeme desirouse to treat thereof as beinge not satisfied, the said Killigree shall take this for his instructions to speake therin.

As to the first matters of two bookes or writings made preiudiciall to that Q. any waies: certaine it is that the Q. Ma^e by no manner of means hath ether harde therof before this tyme of Melvills cominge, nor can learne of any that haue hard therof, for if shee had the Q. of Scottes maye be well assured that should not haue had other cause to complaine thereof then shee had when a certaine booke was secretly written three yeares paste in the tyme of a parliament by one of the parliament house who without sollicitation of that Q: was punished: and therby hath so dearly payde by longe imprisonmente not without evident danger of his life for his audacities used therin as it is harde to thinke that any other dare presume the like: And therefore seeinge the Q: there hereth of these writings and that the Q^s Ma^e requirthe the Q: hir good sister to give hir some light howe to come to the knowledge therof, and not to spare in the disclosing therof any meanes that shee shall thinke meete for the comynge to the truth thereof, wherein shall appeare howe good a minde hir Ma^e hath not only to satisfie the Q. of Scottes, but to do any thinge that maye tende to the preservation of hir title honor or dignitey from any detriment: And howe earnestly Randolphe denieth the knowledge of any suche thinge Melvill understandeth: in so muche as Randolphe maketh earnest sute that the Q. of Scottes maye be intreated to cause triall to be mad thereof to the uttermost, submittinge himself to most extremities if therin he be any wise thence cupable.

The other matter of openinge hir letters is answered allreadie by the Marshall of Barwicke, who denieth the same to be done by him: but that the french man the carier of the letters would needs of him selfe open the same, at Anweks beinge with Sr John Foster who also denieth any thinge to be done by him worthy of blame: And to the intente the truth therin maye be knowne the said Killigree shall do well to take information of Sr John Foster, by his hande writinge, in what sorte the same was done, and so make reporte for the excuse of the matter. And as to the takinge of a Perrot by the Marshall of Barwicke which is also denied to be taken, but to be bought of the carier offeringe the same to be solde, let the same Marshall make trew declaration of his doings therin by his writings and so make reporte to the said Q: The like let him doe of the occasion of his last staye of Melvill and the manner therof, wherein as it seemeth no manner of intention was to offende that Q: but only a disposition in the Marshall to keepe order in that towne beinge a frontier towne for warre in the absence of the govnor: And if upon the reportes hereof made to that Queene shee shall not be satisfied upon knowledge thereof, whatsoever the Qu^s Ma^e maye reasonably doe for hir further satisfaction shall not be omitted.

There hath been also a motion made by Melvill to the Q^s Ma^e for a meetinge to be this Somer betwixt hir Ma^e & that Q: whereunto hir Ma^e hath alreadye made answer howe it cannot be nowe this Somer conveniently, beinge so lately moved, though they both would desire it: And therefore except the same be renewed Killigree shall saie nothinge thereto: But if it be, he maye saie that he had nothinge comendemente to saie therunto but that he harde some speeche therof in the Courte here where the Offecers of the household did alleage it to a thinge impossible to have suche provisions as weare meete for the honours of both the Queenes upon so shorte a warninge; and that wher hir Ma^e hir selfe desired to have you as farr in progresse as to Nottingham beinge but in

the middle waie towards the north, it was founde so difficulte a matter to conducte hir Ma^e upon so shorte warninge so fare with suche a traine as usuallye followe hir in the progresse, as shee herselfe was nowe of lat induced to cutte off a good part of that journeye, and to muche also the rather because otherwise shee could not convenientlye returne to London before the tyme of the Parliamt which is appointed at Michaelmas: And upon thise and such like causes hee shall saie that hee hard reported, the journeye mentionede for the interviewe this yeare was staide, wherof hee hard also said that the Queenes Ma^e was verie sorie, for there appeared in hir a verie great good will to have had it taken place.

These are the matters wherof the said Killigree beinge thus instructed shall deale in with that Q: Amongst all which hee shalbe most carefull howe to understande certainly what is done by that Q: in the matters of Shane Onele and Rokeby: And shall doe what hee can to cause the Queene not only to disclose the same but to desist from intermedlinge therin at all: And besides his dealinge with the Queene, hee shall take some care howe to understand truly what Shane Onele hath done with the Erle of Arguile or with M^cClaine or any other of the Irishe Scottes for his supporte and what offers and requests hee hath made and howe fare hee hath therin proceeded: And after knowledge gotten herof hee shall deale with the Erle of Murray as hee shall see cause to devise howe the aides intended for Shane Onele maye be staide, for which purpose hee shall use suche persuasions as hee shall see meete, amongst which none ought more to move the said Erle or any other beinge indeede religiose, then that the said Shane Onele is an open Rebbeil havinge no pretence but only to maintaine him selfe like a barbare and tyrant, and aideth himselfe principally by suche as uphold the Popes Authoritie in that realme, for which purpose hee letteth not to keepe friers and pardoners which by stelh have recourse to Rome: and therby fortifieth himselfe to trouble the comon quiet of the Realme: Besides this the Erle of Murray is to thinke howe unkindlie the Q^s Ma^e myghte take it to seee suche a barborouse rebell, fearinge nether God nor man, to have his aide to continew his rebellion by the meanes of suche faithfull persones in Scotlande as haue by hir Ma^es meanes and no smale costs had preserved to them in tyme of daunger the libertie not only of their Country but also of their conscience: And so the said Killigree shall therin do his endeavor to interrupte all aides from thence: And yett shall not make Shane's power to appeare suche as if hir Ma^e shall please to deale with him shee hath cause to entreate any person in Scotlande to forebare the aidings of him: And as soon as hee can finish his message to the Q: and procure answer hee shall returne with speed.

E. E. THOYTS.

SAMUEL EVANS, RECTOR OF BROWN CANDOVER, HANTS.—A white marble memorial stone has lately been discovered in the box of an old-fashioned mangle in the neighbouring parish of Preston Candover, where it had been buried for at least thirty years. The stone is worn, and its left-hand side has been roughly chiselled off, so that the following transcript is to some extent conjectural. From the parish registers it appears that S. Evans, rector, was buried September 12; the day of the month has been broken off from the stone. He was a scholar of Winchester College, born at Barton, Bucks, admitted 1617, then aged eleven, afterwards scholar of New College, Oxford,

B.C.L., Fellow 1627-41. Is anything else known of him? It is possible that other memorial stones might be found in the same receptacles in other places. Brown Candover Church has long been disused and is now pulled down. A description of it in 1839 is given by Mr. Duthy in his 'Sketches of the Valley of the Itchen.' This memorial is not mentioned.

Reliquiæ
 Samuelis Evans
 Eccl'ie venerandi retro Pastoris
 (Cine)rario hoc posita [sic] Resurrectio' manent
 qui fuit
 (T)heologiæ adytis versatus,
 (Utriu)aque Juris, Canonici et civilis, Peritus,
 Eruditionis Variæ,
 Ingenio Fœlicis,
 Eloquentiæ Purioris,
 Judiciî apprimæ sagacis
 (Et qu)od Summu' Theologi decus est
 (Verit)atis, Fidei Justitiæque tenax,
 Hæreticis gravis,
 Vere Catholicis gratus,
 (Xti)anæ Eccl'ie non erubeffendus
 (L)aborantis vulneribus et ruinis,
 (Aequo) animo Cum diu illachrymasset
 Coelu' anhelavit
 &
 Transmigravit.
 (Ae)tat. 54^o Salutis 1658^o Sept.

VICAR.

THE 'LINCOLN NOSEGAY.'—The true history of Dibdin's dealings with the Dean and Chapter of Lincoln Cathedral has never yet been written, and probably never will be—certainly not until something more than has hitherto been divulged is brought to light. In the mean time it may be well to correct some erroneous statements which have been made respecting it. In an article on the Lincoln Cathedral Library which appeared in a recent number of the *Library* (vol. iv. pp. 306-12), the writer (Rev. A. R. Maddison) says that "Dibdin, who afterwards exposed the ignorance of the Chapter, as well as his own impudence, in what he was pleased to call the 'Lincoln Nosegay,' persuaded the Chapter, through Sub-Dean Bayley, who happened to be in residence when he visited the library in 1816, to let him purchase the Caxtons for a very inadequate price," and that he was accordingly "allowed to carry off 'The Game of Chess,' 'Reynard the Fox,' 'Cato,' &c., which now repose in the Althorp Library." Now the 'Lincoln Nosegay' is without a date; but while the fact of its containing a reference to the second volume of Dibdin's 'Ames,' which was not printed before 1811, suffices to prove the impossibility of the conjectural date of 1808 given in the British Museum Catalogue, it is, on the other hand, equally certain that Mr. Botfield was wrong in saying that "some of the Caxtons appear to have been inspected by Dr. Dibdin so late as 1816" ('Notes on the Cathedral Libraries of England,' 1849), since three of them are known to have been

already in Earl Spencer's library by the end of September, or first week in October, at the very latest, 1811; and of the remaining four (I cannot find that there ever were more than seven), one, viz., the 'Cato,' was no longer in Dibdin's possession in March, 1815; and as this book was one of the four offered for sale in the 'Nosegay,' it is clear that the 'Nosegay' must have been published before the date just mentioned. Mr. Maddison is mistaken in stating that 'The Game of Chess,' 'Reynard the Fox,' 'Cato,' &c., went to Althorp. The former two certainly did, also the 'History of Jason,' and these three only, the only copy of 'Cato' ever possessed by Earl Spencer having been bought by him in 1789. What has become of the Lincoln copy I know not; it was sold, as already stated, in March, 1815, and was no more heard of till 1840, when Payne & Foss had it for sale in their catalogue for the year (price 52l. 10s.). I have never been able to trace it from that date.

F. NORGATE.

P.S.—Mr. Maddison says that Dean Jeremie gave the Chapter Library a copy of Caxton's 'Lives of the Saints,' "which, although insignificant in comparison with what we have lost, and wanting in the title-page, is still worth a good deal of money." Can this be the 'Golden Legend,' which Mr. Blades says, in addition to other defects, wants no fewer than sixty-five leaves at the beginning? No other book printed by Caxton can with any propriety be called 'Lives of the Saints,' except, perhaps, the 'Festial.' Whatever it may be, if it has lost its title-page, it cannot be a Caxton.

DUOLOGUE.—I have seen this word three times lately in the *Daily News*, the last time in the number for April 17, p. 3, col. 1. The passage runs as follows:—

"The Babble Shop' at the Trafalgar Square Theatre will this evening give place to a duologue entitled 'Dinner for Two,' written by Mr. R. C. Carton, author of 'Liberty Hall.' It will be played by Mr. Cyril Maude and Mr. Yorke Stephens."

A *duologue* is, therefore, a piece in which there are only two actors. Such pieces seem to have originated in France; at any rate, I saw one in Paris many years ago. But I do not find *duologue* in any French or English dictionary in my possession, and when I first saw the word a month or two ago, it struck me as an altogether new acquaintance.

F. CHANCE.

Sydenham Hill.

RECOVERED MS.—The current number of the *Jewish Quarterly Review* contains a masterly analysis of a newly-discovered manuscript, a work on Jewish theology, written by one Jacob fil Judah, who acted as Chazan or Precentor of the London synagogue, A.D. 1287. The synagogue referred to was situated close to the Guildhall, the space being now occupied by the present

Sheriffs' Court. It was the sole place of worship allowed to the Jews of London by the famous Archbishop Peckham.

The volume now brought to light contains, among other matters, a draft form of a bill of divorce current among the London Jews. A document of this character must, as a rule, specify the town or city in which the deed is executed, and if it be situated on a river or stream, such river or stream must be distinctly rendered. In the present instance the form gives "the City of London, situated on the rivers Thames and Walbrook." It will be borne in mind that the Walbrook, A.D. 1287, then a running stream, passed directly through the Jewish quarter, Catte Street, now Gresham Street; consequently it was peculiarly applicable to a Jewish divorce executed in London. The Thames is given phonetically "Tamise."

M. D. DAVIS.

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.

"EREWILE."—Is it correct to use *erewhile* in the sense of "ere long," or "presently," as it seems to be used by Mr. William Watson, in his 'Prince's Quest'? A reviewer in the *Literary World* of April 28 considers "Mr. Watson's description is particularly happy" in a passage of which these are the opening lines:—

And through the corn-land wending many a mile,
And through the meadow-land, he came *erewhile*
To where the highways parted.

Perhaps this is a correct use of *erewhile*; but it seems strange and new, and it is certainly different from *Hermia's* application of what is apparently the same word in 'Midsummer Night's Dream,' II. iii. 273. When, in her surprise and sorrow, she passionately exclaims,—

I am as fair now as I was *erewhile*,

she manifestly refers to the past, and the word *erewhile* is simply equal to "formerly." Is there any authority for Mr. Watson's employment of the word? Perhaps there is a mystery somewhere, for the reviewer calls Mr. Watson "a poetical bee sipping at the honey of Mr. William Morris."

THOMAS BAYNE.

Helensburgh, N.B.

SUGAR-PLUMS.—As nothing is too great or too small for the net of dear old 'N. & Q.,' may I hope that I shall be not only pardoned, but commended, for introducing this sweet subject? How far do sugar-plums date back in our history, or in the history of any other nation? By sugar-plums I mean sugared almonds, bull's-eyes, acidulated drops, barley sugar, peppermint lozenges, toffee,

and, in short, the whole lollipop tribe—a glorious company! Shenstone, in his delightful poem 'The Schoolmistress'—the exact date of which I do not know, but Shenstone died in 1763—does not mention sugar-plums amongst the good things on sale at "the huxter's savoury cottage": he speaks of "pastry kings and queens," various ripe fruits, and Shrewsbury cakes, but not of bull's-eyes, hardbake, &c. The "sugared cates" with which the old lady rewarded her "fairy throng" were probably some kind of sweet biscuits, especially as "gingerbread y-rare" is mentioned in the next line. What were the "sweetmeats" alluded to by *Mercutio* in his "Queen Mab" speech?—not, I fancy, what we mean by sugar-plums or bonbons.

If any one, too wise in his own eyes, should feel inclined to point the finger of scorn at a note on sugar-plums, I can only reply that I am very far from pointing the finger of scorn at sugar-plums myself—I mean real and palpable sugar-plums, as I am not at all ashamed to confess, in the words of *Robert Brough's* pretty poem slightly altered:—

Still I'm fond of cakes and *hardbake*.

JONATHAN BOUCHIER.

WROTH.—Writing under date December 4, 1640, Sir John Leeke says (*Hist. MSS. Commission*, vii. 435):—

"I received lately a most courteous and kind letter from my mistress the Lady Mary Wroth.....She wrote me word that.....the King hath given her son a brave living in Ireland."

Can any one tell me whom the Lady Mary married as her second husband? Her first one died in 1614, and his only son in 1616.

W. C. W.

THE TOTEMS IN THE BRITISH ARMY.—The goat of the Royal Welsh Fusiliers (23rd Regiment) is well known, and also the goat of the Royal Carnarvonshire Militia. I have read (in some French paper) that there is a British regiment which is preceded by a stag. Is it true; or is not rather this would-be stag a mistake for the Welsh goat?

In a more general way, Are there in the British army animals acting an honorary part as a kind of living ensigns or totems (as anthropologists would say nowadays) in the same way as a white goat leads on to drill or to war the sons of the *Gadarn* and of *Cadwallader*? H. GAIDOZ.
22, Rue Servandoni, Paris.

GERMAN 'NOTES AND QUERIES.'—Is there a German publication of the same character as 'N. & Q.'; if so, could you kindly give me the name and address of publisher? If there is none such, do you know of any German magazine or other publication which admits queries to its columns?
K.

ROBERT MONTGOMERY MARTIN.—Perhaps some correspondent of 'N. & Q.' may be able to promote the object of Mr. J. H. Reddan, H.B.M.'s Vice-consul at Ciudad Bolivar, who has addressed to me a courteous letter, of which the following is an extract. I hope the 'Dict. of Nat. Biog.' may yet embrace Martin. Webb's 'Irish Biography' knows him not.

"I shall feel extremely obliged if you can afford me any information concerning the late Robert Montgomery Martin, author of 'History of the British Colonies,' 'Ireland before and after the Union,' and many other works on Ireland. All that I have been able to glean so far concerning that gentleman reduces itself to the following items. He is said to have been born in co. Tyrone in 1803, and to have died in 1870 (but I can find no notice of his death). It is believed that he lived in Dublin during the latter years of his life, and that he was educated for the medical school, probably in Trinity College. But this last does not appear to have been the case, for after a most careful search I can find nothing whatever about him in the registers, nor do the Rev. Dr. Abbott (Librarian Trin. Coll. Dub.) nor Mr. Miller (Registrar T.C.D.) know anything about him. The publishers of his works appear to have been J. B. Nichols & Sons, 25, Parliament Street, London."

W. J. F.

Dublin.

POSTIL.—To "postell upon a kyrie." Is this Skelton's? Todd's 'Johnson,' 1818, refers me vaguely to "Skelton's Poems" for it; but I have not succeeded in verifying this reference.

W. F. WALLER.

HÔTEL DE GENES.—Can any one inform me what is the legend of the Hôtel de Gènes at Genoa? It is supposed to be haunted—but by whom, and why?

ERROLL.

ST. OBERT.—Who was St. Obert, or Bert, in whose honour a play was celebrated by the Baxstars, or Bakers, of Perth on December 10?

J. E. WALLACE-JAMES.

ARCHER FAMILY.—Where can I obtain any information of the Archer family, of Lincolnshire, Yorkshire, Durham, Cumberland, or Northumberland, other than the very brief notices contained in 'Memorials of the Archer Family,' published 1861. What are the arms of above branches of this family?

G. H. R.

THE PASSING BELL.—In the 'Diary of the Duke of Stettin's Journey,' published in the *Transactions of the Royal Hist. Soc.* (vol. vi. p. 7) the following occurs:—

"Parishes expend much money in harmoniously-sounding bells.....They do not ring the bells for the dead, but when a person lies in agony, the bells of the Parish he belongs to are touched with the clappers, until he either dies, or recovers again. As soon as this sign is given, every body in the street, as well as in the houses, falls on his knees, offering prayer for the sick person."

This is, of course, in accordance with canon lxvii. (1604),—

"And when any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before, and one other after the burial."

Has the use of the passing bell quite ceased; and when? From the words of the canon, I suppose that the "one short peal" differed in the manner of its being rung from the passing bell, so as to give notice of the death. Now the "one short peal" is lengthened into one, in some places, an hour long, any time after death. Another query suggests itself. Is the passing bell in use in other countries?

E. LEATON-BLENKINSOPP.

THE STANDISH FAMILY.—I shall feel obliged if some reader will refer me to any books or published records concerning the Standish family, who flourished at Duxbury, Lancashire, in the eighteenth century.

T. B.

"SALLER MONY."—In the church accounts of Hartland, Devon, this appears as a source of income from the earliest date, 1597 to 1609. On one occasion it is written "Sallery." The amount in each year was about 40s., and sometimes 5s. or 6s. was paid for collecting it. I suppose *cellar money* is meant, but I should be glad to know the nature of the tax, and how it came to form part of the church revenues.

R. PEARSE CHOPE.

MAGAZINE WANTED.—I wish to know the name and date of the magazine in which an article on the kingdom of Sheba appeared, by a Berlin *savant*, a translation of an old document, within the last two years.

MISS KEEFS.

ROBERT, DUKE OF NORMANDY.—On what authority is a still existing Welsh threnody, or elegy, attributed to the unhappy Robert, Duke of Normandy? It is said that the lament in question was composed, with other poems, in the language of his gaolers, during his imprisonment at Cardiff. Is there any reason for believing that the verses date from so early a period?

B. L. R. C.

STRASSBURG CATHEDRAL.—A small octavo volume, entitled 'Description de la Cathedral de Strasbourg,' printed in 1817, has the following note in MS. affixed:—

"— [name cut out] has brought from Paris a model of this cathedral in silver; it is most elaborately executed and accurately made upon a scale of one-twelfth of an inch to two feet, French measure, is nearly two feet in height, and is allowed by Mr. Soane and Mr. Porden, the architects, who have been at Strasburg, to be the most perfect piece of workmanship they ever beheld, and is worthy of a place in any publick museum or private collection of superior works of art. N.B.—The spire is the highest in Europe, and is 171 feet higher than St. Paul's."

On the cover is "To Sir Gregory Page Osborne Turner, Bart., who is in the possession of the silver model alluded to." This has been signed, but the

signature is erased, but may have been "J. Soane," in whose library this volume is now. Where is now this silver model?

WYATT PAPWORTH.

Sir John Soane's Museum.

"DIMANCHE DE QUASIMODO."—The first Sunday after Easter is usually termed "Dominica in Albis," a name which needs no explanation; but in a French missal I find it styled "Dimanche de Quasimodo." What is the origin and meaning of this term?

E. WALFORD, M.A.

Ventnor.

WRECK OF WOLVERINE, 1855.—Where can I find an account of the wreck of H.M.S. Wolverine on Courtown Bank, August 11, 1855, of the sufferings and rescue of her crew, and of the court martial on the survivors?

BEAULIEU.

SERENE HIGHNESS.—What is the exact meaning of this; and how is it differentiated from "Royal Highness"? In the newspaper and magazine accounts of English Court festivities of the last century Serene Highnesses are often mentioned.

When Oliver Cromwell assumed the post of Lord Protector he was spoken of in official documents as his Serene Highness.

A YORKSHIREMAN.

"EXCEPTIO PROBAT REGULAM."—Is this a legal maxim, meaning that a special exception implies the existence of a general rule; or is it a logical formula, equivalent to what is known as "the method of difference" in inductive reasoning, a law of causation being confirmed by the absence of the effect when the presumed cause is removed? The common acceptance of the saying—viz., that every rule must have some exception—is, of course, as erroneous in interpretation as it is false in fact.

R. BRUCE BOSWELL.

Chingford, Essex.

[Is not the question dealt with in Whately?]

CAPT. HERCULES DURHAM.—Douglas, in his 'Baronage,' gives Capt. Hercules Durham as the last male of the Durhams of Grange. Can any of your correspondents tell me if this gentleman ever became Sir Hercules Durham?

R. S.

AUST.—In the village of Colerne, Wilts, a number of the inhabitants are named Aust, which appears to be a very uncommon name in England. Some, and probably all of them, are descended from one Ferdinando Aust, whose grandson, bearing the same Christian name, died about fifty years ago, leaving sons and daughters. I presume Aust is a foreign name; if so, of what nationality would Ferdinando Aust be? I shall be obliged if any one can give information respecting the first person of the name who settled in the village. G. N.

Replies.

"YETMINSTER" AND "OCKFORD."

(8th S. iii. 327, 371).

I beg leave to assure DR. TAYLOR that I meant no disrespect, and only wished to arrive at the heart of the argument. His writings are too well known and, in many instances, too valuable to be overlooked; and, though I differ from him on a hundred points, I am thankful for what he has taught me in many ways.

His production of authority is a matter that demands from scholars the most serious attention. My own view of the matter is that I never for a moment anticipated that he would attach any decisive value to the spellings in Domesday. It cannot be too clearly understood that Domesday abounds with the most ludicrous mistakes, and is only of value when properly collated with and controlled by other authorities. It could not be otherwise. The Anglo-French scribes had to spell how they could words which had no meaning for them, and which they frequently could not pronounce. We may illustrate this by considering what value we should attach to the spellings of an Englishman ignorant of Arabic when he tries to write down Arabic words.

For this reason even modern English pronunciation is often of superior value to the Domesday spellings. It is, at any rate, English, and not a mere travesty of it. And it is easily seen that in the case of Ockford it is an excellent witness.

The word "corruption" is continually misused. When we are told that the Domesday names Everslage, &c., have become Yearsley, &c., we naturally ask—how? There is, properly speaking, no such thing as "corruption." It is a term due to the old and vicious habit of ignoring all phonetic laws. These laws act with surprising regularity; and when exceptions occur they are not due to corruption, but to downright and intentional substitution of an apparently intelligible syllable or word for one of which the meaning has been lost. Till this is better understood no progress is possible.

The Domesday spelling *Adford* is, on the face of it, absurd. If *Ad-* was written for *at*, it is at once conceded that the scribe was writing down what he could not pronounce and did not understand. If, in another instance, he (or another scribe) wrote *Aeford*, he was clearly trying to reproduce the A.-S. *acford*, originally *ac-ford*, i. e., oak-ford. Cf. *Ash-ford*. The A.-S. *acford* is correct, because spelt by an Englishman; for the reference, see Kemble. The A.-S. *ac-ford* can appear in modern English in the forms *Acford*, *Ockford*, or *Oakford*, all regular developments, petrified at varying dates; and when we collate *Ockford* with the A.-S. form, we see at once that the Anglo-

French scribe has miswritten *Adford* for *Aeford* because he did not understand it. These spellings are easily understood when we have the clue to them. When we have not, it would be quite a mistake to trust them.

Next, to take the Domesday *Etiminstre* for *Yetminster*. It is obvious that *Eti-* cannot mean *at*, because it is dissyllabic. It is equally obvious that it cannot represent the M.E. *atte*, because the scribe had not the gift of prophecy, and could not tell that that form would be invented after his death. When we collate this *Eti-* with the Mod. Eng. *yet*, very common for "gate," and the direct descendant of A.-S. *geat* (with *ye* for *y*), we can see that the scribe simply dropped the initial *y* for the reason that he could not pronounce it, as it was not in his (pronounced) alphabet.

For the same reason he dropped the initial *y* in other names. As to *Yednaston*, the collation of it with the Domesday *Ednodestune* is of great service, because we thus recover the lost second syllable. I would suggest that the A.-S. form was *ead-nōthes-tān*; the combination *ead-nōth* is easy, and probably occurs, and the A.-S. *ea* sometimes produces a *y* sound in Mod. E., as in *Yedward* for *Edward*. But this is a guess.

Eiford is a very poor guide as compared with Mod. E. *Yafforth*. *Th* was another sound which the Anglo-French scribe could not pronounce. Surely in this case, whatever may be the right solution, the Domesday spelling is useless. No known force could turn *Eiford* into *Yafforth* by regular means.

Collating *Yearsley* with *Everslage*, the most likely original is *eofores-lēage*, where *eofor* is the gen. case of *eofor*, a boar, and *lēage* is the dat. case of *lēah*, a lea. The same A.-S. original would also produce *Eversley*. The loss of *v* occurs in *e'er*, *ne'er*, for *ever*, *never*, &c. Initial *y* might arise from the diphthong *eo*; cf. E. *you*, A.-S. *ēow*.

I only give these as guesses, and shall be glad to be corrected by any one who better understands the phonetic laws of English. My point is that we must control the Domesday forms by our knowledge of the actual changes that take place in English.

I deny the fact of "corruption" in language, except by the way of forcible and intentional substitution, which only takes place when an attempt is made to give a thing a new sense. Thus *crayfish*, from *écrevisse*, gives an apparent sense to half the word. I think it also likely that the A.-S. *Eofor-wic*, i. e., Boar-town, whence Mod. E. *York* (where again *y* is due to *eo*), was a deliberate substitution for a Celtic name which the English voted to be unintelligible. This is not "corruption," but intention. It just makes all the difference.

WALTER W. SKEAT.

The Rev. Canon Taylor adduces evidence from Domesday for the change of "Etiminstre"

into "Yetminster," and remarks that this form of initial mutation is "not unusual"; the Domesday names *Everslage*, *Eiford*, and *Ednodestune* having, for instance, become *Yearsley*, *Yafforth*, and *Yednaston*. This has reminded me that *Erdington*, in Warwickshire, is (or was thirty years ago, to my knowledge) called by country people "Yenton," and suggests to me to offer a few similar illustrations of Dr. Taylor's remark. *Adsall* (Staffs) is otherwise called "Yeatsall"; *Yarmouth* (I. W.) was anciently "Eremuth"; *Yeavinger* (Northumb.) was "Adgefrin" under *Edwin* of Northumbria; *Earl Hill*, in the same county, is known also as "Yeard" Hill; *York*, we all know, is the A.-S. "Eurwic"; *Yarnton* (Oxon) was "Hardintone" at the date of Domesday, and subsequently "Erdington"; and *Yattendon* (Berks) appears to have been, in 1258, "Etyndon." Readers of Shakespeare, too, will remember "Yedward" for "Edward" in the mouth of *Falstaff* ("Henry IV."); and I have note that "yerle" for "earl" is "very common in MSS. of the time of Henry VIII." In Lancashire we say "yed" for "head"; and an anecdote (I do not remember where from, but it may be worth reproducing as amusing) contains something similar from Scotland. Lord Rutherford, a Scotch judge, asked a shepherd what he could say for an east wind in May: "Weel," was the reply, "it dries the *yird* (soil, earth); it slokens (refreshes) the ewes, and it's God's wull." JOHN W. BONE, F.S.A.
Birkdale, Lancashire.

"SLOPSELLER" (8th S. iii. 289).—What the meaning of a slopseller is scarcely needs explanation, since the word speaks for itself and may be seen over the shops of many who sell slops in seaside towns. Moreover, in a directory of the home counties (Kelly's), I find slopsellers given by themselves in the trades portion of it, as well as being named in the present 'London Directory.'

But what I wish to ask is, Are cheap ready-made clothes—as stated in the editorial note to the query—properly described as being slops? I think not, because slops are themselves one particular garment of a sort, viz., the huge baggy trousers or breeches which our seamen adopted after the petticoat period (if the petticoats were not themselves slops), and which were more huge and more baggy then than now. On the other hand, *Falconer*—author of the 'Shipwreck'—in his 'Marine Dictionary,' gives slops as being "a name given to all species of wearing apparel, bedding, &c., which are supplied to His Majesty's ships in commission"; while, to mark slops as being particularly a naval garment, the French dictionaries of naval terms translate their *hardes de matelots* into "slops." Shakespeare uses the word twice in this sense, first in 'Much Ado About Nothing,' III. ii., saying, "a German from the waist downwards,

all slops"; while Steevens, the commentator, thinks it necessary to explain this with a foot-note to the effect that "slops are loose breeches"; and again in 'Love's Labour's Lost,' "Disfigure not his slop" (IV. iii.). Nathan Bailey (1721), however, puts the slops as a naval garment very far back, saying in his 'Dictionary' that they are "a wide sort of breeches worn by seamen." Ready-made clothes are, therefore, properly not slops at all, though custom has affixed the title to them, in much the same way that, in the East End, another title is given to the same kind of articles, viz., the title of "reach-me-downs."

JNO. BLOUNDELLE-BURTON.

Barnes Common.

The following appears in 'The London Tradesman' (1747), by R. Campbell:—

"The Slop-shop sells all kinds of Shirts, Jackets, Trousers, and other Wearing Apparel belonging to Sailors, ready made. It is a Business of great Profit, but requires no great Skill to become master of it."—P. 301.

See also Admiral Symth's 'Sailor's Word-Book,' s.v. "Slops" and "Slop-shop."

J. F. MANSERGH.

Liverpool.

This is a word of some age. For we read of an item: "For making a payre of sloppys for Jakes when he played the Shipman," among the Lord of Misrule's charges, in 1522. ('Household Expenses of the Princess Mary,' in Collier's 'Annals,' vol. i. p. 9.) EDWARD H. MARSHALL, M.A.

Hastings.

CHURCH OF SCOTLAND, CAMPVIRE (7th S. x. 69, 117, 212; xi. 257).—In 1891 I asked a question about the communion cups of this church, which were exhibited at the meeting of the Society of Antiquaries of Scotland in that year. A very full description of these cups is to be found in the Society's *Proceedings* for 1890 and 1891; but I have had no answer to my inquiry as to how and when they became the property of Lord Egerton of Tatton, who showed them in Edinburgh two years ago. It may interest some of your readers to learn that they have just been presented to the Cathedral Church of Manchester by his lordship, and were placed on the communion table, filled with choice flowers, for the first time on Easter Sunday.

APPLEBY.

BARNARD (8th S. iii. 327).—Mr. E. G. Barnard, of Deptford Green, and of Gosfield Hall, Essex, whom I well recollect as a neighbour of my father in the last-named county, was a ship-builder at Deptford, as, I believe, his father had been before him. He sat as a Liberal M.P. for Greenwich from December, 1832, down to the General Election of 1852, when he retired. There are no details of his life given in Dodd's 'Parliamentary Companion' during those twenty years of his Parliamentary life.

E. WALFORD, M.A.

Ventnor.

Edward George Barnard, of the parish of St. Nicholas, Deptford, Kent, and of Gosfield Hall, near Halstead, Essex, was M.P. for Greenwich from December, 1832, until his death on June 14, 1851. He was a ship-builder at Deptford.

G. F. R. B.

Edward George Barnard was a shipbuilder at Deptford, co. Kent. On his first election for the borough of Greenwich, in December, 1832, he declared himself in favour of the immediate abolition of slavery, of triennial parliaments, of a repeal of the assessed taxes and the "taxes on knowledge," and, if it should be necessary, of the vote by ballot. In January, 1835, he was again returned for the borough, and was re-elected without a contest in 1841. In 1847 he encountered successfully the opposition of Mr. Alderman Salomons, who was afterwards elected his successor. Mr. Barnard, who had purchased Gosfield Hall, near Halstead, Essex, from the Marquis of Buckingham, died there June 14, 1851, aged seventy-three.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

OLD ENGLISH SPINNING (8th S. iii. 368).—There is a short article on this subject in 'The Book of Days,' i. 68. Another, of greater length, and well illustrated, I remember in the *Penny Magazine*. The year I cannot give positively, but I have a reference to the article as occurring in No. 274, which would, I calculate, appear in 1837. The volume for that year I have unfortunately lost or mislaid, but in vol. ix. (1840), now before me, there is a series of articles on 'The History of a Cotton Gown,' in one of which an illustration of the "little wheel" (as used in Germany) is given. This is very similar to two wheels we had in my home in South Notts. They were somewhat different in the driving wheel, but the principle was the same. We had many articles in the house of my mother's own spinning, and I have often heard her speak of the time (before her marriage) when she and her sisters used to spin the greater part of their household linen. I never saw a spinning-wheel in use.

C. C. B.

A description, with an illustration of a lady spinning, from a richly illuminated manuscript of the fourteenth century in the British Museum, will be found in 'Homes of Other Days,' by Thomas Wright, F.S.A.

EVERARD HOME COLEMAN.

71, Brecknock Road.

There is such a print in Chambers's 'Book of Days,' with an account of the employment, vol. i. pp. 68, 69, 70.

ED. MARSHALL.

[Will ARANCOLUS send address?—we have a letter for him.]

"ZOLAESQUE" (8th S. ii. 468; iii. 54, 115, 213).—Of course your correspondent J. B. S. is entitled to en-

certain his own opinions respecting the length of realism to which writers are allowed to run; but not one of his observations has changed by one jot my opinion of Zola as a writer; and in both his attempts to get himself elected amongst the sacred forty he has most signally failed. I still think that his name will be mainly associated with literary filth, and I could mention two or three other French writers who have run him close in Holywell literature. As to the *Debâcle*; I was most intimate with the officers of the *Cent Garde*; for many years I almost lived among them, and after the "break down" was visited in my house in England for many weeks by some of the chief officers, both those who had remained with the Empress, and those who "wept" that they might not be parted from the Emperor. I know the common talk of these gentlemen, so that I am not forming a random opinion when I say that Zola has wholly failed to solve the great secret of the *debâcle*. To place Zola on the same pedestal as our immortal Sterne is literary high treason.

J. B. S. says, "It passeth my understanding how those who rail most at Zola's works never fail to read them." In what other way would they be competent to form any just opinion on their merits? When Colenso issued his two great books on *Genesis* and *Exodus* I made myself entire master of his arguments. Calling one day on a clergyman with whom I was intimate, I happened to say that I had read them, when he flew into a violent passion, and begged I would never mention the name of Colenso in his house again. He raved against the books as infidel, immoral, and untruthful. I quietly asked if he had ever read a line of them, or even seen the outside of them. He rose in a storm of passion, saying if he had ever done so he should be defiled beyond hope of redemption, and left the room. Of course, I left the house; but, according to J. B. S., this friend of mine was quite as competent as I was to pass an opinion on the merits of Colenso's books.

E. COBHAM BREWER.

P. S.—What would persons say to see "Flaubertism" introduced into our 'N. E. D.'? Zola must die, and that in a few years. All that he has written is for the passing moment.

LAVINGTON (8th S. iii. 287).—James Carrington, watchmaker, will be found in the records of the Company of Clockmakers, with the name and abode of his father, and also in Overall's history of the Company, wherein are five Carringtons. If he is the man I remember, he was well known in London as having a bottle-nose, or a great protuberance on his nose, and was called Nosey Carrington. I had a sketch of him from an etching on glass. It is, however, possible this Carrington was a descendant, and may have been named Thomas Carrington.

HYDE CLARKE.

WATERLOO (8th S. iii. 307).—The story appears as follows in 'Wellington Anecdotes: a Collection of Sayings and Doings of the Great Duke,' London, 1852, pp. 32-3, as an instance of the Duke's "Magnanimity":—

"At Waterloo the colonel commanding the British artillery observed to the duke, 'I have got the exact range of the spot where Bonaparte and his staff are standing. If your grace will allow me, I think I can pick some of them off.' 'No, no!' replied he, 'generals-in-chief have something else to do in a great battle besides firing at each other.'"

ED. MARSHALL.

The story is told in Mr. Gleig's 'Memoir of the Duke of Wellington' (p. 639). The answer was characteristic: "No, no, generals commanding armies in a great battle have something else to do than to shoot at one another." Napoleon's view of the subject was different.

EDWARD H. MARSHALL, M.A.

Hastings.

I very well remember an old Waterloo man relating this story at my father's table in my boyhood, say 1847 or 1848, but I have never seen it in print.

H. S. G.

It is years since I saw the book, but I believe my first acquaintance with this story began when I read Sergeant Cotton's book on the Battle of Waterloo.

PAUL BIERLEY.

BRACEBRIDGE HALL (8th S. ii. 288, 371, 471, 518; iii. 273).—In 'The Baronial Halls..... of England,' London, 1858, vol. ii. p. 5, under the heading "Brereton Hall" is the following:—

"In 1722 the male line of the family became extinct by the death of Lord Brereton. The hall and estates subsequently passed, through female inheritance, to A. Bracebridge, Esq."

To which is appended this note: "Brereton is the Bracebridge Hall of Washington Irving." S. C. Hall, the author of the text of the book, should be a good authority on the point.

THORNFIELD.

SECOND SIGHT (8th S. iii. 307).—A somewhat remarkable instance of the improvement of the eyesight at an advanced age will be found in *St. James's Gazette*, August, 1885, in the account given of a centenarian, Mrs. Catherine Voss, the daughter of an old Staffordshire potter, who left off the use of spectacles at seventy. In the *Times* obituary, July 22, 1889, her death was reported at the age of a hundred and five years, and it is stated that "her hearing, sight, and memory were unimpaired, and to the last she was able to read and write without spectacles."

B. D. MOSELEY.

Burslem.

When I lived in Yorkshire I often heard it said that people whose eyesight was bad when they were young would be able to see well when they grew old. In the case of my own mother it was

so. When she was a girl she could distinguish objects at a short distance with difficulty; but as she grew older she had splendid long-distance eyesight, though she used spectacles to read with. I believe the idea of "second sight" is very common.

PAUL BIERLEY.

I knew an old gentleman, a literary man, learned, and a Portuguese poet of some reputation. He at about seventy-five found his sight very defective, shortly after he had a slight illness and his early sight came back to him. He could again read without glasses, and even rather small print. He died recently, about ninety years of age, and retained the rejuvenescent sight till his death. The cutting of new teeth is a comparatively common experience. These strange phenomena are natural suggestions that encourage sanguine dispositions to seek after potable gold, divine ambrosia, and elixirs of life.

C. A. WARD.

Chingford Hatch, E.

"THE BABIES IN THE EYES" (8th S. iii. 181).—In the dialect of this part of Lincolnshire the reflection of objects seen in the human eye or in any other small reflecting surface are called "babies," or rather "babbies."

A Winterton lady a few years ago saw some little children intently gazing at a polished door-knob. On asking what there was to see, one of the children answered, "Please m'm we're lookin' for babbies." Cleveland speaks of some one

Angling for babies in his mistress' eyes.
'Poems,' 1665, p. 117.

Aphra Behn tells of some one who

Sigh'd and lookt babies in his gloating eyes.
'City Heiress,' Act III. sc. i.

John Scott employs the same idea

To look babies in one another's eyes.
'Christian Life,' 1696, part iv. p. 70.

The earliest example in the 'New Dictionary' is of the year 1593.

EDWARD PEACOCK.

A large collection of instances of this conceit may be made by referring to Grosart's edition of 'Marvell,' i. 114; Halliwell's 'Dictionary of Archaic Words,' i. 129; the 'N. E. D.,' i. 606, col. 3. To these add G. Wither, quoted in 'N. & Q.,' 2nd S. x. 205. But in addition to the foregoing, reference should be made to the interesting notes of Dr. Delitzsch on Psalm xvii. 8, "keep me as the apple of an eye," where the original means not "apple," but "manikin" of an eye, i. e., the little image reflected in it. The learned commentator confirms this from Syriac and Assyrian, shows that the phrase is an ancient term of endearment, and quotes the Indian Panishchads. "Pupil" has an analogous origin. 'Psalms,' 1887, i. 297.

W. C. B.

The writer of the note on the above does not mention the Greek use of *κόρη*, a word which,

meaning a maiden or a doll, was also used to express the pupil of the eye. There is an interesting criticism on the word in Longinus, 'On the Sublime,' iv. § 4:—

"Xenophon, in his account of the Spartan polity, has these words: 'Their voice you would no more hear than if they were of marble, their gaze is as immovable as if they were cast in bronze; you would deem them more modest than the very maidens in their eyes.' To speak of the pupils of the eye as 'modest maidens' was a piece of absurdity becoming Amphicrates rather than Xenophon..... Timæus, however, with that want of judgement which characterizes plagiarists, could not leave to Xenophon even this piece of frigidty. In relating how Agathocles carried off his cousin, who was wedded to another man, from the festival of the unveiling, he asks, 'Who could have done such a deed, unless he had harlots instead of maidens in his eyes.'—From translation of H. L. Havell, B.A.

C. R. HAINES.

Uppingham.

THE MOTHER OF QUEEN ELIZABETH WYDVILLE (8th S. ii. 309, 431; iii. 273).—A very extraordinary instance of early maternity is to be found in the *Transactions of the Bristol and Gloucestershire Archaeological Society*, vol. x. 'Notes on the Manors, &c., of Birt's Morton and Pendock,' by Sir John Maclean, F.S.A., contains a careful pedigree of the Nanfan family. From it the following is extracted and abridged (p. 220). Richard Coote, second Lord Coote, of Coolony, who died 1700, married in 1676 Catherine, daughter and heir of Giles Nanfan, lord of the manor of Birt's Morton. She was born Feb. 9, and baptized Feb. 13, 1665, at St. Giles-in-the-Fields, London. At the time of her marriage she was eleven years of age. Her son and heir, Nanfan Coote, who became second Earl of Bellamont, was born 1677, when his mother was only twelve years of age. After the death of Lord Coolony, in 1700, she married successively: in 1702, Capt. Wm. Caldwell, R.N.; in 1720, Samuel Ritts, Esq.; in 1737, Alderman Wm. Bridgen. She had no issue by these three husbands, and died March 12, 1737/8, aged seventy-two. These facts seem well established, and Sir John Maclean is too accurate a genealogist to admit into a pedigree what he does not credit. He himself notes the extraordinary incident.

A. W. CORNELIUS HALLEN.

FAMILY OF GREEN (8th S. iii. 267).—As Sir Henry Green was executed (however unjustly) as a traitor, he has no Inquisition; but a note on the Close Roll, 23 Ric. II., stating that he held Combreton Manor, co. Cantab., helps us to trace his descendants. His ancestors are less easy. I should advise KANTIANUS to consult the following Inquisitions:—

Henry Green, 30 Edw. III., ii. 45; 34 Edw. III., ii. 12; 36 Edw. III., ii. 1; 43 Edw. III., 48; Prob. Æt., 15 Hen. VI., 48; 7 Edw. IV., 1.

Margaret, widow of Henry Grene, 16 Edw. IV., 2.

Ralph (of Comberton), 5 Hen. V., 41.
Thomas (of Claxton, co. Leic.), 15 Ric. II., 24;
5 Hen. V., 39; 2 Edw. IV., 4; 4 Edw. IV., 21;
Prob. Æt., 9 Hen. V., 66.

Mary, wife of Sir Thomas Grene and John Nottingham; dower (from Claxton), 9 Hen. V., 1; 9 Hen. VI., 2; 12 Hen. VI., 20.

The following notes may help to cast light on the pedigree which the Inquisitions, and especially the Probationes Ætatis, will, I hope, enable KANTIANUS to construct:—

1378-9, Inq. of Thomas Mauduyt. Maud, wife of Henry Green, Knt., daughter, is heir, and *et.* 24 years (Nicholas's 'Calendar of Heirs,' Addit. MS. 19,706, 2 Ric. II., letter M).

1399, Oct. 21, grant of goods of Henry Grene, deceased, to his children, Thomas, John, Henry, Mary, and Philippa (Patent Roll, 1 Hen. IV., Part 1).

1400, Sept. 15, Henry Grene married Maud; both deceased. Their son Ralph is heir of his mother (Close Roll, 1 Hen. IV., Part 2).

1401, Feb. 2, livery of raiment ordered from the wardrobe to Maud Grene, of the suite of damsels of the King's hostel (Patent Roll, 2 Hen. IV., Part 2).

1416, May 6, charter of John Grene, son and heir of Sir Henry, wherein he mentions "Ralph my brother" (Close Roll, 3 Hen. V.).

1419, Feb. 16, Katherine, widow of Ralph Grene (Close Roll, 6 Hen. V.).

1420, June 14, pardon for unlicensed marriage of John Notyngnam and Mary, widow of Thomas Grene (Patent Roll, 8 Hen. V.).

1439, March 6, marriage contract of Henry Grene, ar., and Constance, widow of John Paulet, Knight, to marry within three months (Close Roll, 17 Hen. VI.).

1454, June 8, Isabel Grene, daughter of Dame Philippa, deceased, who was daughter of Robert, Lord Ferrers, and wife of Thomas Grene, Knight, father of said Isabel. Thomas, son and heir of said Philippa (Close Roll, 33 Hen. VI.).

1472, June 12, pardon for unlicensed marriage of Richard Midelton, ar., and Maud, widow of Sir Thomas Grene (Patent Roll, 12 Edw. IV., Part 1).

1482, Oct. 8, Sir Thomas Grene made his will, Friday before Nativity of our Lady, *anno* 2 (Sept. 3, 1462). His widow, Dame Mawde, married Richard Middleton, ar. Thomas Grene, ar., their son and heir (Close Roll, 22-3 Edw. IV.).

HERMENTRUDE.

Sir Henry Greene (Grene in the Rolls of Parliament), "q' feust adjugez a la mort a Bristuyt," July 29, 23 Ric. II. (so in Rot. Parl., 13 H. IV.), was of Drayton, a youngson of Sir Henry Greene, of Green's Norton, Ch. Just. The eldest branch ended in two coheirresses, married to Lord Vaux and Sir Thomas Parr. The younger, or Drayton branch ended in Sir Henry's great-granddaughter

Constance, who married John Stafford, Earl of Wiltz. If KANTIANUS really wants details, I can give him some eight generations of the main line, Sir Henry the younger's children and grand-children.

THOMAS WILLIAMS.

Aston Clinton.

Sir Henry Green, "creature of Richard II.," was of the family of Green, of Green's Norton, co. Northampton.

Sir Henry Green, Lord of Buckton, married Catherine, the heiress of the Draytons of Drayton, and had issue,—

(1) Sir Thomas Green, Lord of Buckton.

(2) Sir Henry Green, of Drayton, who assumed his mother's arms (Az., a cross eng. gu.). See Halstead, 'Succinct Genealogies of the Noble and Ancient House of Alno,' &c., London, 1685 (Halstead being the pseudonym of Henry, Earl of Peterborough), which gives pedigrees, deeds, &c. The work is rare, but there is a copy in the British Museum. Also see Bridges's 'History of Northamptonshire.'

The following is an extract from Camden's 'Britannia,' vol. ii. p. 180, ed. 1789:—

"Sir Henry Green, Chief Justice of England *temp.* Edward III., succeeded the Draytons here [Drayton], and his son Henry for his inviolable allegiance to Richard II. was surprised in Bristol Castle, and beheaded by Henry IV. His heirs female brought it to the Staffords, Earl of Wiltz, one of whose heirs female brought it to the Lord Mordant, her first husband, whose descendant was created Earl of Peterborough."

There is an article in the *Herald and Genealogist*, vol. vi., having reference to the Greens of Green's Norton, and attempting to prove their Yorkshire origin, but the data given do not seem very trustworthy.

F. W. G.

ITALIAN IDIOM (8th S. ii. 445, 498; iii. 37, 171, 289).—I do not know which Mr. YOUNG will consider the higher authorities for deciding as to the use of *voi* in addressing royal personages—a number of persons who are not known to have had any connexion with the Court, and therefore may be presumed to have no special knowledge of its usages, or the correspondent quoted by me, who has off and on acted as equerry in Italy for the last ten years, and who, at my request, took such extreme care to be accurate in this matter that he referred his note, before sending it, to another equerry, who had had even greater experience than himself. If we are talking of two different things there is no need of further discussion; but if it is a question as to the correct mode of addressing in speech royal personages in Italy, I think there can be no higher authorities than those who are always with them and who are thoroughly saturated with Court usages.

HOLCOMBE INGLEBY.

INSCRIPTIONS ON POOR-BOXES (8th S. iii. 228).—Perhaps these two instances of ancient poor-boxes may be of interest to more than one reader

of 'N. & Q.' It would please many, I dare say, to hear of others, or of one even of an earlier date than this of Butterleigh, in Devon. I pray for a little corner for the following. In Butterleigh Church the inscription on the poor-box is, "This boxe is Frellie given to receive almes for ye Poore." Dated 1629. Butterleigh is near Cul-lompton. In the church at Cartmel, a village near Grange, is a poor-box with a hole in the top, and on its side the legend, "Remember the poor, 1662."

HERBERT HARDY.

Earls Heaton, Dewsbury.

An ancient-looking poor-box stands just inside the south door of Leigh Church, Essex. On the upper part, or lid, the following words are rudely carved:—

I pray you
the
pore
remember.

JOHN T. PAGE.

Holmby House, Forest Gate.

'THE NEW TIMON' (8th S. iii. 328).—In answer to TANG JE PUVS, I send the lines:—

Not mine, not mine (O Muse forbid!) the boon
Of borrowed notes, the mock-bird's modish tune,
The jingling medley of purlain'd conceits,
Out babying Wordsworth, and out glittering Keates [*sic*]
Where all the airs of patchwork-pastoral chime
To drowsy ears in Tennysonian rhyme!
Am I enthralld but by the sterile ruelle,
The formal pupil of a frigid school,
If to old laws my Spartan tastes adhere,
If the old vigorous music charma my ear,
Where sense with sound, and ease with weight combine,
In the pure silver of Pops's ringing lute;
Or where the pulse of man beats loud and strong
In the frank flow of Dryden's lusty song!
Let school-miss Alfred vent her chaste delight
On "darling little rooms so warm and bright!"
Chant "I'm weary" in infectious strain,
And catch her "blue fly singing i' the pane."
Tho' praised by Critics, tho' adored by Blues,
Tho' Peel with pudding plump the puling muse,
Tho' Theban taste the Saxon's purse controuls,
And pensions Tennyson, while starves a Knowles,
Rather, be thou, my poor Pierian Maid,
Decent at least, in Hayley's weeds array'd,
Than patch with frippery every tinsel line.
And flaunt, admired, the Rag Fair of the Nine!

'The New Timon, a Romance of London,' Henry Colburn, publisher, 1846.

That Tennyson bitterly resented this satire can be seen from the lines he sent to *Punch* in February, 1846, entitled 'The New Timon; and the Poets,' in which he ridiculed Lytton as a padded fop. The lines are signed Alciabiades. Tennyson had the good sense to cut out the "darling room" from later editions of his poems, and not to reprint his reply to Lytton.

WALTER HAMILTON.

16, Elms Road, Clapham Common, S.W.

THE GREAT SEAL (8th S. iii. 267).—The *London Chronicle* for 1784 has, under the dates

March 25 and March 26 of that year, two different accounts of the "burglary in the Lord Chancellor's house," when the Great Seal was stolen. A new seal appears to have been made immediately, as a general election was pending, and, according to the *London Gazette* of March 27, "At the Courtthe 25th of March, 1784":—

"A new Great Seal of Great Britain having been prepared by his Majesty's Chief Engraver of Seals,..... and the same having been this day presented to his Majesty in Council, and approved, his Majesty was thereupon graciously pleased to deliver the said new Seal to the Right Honourable Edward Lord Thurlow, Lord High Chancellor of Great Britain, and to direct that the same shall be made use of for sealing all things whatsoever which pass the Great Seal."

I cannot find any mention of the recovery of this old seal, but there is "an anecdote" respecting the "Great Seal of England," which was thrown into the Thames by James II., being brought up in the net of "a fisherman between Lambeth and Vauxhall."—P. 298. J. F. MANSERGH.

Liverpool.

There is no record of any subsequent recovery of the Great Seal, which was stolen from Lord Thurlow's house in Great Ormond Street on March 24, 1784. An Order in Council was immediately made for the engraving of a new seal, of slightly altered design, and so expeditiously was this done that the king was able to deliver it to the Chancellor on the following day. Lord Campbell, in his 'Lives of the Chancellors,' quotes some satirical lines from the 'Rolliad' in allusion to the loss of the seal; and the same author adds in a note (v. 565) that, for some unknown reason, the Great Seal was again changed some six weeks later. OSWALD, O.S.B.

Fort Augustus, N.B.

The Hon. Mrs. Jadis, writing to her father, Lord Delaval, March 27, 1784, says:—

"The town for these few days past has been very much taken up with the Robbery committed at the Chancellor's the other night. I make no doubt but you have seen the whole account in the papers. It needed not to have stopped the issuing of the writs a day for any seal the King chose to give I imagine would be the same thing, but the thieves left the Brass impression with the Chancellor."

W. B. THOMAS.

Heaton-on-Tyne.

Never recovered, whether stolen by the Whigs or by less political burglars. Imagine what Lord Thurlow must have said when the loss was made known to him! It was replaced the next day by a new seal. See Lord Campbell's 'Chancellors,' vii. 231. EDWARD H. MARSHALL, M.A.

Haatings.

SCOTTISH COUNTIES (8th S. iii. 229, 331).—ASTARTE will find the names of the old divisions of Scotland in a map (No. 13) of that country in 1285, which is contained in Gardiner's 'School

Atlas of English History.' This atlas was published last year as a "Companion" to the 'Student's History of England.'

J. F. MANSERGH.

Liverpool.

"TROUTS" (8th S. iii. 366).—Moule's 'Heraldry of Fish' has an interesting chapter on *trout* as a bearing; but the author never speaks of this charge with the *s* added (no matter what number may appear upon the shield), and he is always regarded as most scrupulously exact and laboriously painstaking, I believe.

J. BAGNALL.

Water Orton.

This plural form of *trout* is of much earlier date than the 'Diary' of Sir Walter Scott. It occurs, e. g., in Beaumont and Fletcher's 'The Scornful Lady,' Act III.:

Be a baron, and a bold one,
Leave off your tickling of young heirs like trouts,
And let thy chimnies smoke.

WALTER B. KINGSFORD.

Lincoln's Inn.

LAURAS (8th S. iii. 320).—May I supplement an editorial reply? If T. wants to know what Lauras are, he should read 'Hypatia.'

EDWARD H. MARSHALL, M.A.

"A FLY ON THE CORPORAL" (8th S. ii. 147, 298).—Need we go to any old play for the origin of "Keep your eye on the corporal"? Is it not a direction used in drilling recruits?

E. H. M.

Hastings.

SHAKESPEARE AND MOLIÈRE (8th S. ii. 42, 190, 294, 332, 389, 469; iii. 9, 70, 169, 318).—Your correspondent at the last reference will have some difficulty in proving that 'The Booke of Troilus and Cressida,' Feb. 7, 1602, was written by Shakespeare. The preface prefixed to 'The Famous Historie' has been sufficient to satisfy Shakespearean scholars that it was not:—

"The natural inference appears to be, that in 1608 Shakespeare's 'Troilus and Cressida' was a new play that got into print—it is hopeless to guess by what channel, illicit or otherwise—before it was acted, and that the title-page was altered in the course of the year, after it had come out upon the stage."—W. W. Lloyd's 'Critical Essay on Troilus and Cressida.'

"The substance of the book issued in these two forms being the same, the natural inference is that when first published, the play, as the preface said, had not been acted; but that after it had first been produced at the Globe in that year 1609, the fact was recognized by inserting a new title-page and omitting the printer's preface that would be no longer true."—Henry Morley's 'Introduction to Troilus and Cressida,' Cassell's Library. Internal evidence also favours the later date.

W. A. HENDERSON.

Dublin.

TENNYSON'S 'CROSSING THE BAR' (8th S. ii. 446; iii. 137, 178, 315, 357).—P. X. possibly has not read Mr. Theodore Watts's reply to C. The

"poet's friend" leaves no room for doubt as to whom Tennyson refers to as "the Pilot." Though published recently in the *Athenum*, his explanation deserves the further notice it will receive in 'N. & Q.':—

"Like many other Tennysonians, C. is in error in supposing that Tennyson, in the lines,—

I hope to see my Pilot face to face

When I have crost the bar,

referred to Arthur Henry Hallam, or to his son Lionel, or to any other person.....His use of a capital P. in 'Pilot' is alone conclusive as to whether or not he alluded to an individual. 'Why do they suppose that I spelt "Pilot" with a big P?' he would say when told that people were in the habit of reading into the lines a personal reference. This contradiction must be taken not as the expression merely of my own opinion upon the point, but as the statement of a matter of fact quite beyond discussion, and established by the testimony of the present Lord Tennyson, whose letter upon the subject lies before me."—No. 3391, p. 555.

We have to thank P. X. for pointing out a beautiful prose parallel of Lord Tennyson's exquisite little poem. The ideas were analogous, though possibly the Laureate never read Clark Russell's marine novel. Viewed in the light of sublunary navigation, the idea of taking a pilot on board when the bar was crossed is incongruous. But Tennyson spoke of the voyage spiritual; the bar symbolizes death, and the sea, the great, unknown, chartless and trackless ocean of eternity. The imperative need of the Pilot suggests itself instantly, and is expressed in both poem and prose.

W. A. HENDERSON.

Dublin.

"CURSE OF SCOTLAND" (8th S. iii. 367, 398).—Looking through the back volumes of 'N. & Q.,' I see that there is no probable or possible explanation of this well-known *curse* that has not been at one time or another brought forward. As one editorial note, however, seems to treat the whole Culloden story as mythical, I will venture to add that I believe there is no doubt that Cumberland did write the order for the massacre of the wounded insurgents on a nine of diamonds which he picked up from the floor; and I am told on good authority that the identical card is preserved at Slains Castle, Aberdeenshire, the seat of Lord Errol. It was here, it will be remembered, that Johnson passed a night in August, 1773, and in spite of his "most elegant room," was kept awake by the blaze of the fire, the roar of the sea, and the smell of his pillows "made of the feathers of some sea-fowl." Lady Errol showed the old philosopher the "curiosities" of the place; but he does not tell us if this card was among them. The phrase, however, was certainly in use before 1715. Lord-Justice-Clerk Ormiston was nicknamed the "Curse of Scotland" in 1715.

OSWALD, O.S.B.

Fort Augustus, N.B.

"STOAT," ITS DERIVATION (8th S. ii. 349, 514).—In Lincolnshire the *stoat* is known as a "clubtail"; in Holderness, a "clubstart." I recently heard a man say he had seen "a clubstart bolt into a hole-stock," that is, into the tiled tunnel beneath a gatestead. *Stoat* is from the Anglo-Saxon *steort*, a tail. We have the word also in *redstart*, a bird which is one of our common summer visitors. This is simply, and very properly, "red tail."

JOHN CORDEAUX.

Eaton Hall, Retford.

WEDDING AND MARRIAGE (8th S. iii. 304).—I take it that we have here a merely bilingual reduplication; *mas maris*, "the male," shows that the woman takes her man; wedding, from *wad*, "a pledge," defines the contract that binds the parties together. All ceremonial usages are superimposed on the natural action of coupling by agreement.

A. H.

TITUS OATES (8th S. iii. 156, 254, 353).—I saw my erroneous ways soon after I wrote, but would not correct the mistakes, being anxious not to flee from the deserved rebuke. But though an unusual, it is not quite an indefensible expression, that 1619 is later than 1649, when used of a birth, if the event is looked at from the standpoint of 1893. An undoubted entry exists, dated Jan. 4, 1674/5, signed by Titus as curate of All Saints', Hastings.

EDWARD H. MARSHALL, M.A.

Hastings.

'THE CONFEDERATION OF KILKENNY' (8th S. iii. 347).—Written by the Rev. C. P. Meehan, and published in "Duffy's Library" at 1s., 24mo., and Simpkin, London, 1846. J. F. M.

COL. CHARTERS (8th S. ii. 428; iii. 34, 117, 192).—In the account of Charters given in Knapp and Baldwin's 'New Newgate Calendar' (London, n.d.) it is stated that his wife was "the daughter of Sir Alexander Swinton, of Scotland." There is a circumstantial account of his crimes, and particularly of the one for which he was condemned, in the article referred to; where also reference is made to "a fine mezzotinto print of him," "representing him standing at the bar of the Old Bailey, with his thumbs tied" (see 7th S. xi. 444, &c.), under which was an inscription beginning,—

Blood!—must a colonel, with a lord's estate,
Be thus obnoxious to a scoundrel's fate?
Brought to the bar, and sentenc'd from the bench,
Only for ravishing a country wench?

C. C. B.

MARTIN LISTER, M.D., F.R.S. (8th S. iii. 286, 337, 391).—Besides Michael and Jane, Dr. Martin Lister had two daughters. Munk's 'Roll of Physicians' has the following respecting them:—

"His book on conchology, 'Historia sive Synopsis Methodica Conchyliorum,' published in 1685, formed a new era in the science, and contributed chiefly to give celebrity to its author. It contains very accurate figures

of all the shells known in his time, amounting to upwards of a thousand, and it deserves to be recorded that they were all drawn by his two daughters Susannah and Mary Lister. He also had a son Alexander of Balliol Col., Ox., who mat. 9, 3, 1695/6, aged 16."

C. H. I. G.

CHURCH DESIGNED BY LINDSEY (8th S. iii. 207).—I do not know this name as architect of a church in Marylebone. It was the name of the builder, more probably.

W. P.

REV. HENRY ADAMS (8th S. iii. 387).—

"Adams (Henry) Wadh. B.A. June 12, 1789.—M.A. Dec. 17, 1794."—'Catalogue of all the Graduates in the University of Oxford,' 1851, p. 3.

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

Longford, Coventry.

COL. R. TOWNSEND: THOMAS CARTE (8th S. iii. 268).—It may help towards the elucidation of the point raised at the reference quoted, in the heading of which surely Col. R. Townsend's name was not required, to state that Thomas Carte, the historian, was the son of an Anglican clergyman, was born at Clifton-upon-Dunsmore, was educated at Rugby School and Brasenose College, Oxford, was ordained in the Church of England, was Chaplain to Bishop Atterbury and involved in his misfortunes, but was allowed eventually to return to England, where he died in 1754. The fact that he was buried in the chancel of Yattendon Church, Berkshire, is *prima facie* evidence that he remained in the Anglican communion.

A. T. M.

HERALDIC (8th S. iii. 227).—I find in the pedigree of Lane, of Northamptonshire (Metcalfe's Visitations) that Robert Lane, of Walgrave, married Elizabeth Chancy. The Chancy arms are Or, three chevrons engrailed gules. LEO CULLETON.

ST. THOMAS'S DAY CUSTOM (8th S. iii. 29, 94, 158, 336).—Mr. C. H. Poole's book on 'The Customs, Superstitions, and Legends of the County of Stafford,' was printed and published by Rowney & Co., 7, Whetstone Park, Lincoln's Inn Fields, London, W.C.

J. BAGNALL.

Water Orton.

SILVER SWAN (8th S. iii. 387).—Your correspondent S. M. O. will find an interesting account in Planché's 'Pursuivant of Arms' of the swan as a Lancastrian badge; but I cannot discover any reference to the order of the Silver Swan on my shelf of heraldic works, which now includes Norton-Elvin's last production, a comprehensive book, 'The Orders of Chivalry.'

As regards Richard II., this luxurious monarch had sundry badges, but the swan is not amongst them; perhaps the best known of the group is the White Hart.

In the chantry chapel of Henry V. at Westminster the swan is sculptured on the cornice, combined with the beacon and antelope, thus

representing the three badges of this sovereign united, and I am not aware of any other English king who made use of the first-named for this purpose.

J. BAGNALL.

Water Orton.

Edward, Prince of Wales, son of Henry VI., distributed little silver swans as his badge to all who came to see him during the progress which he made with his mother through the counties of Warwick, Stafford, and Cheshire in 1459, and at the battle of Blore Heath the Lancastrian leaders wore the silver swans on their breasts.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

"AS PROUD AS A LOUSE" (8th S. iii. 388).—We have two variations of this coarse and vulgar saying, viz., "Pert as a louse" and as "Bug as a lop." It would be difficult, I should say, to go beyond the latter. "Bug" here means pert, overbearing, fear-inspiring, and is a common word. "Lops" are the same as in the following children's rhyme:—

What are boys made of?
Lops and lice,
Rats and mice.
That's what boys are made of.
What are girls made of?
Sugar and Spice,
And all that's nice.
That's what girls are made of.

R. R.

Boston, Lincolnshire.

CAPT. RUSH (8th S. iii. 348).—The Royal Charlotte sailed from Portsmouth on her first voyage to China August 11, 1796, having Henry Rush for fourth mate; on her second voyage Rush was third mate; on her third voyage he was second mate; on her fourth and fifth voyages Rush was first mate; and on her sixth voyage, sailing from Portsmouth April 5, 1809, Henry Rush was her captain.

The name of the vessel and her captain will be found in Hardy's register of ships employed in the service of the honourable the United East India Company from the year 1760 to 1812.

C. H. I. G.

In a list of ships of the Royal Navy in 1794 the Royal Charlotte occurs, being described as of ten guns, but the captain's name is not given. In 1822 the same vessel was described as a yacht under the command of Sir J. Brenton.

W. B. THOMAS.

Heaton.

JOHN LISTON (8th S. iii. 143, 216, 252, 374).—Moll Flagon is one of the characters in Gen. Burgoyne's comic opera of 'The Lord of the Manor,' first played at Drury Lane December 27, 1780, when the part was played by Suett. Liston was certainly not accustomed to play female characters,

but Moll Flagon is not one that could well be performed by an actress. I have a water-colour drawing of Liston in this part by De Wilde, in which he is represented in a partly military costume—presumably a sutler—smoking vigorously from a short pipe. In proof that such an arrangement is not uncommon, I may mention that Mr. Keeley played Mrs. Caudle, and, if I mistake not, Mrs. Gamp. The late James Rogers also appeared in female parts.

CHARLES WYLIE.

Moll Flagon is a low camp-follower in Gen. Burgoyne's comic opera 'The Lord of the Manor,' produced at Drury Lane December, 1780. The character was originally played by Suett, and when the piece was successfully revived at Covent Garden, and subsequently at Drury Lane and the Haymarket, was very effective in Liston's hands. The original picture in oils by De Wilde—never, I think, engraved—representing Liston, Jones, and Hamerton as Moll Flagon, young Contrast, and Corporal Trim, happens to be in my possession. Liston, in black petticoat, in the leather pocket of which lurks a black bottle, blue check apron and stockings, old scarlet regimental coat and straw bonnet, with clay pipe in hand, is a comical figure. Genest says Moll Flagon was borrowed from Steele's Kate Matchlock in 'The Funeral.' Another highly amusing personation of Liston's was his Buy-a-broom Girl, a parody on Miss Love's performance. 'The Lord of the Manor' is to be found in Cumberland's "British Theatre."

ROBERT WALTERS.

Ware Priory.

BRIDGE AND CULVERT (8th S. iii. 248, 376).—I do not think any engineer would agree with your correspondents who state that a culvert with a flat top is a tunnel, and one without an invert a bridge. A culvert is a culvert, whether it is arched or has a flat top, and whether, owing to a bad or good foundation, it requires an invert or not. There are culverts without an invert, and bridges over watercourses with an invert.

L. L. K.

WEDDING WREATHS (8th S. iii. 229, 332).—I am much obliged to Mr. COLEMAN and Mr. ANGUS for so kindly answering my question, and also to ALICE for the quotation she so kindly sent. I should like to know further when the orange blossom was first used in England, and what led to the adoption of this particular flower. Also, what is the modern Jewish custom; does the bride wear a wreath? What are the principal flowers worn by modern nations?

AVIS.

Permit me seriously to protest (although not anxious to be called a Protestant) against the assumption contained in Mr. ANGUS's bracket, that "us [Catholics]" gives a definition of his own Church, to the exclusion of the Greek or of the Anglican.

EDWARD H. MARSHALL, M.A.

Hastings.

CHARLES GEORGE LEWIS (8th S. iii. 325).—The death and burial-place being the subject of a communication to 'N. & Q.,' the following paragraph from the *Athenæum* of June 26, 1880, is an appropriate accompaniment thereto :—

"We may record the death of Mr. Charles George Lewis, the well-known engraver, on the 16th inst., in the seventy-third year of his age. He was a son of Mr. F. C. Lewis, and his pupil in art, a brother of the late J. F. Lewis, R.A. Many of his better known works are reproductions of Landseer's pictures; of these the list is considerable, and includes the names of 'To ho!' published in 1830, 'The Cat's Paw,' 1846, 'Islay, Macaw, and Love Birds,' 'Breeze,' 'Shoeing,' 'The Otter Hunt,' 'A Cover Hack.' He engraved Mr. F. Taylor's 'Highland Larder.'

EVERARD HOME COLEMAN.

71, Brecknock Road.

AUTHORS OF QUOTATIONS WANTED (8th S. iii. 349).—

Woman's faith and woman's trust, &c.

Song of Vidal the Minstrel, in 'The Betrothed,' chap. xx.
C. F. S. WARREN, M.A.

Is MR. DAVIES acquainted with a very similar expression in Aytoun's 'Lays of the Scottish Cavaliers' (Prince Charles Edward at Versailles on the anniversary of Culloden)?—

Woman's love is writ in water,
Woman's faith is traced in sand.

W. E. W.

Straight must a third interpose,

Volunteer needlessly help;

In strikes a fourth, a fifth thrusts in his nose,

So the cry's open, the kennel's a-yelp.

Browning, 'Men and Women,' i. 198.
Q. V.

Miscellaneous.

NOTES ON BOOKS, &c.

An Historical Sketch of Bookbinding. By G. T. Prideaux (Lawrence & Bullen).

INTEREST in bindings, early, rare, historical, or precious, mounts as interest in books, with the exception of the rarest, declines. While the price of an average incunabulum is in many cases lower now than fifty years ago, that of the binding of a Grolier or a Diane de Poitiers volume has steadily risen, until such now rank as costly gems. Books on bindings multiply accordingly with rapidity. Among recent productions on the subject few are likely to be of more utility than the volume of Mr. Prideaux, issued in attractive guise by Messrs. Lawrence & Bullen. The basis of the work is found in the author's introduction to the catalogue of the marvellously interesting exhibition of bookbindings held a couple of years ago at the Burlington Fine-Arts Club. To the matter then obtained and subsequently enlarged much matter of importance has been added, including a chapter on early stamped bindings by Mr. Gordon Duff. As a record of the progress of the binder's art the volume is excellent, the survey afforded being comprehensive and luminous. About half is occupied with an historical sketch of bookbinding from its beginning to the present century. A bibliography of works relating to binding, in which naturally 'N. & Q.' conspicuously figures, brings the whole to a close. Separate chapters are on "Embroidered Book-covers," "The Use of Metal in Bound Books," and "Book-Edge Decoration." An account of "Early Documents relating to the Art" is also given, and there is a

table, useful to the collector, of contemporaneous sovereigns in England and France. The whole is got up in the publishers' best style, with end papers reproducing papers made in Nuremberg and with a facsimile of the binding of St. Cuthbert's Gospel, now in the library at Stonyhurst.

English Folk-Rhymes. By G. F. Northall. (Kegan Paul & Co.)

MR. NORTHALL has brought together a very large and interesting collection of folk-rhymes, which he has arranged in a fashion equally intelligible and convenient. He has further enriched the whole with explanatory notes, drawn principally from works of recognized authority, a list of which is given in his prefatory matter. A list absolutely exhaustive has not yet appeared, and such, if it ever sees the light, can only, perhaps, be done through the agency of a society. The present is the largest we can recall. The opening division deals with place-names arranged under counties. There is naturally in these a good deal of repetition, especially in regard to certain subjects,—atmospheric phenomena to wit. Thus, in Cornwall,—

When Caradon's capped and St. Cleer hooded
Liskeard town will soon be flooded.

While in Yorkshire,—

When Eston nabbe puts on a cloake,
And Rosberrye a cappe,
Then all the folks on Cleveland's clay
Ken there will be a clappe.

The sufficiently obvious rhyme between people and steeple, and the number of parish steeples, furnish much opportunity for local wit, which is not seldom ill-natured. In the case of the village of Ugley, in Essex, it was perhaps inevitable that we should hear of

Ugly church, ugly steeple,
Ugly parson, ugly people.

It is less obvious why we should have

Dirty Cowarne, wooden steeple,
Crack'd bell, wicked people;

or why, in Lancashire, we read of

Proud Ashton, poor people,
Ten bells, and an old crackt steeple.

More easily intelligible, higher in effort, and more sadly significant as regards its closing lines, is

Boston! Boston!
What hast thou to boast on?
High steeple, proud people,
And shoals that souls are lost on.

Familiar enough are these things to our readers, since not a few of this class have passed through these pages, to which, perhaps, they owe their escape from oblivion. Folk-rhymes follow on history, book mottoes, superstitions, customs, games, weather, what not, much of it familiar, but all contributing agreeable reading. Thanks to the authorities which Mr. Northall supplies, each saying and explanation can be verified. Between five and six hundred handsome pages are crammed with matter of undying interest to the folk-lorist.

Book-Plates. By W. J. Hardy, F.S.A. (Kegan Paul & Co.)

To the highly interesting series of "Books about Books," which we have already more than once commended to our readers, has been added an account of 'Book-Plates' by a writer of authority, whose attention has long been fixed upon this now popular study. Mr. Hardy's father, the late Sir William Hardy, was a collector of book-plates before the pursuit was common. A taste for a study equally dear to the antiquary, the

genealogist, the herald, and the lover of books is thus inherited. Mr. Hardy has also had exceptional advantages, the fine collection of Mr. A. W. Franks, C.B., being at his disposal for study or reproduction. Many of the deeply interesting plates, facsimiles of which are given, are from that source. The chapters he devotes to English book-plates Mr. Hardy assigns to the history, to the earliest use, to "styles" of plates, and to allegory on book-plates, a more moderate use of which has been made in England than in other continental countries. Invaluable hints are supplied as to the way in which book-plates are to be mounted and arranged. Chapters are also assigned to German, French, American, and other plates, as well as to matters bearing on the subject. Among the numerous designs reproduced are the book-plate of Richard Townley, 1702, which serves as a frontispiece; that of Sir Thomas Tresham, 1585; that, by Albert Dürer, of Ebner, 1516; and many later works by engravers from Faithorne to artists still flourishing. Not easily exhaustible, either in interest or value, is this pleasantly written and authoritative volume.

Angelica Kauffman: a Biography. By Frances A. Gerard. (Ward & Downey.)

A SECOND edition of Miss Gerard's life of Angelica Kauffman has followed with no long delay the appearance of the first. The earlier work, the first life of the artist to appear in England, accumulated much curious and valuable information, and extorted general eulogy. Inexhaustible in enthusiasm and indefatigable in effort, Miss Gerard has revised, and to a considerable extent rewritten, her work, enriching it with appendices which bring the information up to date. For much of the information now first given she is indebted to contributors to 'N. & Q.' to whom she made appeal through these columns. Fine illustrations, consisting of portraits of Angelica at various ages, of Sir Joshua Reynolds and others, add to the attraction of a well-written and painstaking work. So much fiction has been interwoven with the account of this woman—a Royal Academician before she was thirty—that it is important to have an authoritative statement. At No. 20, St. James's Square are, as Miss Gerard states, some beautiful allegorical designs by Angelica. It may be well to chronicle the fact that the preservation of these is fortunate, the ceiling of the next room having been wrecked in the famous explosion attributed to the Fenians.

The Poetical Works of William Wordsworth. Edited by Edward Dowden. Vols. VI. and VII. (Bell & Sons.)

PROF. DOWDEN'S delightful edition of Wordsworth is now completed, the two concluding volumes giving the various portions of the 'Excursion.' Wordsworth's notes are preserved, and new and valuable notes are added by the editor. There are, moreover, important appendices, a bibliography, a chronological table, an index of titles, and a second of first lines. With these we must be content until the desired concordance appears. By far the handiest and most desirable edition for the student is here supplied.

Record Series. Vol. XIII.—*The Coucher Book of Selby.* Vol. II. Edited by Rev. J. T. Fowler. (Yorkshire Archæological and Topographical Association.)

IT seems but a very short time since we had the pleasure of noticing the first volume of this important record (August 1st, 1891). We congratulate Mr. Fowler on the speed with which he has worked at a task which must be wearisome to the most ardent antiquary, for we do not find from the first page to the last any signs of carelessness. The estates of the great Abbey of Selby were widely scattered. It had considerable prop-

erty in Lincolnshire, notably at Stallingborough and in the Isle of Axholme. As the editor points out, the Isle of Axholme charters here given are specially noteworthy as containing information regarding the fisheries and drainage works in that then swampy land.

The index is of value, not only as a means of reference to the text of the volume, but also because it furnishes a catalogue of many highly curious names of places and of persons. Names of places such as Andrewbarland and Celtermar are not difficult of interpretation, but Hildalawang, Litlepreiseweland, Batelistetwaite, and many others are not a little puzzling. The architectural description of the church communicated by Mr. C. C. Hodges adds to the interest of the volume. Mr. Hodges bears strong testimony that it has not been Reformers and Puritans only who have mutilated the interesting objects of our old churches. For them misdirected religious zeal may be pleaded in mitigation, but what is to be said on behalf of the church authorities who in the beginning of this century were wont to permit idle boys to knock pieces of alabaster off from the magnificent altar-tomb of Lord D'Arcy and Meinel whenever they felt moved to do so?

MR. CHARLES HINDLEY, whose death is announced at Brighton, will be remembered by readers of 'N. & Q.' as having declared himself to be the fabricator of the Mother Shipton's prophecy stated to have been published in 1448. See 'N. & Q.' December 7 and 21, 1872; and, under "Notices to Correspondents," April 26, 1873.

MR. ROBT. H. FRYAR, of Bath, requests a communication from any one possessing a copy of the portraits of ten celebrated females in the reign of Charles II., with notes.

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. B. GERISH ("Spring-heel Jack").—For particulars concerning this practical joker consult Brewer's 'Readers' Handbook.'

BEAULIEU ("Caspar Hauser").—The Duchess of Cleveland has just written 'The True Story of Kaspar Hauser,' and Miss E. E. Evans published last year 'The Story of Kaspar Hauser.'

C. C. B. ("Pull devil, pull baker").—See 2nd S. iii. 228, 253, 316; 7th S. i. 10, 96.

SAM. V. PEET ('The Duchess of Malfi').—The author of this is John Webster.

NOTICE.

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

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

LONDON, SATURDAY, JUNE 3, 1893.

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Notices to Correspondents.

Notes.

OUR PUBLIC RECORDS.

(Continued from p. 382.)

Quite as important as the records of Chancery, treated of in the two preceding articles, are those of the Exchequer—a word derived from the chequered cloth, resembling a chess-board, which covered a table in the room or chamber of the royal palace where the sovereign’s revenue was anciently dealt with. On this chequered cloth the king’s accounts were made up, the sums being marked or scored by counters.

The Exchequer consisted of two branches, the Administrative, which managed the revenue, and the Judicial, the primary intention of which was to call the king’s debtors to account; this last being again subdivided into a Court of Equity and Court of Common Law. In process of time actions of every kind, and in which the sovereign was in no way concerned, came to be brought in the Exchequer, though—by a legal fiction—the plaintiffs were all supposed to be the sovereign’s debtors, and, by the matters complained of, less able to answer their debts.

Let us speak first of the records on the Administrative side of the Exchequer, chiefly in the nature of accounts. The value of these documents is, I think, appreciated only by persons familiar with the contents of the Public Record Office, and

is by them known to contain matter of the highest historical, topographical, and genealogical importance. Take, for instance, the Pipe Rolls, that magnificent series of documents on which from the middle of the twelfth century until well on in the nineteenth we have a perfect account of the Crown revenue, rendered by the sheriffs of the different counties. Have historians, in whose works are many pages bearing eloquent dissertations on the financial state of England at different periods of history, made as much use as they might of these valuable records? I think not, and hope that even this feeble bringing forward of their many-sided importance may do something towards promoting a more liberal use of them in the future.

The Pipe Rolls were prepared in the office of the Pipe—an office known by this somewhat unofficial sounding name not from its convivial nature, but from the diversity of the business there transacted, “for,” says an old writer,

“as water is conveyed from many fountains and springs, by a pipe, into the cistern of a house.....so this golden and silver stream [of money] is drawn from several courts [as fountains of justice and other springs of revenue], reduced and collected into one pipe, and by that conveyed into the cistern of his Majesty’s receipt.”

There is a Pipe Roll for each year from 2 Henry II. to the reign of William IV., and, as a rule, each roll consists of an account from every county; these, often containing two or three skins of parchment, are fastened together at the head and rolled, the end of the longest account being utilized as an outer cover for the roll. It is wasting words to describe the contents of these documents. The Pipe Roll Society (secretary, C. Trice Martin, F.S.A., Public Record Office) has printed *in extenso* the first few rolls, and from this work the reader can see the arrangement of the entries, which is practically the same to the end of the series. What are known as the Chancellor’s Rolls are really duplicates of the Pipe Rolls; they exist from 36 Hen. III. to 3 William IV.

The Foreign Accounts, which are somewhat akin to the Pipe Rolls, received the title “Foreign” as being foreign to the ordinary jurisdiction of the sheriff, and the accounts of which they consist may be described more as occasional than regular—such as issues from escheats. Besides these, the rolls consist of accounts rendered by the *Custodes Cambii*, the Keepers of the Royal Wardrobe, of the Treasurers of Ireland, and a number of other miscellaneous accounts. There are twenty-three distinct rolls of “Foreign” Accounts, extending from the time of Henry III. to that of Henry VI.; but the earlier accounts will be found at the end of the Pipe Roll. There is at present no calendar to the entries on the Foreign Accounts.

The next most important series of Exchequer records is that known as “Ministers’ Accounts.” In this vast series are included, and rendered often

in the most minute detail, the accounts of bailiffs, farmers, reeves, collectors, and receivers of the various property, &c., which came into the Crown's hands by reason of escheat, forfeiture, or otherwise. At first these appeared in rolls of Foreign Accounts; but as time went on they became too bulky to be thus incorporated, and were formed into a class by themselves.

It will be readily understood, by any one who considers the matter, how greatly the mass of Ministers' Accounts must have been increased by the dissolution of the monasteries—that wonderful stroke of policy that placed half the land in England and Wales in the royal hands. What is known as the "first" Minister's Account of the possessions of any particular religious house is generally a very important document, giving what is practically a verbal survey of the possessions of that house.

The Ministers' Accounts are now divided into two series—that which has been christened the "Territorial," extending from the reign of Henry III. to that of Richard III., and that christened the "Chronological" series, Henry VII. to Charles II. There is no particularly satisfactory calendar to either series; but the former is honoured with a printed inventory, arranged under counties and somewhat confusing in form, whilst the latter has an exceedingly meagre MS. inventory, giving only the title of the first account on the roll.

It should, perhaps, be particularly mentioned that the accounts in which were answered the issues from the alien priories—religious houses in England established by, or subordinate to, foreign monasteries—are included in the "Territorial" series. The accounts of the issues of bishoprics whilst in the Crown's hands during vacancy or seizure are included, such as are prior in date to the reign of Henry VII., in the "Territorial" series of Ministers' Accounts; those of Henry VII.'s reign and later are still to be found in a class of documents known as Bishops' Temporalities, which include sundry miscellaneous records relating to episcopal lands—extents, inquisitions, &c., of considerable value. There is a MS. calendar to this class, placed in the Literary Search Room. Whilst on the subject, it may be mentioned that the deeds of sale of the Church lands, made after the outbreak of the Civil War, are enrolled on the Close Rolls, and referred to by a special MS. Calendar and Index (Palmer's 'Indices,' vols. lxxx. and lxxxi.). Allusion to this ought to have been made in the first of these articles, when speaking of the Close Rolls.

It is quite impossible, within limited space, to give any details of the numerous classes of documents which are to be found amongst the records of the Administrative side of the Exchequer; but, to mention some, other than those already spoken of, there are the subsidy and muster returns. The

subsidy returns, lay and clerical, extending from the time of Henry III. to that of Charles II., are made on rolls and referred to by a MS. Calendar. They give (or some of them give, for many furnish only the sum total assessed) the names of those on whom the subsidy was levied and the amount of the levy. Hence we get a most valuable help from them in the compilation of pedigrees. Amongst these returns will be found many that I may term "historic" taxations, such as the Poll Tax, the contribution for raising forces to resist the Armada, the levy of ship-money, &c. Nearly akin to the "subsidies" are the Muster Rolls or Certificates made during the reign of Henry VIII., which furnish the names of able-bodied men in the different counties between the ages of sixteen and sixty.

I said at the outset of this paper that the records of the Administrative side of the Exchequer were chiefly in the nature of accounts; but I must not conclude it without calling attention to the very valuable collections of surveys and rentals of properties permanently or temporarily in the Crown's hands to be found amongst these Exchequer records, especially in those of that subdivision of it known as the "Court of Augmentations of the Revenues of the Crown," which was founded in 27 Henry VIII., and which was necessitated by the huge increase in the royal possessions, caused by the general confiscation of Church property. In this class will be found the well-known "Parliamentary Surveys," or surveys taken between 1649 and 1653 of the lands of "King Charles I., his Queen and Prince." There is a temporary MS. Calendar to Surveys placed in the Literary Search Room.

W. J. HARDY.

(To be continued.)

THE REBELLION OF '98.

Mr. Lecky, in the smaller edition of his 'History of Ireland,' has brought together in an accessible form the accounts of the several historians who have written on this subject, now seldom to be met with outside a public library. With his fourth volume as a guide-book I recently went over the localities in Wexford, with a view to seeing what places and buildings can now be identified with the incidents of the rebellion. A "note" of the result may possibly be found interesting to some of your readers.

Scullabogue House is still standing, two or three hundred yards off the high road leading from Wexford to New Ross, about five miles from the latter town, at the foot of Carrick-burne—a large white house, of some pretensions, with six windows in a row on two floors, and garrets in the roof, considerably above the rank of an ordinary Irish farmhouse. In 1798 it belonged to, and was occupied by, a family of the name of King, but at

the outbreak of the rebellion they deserted it and fled to England, and it fell into the hands of the rebels, who used it as a prison. It is about two hundred years old; the most modern part is the roof; but that I was informed by the present occupier was put on in the year previous to the outbreak. The house itself, therefore, in its entirety is an undoubted and most interesting relic of the rebellion. It was to the existing hall-door of this house that some thirty or forty prisoners confined in it by the rebels were brought out and piked, or shot, in cold blood, on the news arriving of the first repulse of the rebels at New Ross (Tuesday, June 5, 1798).

The barn at the back, in which the great tragedy of the rebellion was enacted, totally consumed by fire at the time, has never been rebuilt. Its site was pointed out to me, now occupied by a fragrant crop of last year's hay. How many prisoners perished in the flames in this barn was never accurately known. Taylor, in his history, written at that time, and almost on the spot, puts the number at 184, and gives the names of several of them. When Bagenal Harvey saw the ruins, immediately after the fire, the charred bodies could be seen in a standing position closely packed together. The site of the building is, however, only eleven yards by five, and this, with two persons to a square yard, would not give more than 110 victims. The barn must, therefore, have been very closely packed indeed if what Taylor tells us is true, that 184 "skeletons" were cleared out from the ruins the following Saturday, as at least three persons are understood to have escaped. It is well known that Bagenal Harvey never recovered from the shock of this sight, or the anguish of mind it caused him, and after Scullabogue he seemed to lose all heart and all hope in the rising. It would be difficult to find in the whole of Ireland a spot with so tragic a history as the site of Scullabogue barn.

In the neighbouring town of New Ross, the wooden bridge over the Barrow, on and near which the battle on June 5 raged the whole day, was destroyed by ice some years ago, and has been replaced by a handsome structure of granite and iron, which the inhabitants proudly point to as "the finest in Ireland." It may be so; but I should have preferred the old wooden erection, built by Lemuel Cox, with the history attaching to it. Traces are to be found of some of the old gates (it was near the Three-Bullet Gate that Lord Mountjoy was killed), but the streets have been rebuilt, and the only interest in them now is in their names. Curiously enough, the present, and principal, inn in the town stands exactly on the same spot as the old one, and in elevation is not unlike it, according to the plan and drawing given in Musgrave. Twice on June 5 was this town taken by the rebels under Bagenal Harvey, and: wice lost by them under General John Barleycorn. It

is odd how often it happens that insurrection, successful at the outset, is ruined by drink. Possession of New Ross would have given the rebels the bridge to Kilkenny, and access down the river it crosses to Waterford, both counties ripe for rebellion; and it is certain now that no troops the Government could have got together at the time could have stamped out the rebellion before the French landed at Killala two months later, which would inevitably have led to Ireland changing masters; and who can say for how long? But, fortunately for us, the Irish drank the English out of this dangerous crisis, and whilst in their second bout of intoxication the royalist troops crept back into the town, and took it, and kept it; and the opportunity thus lost to the rebels never recurred.

By far the most interesting and tangible relic is at Enniscorthy, where Vinegar Hill rises near the suburbs of the town, with its old historic windmill near the summit—not quite on the highest point, but still standing out well against the sky-line. It must have been a massive structure at the time, as the walls in the basement are nearly a yard in thickness. The old doorway is still in existence, with one old grey granite step leading into it, worn with the marks of many feet. I failed to find any trace of the second doorway mentioned by Taylor, who says that "to all windmills there are two doorways, one opposite the other"—a point that is new to me, and which I take the liberty of doubting. There are now only twelve or fifteen feet of this windmill left, and there is a small and increasing hole in the side of it, from which the stones are slowly dropping. A few shillings in cement and a pound in labour would make the ruins safe for many years to come, without which I doubt if the tower, exposed as it is to every wind that blows, will last out the present century. The Enniscorthians do not seem to set much store on the undoubted historic relic they have at their doors, as in the whole town I was unable to meet with a photograph of it, or any person to take one, and eventually had to send a photographer over from Wexford specially for the purpose. The same difficulty applied to Scullabogue House, the Three Rocks, and Vinegar Hill. From this spot there is an extensive view on a clear day of the neighbouring country and surrounding hills, Carrigrua, Carrick-byrne, the Three Rocks, Oulart, all within a day's march of this hill, and all with a history. Here the rebels under Father John Murphy held their camp for some weeks, and many were the atrocities committed on it by his orders. The summit of Vinegar Hill comprises several acres, and therefore it cannot be said, comparing surface with surface, to be "the most blood-stained spot in Ireland," as the palm in that respect must indisputably be given to the site of Scullabogue barn; but buried beneath its turf there must now be lying thousands of human bones. Cynical Sir

Jonah Barrington tells us in his 'Memoirs' that he visited the hill shortly after the rebellion, when the bodies had been buried, and that the ground seemed "elastic" with them, at which time the doorway of this windmill was still spattered with blood and brains. What would the state of the ground have been if on the morning of June 21 General Needham had only come up to time, and had not left that loophole, through which the rebels escaped in such numbers, in post-rebellion controversy known as "Needham's Gap"?

In the neighbouring towns of Arklow and Gorey there is absolutely nothing to be traced now connected with the rebellion, so far as I could see or learn, and even the roads do not seem to run in the old directions, the explanation of which, I believe, is that some of the present ones are famine roads. I noticed this particularly one day driving to Oulart Hill. It was at Arklow that the rebels were beaten back from the road to Dublin, and that Father Michael Murphy was killed—the priest who boasted he could catch Protestant bullets in his hands without harm.

In the town of Wexford the local interest centred on another wooden bridge, also built by Lemuel Cox, with some eighty narrow arches or thereabouts, across the estuary, the scene of the ruthless massacres by Dixon and his wife. This bridge is no longer standing; but the stone causeway or pier leading to it from the town is still left, and forms a convenient promenade for the nautical population. This bridge was the scene of many a foul murder at the time of the rebellion, afterwards interspersed, now and again, with an occasional judicial murder at the hands of the royalists; Cornelius Grogan, for instance, made to hobble to his death here on crutches, in his flannels and gout, concerning whom it was said at the time that nothing was quite certain except his wealth. There is a very fair engraving of this bridge given in Taylor, with the massacres in progress, the only one I have seen showing the bridge as it stood at that date. Also a terribly realistic one in Maxwell, drawn by Cruikshank. Mr. Lecky more than once alludes to the executions of rebels and others as taking place "off" the bridge, as if over the parapet; but nothing can be more certain than that they took place "on" it.—"On the entrance to the bridge," says Hay, the rebel historian, "on an ornamental iron arch, intended for lamps, and springing from the two wooden piers of the gate, next the town." And Hay ought to know, as his brother John Hay, the rebel general, was hanged there, and he himself narrowly escaped the same fate and on the same spot.

Near this bridge was moored the old and rotten sloop used as a guard-ship, where Lord Kingsborough who had been picked up at sea by the rebels prowling about in an open boat, was brought and confined terribly incommoded by rats. The

site of the small public-house to which he was afterwards removed can be traced from the plan of old Wexford given in Musgrave, but the house itself has long since disappeared. Here for many anxious days and nights Lord Kingsborough led a very parlous life indeed, until June 21, with a crowd almost constantly under his windows clamouring for his blood; managing at last to escape, not only with his life, but with a whole skin, which, as Hay quaintly says, "was truly astonishing," so strong against him was the hatred of the populace on account of the pitch-caps he was said to have introduced. He narrowly escaped having a pitch-cap placed on his own head, if we may believe Hay, and was only saved at the last moment by Hay's intercessions, which probably went somewhat towards saving the life of the rebel historian a few months later.

Close by Wexford are the Three Rocks, where the rebels under Father Philip Roche, their only general with brains, encamped for some time, and whence one day they poured down on General Fawcett's unsuspecting troops and caused great havoc. A clump of trees close to the high road, at the foot of these rocks, is still pointed out as the burial-place of the royalist soldiers.

The weather unfortunately prevented me making a personal investigation of the Saltea Islands, which lie off the Wexford coast, where Bagenal Harvey, with John Colclough, and the wife and child of the latter, took refuge in a cave, provisioned for some months, with their plate and valuables, hoping to get away to France. They were betrayed, as is well known, by the trickling of soapsuds from the mouth of the cave, and were brought to the quay at Wexford, near which Harvey and Colclough, with Cornelius Grogan, were afterwards executed, "on the bridge over the river, in which all of them were large shareholders." Barrington in his 'Memoirs' makes fun at the futile endeavours of an English judge (Lord Redesdale) to pronounce the name "Colclough." I was told at Wexford the proper pronunciation is "Coakley."

A word as to the historians of the rebellion. Musgrave's quarto is a painstaking work, but spoilt by strong royalist and Protestant bias. From it he reaped but small profit, much controversy, Castlereagh's contempt, Barrington's sneers, and a duel that brought him nearly to death's door. But his plans are excellent; and whatever may be said as to Sir Richard's facts, there is no reason for doubting the accuracy of his plans. Hay, the chief historian on the rebel side, seems a truthful, but rather tedious writer, and gives, what is valuable a good map of the rebellion district, and Taylor a rabid Protestant (a Methodist preacher, I think), one of the bridge at Wexford as it stood in those days. From these three, taken together, representing both sides of the story, and Cruikshank's drawings as given in Maxwell, a very fair idea of

the rebellion can be derived; without them, very little. Of personal narratives by far the most interesting is that of Charles Jackson. Jackson got early into the rebels' power, and to save his life was made by them to execute some of their prisoners, his fellow townsmen, with his own hands. He appears to have been the last man, in the last batch, on the last day, brought down to the bridge at Wexford by Dixon's orders to be piked; and was kneeling there tremblingly expecting his turn when orders came that every able-bodied rebel was wanted at Vinegar Hill. So in a dazed sort of a condition he was taken back to gaol, the safest place for him. From gaol the next day he somehow or other managed to pass safely through the hands of the infuriated soldiers to his wife and children and his burnt-out home, to pick up afterwards what precarious living he could as a carver and gilder in impoverished Wexford, and to write his narrative. W. O. WOODALL.

Scarborough.

P. S.—If it should so happen that any one interested in this rebellion history should care about having photographs of the places I have mentioned, I may state that the negatives of the photographs taken for me are (I believe) still in the possession of the photographer who took them, Mr. Andrews, 13, High Street, Wexford.

“CHOUSE.”—Mr. G. A. Sala, in his “Echoes of the Week,” printed in the *Sunday Times* of May 14, refers to an article on Americanisms which recently appeared in the *Daily News*, in which the writer observed that many words ordinarily supposed to be of Transatlantic coinage are not American at all. One of these words is *chouse*, which, according to the *Daily News* writer, is “perfectly good English.” On this Mr. Sala remarks:—

“I should say that *chouse* can only be considered good English in the same sense that *burke*, *macadamize*, *boycott*, *bowdlerize*, and *grangerize* can be held to be English. *Chouse* has a very curious origin, of which the writer in the *Daily News* does not seem to be aware. It was formerly spelled *chiaus*, *chaus*, and *chaos*; various corruptions of the Turkish word for a messenger, agent, and interpreter. It happened that a Turkish commercial in London, in the reign of James I., swindled some of the merchants trading with Turkey out of large sums of money; and from the notoriety of the circumstance the word came to mean a cheat, and so gave rise to the verb *to chouse*. Ben Jonson mentions a *chiaus* in the ‘Alchemist.’”

I do not feel sure that the matter is so certain as Mr. Sala assumes it to be. Some years ago (‘N. & Q.’ 7th S. vi. 387) Mr. C. B. MOUNT dealt with the word in a very interesting note, in which he traced its dictionary pedigree, and wound up by asking for further information regarding the history of the swindling *chiaus*, which so far seemed to rest upon the authority of Gifford, whose notes to Jonson’s plays were not written

two centuries after the alleged occurrence. Mr. MOUNT’S inquiry elicited no answer, and the authority for Gifford’s statement has still to be discovered. In addition to the dictionaries cited by Mr. MOUNT, I have turned to the recently-published ‘Stanford Dictionary of Anglicized Words and Phrases,’ in the hope of gaining some further information. This dictionary merely reiterates the statement of its predecessors, and adds to the Jonson citation the following lines from ‘Hudibras,’ part iii. canto i. (1678):—

Youl’d find yourself an arrant Chouse
If y’ were but at a Meeting House.

An earlier quotation might have been given from Wycherley’s comedy of ‘Love in a Wood,’ Act I. sc. i., in which Lady Flippanet tells her estimable friend Mrs. Joyner that she is “no better than a chouse, a cheat.” This play was, in all probability, first produced on the stage of Drury Lane Theatre in the spring of 1671, but may have been written some years earlier.* The word was, therefore, in vogue soon after the Restoration; but is there any evidence that it was employed at an earlier date? The Turkish incident must have occurred in 1609, and it seems extremely improbable that a word of the “boycott” class should have lain dormant for a period of fifty or sixty years from the date of the events out of which it originated, and should then have come into common use. If the theory of Mr. Sala and the dictionary-makers is to be substantiated, I submit that it is necessary for some evidence to be produced showing that the word was employed in its modern sense between the days of Ben Jonson and those of Wycherley and Butler. Otherwise, I think it would be safer to assume that *chouse* is a colloquialism of English, perhaps provincial, origin, to which the freedom of the Restoration drama gave some kind of literary currency.

W. F. PRIDEAUX.

29, Avenue Road, N.W.

SIR JOHN FALSTAFF.—At the commencement of Balzac’s historical novel entitled ‘Sur Catherine de Médicis,’ occurs the following remarkable passage:—

“Par suite d’un caprice de Shakspeare, et peut-être fut-ce une vengeance comme celle de Beaumarchais contre Bergasee [Bergaeres], Falstaff est, en Angleterre, le type du ridicule; son nom provoque le rire. C’est le roi des clowns. Au lieu d’être énormément replet, sottement amoureux, vain, ivrogne, vieux, corrupteur, Falstaff était un des personnages les plus importants de son siècle, chevalier de l’ordre de la Jarretière, et revêtu d’un commandement supérieur. A l’avènement de Henri V. au trône, Sir Falstaff avait au plus trente-quatre ans. Ce général qui se signala pendant la bataille d’Azincourt et y fit prison-

* Wycherley uses the same expression in his ‘Gentleman Dancing-Master,’ III. i., where the words “a chouse, a cheat” are put into the mouth of Mrs. Caution. This play was first printed in 1673, but was probably produced a year or two earlier.

nier le Duc d'Alençon, prit en 1420 Montereau, qui fut vigoureusement défendu. Enfin, sous Henri VI., il battit dix mille Français avec quinze cents soldats fatigués et mourants de faim ! Voilà pour la guerre."

I have searched all the books within my reach that seemed likely to throw any light upon this subject, but to very little effect. I may, however, mention that in Chambers's 'Book of Days' (vol. ii. p. 551) the following name is included in the obituary for November 6: "Died, Sir John Falstaff, English knight, 1460, Norwich"; and on referring to the 'Imperial Gazetteer,' under the heading of "Norwich," I find the following notice: "Two curious old mansions are Falstolf's Place, or Falstaff's Palace, built before 1459 by Falstolf of Caistor." Probably some of the learned correspondents of 'N. & Q.' may be able to throw some additional light upon this subject, and even to disprove the assertions of Balzac, which, as they stand in the above extract, would appear to charge Shakespeare as having been guilty, not only of bad taste, but also of spiteful and long-continued defamation of character. G. MARSON.

Southport.

[For Sir John Falstolf see 'Sketch of the History of Caister Castle,' 1842; 'Procès de la Precettellé,' by Quicherat; 'Nouvelle Biographie Générale,' &c.]

SIR THOMAS JONES (D. 1692), CHIEF JUSTICE OF THE COMMON PLEAS.—His baptism as "son of Edward Johnes, Esquier" (above "gentleman," erased), is recorded in the parish register of St. Alkmund, Shrewsbury, under date Oct. 13, 1614. See further 'Dict. Nat. Biog.,' vol. xxx. p. 166.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

"GRASS-WIDOW."—I do not know the French equivalent at the present time, though very likely there is one. But such a widow is neatly termed by Froissart a "veuve de vif mari." His words are:—

"Monseigneur, vous savez que je suis une seule femmeet veuve de vif mari, s'il plaît à Dieu, car monseigneur Guichart [her husband] git prisonnier en Espagne ens es dangers du roi d'Espagne."—Livres i., partie ii., chap. ccclviii.

F. CHANCE.

Sydenham Hill,

CORNISH OR CHINESE?—In a recent issue of the *Launceston Weekly News* is an account of the success of one of its townsmen who has settled in Queensland, which contains the following curious passage:—

"Mr. Ching is never tired of declaring his birthplace, and in all his advertisements, &c., he puts after his name, 'From Launceston, Cornwall, England.' This is, no doubt, in order to prevent his suffering from the anti-Mongolian prejudices which exist in Australia. His name has rather a Chinese ring, and he asks his agents to take notice and to make the fact known that he hails not from the Flowery Land, but from the 'good old town of Launceston, Cornwall.'"

It may be noted that Mr. John Lionel Ching, the gentleman in question, is the son of a former Mayor of Launceston, the grandson of another of the borough's chief magistrates, and great-grandson of John Ching, of Launceston and Cheapside, whose worm lozenges were famous among our forefathers. On these lozenges "Peter Pindar" wrote a squib, called 'The First Book of Ch—gs,' wherein were described the wonderful effects of the medicine "on the king and on his courtiers, on his captains over fifties and on his captains over hundreds."

DUNHEVED.

TENNYSONIANA: THE MANUSCRIPT OF 'POEMS BY TWO BROTHERS,' 1827.—A record of the sale of this precious little work should be given in 'N. & Q.' It was sold by Sotheby, Wilkinson & Hodge on Friday, Dec. 23, 1892, and was bought by Mr. R. Bowes for Messrs. Macmillan & Bowes, of Cambridge, for the sum of 480*l.* This included the receipt given to Messrs. Jackson for 20*l.*, the amount agreed upon for the copyright of the volume and a copy of the printed book. In offering this manuscript for sale, Messrs. Macmillan & Bowes described it as follows:—

"The original autograph manuscript, consisting of (1) A volume of 76 leaves, originally bound in brown sheepskin but taken to pieces to print from. (2) The inside of the boards of the volume covered with writing. (3) Five poems in continuation of the volume with a leaf of corrections: in all 12 leaves. (With rough pen sketches at the back of 3 of these.) (4) Introductory Poem, 'Tis sweet to lead from stage to stage!' 2 leaves. (5) A letter, without date, 4 closely written pages, containing a list of 100 poems in the MS. volume that are to form the printed volume, and some remarks on the amount to be paid for the copyright. (6) The introduction, dated March, 1827, 1 leaf. (7) A letter, without date, objecting to the initials C. & A. T. being put at the end of the introduction, with list of errata on the reverse, 1 leaf. (8) A letter, without date, attached to (4) and concluding on p. 2: 'The C. & A. T. did not form part of our agreement. You, of course, added it inadvertently!'"

The whole as described, 420*l.* The receipt for the copyright and the printed volume were not offered for sale. A short description gave the result of a minute examination of the MS., and the authorship of most of the poems identified. The result is given in the new edition of the work just issued:—

"We have also compared the MS. with the printed volume and find that there is hardly a poem that has not been altered, while in the case of some of the poems the variations between the MS. and the printed volume are numerous."

Endeavours were made to keep the manuscript in England, but without success, and it has gone to America. According to a late number of the *Publisher's Weekly* it is in the possession of Dodd, Meath & Co., of Boston. It would be well to know from an American correspondent where the manuscript is finally deposited. G. J. GRAY.

Cambridge.

MAY-DAY.—It may interest some readers of 'N. & Q.' to know that it is still common in parts of Shropshire—notably in the neighbourhood of Shrewsbury, Wellington, and the Weald Moors—for the children to honour May-day by coming round to the houses with posies of the glittering flowers of *cattha*—marsh-marygold, as it is wrongly named—and which just now in marish places is burning on the moors "like a thing dipped in sunshine." Shropshire boys and girls call them "May-flowers," and great bunches of them may be seen suspended on cottage doors on the morning of May-day.

Query, Are not these flowers Shakespeare's "Cuckoo-buds of yellow hue"? Elsewhere he speaks of the "crow-foot," the old name of buttercup, and still used by botanists as the tribal name of the Ranunculaceæ. His song is of the cuckoo, with whose coming the *cattha* has always been associated. Linneus tells us that in Sweden the wood-anemone blows on the arrival of the swallow, and the marsh-marygold, *cattha*, when the cuckoo sings, and the same coincidence has been observed in England.

C. A. WHITE.

FALSE DICE.—The following passage explains the various methods of cheating at dice in the Elizabethan era so well, that I transcribe it in full, for the benefit of commentators on old plays, &c.:

"What false dise use they? as dise stopped up with quicksilver and heares, dise of a vantage, flattes, gourdes to chop and change when they lyste, to lette the trew dise fall under the table, and so take up the false, and if they be true dise, what shyfte will they make to set ye one of them with slyding, with cogging, with foysting, with coytinge as they call it."—Ascham's 'Toxophilus,' 1545, fol. 20.

J. E. SPINGARN.

New York.

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.

PICTURE BY JACQUES JORDAENS.—There is a painting by Jacques Jordaens, the title of which I should be pleased to know. Three figures are depicted, one that of an old man seated at a table on which are open books which he has been reading, and a few closed, having clasps. His left hand supports his head, which is turned up, showing the face marked with an expression of deep sorrow or great pain. His right hand clutches the lapel of his purple robe. The second figure is also that of an old man, but younger than the other. His right hand is laid on the right arm of the other, and his face, very pale, is bent towards him with a look of deep compassion, as, standing behind him, he seeks to administer consolation. Both of these wear full beards. The third figure

is a woman, with right arm completely bare and hanging down. In the hand is an instrument, the top portion only seen, having the appearance of the top part of a poker. The one white garment, partially covering the upper portion of the person, hangs supported by the left shoulder. The lower garments are dark, and fastened tightly round the waist. The face, like those of the others, is turned towards the right, but looking round on the beholder with a leering smile, awaking the thought that she is the cause of the old man's pain and is enjoying the contemplation of it. The books and the woman's arm are beautifully painted. The canvas measures forty-nine by thirty-seven inches. Can any one say what is the subject? Jacques, or Jacob, Jordaens (1594–1678), born in Antwerp, was son-in-law to Adam van Oort, under whom he studied; he also received instruction from Rubens.

D. MACPHAIL.

Johnstone.

"FIMBLE."—I find this word in dictionaries as designating a kind of hemp. But in the account-books preserved at Althorp the word occurs in a totally different sense. In the year 1597 there is a payment of eightpence "to Lammy for a hoke and fible for Great Norrells gate, the other being stolen." Is *fible* still in use in Northamptonshire; and is it noticed in any dialect glossary? Many interesting extracts from the Althorp household books are to be found in the Appendix to Mr. Simpkinson's tale 'The Washingtons,' published in 1860.

JAYDEE.

SIR THOMAS ROBINSON, BART., and his sister are described by Dr. Busby, the famous head master of Westminster School, in a codicil to his will, as his "only near relations now living." According to Burke's 'Extinct and Dormant Baronetcies,' Sir Thomas Robinson succeeded as third baronet on June 6, 1684, and died without issue on April 21, 1743. His sister appears to have married Sir Comport Fitch. I shall be glad to have further particulars of them, and to know in what relationship they stood to Dr. Busby, and whether there are any descendants of Lady Fitch in existence.

G. F. R. B.

AUSTRIAN FLAG AT ACRE.—Can any reader of 'N. & Q.' inform me where I can find an authentic copy of the Austrian flag which Richard I. is said to have thrown into the ditch at Acre? Any reference will be acceptable.

R. H. S.

BRIGADIER-GENERAL W. PHILIPPS.—I write to ask whether you can throw any light on a distinguished officer of the Royal Artillery, who fought at the celebrated siege of Boston, and died a very few years afterwards of fever in Virginia in 1776. I refer to Brigadier-General William Philipps. I want to know—1. What family of English Philippses he belonged to. 2. Whether it is true that his

wife Mary and daughter Louisa, aged about ten years, were with him at the siege of Boston. 3. Whether his greatest friend was not Major Small, who distinguished himself greatly at the Battle of Bunker's Hill.

F. W. FEILDING-KANE, Lieut.-Col.

EPITAPH.—Can any reader of 'N. & Q.' explain the following, from a tomb in Christchurch Abbey, Hants?—

We were not slayne but raysd
 Raysd not to life
 But to be buried twice
 By men of strife
 What rest could the living have
 When dead had none
 Agree amongst you
 Here we ten are one.
 Henry Rogers, died April 17, 1641.

G. H. CLARKE.

PORTRAIT BY KNELLER.—I have a life-size portrait of Sir Thomas Robinson, Bart., supposed to be painted by Sir Godfrey Kneller. Can any of your readers tell me anything about the history of the picture?
 W. R.

CHURCH PATRONAGE TRUST.—This is a similar body to that known as the Simeon Trustees (who were the subject of several communications to your columns some years since (see 6th S. x. 229, 315, 433, 524), in regard to holding the patronage of a number of churches in various parts of the country. Can any of your readers oblige me with information respecting the history and constitution of this trust—that is, When and where was it formed; what are the general provisions of the trust under which the body was constituted; how did they become possessed of the advowsons which they now hold; how are vacancies in their number supplied; what are the names of the present members; and who is their secretary? My purpose in asking this information is not controversial; but it seems curious that a body having such a large number of benefices in their gift, as appears by the 'Clerical Directory,' should be so utterly ignored in all publications in which Church matters are dealt with, such as 'The Church Year-Book,' &c. I hope, therefore, it will be possible to ascertain these particulars through your columns.

W. S. B. H.

MAPLE CUPS.—At the coronation of King George III. the Mayor and Burgesses of Oxford, by charter, claim to serve in office of butlership to the king with the citizens of London, with all fees thereunto belonging allowed, and to have three "maple cups" for their fee; and also, *ex gratia* regis, a large gilt bowl and cover ('Annual Register,' 1761, p. 202). Are these cups still retained by the Corporation; and have they anything to do with other so-called maple, or mazer, cups occasionally seen?
 W. P.

J. H. MORTIMER: SHAKESPEARE CHARACTERS.—How many of these did he design and engrave? I know of twelve, and what appears to be a title-page (undated) with lettering "Nature and Genius," introducing Garrick to the Temple of Shakespear; the other twelve are dated May 20, 1775. The size is 16 in. by 13 in.

GEO. CLULOW.

Belsize Avenue, N.W.

"SPURN-POINT."—In Jeremy Taylor's 'Sermons,' Sermon xxiii., 'The Good and Evil Tongue,' part ii., see, towards the close of section ii., "He that makes a jest of the words of Scripture.....he stakes Heaven at spurn-point?" Can any one explain the "spurn-point." It has no capital letter in the edition of Tyler, London, 1668.

J. T. F.

Bp. Hatfield's Hall, Durham.

COBBLERS CALLED "SNOBS."—Why in certain parts of the country (Hertfordshire, to wit) are cobblers called snobs?

JOHN CHURCHILL SIKES.

13, Wolverton Gardens, Hammersmith, W.

[See 7th S. iv. 127.]

BARCLAY'S 'ENGLISH DICTIONARY.'—What was the Christian name of the author of Barclay's 'Complete and Universal English Dictionary'? The work was published at Liverpool in 1811.

HELLIER R. H. GOSSELIN.

Bengeo Hall, Hertford.

M. YATES.—I have a letter, dated Aug. 31, 1863, from Wouldham, near Rochester, written by the above. Will any autograph collector kindly say if the letter is worth keeping, and for what Mr. Yates was noted?
 PHILIP PENTIN.

Midland Institute, Birmingham.

RHYME ON CALVINISM.—Can any of your readers tell me where I can find the rhyme containing a short and succinct description of Calvinism, part of which runs something like this?—

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

J. B. FLEMING.

HOW TO REMOVE VARNISH.—Will some correspondent kindly tell me the best way to remove hard clear varnish or French polish from oak furniture made some twenty odd years?
 H. M. LL.

CHRIST CROSS ROW ALPHABET. (See 4th S. vi. 367; vii. 418).—It seems worth while to reopen this question by noting that, having come across the word *krusa*, used as the Basque for *alphabet*, in the little 'Gramera Berria ikasteko Eskualdunec mintzatzen Espainoles; ó sea Nueva Gramática para enseñar á los Bascos á hablar Español por D.

Francisco Jauregui de San Juan' (Buenos Aires, 1883), I asked several French Basques to explain it to me, as it was otherwise a perfect stranger. I learned that it must be a transcription of Castilian *crux* or French *croix*, plus the Basque definite and post-positive article *a*, and that it must refer to the custom, formerly existing in Basque schools, of beginning the alphabet lesson with the sign of the Christian faith, which was also printed at the beginning of the alphabet in the books. Canon Inchauspe, a learned Basque, author of eight volumes described in the "Essai d'une Bibliographie de la Langue Basque, par Julien Vinson" (Paris, 1891), and of a beautiful translation in Souletin prose of the first canto of the Inferno, kindly sent me the following note thereon: "Dans mon enfance on apprenait l'alphabet sur un feuillet qui avait une Croix en commençant, avant l'A, et on disait *croix* à la Croix, puis A, B, &c." See what Littré says in his dictionary about *croix* as meaning alphabet.

HEUSCAROLOGUS ANGLICANUS.

Paris.

"NOMENCLATOR NAVALIS."—I remember, some quarter of a century ago, examining in the British Museum a manuscript having the above title. It is a dictionary of English naval terms. I think there is more than one copy of it in the national collection. Has this work ever been printed? If not, it is worthy of the attention of the English Dialect Society. There is, I understand, a reference to a manuscript bearing this name in the 'Second Report of the Historical MSS. Commission,' p. 45.

K. P. D. E.

LYN FAMILY OF BASSINGBOURNE.—Can any genealogist tell me whether the four brothers of William Lyn, of Bassingbourne, in 1588, who married Elizabeth Stuart, the mother, by a second marriage of Cromwell, married and left children?

G.

"SHEDBARSHEMOTH": "SCHARLACHAN."—Sir Walter Scott, in his novel 'The Antiquary' (vol. i. chap. xxi.), puts these two words into the mouth of Dousterswivel. As I see many contributions in your columns on the subject of occult science, I hope one of your readers can help me to find out if these two words are gibberish, invented by the author, or from what source he derived them, and whether they have any meaning in our language.

GEORGE H. HOOTON.

HAWISIA DE FERRERS.—From a charter of Robert de Ferrers, Junior, Earl of Nottingham and second Earl of Derby, granted to Tutbury Priory in 1141, we learn that his mother's name was Hawisia, and in other records it is given as Hawis and Hadewise. No additional name appears in any pedigree I have so far seen, and I am anxious to discover of what family this lady was a member,

and especially to know by what armorial insignia they were distinguished. Can any one kindly inform me?

H. NORRIS.

Tamworth.

THE ROYAL LUSITANIAN LEGION.—I have a book entitled 'A Narrative of the Campaigns of the Royal Lusitanian Legion under Sir Robert Wilson,' &c., viii, 346 pp., 8vo., London, for E. Egerton, 1812, about the author of which I would like to know something.

The book is edited by Col. William Mayne. The "Narrative" is only from pages 29 to 117, while most of the text consists of an Appendix lettered A—R. Appendix D contains an extensive notice of the death of Sir John Moore. In the "Advertisement," signed William Mayne, he speaks of being indebted for the "Narrative" to a young officer, "one of the most meritorious *Flowers* of the corps." This is evidently a pun on the name of Capt. Lillie, of the 60th British Infantry, who is mentioned in a MS. note as being the author, and who is referred to in the text as one of the officers in the expedition.

The British Museum Catalogue has this rather amusingly indexed under "Flower" as author, on the apparent assumption that the word *Flowers* in the "Advertisement" was simply a play on the word.

P. LEE PHILLIPS.

Washington, D.C.

SIR CORNELIUS VERMUYDEN.—This historic Dutch engineer on English fens in the period of James I. and Charles I. and onwards is believed by Dr. Smiles (see his 'Lives of the Engineers,' i. 45) to have died abroad after 1656. I much desire to learn whether any account of the Vermuyden family exists in other English books. I have some reasons for surmising that there are descendants in England through a female line. Charles Vermuden was a Christ Church B.A. in 1661. Smiles records the Parliamentary Colonel Cornelius Vermuyden, the eldest son of the engineer, resigning his commission and going beyond seas in 1645, but reappearing in England in 1665 as a member of the Corporation of the Bedford Level. Mention is made (Burke's 'Landed Gentry,' 1849, iii. 247) of lands acquired in Sedgmoor by the marriage of a Blake with a daughter of Sir Cornelius, the name of Venn entering, not clearly, into the statement. In the *London Gazette* of February 17, Sub-lieutenant Robert Vermuyden Woods, of the Royal Naval Reserve, is promoted to be lieutenant.

KANTIUS.

Quinta dos Tanquinhos, Madeira.

MANDRAGORA.—In an old play, a witch gives the hero the following advice: "Sow next thy vines Mandrage, and ever keepe thine eares open," &c. To what popular superstition does the author allude?

J. E. S.

Epitaphs.

METRE OF 'IN MEMORIAM.'

(8th S. ii. 288, 337.)

Earlier in the employment of this metre than either Lord Herbert of Cherbury or George Sandys was Francis Davison, who at his death (probably in or before 1619, according to Mr. Bullen, 'Dict. of Nat. Biog.'), left in MS. 'Divers Selected Psalms of David, in verse, of a different composure from those used in the Church.' I quote the first stanza of his translation of Psalm cxxv. from Farr's 'Select Poetry' (p. 325):—

They that their faith's foundation lay
On God the Lord, vnmou'd shall stand,
Like Sion's hill, which by Time's hand
Can neuer be brought to decay.

Examples in a composite stanza occur as early as 1561 in William Kethe's version of the same psalm, of which I copy the first stanza from the 1588 edition:—

Such as in God the Lord doe trust
As mount Sion shal firme stand :
And be remoued at no hand
The lord wil count them right and iust,
so that they shalbe sure :
for suer to endure.

Also in William Whittingham's translation of Psalm cxxvii. :—

Except the Lord the house do make
and thereunto doo set his hand
what men doe builde it cannot stand.
Likewise in vaine men vndertake
cities and holds to watch and ward,
except the lord be their safegard.

But is not the elegy in Ben Jonson's 'Underwoods' the pattern of Tennyson's poem?

F. ADAMS.

In searching for the origin of what is now justly called the 'In Memoriam' stanza, Ben Jonson should not be overlooked. He died Aug. 6, 1637, leaving a considerable amount of MS. verse. Part of this collection was the 'Underwoods: consisting of Divers Poems,' which appeared in the second folio of 1641. Of these, 'An Elegy' is written in the stanza in question, and Lieut.-Col. Cunningham, in his edition of Gifford's 'Jonson,' expresses the opinion that "Mr. Tennyson must have been familiar with this 'Elegy' before he commenced his 'In Memoriam.'" The poem opens thus:—

Though beauty be the mark of praise,
And yours, of whom I sing, be such,
As not the world can praise too much,
Yet is't your virtue now I raise.

Perhaps it is impossible to say when Jonson actually wrote the 'Elegy'; but, when we consider the troubles from which he suffered towards his end, it may be safely inferred that he did not write it in his latter days. Thus in all likelihood

he was at least as early as Sandys (1636) to whom PROF. SKEAT refers, and it is more than probable that he was before him. THOMAS BAYNE.
Helensburgh, N.B.

I gladly acknowledge my indebtedness to the writers who have noticed my query under this head. We have now before us three early examples of this metre, viz., Sandys's 'Paraphrase of Ps. cxxx.' (published 1636); a Luttrell broadside (*circa* 1660); and Lord Herbert of Cherbury's 'Ode' (1665). It is possible that the late Laureate became acquainted with Sandys's paraphrase in Dr. Tennyson's library at Somersby; but the probability is that Lord Herbert's poems were introduced to Tennyson's notice by Arthur Hallam himself. In this latter case there would be a peculiar fitness in the choice of the metre in question for the poem which must prove a more enduring memorial of Hallam than the marble on the western wall of the manor aisle in Clevedon Church. We know, on the testimony of the elder Hallam, that Arthur in his youth became acquainted with, and was an ardent admirer of, the best English writers of the period to which Lord Herbert's poems belong; and specimens of composition in this metre are to be found in the volume of 'Remains' of Arthur Hallam's writing which his father printed for a memorial among his friends.

It may be well to have in the pages of 'N. & Q.' a record of Charles Kingsley's description of this metre. In the criticism of 'In Memoriam' which he wrote for *Fraser's Magazine* in 1850 Kingsley pronounced the metre of the poem to be

"so exquisitely chosen, that while the major rhyme in the second and third lines of each stanza gives the solidity and self-restraint required by such deep themes, the mournful minor rhyme of each first and fourth line always leads the ear to expect something beyond, and enables the poet's thoughts to wander sadly on, from stanza to stanza and poem to poem."

F. JARRETT.

MASSACRE OF SCIO (8th S. iii. 387).—Subjoined is a short account of the massacre of Scio, or Chios, taken from the appendix to 'Wanderings in Greece,' a work of my father, the late Mr. George Cochrane, of the Middle Temple, barrister-at-law, who was in the Greek naval service during the latter part of the War of Independence:—

"I must now refer to one of the most dreadful occurrences of the whole war. The island of Scio, which is not far from the mainland of Asia Minor, was at this time very flourishing; it contained 100,000 Greeks, 6,000 Turks, 68 villages, 300 convents, 700 churches. It appears that the inhabitants had been excited by the Ipsariotes, who were the avowed enemies of the Turks, and in the month of March, 1822, the people of the town arose, and drove the Turks into the citadel. This news soon flew to Constantinople, and Kara Ali was sent with six line-of-battle ship, ten frigates, and smaller vessels; and he

arrived before this ill-fated place on April 11, 1822. He landed several thousand men, and at the same time Vehib Pacha, who was in the citadel, made a sortie with the garrison. Upon this commenced a scene equal in horror and bloodshed to the ransacking of Tripolizza; 9,000 persons, of every age and of both sexes, being slain. On the 16th the disorder was somewhat abated, and the Sciotes were taken and chained together like cattle; and by the end of May 25,000 Sciotes had fallen victims to the fury of the Turks, and 45,000 had been carried away into slavery. In consequence of this disaster, the Greek islands fitted out a numerous fleet with brulots. Canaris commanded one of them, and, while the Turks were at anchor, attached his vessel to Kara Ali's large vessel of war, which ultimately blew up at two o'clock in the morning. The Turks were furious at this, and made fresh attacks upon the poor Sciotes; they hunted them in the villages like wild beasts, so that by June 19, 1822, there were not 1,800 Greeks upon the island out of a population of 100,000. Such a frightful destruction of mankind, in so small a spot, is perhaps unparalleled in the annals of history. The account given by General Gordon is that, of the 100,000 Greeks of Scio, 45,000 were made slaves and 1,800 only were left on the island; consequently, 50,000 men, women, and children must have been massacred."

"Brulots" were fire-ships. General Gordon was one of the Philhellenic executive committee after the death of Lord Byron. For a more detailed account of the massacre I would refer Mr. PICKFORD to Gordon's 'History of the Greek Revolution,' published in 1832.

BASIL A. COCHRANE.

POWELL OF CAER-HOWELL (8th S. iii. 268, 373).—May I ask for a correction? I wrote *Eineon Efell*, and not "Simeon Sfell." Perhaps my handwriting was in fault. *Eineon* and his brother *Cynric* both bore the appellation of *Efell*, "the twin." A Welshman would be horrified with the words as they now stand. THOMAS WILLIAMS.

FURYE FAMILY (8th S. iii. 68, 118).—Lieut. Col. Furye was killed in action at Sachsenhausen, July 10, 1760. See despatches of the Marquis of Granby, July 14, 1760, to Viscounts Ligonier and Barrington, 'Hist. MSS. Com., Twelfth Report,' Appendix, Part V., vol. ii. pp. 219, 220.

W. B. THOMAS.

Heaton.

JOHN OF GAUNT (8th S. iii. 109, 231, 292).—Alice (or, more correctly, Aleyse) de Lacy, was thrice married; first to Thomas, Earl of Lancaster, secondly, to Sir Ebulo L'Estrange, and thirdly, to Sir Hugh de Fresne. She left no issue, as is shown by her Inquisition, 22 Edw. III., 34. William, Earl of Salisbury, son of Henry II., had issue four sons and four daughters, of whom four only—William, Stephen, Nicholas, and Idonia Beauchamp—left issue. His son William had three sons and two daughters, of whom William and Ela Audley left issue. The two daughters of Stephen, Elena La Zouche, and Emelina Fitzmaurice, both left issue. Nicholas was the father of Agnes, Abbess of Shaftesbury, and also, accord-

ing to doubtful authority, of a son William, of Broclosby. Idonia Beauchamp left three sons and three daughters, but her posterity survived only in the female line, in the issue of her daughters, Maud Mowbray, Beatrice Montchensey, and Ela Wake. These, therefore, are the lines along which to look for the descent, besides that of the heiress of Longespée, Margaret de Lacy. HERMENTRUDE.

Your correspondent Mr. WILLIAMS thinks it possible John of Gaunt may have been a descendant of Alice de Laci, and thus of Rosamund Clifford. This could not have been the case.

John of Gaunt was the son of Edward III. and Philippa of Hainault. If an ancestress of John of Gaunt, Alice must have been an ancestress of either Edward or Philippa. Now Edward and Philippa were married in 1329, and in 1322, when Alice married Eubolo le Strange, she had had no children. She died childless in 1348, as I mentioned in my former reply; but whether she had had children or not, she could not have been an ancestress of John of Gaunt.

If John of Gaunt was descended from Fair Rosamund, so also were his brothers and sisters; and the descent must have been either through Philippa of Hainault (their mother), Isabella, daughter of Philip IV. of France (their grandmother), or Eleanor, daughter of Ferdinand III. of Castile (their great-grandmother). There was no other person through whom they could possibly have been descended from Fair Rosamund.

And, after all, it does not seem to be an established fact (see the reply of CANON VENABLES) that William Longsword, through whom the descent is supposed to have come, was the son of Fair Rosamund.

C. W. CASS.

It is rather a bold thing to question a statement of HERMENTRUDE, and yet it seems permissible to doubt the assertion that Will de Longespée's daughter Ida was mother of Hugh Bigod. The 'Lacock Book' says she married Walter Fitz-Robert, I presume one of the Clares (the second Walter as he stands in my notes, with a query). Certainly she might have married Roger Bigod, but I cannot see how she could have been mother of Hugh. Hugh did homage on his father's death in 1221, and he must then have been of age, as he died four years after leaving at least three children. Hugh's mother, admitting she was Ida, could not in 1221 have been more than five-and-twenty. Her father and mother, it seems clear both from Matthew Paris and Hoveden, were not married before the death of William d'Evreux, her (Ida's) mother's father. The marriage might have been after 1196. I do not think she was the eldest child; anyhow, she could not have been the mother of a son aged twenty-one and probably much more in 1221. By-the-by, who was Lucia, wife of Robert de Berkeley and *neptis* of William Earl

Sarum, *avunculi regis* in 6 Hen. III.? I do not think Maud, wife of Will de Beauchamp, was daughter of John Fitz-Geoffrey, but of John Fitz-John (Fitz-Geoffrey), his son. That John Fitz-Geoffrey married Isabel Lucy is expressly stated in the 'Annales of Ireland' at the end of Camden. He was then, apparently, Justice of Ireland, 1248. He died in Ireland in 1258; and his son John, who married Margery, daughter of Philip Basset, lived to 1276. It seems certain that Richard, who succeeded, was this John's son, and not his brother as generally given, for in the *Quo Warranto* case of 7 Ed. I. Richard Fitz-John shows that Shyre, Surrey, was given by Hen. III. to his father, John Fitz-Geoffrey, but that he inherited Gorneshelve from John Fitz-Geoffrey *avo predicti Ric.* Maud Beauchamp seems to have been sister and coheir of this Richard, and so (as I think) granddaughter, and not daughter, of the John Fitz-Geoffrey who married Isabel Lucy. THOMAS WILLIAMS.
Aston Clinton.

SILVER IN BELLS (8th S. iii. 105, 175, 269).—The report that the Californian bells, imported from Spain by missionaries, are made in part of silver is quite in keeping with mediæval ideas and practice. Many years ago the tone of the chief bell in German Erfurt struck the writer as charming, recalling Shakespeare's "silver-sweet lovers' tongues by night." The sexton assured me that this bell, baptized "Maria gloriosa," and weighing 275 cwt. was half silver. My Murray also said that this bell "had much of silver in its composition," but gave its name as Susanna. I failed to examine its inscription, which was said to be:—

Ich heisse Susanna
Und treibe die Teufel von dann!

The last of great magicians, Theophrastus Paracelsus, made a bell of astrological omnipotence, for it was compounded of all known metals. These were then held to be seven, each symbolical of one of the seven planets. Hence this bell, when struck, called up the spirits of all the planets, and made them subservient to its owner. The seven-fold mixture was called *electrum*, and held to be even more potent than electricity has yet proved itself. Witness the bell of the sorcerer Virgil, which drove crazy all who heard it. J. D. BUTLER.

Madison, Wis., U.S.

JOAN OF ARC AND WILLIAM TELL (8th S. iii. 388).—A bibliography of the *Tellsage*, or Tell myth, would take up a considerable space. Your correspondent may refer, however, to Baring-Gould's 'Curious Myths of the Middle Ages'; Dr. Buchheim's edition of Schiller's 'William Tell' (Clarendon Press Series of "German Classics"); Vischer's 'Die Sage von der Befreiung der Waldstätte,' 1867, and especially to the exhaustive statement of the subject in Rilliet's, 'Origines de la Confédération Suisse, Histoire et Légende,' 1869.

If your correspondent cares to communicate with me, I could give him further information.

A. COLLINGWOOD LEE.

Waltham Abbey.

An English book which enters into the question very fully is Baring-Gould's 'Curious Myths of the Middle Ages,' at pp. 113-133, Lond., 1888. A French book in which there is a similar examination is E. Fournier's 'L'Esprit dans l'Histoire,' ch. ii. pp. 18, 19, Paris, 1883. There are various references to authorities. The same volume also has a full examination of the case of Joan of Arc, ch. xvii. pp. 121-6. There is a great variety of reference to authorities. There is no question here as to the existence of Joan of Arc—"Je ne serai pas de ceux qui doutent de l'existence de Jeanne d'Arc" (p. 121)—but only of the mythical accretions:—

"De nos jours l'on a douté de l'aventure, et l'on a fort bien fait, à mon sens. Il y a tant de choses qui prouveraient au besoin qu'elle ne dut pas être, si peu qui témoignent qu'elle est authentique."—P. 123.

ED. MARSHALL.

1. Joan of Arc.—The *St. James's Magazine*, xiii., has a chapter entitled 'Historic Misrepresentations,' which may be of service to your correspondent.

2. William Tell.—Dr. Ludwig Hausser, in his 'Die Sage vom Tell,' proves that a person named Tell existed, but that the incidents commonly connected with him have been borrowed from the Icelandic Sagas. EVERARD HOME COLEMAN.

71, Brecknock Road.

The following cutting is from the *Echo* of Tuesday, May 23, and seems an appropriate reply to the query of your correspondent:—

"(1) No public records of the time (1307) mention him, but only Grütli and his three associates, Furst, Arnold de Melthal, and Stauffacher. (2) There is a perfect chronicle of the Bailiffs of Altorf, but the name of Gessler is not among them, and no Bailiff of Altorf was murdered after 1300. (3) A governor of the fortress was shot dead with an arrow by a peasant in revenge, in 1296, on Lake Lowertz, not on Lake Schweiz. The legend of Tell is based on this event. (4) Not till the end of the fourteenth century did Swiss historians mention this legend. (5) Tell is a nickname, from Toll (German) applied to a tattler or visionary enthusiast. (6) The 'apple' story is told of Egil and King Nidung; and in Norway of King Olaf and Eindridi; and in the Faroe Isles of Geyti and Harald; also of Joki, the Danish hero, and Harald; and in England of William of Cloudeley and King Henry IV., in the ballad of Adam Bell, Clym of the Clough, and William of Cloudeley. (7) The Canton of Schuyz, in August, 1890, ordered the story of Tell to be expunged (as being non-historical, and legendary only) from the school-books of the Canton.—*Edw. Geo. Mills.*"

W. R.

CHAUCER'S "STILBON" (8th S. iii. 126, 249, 293).—I must tender my thanks to PROF. SKKAT for having shown me how far behind the age I am,

and for referring me to his edition of the 'Minor Poems,' with which I am unacquainted. My idea that the Anglo-Latin writers had not been sufficiently taken into account was formed during a perusal of some of their works a few years ago, and in some measure confirmed by finding no note referring to Alanus de Insulis on l. 137 of the 'Legend of Good Women,' edited by Prof. Skeat in 1889. I shall be grateful to PROF. SKEAT if he will explain how the passage he quotes from Hofmann's 'Lexicon Universale' fixes the identity of Bernard the Monk. The chief evidence in favour of St. Bernard appears to be that a proverbial saying to this effect, which may have originated from the passage in question, existed after the time of Chaucer, and in the seventeenth century was applied by Hofmann to St. Bernard, as the greatest of the Bernards. Chaucer begins his Prologue to the 'Legend of Good Women' by speaking of the "Ioye in heven and peyne in helle," and states that those who tell of these things do so only on hearsay; and then remarks:

Bernard the Monk ne saugh nat al, parde.

Now this is not particularly applicable to any of the works of St. Bernard, but is singularly apposite when applied to the 'De Contemptu Mundi' of Bernard of Morlaix, which commences with an elaborate and minute description of the joys of heaven and the pains of hell, occupying some seven or eight hundred lines.

Again, Was it usual to speak of St. Bernard as Bernard the Monk? He was a monk, in the strict sense of the word, for a very short time, being ordained abbot within two years after his admission as a novice to Citeaux. The epithet seems rather used to mark a distinction between the monk and the saint.

Chaucer could have no object in speaking slightly of St. Bernard; but in the cause of "Good Women" he had every reason to cast discredit on Bernard of Morlaix, whose strictures on the ladies of his day are exceedingly severe. Even if it can be proved that a proverb of this kind existed before the time of Chaucer, is it not much more likely to have had reference to the poet who drew so largely on his imagination than to the orthodox and universally credited father of the Church? Although the fame of Bernard of Morlaix has been almost eclipsed by that of his greater contemporary, his poem was by no means unknown in the Middle Ages (see references in Fabricius, 'Bibliotheca M. et L. Lat.,' 1734). It was printed in 1557, and four times reprinted within the next century.

It is somewhat singular that at the present day, whilst the works of St. Bernard are comparatively unread, portions of the poem of the humble monk have found their way into the hymn-books of almost every sect.

E. S. A.

"Stilbon," in the passage quoted by E. S. A. from John of Salisbury ('Entheticus,' i. 211), has

nothing to do with the Megarian philosopher Stilpo, but refers to Mercury, whose planet is so called by Marcianus Capella in another part of the book from which John borrows one substance of this part of his poem (viii. § 851). For other examples of this use see Liddell and Scott, *s.v.* *στιλβων*.

Can any reader of 'N. & Q.' throw light on the source of the anecdote told of Chilon by John, 'Polier,' i. 5, from which Chaucer seems to have derived his story of "Stilbo, that was a wys ambassadour"?
C. C. J. W.

PROF. SKEAT quotes 'Pardoner's Tale,' group C, l. 603. Will the Professor kindly define the edition from which he quotes?
A. H.

FOLK-TALE (8th S. iii. 308, 337).—Hans Sachs (1494–1576) assures us that in Schlaraffenland the fish remain still to be caught, roast fowls, geese, and pigeons fly into the mouths of those who are too idle to catch them, and cooked pigs run about with knives in their backs, so that everybody may help himself:—

Die Fisch' in Teichen und in Seen
Am Ufer stehn sie alle still,
Man fängt, so viel man immer will.
Auch fliegen um, ihe könnt es glauben
Gebrat'ne Hühner, Gans' und Tauben
Wie sie zu fangen ist zu faul
Dem fliegen schauurr! sie in das Maul.

Die Säu' alljährlich wohl gerathen
Sie gehn umher und sind gebraten,
Ein Messer steckt in ihrem Rücken,
Der erste nimmt die besten Stücken
Steht drauf das Messer wieder ein
Und lässt auch andern was von Schwein.

Before Sachs, however, in the latter part of the thirteenth century, we English had our 'Land of Cokaygne,' and there

The gees, irosted on the spitte,
Fleegh to that abbai, god hit wot,
And gredith "Gees! al hote! al hote!"
Hi bringeth garlek gret plente
The best idight that man mai see.
The leuerokes that beth cuth,
Lightith adun to manis muth,
Idight in stu ful swithe wel,
Pudrid with gilofre and canel.

ST. SWITHIN.

"LOOKING FROM UNDER BRENT HILL" (8th S. iii. 209).—It strikes me that "looking from under Brent hill" is the very opposite of the "sullen, frowning [look] of one in ill humour." "Brent" means without a wrinkle. Thus, of John Anderson, in his palmy days, Burns says, his "locks were like the raven" and his "bonnie brow was Brent" (without a wrinkle). Gazing from under Brent hill is looking fondly at another, as a loving person does when he turns his eyes upwards and gazes in silent admiration. In what Milton calls "heavenly contemplation" child angels and saints so gaze with up-turned eyes.
E. COBHAM BREWER.

JAMES HENTHORN TODD, D.D. (8th S. ii. 208, 314).—In his brief but interesting rejoinder to my note, MR. PICKFORD unintentionally deprives Dr. Todd of a day in his earthly pilgrimage. June 28, not June 27, 1869, was the precise date of Dr. Todd's death. I copy the following from Dr. Leeper's invaluable little 'Historical Handbook of St. Patrick's Cathedral, Dublin,' 1891, p. 102 :—

"A monument has been erected in the churchyard to the memory and over the remains of James Henthorn Todd, S.F.T.C.D., Præcentor of the Cathedral. A large, well-executed Irish Cross, erected by his brothers and sisters, marks the grave, with the following inscription :

Jesus Soter Salvator.
In Memoriam
Jacobi Henthorn Todd, S.T.P.,
Hujusce Ecclesiæ Præcentoris,
Collegii SS. Trinitatis juxta Dublin,
E sociis,
Fratres et sorores mærentes posuere,
Nat. Ap. 23, MDCCCV. ob. June 28,
MDCCCLXXX."

In the list of clerical interments in or near the Cathedral (p. 113), July 2nd, 1869, is given as the date of Dr. Todd's burial.

By the way, the use of the double same meaning substantive in the inscription occurs to me as rather unusual. Were they linked together as word-symbols of Greek and Latin (or Eastern and Western) Christianity? But *σωτηρ* is given in Roman letters and is orthodox Ciceronian.

J. B. S.

Manchester.

A MOTTO FOR THEATRICAL MANAGERS (8th S. iii. 106, 315).—I cannot but smile, in the midst of so many remarks upon, and feverish anxieties to establish, the accuracy of language, to see constantly their utter inefficacy. I imagine that nobody will say that Dr. Johnson, although he was taught at school very thoroughly the Latin language, did not attain to the writing of English generally with very great grammatical accuracy. Yet here we have been blundering in such manner as to render one or two readers of 'N. & Q.' quite puzzled, or fancying they are puzzled, about what he means to say. "The stream of Time.....passes without injury by the adamant of Shakspeare." Johnson never meant to convey that "the stream of time" suffered any injury from Shakspeare's adamant, but that the adamant could not be hurt either by "the stream of time" or the *imber edax* of friend Horace. It is only the *ordo* is wrong. If Johnson had written, "The stream of Timepasses by, without injury [to] the adamant of Shakspeare," there would be nothing to remark upon. I insert *to*; but if omitted the same sense is conveyed. What chance is there that the general public will speak English with scientific accuracy when a signally practised and competent pen such as Johnson's conveys an erroneous impression by so small a slip as the above. All error, if any exist, resides here in

separating the adverb *by* from the verb; it ought to qualify *passes*. Such inaccuracies as the above are inevitable. You must be a very dull writer indeed if you can escape falling into such inadvertencies as this of Johnson. The mind is, or ought to be, full of its theme, and in the freedom of expressing it will occasionally leave behind a something that may be misread alike by the incompetent or over critical. To express yourself well you have to be fully kindled by your thought; to attain minuteness of accuracy you must be thinking only of the words. To achieve the latter is the best possible recipe for dulness of thought,—it ensures it.

C. A. WARD.

Chingford Hatch, Essex.

AMBROSE GWINETT (8th S. ii. 447, 535; iii. 56, 116, 192).—I have another reference for this or a similar story to a work entitled 'Remarkable Events in the History of Man,' by Dr. Joshua Watts. A youth, condemned for murder of a boatswain, was hung, but taken away by his friends and recovered, put on board ship, and afterwards met the boatswain, who had been taken away by the press-gang. HARDEIC MORPHYN.

TYING STRAW TO A STREET-DOOR (8th S. iii. 327).—This custom also prevails in Staffordshire, and means, "Thrashing done here."

J. BAGNALL.

Water Orton.

TITHE-BARNS (8th S. ii. 246, 330, 397, 475; iii. 16, 314).—As a former lay brother of the Abbey of St. Mary of Beaulieu, Hants, I must ask your leave to correct the statements of Y. T. at the last reference. The barn alluded to never was a tithe-barn; it has no connexion with St. Lawrence; and it is in anything but a good state of preservation. That it is, or was, large, and is still picturesque, is, however, correct. The barn was not a tithe-barn, seeing that the abbey owned not the tithes merely of Beaulieu, of which there never were any, but the whole fee simple of the manor. The barn was used for storing the whole of the produce of their corn-lands on their farms of St. Leonard's, Clobb, Bergerie, Gius, Warren, Thorns, Beck, and Sowley. I give the names on account of their quaintness and the strange mixture of Anglo-Norman and technical English. All the names connote some recognizable characteristic save "Clobb," a word to which I never was able to attach anything more than an appellative signification. The barn in question is at St. Leonard's (not St. Lawrence's) Grange, some four miles from the abbey. It was originally a splendid building, about 210 feet long and 70 feet wide, and would hold, probably, 4,000 quarters of grain stacked in the straw. So far from its being now in a good state of preservation, scarce anything remains but the two gable-end walls, which are fairly intact. The roof

went centuries ago. It must have been a noble piece of carpentry. The southern side wall is almost entirely gone; but part of the northern wall remains, and forms one side of a large modern barn, built inside the space formerly occupied by the old one, and covering just one-fourth thereof. There is an interesting little chapel at St. Leonard's Grange, of which the roof is gone, but the walls are fairly intact. Both barn and chapel are apparently thirteenth century work. W. D. GAINSFORD.

I have a recent work on 'Gothic Architecture,' by E. Corroyer, edited by Walter Armstrong, which devotes several pages to barns (with elevations, ground plans, and sections) on the Continent, and mentions that when large and important, tithe-barns had two stories, as at Provins, of which a side view is given showing both the lower and upper range of windows. I am a little curious to know if any two-storied tithe-barns are to be found in England, or if there are any records of such structures having ever existed in any part of Great Britain. Same authority adds that granaries, or "greniers d'abondance," were often built with three stories, and illustrates the one of Abbey of Vaucclair as a very interesting example. J. BAGNALL.

A PREPOSITION FOLLOWED BY A CLAUSE (8th S. ii. 488; iii. 112, 298).—Will you kindly allow me to explain that I had no intention to criticize Shakespeare? I borrowed the line from 'Love's Labour's Lost' for want of a modern instance. MR. WARD is right in thinking that I find no fault with Byron; but he is not aware that the famous scrap of Byron's verse has its analogue in Shakespeare's prose: "Whom I serve above is my master" ('All's Well,' II. iii. 261). I rather like this construction; but I should blame Byron had he imitated the following: "Him we serve's away" ('Ant. and Cleop.,' III. i. 15), "Him I accuse hath entered" ('Coriol.,' V. vi. 6)—and written "Them the gods love die young." ADAMANT.

WM. WESTALL, A.R.A. (7th S. xii. 166).—His marriage is thus recorded in the *London Magazine*, October, 1820, vol. ii. p. 467:—

"Sept. 2. At Kendal, Wm. Westall, Esq., of the Royal Academy, to Ann, youngest daughter of the Rev. R. Sedgwick, of Dent."

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

EPIPHANY OFFERING (8th S. iii. 347).—On January 6, 1332, in the chapel of Wallingford Castle, "according to ancient custom," King Edward III. presented an oblation of "one florin of Florence, with frankincense and myrrh, in memory of the Three Kings, 3s." I have not found any earlier notice than this, which occurs on the Wardrobe Account for 8-9 Edward III., 61/8, Q.R. Henry III., who records his oblations in great number and variety, does not mention

one similar to this, though on the occasion of one Epiphany he feeds "as many poor as can be found" in the hall at Windsor, and offers the weight and measure of his children in wax "for their welfare" (Close Roll, 28 Hen. III.).

HERMENTRUDE.

KILBURN WELLS (8th S. iii. 167).—If C. A. O. will refer to p. 38, 'Records of the Manor, Parish, and Borough of Hampstead,' by F. T. Baines, C.B., which he will find at the British Museum or Guildhall Library, I think he will find the information he requires. A. W. GOULD.

Staverton, West Hampstead.

ONE POUND SCOTS OF 1560 (8th S. iii. 348).—The pound Scots was originally of the same value as the English; but after 1355 it gradually sank, until in 1600 it was but one-twelfth of the value of the English pound, and was therefore worth 1s. 8d. It was divided into twenty shillings, each worth an English penny.

OSWALD, O.S.B.

'THE PLEASANT HISTORY OF THE KING AND LORD BIGOD OF BUNGAY' (8th S. iii. 207).—A sentence in Speed's 'Historie of Great Britaine' (ed. 1623) tends to show that the Earl of Norfolk's submission to Henry II. occurred in one of the earliest years of that monarch's reign. Speed says: "So justly dreadfull did the growing puissance of this young monarch [Henry II.] appeare to his greatest enemies, that *Hugh By-god* Earle of *Norfolke*, who had potent meanes to doe mischiefe, rendred his Castle to be at his disposal."—P. 502.

This took place before the year 1158, Henry's reign having begun in 1154. J. F. MANSERGH.

Liverpool.

LINDSAY AND CRAWFORD (8th S. iii. 388).—Sir Walter Lindsay, Preceptor of Torphichen, was Grand Master of the Knights of Jerusalem within Scotland, and hence the title Lord St. John. He bore Gu., a fesse chequy ar. and az., in chief a St. George's cross. All John's (sixth Earl of Crawford) children died in infancy. He was said to have been son of John, first Lord Lindsay of the Byres (fl. 1445). R. E. L.

A. H. will find the information that he seeks in Lord Lindsay's 'Lives of the Lindsays.' See vol. i. pp. 180 *et seq.*, edition 1849.

E. WALFORD, M.A.

Ventnor.

MONASTIC RULES (8th S. iii. 387).—I am not aware of anything in the Cistercian statutes allotting parochial duties to any of the monks. The "surrounding hamlets" were looked after by the parochial clergy. In 1467 Joan Bradshaw was dying in the house of her son-in-law at the west gate of Fountains Abbey, in the parish of William Saule, perpetual vicar of the prebend of Given-

dale, in Ripon Minster. As he could not just then be found, her daughter asked John Exilby, perp. vic. of reb. of Thorp, in the same church, if he would go, who, being broken down by old age and infirmity, gave fraternal commission and plenary power to some monk of Fountains to administer the sacraments to the dying woman, for that time only. Two monks accordingly did so, and the woman died the same night. The abbot wished that she should be buried at Fountains, but the Chapter of Ripon claimed her as their parishioner, and her body was brought by parishioners who had been her neighbours and by some of the servants of Fountains Abbey to Ripon Minster, and there buried ('Ripon Chapter Acts,' Surtees Society, pp. 223-5).

This well illustrates the relations between a great abbey and a great collegiate and parochial church.

J. T. F.

Bp. Hatfield's Hall, Durham.

"ALE-DAGGER" (8th S. iii. 387), "containing some two or three pounds of yron in the hylte," was doubtless such an instrument as is described in the following lines:—

His puissant sword unto his side,
Near his undaunted heart was tied,
With basket-hilt, that would hold broth,
And serve for fight and dinner both.
In it he melted lead for bullets.

And could have warmed ale, if he had a mind to.

This sword a dagger had, his page,
That was but little for his age:

It was a serviceable dudgeon,
Either for fighting or for drudging.

Just so. A man who carried such a sword at his back would scarcely be satisfied with a stick in his hand. In robberies a dagger would be more likely to be used than a sword, hence it might stupidly be called a "filchman," as many of the epithets used by Nash and such writers were undoubtedly stupid and coined for the occasion. The satirist seems to say, "Here is one of your fine preachers going about armed more like a thief or desperado than anything else."

R. R.

Boston, Lincolnshire.

We may, if we like, take *ale* here in the sense of "ale-house." Hence the explanation of the compound in the 'N. E. D.' as a dagger "worn for use in ale-house brawls." The quotation given by Dr. Murray is decisive of the meaning:—

"1589, *Pappe v. Hatchel* (1844) 8. He that drinks with cutters, must not be without his ale dagger."

F. ADAMS.

JUDGES' ROBES : COUNSELS' GOWNS (8th S. iii. 127, 193, 312).—The following brief description of the forensic costume of a serjeant-at-law some two hundred years earlier than the interesting communication on the subject given by MR. T. W.

TEMPANY at the second reference above cited may, perhaps, be acceptable to some of the readers of 'N. & Q.:—

"Thomas Yonge, the person herein referred to, was a native of Bristol and was appointed Recorder of that Borough in 1463. In that year he was engaged by the Rector and Churchwardens of St. Ewens, in the Town (now destroyed) to conduct a suit against one John Sharp for the recovery of certain rents, in which he was successful. During the course of the proceedings in this case Mr. Yonge was summoned to take the degree of Serjeant-at-Law, and the next day was appointed a King's Serjeant. The following account is given of his official robes on his appearance in court apparently for the first time after attaining that degree. In a memorandum it is written, 'then come vp our seid Mr. Thomas Yonge, arrayed yn a long blue gowne, vngurd, with a scarlet hode [?] hood] vnrolled, and one standyng Roon [?] round] Cap of scarlet, as the custom is for Serjeants to go.' In 1468 Serjeant Yong was appointed one of the Justices of the Common Pleas, and he died in 1476."—'Church Warden's Accounts for St. Ewens's, Bristol,' *Transactions of the Bristol and Gloucestershire Archæological Society*, vol. xv. pp. 175 n., 227.

JOHN MACLEAN.

Clifton, Bristol.

OLD GLOVES : DENNY FAMILY (8th S. iii. 324).—There must be errors here which probably some correspondent versed in genealogy will put right. I suppose that "Edward Denny, Esq., son of Sir Anthony" should read "Sir Edward Denny, grandson of Sir Anthony."

Edward was knighted in 1587, made Baron Denny of Waltham in 1604, and Earl of Norwich in 1626. Perhaps the Denny to whom Charles I. gave the scarf was Sir William, a Royalist and an author, who was made a baronet in 1642; but I am not aware that he was a descendant of Sir Anthony.

I. C. GOULD.

Loughton.

MISUSE OF SCIENTIFIC TERMS (8th S. iii. 286).—It is indeed sad to find that the "outrageous misuse" of *sphere* which disturbs MR. E. LEATON-BLENKINSOPP has been sapping the sense of the language for centuries. Those newspapers are actually backed in their ignorance by such writers as Shakespeare, Milton, Keble, and Tennyson, to say nothing of any others, and they get encouragement from dictionary-makers, who are, Prof. Skeat included, so disregardful of etymology as to define *sphere* after this fashion: "A globe, orb, *circuit of motion, province or duty*." All this must be very trying to a scholar unless he happen to agree with Archbishop Trench that,—

"It is not of necessity that a word should always be considered to root itself in its etymology and to draw its life-blood from thence. It may so detach itself from this as to have a right to be regarded independently of it: and thus our weekly newspapers commit no absurdity in calling themselves 'journals'; we involve ourselves in no real contradiction, speaking of a 'quarantine' of five, ten, or any number of days more or fewer than forty."—'The Study of Words,' p. 92.

I will add a few quotations, to show what a bad example some of our standard writers have set to journalists; indeed these latter unfortunate creatures must often produce their articles too rapidly to find time for improving on the English of the authors from whom I shall draw my instances:—

You would lift the moon out of her sphere.
'Tempest,' II. i. 183.

Certain stars shot madly from their spheres.
'Midsummer Night's Dream,' II. i. 153.

The star moves not but in his sphere.
'Hamlet,' IV. vii. 15.

Mystical dance, which yonder starry sphere
Of planets and of fix'd, in all her wheels
Reembles nearest. 'Paradise Lost,' v. 620.

Each in his hidden sphere of joy or woe
Our hermit spirits dwell and range apart.
'Christian Year,' Twenty-fourth Sunday
after Trinity.

She was the daughter of a cottager
Out of her sphere. 'Walking to the Mail.'

But thou wilt never move from hence
The sphere thy fate allots:
Thy latter days increased with pence
Go down amongst the pots,
'Will Waterproof.'

But enough of this. In no case in these citations does *sphere* mean "a round ball," which MR. LEATON-BLENKINSOPP seems to think it must ever signify.

I should like to draw attention to the fact that Trench uses "from thence" and Tennyson "from hence." Unless I mistake, such behaviour as that has, ere now, been unfavourably commented on in 'N. & Q.'
ST. SWITHIN.

MR. LEATON-BLENKINSOPP must expect those who are content to take words in common use, when they are not vulgar, after the suggestion of

si volet usus,
Quem penes arbitrium est et jus et norma loquendi,
of the 'Ars Poetica,' to challenge his statement, as well as to offer some remarks upon his own expression.

There is such a word as *bombino* in Low Latin. I am aware also of the more classical *bombilo*, or more properly *bombito*, which means to hum like bees. But how can bees hum in *vacuo*, where there are no vibrations of air, which are essential to sound?
ED. MARSHALL.

MR. LEATON-BLENKINSOPP hits a blot. Euclid has suffered much from writers and talkers. Thus, what is more common than "a great point" and "stretching a point,"—expressions ridiculous when applied to that which has neither parts nor magnitude. Again, how often "broad lines" are mentioned, to say nothing of "the thin red line"; but what nonsense is this to people who know that a line is length without breadth; or what more

common than "the larger half,"—when a half is the result of an equal division into two parts.

EDWARD H. MARSHALL, M.A.

PENAL LAWS (8th S. iii. 188, 213, 276).—Can any one tell me, in regard to this point, whether the ringleaders of the Bonny Muir rioters (I think their names were Hardy and Wilson) were or were not beheaded alive at Stirling in 1819 or 1820? My authority was an old guide-book to Stirling.
C. R. L. FLETCHER.

Magdalen College, Oxford.

"DIMANCHE DE QUASIMODO" (8th S. iii. 409).—The phrase *quasi modo geniti* occurs in 'Piers the Plowman,' B. xi. 196, C. xiii. 110. My note on the passage explains that the reference is to the First Sunday after Easter, "because, in the Sarum Missal, the Office for that day begins with the text 1 Pet. ii. 2: "Quasi modo geniti infantes, rationabile sine dolo lac concupiscite." I give the reference to the passage in my "Index I."
WALTER W. SKEAT.

So called from the first word of the introit in the mass for the day: "Quasi modo geniti infantes, rationabile sine dolo lac concupiscite." The Vulgate version of this exhortation of St. Peter (1 Ep. ii. 2) has "Sicut modo" in place of "Quasimodo." For an English analogue I may adduce "Stir-up Sunday," the twenty-fifth Sunday after Trinity, the collect for which day begins with the words "Stir-up."
F. ADAMS.

The "introitus" on the Sunday begins: "Quasi modo geniti infantes," from 1 Pet. ii. Brady's 'Clavis Calendaria,' vol. i., Lond., 1815, p. 316, has: "'Quasi modo' is another name for this Sunday, which frequently occurs in old records. 'Festi (?) Quasi modo geniti,' being the first words of the ancient introit, or hymn for mass on this day; and it is to be remembered that in former ages, all Sundays throughout the year, not high festivals, had names assigned to them from the like cause."
ED. MARSHALL.

[Very many replies are acknowledged.]

"ENGENDRURE" (8th S. iii. 384).—I have discovered this word in an English dictionary after all. It is given, as old French, in Cassell's 'Encyclopædic Dictionary,' 1884, and is there said to mean "the act of begetting or generation." This is not quite the sense in which the word is used by Mr. Sala and Chaucer; but Chaucer's use of the word appears not to have been known to the compiler of the 'Enc. Dict.' W. F. WALLER.

NOVEL NOTIONS OF HERALDRY (8th S. iii. 366).—There is plenty of material for a supplement to Lower's 'Curiosities of Heraldry.' I was recently in an old manor house in the Midlands, and noted that the crest of a former owner (a blue eagle) displayed over some of the doors had been covered

with gold leaf, to enhance the effect, doubtless. After this it was not surprising to find the oak panels had been painted. Some of our seal engravers could tell a few anecdotes of requests for coats of arms to be altered to please the fancy or gratify the ambition of their customers. Cussans speaks of an ambassador to Washington (Mr. Crampton) having his arms copied by the Americans upon their carriages, because they admired the pattern.

J. BAGNALL.

Water Orton.

POSTIL (8th S. iii. 408).—Reference to the index to Dyce's 'Skelton' gives the passage at once. "To postell upon a kyry" is the 755th line of 'Colyn Cloute'; and the phrase is duly explained in the notes.

WALTER W. SKEAT.

WESTMORLAND AND CUMBERLAND WILLS (7th S. v. 348, 434).—The Westmorland wills referred to at the second reference, from the Carlisle Diocesan Register, only relate to that part of Westmorland which was in the ancient diocese of Carlisle. The whole of the 130 wills, ranging in date from 1350 to 1390, are now in the press, and will be shortly published by Mr. Titus Wilson, Kendal, as one of the extra volumes of the Cumberland and Westmorland Antiquarian and Archaeological Society, under the title 'Testamenta Karleolensia.'

Q. V.

"ENGINES WITH PADDLES," A.D. 1699 (8th S. iii. 388).—1682 is the earliest date recorded for the application in Great Britain of paddle-wheels to the propulsion of vessels, in which year Prince Rupert's state barge was propelled by paddle-wheels.

As regards the pamphlet by Jonathan Hulls, published in London in 1737, it would appear that during the previous year Hulls obtained a patent for an atmospheric engine for moving a boat by a steam engine, or rather "for the application of the atmospheric engine to actuare or propel a boat by paddles for towing vessels in and out of rivers and harbours." Hulls's proposal was also to drive a fan or wheel at the stern of a boat by a steam engine working a series of pulleys with straps or ropes passing over them; and there were arrangements for preventing a back motion of the stern wheel.

I am indebted for these particulars to Mr. Henry Sandham's paper read before the Institution of Mechanical Engineers in 1885.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The apparatus referred to by Mr. HYDES is doubtless that of Thomas Savery, the inventor of one of the earliest forms of steam pumping engines, who made known his 'Art of Rowing Ships in Calms' in a 4to. tract printed in London in 1698. The paddles were actuated by a capstan in the hold

of the vessel, over which was a crown wheel gearing into a spare pinion or "trundle-head," as Savery called it, on the paddle-shaft, and the design was simple and practicable.

The original tract is very rare, and I quote from an admirable facsimile reprint, produced by my friend Mr. R. B. Prosser. The idea of using paddle-wheels is older than Savery's time. I have before me two curious engraved Dutch broadsides, of the years 1653 and 1654, illustrating the "submarine boat" of M. Duson, likewise impelled by a paddle-wheel. This contrivance was intended to destroy a hostile fleet, and the projector had hopes of going in his craft in ten weeks to the East Indies and back.

It is a common delusion that a description of a boat impelled by paddles is to be found in Vitruvius, and at first sight an engraving in the early editions (I quote from the 'Giunta' of 1522) gives countenance to the idea at once dispelled by the heading of the chapter, "Quâ ratione rhedâ vel navi peractum iter dimetitur." The paddle-wheel placed in the centre of the boat merely serves to give motion to a series of toothed wheels by which the speed of the vessel is measured.

Papin, in his 'Traité de plusieurs Nouvelles Machines' (Paris, 1698), speaks of a machine made in London by the Prince Palatine Robert, in which oars fixed on the two ends of an axis were driven round by horses so successfully that the boat thus impelled rapidly passed the king's barge with its sixteen oars. And, moreover, Papin proposed to drive a boat so fitted by steam. A little research would, I feel sure, elicit other early notices of paddle-wheels.

J. ELIOT HODGKIN.

DIBDIN'S SONGS (8th S. iii. 307, 375).—Mr. MARSHALL'S reply does not quite answer my query. I wish to know in what year the song 'True Courage' first appeared in print.

J. D.

WORKS OF KING ALFRED (8th S. iii. 347).—I have a copy of the Jubilee Edition of the whole works of King Alfred the Great. It was printed and published for the Alfred Committee by Messrs. J. F. Smith & Co., Oxford and Cambridge, 1852.

C. LEESON PRINCE.

I may mention incidentally that the *Illustrated London News* of Oct. 27, 1849, records the jubilee observances, and gives an illustration of the "Alfred medal" then struck. I believe that the Grammar School at Wantage was founded as a suitable memorial of the event.

EDWARD H. MARSHALL, M.A.

Hastings.

SILVER SWAN (8th S. iii. 387, 417).—Knight of the Swan is a family order of the house of Toni, and is also an order of the King of Prussia, Emperor of Germany, as Duke of Cleves and of Brandenburg. The real history is entangled with

a favourite romance of the Middle Ages, 'The Knight of the Swan.' The real Knight of the Swan was Roger de Toni, or d'Espagna, a great Crusader, standard-bearer of Normandy, who delivered Catalonia from the Moors. He married the Princess Godhilda. A descendant, Godhilda de Toni, was wife of Baldwin de Bouillon, King of Jerusalem. Although the ladies of the house of Toni appear to have conveyed into female branches the knighthood of the Swan, the English Queen Godhilda could not have so conveyed the order to the houses of Bouillon, Cleves, and Brandenburg. She was not an heiress, nor had she any issue. This, however, is the only alliance between the houses of Toni and Bouillon. Stimulated by a favourite romance of the Knight of the Swan (of which copious particulars will be found in the second series of Baring-Gould's 'Curious Myths of the Middle Ages'), in 1440 Frederick II. of Brandenburg founded an Order of the Swan, and the same idea was taken up by the Duke of Cleves, from whom the King of Prussia claimed succession, and it is enrolled among the Prussian orders. The Toni Chivaler au Cygne will be found in the *Caerlaverock Roll*. Lord Lindsay ('Lives of the Lindsays') says that his house bore the swan, and Wynkyn de Worde and Caxton published the legend of the knight, dedicated to Edward, Duke of Buckingham, as representing the Knight of the Swan (Gould, p. 326). The origin of the title is obscure, but myths as to swans and swan-maidens (for which also see Gould, p. 313) were prevalent among the Norse, the ancestors of the Norman Tonis. The attribution of the swan myth to the house of Bouillon was posterior to the Tonis; but still it is referred to as early as 1180, for William of Tyre says that many believed the fable that Godfrey of Bouillon had his origin from a swan.

HYDE CLARKE.

Miscellaneous.

NOTES ON BOOKS, &c.

Walt Whitman: a Study. By John Addington Symonds. (Nimmo.)

AUTOBIOGRAPHICAL rather than biographical are the contents of Mr. Symonds's book. Unconsciously, perhaps, Mr. Symonds fills the greater part of his volume with analyses and disquisitions upon subjects that occupied a far larger share of his own thoughts than of those of the man with whom he deals. A certain portion of 'Leaves of Grass' is taken up with speculation or assertion which it is charitable to call unbleat. For this portion Whitman had his knuckles well rapped. It might be that a more severe punishment was merited. Reticence is, however, as much a duty of the critic as of the writer; and when the latter wraps in many veils and clouds behind misty allegory what he is ashamed or afraid to speak, the worst exposure and the greatest scandal may be due to his commentator. Upon the vexed question of Whitman's claims upon attention there is small temptation to enter. To the cavillers Mr. Symonds flings with equanimity the suggestion that what Whitman did "write in his masterpiece of literature was

neither flesh nor fowl nor good red herring. It is not verse, it is not (except involuntarily) prose." This quotation is, for considerations of space, given without the context, which, however, does not affect its meaning, since we state that the earlier portion is addressed to or directed at cavillers. The last sentence expresses Mr. Symonds's own avowed sentiments. As to the points with which Mr. Symonds deals at most length, we leave the readers to hunt them out. To the esoteric they are familiar. Those who fail to see a meaning in what is now said may as well rest content. The volume is delightful in all bibliographical respects, and has a portrait and four excellent plates.

Joan of Arc. By Lord Ronald Gower, F.S.A. (Nimmo.) From well-known and avowed sources, including the five volumes of documents concerning the trial and the rehabilitation of the Maid of Orleans of Jules-Etienne-Joseph Quicherat, and her biography by M. Henri-Alexandre Wallon—the first edition of which obtained from the Academy the grand prix Gobert, while the second won special pontifical recognition—Lord Ronald Gower has extracted materials for a picturesque and enthusiastic biography of Joan of Arc. In his avowed object of following the opinion of Sainte-Beuve that the way to honour the history of Joan of Arc is to tell the truth about her as simply as possible, he has been but moderately successful. His statements are succinct, and he can supply authority for all that he advances. The work is none the less an apotheosis as much as a biography. When he disputes the share of Shakespeare in the dishonouring passages of 'King Henry VI.' criticism is with him, and we share his views or go far beyond them. We express, moreover, no dissent from the opinions he expresses. When, however, he heads "Martyrdom" the chapter which treats of her death in Rouen, he passes from the position of historian to that of enthusiast. Very few lives of Joan of Arc have been attempted in which the rhapsodist does not conquer the historian; and Voltaire even, the greatest of Frenchmen who have doubted her mission and vilified her character, had the grace to be ashamed of himself, or to pretend, at least, that he was. For the rest, the account of Lord Ronald is readable and animated, and valuable information is brought within the reach of the English reader. A French and an English bibliography precede the index. In the account of Joan of Arc in poetry Lord Ronald gives a list of poems and plays on the subject. He omits, however, mention of 'Jeanne d'Arc à Orléans,' a three-act piece of Desforges, given at the Italiens in 1790, with music by Chreïch. Special attractions are assigned the volume by the etchings of Mr. Bateman of spots in France. The views in Chinon, Rheims, Compiègne, and St. Ouen, taken on the spot, are admirable. The work is in all respects handsome and attractive.

Handbook of Greek and Latin Paleography. By E. Maunde Thompson, D.C.L. (Kegan Paul & Co.) Of all the volumes of the "International Scientific Series," to which it belongs, this invaluable volume of the Principal Librarian to the British Museum most directly appeals. Not at all a subject to be lightly taken up is that with which it deals. If ever there was a subject in regard to which a smattering is of no value it is this. Arduous labour is necessary to a conquest which, unless it is practically complete, is useless. To those who are in earnest this handbook is priceless. In his first chapter, concerning the alphabet, Dr. Maunde Thompson has been anticipated by Canon Taylor, whose 'Alphabet' was reviewed in our columns. In subsequent chapters, moreover, dealing with the various implements, and materials necessary to the preparation of MSS., he has, of course, known predecessors. Nowhere, however,

is so much information condensed into so small a space or rendered so easily accessible. Its avowed aim is modest, while its information is far-reaching, and it will do good work towards fostering a study that has been sadly neglected in England.

Cinderella. By Marian Roalfe Cox. (Nutt.)

It is natural and desirable that books printed like this for the Folk-lore Society should be thorough. The prettiest of children's tales has its value as a contribution to our knowledge of comparative folk-lore, and has to undergo classification and analysis. If in the hands of the botanist the flower suffers, there is always the consolation of knowing that the reproductive forces of nature are inexhaustible, and that flowers enough to satisfy the lover of beauty will be forthcoming. In the present case a similar form of consolation has to be sought. Miss Cox has given 345 variants of 'Cinderella,' 'Catskin,' and 'Cap o' Rushes,' abstracted and tabulated. These shrink to the shortest dimensions, and are as bald as they can be. For the purpose of the comparative folk-lorist; however, they are all that can be desired, and further expansion would swell to gigantic dimensions a book already large. The tales, meanwhile, in extended or literary form, are accessible elsewhere. In the prefatory portion and in the bibliographical index is matter of enduring value. In the former Miss Cox shows information practically inexhaustible. A pregnant introduction by Mr. Andrew Lang ushers in one of the most important and scholarly of contributions to folk-lore.

Our Sentimental Journey Through France and Italy. By Joseph and Elizabeth Robins Pennell. (Fisher Unwin.)

A new edition of this popular account of travelling on cycles through some picturesque portions of France has been issued, with an appendix giving useful information as to routes. Its letterpress, with its quaint abuse of things French, remains amusing, and its illustrations continue, to those who know the country, a mine of enjoyment.

Introduction to Shakespeare. By Edward Dowden, D.C.L., &c. (Blackie & Son.)

We have here, from that admirable scholar Prof. Dowden, a revised version of the General Introduction to the "Henry Irving Shakespeare," with the addition of some passages on the great tragedies and a brief notice of their interpreters, from Burbage to Macready. In its new shape this little volume, by the first of living commentators and historians, is the most convenient, useful, and valuable of handbooks.

Finnish Legend. By R. Eivind. (Fisher Unwin.)

The Pentamerone. By Giambattista Basile. Translated by John Edward Taylor. (Same publisher.)

To the "Children's Library" of Mr. Fisher Unwin have been added two pleasant volumes—one a collection of Finnish legends from the Kalevala, the other a carefully edited adaptation from the 'Pentamerone' of Basile. Both have good prefaces, and both are illustrated, the latter reproducing the well-known and popular designs of Cruikshank of the original edition of the translation.

Lydiard Manor: its History. Our Workshop and our Work. By Rev. W. H. E. M'Knight. (Mitchell & Hughes.)

We have every desire to speak well of this little volume, which has obviously been put together with very good intentions; but the truth, to which as reviewers we must bear testimony, is that, as a history of an interesting old site and estate, it is of little value, and that the scholastic and autobiographical notes which occupy so many pages

are here quite out of place. If a gentleman who has been engaged in the education of members of families of the upper ranks finds himself moved to record his experiences in print, we can see no objection to the course. A disciple of Dr. Arnold, as Mr. M'Knight evidently is, might, one would suppose, give to the world, without the violation of private confidences, much that it might be well to bear in mind, but the rector of Silk Willoughby has not accomplished this. His recollections mostly relate to himself and his own feelings—things which are of very little importance to any one except the author's immediate friends. The only thing we can find which will remain in the reader's memory when he has shut the volume is the account of a circular storm which visited Lydiard on November 1, 1873. It seems to have prevailed over a very circumscribed area, but to have caused great destruction within the narrow limits wherein its effects were felt. It was, Mr. M'Knight thinks, "a perpendicular cyclone," that is, "that instead of sweeping over a certain horizontal space on the earth's surface it had come from a considerable height in the atmosphere, with its centre of gyration high in the air." We are not sure whether this will meet with the approval of meteorologists, but the author's interpretation of the phenomena he witnessed is certainly worthy of attention.

Lydiard Manor deserves a good history. Mr. M'Knight's book will certainly not stand in the way of any such work. We may be excused from further criticizing the author's labours when we tell our readers that for the meaning of the word "demesne" he thinks it necessary to refer to a modern essay-writer who is in no sense distinguished for his knowledge of feudal tenures, and that he regrets that the history of Lydiard during its occupation by members of the house of Clinton—that is from 1105 to 1421—"is without any existing memorials." Did he ever hear of Her Majesty's Record Office, we wonder? or is Fetter Lane to him an unexplored region?

THE volume on bookbindings reviewed in our last number is, we find, by a lady, Miss Sarah T. Prideaux, a well-known enthusiast and executant, and not, as in our ignorance we supposed, by a gentleman.

THE figures of p. 408 were accidentally transposed in a portion of our issue of May 27 into 804. Our readers will kindly alter this in their copies. ✓

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

ACRES.—Send full address.

NOTICE.

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

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

LONDON, SATURDAY, JUNE 10, 1893.

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Notes.

THE ROYAL HOUSE OF OLDENBURG.

But few persons are aware that Her Majesty’s two elder daughters-in-law, H.R.H. the Princess of Wales and H.R. and I.H. the Duchess of Edinburgh are members by birth of the same royal house, viz., that of Oldenburg; yet such is the case.

The present King of Denmark, father of the Princess of Wales, descends in an unbroken male line from Frederick I. of Oldenburg, King of Denmark, who died in 1533, and the late Emperor Alexander II., father of the Duchess of Edinburgh, did the same. The heir-general and representative in the female line of King Frederick is the present Landgrave of Hesse, whose younger brother has lately married Her Majesty’s granddaughter, the Princess Margaret of Prussia, but the heir male of that monarch and the present head of the house of Oldenburg—of which the reigning families in Denmark, Greece, and Russia are junior branches—is the Duke (Ernest Gonthér) of Schleswig-Holstein Sonderburg Augustenburg, brother of the German Empress and grand-nephew of Her Majesty Queen Victoria; the three junior branches of the family being represented by the Duke of Schleswig-Holstein Sonderburg Glücksburg, the Czar, and the Grand Duke of Oldenburg respectively.

The founder of the present reigning houses of

Denmark, Russia, Greece, and Oldenburg—of the late royal house of Sweden, and of that of Schleswig-Holstein in both its branches, was Theodorick Fortunatus, Count of Oldenburg, in Germany, who died in 1440. He had three sons, Christian, Gerard, and Maurice. The eldest of these was elected King of Denmark in 1448, the second succeeded to Oldenburg, and the youngest became Count of Dalmenburg.

Christian I. (who married the widow of Christopher III., the former King of Denmark) was succeeded in 1481 by his son John, the father of Christian II., a monster of cruelty, who was dethroned in 1523, and succeeded by his uncle Frederick I., brother of King John and progenitor of the present royal family of Denmark.

King Frederick I. died April 3, 1533. He was succeeded by his eldest son Christian III., who died Jan. 1, 1558/9, leaving, by Dorothy his wife, three sons, viz., (1) Frederick, his successor; (2) Magnus, King of Lapland, who died *s.p.* March 18, 1583; and (3) John, Duke of Holstein.

From King Frederick II. (who died April 4, 1588) the crown of Denmark passed in regular succession from father to son, until the death of King Frederick VI., Dec. 3, 1839.

By his wife Princess Mary of Hesse Cassel (granddaughter of Mary, fourth daughter of King George II. of England), King Frederick—who himself was a nephew of our King George III.—had two sons who died in infancy, and six daughters, two only of whom survived him. His heir-male was his cousin Christian (who for a few months, in 1814, had reigned as King of Norway), who succeeded him as Christian VIII. This monarch, dying Jan. 20, 1848, was succeeded by his only surviving son, King Frederick VII., who died Nov. 15, 1863, and with him expired the issue male of King Frederick II.

John, Duke of Holstein, the third and youngest son of Christian III., had, by his first wife, Elizabeth, daughter of Ernest, Duke of Brunswick, eight sons. The two elder of these, Christian and Ernest, died *s.p.* The third, Alexander (who was born in 1573, and died March 13, 1627), married Dorothy, daughter of John Gonthér, Count of Schwarzburg, by whom he also had eight sons, viz., (1) John Christian, (2) Alexander Henry, (3) Ernest Gonthér, (4) Augustus Philip, (5) Philip Louis, (6) George Frederick, (7) Adolf, and (8) William Anthony.

The eldest of these, John Christian, died June 30, 1653, leaving an only son, Christian Adolf, whose male issue became extinct in 1709. Alexander Henry, the second son of Alexander, died in 1667, leaving three sons, none of whom had issue, and the last of whom died in 1727.

The third son of Alexander, Ernest Gonthér, died Jan. 13, 1689. He married his cousin-german, Augusta, daughter of Philip, Duke of Hol-

stein Glücksberg, and by her had four sons, the two elder of whom died without issue. The third son, Ernest Augustus, became Duke of Schleswig-Holstein Sonderburg Augustenberg and representative in the male line of his great-grandfather John, Duke of Holstein, in 1727. He also died *s.p.* March 11, 1731, and was succeeded by his nephew Christian Augustus, only son of Prince Frederick William, the fourth and youngest son of Ernest Gonther aforesaid.

From Duke Christian Augustus (who died Jan. 20, 1754) the succession passed from father to son, the eldest son always succeeding, until Duke Christian, who succeeded his father Duke Frederick, Jan. 14, 1814. This prince married Louisa, daughter of the Count of Danneskiold Samsøe, and died March 11, 1869, having had seven children, three sons and four daughters, *viz.*, (1) Alexander, who died an infant in 1823; (2) Frederick; (3) Christian, who married July 5, 1866, H.R.H. Princess Helena of Great Britain and Ireland, and is the popular Prince Christian, of Windsor Park. The eldest daughter, Princess Louisa Augusta, died unmarried in 1872. The second, Princess Amelia (born Jan. 15, 1826), is living unmarried. The third, Princess Wilhelmina, died an infant in 1829; and the fourth and youngest, Princess Henrietta (born Aug. 2, 1833), is married to Prof. Von Esmarch, the eminent physician who resides at Kiel.

The second but eldest surviving son, Frederick, succeeded his father in 1869 as duke.

Upon the death of King Frederick VII., in 1863, Duke Christian of Schleswig Holstein had become the undoubted head of the royal house, as heir male of that monarch, but having fatally embroiled himself in the revolutionary action of the duchies in 1849, his claims and those of his children were passed over in favour of the younger branch of the family, descended from Augustus Philip, fourth son of Duke Alexander of Holstein and next brother of Ernest Gonther (who died in 1689) aforesaid.

Duke Frederick died Jan. 14, 1880, leaving by his wife, the Princess Adelaide of Hohenlohe Langenburg, a niece of the Queen of England, one son, Duke Ernest Gonther (born August 11, 1863), who is now the head of the royal house of Oldenburg.

The duke has four sisters, *viz.*, (1) Princess Augusta Victoria, born Oct. 22, 1858, married Feb. 27, 1881, to William II., King of Prussia and German Emperor; (2) Princess Caroline Matilda, born Jan. 25, 1860, married March 19, 1885, to Frederick Ferdinand, Duke of Schleswig Holstein Sonderburg Glücksburg; (3) Princess Louisa Sophia, born April 8, 1866, married June 24, 1889, to Prince Leopold of Prussia (only brother of H.R.H. the Duchess of Connaught); and (4) Princess Feodore, born July 3, 1874.

The only other descendants in the male line of Ernest Gonther (third son of Duke Alexander aforesaid), besides Duke Christian (who died in 1869) and his children, were his nephew Frederick, Count de Noer, and his cousin Prince Waldemar, both descended from Duke Christian Augustus (who died in 1754). The former died in 1881, leaving two daughters only by a morganatic marriage contracted with the daughter of a wealthy merchant, and the latter, who was a general in the Prussian army, died Jan. 20, 1871, unmarried.

William, Duke of Schleswig Holstein Sonderburg Glücksburg, the sole heir of Augustus Philip (the next brother of Ernest Gonther) in the male line, died Feb. 17, 1831, leaving seven sons, by his wife the Princess Louise of Hesse Cassel (sister of Mary, Queen of Denmark, and granddaughter of Princess Mary of England aforesaid), *viz.*, (1) Charles, born Sept. 30, 1813, succeeded his father as duke, he died *s.p.* Oct. 24, 1878, having married the Princess Wilhelmina of Denmark, youngest daughter of King Frederick VI., who survived him until May 30, 1891; (2) Frederick, born Oct. 23, 1814, succeeded his brother as duke. He died Nov. 27, 1885, leaving by his Duchess Adelaide, second daughter of George, Prince of Schaumbourg Lippe, two sons and three daughters, *viz.*, (1) Frederick Ferdinand, born Oct. 12, 1855, succeeded his father as duke; he married (as above) the Princess Caroline Matilda, second daughter of the late Duke Frederick of Schleswig Holstein Sonderburg Augustenburg, and sister of the German Empress, by whom he has a son and heir, Frederick, born August 23, 1891, and four daughters; (2) Prince Albert, born March 15, 1863, a captain in the Prussian army; (1) Princess Augustina, born Feb. 27, 1844, married in 1884 to Prince William of Hesse Philippsthal Barchfeld, who died Jan. 17, 1890; (2) Princess Louise, born Jan. 6, 1858, married in 1891 to the reigning Prince of Waldeck Pymont; (3) Princess Marie, born August 31, 1859.

Duke Frederick Ferdinand is the head of the second or Glücksburg line of the house of Oldenburg, and is the heir male of Augustus Philip, fourth son of Duke Alexander of Holstein aforesaid.

The third son of the late Duke William, Prince William, was born April 10, 1816. He is a general in both the Austrian and Danish armies, and lives unmarried at Copenhagen.

Prince Christian, the fourth son of Duke William, was born April 8, 1818. He ascended the throne of Denmark as Christian IX. on the death of King Frederick VII., Nov. 15, 1863, and is the father of Princess Alexandra, born Dec. 1, 1844, who married March 10, 1863, H.R.H. the Prince of Wales, K.G.

The fifth and sixth sons of Duke William, Princes Julius and John, born respectively Oct. 14,

1824, and Dec. 5, 1825, are both general officers in the Danish army and are both living *s.p.* The former is a widower and the latter unmarried. The seventh and youngest son, Prince Nicholas, was born Dec. 22, 1828, and died unmarried August 18, 1849.

The fourth of these brothers, His Majesty the King of Denmark (who married in 1842 his cousin the Princess Louise of Hesse Cassel, who was niece of King Christian VIII.) has had three sons and three daughters, viz., (1) Frederick, Crown Prince, who married in 1869 the only daughter of the late King of Sweden and Norway, and has eight children, four sons and four daughters; (2) Prince William, who became King of the Hellenes Oct. 31, 1863, by the title of King George I.; (3) Prince Waldemar, who married in 1885 the eldest daughter of the Duc de Chartres, and has three sons; (1) Alexandra, Princess of Wales; (2) Dagmar (Maria Feodorovna), Empress of Russia; and (3) Thyra, Duchess of Cumberland.

Having thus given all the living descendants in the male line of Augustus Philip, fourth son of Duke Alexander (who died in 1627), we come to the fifth son of that prince, viz., Philip Louis, who died March 10, 1689, leaving three sons. The eldest of these only had issue, and his only son died *s.p.m.* in 1744. George Frederick, the sixth son of Duke Alexander, died *s.p.* in 1676, and his two younger sons, Adolf and William Anthony, both died infants in 1616.

H. MURRAY LANE, *Chester Herald.*

(*To be continued.*)

CONTRIBUTIONS TO A BIBLIOGRAPHY OF BENJAMIN DISRAELI, EARL OF BEACONSFIELD.

(*Continued from p. 403.*)

The works showing the exact date of publication are placed in this list before those bearing the year-date only.

1859.

Parliamentary Reform. Speech of the Chancellor of the Exchequer, Delivered in the House of Commons Feb. 28, 1859, on introducing a Bill to amend the representation of the people in Parliament. London: Routledge, Warnes, & Routledge, Farringdon Street; New York: 56, Walker Street.—8vo. pp. 64. B.M. 8138 a.

Sybil. Par B. Disraeli. Roman anglais traduit avec l'autorisation de l'auteur sous la direction de P. Lorain. Publication de Ch. Lahure et Cie., Imprimeurs à Paris. Paris: Librairie de L. Hachette et Cie., Rue Pierre-Sarrasin, No. 14. 1859.—12mo. pp. vi, 422. B.M. 12602 f. 9.

See 1845.

Henriette Temple. En Kärlekshistoria af B. Disraeli. Författare till "Vivian Grey," "Sybil" m. fl. Linköping: C. F. Ridderstad. 1859.—8vo. pp. iv, 5-544. B.M. 12602 k. 2.

A translation into Swedish. See 1837.

The literary character;.....literary miscellanies: and an inquiry into the character of James the First. By

Isaac Disraeli. A new edition, edited by his son, the Right Hon. B. Disraeli, Chancellor of Her Majesty's Exchequer. London: Routledge, Warnes, and Routledge, Farringdon Street.....1859.—8vo. pp. xvi, 462. B.M. 2308 a. 5.

The additional notes are marked "Ed." See 1881.

The calamities and quarrels of authors.....By Isaac Disraeli. A new edition, edited by his son, the Right Hon. B. Disraeli, Chancellor of Her Majesty's Exchequer. London: Routledge, Warnes, and Routledge, Farringdon Street.....1859. [The Author reserves the right of Translation.]—8vo. pp. viii, 552. B.M. 2308 a. 5.

The additional notes are marked "Ed." See 1881.

Amenities of literature.....By Isaac Disraeli. A New Edition, edited by his son, the Right Hon. B. Disraeli, Chancellor of Her Majesty's Exchequer. In two volumes.London: Routledge, Warnes, and Routledge, Farringdon Street.....1859.—8vo. B.M. 2308 a. 5.

Vol. i. has pp. viii, 368; vol. ii., pp. iv, 396. The new notes are marked "Ed."; there are also additions within brackets made to other notes. See 1881.

1862.

Public expenditure. A speech delivered in the House of Commons on Mr. Stansfeld's motion, June 3, 1862. By the Right Hon. B. Disraeli. London: Robert Hardwicke, 192, Piccadilly. 1862.—8vo. pp. 23. B.M. 8138 cc.

Speech delivered by the Right Hon. B. Disraeli, M.P. At a Public Meeting in aid of the Oxford Diocesan Society for the Augmentation of Small Benefices, held at High Wycombe, on Thursday, October 30, 1862. Published by permission. London: Rivingtons, Waterloo Place. 1862. Price Threepence, or 2s. 6d. per dozen.—12mo. pp. 24. B.M. 4108 aa. 7.

Mr. Gladstone's finance, from his accession to office in 1853 to his Budget of 1862, reviewed by the Right Hon. B. Disraeli. London: Saunders, Otley, and Co., 66, Brook Street, Hanover Square. 1862.—8vo. pp. iv, 5-41. B.M. 8227 d. 15.

Ἐρριετη ὑπο Δ'Ισραηλῆ. Μετάφρασις ἐκ τοῦ Γαλλικοῦ ὑπο *** "Τὸ μὲν ἀπείρατον γενέσθαι τὴν ἀρχὴν ἔρωτος, εὐδαμον τὸ δὲ ἀλόγῃ πρὸς τὸ σῶφρον τὸ βούλημα περιποιήσαι σοφώτατον." (Ἠλιοδ. Αἰθιοπ. Σελ. 153.) Ἐν Κωνσταντινουπολεὶ τυπῶσι Ε. Ι. Λαζαριδου. 1862. 8vo. pp. ii, 3-252. B.M. 12620 ee. 27.

A translation of 'Henrietta Temple.' See 1837.

Schriften herausgegeben vom Institute zur Förderung der israelitischen Literatur unter der Leitung von Dr. Ludwig Philippson in Magdeburg, Dr. A. M. Goldschmidt in Leipzig, Dr. L. Herzfeld in Braunschweig. Siebentes Jahr: 1861-1862. D'Israeli, David Alroy. Leipzig, Oskar Leiner. 1862. [Series title-page.] David Alroy. Frei nach dem Englischen von D'Israeli. Leipzig, Oskar Leiner. 1862. [Special title-page.]—8vo. pp. iv, 308. B.M. Ac. 8956.

See 1833.

1864.

Church policy: a speech delivered by the Right Hon. B. Disraeli, M.P. At a Meeting of the Oxford Diocesan Society for the Augmentation of Small Livings, in the Sheldonian Theatre, Oxford, Nov. 25, 1864. The Lord Bishop of Oxford in the chair. (Published at the request of the diocesan societies.) London, Rivingtons,

Waterloo Place; High Street, Oxford. Trinity Street, Cambridge. 1864.—12mo. pp. 28. B.M. 4108 aa. 8.

The revolutionary epick. By the Right Honorable Benjamin Disraeli. London: Longman, Green, Longman, Roberts & Green. 1864.—12mo. pp. xii, 176. B.M. 11642 bb. 46.

This reprint of the edition of 1834 is dedicated to Lord Stanley (the recently deceased Earl of Derby). The "Preface to the Original Edition" occupies pp. vii-x, but the foot-note quoted under 1834 is not reprinted.

1865.

"Church and Queen." Five speeches delivered by the Rt. Hon. B. Disraeli, M.P. 1860-1864. Edited, with a Preface, by a member of the University of Oxford. London: G. J. Palmer, 32, Little Queen Street, Lincoln's Inn Fields. Hamilton, Adams & Co., 33, Paternoster Row. 1865.—12mo. pp. xvi, 79. B.M. 4108 aa. 88 (5).

The subjects of the speeches are Church rates, the present position of the Church, the future position of the Church, the Act of Uniformity, and Church policy.

1867.

The Chancellor of the Exchequer in Scotland, being two speeches delivered by him in the city of Edinburgh on 29th and 30th October, 1867. Published by authority. William Blackwood and Sons, Edinburgh and London. MCCCCLXVII.—8vo. pp. iv, 44. B.M. 8138 bb.

Parliamentary reform. A series of speeches on that subject delivered in the House of Commons by the Right Hon. B. Disraeli (1848-1866). Reprinted (by permission) from Hansard's Debates. Edited by Montagu Corry, B.A., of Lincoln's Inn, barrister-at-law. London: Longmans, Green, and Co. 1867.—8vo. pp. xii, 479. B.M. 2238 f.

The Advertisement, pp. v-vii, is signed "M.C." The editor was created Baron Rowton in 1880.

1868.

The Prime Minister on Church and State. Speech by the Right Hon. B. Disraeli, M.P., at the Banquet to Her Majesty's Ministers, in the Hall of the Merchant Taylors' Company, June 17th.—1868. 8vo. pp. 4. B.M. 8158 h. 1 (17).

This is an abridged version. P. 4 bears the imprint: "London: William Hunt and Company, Holles Street, Cavendish Square."

1870.

Lothair. By the Right Honorable B. Disraeli. 'Nosse omnia hæc salus est adolescentulis.' Terentius. In three volumes.....London: Longmans, Green, and Co. 1870. All rights reserved.—8vo. B.M. 12627 i. 7.

Vol. i. has pp. vi, 328; vol. ii., pp. iv, 321; vol. iii., pp. iv, 333. The book is dedicated to the Duke of Aumale.

Lothair. [As above to the marks of omission.] Seventh edition. [Imprint as above.]—B.M. 12627 k. 6.

Vol. i. has pp. viii, 328; pp. viii, viii, are occupied by "Advertisement to the Fifth Edition." The other volumes are unchanged. Messrs. Longman sold more than eight thousand copies of the three-volume edition, and have sold over eighty thousand copies of 'Lothair' in cheap editions.

A translation into French appeared in 1872, and one into Hungarian in 1878. In 'N. & Q.', 7th S. i. 38, appeared the following short

Key to 'Lothair.'

The Oxford Professor	...	Prof. Goldwin Smith
Grandison	...	Cardinals Manning and Wiseman
Lothair	...	Marquis of Bute
Catesby	...	Monseigneur Capel
The Duke and Duchess	...	The Duke and Duchess of Abercorn
The Bishop	...	Bishop Wilberforce
Corisande	...	Either of the Ladies Hamilton

MR. JAMES BRITEN had already in 4th S. vi. 231, drawn attention to the slip of the author's pen which caused "Capel" to be printed in one place in the third volume of the novel, instead of the fictitious "Catesby." See also 1877, 1881, and 1890.

Speeches on the Conservative policy of the last thirty years, by the Rt. Hon. B. Disraeli, M.P., late First Minister of the Crown. Edited, with an introduction, by John F. Bulley. London: John Camden Hotten, 74 & 75, Piccadilly. [All rights reserved.]—1870. 8vo. pp. xii, 17-356. B.M. 8138 a.

The pagination of the editorial matter is confused. The Introduction begins on p. iii, but its second page is numbered viii; an Advertisement to the Reader is p. x; the Contents follow on the next two pages, though the second page bears the folio xvi. To add to the confusion, the Contents state that the Introduction is p. 9, and the Advertisement to the Reader p. 16. P. 17 of the book begins with Disraeli's maiden speech in Parliament, Dec. 7, 1837. The address at the Manchester Athenæum on Oct. 3, 1844, is given on pp. 305-20. See 1852 and 1882.

Collected edition of the novels and tales by the Right Honorable B. Disraeli. [General title-page.].....New edition. London: Longmans, Green, and Co.....[Volume title-page.]—10 vols. 8vo. B.M. 12603 ddd.

This is called by Messrs. Longman the "Cabinet Edition." The first two volumes bear the date 1870; the remainder 1871. Vol. i., pp. xx, 485, and portrait, contains 'Lothair'; vol. ii., pp. x, 477, 'Coningsby'; vol. iii., pp. viii, 489, 'Sybil'; vol. iv., pp. iv, 487, 'Tancred'; vol. v., pp. viii, 482, 'Venetia'; vol. vi., pp. viii, 464, 'Henrietta Temple'; vol. vii., pp. viii, 461, 'Conartini Fleming' and 'The Rise of Iskander'; vol. viii., pp. viii, 463, 'Alroy'; 'Ixion in Heaven'; 'The Infernal Marriage,' and 'Papanilla'; vol. ix., pp. vi, 451, 'The Young Duke' and 'Count Alarcos'; vol. x., pp. vi, 487, 'Vivian Grey.'

1871.

Vols. iii.-x. of the collected edition of the novels bear 1871 on their title-pages. See 1870.

1872.

[Publications of the National Union. No. XIV.] By authority. Speech of the Right Hon. B. Disraeli, M.P.,

at the Free Trade Hall, Manchester, April 3, 1872. Published by W. Tweedie, 337, Strand, for the National Union of Conservative and Constitutional Associations, 53, Parliament Street, Westminster. Printed by the Central Press Company (Limited), 112, Strand. Price Threepence.—8vo. pp. 27. B.M. 8138 aaa.

For an American edition see 1884.

[Publications of the National Union. No. XVI.] By authority. Speech of the Right Hon. B. Disraeli, M.P., at the banquet of the National Union of Conservative and Constitutional Associations. At the Crystal Palace, on Monday, June 24, 1872. Published for the Council by R. J. Mitchell and Sons, 52, Parliament Street, Westminster. London, S.W. Price Twopence.—8vo. pp. 11. B.M. 8138 aaa.

Lord George Bentinck: a political biography. By the Right Honorable B. Disraeli. "He left us the legacy of heroes; the memory of his great name and the inspiration of his great example." Eighth edition, revised. London: Longmans, Green, and Co. 1872.—8vo. pp. xiv, 422. B.M. 2406 a.

The "Preface to this Eighth Edition," occupying pp. vii-ix, is signed "D." See 1852.

Benjamin Disraeli. Lothair, roman anglais. Traduit avec l'autorisation de l'auteur par Charles Bernard-Derosne.....Paris: Librairie Hachette et Cie., Boulevard Saint-Germain, 79. 1872.—8vo. B.M. 12603 f. 11.

Vol. i., pp. viii, 290; vol. ii., pp. iv, 245. The translation is dedicated to General Ferri Pisani. See 1870.

1873.

Mr. Osborne Morgan's Burials Bill. Speech of the Right Hon. Benjamin Disraeli, M.P., in the House of Commons, March 26, 1873, on moving the rejection of the Bill on its second reading. London: printed for the Church Defence Institution, 25, Parliament Street, 1873.—8vo. pp. 16. B.M. 3939 c. 1 (7).

Inaugural address delivered to the University of Glasgow, November 19, 1873, by the Right Hon. Benjamin Disraeli, M.P., Lord Rector of the University of Glasgow. London: Longmans, Green, and Co.—8vo. pp. iv, 5-21. B.M. 8365 bbb, 44 (5).

Inaugural address delivered to the University of Glasgow, November 19, 1873, by the Right Hon. Benjamin Disraeli, M.P., Lord Rector of the University of Glasgow. Second edition, including the occasional speeches at Glasgow. Authorised edition, corrected by the author. London: Longmans, Green, and Co. 1873.—8vo. pp. iv, 69. B.M. 8364 de. 17.

1876.

Lord Beaconsfield's speech at Aylesbury. By authority. London: Holmes' Library, 2, Chapel Place, Oxford St., W. Price Twopence. 1876.—8vo. pp. 23. B.M. 8028 aa. 6 (1).

The speech occupies pp. 6-16. It is on the Eastern Question, and was delivered on Sept. 20.

1877.

Lothair. By the Right Honorable B. Disraeli. 'Nōsse omnia hæc salus est adolescentulis.' Terentius. New edition. London: Longmans, Green, and Co.—1877. 8vo. pp. xx, 485. B.M. 12638 aaa. 17.

Pp. vii-xx contain the "General Preface" dated "Hughenden Manor: October, 1870."

1878.

Der Congress vom 13 Juni 1878. 1: Lord Beaconsfield's Rede, Herausgegeben von Rudolph Schramm, Preuss. Generalconsul a. D. Milano, 1878. Verlag von

R. Schramm. In Leipzig bei Wilh. Opetz. Druck von F. Manini, Milano.—8vo. pp. 1-4, 5-19. B.M. 8028 f. 26.

The speech is printed in italics.

Lothair. Regényirta Disraely B. (Lord Beaconsfield). Az angol eredetiből fordította Földy Geyza.....Második kiadás. Budapest, 1878. Kiadja Ráth Mór.—8vo. B.M. 12603 i. 10.

Vol. i. has pp. ii, 520; vol. ii., pp. ii, 484. This is the second edition of the Hungarian translation. See 1870.

(To be continued.)

ARIOSTO AND THE BRITISH NOBILITY.—Ariosto, in the tenth canto of the 'Orlando Furioso,' in his description of the British troops who were assembled near London to go to assist Charlemagne against the Moors, gives a long list of the English, Scottish, and Irish nobles, with their banners and heraldic bearings. My knowledge of the subject is not sufficient to enable me to judge if the poet's heraldry is correct; but according to a note in the little Paris edition, 8 vols., 1818, it seems to be so. What I am unable to understand is how or where Ariosto obtained the knowledge of dear old England's towns and counties which he shows in these stanzas and elsewhere. Ariosto died in 1533. Few Italians, I imagine, had visited England before that time; and, although the English even then, perhaps, travelled more than the Italians and the French, it was, I fancy, rather later than the reign of Henry VIII. that it was considered the proper thing for those who could afford it to "swim in a gondola." (Here I write under correction.) Ariosto mentions twenty-seven English, ten Scottish, and two Irish nobles; and it is impossible to convey to any one who has not seen the passage an idea of the bizarre look which the familiar home-names wear in their Italian dress. Like Ham Peggotty, they are "grewed out of all knowledge." I have made out about half of them. Some are obvious, and a few others have unfolded themselves after a little puzzling over them. The following, however, are beyond me, and I should be glad if some of your readers who are Italian scholars would kindly assist me. With one or two exceptions, they are all dukes, or counts, or marquises; I need, therefore, give only the names of the counties, &c., from which they take their titles.

Varvecia (Warwick?), Cancia (Kent?), Esenia, Marchia, Ritmonda (Richmond?), Antona (Hants?), Vigorina (Worcester?), Erbia, Osonia, "il ricco prelado di Battonia" (the bishop of Bath?), Burgenio, Croisberia, Roscia, Duke of, the King of Scotland's son (Rothsay? see 'The Fair Maid of Perth'), Ottonlei, Alcabrun,—

Chen non è duca, conte, nè marchese,
Ma primo nel salvatico paese (i. e., Scotland),

Trasfordia, Forbessa (a place-name apparently), Childera (Kildare?).

Father Thames, in his time, has had many outlandish visitors, "from silken Samarcand to cedared Lebanon," from "amid the northern ice" and "the sand of morning-land," but even in the days of mammoths and megatheria he surely never saw "a more fearful wild-fowl" than when

Presso a Londra giunto una mattina
Sopra 'l Tamigi il volator declina.

The "volatore" is Ruggiero on his hippogriff.

The following is the note which I have alluded to above. I have translated it to the best of my ability:—

"It is not by chance, nor by the caprice of the poet, that the description of the standards and of the names of the English nobles has been made; on the contrary, besides the truth of the painted shields he alludes with very wonderful art to the nobles of that island who in their times were living. So, in the denomination of the provinces and cities of that kingdom he followed the manner of naming them which was in use in his time, softening the harshness in order to give to them the soft Italian termination, not in such a manner, however, as not to follow the ancient denominations when one, on account of too much barbarity and roughness, did not appear fit to take the Italian ending."

Earlier in the poem Ariosto mentions "Beroiche" (canto iv. 53), by which I suppose he means Berwick; St. Andrew's ("la città di Santo Andrea," v. 76); and in canto vi. 45 he says:—

Si come tien la Scozia e l' Inghilterra
Il monte e la riviera separata.

Must not "il monte" be the Cheviots, and "la riviera" either the Tweed or the Solway? If so, this is a very interesting *rapport* between "the Ariosto of the North," as Byron calls Sir Walter, and "the southern Scott," as he calls Ariosto.

JONATHAN BOUCHIER.

Ropley, Alresford.

"ST. WOLFRAM'S [*sic*] CHURCH," GRANTHAM. (See 8th S. iii. 296, *sub* 'Bachelors' Door or Porch.')—If I wrote "Wolfram" in the note here referred to, it would be bliss to be allowed to confess that I blundered inexcusably; if the spelling came from an effort on the part of your printer to put me right, I must try to pardon him for his kindness: *Wolfran* is what I would and should have written, that being the form in which the name was used at Grantham until about a dozen years since, when a new curate, now vicar, got up the history of the saint, and taught his parishioners to say *Wulfram*, for the reason that *Wolfran* had been "corrupted by the French in both syllables." Now, if we were to find in the heart of England an old church dedicated in the name of St. Jean, I am quite sure it would be wiser to recognize that we had there an indication of some interesting piece of history that to try to get rid of the Frenchified sound of the thing by talking of St. John's. Seeing that nobody knows when Grantham Church was founded, or by whom, it seems to me that it is mere pedantry to interfere with the traditional

form of its name; for if the people forget *Wolfran* and take to *Wulfram* there will be some danger of effacing a very important clue to something which has yet to be discovered. ST. SWITHIN.

SIR FRANCIS LEGATT CHANTREY, KNT. (1781-1842), SCULPTOR.—It may be noted as an addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. x. p. 44, that an entry in the parish register of Twickenham, co. Middlesex, records the marriage, on November 23, 1809, of Francis Chantrey, of St. George's, Hanover Square, with his cousin Miss Mary Ann Wale.

DANIEL HIPWELL.

TIGLATH-PILESER.—The great value and well-deserved popularity of Dr. Cobham Brewer's 'Reader's Handbook' makes it desirable to point out an error in it, which the production of a new edition will doubtless soon enable the author to correct. In the last we are told that the name of the above Ninevite king signifies "the great tiger of Assyria." The names of ancient Oriental kings are usually connected with their worship, and Tiglath-Pileser really means "My trust is in the son of Asshur." It may be added that Pul was in all probability simply another name for the monarch who was the third that took the name Tiglath-Pileser.

W. T. LYNN.

Blackheath.

WITCHCRAFT IN THE NINETEENTH CENTURY.—Perhaps the accompanying cutting from the *Ilfracombe Gazette* of May 6 may be thought worthy of being embalmed in the pages of 'N. & Q.':—

"At the Yeovil Borough Petty Sessions on Tuesday Frederick Terrell, a 'bus driver, was bound over in his own recognisance of 10*l.* to keep the peace for six months for having threatened Harriett Carew on March 24th. The defendant had gone to the complainant, accused her of being an 'old witch,' and asked her to take a spell off his sister. He said he would beat her brains out and throw her over a wall if she would come out of her house. He also accused her of staying up all night and burning stuff with which to bewitch people. Since then people had called 'witch' after her in the streets."

EVERARD HOME COLEMAN.

71, Brecknock Road.

VANISHING LONDON.—Cutting from the *Weekly Sun*, April 30:—

"The 'wreckers' will very shortly begin, says the *Daily News*, to ply their dusty trade upon an interesting bit of old London, this being the traditional abode of Dr. Johnson when living in Staple Inn, where, as he writes to Mrs. Porter, he composed his 'little story-book'—'Rasselas, Prince of Abyssinia.' It is No. 11, on the south side of the garden court, a block that was built in 1699, according to an inscription over its old-fashioned doorway. In the same block lived, too, Isaac Reed, to whose chambers George Stevens, another Shakespearian commentator, used to repair early in the morning from his house, formerly the 'Upper Flask,' Hampstead (memorable to readers of 'Clarissa') to revise the proof sheets of his edition of the poet's works. The site is

needed for an extension, now in progress, of the Patent Office, which within two or three years will be entirely rebuilt, and greatly enlarged by the addition of new premises in Took's Court."

JOSEPH COLLINSON.

Wolsingham, co. Durham.

OLD CUSTOMS AT RIPON MINSTER. (See 6th S. xi. 403).—At the morning service on Christmas Day the choristers had with them in the choir baskets of red apples, now called "Tanfield Reds." At the conclusion of the service they carried their baskets round, presenting to various members of the congregation each an apple with a sprig of box stuck in the top, and receiving a Christmas-box in return, sixpence, a shilling, or even half-a-crown, according to circumstances.

The first part of the marriage service took place "on a blue stone" in the floor of the choir, near an entrance from the south choir aisle at the end of the stalls; the second part was at the altar rails.

At the Sunday afternoon service the sermon came after the third collect; whether the anthem came before or after the sermon my informant cannot recollect. The service concluded with the "State Prayers." When a funeral took place on a Sunday afternoon, which was not uncommonly the case, the body was brought up the nave with singing of metrical psalms or hymns, which could sometimes be heard from the choir while the service was going on there. The coffin was brought into the choir and placed between the stalls just east of the entrance under the organ. The lesson from the Burial Service was read instead of the second lesson for the day, and at the conclusion of the service one of the vicars read the sentences and the Burial Psalm in the church, after which the service was concluded at the grave. On one of these occasions a miraculous light was supposed to have played visibly over the head of a deceased Wesleyan.

I have taken down the above from the oral testimony of the Rev. J. W. Darnbrough, rector of South Otterington, a native of Ripon, who remembers the circumstances.

For "Perambulation Day" in 1481 and 1830, see Ripon Chapter Acts, Surtees Soc., 337 and note, in which "Thursday" is clearly a mistake in the MS. for Tuesday. J. T. F.

Bp. Hatfield's Hall, Durham.

REV. RICHARD WALTER. (See 7th S. vi. 92, 235, 351, 432; vii. 112, 236; viii. 14, 517).—As a fitting conclusion to the correspondence that has appeared in the pages of 'N. & Q.' respecting the authorship of 'Anson's Voyage,' I should be obliged if you could find a place for the following inscription, which has been put up on a brass plate in the church of Great Staughton, Hunts:—

"This brass is dedicated by his descendants to the memory of the Rev. Richard Walter, M.A., sometime

Fellow of Sidney Sussex College, Cambridge, Chaplain of Portsmouth Dockyard (1745-1785); Chaplain of H.M.S. Centurion in Commodore Anson's Expedition, and Author of the well-known 'Voyage round the World.' He died 10th March, 1785, aged 67, and was buried in this church, the manor at that time belonging to his family. In the same grave rests Jane, his wife, who died Dec., 1813, aged 90."

E. L. H. TEW, M.A.

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.

"LITTLE SUSSEX."—The Lintots had a house at Fulham bearing this name. Henry Lintot, the son of the famous publisher, served, in 1745, the office of sheriff for the county of Sussex, and hence, doubtless, the name. Can any reader kindly furnish me with any particulars regarding Bernard Lintot's residence at Fulham? I do not want any general details regarding his life or his business transactions with Pope. I should be very greatly indebted to any one who could indicate to me the exact site at Fulham of the home of the Lintots. It was, of course, at Broomhouse. When was it demolished? Please reply direct

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington.

A BROTHER OF DEAN SWIFT.—Can any one help me to answer the following query, which appeared in the April part of *Fenland Notes and Queries*?—

"In the register of burials at Northborough, under the year 1737, occurs this entry: 'Tho' Swift Bro to D' Jonⁿ Swift Dean of St Patricks Dublin Dec. 3^d.' Can any correspondent explain this? Such a person is quite unknown to history. Dean Swift was himself a posthumous child, and his father, when he died in 1667, left only one infant daughter."

W. D. SWEETING.

Maxey, Market Deeping.

PRE-REFORMATION DOCTRINE OF THE MASS.—Can any one direct me to original passages, showing that it was taught (at or near the time of the Reformation)—(1) that the sacrifice of the Cross was for original sin, that of the Mass being offered for actual sins committed by souls; (2) that in the sacrifice of the Mass our Lord was, either in an unbloody manner or in any way, sacrificed afresh, or over again; (3) that persons could pay for a priest to offer our Lord as a sacrifice anew, and apart from his one sacrifice on the Cross?

W. S. B. H.

"DUMBLE."—Can any of your readers give me the derivation of the term *dumble*? So far as I can gather, it is a word used locally for a wooded valley down which runs a stream, and I suppose is

a connexion of the Scottish *dune* and Devonshire *doon*. The only other possible derivation I can suppose is from a rare word *dumal*, meaning woody, which would be applicable to the valley. The question was asked in 'N. & Q.' in 1868, but I believe did not elicit a reply. H. E. BELCHER.

JOHN COLEBROOKE, Consul at Cadiz, 1748-1752, is stated in a MS. pedigree in my possession to have left an only daughter. In most of the baronetages he is said to have died unmarried, but I fancy the later books have only copied from Kimber, who says he died in 1760, but does not state whether he married or not. The real date of his death is 1761 (vide *Gent. Mag.*), but I am unable to find his will at Somerset House. Can any correspondent of 'N. & Q.' tell me where he died, and whether he ever married; and, if so, who his wife was? E. R. J. GAMBIER HOWE, F.S.A.

HERALDIC.—To what family do the following arms belong? They are impaled by the family of Brooks, on an inescutcheon of pretence, in the last century: "Gules, on a chevron or, three torteaux." B. FLORENCE SCARLETT.

REGISTERS OF BAPTISMS PERFORMED BY LAYMEN.—Can any reader of 'N. & Q.' inform me whether, in the event of a child being baptized by a layman privately, and not living to be publicly baptized in a church, any record of such a baptism is made in the parish register? A child at the point of death in many cases would be baptized by the nurse or possibly the doctor, no clergyman being present; and since this baptism, if properly performed, would be recognized as valid by both the Anglican and Roman Catholic churches, I should like to know whether it is usual to make an entry to that effect in the register.

FREDERICK T. HIBGAME.

New York.

"MOLORNING."—Can any of your readers give me the derivation of the Jewish-German word *molorning*, the meaning of which will be seen from the following quotation?—

And then, Billy Cope, when you next did start
On the prodigal's return, it should be behind a cart.
An' Oh, Billy Cope, your back should smart,
As you kept up a pious molorning.

JAS. PLATT, JUN.

THE KYNNERSLEYS OF LOXLEY.—Collin's, in his 'Peerage' of the year 1779, says of William de Ferrers, sixth Earl of Derby,—

"This Earl of Ferrers and Derby left issue (in 1246) by his wife, Agnes, sister and coheir of Ranulph, the last Earl Palatine of Chester, two sons, viz., William, his successor, and Thomas, second son, who had the lordship of Chartley from his mother, but who died soon after without issue; his elder brother William was Earl of Ferrers, Derby, and Nottingham, and Lord of Tutbury, and also, after the death of his brother Thomas, Lord of Chartley in Staffordshire."

What proof is there that Thomas de Ferrers died without issue? There is no doubt, I believe, that Loxley was part of the Chartley estate. I cannot find that it ever belonged to the Ferrerses before they had Chartley. Henry de Ferrers had no manors in the Totmonslo Hundred of Staffordshire. If Collins be correct, who was Thomas de Ferrers of Loxley, who married Margaret, daughter of William de Somerville, and whose daughter Johanna brought Loxley to the Kynnersleys by her marriage with John de Kinardsley, of Herefordshire, in which county they held Kinardsley Castle before the Conquest, and are said in an old Brereton roll to be descended from Tudor Trevor, Earl of Hereford, 901. Johanna de Ferrers, at the death of her brother Thomas de Ferrers of Loxley, 4 Edw. I., A.D. 1276, was his heir. GUSTAVUS WALTER SNEYD.

"HONEST WILL CROUCH."—Many years ago I purchased from Evans, printseller, the Strand, London, an excellent mezzotint of this worthy, "N. Tucker pinx. 1725," "P. Pelham fecit." It measures 10½ in. by 8½ in., exclusive of the following inscription:—

In constant Industry (deserving Praise)
Honest Will: Crouch has spent his youthful Days.
He pious Bounties, undistinguished gave;
Intomb'd the Princess,* and reliev'd the Slave.
Age he undaunted bears, nor fears decay;
Since Art preserves what Time would take away.

Mr. G. W. Reid, then the Superintendent of the Print-Room, British Museum, assured me that this mezzotint was very rare. In Evans's 'Catalogue of Portraits' it is numbered 2796, and the German Princess is said to be Mary Carlton. Any information regarding William Crouch or Mary Carlton will be welcomed. H.-W.

"THE RETIRED TALLOW CHANDLER."—When and where was the first allusion to the celebrated tallow chandler who, on retiring from business, made a stipulation with his successor that he was to be allowed to attend on melting days? In the *World* of Feb. 15, "Celebrities at Home," the retired tallow chandler is said to have been mentioned by Dr. Johnson. In which of the doctor's works is the allusion to be found; or is it in the immortal "Boswell"? H. M.

CROMWELL: SMITH: ASH.—I want to find a pedigree proving the descent from Oliver Cromwell of a family residing in Yorkshire towards the end of the last century. The name was Smith, and one member was Lord Mayor of York three times. An aunt or cousin of the same married a gentleman named Luccock, and their daughters married into the families of Ash and Boulton in Yorks. The missing family tree was seen, along with a purse and gauntlet of the Protector's, at Malton

* "She call'd the German Princess,"

Hall early in the present century. In 1855 Mr. Edwin Ash was living there; I believe he is dead, and that his wife was a Miss Potts. I do not know whether any of her family are living. If any of your readers can give me any clue towards recovering the pedigree, or tracing the descent from the Cromwells, I shall be extremely obliged. I should be glad to correspond with any one possessing information.

E. COLLINGWOOD.

"THE HOUSE" = LIVING-ROOM.—When a child, about fifty years since, I remember to have heard this expression commonly so applied (as distinct from "parlour" and "kitchen") in Northamptonshire and Warwickshire. Can any of your readers state whether such was then the case in any other English counties, and whether now so used anywhere?

E. W. C.

"WEDDING KNIFE."—In 'The Laird o' Logie' May Margaret steals "the Queen her wedding knife" along with "the King's redding kaim," to use as a token whereby "the Keeper o' the Key" shall know that he is to free her lover. In 'The Cruel Sister' we have also "he courted the eldest with broach and knife." I quote from 'The Minstrelsy of the Scottish Border' version. Was the betrothal or wedding gift of a knife from lover to lady peculiar to Scotland; and how far back does the custom date?

E. H. HICKEY.

DEVIZES.—This place is said to have taken its name from the division of languages there was therein in olden days. Is this so? I am told that there was an article explaining this in the *Saturday Review* some twenty years ago.

ANON.

MACARONI LATIN.—The French and German equivalents of this expression are *latin de cuisine* (or kitchen Latin) and *Jäger Latein* (or the huntsman's Latin). What is the earliest use and the origin of these three curious appellations?

CHARLES BURION.

51, Sale Street, Derby.

ULLOA'S LIFE OF THE EMPEROR CHARLES V.—Alfonso Ulloa's "Vita del imperator Carlo V. dall' anno 1500 insins al 1560, 4^o Venetia, 1562" (one of the first editions of this contemporary history, being unknown to Brunet and Renouard, who were not aware of any previous to 1566), contains, I find, among other interesting details, in the fifth book, from folio 309^b till f. 313^a, a minute description and lively picture of the grand reception and wedding festival between King Philip of Spain and Mary, celebrated at Winchester in July, 1554. The Bishop of Winchester is said, on this solemn occasion, to have been assisted by the five other bishops of Chichester (or Chester? it is "Cistu" in the Italian text), Lincoln, Salisbury, Ely, and Durham. Is this account of a contemporaneous writer noticed and appreciated by Eng-

lish historians? Ranke, in his 'History of England,' does not mention him among his sources.

H. KREBS.

Oxford.

"HOODLUMISM."—

"The interruption to business referred to above was occasioned by the usual outbreak of hoodlumism, which has come to be regarded as appropriate to the last session of the year. Like the majority of such customs, it has lasted long enough to become an unmitigated nuisance, without a redeeming feature in the shape of sport or fun."—*St. Louis Republic*, pt. ii., Dec. 31, 1892. The custom referred to is that of the merchants pelting each other with the samples of flour, &c. But whence *hoodlumism*?

PAUL BIERLEY.

SÉJAN.—I have come upon a newspaper reference to this "unlucky horse." Where may my ignorance about him find enlightenment?

W. F. WALLER.

"LOOKING INTO THE BLACK SAND."—At certain times when the tide is high and the waves break with great force and subsequently retire a considerable distance, these movements will unearth, it is said, many relics, such as odd coins, rings, and other treasure, which has been recently dropped and lost on the beach. Some fishermen are so superstitious, declaring (probably from the exaggerated hearsay traditions of the past) that thus much treasure has been recovered. I have seen sometimes at one spot upwards of a dozen men spending hours at this pursuit, without picking up material worth a halfpenny. This sort of loafing appears rather an excuse for idleness or a sort of impecunious gambling. I shall be very grateful if some of your readers will kindly give me information and references upon this subject as to the origin of the term.

J. LAWRENCE HAMILTON, M.R.C.S.

30, Sussex Square, Brighton.

GROVE HOUSE, FULHAM.—Can any reader kindly give me information touching old Grove House, near Sand's End, Fulham? I should be glad of any biographical details regarding its residents, especially as to Henry Elwes, his nephew Sir John Elwes, Sir Brook Bridges, and Mr. Deliverance Smith. Grove House was pulled down about the close of the last century. Is the actual year known? Kindly reply direct.

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington.

EPISCOPAL SIGNATURES.—I noticed, a few weeks since, when in Cornwall, a pastoral letter by the Bishop of Truro, to which he simply signs himself as "John." Can any one say when it first became the custom for prelates to add the names of their sees, and if Dr. Gott has Anglican precedent for his simplicity?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

Replies.

THE MID-DAY ANGELUS.

(8th S. iii. 323.)

Your correspondent E. B. M., hesitating to question the statement of Dr. Kitchin, Dean of Winchester, in his 'History of France,' that the mid-day Angelus was instituted by King Louis XI. (1461-1483), asks, nevertheless, "Is there no earlier authenticated reference to its observance?"

I beg leave to offer, out of the limited means at hand here, an incomplete reply; but, such as it is, you may still think it of sufficient interest for publication, and it may at least furnish some clue for other readers.

In the 'Romanorum Pontificum Brevis Notitia' of Guil. Burius, Bruxellensis (Rome, 1763), it is stated that John XXII. (1316-1334),

"introduced, in honour of the Incarnation of Christ, the Angelic Salutation, which is announced thrice a day by the sound of a bell; in order that the faithful, if they cannot do so more frequently, may pray to God at least three times, after the example of David: 'Evening and morning and at noon will I pray'" (Ps. lv. 17).

Addis (William E.) and Arnold, in their 'Catholic Dictionary' (1884), state, less vaguely and rhetorically:—

"The evening Angelus was introduced by Pope John XXII. in the fourteenth century; that at noon, according to Mabillon, arose in France, and received Papal sanction at the beginning of the sixteenth century."

Noel (Fr.) and Carpentier ('Dict. des Origines,' 1827), after defining the Angelus as "prière instituée, en 1316, par le pape Jean XXII.," make other statements apparently at variance with this; for they go on to say:—

"En 1327, le pape [John XXII.] approuva l'usage que l'église de Saintes avait introduit, d'avertir le soir les fidèles, au son de la cloche, de faire une prière à la Vierge, et accorda dix jours d'indulgence à ceux qui la feraient à genoux. C'est ainsi qu'a commencé la prière qu'on nomme Angelus. Louis XI., en 1472, établit en France l'usage de cette prière, et il ordonna que, dans chaque église, on sonnerait une cloche trois fois par jour, le matin, à midi et le soir, pour avertir de la réciter."

Alban Butler (July 14) says of St. Bonaventure that

"he held a general chapter [of the Franciscans or Friars Minors] at Paris in 1266; and in the next, which he assembled at Assisium, he ordered the triple salutation of the Blessed Virgin called the Angelus Domini to be recited every evening at six o'clock."

This does not necessarily imply that St. Bonaventure was the originator of the Angelus. It is to be borne in mind that in a General Chapter of his Order, gathered from various countries, he may have heard of the practice as in vogue somewhere and have thought it suitable for approval, and for adoption everywhere by and under the friars his brethren; just as the Pope, in like manner, might approve of it for the faithful generally.

The Benedictin editors of Ducange, *s. v.* "Angelus," say:—

"The institution of this practice, which first began at the ringing of the curfew-bell [ad pulsationem ignitegii], is attributed by some to St. Bonaventure; but by others, and with greater probability, to Pope John XXII. The Council of Sens, A.D. 1347, decrees (cap. 13) 'that the ordinance made by Pope John XXII. for the saying of three Ave Marias at the time or hour of curfew be inviolably observed'; and the statutes of Simon, Bishop of Nantes (in Martene, tom. 4. Anecd. col. 962), ordain 'that they [the parish priests!] shall at the customary hour cause bells to be rung in their churches for the *ignitegium*, in French *courvefeuf*, and shall instruct the parishioners at such ringing to say, on bended knees, the words of the salutation Ave Maria addressed by the Angel to the glorious Virgin Mary; and thereby they gain ten days of indulgence.'.....In 1369, the Synod of Béziers (Martene, tom. 4. Anecd., col. 660) decrees as follows:—'Item, in like manner it is ordained that henceforth at dawn of day three strokes be struck with the clapper [*batallum*] on the larger bell; and let every one hearing it, whatever be his state of life, say three times Pater noster and Ave Maria.'

It will be observed that this is not precisely the form of prayer now known as the Angelus.

"At length, by authority of the Supreme Pontiff, 300 further days of indulgence were added, after it had been ordered by Louis XI., in 1472, that the Angelus should be said thrice a day, which practice has been piously and religiously observed to the present time [1733]."

I note *en passant* a curious and contrarious parallelism between two of the above quotations, that from Noel and Carpentier and that from the Council of Sens: according to the former, in 1327 the Pope approves the evening prayer introduced at Saintes, granting ten days' indulgence; according to the latter, in 1347 the Council of Sens approves the evening prayer appointed by the Pope. In both cases the Pope was John XXII., by birth a Frenchman.

Thus far, the earliest date assigned to the evening prayer is about the year 1266, and in connexion with St. Bonaventure; the earliest for the call to the morning prayer is at Béziers in 1369; the earliest for the Angelus at mid-day is under Louis XI., in 1472.

If we turn, however, to the 'Hierolexicon' of the brothers Domenico and Carlo Magri (in Latin Macrius, Macrus, and Macer), published in Latin at Rome in 1677, we find a different series of dates, going back to the eleventh century. Under the heading "Salutatio Angelica" this work says:

"The signal given three times a day by sounding a bell to remind Christians to recite such [hujusmodi] a salutation was, according to some authors, instituted by Urban II. [1088-1099], chiefly [præcipue] as regards the morning and evening signal, in order that all the faithful might by this prayer beseech God for the recovery of the Holy Land; the struggle for that object [the First Crusade, 1096-1100] being then in progress. So writes Ciacconius [Alfonso Chacon] in his account of that Pope; and, more explicitly, Arnould Wion [a French Benedictin, 1554-1610], in his 'Lignum Vitæ,' that this pious custom had lasted 134 years; but falling into neglect, it was

resumed by order of Gregory IX. [1227-1241], with the addition of the mid-day signal [addito etiam meridiano pulsationis signo]. Wion also adds: 'The evening bell points to the Joyful Mysteries of our redemption; the mid-day bell to the Sorrowful ones; the morning bell to the Glorious ones.' Others write that the mid-day bell was instituted by Louis XI. of France; but the more common opinion is that Calixtus III. [1455-1458] ordained this pious observance for a victory gained at that time in Hungary in favour of the Faith. So Platina; and also Chacon in his 'Gesta Pontificum'; although it may be true that a wider extension was given to this practice by King Louis XI., who on the 1st May had ordered [præceperat] that it should be observed throughout France."

Platina's statement as to Calixtus III. is:—

"He gave order, likewise, that God should be supplicated every day, and that a bell should be rung about noon to give people notice when they should join in prayer for the Christians against the Turks; so that the Christians, assisted by the prayers of the whole Church, fought against the Turks at Belgrade.....and conquered them.....a blow that so much scared the Turk that he retired in haste to Constantinople."—Trans. edited by Rev. W. Benham, B.D.

It would appear, then, that the custom of praying thrice a day at the sound of a bell goes back at least to about 1235, if not to 1096. But it is not, I think, clear on this evidence that the form of the prayer was identical with that of the present Angelus. It has no doubt undergone developments, as well as modifications in both form and intention. JOHN W. BONE, F.S.A.
Birkdale.

ABBEY CHURCHES (8th S. iii. 188, 257, 349, 378).—I believe Davington Church is not the only church in England where the parochial portion has been at the eastern end and the conventual at the western. At p. 30 of Willement's 'History of Davington,' Marrick Church, in the North Riding of Yorkshire, is compared with Davington:

"In each case the eastern part was devoted to parochial uses, and the westernmost to the religious community. The partition wall was sufficiently high to screen the monastic from the general congregation, and the vaulting would bear a continuous appearance viewed from either division of the church. Such certainly must have been the effect at Davington Church."

In a foot-note Mr. Willement gives other instances of churches where there is, or was, a similar arrangement—viz, Black Friars, at Norwich; Wymondham Abbey, Lynn Regis, and Grey Friars, at Reading. These form the English examples. On the Continent the following examples are given: S. Scholastica, at Subiaco; the Church at Perugia; the Monasterio Maggiore, at Milan; S. Chiara, at Naples; and the Basilica of S. Lorenzo, at Rome.

I think the fact that the monastic portion was allowed to remain at Davington, while the parochial was destroyed, may be accounted for in this way. In 1535 Matilda Dynemark, the last prioress, died, and the remaining inmates of the house con-

sisted of one nun and a lay sister. The latter left the house, and the former died soon after the prioress. The place having become deserted, we are told that the escheator of the county made a return of the property of the priory:—

"The return of the escheator sums up by stating that, as neither prioress nor nuns were left in the nunnery, the establishment had lapsed to the Crown 'tanquam locum profanum et dissolutum,' that is, from circumstances it had become derelict as a religious house, and came to the Crown, not by Act of Parliament, but simply by an escheat for want of successors in a corporation aggregate. Davington having thus escheated to the Crown, is not mentioned in the ecclesiastical survey taken in the following year."—Willement's 'Hist. of Davington,' p. 13.

The whole of the property belonging to the priory, with the monastic buildings, having now become the property of the Crown, was granted to Sir Thomas Cheney, Knt. The Cheneys during their possession of the priory pulled down certain portions of the buildings and altered others, making the place suitable for a domestic dwelling. Among the portions destroyed were the parochial or eastern part of the church, and the south-western tower of the nuns' church, all the conventual buildings, with the exception of the prioress's parlour, the entrance hall, buttery, refectory, and the western alley of the cloister. New kitchens were built on the site of the north alley of the cloister, and, with slight alterations, the buildings remain to the present time as the Cheneys left them. They have, however, been used for all purposes at various times. At the latter part of the last century the refectory walls and the upper part of the remaining tower fell, caused by an explosion at the gunpowder mills in the immediate neighbourhood. In 1845, T. Willement, Esq., restored the priory, rebuilding the refectory and upper portion of the tower, and clearing out the rubbish which had been allowed to accumulate around the walls. He also arranged for weekly services to be held in the church, and caused the place, which was in a deplorable condition, once more to smile with prosperity and beauty. CARUS VALE COLLIER.
Davington Priory.

Is not St. Mary Overies, Southwark, a pre-eminent example of this connexion? Originally a priory church, it received the addition of "a large Chapel of St. Mary Magdalen, which Chapel was after appointed to be the Parish Church." Then St. Helen's, Bishopsgate: "Sometime a priory of black nuns, and in the same, a parish church of St. Helen.....the partition betwixt the nuns' Church and the Parish Church being taken down, remaineth now to the Parish" (Stow).

A. HALL.

"ENGENDRURE" (8th S. iii. 384, 437).—I found this word at once, in the first dictionary I opened (viz., the 'New English Dictionary'). Eight

quotations are given for it under the right spelling, *engendrurs*, and five more under the mistaken spelling *engendure*. It is used by Shoreham, Chaucer, Langland, Bokenham, Caxton, the author of the 'Romance of Partenay,' &c. Charles Lamb was one of those who did not know how to spell it.

WALTER H. SKEAT.

GLADSTONE BIBLIOGRAPHY (8th S. ii. 461, 501; iii. 1, 41, 135, 214, 329).—I have in my possession Lord Houghton's copy of the *Quarterly Review* for July, 1876, with the names of the authors of several of the articles added in his handwriting.

Mr. Gladstone is credited with the review of Trevelyan's 'Life of Macaulay,' which extends over the first fifty pages; Dr. Smith, the editor, writes on 'John Wilson Croker'; Mr. Abraham Hayward on 'Ticknor's Memoirs'; Lord Bury on 'Modern Philosophers on the Probable Age of the World'; and Lord Houghton himself on the 'Social Relations of England and America' and 'The Cost of the Navy.'

DE V. PAYEN-PAYNE.

The following might be added to the list:—

"Musa Etonensis. Tomus ii. edidit Ricardus Okes, S.T.P. Coll. Regal. apud Cantabrigienses Præpositus. MDCCLXIX. Two copies of Latin verses signed Gladstone: one in hexameters of 44 lines, A.D. 1827, numbered xxxvii., and another in Latin elegiacs of 48 lines, numbered xxxix., A.D. 1827. The allusion in the latter seems to be to the great statesman George Canning, Mr. Gladstone's early friend, whose lamented death occurred in that year, educated, like him, at Eton and a Student of Christ Church."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TOWN (8th S. iii. 264).—My long acquaintance with Arnold's Thucydides brings to my recollection a passage in Appendix iii. of vol. i. p. 652, which I think will help to show the proper use of *town* as the translation of *ἀγρός*, not of *κώμη*, and that in this instance the Revisers were quite right, which, considering that Dean Scott was among them to advise them as to their Greek, it was probable that they would be. The word in St. Matthew x. 11 is *κώμη*, which means a "village," not *ἀγρός*, which represents the A.-S. "tūn"; so the passage from Bishop Stubbs will not apply in an argument against their translation in the sense which is cited by Mr. PEACOCK.

Arnold writes, in speaking of the Attic *δήμος*,—

"The origin of the word *δήμος* is apparently the same with that of our English word *town*, and the earliest significations of the two words seem also to have been identical. *Δήμος* is derived by the Greek etymologists from *δέω*, and signifies an 'enclosure' or 'close,' a tract of land marked off from the waste, and enclosed for human cultivation and dwelling. So *town* is, with great probability, derived by Horne Tooke from *tynan*, an Anglo-Saxon verb signifying to enclose; and *towne*, or *town*, in Wickliffe's Bible is used as the translation of *ἀγρός*, an enclosed and

cultivated space of country. Thus in St. Luke xiv. 18 where our present translation reads, 'I have bought a piece of ground,' Wickliffe renders it, 'I have bought a town'; and again, St. Luke xv. 15, the sense of our modern version, 'he sent him into his fields to feed swine,' is expressed by, 'he sente him in to his town that he shulde fede hoggis.' Still more strikingly, St. Luke viii. 34, *εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς*, is translated, 'in to the citee and in townes.' Such also is the meaning of *δήμος*, when Homer speaks of *Βοιωταὶ μάλα πῖονα δῆμον ἔχοντες* ('Iliad,' v. 710), and when it is used as a term of contradiction to *πόλις*—*πολιῆ τε παντὶ τε δῆμῳ* ('Iliad,' iii. 50), 'to the city and all the country.'

From Tyndale's version to the Rhemish at St. Luke xiv. 18, and from Cranmer's to the Rhemish at St. Luke xiv. 15, it is *ferme* or *farme*, which also implies appropriation from the fixed rent. The versions which translate *κώμη* as *towne* obliterate the distinction between it and *ἀγρός*.

It is not without interest to compare the similarity of formation in respect of these terms in ancient Greece and in Anglo-Saxon use. It shows a like process in civilization from the earlier waste, common land, to the cultivated enclosure. The completion of this process in England in a proper manner was ensured on the appointment of the Inclosure Commission in 1845 by 8 & 9 Vict. cap. 118.

As Arnold's version of Wickliffe's translation is not the same as that of the Wycliffe and Purvey, A.D. 1380-1388, I subjoin this from the Oxf. Cl. Pr. New Testament, 1879: "Y have bouzt a town" (St. Luke xiv. 18); "He sente hym in to his town, to fede swyn" (St. Luke xv. 15); "In to the cite, and in to the townes" (St. Luke viii. 34).

ED. MARSHALL.

See 'Waverley,' chap. ix. *ad fin.*; also the first line of William Miller's little poem, 'Wee Willie Winkie.'

JONATHAN BOUCHIER.

SHAKSPEARIAN RELICS (8th S. iii. 346).—These "relics," recently removed from Stratford to Northampton by a bequest to Mr. T. Hornby, of Kingthorpe, are referred to by the late Mr. R. B. Wheler, the historian of Stratford-on-Avon, in the following extracts from his MS. notes, bequeathed by his sister, with many other invaluable records, to the birthplace of Shakspeare, where they are carefully preserved. Mr. Wheler added many MS. notes to his book the 'Historical and Descriptive Account of the Birthplace of Shakspeare' (1824), and many of his remarks on Mrs. Mary Hornby are too severe to be published. The following extracts are, however, historic and absolutely trustworthy:—

"As to the Relics they scarcely deserve a word, except in reprobation. It is well known there does not exist a single article belonging to Shakspeare."

"I am not aware, nor do I believe, that the Prince Regent (his present Majesty Geo. IV.), the Duke of

Wellington or any of the Orleans party, ever visited the Birth Place. Fictitious names are abundantly inserted in that and all the other Albums, and Mrs. Hornby who endeavoured to impose on all was in this respect imposed on by others."

ESTE.

CHARLES CHEYNE, VISCOUNT NEWHAVEN (7th S. x. 441, 496; xi. 11, 134; 8th S. ii. 428).—In a note to Thomas Burton's 'Parliamentary Diary,' edited by John Torvill Rutt (vol. iii. pp. 323, 324), is the subjoined:—

"The following letter, addressed by Bishop Compton, in virtue of 'the alliance between Church and State,' to 'the Dutchess of Albemarle, at New Hall, in Essex,' I copied from the original in the British Museum:—

Sept. 25.

Madam,

I am a humble petitioner to you, that when the election of Harwich is decided, you would give my Lord Cheyne leave to take the borough in Cornwall, for his option, and that you would give me leave to recommend another person to your favour.

Were it upon my own account, I should be ashamed to ask this: but it is for the Government and Church's sake that I beg it; for the person I would have in, it will be of very great and important use to serve both: and therefore I am sure you will pardon the impertinuity.

Madam, your Grace's
most obedient and obliged servant,

H. LONDON.

'Bibl. Sloan,' (Ayscough, 4052).

"This interference of a Lord Spiritual, calculated to render the Lower House 'more a representation of the Lords than the Commons,' might serve to expose, if they were not already so well understood, the good times of William III. The letter was, most probably, written in 1695, when Viscount Cheyne was chosen one of the members for Newport, Cornwall, which borough he had waved in 1690, and sat for Harwich."

I should be glad if any of your readers could throw some light upon this transaction, for I am unable to trace any possession of interest at Newport by the Duchess of Albemarle.

Regarding Lord Cheyne, there may be added the following extract from the *Post Boy*, July 9-11, 1698:—

"Some days since the Lord [Cheney] departed this Life; he is succeeded in Honour and Estate by the Honourable William Cheyne, his Eldest Son."

In the same journal for the ensuing 28th of the month is to be found the record of the second Lord Cheney's election for Bucks.

ALFRED F. ROBBINS.

CHAUCER'S "STILBON" (8th S. iii. 126, 249, 293, 432).—I am asked from what edition I quote the 'Pardoner's Tale,' Group C, l. 603. The edition referred to is entitled 'Chaucer, the Tale of the Man of Lawe, the Pardoner's Tale,' &c., edited by myself, and published by the Clarendon Press in 1877, 1879, 1887, and 1889. Of course, I follow the notation used in the famous "Six-text" of the Chaucer Society. In Tyrwhitt, the line is l. 12537; in Wright, it is l. 14018; but both Tyrwhitt and Wright give the Tales in the

wrong order, shifting the Shipman's more than seven thousand lines from its right place.

WALTER W. SKEAT.

BLACKWATER (8th S. iii. 328).—

"*Abhainn-mór*, great river, is the name of many rivers in Ireland, now generally called Avonmore or Owenmore; this was, and is still, the Irish name of the Blackwater in Cork (often called Broadwater by early Anglo-Irish writers), and also of the Blackwater in Ulster, flowing into Lough Neagh by Charlemont."

The foregoing extract from Dr. Joyce's exceedingly interesting work 'Irish Names of Places' goes to show that the river Blackwater in co. Cork is not named after the river Blackwater in Essex.

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

ERASMUS LLOYD (8th S. iii. 309).—There was an Erasmus Lloyd of considerable property in South Wales in the early part of the eighteenth century. I do not know when he died. His granddaughter married James Lloyd, of Foesybleiddiad, about 1750, and took the Mabws estate into that family, which still holds it. Erasmus Lloyd was of the tribe of Elystan.

THOS. WILLIAMS.

Aston Clinton.

"CURSE OF SCOTLAND" (8th S. iii. 367, 398, 416).—The remarks made by your correspondent at the last reference may be supplemented by the following passage from 'Facts and Speculations on Playing Cards,' by W. A. Chatto, 1848, p. 267:

"This card, however, appears to have been known in the North as the 'Curse of Scotland' many years before the battle of Culloden; for Dr. Houstoun, speaking of the state of parties in Scotland shortly after the rebellion of 1715, says that the Lord Justice-Clerk Ormiston, who had been very zealous in suppressing the rebellion, and oppressing the rebels, 'became universally hated in Scotland, where they called him the Curse of Scotland; and when the ladies were at cards playing the Nine of Diamonds (commonly called the Curse of Scotland), they called it the Justice Clerk' (Dr. Houstoun's 'Memoirs of his own Lifetime,' p. 92, edit. 1747)."

F. C. BIRKBECK TERRY.

In the *Scottish Review*, January, 1886, article 'The Scottish Peerage,' p. 24, foot-note, I find:—

"It would appear that the name of 'the Curse of Scotland' given to the nine of diamonds in a pack of playing cards is not really to be attributed to the Butcher Duke of Cumberland's having written the words 'no quarter' on it, as a general order, on the night before the battle of Culloden, but to the arms of this family [Dalrymple, Earl of Stair, viz., Or, on a saltire azure nine lozenges of the field. It seems to have been aimed at the first earl, the eminent Whig statesman, chiefly famous for getting up the massacre of Glencoe."

GEORGE ANGUS.

St. Andrews, N.B.

Some one has referred to the Dalrymple arms as explaining this allusion. Besides the doubtful compliment to the family of Stair, the explanation

is so far defective that it does not correspond with the arms, which are, in their simplest form: Or, on a saltire az. nine lozenges of the first. In none of the variants of this coat are the tinctures of the lozenges different; but to answer to the nine of diamonds they should be gules. Besides, the bearing here is quite different from that on the card, being on a saltire, and not in three rows, per pale.

CHEVRON.

'EUPHUES': PARALLEL PASSAGES (8th S. iii. 366).—Erasmus, and many others, I believe, had written to the same effect long before Lyly, but I am only able to find the following just at once:—

"A Male is naturally more excellent and strong than a Female.....Besides the Male was created first."

"So was Adam before Christ. Artists use to be most exquisite in their later performances."—'Eras. Colq,' 1878, vol. i. p. 444.

It is put more plainly in the following passage from 'An Answer to the Arraignment of Lewd Idle Women, 1615':—

"The Almighty God did so Create his workes, that euery succeeding worke was euer more excellent then what was formerly Created:.....Adam being the last worke, is therefore the most excellent worke of creation: yet Adam was not so absolutely perfect, but that in the sight of God he wanted an *helper*: Wherevpon God created the woman his last worke, as to supply and make absolute that imperfect building which was vnperfected in man, as all Diuines do hold, till the happy creation of the woman. Now of what estimate that Creature is and ought to be, which is the last worke, vpon whom the Almighty set vp his last rest: whom he made to adde perfection to the end of all creation, I leaue rather to be acknowledged by others, then resolved by my selfe."—P. 5.

R. R.

Boston, Lincolnshire.

Z. COZENS (8th S. iii. 8, 94, 196).—The burial of Zechariah Cozens, of Margate, aged sixty-five years, is recorded in the 'Register of Burials in the Parish of Margate,' under date Aug. 8, 1828 (p. 250, No. 1999).

It appears that Cozens, his wife, and two sons, Edward and Edwin Bedo Cozens, were buried in Margate Churchyard, but the inscriptions on the now sunken tombstone have long ceased to be legible.

The marriage at Margate, on Dec. 26, 1814, of Mr. R. Brasier, jun., with Elizabeth, eldest daughter of Mr. Z. Cozens, of that place, is noticed in *Gent. Mag.*, Jan., 1815, vol. lxxxv. pt. i. p. 80. It may be of interest to add that Mr. Cozens's nephew, George Bedo, is at this time resident in Oxford Street, Margate.

From the following inscription and lines copied (p. 14) in his own book, 'A Tour through the Isle of Thanet, and some other Parts of East Kent,' 1793, we gather that Cozens lived for some years at Margate, was married, dabbled in occasional poetry in addition to his other literary efforts, and buried a child there:—

"In memory of Edward, son of Zechariah and Jane Cozens, who departed Nov. 4, 1790, aged 2 years and 4 months.

Sweet Boy! late did thy op'ning charms disclose
Most pleasing sweets, on Expectation's wing;
We fondly thought no cloud would interpose,
To damp the joys thy innocence did bring."

Four more verses follow, but I will not inflict them on the reader. Two other specimens of his muse appear, on pp. 26 and 456: the first a long passage of forty-one lines in blank verse, descriptive of a storm at sea, and the second a shorter one of eighteen lines, on taking leave of his readers; but neither is of sufficient value or interest to warrant its reproduction here.

A copy of his poem 'The Margate Hoy, which was Stranded on Sunday Morning, the 7th February, 1802,' 8vo. 20 pp., second edition, Canterbury, 1802, is preserved in the British Museum Library. Mr. Cozens was also the compiler of 'A Sketch of the Life and Experience of Mr. George Bone, of Margate, who Died the 7th of February, 1802, Aged 42 Years,' 16 pp., being a continuation of the former work.

A review of the 'Tour through the Isle of Thanet' appears in *Gent. Mag.*, March, 1794, vol. lxiv. pt. i. p. 243, while the author's corrections of, and remarks on, the said review find a place in the succeeding issue, April, 1794, p. 319.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

FUNERAL BY WOMEN (8th S. iii. 185, 257).—I have in my possession a curious old sepia print of a funeral procession entering the church at Orpington, in Kent. The clergyman in a surplice walks first; next follows a man, probably a mute, in a very broad-brimmed black hat, with white band and white streamer, and a broad white scarf over one shoulder and under the arm, carrying a tall staff, the top of which is ornamented with three huge bunches of white ribbon. The coffin is that of an adult, and is borne by six very tall women, wearing white hoods and white dresses over hooped petticoats, and small white high-heeled shoes. The pall is bordered with white with heavy black tassels. The only mourners are three men in extremely wide-brimmed hats, with narrow white ribbon round the crown, and narrow white streamers down to the shoulders only. The clergyman's wig is similar to one worn by my great-grandfather, the Rev. Wm. Evans, whose portrait is dated 1702. This may be a guide to the date of the funeral, as there is none on the print.

OLIVIA E. PAYNE.

Rochester.

KENNEDY BARONETCY (8th S. iii. 347).—This baronetcy became extinct, I believe, on the death of Sir Richard Kennedy, father of Elizabeth, Lady Dudley, in 1710. He is stated, on the authority of Luttrell's 'Diary,' to have been killed in a duel

with Mr. Dormer. His widow, *née* Blake, remarried Lord Fred. H. Howard. I do not know the exact date of the death of Lady Dudley, but her will is dated July 9, 1747, and was proved Feb. 9, 1749. H. S. G.

"STOAT," ITS DERIVATION (8th S. ii. 349, 514; iii. 417).—*Clubstart* (from A.-S. *steort*, a tail) is quite another name from *stoat*. A moment's reflection will show that *stoat* and *start* are different words, just as *coat* and *cart* or *moat* and *mart*. That any one should for a moment deem it possible to derive *stoat* from A.-S. *steort* is a clear proof of the inability of the English mind to conceive that etymology obeys fixed laws.

WALTER W. SKEAT.

HERALDRY (8th S. iii. 247).—The charge three greyhounds courant is a well-known Welsh quartering, from whom derived I cannot state, not having any authority by me to refer to. It was borne by the Berrington family, but the field was sable. Welsh coats of arms are derived from the king or prince from whom descent is traced. Sometimes variants are found in colour or arrangement of the charges.

Ednwyn ap Ithel, Lord of Bryn, in Powysland, bore Argent, three greyhounds courant in pale, sable; Berrington, of Shropshire and Berkshire, Sable, three greyhounds courant in pale argent. These arms, within a border indented or, were quartered by the Loyds of Llangurig in right of the heiress Angharad, daughter of Adda ap Meirig ap Adda of Kerry. Green and blue are used indefinitely in old MSS. Probably some chemical change in the pigment accounts for this.

EMMA ELIZABETH THOYTS.

Messrs. Woodward and Burnet, in their 'Treatise on Heraldry,' say that "Azure, three greyhounds pursuing a stag argent" is the crest of Yardley. I know very little of heraldry, but I have been shown an old family crest in which three hounds were running after a stag.

E. YARDLEY.

^{coat} On the book-plate of Joseph Seymour Biscoe are three greyhounds courant, but no tinctures are shown. Crest, a greyhound catching a hare.

WALTER HAMILTON.

The arms Azure, three greyhounds courant argent were borne by Barneyes. The same arms were borne by a Dutch family named Royer. The arms of Yvetot are Azure, a bend coticed or.

LEO CULLETON.

ACCURATE LANGUAGE (8th S. iii. 104, 196, 309).—MR. BOUGHIER's communication is interesting. I believe that Dr. Arnold corrected, in almost the same words, a young gentleman who talked to him about "going into the Church." A reference would much oblige. EDWARD H. MARSHALL, M.A. Hastings.

BURIAL BY TORCHLIGHT (8th S. iii. 226, 338).—Readers of 'N. & Q.' may be glad of the following extract from the *London Chronicle* for March 28-30, 1758, p. 298:—

"On Monday night, about nine o'clock, the remains of the late Archbishop of Canterbury were carried in solemn funeral pomp from his dwelling house in Duke Street, Westminster, and interred in a vault in front of the altar in Lambeth Church, agreeable [*sic*] to his will."

It may be added that the above archbishop was Dr. M. Hutton. E. WALFORD, M.A. Ventnor.

On looking through my notes on Sheppy, I find the following account, which has never been printed. The funeral of Sir Edward Banks took place at midnight in the Abbey Church of Minster, Sheppy, as also did that of his daughter; both were by torchlight and of great magnificence. The hearse was drawn by four powerful black horses, heavily draped in cloth with tasselled border. On the head of each was fastened a flaming torch; great plumes nodded on the hearse and coaches wherever one could be placed, while those following on foot also carried torches. The night was very dark, the wind blew wildly, and the effect was like a tale of goblins and night imps as the long train of carriages, horsemen, and footmen wound its way through the lonely marshes at a foot pace. The villagers were filled with terror at the strange scrambling noise and heavy breathing of the horses which drew the hearse, as the *cortège* came up the steep hill leading to the church. An eye-witness said, "It made me greatly afraid of death." The vault, which is under the altar, is gained by a flight of steps leading down from the centre of the communion rail. The young and only daughter of Sir Edward died shortly before him; her funeral was carried out in a similar manner, except that the coffin was covered with white velvet and the plumes and horses were pure white. My informant was a grandchild of the church clerk at the time, and witnessed both ceremonies. OLIVIA E. PAYNE. Rochester.

OCTAGONAL FONTS, WHEN INTRODUCED (8th S. iii. 227, 351).—MR. SALTER's remark, "The font in the church of St. Thomas, Launceston, Cornwall, is Norman; it is square, standing on an octagonal shaft," may be supplemented. Mrs. Gibbons, in her 'Itinerary of Launceston' (1865) observes:—

"There are several features in the building itself to interest antiquaries—the chief of these being the fine old font. An illustration of it is given in Van Voorst's collection; but the representation by no means does justice to its ample proportions. The bowl and shaft are formed from a very large block of hard free-stone, known by the name of Hexmill stone. On each side is represented a Catherine wheel surrounded by a serpent, with the sting protruding from the mouth. By persons competent to judge, it has been pronounced of Norman date; and from the Eastern cha-

racter given to the heads at each angle, it was surmised by the late Sir W. Carpenter Rowe (a native of Launceston), that the artist had been connected with the Crusades."—P. 34.

In the 'New Parochial History of Cornwall' (1867-72), it is thus described:—

"The font is unusually large and of fine proportions; the bowl is square and has sculptured human heads at the angles and stars or Catherine wheels on its sides; the shaft is octangular and rests on a cable moulding, and a square plinth with carved angles. The material is Polyphant stone. The massiveness and superior character of the font induce a belief that it once belonged to the ancient religious establishment of which this locality was the site."—Vol. iv. p. 221.

The church is close to where the Augustine Priory of Launceston formerly stood; and it is mentioned as a chapel in an inquisition into the value of Cornish benefices, taken in 1294. There are two Catherine wheels carved on the eastern pier of the porch, as well as on the font; and it may be noted that within the boundaries of the present parish was in olden days a chapel dedicated to St. Catherine, though even by the time of Leland it had to be recorded "it is now prophanid."

DUNHEVED.

The font in Herne Church, Kent, is octagonal in form, with panelling and shields round the bowl, and its pedestal is enriched by delicate tracery. It was selected by Simpson (in his 'Series of Ancient Fonts') as a very fine and complete specimen of the Perpendicular period.

The first shield bears the arms of Henry IV., Quarterly, 1 and 4, France (modern); 2 and 3, England.

The seventh shield, Archbishop Arundel, Per pale, dexter, see of Canterbury, sinister chequy, *i. e.*, Arundel.

By means of the first and tenth shields we are enabled to fix the precise date of the font as between 1396 and 1414 (see Buchanan's 'Memorials of Herne,' p. 23).

KNOWLER.

A fine specimen of the above was shown me some two years ago in the grounds of Much Wenlock (Salop) Abbey. It had been unearthed a year or two previously, was of the Norman period, and in a fair state of preservation. T. R. SLEET.

67, Trinity Road, Wood Green.

TYNDALE'S TRANSLATION OF THE NEW TESTAMENT (8th S. iii. 369).—The story of the only existing perfect copy of Tyndale's New Testament, referred to by your correspondent, is perhaps worthy of a record in 'N. & Q.' Its history can be traced for a century and a half. About the year 1740, the Earl of Oxford, founder of the celebrated Harleian Library, purchased the book through one Mr. Murray, one of his agents, for twenty guineas, and was so delighted with his acquisition that he settled an annuity of twenty pounds a year upon the person who had brought it within his grasp.

The earl, however, died in the following year, and his library of printed books was soon after purchased by Mr. Thomas Osborne for thirteen thousand pounds. Osborne, unaware of the value of the Testament, sold it to Mr. Joseph Ames for the absurd sum of fifteen shillings; but the new owner, becoming acquainted with Lord Oxford's lapsed annuity to Murray, had the generosity to revive it, and paid the twenty pounds yearly until Murray's death, in 1748. On the sale of Mr. Ames's books, the Testament was bought by John Whyte, bookseller, for fourteen and a half guineas. In the inside cover of the volume are the bookplate of Mr. Ames, and the following note in Whyte's handwriting:—

"This choice book was purchased at Mr. Langford's sale, 13th May, 1760, by me, John Whyte, and on the 13th May, 1776, I sold it to the Rev. Dr. Gifford for twenty guineas, the price first paid for it by the late Lord Oxford."

Dr. Andrew Gifford, at his death in 1784, bequeathed the whole of his library, including Tyndale's Testament, to the Baptist College, in Bristol, his native city, and it may be still seen at that institution. The volume was reproduced in facsimile, in 1862, by the late Mr. Francis Fry, F.S.A., whose profound scholarship in English Biblical literature is well known. Another reprint, in modern type, was produced in 1836 by Mr. Samuel Bagster, of Paternoster Row. An imperfect copy of the original work is in the library of St. Paul's Cathedral, but it is destitute of the 2,600 illuminated capitals and paragraph marks, and of the red-ink rulings which beautify every page of the Bristol volume. Some of the above facts are given in a letter written by Mr. Ames, dated Wapping, June 30, 1743, and now in the Bodleian Library.

JOHN LATIMER.

Bristol.

Two copies of this Testament are known, one at the Baptist College, Bristol, the other, less perfect, in the library of St. Paul's Cathedral.

It is doubtful if any copies of this edition were publicly burnt. The books burnt at St. Paul's Cross, which were known as Luther's Testament, belonged to a later edition, and were sold by the translator to Augustine Packington for that purpose, being a remainder of which Tyndale was unable to dispose, and Tyndale wanted money to buy Vosterman's blocks to illustrate his Pentateuch. It is most likely that Tyndale's Testaments were burnt on more than one occasion. J. R. DORE.

Huddersfield.

THE ROYAL VETO (8th S. iii. 369, 394).—The statement in 'Hazell's Annual' is correct. Owing to the growth of the doctrine that the sovereign has no will but that of his ministers, the Clerk of Parliament has never been called on to say, "Le roy [or "la reine"] s'avisera" since March 11, 1707,

when Queen Anne refused her assent to a Scotch Militia Bill. During the agitation for Roman Catholic emancipation, towards the close of the reign of George III., that king threatened to withhold his consent from any alteration in the law, considering that his coronation oath forced him to do so; but the matter was not brought to the test.

JOHN CHURCHILL SIKES.

13, Wolverton Gardens, Hammersmith, W.

The *Law Times* for April 15 has an article on the royal veto, in which it is stated (vol. xciv. p. 552):—

"The latter phrase ["Le Roy s'avisera"] was used by William I., on several occasions, notably in the cases of the Place Bill and the Triennial Parliaments Bill. It was last used by a British Sovereign in 1707, when Queen Anne exercised her right of veto on a Scotch Militia Bill."

Q. V.

"CROW" AND "ROOK" (8th S. iii. 367, 396).—It may interest PROF. ATTWELL and others to know of a case of crows congregating. Some years back I had the shooting over Wanstead Park, and one day my keeper informed me that a flock of crows was in the habit of coming in of an evening to roost. Hardly crediting the statement, I arranged to lie up with him the next evening under the trees, and await their advent. Silently, and in the dusk of the evening, the wary contingent sought their accustomed places, and we were fortunate in bringing three to the ground, as undeniable evidence of the fact that this was a colony of crows—not rooks. How many such packs of wolves may be passing as sheep in other localities is open to conjecture; but certain it is that only a shrewd observer would be able to note the difference, unless assisted by some lucky accident.

Though the rook is usually so called in the south of England, it is curious to note that, when it is a question of preserving the newly-sown wheat from his depredations, he is often (perhaps usually) called a crow. "Scaring crows" is a well-known occupation in Essex, and here I have noted the expression "crow-keeper." There is the less reason for this, as the crow is no damager of crops.

HOLCOMBE INGLEBY.

Heacham Hall, Norfolk.

WROTH MONEY (8th S. iii. 366).—This subject is to be treated of in 'Bygone Warwickshire' (a work now being published by subscription). According to the prospectus, and judging from the names of the contributors to its pages, I should think the matter will be very ably dealt with.

J. BAGNALL.

Water Orton.

Bailey's 'Dictionary,' 1766, quotes "Green Silver, a duty of one halfpenny paid annually in Writtle, Essex, to the Lord of the Manor." This

may compare with the Knightlow manorial custom, and be equally ancient.

A. HALL.

"LIKE A BOLT FROM THE BLUE" (8th S. iii. 345).—DR. CHANCE, in his short note on this subject, seems to me to lay himself open to objection in the following particulars:—

1. He says that the above phrase "is perfectly reproduced in German, where it appears as 'Wie ein Blitzstrahl aus blauem Aether.'" *Blitzstrahl* is not a bolt or thunderbolt, but a flash of lightning.

2. "Come un fulmine a ciel sereno" in like manner, does not represent the phrase: it is simply "like thunder in a clear sky."

3. The French *le or la foudre* cannot refer "merely to the violence or rapidity of a thunderbolt," but simply to thunder.

4. It seems a pity to perpetuate the old error of confusing an aërolite, which may fall from the blue, with a thunderbolt, which was a term invented before the nature of lightning was known, and which has no existence in modern science.

But the question remains whether the usual phenomena of a thunderstorm has ever been known to take place in the blue. Arago, in his famous treatise 'Sur le Tonnerre' (*Annuaire du Bureau des Longitudes*, 1837), discusses the subject, but leaves it pretty much as he found it.

According to Seneca, thunder sometimes grows in a cloudless sky. Anaximander makes a similar observation. Lucretius, on the contrary, denies that thunder is ever heard when the sky is serene. According to him, it is engendered only in the midst of dense, piled-up clouds; it is never formed in a clear sky, or a sky just veiled with cloud.

Among modern observers, Senebier, in the *Journal de Physique*, refers to thunder under a clear sky as an admitted fact. Volney, being at Pontchartrain, some distance from Versailles, July 13, 1788, at 6 A.M., heard thunder under a clear sky, and it was not till 7.15 P.M. that a cloud appeared in the south-west, soon after which the whole sky became covered, and was succeeded by a heavy shower of hail. In all such cases, from the difficulty of determining the direction of sound, the thunder most probably proceeded from a cloud which was out of sight or unnoticed.

Thunder without visible lightning may sometimes be heard, as happened to me in September, 1857, while residing in a small village in Rhenish Prussia. The weather had been remarkably warm, dry, and cloudless, the temperature ranging from 85° to 90° and even 95° F. in the shade. One day I walked into the woods that cover the low hills surrounding the village. While sitting at the foot of a tree reading, I heard what seemed to be the irregular firing of musketry, as if a line of soldiers had discharged their muskets in succession. The fact that soldiers were skirmishing in the neigh-

bourhood seemed to account for the phenomenon. But presently the supposed firing was heard exactly overhead, and on looking upwards a cloud was observed, of no very great extent, in which a series of rapid explosions was taking place; the cloud seemed to float alone in the sky, which was bright and clear everywhere else. This cloud was evidently discharging into another cloud above it; but the lightning was too faint to be seen, or was extinguished by the bright sunshine. The explosions continued for about five minutes, then ceased for a short time and began again. The cloud gradually disappeared, the afternoon was bright, and the fine weather continued for some days longer; but transient thunderstorms had occurred in the neighbourhood.

In regions subject to earthquakes the subterranean rumblings are sometimes mistaken for thunder. Thus, in the last century, there was an earthquake at Santa Fè de Bogota, and a thunderstorm mass (*la missa del ruido*) was instituted at the cathedral on the anniversary of the earthquake, to commemorate the rumblings, which were mistaken for thunder. C. TOMLINSON, F.R.S.
Highgate, N.

In 7th S. iv. 333, MR. W. F. HOBSON has a reference to Homer's 'Od.,' v. 102 *sqq.*, from which he omits the letter of the book, Y. A still closer reference is to Vergil, 'Æo.,' ix. 630,—

Audit et cæli genitor de parte serena
Intonuit lævum,

which is very similar to the Italian in DR. CHANCE'S note.

In the recent text of Homer MR. HOBSON'S reference gains a little in aptness, as there is an omission of the line which begins *ὕψοθεν ἐκ νεφέων*, which is put in brackets, as not genuine. ED. MARSHALL.

While giving instances of this phrase from foreign languages, DR. CHANCE might have pointed out its utter absurdity. As a man of science he knows that a flash of lightning, vulgarly called a thunderbolt, cannot possibly proceed from a cloudless sky. Metaphors are very useful in their proper place, but they must have some basis of fact to start from. J. DIXON.

THE STANDISH FAMILY (8th S. iii. 408).—T. B. will find a full account of the House of Standish of Duxbury in Sir B. Burke's 'Landed Gentry,' 1886, vol. ii. E. WALFORD, M.A.
Ventnor.

In G. W. Marshall's 'Genealogist's Guide' the following works are referred to for information respecting families of the above name: Burke's 'Royal Families' (London, 1851), vol. ii.; Burke's 'Commoners,' vol. ii.; Burke's 'Landed Gentry'; Chetham Society publications, vols. lxxxii., lxxxiii., lxxxviii., xcvi., xcix.; Foster's 'Lancashire

Pedigrees'; Burke's 'Heraldic Illustrations'; Baines's 'History of the County of Lancaster,' vol. iii.; Earwaker's 'Local Gleanings,' vol. ii.; Ashmole's 'Antiquities of Berkshire,' vol. iii.; Wotton's 'English Baronetage,' vol. iii.; Betham's 'Baronetage,' vol. ii.; and Burke's 'Extinct Baronetcies.' H.

ARABELLA FERMORE (8th S. iii. 128, 212, 271).—MR. CORNELIUS HALLEN mentions at the last reference that he has not seen Miss A. M. Sharp's 'History of Ufton Court,' published by Mr. Elliot Stock. This lady states (p. 119) that the fourth Francis Perkins married Arabella Fermor, the daughter of Henry Fermor, of Tusmore, Oxfordshire, in 1715. Their son Francis was born in 1716, and their daughter Arabella died in 1723, so that there must be an error in the statement quoted by MR. HALLEN from two pedigrees that Arabella's marriage took place in 1734.

In the appendix the Ufton register is quoted by Miss Sharp (pp. 210, 211) as stating that Francis Perkins was buried April 9, 1736, and his wife on March 9, 1737. On p. 211 there is also the following "extract from register and notes written by F. Madew, priest at Ufton Court": "Mr^s Perkins, alias Arrabella Fermer, died Feby 19th, 1737." MR. HALLEN quotes the last entry with the date 1736. This was no doubt Old Style.

JOHN RANDALL.

"CURATION" (8th S. iii. 308).—Blackstone writes:—

"The guardian with us performs the office both of the *tutor* and *curator* of the Roman laws, the former of which had the charge of the maintenance and education of the minor, the latter the care of his fortune; or, according to the language of the Court of Chancery, the *tutor* was the committee of the person, the *curator* the committee of the estate. But this office was frequently united in the civil law, as it is always in our law with regard to minors, although as to lunatics and idiots it is commonly kept distinct."—(Book i. chap. xvii. § 1.)

It is a term which was in early use in this sense: "Furiosæ matris curatio ad filium pertinēt," Ulp. 'Dig.' lib. xxvii. tit. x. l. 4; "Furiosi quoque et prodigi, licet majores viginti quinque annis sint, tamen in curatione sunt agnatorum ex lege duodecim tabularum," Justin. 'Inst.,' lib. i. tit. xxiii. "De Curatoribus," § 3. The remaining chapters of the first book relate to various matters in reference to the "Curatores." ED. MARSHALL.

"Curator" is a legal term for a person appointed to act as guardian, and "curation" is consequently guardianship. A. COLLINGWOOD LEE.

This must mean trustee- or guardianship. A curator has other offices than that of taking care of the objects in a museum. See any good dictionary. ST. SWITHIN.

ENFIELD AND EDMONTON (8th S. iii. 347).—Dr. Robinson's 'History of Enfield' is considered the

best. There are also books by Ford and Tuft. The Palace at Enfield, where Queen Elizabeth lived, was pulled down in the last century, and the materials sold. The iron fireback may very probably come from this palace. The "King's House," another palace, used by Edward VI., was pulled down in 1608. "Old and New London" (Cassell) gives some particulars of Edmon-ton, and Cassell's "Greater London" has two chapters on Enfield and Enfield Chase.

B. FLORENCE SCARLETT.

The *Mercurius Politicus*, with other Civil War newspapers of the year 1659, contains a notice of an affray between the soldiers and the populace in Enfield Chase, to prevent the land from being taken for the public for the erection of houses. There was published in 1701 'The Case of the Earl of Stamford,' as to wood cut in Enfield Chase, fol., Lond., as also a subsequent 'Consideration of the Case' in the same year, fol. There is a notice of a haunted house in Enfield in 'N. & Q.,' 4th S. xi. 74. Weever's 'Funeral Monuments,' Lond., 1631, has, at p. 534, a notice of Enfield and of Edmon-ton.

ED. MARSHALL.

There is no really good work dealing at all adequately with these interesting districts. Doubtless your correspondent is acquainted with the brief accounts in Camden, Lysons, Gough, Hughson, and Norris Brewer. The seat of the Cecils was at Elsing Hall, or the Worcesters, as it was better known. Judge Jeffreys resided at Durants.

CHAS. JAS. FÈRET.

Miscellaneous.

NOTES ON BOOKS, &c.

Ivanhoe. By Sir Walter Scott, Bart. With Notes by Andrew Lang. (Nimmo.)

THESE are, perhaps, the most wholly satisfactory volumes of this delightful edition of Scott. M. Lalauze has unparalleled grace, vivacity, and distinction as designer and etcher, and the twelve illustrations he supplies to this the most generally popular of Scott's novels, and that, moreover, in which he first laid the action wholly in England and introduced no Scottish character, are exquisite. It is hypercriticism to say that they are, perhaps, too sensuous, seductive—eighteenth century, in fact. The rude life of the nobleman, Norman or Saxon, is faithfully shown, and fair women such as M. Lalauze exhibits in Rebecca and Rowena were confined to no age. Mr. Lang, in his highly interesting introduction, defends Scott against the charge of false heraldry brought against him in connexion with this novel. He also quotes some whimsically ill-natured and incompetent strictures from "my grandmother's review"—the *British*. Both preface and notes are excellent. Among the latter the account of Locksley's shooting feats and the defence of his cleaving the rush are worthy of special attention.

The Poetical Works of Robert Burns. Edited, with Memoir, by George A. Aitken. 3 vols. (Bell & Sons.) SINCE the first Aldine edition of Burns was issued, more than half a century ago, under the editorship of Sir

Harris Nicolas, great advance has been made in our knowledge of the poet's life, and many new poems have been brought to light. These things have been incorporated in the new and authoritative edition Mr. Aitken now supplies. A more desirable edition, so far as the Southern reader is concerned, needs not be desired. In addition to a biography which does "nothing extenuate, nor set down aught in malice," we have at the foot of each poem an explanation of the circumstances in which it was written, and the terms strange to an Englishman are explained at the foot of the page, instead of compelling the reader to turn to a glossary, perhaps in another volume. A glossary is also supplied, as is an index of first lines. A few omissions, attributable to the altered taste of the times, are traceable. With these few will find fault.

St. Bartholomew's Hospital Reports. Edited by W. S. Church, M.D., and W. J. Walsham, F.R.C.S. Vol. XXVIII., 1892. (Smith, Elder & Co.)

"It is possible that the vast magnitude of medical literature is an advantage for which we should be thankful, for it furnishes an unanswerable excuse for leaving it unread." Fortunately this sentence does not occur on an early page, or the present volume of 'Hospital Reports' might be added to the vast magnitude, and the many useful suggestions scattered throughout its pages left unread. Many of the articles are both interesting and instructive, but none is more suggestive than that by Dr. T. Claye Shaw, on 'Surgery and Insanity,' which raises the hope that the near future will produce new and more successful measures of "ministering to the mind diseased."

Women Adventurers. Edited by Mènie Muriel Dowie. (Fisher Unwin.)

THIS new volume of the "Adventure Series" has the advantage of being edited by Miss Dowie, the author of the spirited 'A Girl in the Carpathians.' In selecting the lives of Madame Velazquez, Hannah Snell (a name familiar to readers of 'N. & Q.,' see 8th S. ii. 88, 171, 455), Mary Anne Talbot, and Mrs. Christian Davies as examples of women adventurers (why not adventuresses?), she has furnished material for some amusement and interest. We are not asked to take these narratives *à grand sérieux*. They are rather sketches of the past, illustrating what could have been done, and may be done again, by women who, from motives which we do not propose to analyze, choose to put off the woman and act the man. The preface is smart, and well worth reading.

Louis Agassiz: his Life and Work. By Charles Frederick Holder, LL.D. (Putnam's Sons.)

THE biography before us forms the second of the "Leaders in Science" series, and the choice of the great Swiss naturalist as its subject appears to us to be very judicious. It is now nearly twenty years ago that Agassiz closed his earthly career, yet we feel more and more the appropriateness of the words spoken in the Californian Academy of Sciences when his death was announced, "Agassiz still lives." The memory of a noble life devoted to science and to humanity will never pass away, and Dr. Holder tells the story of that life in a way which sets forth its example in a very interesting and appreciative manner. It belongs to two continents, for while the first part of it was spent, and a high reputation acquired, in Europe, circumstances led to his adoption of America as a home in the latter part, and in that also his scientific expeditions and studies were of the highest value. Even to touch upon them in detail here would be impossible, relating as they do to all departments of natural history, whilst those of ichthyology

and glacial action were his specialities. Agassiz was not a believer in what is commonly called the Darwinian theory of evolution of species; to use his own words in speaking of the geological record, "we have no right to infer the disappearance of types because their absence disproves some favourite theory; and.....there is no evidence of a direct descent of later from earlier species in the geological succession of animals." Dr. Holder's book, which is elegantly printed and almost profusely illustrated, cannot fail to be considered one of the most interesting of a useful series, the next volume of which will be devoted to the life and work of the great scientific traveller Alexander von Humboldt.

THE *Journal of the Ex-Libris Society* has a paper by Mr. William Bolton on 'The Heraldry and Book-plates of Some British Poets,' consisting of Sir Walter Scott, the Earl of Dorset, Robert Bloomfield, and Robert Burns. One is surprised to find Bloomfield with a book-plate. That of Lord Dorset is reproduced. Mr. Arthur Vicars (Ulster) continues his 'Book-Plate Ex-Libris.' The number is excellent.

THE most interesting article in the *Fortnightly* is that of M. Ange Galdemar on 'The Comédie-Française in London.' It contains records of conversations with M. Got and Mlle. Reichenberg, and numerous extracts from the somewhat matter-of-fact and official diary of the former. One is surprised to see how little is said concerning the banquet at the Crystal Palace, which, however oblivious the company may choose to be, is one of the most conspicuous and important events in its annals. To the memory of John Addington Symonds Mr. A. R. Cluer pays a very warm tribute. Mr. D. S. MacColl scolds the Royal Academy, is exceedingly severe upon the older painters, would furnish the cheeks of Sir John Millais with a blush, and praises Mr. Whistler as one who "is on the side of the old masters" and "practises his art with the breeding and restraint of an artist." Mr. Stanley's 'African Legends' will have deep interest for the folk-lorist. The legend concerning the Moon and the Toad gives a quaint account of the origin of man. In 'The Two Salons' Mrs. Pennell expresses views which have much in common with those of Mr. MacColl. Prof. Lodge supplies an excellent paper on 'The Interstellar Ether.'—Under the title of 'Rare Books and their Prices,' Mr. W. Roberts, editor of the *Bookworm*, analyzes, in the *Nineteenth Century*, the recent great book sales, and brings prominently forward some startling results. 'An Impossible Correspondence,' by R. F. Murray, is an amusing skit upon modern magazine editors. It consists of imaginary letters from the editor of the *Whitechapel Magazine*, declining proffered poems of Chaucer, Shakespeare, Milton, Dryden, Blake, Pope, Shelley, Keats, the Brownings, Coleridge, &c. Mr. Charles L. Eastlake sends a capital account of 'The Poldi-Pezzoli Collection at Milan.' Mr. Henniker Heaton arraigns somewhat strongly the Post Office, which he charges with plundering and blundering. Sir Herbert Maxwell sends a deeply interesting paper on 'The Craving for Fiction,' and Mr. A. P. Sinnott answers Prof. Max Müller on 'Esoteric Buddhism.'—The *Century Magazine* gives an illustrated account of 'The Juno of Argos' discovered last year. 'Caught on a Lee Shore' supplies an exciting account of adventure on the coast of Florida. The accompanying designs are very spirited. Under the head of 'Notable Women,' Mr. Edmund Gosse deals very sympathetically with Christina Rossetti. 'With Tolstoy in the Russian Famine' gives some striking reproductions of photographs. 'In Cowboy-Land' may also be read.—*Scribner's* opens with 'Life in a Logging Camp.' Many very striking pictures of felling and carrying logs are given. Even more striking are those

of life in the camp. 'An Artist in Japan' contains some pleasing sketches. Amusing enough is his gossip, and his illustrations are delightful. 'The Birds that we see' are familiar to few Englishmen.—'A Discourse of Rare Books,' which appears in *Macmillan's*, deals interestingly, but not very comprehensively, with an inexhaustible subject. The writer speaks of the comedies and rhymes of Messer Partenio Etiro Pietro Aretino as running up in Gamba "the whole gamut" from "assai raro to rarissimo." Somewhat curiously, one of these very comedies, in a Trautz-Bauzonnet binding, appears in a this month's catalogue for a few shillings. 'A Historical Parallel,' though readable, is political. 'Ste. Anne des Deux Mondes' deals with a well-known object of Breton worship.—'Lady Mary Wortley Montagu' is the subject of a sprightly paper in *Temple Bar*, in which are also 'The Eye of the Baltic' and an account of 'The Writings of Joseph Glanvill.'—In the *Gentleman's* we have a collection of 'Lullabies,' an interesting subject. Mr. Garnet Smith deals with 'The Letters of Gustave Flaubert.' Mr. Wills, writing on 'Our Pedigrees,' has little to say that will reward the herald or the genealogist.—Mr. Lang is amusing and edifying, after his wont, in *Longman's*. Mr. Rodway describes 'How Orchids climbed the Trees.'—Under the title 'The Romance of Modern London' the *English Illustrated* gives some pictures of railway stations. 'The Red Cross Hall' is a stimulating account. 'Bird Life in Summer' is pleasing. 'Some High Notes,' in the *Cornhill*, describes mountain experiences. 'In the New Forest' is pleasantly descriptive.—*Belgravia*, the *Idler*, and *All the Year Round* have pleasantly varied contents.

MESSRS. CASSELL'S reprint of Thornbury and Walford's *Old and New London* approaches completion, a portion of the general index being given in Part LXIX. The other portion remains in Chiswick and the neighbourhood, and gives pictures of Hogarth's house, Chiswick House in 1763, Chiswick Church in 1760, &c.—*The Storehouse of Information*, Part XXIX., carries the alphabet to "Horne," and gives a physical map of Asia.

A SELECTION of Irish book-plates, from the collection of the late Sir Bernard Burke, will be published by subscription by Mitchell & Hughes. It will be annotated by Mr. H. Farnham Burke (Somerset Herald), and Dr. Howard (Maltravers Herald Extraordinary).

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. WALLER.—Received.

NOTICE.

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

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

LONDON, SATURDAY, JUNE 17, 1893.

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Notices to Correspondents.

Notes.

OUR PUBLIC RECORDS.

(Continued from p. 422.)

I now come to deal with the records of the Judicial branch of the Exchequer. Taking first the Equity or Queen's Remembrancer's (Q.R.) side, we find an enormous number of documents of the highest value to the legal antiquary, the topographer, and the genealogist.

Suits in this division of the Exchequer were commenced, as in Chancery, by Bill; these Bills, with the Answers to them, Replications, and Rejoinders, exist from the commencement of Elizabeth's reign to the year 1841. They are preserved in portfolios, arranged chronologically according to counties, and are referred to by a number of contemporary indices compiled upon a similar system. But the entries in this index are meagre; in many cases they record only the names of the parties, though in a few they also give the name of the place about which is the suit.

To the Depositions, however, a fuller calendar exists, also arranged chronologically under counties. This calendar gives the date, names of all the parties to the suit, and the subject of the suit; so that the inquirer who finds from depositions that the customs of such and such a manor were the subject of the suit of Jones v. Brown, tried in the Exchequer in, say, 10 James I., can turn to the

index of Pleadings under the date, and, very likely, obtain reference to the pleadings in that suit, which appear simply under the title, "Jones v. Brown," a reference which, without the information derived from the Calendar to Depositions, would carry to the searcher's mind no indication of the fact that the suit was about the place in which he is interested. Exactly the same remark applies to the indices to the Decrees and Orders, which are arranged chronologically, and give only the parties' names, and, for the most part, nothing else; but of these presently. I do not say that in anything like all the suits in the Exchequer we have Depositions; but I say that in collecting the various records in an Exchequer suit it is well, in the first instance, to go to the Calendar of Depositions, which is easy to search, and affords—if you find your suit—information as to its date and exact title.

I ought to point out here that bound up with the calendar to these depositions which were taken by commission is also a list of those commissions issued out of the Exchequer to inquire into lands "concealed" from the Crown, encroachments, the possessions of traitors, &c., the returns to which are often exceedingly valuable surveys. The calendar is arranged chronologically under counties, and in each county precedes that to the Depositions. There are few of these "Special Commissions," as they are called, of an earlier date than Elizabeth, and these are calendared chronologically in a small MS. calendar. Besides the Depositions just described there are the "Barons'" Depositions, or those taken before the Barons of the Exchequer. These exist from the time of Elizabeth to the year 1841. For those of Elizabeth there is a calendar; the rest are arranged alphabetically under the titles of the suits.

The Decrees and Orders of the Court of Exchequer cover a period of nearly three centuries, from Elizabeth to 1841, and are entered in volumes known as Decree Books and Order Books; the original Decrees and Orders also exist for nearly all this time, but are seldom used. To the entries of Decrees and Orders there are several calendars, which are confusing from the fact that the dates to which they relate overlap. Some of these have been compiled recently, others are contemporary. It should be also mentioned that numerous Decrees of the Court of Exchequer are entered on what are called the "Memoranda" Rolls (Q.R.). These are referred to Agenda Books and Repertories, and many, in a very useful index—which also refers to the Decree and Order books—known as "Martin's Index," arranged under places. This is only an index to selections; but it contains a great many references, and it is worthy of being referred to in most searches in Exchequer records.

All the indices or calendars to the Exchequer

legal records, with the exception of the Agenda Books, are kept in the "Legal" Search Room at the Public Record Office, the Agenda Books are in the "Literary" Room. Amongst the uncalendared classes of records on this, the Equity, side of the Exchequer may be mentioned Affidavits (1572 to 1841), Informations (Eliz. to William IV.), and Reports and Certificates (1648 to 1841).

On the Common Law side of the Exchequer the best-known, and certainly the most important class of records is the "Plea Rolls," which extends over a period of nearly 600 years, from 53 Henry III. to 1856. The greatest variety of entries relating both to ecclesiastical and civil matters occur on these rolls, but there is no complete calendar to what is entered upon them. The calendar, which exists in two forms, chronological and alphabetical, is, however, an exceedingly useful one; it is to be found in the "Literary" Search Room. On the Common Law side of the Exchequer there are forty-seven rolls (3 Hen. III. to 14 Edward I.) known as the "Jews' Rolls," on which are entered the Pleas held before the Justices of the Jews; there are also "Order Books" (Edward VI. to 1830) and Minute Books, 1657 to 1830.

I have not yet spoken of the records of the Lord Treasurer's Rembrancer's (Exchequer L.T.R.) branch of the Exchequer. In these we have important material relating to claims of various kinds, such as claims to markets or fairs, wreck, &c., and also to accounts of the sheriffs, and as to fines, issues, or amerciements due to the Exchequer from the courts at Westminster. The principal class of records in this division is the "Memoranda" Rolls, which exist from 1 Henry III. to 5 William IV.

No very satisfactory calendar exists to these rolls; that most frequently used is known as "Jones's Index" (printed), which is a calendar to selections from entries on the rolls from Henry III. to Geo. II., arranged alphabetically under places with an *index nominum* at the end. Beside this index there are numerous repertories and agenda books, which serve as a guide to those who desire to consult the rolls; a list of these is set out in Mr. Bird's "Handbook," p. 205. There are also on the "L.T.R." side the Exchequer Entry Books of Orders and Minute Books.

The Judicial Proceedings of the Court of Augmentations, the Court of General Surveyors, and the Court of First Fruits and Tenths—which were branches of the Exchequer—also demand attention. In these we have Writs, Pleadings, Informations, and Decrees, which, though they contain matter of much topographical and genealogical interest, are but seldom consulted.

In the Court of Augmentations there are five volumes of Pleadings (*temp.* Henry VIII., 'Aug. Mis. Bks.' vols. xix. to xxiii.), Depositions (Henry VIII. to Edward IV., *ibid.*, vols. cviii. to cxxiii.);

to these there is a MS. Index. The Decrees, which exist for the latter part of the reign of Henry VIII. and for that of Edward VI., are contained in 'Aug. Mis. Bks.' vols. xci. to cv., to these there is a calendar; whilst Informations and various other proceedings are entered in vols. clxv. of the same series. The Pleadings in the Court of General Surveyors are contained in a box, the reference to which is "Exchequer Treasury of Receipt, No. 111." The Decrees and Orders (34 to 38 Henry VIII.) are entered in the 'Augmentation Office Miscell. Books,' vol. cvi.; a calendar to this appears on pp. 166-196 of the Appendix to the Thirtieth Report of the Deputy Keeper. The records of the Court of First Fruits and Tenths consist of Plea Rolls (Mary to Geo. II., to which there is a volume of index), Process Books (29 Henry VIII. to 1817, 13 vols.), and several packages of miscellaneous documents (Henry VIII. to William IV.).

W. J. HARDY.

(To be continued.)

A CURIOUS BELFRY CUSTOM.

At Treswell, Laneham, and East Drayton, three Nottinghamshire villages situated in close proximity to each other, and not far from the Trent side, it was formerly a custom for the bell-ringers to record marriages on the belfry walls of their respective parish churches.

On one of my summer visits to Treswell when a boy, quite thirty-five years ago, Mr. Daniels, the then rector, pointed out to me certain red-ochre marks, squares and rings, on the interior walls of the tower, where the bells were rung from the floor of the church. I have a dim recollection that my informant said these markings were called "cakes," because they were put there as memorials of gifts of cakes to the ringers on wedding days. But having never met with such-like records of marriages on church walls elsewhere, nor, indeed, of any printed account of such a custom, and thinking memory might have played me false, I recently made inquiries from the clergymen of those parishes, who have kindly furnished me with information of a very interesting character.

Dr. Stott, the present rector of Treswell, says that the old belfry records were covered over with plaster at the restoration of that church about thirty years ago, and that only a few traces of portions of circles encroaching upon the stonework of the belfry arch are now visible.

Strange to say, at Rampton, less than two miles away, and about half way between Treswell and Laneham, there are no evidences of such marks on any part of the walls of the church, and no one remembers such a custom to have been observed in that village.

At Laneham, however, only two miles further, there are still to be seen on the belfry walls twenty-

seven or twenty-eight examples of ring-marks, dating from 1813 to 1838. These records, roughly scratched on the walls and coloured with red-ochre, were locally known as "cheeses," because, as the vicar says, it was the custom of the Laneham ringers to mark out the form of a cheese on the wall, and then place within the round the initials of the married persons and the year of our Lord.

About two miles west of Laneham, and three miles south of Treswell, is the village of East Drayton, and there, as the vicar, the Rev. Mr. Wilkinson, informs me, there are no fewer than a hundred of these curious markings, not scored, but simply painted on the belfry walls. They are known as "rings" or "rounds"; sometimes they are called "cakes," as they used to be at Treswell, but never "cheeses," as at Laneham. East Drayton ring-marks, which are still fresh and undisturbed (in fact, they were retouched at the restoration of the church), contain three initial letters and

the four figures of the year, dating from W.D. to B. 1777, R. M. and probably to even a still later date. The 1865,

top letter stands for the bride's Christian name, the lower letters for the Christian and surname of the bridegroom, and the figures, of course, for the year of the marriage. The old village carpenter now living was the last to put up "marriage lines" such as these, and, according to the testimony of his wife, "he was a good letterer and did a many."

The custom was that every married couple who brought the ringers a large plum loaf of six or eight pounds weight, and rich according to the wealth of the giver, a cheese, often a "sage cheese," such as is still not unknown in that neighbourhood, and a certain sum of money for beer, had not only a "ring o' bells" on the wedding morn, but also a "ring" with their respective initials put up on the belfry walls by the ringer who was best skilled in that art. In course of time, as the walls became covered with these devices, it was found necessary to efface the older records in order to paint new ones in their place, and evidences of half-obliterated "rings" are traceable underneath more modern ones.

Dwellers in towns and cities, whose knowledge of a village wedding is derived from Luke Fildes's celebrated picture, may be interested to know what was the old-fashioned way of keeping up a wedding in these remote parts of Nottinghamshire. Everybody was apprized of the coming event three weeks before by a peal rung after the morning service on the Sunday when the banns were first published—a custom which, by the way, is still practised at East Drayton. When the day came the village was *en fête*. The nuptials having been solemnized, and the wedding breakfast over in the morning, the whole bridal party walked back to

church, and, in the case of a better-class wedding, the "best man" carried a basket containing a plum loaf, a cheese, and a knife, all wrapped in a white cloth. Amongst the poorer class the bridegroom himself carried under his arm a cake wrapped up in the same way. This gift was taken to the belfry and delivered to the oldest ringer, who cut the cake and cheese and distributed to all the assembly, but first of all to the village children, who came in a few at a time and were arranged in a row with their hands folded, the idea being that they must be orderly and well behaved in the belfry. When all had partaken of the simple feast, the wedding party paraded down the four streets of the village with the attendant throng until they reached the bride's house, where all went merry as a marriage bell, and where the church ringers were entertained at supper in the evening.

At a wedding at East Drayton in April, 1891, the bridegroom took a plum loaf and a piece of cheese to the ringers in the belfry; but no record was placed on the belfry walls, "although," says Mr. Wilkinson, "I believe the bride's sisters' 'rings' are on the walls." The custom of painting the rounds seems to have ceased when the floor of the ringing loft was raised some years ago.

Readers of 'N. & Q.' are familiar with the common practice in former days of newly-married people making gifts to friends and neighbours*—a usage that has been completely reversed in our own times—but this apparently local custom of recording marriages on belfry walls may not be generally known; indeed, I find it has even escaped the notice of Mr. Briscoe, a Nottinghamshire antiquary, in his interesting compilation of 'Curiosities of the Belfry.'

JAMES HALL.
Lindum House, Nantwich.

POLLS AT PARLIAMENTARY ELECTIONS BEFORE 1832.

(Continued from p. 303.)

Herefordshire.

Polls in Smith, 1722, 1754, 1774, 1776, 1796, 1802, 1818.

Hereford.

1661	Sir Henry Lingen, Knt.	—
	Sir Edward Hopton, Knt.	251
	Herbert Westfaling	233
	This was a double return, and the whole election was declared by the House void, and a new writ ordered.	
1689	Vice Sir William Gregory, made a Judge of the Court of Common Pleas.	
	Henry Cornewall	372
	Edward Gwyn	143

* In a Yorkshire village, not many miles from East Drayton, it is usual to have competitive races, and the wedded couple to give the prizes: a pound of tobacco for old men, a pound of tea for old women, a silk handkerchief for young men, a ribbon for young girls. If these sports and prizes were not provided, a besom would be found at the door the next morning, the idea being that if the bridal couple did not give anything to race for they were too poor to buy a besom.

1714	Thomas Foley	...	...	787
	Viscount Scudamore	...	...	777
	Nicholas Philpot	...	...	550
	Herbert R. Westfaling	...	...	375
1716	<i>Vice</i> Lord Scudamore, dead.			
	Herbert R. Westfaling	...	...	634
	Timothy Geers	...	...	421
1734	Thomas Foley, Jun.	...	...	693
	Sir John Morgan, Bart.	...	...	555
	Herbert R. Westfaling	...	...	522
1764	<i>Vice</i> John Symons, dead.			
	John Scudamore	...	...	237
	— Hopton	...	...	117

Polls in Smith, 1741, 1747, 1761, 1818, 1826.

Leominster.

1705	Lord Coningsby	...	...	296
	Edward Harley	...	...	136
	John Dutton Colt	...	...	50
1713	Edward Harley	...	...	219
	Henry Gorges	...	...	186
	John Dutton Colt	...	...	88
1716	<i>Vice</i> Lord Coningsby, made a peer of Great Britain.			
	George Caswall	...	...	190
	Richard Gorges	...	...	38
	Henry Gorges	...	...	20

This election was declared void.

1722	Sir Archer Croft, Bart.	...	...	253
	Sir George Caswall, Knt.	...	...	205
	Edward Harley	...	...	92
	James Clarke	...	...	30
	John Raby	...	...	16
1727	Sir George Caswall, Knt.	...	...	265
	Viscount Bateman	...	...	262
	Sir Archer Croft, Bart.	...	...	109
1742	<i>Vice</i> Mr. John Caswall, dead.			
	Robert Harley	...	...	210
	Sir Robert Cornewall, Bart.	...	...	101
	George Hanbury	...	...	5
	— Bach	...	...	0

Polls in Smith, 1700, 1701, 1714, 1741, 1747, 1780, 1784, 1790, 1796, 1797, 1802, 1812, 1818, 1820, 1826, 1830, 1831 (two elections).

Weobley.

1691	<i>Vice</i> John Birch, dead.			
	John Birch	...	...	23
	Thomas Foley	...	...	26
	This was a double return, and Foley was declared elected.			
1698	Robert Price	...	...	55
	Thomas Foley	...	...	40
	John Birch	...	...	35
	This was a double return. Foley was declared elected and the election of Price was not disputed.			
1722	Nicholas Philpott	...	...	60
	Serjeant John Birch	...	...	66
	Edward Hughes	...	...	26
	John Carpenter	...	...	24

The first poll was that taken by the old legal constables; the second that by the new constables.

1732	On the expulsion of Baron John Birch (a Cursitor Baron of the Court of Exchequer)			
	James Cornewall	...	...	55
	Baron John Birch	...	...	26
	Paul Foley	...	...	4

Polls in Smith, 1729, 1734, 1747, 1754.

					<i>Hertfordshire.</i>
1689	Sir Thomas P. Blount, Bart.	...	...	—
	Sir Charles Cæsar, Knt.	...	...	1415
	Ralph Freeman	...	...	1368
	This was a double return of Cæsar and Freeman, and Freeman was declared elected.				
1695	Sir Thomas P. Blount, Bart.	...	...	—
	Thomas Halsey	...	...	1428
	Robert Cecil	...	...	1412
	Ralph Freeman	...	...	—
1698	Ralph Freeman, Jun.	...	...	1699
	Thomas Halsey	...	...	1565
	— Plumer	...	...	1239
	— Titus	...	...	1084

1714	Sir Thomas S. Sebright, Bart.	...	...	1807
	Ralph Freeman	...	...	1787
	Sir Ralph Ratcliffe, Knt.	...	...	1158
1722	Ralph Freeman	...	...	1614
	Sir Thomas S. Sebright, Bart.	...	...	1464
	Charles Cæsar	...	...	1340
1727	Charles Cæsar	...	...	2021
	Sir Thomas S. Sebright, Bart.	...	...	1424
	Ralph Freeman	...	...	1012
1736	<i>Vice</i> Sir T. S. Sebright, dead.			
	Charles Cæsar	...	...	1078
	Henshaw Halsey	...	...	1019
	Polls in Smith, 1754, 1761, 1774, 1784, 1790, 1796, 1802, 1805.			

Hertford.

1679	Sir William Cowper, Bart.	...	...	284
	Sir Thomas Hyde, Knt.	...	...	223
	Henry Danston	...	...	220
1681	Sir Thomas Hyde, Knt.	...	...	—
	Sir William Cowper, Bart.	...	...	—
	Sir William Leman, Bart.	...	...	23
	It is said that Hyde and Cowper each polled more than 300, but the exact figures are not found.			
1701	Charles Cæsar	...	...	452
	Richard Goulston	...	...	303
	William Monson	...	...	220
1705	Charles Cæsar	...	...	348
	Richard Goulston	...	...	319
	Thomas Clarke	...	...	256
	Clarke <i>vice</i> Goulston on petition.			

1708	Sir Thomas Clarke, Knt.	...	...	246
	William Monson	...	...	229
	Charles Cæsar	...	...	207
	— Dimsdale	...	...	159
1710	Charles Cæsar	...	...	376
	Richard Goulston	...	...	364
	Sir Thomas Clarke, Knt.	...	...	271
	William Monson	...	...	258
1713	Charles Cæsar	...	...	—
	Richard Goulston	...	...	—
	Sir Thomas Clarke, Knt.	...	...	3
1714	Charles Cæsar	...	...	373
	Richard Goulston	...	...	362
	Sir Thomas Clarke, Knt.	...	...	281
	John Boteler	...	...	272

The first poll is that by the Mayor, the second that after the honorary freemen, and other illegal votes had been taken from the other poll, according to a statement in the *Flying Post* for January 25, signed by Clarke and Boteler, who were declared elected on petition.

1770	<i>Vice</i> William Cowper, dead.			
	Paul Feilde	...	...	244
	Lionel Lyde	...	...	122

Polls in Smith, 1722, 1780, 1784, 1790, 1826, 1831.

St. Albans.

1701	George Churchill	293
	John Gape	244
	Joshua Lomax	188
	Thomas Lomax	70
	James Wittewrong	37
1705	George Churchill	—
	John Gape	236
	Henry Killebrew	233
	Killebrew <i>vice</i> Gape on petition.	
1708	John Gape	372
	Joshua Lomax	258
	George Churchill	254
1713	William Grimston	—
	William Hale	308
	John Gape	294
	On petition Gape <i>vice</i> Hale.	
1717	<i>Vice</i> William Hale.	
	Joshua Lomax	308
	— Jennings	253
1722	William Gore	461 ... 238
	William Clayton	461 ... 238
	Viscount Grimston	335 ... 331
	Joshua Lomax	258 ... 258

The second poll is that after deducting the honorary freemen and paupers. Gore and Clayton were returned.

1727	Viscount Grimston	475
	Caleb Lomax	447
	Thomas Gape	197
1729	<i>Vice</i> Lomax, dead.	
	Thomas Gape, Jun.	399
	— Brassey	165
1734	Sir Thomas Aston, Bart.	499
	Thomas Ashby	471
	Viscount Grimston	388
1742	<i>Vice</i> Thomas Ashby, dead.	
	Hans Stanley	325
	Hon. James Grimston	303

Polls in Smith, 1761, 1784, 1790, 1796, 1807, 1809, 1812, 1818, 1820, 1821, 1830, 1831.

Huntingdonshire.

1729	<i>Vice</i> Marquis of Hartington becoming Duke of Devonshire.	
	Robert Pigott	638
	Sir John Bernard, Bart.	473
1739	<i>Vice</i> Lord Robert Montagu becoming Duke of Manchester.	
	Charles Clarke	692
	William Mitchell	521

Polls in Smith, 1741, 1768, 1807, 1818, 1826, 1830, 1831.

Huntingdon.

1702	Hon. Charles Boyle	91
	Anthony Hamond	89
	Francis Wortley	34
	John Pocklington	41
	Lord Orrery	2
1705	Sir John Cotton, Bart.	73
	Edward Wortley Montagu	73
	John Pedley	64

On petition Pedley *vice* Cotton.

Polls in Smith, 1741, 1820, 1824, 1831.

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(To be continued.)

BEGINNING OF THE CHRISTIAN ERA.

Writing on this subject some years ago in 'N. & Q.' (6th S. vii. 515), MR. W. T. LYNN, in giving his adherence to the opinion that the birth of Christ probably took place in the autumn of B.C. 5, makes the following observation:—

"But I wish to point out that it by no means follows from this that if we could now revert to a correct reckoning from the birth of Christ the present year would be not 1883 but 1888. It is remarkable how often mistakes of this kind are made from not recollecting that chronologists have no year 0, but pass at once from B.C. 1 to A.D. 1. Admitting the birth of Christ to have been in B.C. 5, from then to the same day in B.C. 1 would be four years, and to A.D. 1, five years, and to A.D. 1883, 1887 years. So that our present reckoning is not five, but only four years in error."

Although I have duly consulted the indexes to 'N. & Q.,' I do not find that this very emphatic statement of MR. LYNN's has been challenged; and as the point is one of no little interest and MR. LYNN's authority on such matters deservedly of great weight, I trust he will pardon me for requesting him to review the matter in the light of the following considerations.

By a parity of reasoning, from a day in A.D. 1 to the same day in A.D. 2 would be one year; to A.D. 3 two years, and to the present year 1892 years only; but both A.D. 1 and A.D. 2—not the interval between a day in the one and the same day in the other—must be reckoned, and similarly B.C. 5 and B.C. 4 are respectively the first and second years of the era on the supposition that the birth of Christ took place in B.C. 5. Consequently five years is really the amount of the error, as the whole of B.C. 5 must be reckoned, even if the event from which the era takes its rise had happened on the last day of that year.

The present year is 6606 of the Julian period; deduct 1893, and the quotient, 4713, is the year of the Julian period for B.C. 1, the year prior to the beginning of the era; and in like manner, subtracting 1898 (1893+5) from the Julian period for this year, we obtain 4708=B.C. 6, the year prior to the true commencement of our era. Whether the latter be reckoned from the Annunciation (as I understand it to be) or from the birth of Christ is immaterial to my point. I contend that if the latter event took place late in B.C. 5 (should a correct reckoning of the era be reverted to) the present year would be A.D. 1898.

MR. LYNN's averment seems explicit enough, but I may have misunderstood him. Should he do me the honour of reconsidering the matter, any observations of his on the subject cannot fail to be of interest.

The other day MR. LYNN drew attention to an error in 'L'Art de Vérifier les Dates.' Although not bearing directly upon the subject of this note, I may point out that this most valuable work, in treating of the date of Christ's birth (vol. ii. p. 233),

gives the year of Rome 747 as 4708 of the Julian period and 6 B.C., instead of 4707 and 7 B.C., whilst the year of Rome 749 is given as 42 of the Julian era and 4 B.C., in place of 41 and 5 B.C. respectively. These errors can hardly have arisen from the existence of the astronomical year 0; in any case the correct dates are to be found in the chronological tables contained in the first volume, and may be verified otherwise throughout the volumes cited.

J. YOUNG.

Glasgow.

THE ROYAL MARRIAGE.—The fact of the direct heir to the throne marrying an Englishwoman is so rare an event that it seems worth noting. I can only recall two instances since the Conquest, viz., Edward, the Black Prince, and Edward, Prince of Wales, son of Henry VI., who married Ann of Warwick, subsequently the Queen of Richard III. Ann of Warwick, however, was not of royal blood; but the Black Prince and Joanna of Kent were equally descended from Edward I., and, oddly enough, as in our present royal marriage, the bride was a generation older than the bridegroom. Edward, the Black Prince, was great-grandson of Edward I.; Joanna of Kent was granddaughter of the same king; the Duke of York is great-great-grandson of George III.; while the Princess May is only great-granddaughter of the good old king.

Several of our kings have married English wives, but, so far as I can remember, no direct heir to the throne has ever done so except those I have mentioned.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

ARCHILOCHUS.—Apparently the usually accepted epoch at which the great satirist of Paros flourished must be brought down about half a century. In one of the fragments which alone remain of the works admired by Horace, he speaks of Zeus turning midday into night, a phenomenon so remarkable that he thinks no one ought afterwards to be surprised at anything—not even if the dolphins and land animals should change places. An Italian astronomer, Prof. Millosevich, of Rome, has recently re-examined the question of explaining this by the occurrence of a total eclipse of the sun in the locality where Archilochus resided, with the result that one only in the seventh century before Christ will perfectly correspond with the circumstances. This was the eclipse of April 6, B.C. 648; which was total over Thasos about ten o'clock in the morning, and thus fixes the date of the composition of the poem.

W. T. LYNN.

Blackheath.

HASTLER LAND.—In some villages in the neighbourhood of Sheffield land was anciently described as being held of the lord *in servicio hastilari*. This expression occurs in documents of the twelfth and thirteenth centuries, and at a later period the

land is described in English as "hastler land." The rod, or symbol of investiture whereby copyhold land was conveyed, might have been *hastula*, but I doubt whether *servitium hastilare* is in any way connected with this symbol, especially as in these villages copyhold lands are said to be held "by the straw."

S. O. ADDY.

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FOLK-LORE: DROWNED BODY LOCATED.—The *Suffolk Times and Mercury* of Friday, Nov. 4, 1892, under the heading of 'A Norfolk Superstition,' gives the following:—

"Last week (writes our Thetford correspondent) information was received at Thetford that a middle-aged woman had been missing from Brandon since Oct. 11, and had been seen at Thetford. Her friends naturally became alarmed about her, and had serious fears as to her safety, and as they could hear nothing about her, they asked that the river between Thetford and Brandon might be dragged. Instead of this, recourse was had to a very curious procedure, in which it appears some people really believe. On Tuesday afternoon the Navigation Superintendent got a boat and rowed down the river, accompanied by a policeman, who was mildly and slowly beating a big drum. It was stated that, if they came to any part of the river in which there might be a dead body, a difference in the sound of the drum would be distinctly noticed. The experiment, however, was a failure, and later on, it was reported that a person answering to the description of the missing woman was at Elvedon. This proved to be correct, and she was ultimately taken home, to the great relief of her friends."

I fancy this belief is uncommon; at least, I have never met with it before.

W. B. GERISH.

South Town, Great Yarmouth.

THE INVENTOR OF LUCIFER MATCHES.—

"Mr. John Walker, chemist, of Stockton, and the original inventor of lucifer matches, died in that town the other day at the age of seventy-eight. For a considerable time he realized a handsome income from the sale of his matches in boxes at 1s. 6d. each."—*Vide Baptist Reporter*, June, 1859.

JOHN T. PAGE.

Holmby House, Forest Gate.

RELICS IN A LONDON CHURCH.—The following appears in the *City Press*:—

"As the church of St. Mary, in the Minorities, will be closed during the next few weeks, and used only as a mission room, a faculty having been obtained some time ago for the amalgamation of the parish with that of St. Botolph, Aldgate, what is going to be done with the interesting relics? Notably among these is the head of the Duke of Norfolk, which is kept in a black box under a glass cover in the vestry. The story goes that, immediately after his execution on Tower Hill, the duke's friends obtained possession of the head and secreted it in the chapel attached to his family mansion. This family mansion really comprised the buildings of the ancient Priory of Holy Trinity, as founded by Matilda, Queen of Henry I., in 1108, and which, together with the precincts, had been given, at the dissolution of the monasteries by Henry VIII., to Thomas Audley, Lord Chancellor of England, who, after pulling down the church, made the place his residence until his death, in the year 1554. Thereupon, in virtue of his marriage

with the Lord Chancellor's daughter, the property passed into the possession of Thomas Howard, Earl of Norfolk, whose unhappy lot it was twenty-two years afterwards to lay down his life on the block. After his execution, his son, the Earl of Suffolk, disposed of the priory precinct and his mother's mansion therein to the City. In the year 1622, the inhabitants of Duke's Place, that had been built on part of the site of the old priory, having come to an open quarrel with the parishioners of St. Catherine Cree, obtained leave of Charles I. to rebuild the priory church, with the assistance of Lord Mayor Barkham. The church was accordingly rebuilt, and remains to this day."

H. T.

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.

WAVERLEY NOVELS.—What is to be understood by the allusions in the following passages?—

"Do you know who taught the young person to dance? Some of her steps mightily resemble Le Jeune's of Paris."—"Peveril of the Peak," Centenary Edition, chap. xxxi. p. 378.

Who was Le Jeune?

"Had contrived a species of armour, of which neither the horse-armoury in the Tower, nor Gwynnap's Gothic Hall, no, nor Dr. Meybrick's invaluable collection of ancient arms, has preserved any specimen."—*Ibid.*, chap. xxxii. p. 396.

What is meant by Gwynnap's Gothic Hall?

"Winterblossom is one of us—*was* one of us at least—and won't stand the ironing. He has his Wogdens still, that were right things in his day, and can hit the haystack with the best of us."—"St. Ronan's Well," Centenary Edition, chap. iv. p. 49.

What were Wogdens?—pistols?

"By the by, Lady Penelope, you have not your collection in the same order and discipline as Pidcock and Polito."—*Ibid.*, chap. vii. p. 85.

Who were Pidcock and Polito?—keepers of a wild-beast show?

"For fair play's sake I made him take one of my pistols—right Kuchenritters."—*Ibid.*, chap. xix. p. 210.

Is anything known of Kuchenritter?—presumably a gunsmith.

"With a volley of such oaths as would have blown a whole fleet of the Bethel Union out of the water."—*Ibid.*, chap. xxi. p. 233.

What was the Bethel Union?

"With your usual graceful attitude of adjusting your perpendicular shirt-collar, and passing your hand over the knot of your cravat, which deserves a peculiar place in the *Tietania*."—*Ibid.*, chap. xxvi. p. 237.

What is the Tietania?

"Why, your memory must have been like Pat Murtough's greyhound, that let the hare go before he caught it."—*Ibid.*, chap. xxx. p. 329.

Is Pat Murtough a fictitious person; or has he any connexion with Murtough O'Hara, whose

defence of the Catholic doctrine of confession is quoted in 'Redgauntlet' (Centenary Edition, letter viii. p. 91)?

"If you ever saw me tremble, be assured that my flesh, like that of the old Spanish general, only quaked at the dangers into which my spirit was about to lead it."—"Redgauntlet," Centenary Edition, letter iii. p. 29.

Who was this old Spanish general? The same remark occurs in 'The Fair Maid of Perth' (Centenary Edition, chap. viii. p. 95).

"Hang thee, Alan, thou art as unfit a confidant for a youthful gallant with some spice of imagination as the old taciturn secretary of Facardin of Trebizond."—*Ibid.*, letter iii. p. 32.

From other sources I have some reason to infer that Prince Facardin of Trebizond was the name or hero of a play or opera which was well known in Berlin in the beginning of this century. Precise particulars would be welcomed.

"It's no a Scotch tune, but it passes for ane—Oswald made it himsell, I reckon—he has cheated mony ane, but he canna cheat Wandering Willie."—*Ibid.*, letter x. p. 105.

Joseph Lincke, a celebrated 'cello player, born in 1783, is stated to have learned his instrument from Oswald. Presumably this is the person Wandering Willie alludes to; but who was he?

J. T. B.

OLD BELL.—There was sold, on the 9th inst., in Dowell's Rooms, Edinburgh, a bell, dated "1789. Lepine, Fondeur, a Quimper," with Latin cross embossed. This bell was in a church at Quimper, in Normandy. It was desecrated in the French Revolution, was in the Pique frigate, which was taken in the war, and was presented by the captain to Wm. Macdonald, of St. Martin's, in 1804. It was used in the belfry of St. Martin's Abbey, in Strathmore, Perthshire, for fifty years.

J. F. S. GORDON.

Glasgow.

HILL.—My grandfather's uncle, one Joseph Hill, was apprenticed between 1740 and 1750 as a violin maker to Peter Wamsley, who carried on business during the first half of the last century in Piccadilly and in Little Russell Street, near Covent Garden. I want, if possible, to obtain particulars of the apprenticeship deed; and as I have always understood that in those days such documents were publicly entered and preserved, where should I be likely to find any trace or knowledge of this matter?

ARTHUR F. HILL.

38, New Bond Street, W.

LYON FAMILY.—Can any reader of 'N. & Q.' put me in the way of substantiating the early accounts of the Scotch family of Lyon before the Sir John who married the Princess Jane, and got with her the lands of Glamis? Were they connected with the Northamptonshire Lyons?—who

certainly bore the same arms (without, of course, the Scotch tressures) and whose very early members had apparently no *s* at the end of their name, as at present; moreover, the early Christian names of the English family were curiously similar to those given in the early accounts of the Scotch family. I found an interesting seal in the London Record Office of John Lyon, son of the above, which shows a bendlet dexter engrailed. Had this any significance?—as his son, Patrick Lyon, first Lord Glamis, bore no such bendlet.

W. LYON.

7, Redcliffe Square, S.W.

A MS. ITALIAN TRANSLATION OF VARILLAS.—The historical works of Antoine Varillas are relished for their piquancy, in spite of their dubious veracity. Still, Bayle quotes largely from them. That these writings were esteemed by his contemporaries is shown by an Italian MS. translation of the 'History of Francis I.' which I have recently acquired. The preface is probably a version of that of the first edition, published at La Haye in 1684. The MS. is certainly in contemporary writing, and is of that flowing Spanish type which had replaced the cramped calligraphy of an earlier date. The translation fills two thick quarto volumes. Perhaps some reader of 'N. & Q.' might be able to state, or to conjecture, who the translator was. I can find no mention of him in Fontanini, Zeno, or Haym.

EDWARD PERCY JACOBSEN.

18, Gordon Street, W.C.

SUSSEX HOUSE, FULHAM.—This house is said to have been called after Augustus Frederick, Duke of Sussex, sixth son of George III. Did the prince ever really live there? If so, between what years; and where can I ascertain any particulars as to his life there? I should be glad, also, of any information touching Mrs. Billington's connexion with the house. The late Dr. Forbes Benignus Wilson for many years kept the house as an asylum for the insane. I should like to know when he went to reside there. He had, I believe, two asylums in West London. Can any reader tell me the name of the second? Was it Brandenburgh House, facing the Fulham Palace Road? Kindly reply direct.

CHAS. JAS. FERET.

49, Edith Road, West Kensington.

USSES OR OSSSES.—Spending a few days lately at Folkestone, I found myself constantly attracted to the little fish-market at the eastern end of the town. The catch of fish, of many kinds, was most abundant, more especially of dog-fish, of which there were two species. One kind was of a uniform bluish grey; these were called "dogs." The other was of almost precisely similar conformation, though running, perhaps, a trifle larger in

size. But they were of a dirty yellow brown colour, and spotted for their whole length with brown spots of a darker shade. To my question, "What do you call those fish?" I got the reply: "Usses, sir" (or "Ossses"). But neither my informant nor the fish-auctioneer nor his clerk, who seemed to be men of better position and intelligence, could give me any explanation as to the meaning or origin of the name, or even as to the correct spelling of it. Can any reader of 'N. & Q.' throw any light on the subject?

EDWARD P. WOLFERSTAN.

Arts Club, Hanover Square.

THE BLACK FLAG.—How long has it been the custom to hoist the black flag to signify that a murderer has paid the last penalty?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

[Was it not on the adoption of private executions, the first of which took place on Aug. 13, 1868?]

'THE SCAPE GOAT,' BY HOLMAN HUNT.—Has Holman Hunt's picture 'The Scape Goat' ever been reproduced in any of our illustrated magazines; or is the large engraving the only copy to be obtained?

B. V.

GUTTA-PERCHA.—Are the properties of gutta-percha such as will last? I am told that in process of time it crumbles away. Some Government seals are now stamped on gutta-percha, and it would be interesting to know if this material is as durable as the old wax formerly used.

A.

"THE ARMS OF LIONEL."—Can any one kindly tell me what is meant by this expression, which I find in several Wardrobe Rolls of the fourteenth century? It does not refer to the son of Edward III., for it occurs chiefly before his birth, and when his shield is alluded to at a later period, it is identified by the addition of the words, "the King's son." Once it is "the arms of England and Lyonel"; again, in 1333-4, "a hall of Lumbard bordered with escocheons of the arms of Lyonel"; in 1329, a gold cup with four "escocheons de arm' Leonelli in fundo." The meaning of the term was evidently well understood at the time.

HERMENTRUDE.

"CLICKING-TIME."—I have been unable to find, in any Yorkshire glossary, the compound word *clicking-time*, meaning twilight. It was first brought under my notice, some weeks ago, in ordinary conversation, and, recognizing it as a *rara avis*, I made a note of it. Inquiries were then instituted at three different places in Holderness (Swine, Burstwick, and Hollym), and natives of each place recognized the word as an old and familiar friend. One person said it was called "clicking-time" because, when she was a girl, the boys and girls used "ti click hod o' yan anuther" (catch hold of

one another). A second suggested that it was so named because then a brief rest was "clicked" (snatched), that it was a sort of blind man's holiday. A third thought that the word was derived from the *clicking* of the gossips' knitting needles, or the *clacking* of their tongues, as they exchanged confidences and discussed their neighbours' affairs over the garden hedge in the gloaming.

J. NICHOLSON.

50, Berkeley Street, Hull.

40TH REGIMENT.—Can any of your readers inform me whether there are portraits extant of the undermentioned officers of this regiment?—General the Hon. Edward Cornwallis, uncle of the first Marquis Cornwallis, or of General Sir Brent Spencer, G.C.B., of Egyptian and Peninsular fame? Also, can any one furnish me with particulars or anecdotes connected with this regiment, from family papers, letters, &c.?

X. L.

MARINE ANIMALS IN NORTHERN LATITUDES.—In Adamnan's 'Life of St. Columba,' bk. ii. ch. xlii., is an account of a voyage of one Cormac and his companions, when for fourteen days in summer they had sailed northward, so far, as it seemed, that they had got beyond the limits of human wanderings. On the fourteenth day they were greatly terrified by swarms of some unknown creatures:—

"Occurrant tetræ et infestæ nimis bestiolæ, quæ horribili impetu carinam et latera, puppingue et proram ita forti feriebant percussura, ut pellicum tectum navis penetrates putarentur penetrare posse. Quæ, ut qui inerant ibidem postea narrarunt, prope magnitudinem ranarum, aculeis permolestæ, non tamen volatiles sed natatiles, erant; sed et remorum infestabant palmulas."

The story seems to be founded on known facts. What could the *bestiolæ* have been? Are there swarms of cuttle-fish in northern seas; and would they cling on to the oars, &c.?

J. T. F.

Bp. Hatfield's Hall, Durham.

TENERIFFE OR TENERIFE.—I shall be glad to know which is correct.

JOHN LANGLEY.

SIR STEPHEN EVANCE.—Can any of your contributors say who were the parents of Sir Stephen Evance, of St. Edmund's the King and Martyr, Lombard Street; or where I can see a better pedigree than the incomplete one in the Visitation of London?

A. EVANCE, F.R.G.S.

'THE BRITISH KNIGHT ERRANT.'—In Messrs. Boase and Courtney's 'Bibliotheca Cornubiensis' (vol. iii. p. 935) is entered "The British Knight Errant. A tale in two volumes. Lond., printed for W. Lane, Leadenhall Street, 1790. 12mo., pp. 163 and 154"; and appended is the note, "The scene is laid at Launceston Castle." I have been unable to trace a copy of this in the British Museum Library. Is there known to be one in existence?

DUNHEVED.

By-Lits.

RESIDENCE OF MRS. SIDDONS IN PADDINGTON,

(8th S. iii. 267, 396).

Since making my inquiry on this subject I have carefully examined the Crace collection of maps and views in the British Museum, as well as every other available authority, with the view of satisfactorily determining the point at issue. Considering that the building has only disappeared within little more than thirty years, it would not be supposed that the task would present much difficulty; but the great extension of building in Bayswater and Westbourne within recent years, and the devastation committed by the Great Western Railway, render the identification of sites in those districts no easy matter. Another element of doubt consists in the frequent changes that have occurred in street nomenclature, of which I shall give an instance further on.

The first question to determine seemed to be the site of Westbourne Manor House, in the vicinity of which the modern house known as Westbourne Place, of which Westbourne Farm was an appendage, was subsequently built. According to Lysons,* Westbourne Place was built by Isaac Ware, the architect, a little to the south of the old house, which was suffered to stand some years longer. After several changes of ownership, it became the property, in 1800, of Mr. Samuel Pepys Cockerell, who resided in it till his death in 1827. In the memoir of Cockerell contained in the 'Dict. Nat. Biog.' the house is called Westbourne Lodge, but the fact that Westbourne Place was Cockerell's residence is confirmed by J. T. Smith, in his 'Nollekens and his Times,' vol. ii. p. 209. Lysons goes on to say that "near Westbourne Place is an elegant cottage, the property of Mr. Cockerell, and for some years past the residence of Mrs. Siddons, who has expended a considerable sum upon its improvement and decoration." Campbell says that Mrs. Siddons came into occupation of the house in April, 1805, and she had therefore resided in it for six years when Lysons wrote in 1811.

Gutch's map of 1828, Bartlett and Butler's map of 1834, and Lucas's map of 1847, do not show Westbourne Place, but they agree in marking the site of Westbourne Manor House as lying to the north and slightly to the east of the second canal bridge on the Harrow Road. To the south of the large house is a smaller building, which I assume to be Mrs. Siddons's residence, subsequently known as Desborough Lodge or Desborough Cottage.

On Gutch's map the term "Desboroughs" is applied to two parcels of land lying north and south of the canal, and situated immediately to

* 'Environs of London,' second edition, 1811, vol. ii. pt. ii. pp. 599, 600.

the eastward of the Manor House boundaries. The grounds of the Manor House were apparently comprised within the triangle of which the apex is the church of St. Mary Magdalene and the base the Harrow Road, Clarendon Street and Cirencester Street forming respectively the western and eastern sides. The "Desboroughs" lay still further to the eastward, and Desborough Lodge must, I think, have occupied the site of a small street, or rather a *cul-de-sac*, which practically forms an enclave of Cirencester Street, near the Harrow Road, and is still known as Desborough Street.

The view that Mrs. Siddons's residence lay on the northern or right-hand side of the Harrow Road as you proceed to Harrow is confirmed by the facsimile of a letter from Charles Mathews, in my possession, dated "Westbourne Green, Aug. 21, 1845," at the bottom of which is a rough sketch, indicating to a friend with whom an appointment had been made the whereabouts of the house, which is called by Mathews "Desborough Cottage." To the left of the picture is a distant view of the church of Harrow-on-the-Hill, while to the right of the spectator the gables of the cottage appear above a belt of shrubs and trees which surmount the garden palings. The mile-and-a-half stone from Tyburn Turnpike (no longer existing) is depicted in the right foreground. It is clear from the sketch that the cottage was on the northern side of the main road.

MR. GRIFFINHOOFFE's suggestion that Desborough Lodge may have been somewhere on the site of Desborough Place is not, I think, confirmed by the maps. On the earlier ones the site of Desborough Place and the adjacent streets is occupied by a portion of Westbourne Green, but in Lucas's plan of 1847 the land is built over, and must have presented much the same appearance as it does at present. Hampden Street, Waverley Road, and Brindley Street are clearly marked, but the whole of the present Marlborough Street is shown as Desborough Terrace. Subsequently the portion of this street which faces the railway was called Desborough Place, and the remainder Marlborough Place. The whole has now been renamed Marlborough Street, and Desborough Place has disappeared. Marlborough Street means nothing, whereas the original name of Desborough Terrace partook of the nature of a landmark in indicating the site of old Desborough House, which I judge from the maps must have been in existence as late as 1834. Mr. Walford, in his 'Old and New London,' states that some vestiges of the old house are apparent in Desborough Place (now Marlborough Street), but I have failed to find any.

As Robins, in his 'Paddington, Past and Present,' says that Desborough Lodge was in existence as late as 1853, it could not have been situated on the site of the block of houses "on the north side of the railway and east of Royal Oak Station,"

which I have shown was built over before 1847. The conclusion I have arrived, at is that Westbourne Farm, subsequently known as Desborough Lodge or Desborough Cottage, was situated at, or close to, the present Desborough Street, and that it could not have been destroyed to make room for the Great Western Railway, as Cunningham asserts. I must, however, in fairness state that this conclusion is to some extent based on two assumptions. The first is that Westbourne Place, the residence of Mr. Cockerell, was identical with the Westbourne Manor House of the maps. The second is that Westbourne Farm, the residence of Mrs. Siddons, was identical with Desborough Cottage, the residence of Charles Mathews and Madame Vestris. Neither of these assumptions is proved, but I think the evidence is all in favour of their correctness. It is just possible that Westbourne Place was on the site of a large enclosed piece of land, with a house, marked as Westbourne Park upon the maps. This house was situated at the southern portion of Westbourne Green, to the westward of the present Porchester Road, on land now occupied by Westbourne Park Road and the adjacent thoroughfares. If this view is correct, Mrs. Siddons's cottage may possibly have been swept away by the Great Western Railway; but as all the authorities state that it was in close vicinity to the land now occupied by the Lock Hospital, I do not think it could have been so far distant as Westbourne Park, and I have come across no evidence that corroborates any view except that which I have accepted.

W. F. PRIDEAUX.

Desboroughs is marked on the plan of Paddington parish, 1838 (not 1828 as printed). I remember the house, where Madame Vestris lived being pointed out to me about the end of the forties. It lay a little off the Harrow Road (which here runs northwards), on the east side, on the south of the canal. Access to the house was by a carriage drive. The Lock Hospital is built on the north of the canal, and on the west side of the Harrow Road. Westbourne Manor House was on the opposite side of the Harrow Road to the hospital, and also beyond the canal.

Copies of Mr. Gutch's plan, and also a large plan of the district engraved for the now defunct Commissioners of Sewers for Westminster, &c., in 1840, can be seen at the library of the Royal Institute of British Architects, No. 9, Conduit Street, W.

Which was the house or the houses named Westbourne Place?—a property which belonged about 1749 to Isaac Ware, architect, who erected his house with old materials brought from Lord Chesterfield's house in May Fair (Lysons, 'Environns,' 1795, iii. 330). It was bought by another architect, Samuel Pepys Cockerell, who was residing there in 1796. Was Westbourne Place the same as Westbourne Manor House; or did it

apply to the portion called Desboroughs in this inquiry? Lysons does not mention the Manor House or Desboroughs, though he describes Westbourne Place.

WYATT PAPWORTH.

It is very kind of the *Baywater Chronicle*, 1884, to ascribe to "a visitor" my remarks about the above house, which I well remember, and especially the very words in which I describe it in 'Old and New London,' comparing it to a "rural vicarage." My friend Mr. GRIFFINHOOFE will find a back-front view of the old house, with the poplar trees in sight, at p. 216 of vol. v. (not vi.) of my work, and my description of it on pp. 214, 215. He will also see there what is said about Desborough Place.

E. WALFORD, M.A.

Ventnor.

INNSBRUCK HOFKIRCHE (8th S. ii. 81, 162, 211, 221, 315, 349, 409, 491).—Since sending you my last note on this subject, I have rediscovered a kind of semi-official account of the history of Maximilian's tomb by Dr. Schönherr, in vol. xi. of the 'Jahrbuch der kunst-historischen Sammlungen des oesterreichischen Kaiserhauses' (1890, pp. 140-268). The account is extremely interesting and very elaborate, and is founded on original research among the various rich MS. collections of the imperial house of Austria. The author gives a list of the twenty-eight large statues surrounding the emperor's tomb, supplying, professedly, the names of the persons whom they were intended to represent from documentary sources, but unfortunately following too closely Baedeker's list and without taking the least trouble to notice the heraldic devices on the shields, and consequently without attempting to explain the glaring discrepancies since pointed out in 'N. & Q.'

The names of the first seventeen statues agree with Dr. WOODWARD's list, with the exception of No. 4, which is given as "Duke Albrecht II., the Wise," though the arms are those of an emperor. Then follow, after Kunigunda:—

18. Eleanor of Portugal, mother of Maximilian.
19. Mary of Burgundy, his first wife.
20. Elizabeth of Hungary, wife of "King" Albrecht II.

21. Godfrey of Bouillon.

22. "King" Albrecht I., in spite of the arms of Hungary.

23. Frederic IV., Duke of Austria and Count of Tyrol ("with the empty pockets").

24. Leopold III., Duke of Austria. And omitting the next three, which are the same as in Dr. WOODWARD's list,—

28. "King" Albrecht II., though the arms are not those of an emperor. Photographic reproductions of a dozen of the large statues are given in the volume. That of Arthur is shown without a shield, and that of Philip the Good, of Burgundy (No. 14), has the quartered shield of England and

France attached to it, just as Dr. WOODWARD saw them in 1890. The shield of No. 18, however, correctly shows the arms of Portugal, and consequently Baedeker is right with regard to this lady.

The author does not seem to have any doubt about it that No. 8 was meant for the Arthur of the legend. The tomb as originally designed was to be on a larger scale than the present one, and was to be surrounded by forty statues of the same dimensions as the present twenty-eight. Of the forty persons whom the statues were to represent, Maximilian claimed thirty-eight as belonging to his family circle, the two exceptions being the two illustrious knights represented by the pair of statues attributed to Vischer, namely, King Arthur of England and Theodoric, King of the Ostrogoths, who, according to the author, were merely invited guests. Of course, some modern genealogists would greatly reduce the number of Maximilian's ancestors; but we must not forget the fact that genealogists at the beginning of the sixteenth century were not so strict as those of our days, and hence the many imaginary pedigrees which have been prepared for Maximilian, and are preserved in the imperial archives, must be viewed in the spirit of the old emperor's times. Some of these pedigrees, notably those illustrated by the "old masters," have been published in past volumes of the 'Jahrbuch.' They show numerous princes with shields charged with a lion rampant and others quartering the three *batrachia* with the three fleurs-de-llys. Dr. WOODWARD calls the former frogs; but were they not really meant for toads (*crapauds*)?

The author publishes also reproductions of some designs for statues prepared by Gilg Sesselschreiber, the artist of several statues in the group, and by others. One of these sketches (not carried out) represents the English hero-king holding a shield charged with the arms of France and England quarterly, and on a shield of pretence a lion rampant, probably meant for Hapsburg, as the sketch bears the inscription, "Kuenig Artus zu Enngellandt, Grave zu Habsburg." This proves beyond doubt that the artist meant to represent the King Artus of the legend, and that he was under the impression that Arthur of Caerleon was a Count of Hapsburg and an ancestor of Maximilian. Another drawing shows a design for a statue of Bianca Maria. The arms assigned to her are a quartered shield, with an eagle displayed in the first and last, and the Visconti guivre in the intermediate quarters and on an inescutcheon a cross argent (?).

As regards the shield of statue No. 28, I have already stated in a previous note that history knows only one Albert, King of Hungary and Bohemia. As he was also King of the Romans, there is not the slightest doubt that he is repre-

sented by statue No. 22. But if we removed the shield from No. 28 there would be some difficulty in finding a rightful owner for it among the persons represented by the other statues in the group. Hence I would suggest that it was intended either for Elizabeth of Hungary (No. 20) or more probably for an effigy of her son, Ladislaus V., which was to be included in the group and was actually cast, but condemned and not set up in the group. The design of the coat armour of the figure was considered too poor, and, owing probably to the sluggishness of the metal, the statue came out of the mould full of holes. Of course I do not mean to infer that the arms as depicted on the shield attached to No. 28 were ever borne by either Elizabeth or her son.

One more example to show how the artists employed by Maximilian and his executors treated heraldry. One of the forty statues included in the original design was to be that of King Stephen I., the Saint, of Hungary, for which a sketch was prepared by Christopher Amberger. The drawing is reproduced in the 'Jahrbuch,' and shows the king with a shield: Quarterly, 1 and 4, Barry of eight, 2 and 3, a triple mount surmounted by a patriarchal cross. Stephen reigned from 1000 to 1038, and, of course, so far as we know, had no coat of arms. There are important documents extant of the reign of one of his successors, Béla III. (1173-1196), on which the royal seal is still without the slightest trace of any heraldic device. The oldest representation of the arms of Hungary appears on a deed of King Imre (Emericus) of the year 1202; it shows Barry of nine, Gules and argent, the four upper strips of the field either being charged with nine lions passant (three, three, two, one), or probably only diapered and the diapering mistaken for lions. The oldest known use of the patriarchal cross as an heraldic device dates from the year 1243, but the arms Barry of eight quartered with the patriarchal cross surmounting the triple mount, as shown by the artist, according to our present knowledge, were not borne by any king before Ladislaus V., who reigned from 1440 to 1457, that is more than four centuries after the death of Stephen I.

One interesting item of information in Dr. Schönherr's account is that Arthur's and Theodoric's statues, after being cast in 1513, were pawned, and remained in pawn for some years until the Imperial Exchequer could find money to redeem them.

L. L. K.

"CANARY BIRD," AN OPPROBRIOUS TERM (8th S. i. 109, 198, 339; ii. 378, 433; iii. 395).—The John Udal referred to by Sutcliffe in 1592 is said to have been the worthy whom James I. complimented at the expense of all contemporary European scholars; nevertheless, Sutcliffe was pleased to characterize him as "a man utterly unlearned and very factious." He was a Cantab, who graduated from Trinity, though he began his collegiate career as a sizar at

Christ's. He became a minister at Kingston-on-Thames, but having got into trouble, from alleged complicity with the Martinists, he was silenced there, and being invited to Newcastle-upon-Tyne, lived and laboured in that town for something like a year. 'Diotrephes' and 'A Demonstration of Discipline' are attributed to his pen. Udal was summoned back to London to answer for his opinions, was committed to prison, and, at one time, condemned to execution; he was, however, spared to die the natural death of a broken heart in the Marshalsea, in 1592 or 1593. Thomas Cartwright, who has been called "the head and most learned" of the early Puritans, was for a while his fellow captive.

The full title of my libel, or *libellus*, is as follows:

An Answer to a Certaine Libel Supplicatorie, or rather Diffamatory, and also to Certaine Calumnious Articles, and Interrogatories, both printed and scattered in secret corners to the slander of the Ecclesiasticall state, and put forth vnder the name and title of a Petition directed to her Maiestie: Wherein not onely the friuolous discourse of the Petitioner is refuted, but also the accusation against the Disciplinarians his clyents iustified, and the slanderous cauilts at the present government deciphered by Mathew Sutcliffe.

I fear me I was wrong in writing aforesaid as though this work had been specially evoked by the publications of Udal and Cartwright, for great is the mystery of the Marprelate business, and I am not its soothsayer. Some former owner of my copy, who I naturally concluded was better informed than myself, wrote "Sutcliffe's Ans^r to Udal and Cartwright" on the fly-leaf opposite the title-page, and I too rashly accepted his conclusion. Udal and Cartwright do, indeed, receive ugly rubs from Sutcliffe, but they are only two out of many whom he attempts to chastise; and unless they wrote the 'Certaine Libel,' the authorship of which is hidden from me, 'An Answer' cannot have been mainly addressed to them. Sutcliffe assumes no manner of doubt touching its origin. He says:—

"The writer of this Libel is wel known; I would he so well knewe himselfe. His bedlem fits also, and helps he had in his writing, are known."—P. 104.

"A very undecent thing it seemeth to me, that a man not conversant in studie of diuinitie should teach diuines, that a disordered companion should controll gouernors, and lawes: that a man lately distracted of his wit should teach law and order, neither knowing order, nor lawe."—Preface, B 3.

I do not know to which member of the early Puritan party such innuendoes best applied. Copinger was somewhat of an enthusiast, and believed that the Holy Spirit gave him many strange directions (Bancroft's 'Dangerous Positions,' p. 144, &c.); but I am not aware that the cause was indebted to him for any literary support. Henry Nicholas, of the "Family of Love," must have had a screw loose somewhere, and I have wondered if, in 1592, Sutcliffe thought he had him to deal with,

sence towards the end of the preface he is suddenly referred to in this manner:—

“H. Nicholas hath painted his book with quotations, as full as T. C. he veeth the same stile and seemeth to have the same erroneous spirit.”

Other senses in which the passage might be taken are not hidden from me.

There may be some plain statement as to the authorship of a ‘Certaine Libel’ in Sutcliffe’s later ‘Answer,’ that to Job Throkmorton, in 1595. This work I know only from the excerpts given in ‘An Introductory Sketch to the Martin Marprelate Controversy’ (Arber), and they do not satisfy my curiosity. “John Penry, say I, John Udall, John Field; all Johns: and Job Throkmorton; all concurred in making Martin,” wrote Sutcliffe; but many pens, not leagued with theirs, yet moved in sympathy.

I feel sure that my snippets will provoke rather than satiate the Fijian appetite. I am sorry to offer a mess so innutritious.

Let me end with a note and a query. I note that the Rev. Mathew Sutcliffe exclaims, “A bloudie fault,” when he meets the complaint, “The Curate must tolle a Bell: yet doeth not he, but the Sexten” (p. 118); and I must ask for an explanation of the words italicized below: “The stile is like *John Bels song of Couentrie*, the sentences hang together like *lenten deames*.”

ST. SWITHIN.

[A communication concerning Nicholas Udal, recently received from a valued contributor, but, on account of its crudity of language, suppressed, shows that he pleaded guilty to a shameful offence.]

LADY OF THE BEDCHAMBER (8th S. iii. 247, 355, 392).—I also have tried hard, in going through the Close Rolls and Wardrobe Rolls, to find any hint, even the slightest implication, of relationship between Geoffrey and Thomas Chaucer, and have entirely failed.

When one of the queen’s ladies is mentioned on the Rolls, she is (if I rightly remember, invariably) styled either “*domina de camera Reginae*” (which very rarely occurs), “*domicella cameræ Reginae*,” or “*domicella Reginae*.” Philippa Chaucer is always styled “*domicella cameræ*,” but Philippa Pycard is always “*domicella Reginae*.” The ladies pensioned on Queen Philippa’s death in 1369 (Patent Roll, 43 Edw. III., part ii.) were the “*domicellæ Reginae*” only; and neither the name of Philippa Chaucer nor that of Alice Perrers appears on this list, while Philippa Pycard is there. I am very glad to find that my convictions respecting Philippa Chaucer are backed by so high an authority as PROF. SKEAT. That Chaucer was her maiden name I never could believe.

HERMENTRUDE.

SAMPLERS (8th S. iii. 327).—As I have before mentioned (8th S. ii. 91), I possess a very old

sampler, worked by my grandmother’s great-grandmother, in 1718, and I do not recollect ever having seen one of an earlier date, though doubtless there are such in existence. MR. TUER asks, “Where are some good typical examples to be seen?” and I can only say that, if he ever finds himself in this neighbourhood, I shall be very happy to show him mine. It is in excellent condition, and, as I wrote in the above reply, the colours are not at all faded and might almost have been worked in yesterday.

As regards “the earliest known child’s sampler with a date,” an answer is scarcely likely to be arrived at, though, as I say, I have never seen an earlier dated one than my own. But that they go back to the Middle Ages there can be little doubt, and certainly to the time of Elizabeth. In the ‘Midsummer Night’s Dream’ (III. ii.), Helena exclaims to Hermia,—

We, Hermia, like two artificial gods,
Have with our needles created both one flower,
Both on one sampler,—

which opens up a new question, viz., Was it the custom—as Shakespeare, who observed everything, hints—for more than one girl to work upon one sampler? Has, in fact, any one ever seen a sampler signed by two workers?

JNO. BROUNDLELE-BURTON.

Barnes Common, S.W.

I have a dated sampler as old as any dated sampler previously described. It is worked in variously coloured silks on fine canvas, twenty and a half inches long by eight and three-quarter inches broad. The inscriptions are:—

“Learning is a presious thing it doth both grace and vertue bring, it is more rare then chains of gold the worth of it cannot be told. Avoid all ill company and sloth by which to ruing yovth is broght, chvse still to walk in vertveous ways dovbttles to honovr it will the raise. Vertve honovr and renovrn doth the ingenioves lady crown.

Hannah Clifton, 1704.

Riches have wings and flee away bvt learning.....”

The sampler has not been finished. The alphabet occurs before the first sentence and also after it, with numerals 1–8 to fill up a line; and numerals 1–30 occur after the date. There are only letters and numbers worked upon it interlined, and not objects of any kind.

G. D. LUMB.

If MR. TUER is “going in” for samplers, the following may be useful to him. It is a foot-note on p. 9 of Sir Arthur Mitchell’s interesting work entitled ‘The Past in the Present. What is Civilization?’ (Edinburgh, David Douglas, 1880.)

“Dr. George W. Balfour has furnished me with an interesting illustration of the dying out of a practice by a process of degradation. It is supplied by the Sampler, which was worked by nearly every little girl in the country forty years ago and for a hundred years and more before that time, but which is now rarely, if ever, worked by any one. Dr. Balfour has given me five

of these samplers—the work of five generations of ladies in one family. They are all dated at the time of working them; but no one need consult the dates in order to arrange them according to age. The oldest shows by far the most careful work and the best taste. As they come down to the latest they get ruder and ruder, till we reach those wonderful tubs with inconceivable fruit-trees or flowers in them, or those still more wonderful and less conceivable peacocks, worked with coarse thread on coarse canvas, and not in any respect superior, either in taste or execution, to the paintings or sculpturing of the lowest savages we know. All the young ladies who worked these five samplers belonged to a chain of families living in affluence and refinement, and it was assuredly not a want of culture or taste which gave origin to those marvellous birds and decorative borders in the later of them, for the parents of some of the workers were among the appreciators and patrons of Raeburn. Sampler-work was a practice dying out, and death came to it in the usual way, by a process of degradation. This is the whole explanation."

W. E. WILSON.

WORKS OF KING ALFRED (8th S. iii. 347, 438).—In answer to the question asked by AD LIBRAM, the Jubilee edition of the whole works of King Alfred was published in two volumes. The first volume was published by J. F. Smith & Co., Oxford and Cambridge, 1852, the second by Bosworth & Harrison, 215, Regent Street, London, 1858. This edition is in modern English. It does not contain the whole of Alfred's works, notwithstanding what is said on the title-page. On the other hand, it contains much which is now thought not to be his.

Leeds.

A. L. KNIGHT.

TROUTS (8th S. iii. 366, 416).—The plural *troutis* occurs in Barbour's 'Bruce,' ii. 577; the reference is duly given in Stratmann. The date of the 'Bruce' is 1375, *i. e.*, 241 years earlier than Beaumont and Fletcher's 'Scornful Lady,' and nearly 400 years earlier than the birth of Sir Walter Scott. This shows how easy it is to "go one better" in questions as to English usage.

WALTER W. SKEAT.

"One trut, 6d.; one trutes, 12d.; trues et barbell, per cenz, 8d." (Wardrobe Account, 31/14, Q.R., 1322-3). "Treute" (*Ibid.*, 24/2, 1324-5). "1 panel p's et crabb, 23 Rugeets, et 3 Trogthes, 11s. 6d." (*Ibid.*, 62/7, 1344-47). "6 trugthes, 2s. 6d.; 4 trugthes, 20d." (*Ibid.*, 95/5, 1383-4). This Roll has been calendared as that of "some distinguished person." The internal evidence leaves no doubt that this distinguished person was the Bishop of Ely, who in 1383-4 was Thomas de Arundel, afterwards Archbishop of York and Canterbury. "To Richard Selleston of Mansfield, presenting the King with Troughts, 6s. 8d." (*Ibid.*, 68/4, 1405-7). HERMENTRUDE.

I am able to give an earlier instance of the plural form of *trout* than that which is quoted by Mr. WALTER B. KINGSFORD. Shakspeare has used the form in 'Measure for Measure,' which

play Fleay says is "generally and rightly dated 1603"—

"Mrs. Overdone. But what's his offence!

"Pompey. Groping for trouts in a peculiar river."

I. ii. 90-1.

F. C. BIRKBECK TERRY.

HERALDIC CASTLE (8th S. iii. 347).—In modern heraldry a castle is represented with not fewer than two towers, connected with a wall and gateway (Boutell and Aveling). More than this number are called "a castle triple-towered," or a castle with four towers, which is always blazoned in perspective. Cussans's 'Heraldry' describes "a castle" as an embattled fortress, "on which are commonly placed three towers." Clark and Wormull give the same description, and all give "a tower" as a single turret and as a different charge.

Guilliam (the edition of 1638) contradicts himself, for he says

"when the architecture extendeth itself over all the field from one side of the Escoccheon to the other, then must it be named a castle, but if it be thus Turretted and environed by the Field, then must it be blazoned 'a Tower triple-tow' red.'"

But in his examples he gives in the arms of Castillon a lion rampant, "a castle in the dexter point," and the woodcut gives a simple tower. In our own arms we bear (as a modern augmentation on the grant of a peerage) on the original canton "a castle triple towered" for the Castle of Norwich.

B. FLORENCE SCARLETT.

A tower in heraldry correctly figures a castle. Three towers would be a castle triple towered.

GEORGE CLULOW.

When there are three towers the more correct blazon would be "triple towered." Thus in Fife we find Gules, a castle triple towered argent, masoned sable, for the Abbey of Lindores.

GEORGE ANGUS.

St. Andrews, N.B.

According to 'The Glossary of Heraldry' (Parker, Oxford, 1847), the word "castle," used alone, generally signifies either a single tower or two towers with a gate between them; a castle triple towered being a tower with three turrets thereon, such as occurs in the arms of Castile. The same authority adds, amongst other varieties are triangular and square castles seen in perspective, and castles extending all across the field, the turrets being often domed.

Water Orton.

J. BAGNALL.

"THE BABIES IN THE EYES" (8th S. iii. 181, 413).—The following quotation from Wycherley's comedy of 'The Plain Dealer,' IV. i., gives great force to, if it does not completely prove, Mr. BOLLAND's argument regarding the true interpretation to be placed on the expression "babies

in the eyes." *Fidelia*, in a conversation with *Manly*, the whole of which need not be quoted, says:—

"Pray, have you a care of gloating eyes; for he that loves to gaze upon 'em, will find at last a thousand fools and cuckolds in 'em instead of cupids."

W. F. PRIDEAUX.

When I was a child "babies" was a common nursery term for pictures in books. "Shall we look at the babbies?" was nurse's way of introducing a fresh book. The same name was given to the tiny figures of people seen in the eyes. This refers to over half a century ago.

CHEVRON.

TABLE PROVERB (8th S. iii. 265).—The proverb to which there is reference is much earlier than 1664, though perhaps that is merely a quotation of it. It is to be met with in the form below in *Villa Nova's* commentary on 'Schola Salernitana' as

Post conam stabis, aut passus mille meabis.
'Regimen Sanitatis Salernitanum'
(Oxf., 1830, p. 156).]

Compare

As men
Do walk a mile, women should talk an hour
After supper, 'tis their exercise
Beaumont and Fletcher, 'Philaster,' 1620;
'Works,' i. 240.

The lines were not part of the original 'Schola Salerni' (see p. 151, *u.s.*). ED. MARSHALL.

"SQUIN" (8th S. iii. 166, 299).—The *pecten* is mentioned as a dainty fish by *Horace* ('Sat.,' ii. iv. 34): "Pectinibus patulis jactat se molle Tarentum."
E. WALFORD, M.A.
Ventnor.

LOST OR SUSPENDED MEMORY (8th S. iii. 389).—Many instances of failure of memory are recorded in *All the Year Round*, Second Series, vi. 365; xi. 464. Nearly fifty years ago I was acquainted with a young man who, from an accidental injury to the brain, entirely lost all memory of the past, and, from being a cadet on board H.M. ship *Excellent*, was obliged to be taught his alphabet.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MR. HOOPER should read the marvellous history of the Rev. Eleazar Williams—otherwise *Louis XVII.*—which all turns upon a recovery of memory. I believe there is a modern reprint of the book.

EDWARD H. MARSHALL, M.A.

Hastings.

TOTEMS IN THE BRITISH ARMY (8th S. iii. 407).—The 6th (Royal Warwickshire) bear the badge of the antelope. Its origin is uncertain, but some authorities have suggested that the figure of an antelope was on one of the standards captured by this regiment at *Saragossa*, and by them presented to *Queen Anne*. When quartered at the *Tower*, some years ago, the *Warwickshire* had a pet ante-

lope, which marched with them on parade, led by a silver chain.

A. G. B.

The 4th Battalion Beds Regiment (*Herts Militia*) had, up to a few years ago, a stag to precede them. It either injured or killed a man, and had to be destroyed. Since then the custom has been discontinued.

H. POSTLETHWAITE POLLARD.

Belle Vue, Bengoe.

"THIRTY DAYS HATH SEPTEMBER" (8th S. iii. 245).—The following rhyme (first printed, I believe, in 1571) may be found in *Grafton's 'Abridgement of the Chronicles of England.....1572,' sig. Ff. ii. verso*:—

Thirty dayes hath Nouember,
April, Iune & September.
February hath xxviij. alone,
And all the rest have xxxi.

Five years later (1577) it appears in *Harrison's 'England,'* with one or two trivial changes and the addition of the line—

But in the leape you must ad one.

That the version with *September* in the first line was current by 1601 is evidenced by a passage in 'The Return from *Parnassus,'* written in that year (*III. i., p. 37 of Arber's ed.*):—

"S. Rad. How many dayes hath September?

"In. April, Iune and Nouember, February hath 28. alone and all the rest hath 30 and one.

"S. Rad. Very learnedly in good faith, he hath also a smacke in poetry."

Our continental neighbours have been no less appreciative than ourselves of the utility of this mnemonic canon. An old Italian version is included in *Giusti's 'Proverbi Toscani,'* art. "Meteorologia," &c.:—

Trenta di ha novembre, april, giugno e settembre;
Di ventotto ce n'è uno: tutto gli altri n'hàn trentuno.

I can give no date for this; but the following French version is from a book published in 1664, 'Proverbes en Rimes,' ii. 311:—

Trente ont les Mois de Novembre,
Avril & Iuin & Septembre;
Et vingt-huit jours en a vn,
Tous les autres en ont trente-vn.

Comment on the stupid blunder denounced by your correspondent would be a waste of your space.

F. ADAMS.

RHYME ON CALVINISM (8th S. iii. 428).—MR. FLEMING will find the rhyme relating to this in an early sermon of *C. H. Spurgeon*, on 'Calvin and Calvinism,' published early in the sixties.

T. R. SLEET.

67, Trinity Road, Wood Green.

SIR THOMAS PATE HANKIN, KNT. (8th S. iii. 369).—He joined the 2nd or Royal North British Regiment of Dragoons as cornet, July 21, 1795; was promoted a lieutenant, Aug. 13, 1796; captain, Oct. 18, 1798; major, April 4, 1808; lieutenant-

colonel in the army, June 4, 1814; and lieutenant-colonel commanding the above-named regiment, Oct. 11, 1821. He served in that distinguished corps at the Battle of Waterloo, where he sustained a severe wound in the knee. Upon the visit of George IV. to Scotland in 1822, Lieut.-Col. Hankin, then in command of the regiment there, received, at Holyrood House, on Aug. 22, the honour of knighthood. He was twice married, first to the only daughter of Capt. John Reade, of the 25th Regiment, who died within a year after their union; and secondly, to Miss Margetts, of Huntingdonshire, who survived him. Sir Thomas died at the Cavalry Barracks in Norwich, Oct. 26, 1825, aged fifty-nine, and was buried in Norwich Cathedral. The name of Hankin is of frequent occurrence in the parish registers of Ashwell, Baldock, and Sandon, Hertfordshire.

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

BARCLAY'S 'ENGLISH DICTIONARY' (8th S. iii. 428).—The 'Complete and Universal English Dictionary' was by the Rev. James Barclay. The first edition was published in quarto in 1774; see Mr. H. B. Wheatley's 'Chronological Notices of the Dictionaries of the English Language,' in the *Transactions of the Philological Society for 1865*.

G. L. APPERSON.

Wimbledon.

KILBURN WELLS (8th S. iii. 167, 435).—C. A. O. may be referred to 'Old and New London,' vol. v. pp. 245, 246, where Mr. Walford gives quotations from the 'Kilburn Almanac,' Mr. Harrison Ainsworth, Mr. Richard Owen Cambridge, and the *Public Advertiser of 1773*.

MUS URBANUS.

GEORGE ELIOT (8th S. iii. 307, 352).—An old acquaintance kindly points out a mistake of mine with regard to the date of George Eliot's first publication of verse. 'The Spanish Gypsy' appeared in 1868, and had, therefore, precedence of 'Jubal.' I am sure the distinction in the article I remember was between verse and prose, not, as MR. MARSHALL suggests, between verse and poetry. Certain passages from the novels were taken, and it was shown that they easily could be read in metre. An article came out a little time ago, treating passages from 'Lorna Doone' in a similar way, as demonstration of the fact that Mr. Blackmore's prose might be considered poetry in the technical sense.

E. H. HICKEY.

Hampstead.

The article for which MISS HICKEY inquires certainly appeared before any of George Eliot's poems. I remember it well, but cannot, for the life of me, remember in what magazine it was published.

C. C. B.

MAY-DAY (8th S. iii. 427).—I suppose *cattha* in this note is a misprint for *caltha*, and that the

flower referred to is the *Caltha palustris*. And I am curious to know why it is wrong to call this flower the marsh-marygold. It has been so called since Lyte's time at least, and the name has the stamp of Tennyson's approval in one of his finest descriptive lines:—

The wild Marsh-marigold shines like fire in swamps and hollows gray.

For anything I know it has as good a right to the name as the garden marigold (*Calendula officinalis*). It does not, however, appear to be referred to by Shakespeare, and it is almost certainly not his "cuckoo-bud of yellow hue." In the first place, it blooms some weeks before the cuckoo comes (I gathered a quantity this year in the first week of April); and in the second it is hardly a meadow flower. We have heaps of it along our drains and ditches, where it makes a gallant show; but it is almost entirely confined to them. Mrs. WHITE says that elsewhere Shakespeare speaks of the crowfoot. Does she mean the crow-flower—a very different thing? Shakespeare, unless I am mistaken, never mentions the crowfoot; but I have little doubt that he refers to it in the passage Mrs. WHITE is inclined to apply to the marsh-marigold. His crow-flower is our ragged robin, of which Gerarde says that it "serves for garlands and crowns"—as it did for poor Ophelia. C. C. B.

Why does Mrs. C. A. WHITE say of the bright *Caltha palustris* that it is wrongly named marsh-marygold? The name *caltha* is said to be derived from *calathos*, a cup.

JAMES HOOPER.

Norwich.

THE POPE'S GOLDEN ROSE (8th S. iii. 343).—The following passages on this subject may interest some of your readers:—

"On the fourth Sunday in Lent, which falls in spring, the Pope, dressed in white, consecrated on the altar of a chapel adorned with roses, in the presence of the College of Cardinals, a golden rose, which was afterwards presented as ensuring a blessing to princes and princesses, and even to churches and towns. The Pope dipped the rose in balsam, sprinkled it with holy water and incense, and prayed to Christ as the Flower of the field and the Lily of the valley. Shortly before the Reformation, Frederic the Wise, Elector of Saxony, received the Golden Rose, and in our time it has been bestowed on the ill-fated Empress Charlotte of Mexico, and the pious Isabella II. of Spain. Notes relating to this peculiar custom may be found as far back as the eleventh century, when Leo IX. was Pope; but its origin is evidently connected with the ancient Roman conception of the rose as the symbol both of life and of perishableness, which in the hand of a conqueror expressed not only his glory and his joy, but also his mortality and humility."—Victor Hehn, 'Wanderings of Plants and Animals,' ed. by J. S. Stallybrass, 1885, pp. 193-4.

"The Rosa Aurea, which is of pure gold inraught with rubies and other gems, is solemnly blessed by the Pope on *Laetare*, Mid-Lent Sunday, as an emblem of Christ, who is 'the flower of the field and the lily of the valley,' and as a sign of the joy of the church triumphant and militant in Him. The rose is sent to Catholic sovereigns,

states or cities, as a pledge of Christian joy and hope of Heaven. Henry VI., Henry VIII., and Queen Mary his daughter, are among the crowned heads who have received it."—Hettinger, 'Dante's Divina Commedia,' Bowden's translation, p. 220.

In the *Tablet* of Oct. 6, 1888, there is a learned and interesting paper on the golden rose. I have also a note that the golden rose is mentioned in Dr. Ludwig Pastor's 'Lives of Popes from the Close of the Middle Ages,' edited by F. J. Antrobus, vol. i. p. 220.

As I am writing concerning the symbolism of the rose, I am reminded to ask where the following passage occurs: "Quæ est ista, speciosa sicut columba quasi rosa plantata super rivus aquarum." ASTARTE.

It should, in fairness, be mentioned that for most of her interesting antiquarian statements, MRS. C. A. WHITE is indebted to an article on the same subject by the learned and venerable founder of 'N. & Q.,' MR. W. J. THOMS, published in the first volume of the *Shilling Magazine*.

E. WALFORD, M.A.

Ventnor.

On Rose Sunday, it may be noted, in addition to the blessing of the golden rose by the Pope, vestments of a rose colour, or reddish brown, are worn by the officiants at high mass, instead of the purple vestments ordinarily used in Lent. The deacon and sub-deacon of the mass also wear dalmatics, flowers are allowed, and the organ may be played at mass and office, all of which are prohibited on other Lenten Sundays. The same relaxations are permitted on the third Sunday in Advent, sometimes called Rose Sunday in Advent.

GEORGE ANGUS.

St. Andrews, N.B.

ROBERT MONTGOMERY MARTIN (8th S. iii. 408).—There is an account of this author and his voluminous writings to be found in Allibone's 'Dictionary,' but neither the date of his birth or death is inserted. His first production is dated 1832. He wrote chiefly upon the colonies and colonial life, and very high praise is awarded to his writings in several leading periodicals which are mentioned.

In the 'Cradle of the Twin Giants Science and History' (vol. ii. p. 117), by the Rev. Henry Christmas, M.A., a remarkable story is quoted of the discovery of a murder in New South Wales by a spectral appearance. This is said to be taken from the 'History of Australia,' p. 130, by Mr. Montgomery Martin, and Mr. Christmas calls it "one of the latest and one of the best of stories" concerning crimes discovered by apparitions.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I am surprised that it is not intended to include Martin's name in the 'Dict. of Nat. Biography' (see *Athen.*, April, 1891, p. 536), considering that,

in addition to the two works named by the British Vice-consul at Ciudad Bolivar, he was the author of 'Ireland Past and Present,' 'Statistics of the British Colonies,' 'Taxation of the British Empire,' 'China, Political, Commercial, &c.,' 2 vols., 'History of Eastern India,' 3 vols., 'Hudson's Bay Territories and Vancouver's Island,' 'State of the Tea Trade in England,' and many others. No notice of his death has appeared in the *Athenæum*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

See 'Men of the Time,' ed. 1868. I fancy that his life was not prosperous. E. H. M. Hastings.

HOW TO REMOVE VARNISH (8th S. iii. 428).—French polish is a kind of varnish, as it is shellac dissolved in spirits of wine; and all varnishes are solutions of resin of some kind in oil, turpentine or alcohol. Hence spirits of wine will remove any kind of varnish; wood naphtha will do it more readily, but its smell is very offensive. Methylated spirits of wine is spirits of wine with a little wood naphtha added, to make it undrinkable, to save duty. L. L. K.

H. M. LL. might try with chloroform.

HAROLD MALET, Colonel.

THE CEPHISUS AND THE ILISSUS (8th S. iii. 303, 396).—It can scarcely be doubted that in the passage of 'The Excursion' Wordsworth meant the Athenian Cephisus. But MR. BOUCHIER may take comfort. It has but a short course. A walk of eight miles or so would take the votary and his father to the head waters; and there they might find a "crystal lymph" not yet "vaseuse," to "refresh the lip." The Phocian Cephisus is largely fed by, if it may not be said to find its source in, two most glorious springs of bursting pellucid water, called now-a-days *anō-* and *katō-Agoriani*, which come forth from the west side of Parnassus. How Wordsworth would have rejoiced in them! "Fies nobilium tu quoque fontium," he might have said, if he had seen them. However, the outlets of Parnassian water have been changed, I believe, in the course of time by the action of earthquakes. If Apollo were now to visit Delphi, so far from laving his loosened locks in the pure dew of Castalia, he would scarce find enough to wet his tooth-brush. He would surely be off to the Agoriani springs. C. B. MOUNT.

VAUGHAN AND DODWELL (8th S. i. 209, 453).—Doubtless R. D. has seen the extracts from the parish registers of Shottesbrooke, in Berkshire, printed in the *Genealogist*, vol. vii., giving at least four generations of the Dodwell family. Can R. D. say where Henry Dodwell was born in 1641? There appear to have been families of Dodwell in the county Roscommon, at Sevenhampton, Dowdes-

well, &c., in Gloucestershire; at Souldern, in Oxfordshire; at Waddesden, Long Crenden, &c., in Buckinghamshire; at Bedford; in Surrey, and in other parts. Can R. D. give me pedigrees of any of the families of Dodwell of these or of any other places?

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

REV. HENRY ADAMS, M.A. (1764-1839) (8th S. iii. 387, 417).—He matriculated from Wadham College, Oxford, Nov. 28, 1785, *æt.* twenty-one, as the son of Henry Adams, of Buckler's Hard, Hants, gent., and graduated B.A. June 12, 1789, proceeding M.A. on Dec. 17, 1794 (Foster's 'Alumni Oxonienses,' 1715-1886, i. 6). His death is thus recorded in *Gen. Mag.*, July, 1839, New Series, vol. xii. p. 95:—

"April 27. At Beaulieu, Hants, aged 74, the Rev. Henry Adams, for forty-nine years Chaplain of that place, and Chaplain to Lord Viscount Montagu, and for forty-one years Vicar of Hatch Beauchamp."

Mr. Adams does not appear to have joined the ranks of authors. DANIEL HIPWELL.

17, Hilldrop Crescent, N.

"A FLY ON THE CORPORAL" (8th S. ii. 147; iii. 298, 416).—Has not the meaning of the word "corporal" been misunderstood by your correspondents? Is not the allusion to the "corporale," which Bailey thus explains?—

"A Communion Cloth used in the Church of Rome, being a square Piece of Linen on which the Chalice and Host are placed by the Priest who officiates at Mass."

The presence of a fly thereon would be regarded as desecration. F. C. BIREBECK TERRY.

HENCHMAN (7th S. ii. 246, 298, 336, 469; iii. 31, 150, 211, 310, 482; 8th S. iii. 194, 389).—The word is older than 1415. It occurs in 1400, "Henxtmen Dominæ" (Wardrobe Account, 2 Hen. IV., 95/30, Q.R.); 1378-9, "Hans Wynsele, hensexman Regis" (*ibid.*, 43/2, Q.R.). Henchmen are mentioned in connexion with two queens, Katherine of France (*ibid.*, Enrolments of Exchequer, Roll 12, fol. 11, L.T.R.) and Marguerite of Anjou (*ibid.*, fol. 39, dorso).

HERMENTRUDE.

MISSING PORTRAITS (8th S. ii. 366).—The portrait of the Rev. Andrew Kinsmann, of Plymouth, referred to by Mr. WILLIAMSON, hangs in the dining-room of Mr. John Guise Kinsman, 3, St. George's Terrace, Plymouth, who will, no doubt, furnish your correspondent with any other information regarding the portrait in his power.

T. E. GALT-GAMBLE.

Aughnacloy, co. Tyrone.

SIR CORNELIUS VERMUYDEN (8th S. iii. 429).—My late friend Col. Chester, writing to me on June 8, 1877, pointed out that English people could make little or nothing of the eminent Zealander's

name, so corrupted it into Fairmedoe and Fairmeadow. He says:—

"I find that on the 20th April, 1683, letters of Administration were granted in the Prerogative Court of Canterbury of the estate of Sir Cornelius Fairmedoe, Knight, of St. Martin in the Fields, Middlesex, to his relict Dame Dyonia. Among my extracts from the registers of St. Martin in the Fields I have this burial: 1688, April 6, 'Cornelius Farnado, eques auratus.'"

He goes on to tell me that in his own transcript of Dugdale's manuscript of knights, now in the Bodleian Library, it is stated that "Cornelius Farnedow, of Fulham, Middlesex," was knighted at Windsor, Sept. 25, 1628.

Sir Cornelius Vermeuyden is mentioned in Stonehouse's 'History of the Isle of Axholme,' in Rous's 'Diary' (Camd. Soc.), 128, and in 'Report of Hist. MSS. Com.,' iii. 228. I have also a note that Sir Cornelius and a Bartholomew Vermuyden had something to do with mines at Wirksworth. See *Addit. MSS.*, 6677, pp. 191, 395; 6678, p. 261; 6681, p. 264; 6682, p. 355.

Cornelius Vermuyden the younger left the army of the Parliament a few days before the Battle of Naseby. Joshua Sprigg says, under June 8, 1645:—

"This day, Colonel Vermuden, who the day before was with his party of Horse returned, and come near to the quarters of the army, himself came to the general, desiring (in regard of some special occasions which he said he had to draw him beyond seas) that he might have leave to lay down his commission, which was yielded unto, and accordingly he received his discharge."—'Anglia Rediviva,' ed. 1854, p. 32.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

SERENE HIGHNESS (8th S. iii. 409).—Does not "Royal Highness" strictly (and etymologically) mean that the person bearing the title is the son, or other descendant, of a king; whereas "Serene Highness" is the title of an archduke, a grand duke, or some sovereign whose position is just short of regal? Cromwell certainly was not a king's son by birth, and he failed to be a king's father by usurpation, as this happy day (May 29) reminds us. EDWARD H. MARSHALL, M.A.

Hastings.

"Serene Highness" will not be found in an English table of the order of precedence. It is a form of address restricted to the sovereign princes of Germany and their families.

EVERARD HOME COLEMAN.

71, Brecknock Road.

EVAN (8th S. ii. 529; iii. 118, 336).—In answer to your respected contributor, I submit the nearest approach to a transliteration of the Welsh words "Ieuan" and "Ieuangc" would be "Yea-an" and "Yea-angk" and of the colloquial "Ifangc" would be "E-vangk," with the accent on the first syllable of each of the three words. I might mention that

the accent of Welsh words is on the penultimate, with very rare exceptions.

There is no etymological or orthographical affinity in the words "Ifan" and "Ifangc." It is not correct to say "that they differ from one another by the addition of one letter only." "Ifan" is spelled with an *n*, but "Ifangc" with *ng*, a digraph expressing the simple sound *eng*. What radical heresy could not be established by spelling words to suit the theory?

The "correct native spelling" of "Evan" is "Ifan," *i* and *f* being the equivalents of the English *e* and *v*. The very old Welsh authors used *v*, but in modern Welsh it has been discarded and *f* substituted, I think with disadvantage, for it necessitates the adoption of a cumbersome digraph *ff* for *f*.

It is misleading to say that "Ieuan" is pronounced "Ifan." In the Welsh every letter in a word has its own proper value, and asserts itself in the pronunciation distinctly and without variation. There are no silent letters and no changes. Once you have mastered the alphabet, you read straight on without let or hindrance. "Ieuan" could not be pronounced "Ifan."

There can be no doubt that the Welsh word for John, "Ioan," pronounced "Yo-an" is the Greek *ιωαννης*, abbreviated to suit the Welsh idiom and introduced with the Gospel into the language, as were many other Greek words, for instance, "Efen-gyl" = gospel, "ang-el" = angel, &c. I can give no authority at present, but it is taken and accepted by Welshmen generally that the names "Afan," "Ifan," "Owain," "Ieuan," are mere variants of "Ioan." So also the Russian "Ivan" and the Spanish "Juan," pronounced "Yu-an," I understand.

I could not pretend to trace the history and causes of all these variants, but it is obvious that the case of "Ieuan" and "Ivan," of "Ieuangc" and "Ivngc" must be referred to the mediæval MS. writers who used the *u* and the *v* interchangeably, and the readers would pronounce these letters indifferently according to their fancy. If you displace the *u* in "Ieuan" by the *v* of "Ivan" you have "Ievan," and if you transpose the *u* of "Ieuan" to the place of *v* in "Ivan," "Iuan" reappears; so also by the transposition of these letters in "Ieuangc" and "Ifangc," one word will take the place of the other. JNO. HUGHES.

17, Upper Warwick Street, Liverpool.

There is no sound of *Y* in the Spanish "Juan." The *J* is pronounced as a harsh aspirate, and between the *u* and the *a* these should be heard something very like the German *ch*.

W. F. WALLER.

COBBLERS CALLED "SNOES" (8th S. iii. 428).—This question has been repeatedly asked in 'N. & Q.' and replies obtained. See 1st S. i. 185,

250; 6th S. i. 436; ii. 329, 358, 415, 433; iii. 35; iv. 56; 7th S. iv. 127; vii. 26.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Miscellaneous.

NOTES ON BOOKS, &c.

St. Paul's Cathedral Library, By W. Sparrow Simpson, D.D. (Stock.)

DR. SIMPSON does not profess to enumerate in this catalogue all the separate volumes and pamphlets, 21,000 and odd, which are contained in the Cathedral Library. He gives us, however, that proverbial half which is better than the whole in a judicious selection of the books which seem to have a distinctive claim to belong to such a collection. The items here catalogued fall under three classes: (1) Biblical and Liturgical books; (2) books illustrating the history or fabric of the building; (3) books relating to the City of London generally. Miscellaneous works which may be found in general libraries are of set purpose omitted. This unique collection, over which Dr. Simpson presides, has been got together almost entirely during his own tenure of the librarianship. He mentions, with pardonable pride, that when he was appointed to the office, in 1862, there was hardly a book in the library, with the exception of Dugdale's well-known work, which bore directly on the Cathedral; now it is the most important and complete collection in existence on this special subject. One desideratum we have noted is John Weever's 'Ancient Funerall Monuments,' 1631, which gives much curious information about Old St. Paul's, a not very scarce book, but we have failed to notice it in these pages or the index. Dr. Simpson refers with some satisfaction to the series of Paul's Cross sermons which he has brought together, and to the valuable collection of maps, plans, and views which he has amassed by diligent research. His zeal has led him even to seek out books in general literature which give incidental notices of St. Paul's. Among these allusion-books he has overlooked George Wither's 'Britain's Remembrancer,' 1628 (pp. 108 *seq.*), an author, by the way, whose name he misspells on p. 45. The bibliography seems very carefully and accurately done, and we congratulate the learned librarian on this colophon put to his labours.

The Monumental Brasses of Lancashire and Cheshire.

With some Account of the Persons Represented. By James L. Thornely. (Hull, Andrews & Co.; London, Simpkin & Co.)

THE engravings given in this useful volume have been made from the author's drawings, which are reduced copies of rubbings made from the originals. They seem to be about as accurate as is possible. The literary part of the work varies in merit. Of some of the persons commemorated we should have liked to have known more than Mr. Thornely has told us; but on the whole his biographical sketches are decidedly satisfactory.

The west of England was, it is probable, never so rich in monuments of this kind as the southern and eastern shires; and, like the rest of the land, the churches there have suffered much from the violence of fanatics, the carelessness of churchwardens, and the stupidity of church restorers. Mr. Thornely has a sad tale to tell of "brasses torn from their beds in the floor of the choir and carted away to make room for those tiles so dear to the heart of the restoring churchwarden." Mr. Thornely has arranged his engravings and illustrative matter in chronological order. The series does not begin at an

early date. The oldest in the district the writer has undertaken to illustrate is that of John Huntington, Warden of Manchester, which yet exists in the cathedral. He is vested in his canon's robes, and this brass is, on that account, of especial interest, as it shows how secular canons were vested when in choir at a period (1458) nearly a hundred years before the Reformation.

The latest brass Mr. Thornely has figured is that of Ralph Assheton, of Middleton, dated 1650. He was an officer in the service of the Parliament during the Civil War, and is represented in his armour of plate and jack-boots as he rode forth to battle. His commander's *Edon* is in his hand and his sword supported by a very long belt. We should conjecture from the pose of the figure that it is an exact copy of a full-length portrait painted during life.

A History of Crustacea. By the Rev. Thomas R. R. Stebbing, M.A. (Kegan Paul & Co.)

THE volume before us forms the seventy-fourth of the "International Scientific Series," with some of which it may safely be assumed that all readers interested in any part of natural science are well acquainted. The present (if we may be pardoned for a small pleasantry) is on rather a crabbed subject, but it is treated in a way which speaks well for the choice of the hand to which it has been entrusted. Probably none but adepts have much idea of how extensive the whole subject is, so that only a portion could be adequately discussed in a volume of the size of those in this series. Dr. Henry Woodward, of the British Museum, had intended to publish therein a history of recent and fossil crustacea, but has been compelled to postpone it from the continual pressure of other engagements. The results of his unrivalled knowledge of the extinct forms will probably at some future time be given to the public, and the materials which he had collected relating to the characters of the living organisms are in reserve for a future volume. Mean time, the portion of the subject dealt with in the present was by his express desire entrusted to Mr. Stebbing. It relates to the sub-class Malacostraca (a Greek word meaning soft-shelled animals), which includes those crustaceans which are highest in development and of most direct value to mankind. Their structure and habits are described in a way which cannot fail to inspire an interest in their study; and the value of the volume is greatly increased by the excellence of the illustrations.

Epochs of American History.—Division and Reunion, 1829-1889. By Woodrow Wilson, Ph.D., LL.D. (Longmans, Green & Co.)

THIS useful series of text-books, edited by Professor Hart of Harvard College, contains in brief compass an epitome of American history from 1492. The third and concluding volume, written by Dr. Woodrow Wilson, Professor of Jurisprudence in Princeton University, brings down the narrative to the end of President Cleveland's first administration in 1889. It is well printed and carefully indexed. To the student who desires to extend his inquiries on any particular topic the bibliographies which are attached to the several divisions of the book will be exceedingly useful. Though apparently intended for the use of American schools, the average Englishman, who has but a vague idea of American history, will learn much by perusing it.

Nevill Simmons, Bookseller and Publisher. With Notices of Literature connected with Old Sheffield. By George Hester. (Sheffield, Leader & Sons; London, Stock.)

MR. HESTER seems to demonstrate that there were two Nevill Simmons who were publishers. There was one

at Kidderminster and another at Sheffield. As we can trace them for more than half a century, it is almost certain that they were not the same. We also meet with a printer of this name in 1670, whose place of business was the Three Crowns at Holborn Conduit. Mr. Hester gives several interesting bibliographical notices of these Puritan booksellers, who certainly knew Richard Baxter and who may well have come in contact with Milton. What we are about to say has little relation to the subject, but Mr. Hester's interesting pages have suggested to us how usefully some local antiquary would be employed who gave us a Sheffield bibliography. Most of the early Sheffield books are, we have been told, in the Hailstone collection in the library of York Minster.

We have received the first volume of the *Calendar of Letters and State Papers relating to English Affairs* preserved in the great Spanish record repository at Simanca, issued by Her Majesty's Stationery Office under the direction of the Master of the Rolls. Mr. Martin A. S. Hume is the editor. Few volumes of this great series show more careful workmanship. The abstracts leave little or nothing to be desired; they are sufficiently full to satisfy the demands of all but the most exigent antiquaries. The period covered is a most important one (1558-1567). Religious hatred had then arisen to boiling point. There was not a Christian land in which torture and death were not dealt out with lavish prodigality to those who held forms of faith not accepted by the ruling powers. As has been remarked before, every one with serious convictions on matters of faith at once looked around to find some one whom he might burn for contradicting them. Few persons, we imagine, will read the volume through from cover to cover; but there is no one who takes serious interest in Elizabethan history who will not find therein much that will interest him.

We learn that Mr. de V. Payen-Payne is about to publish through Messrs. Nutt a work on 'French Idioms and Proverbs,' as a companion to Prof. Deshumbert's 'Dictionary of Difficulties.'

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."

Contributors will oblige by addressing proofs to Mr. Slate, Athenæum Press, Bream's Buildings, Chancery Lane, E.C.

H. T.—Unsuited to our columns.

NOTICE.

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

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

LONDON, SATURDAY, JUNE 24, 1893.

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Notices to Correspondents.

Notes.

UNPUBLISHED LETTERS OF SIR WALTER RALEGH.

Mr. Edwards (‘Life and Letters of Raleigh,’ vol. ii. p. liii, *sqq.*) laments that the collection of letters, in spite of his persevering efforts to recover missing portions of Sir Walter’s correspondence, was still far from complete, and anticipates that other letters, which he was unable to recover, would come to light as the result of future research. I cannot find, however, that anything written by Sir Walter of material interest has been printed since this date (1868).

The two letters, now, it is believed, for the first time offered to the public, are copied from a MS. volume of historical and legal letters and treatises of the early seventeenth century. It is of folio size, contains 220 leaves, and bears at each end the signature “Ric. Tichbo’ne.” Included in this collection are seven of Raleigh’s published letters, numbered in Edwards’s collection cxviii. (to the Lords Commissioners), cxxi. (to the King), cxxix. (ditto), cxliii. (to Sir Robert Carr), cxxiii. (to his wife), cxlvi. (to Queen Anne), cliv. (to Sir Ralph Winwood, though here superscribed “To my Lord Tre’r”). Following these is a copy of “Sir Walter Rawleighs Confession,” *i.e.*, his speech upon the scaffold (Edwards, i. 699), and, earlier in the series, “A letter [to the king] supposed to be written by

Sir Walter Rawleigh dated the first of August 1603.” The contents of this letter are so utterly inconsistent with Sir Walter’s tone in relation to his alleged complicity with the plots of 1603, that one is forced to conclude either that it is a forgery, or more likely that it is a genuine appeal from one of the real conspirators. I hope to be allowed to print it on some future occasion.

With regard to the evidently genuine letters which follow—their proper date, as the internal evidence of the second proves, is 1611. They must be read in close connexion with the letter to Queen Anne of Denmark, printed by Mr. Edwards as cxlvii. (vol. ii. p. 334). It appears likely that the true date of the letter to the Lord Treasurer on Guiana, printed out of its right order (Edwards, ii. 389), should be 1607, not, as conjectured, 1608 or 1609.

The poor prisoner seems to have made formal applications with respect to Guiana in 1607, before Carr had acquired the Sherborne estate, and in 1611. Delay only diminished the chances of success, and when he was allowed to sail in 1617, through the dominant influence of Gondomar in the English Court, failure was a foregone conclusion.

In transcribing these letters I have faithfully followed my copy. On the question whether they are to be viewed as accurate verbatim transcriptions of the originals I wish to say a few words hereafter:—

A L^{re} wrytten by Sir Walter Rawleigh to his Ma^{tie} Anno 1607 [1611] Concerninge Guyana:

I hope that yo^r most excellent Ma^{tie} will pardon this presumption of myne, I have besought the Queene, that out of hir wonted Charritye towards mee, shee woulde bee pleased to offer unto yo^r ma^{tie} theis fewe Lynes, ffor whereas I have been tould, that it pleased yo^r Ma^{tie} to reade over a L^{re} of myne, wrytten to my Lord Treasurer: ffor a voyage to Guyana, I most humblye beseech yo^r Ma^{tie} to beleive that I never had other respect to my selfe in that proiecte then to make it apparante, that I have ever been, and ever will remayne yo^r Ma^{ties} faithfull servante, That ever I sought my Lib^{tye} thereby, ffor the Love of Lib^{tye} or that I had any Tricke therein, as it pleaseth some men to Tearme it, The lyeinge god doth wytnes the contrary, ffor to him that hath not been Bredd a slavische Marryner: The imprysonm^{te} of a longe Navigac^{on} is ffar more greivous then the Tower of London, into w^{ch}, as I was never cast, ffor any knavery, or villanye, soe will I never seeke to bee delivered thereby:

Butt: maye it please yo^r most excellent ma^{tie} it is true, that I did Lament the refusall made; Because yo^r Ma^{tie} hath thereby refused a most easye waye of being Inriched, Both in dispickt of yo^r Maltitious eneymes Abroade; and of yo^r gruntinge [*sic*] Sub^{ts} at home.

And whereas it hath been inforced against mee that it had been a greate Leuitye* of State, to have Trused a Man in my estate, it had been indeed well said, yf I had desired the Truste of any greate so^{me} of Monye, of any greate Armye, or any greate flete, or of any thinge els, whereby yo^r Ma^{tie} might have Receyved preiudyce. Butt

* Query whether *Leuitie* or *Levity*?

where noethinge had been putt in hazard wth mee, Butt myne owne shame and infamy, where I was to be trusted in noethinge, Butt to make my selfe a Ridiculous Lyr, and a Beggar, and to leave that marcke upon my Children, and posteritye, I should have thought it (under pardon) when I lyved in the world, a greate Leuitye* of State, to have Refused such an Adventure, seeinge what soever proffitt had been made, the same had been yo^r Ma^{ties}, And there was noethinge els where of yo^r Ma^{ties} had been in danger, Butt of the yll Bestoweinge of yo^r Mercy; for, alas, what a me I, in respect of that w^{ch} hath been offered, To make w^{ch} good, whie was I not rayther inforced, then forbidden, yf it had been butt a promyse of myne, whie was it not tryed, seeinge the promise was soe greate, and I soe little, or whie should soe notable a servyce for yo^r Ma^{ties} bee Ballanced wth the Lib^{tye} of one man, whose fortune, when it was att greatest never over-shadowed any thinge butt it selfe.

Butt: seeinge it is in the Providence of god, (that yo^r Ma^{ties} refusinge it) so me other Kinge, or Kingdom'e shalbee enriched thereby, ffor it cannot lye hidden longe, yett I most humbly Beseech yo^r Ma^{ties} to doe mee that grace, as to Beleive, that I, whos have spent my sorrowfull tyme of ymprison^{me} in the studdye of yo^r Ma^{ties} servyce, and safeteye, of w^{ch} I hope one daye to make good prooffe would in the rest never have proved false, nor never have been founde ungratefull to such a Kinge, as tooke mee out of the handes of death, when noe man els that had power in the worlde, had compassion of mee:

Yo^r Ma^{ties} humble vassall,

WALTER RAWLEIGH.

C. DEEDES.

Brighton.

(To be continued.)

CONTRIBUTIONS TO A BIBLIOGRAPHY OF BENJAMIN DISRAELI, EARL OF BEACONSFIELD.

(Continued from p. 445.)

The works showing the exact date of publication are placed in this list before those bearing the year-date only.

1880.

Endymion. By the author of "Lothair." "Quicquid agunt homines." In three volumes.....London: Longmans, Green, and Co. 1880. All rights reserved.—8vo. B.M. 12640 bb. 3.

Vol. i. has pp. iv, 331; vol. ii., pp. iv, 337; vol. iii., pp. iv, 346. Messrs. Longman sold nine thousand copies of the three-volume edition. In 'N. & Q.', 6th S. ii. 484, appeared the following

Key to 'Endymion.'

Zenobia	Lady Jersey
Berengaria (Lady Montfort)	Hon. Mrs. Norton
Agrippina	Queen Hortense
Adriana Neufchatel	Lady Burdett Coutts
The Neufchatels	The Rothschilds
Col. Albert (Prince Florestan)	Napoleon III.
Lord Roehampton	Lord Palmerston
Lord Montfort	The late Lord Hertford
Lord Rawchester	Earl Granville
Earl of Beaumaria	The late Earl of Derby
Mr. Bertie Tremaine	Lord Houghton
Count of Ferroll	Prince Bismarck
Endymion	The Author

Nigel Penruddock	Cardinal Manning
Mr. Ferrars (the grandfather)	Rt. Hon. George Rose
George Waldershare	George Smythe
Job Thornberry	Richard Cobden
Mr. Vigo	Mr. Poole
Mr. Jorrocks	Mr. Milner Gibson
Hortensius	Sir W. Vernon Harcourt
Sidney Wilton	Sidney Herbert
Mr. Sainte Barbe	Thackeray
Mr. Gushy	Dickens
Topsy-Turvy	Vanity Fair
Scaramouch	Punch

This key was reprinted in 'N. & Q.' for Jan. 8, Feb. 19, and May 21, 1881. See 1881 (including a German translation) and 1891.

Endymion. "Quicquid agunt homines." By the Right Honorable the Earl of Beaconsfield, K.G., author of "Lothair," etc., etc. New York: D. Appleton and Company, 1, 3, and 5 Bond Street. 1880.—8vo. pp. ii, 477. B.M. 12619 i. 14.

1881.

Endymion. By the author of "Lothair." "Quicquid agunt homines." London: Longmans, Green & Co. 1881. All rights reserved.—8vo. pp. iv, 474. B.M. 12618 dd. 11.

See 1880.

Endymion. Von Earl of Beaconsfield. (Benjamin D'Israeli.) Aus dem Englischen von Professor Dr. C. Böttger. Autorisirte deutsche Ausgabe. "Quicquid agunt homines.".....Leipzig: F. A. Brockhaus. 1881.—8vo. B.M. 12604 ecc. 9.

Vol. i. has pp. iv, 344; vol. ii., pp. iv, 353; vol. iii., pp. iv, 366. See 1880.

Novels and tales by the Earl of Beaconsfield. With portrait and sketch of his life. [General title-page.] Hughenden Edition.....London: Longmans, Green, and Co. 1881. [Volume title-page.]—11 vols. 8vo. B.M. 2350 e.

Vol. i., pp. vi, 487, and portrait, contains 'Vivian Grey'; vol. ii., pp. vi, 451, 'The Young Duke' and 'Count Alarcos'; vol. iii., pp. viii, 461, 'Contarini Fleming' and 'The Rise of Iskander'; vol. iv., pp. viii, 463, 'Alroy,' 'Ixion in Heaven,' 'The Infernal Marriage,' and 'Popanilla'; vol. v., pp. viii, 464, 'Henrietta Temple'; vol. vi., pp. viii, 482, 'Venetia'; vol. vii., pp. vi, 477, 'Coningsby'; vol. viii., pp. viii, 489, 'Sybil'; vol. ix., pp. viii, 487, 'Tancred' (the Preface to the Fifth Edition has the pagination vii-ix, but it should apparently be v-vii); vol. x., pp. xx, 485, 'Lothair'; vol. xi., pp. ii, 474, 30, and portrait, 'Endymion.' The novel ends on p. 474; a memoir, entitled 'The Earl of Beaconsfield,' separately paged, concludes the volume.

Wit and wisdom of Benjamin Disraeli, Earl of Beaconsfield. Collected from his writings and speeches. London: Longmans, Green, and Co. 1881. All rights reserved.—8vo. pp. xiv, 382. B.M. 2344 a.

The extracts are classified alphabetically. Under "Poetry" are printed several of the poems mentioned previously in this list under the year of their first publication as well as some verses from the novels.

* See note, ante.

Calamities and quarrels of authors. By Isaac Disraeli. A new edition edited by his son the Earl of Beaconsfield. London: Frederick Warne and Co., Bedford Street, Strand.—1881. 8vo. pp. viii, 552. B.M. 11840 dd. 12.

See 1859.

Amenities of literature, consisting of sketches and characters of English literature. By Isaac Disraeli. A New Edition, edited by his son, the Earl of Beaconsfield. London: Frederick Warne and Co., Bedford Street, Strand.—1881. 8vo. pp. vi, 762, and frontispiece. B.M. 11851 de. 5.

See 1859.

Literary character of men of genius. Drawn from their own feelings and confessions, By Isaac Disraeli. A new edition edited by his son the Earl of Beaconsfield. London: Frederick Warne and Co., Bedford Street, Strand.—1881. 8vo. pp. xvi, 462. B.M. 11851 de. 4.

See 1859.

Curiosities of literature. By Isaac Disraeli. A New Edition, edited, with memoir and notes, by his son, the Earl of Beaconsfield. In three volumes.....London: Frederick Warne and Co., Bedford Street, Strand.—1881. 8vo. B.M. 11851 de. 6.

Vol. i. has pp. xlviii, 471, and portrait; vol. ii., pp. viii, 546, and portrait; vol. iii., pp. iv, 540. The prefatory matter of vol. i. contains the memoir printed in the 1849 edition and also the preface dated "Bradenham House, March, 1839." See 1849.

1882.

Selected speeches of the late Right Honourable the Earl of Beaconsfield. Arranged and edited with introduction and explanatory notes by T. E. Kebbel, M.A. With a Portrait. In two volumes.....London: Longmans, Green, and Co. 1882. All rights reserved.—8vo. B.M. 12301 d. 37.

Vol. i. has pp. xx, 634; vol. ii., pp. viii, 647. The first speech reprinted was delivered at High Wycombe, June 9, 1832; the latest, on the evacuation of Candahar, March 4, 1881. Besides political speeches, there are included the address at the Manchester Athenæum, Oct. 3, 1844, on the value of literature; the speech at the dinner of the Royal Literary Fund on May 8, 1872; that on the seventh anniversary of the Hospital for Consumption, Brompton, May 2, 1849; and the tribute in the House of Commons to the memory of the Prince Consort, Feb. 6, 1862. The date of the Manchester Athenæum speech is wrongly given as Oct. 23; and the line

Fields that cool Ilyssus laves

is misprinted

Fields that cool Ulyssus loves.

Wellington.—'Sonnets of Three Centuries,' edited by T. Hall Caine, 1882, p. 115. B.M. 11601 ff. 6.

For the history of this sonnet see 1848.

On the Portrait of the Lady Mahon, 1839.—'Sonnets of Three Centuries,' 1882, pp. 308-9.

See 1839.

Lord George Bentinck: a political biography. By the Right Honourable B. Disraeli. "He left us the legacy of heroes; the memory of his great name and the inspira-

tion of his great example." Tenth edition. London: Longmans, Green, and Co. 1882.—8vo. pp. xiv, 422.

See 1852.

1883.

The wondrous tale of Alroy. 2 parts. Warsaw.—8vo. B.M. 01980 b. 5. [Not seen.]

This is a translation into Hebrew. See 1833.

Tancred, Translated from the English by L. Levin. 3 vols. Warsaw, 1833-4.—8vo. B.M. 1980 d. [Not seen.]

This is also a translation into Hebrew. See 1847.

1884.

Lord Beaconsfield on the Constitution. "What is he?" and "A Vindication of the English Constitution." By "Disraeli the Younger," [the Earl of Beaconsfield, K.G.] edited with an anecdotal preface by Francis Hitchman, author of "The Public Life of the Earl of Beaconsfield," &c. London: Field & Tuer, Y^e Leadenhale Presse, E.C. Simpkin, Marshall & Co.; Hamilton, Adams & Co.—1884. Obl. 8vo. pp. lx, 210. B.M. 8139 a. 8.

The preface, illustrated, occupies pp. vii-lx. The title-pages of the two tracts are reprinted. There is an Appendix, pp. 207-10. The tracts were originally printed in 1833 and 1835 respectively.

On the principles of the Conservative party; delivered at Manchester, April 3, 1872.—'Representative British Orations,' edited by Charles Kendall Adams (New York and London, G. P. Putnam's Sons), 1884, 16mo. pp. 216-276. B.M. 12301 cc. 3.

The speech is preceded by a biographical sketch, pp. 204-15, the opening sentence of which states that 'Vivian Grey' was published in 1825, thus antedating its appearance by a year.

The Beaconsfield birthday book. 'The secret of success is constancy to purpose' (Speech June 24, 1872). 'He had a purpose, and they say that a man with a purpose generally sees it realised' (Endymion). London: Longmans, Green, and Co. 1884. All rights reserved.—16mo. B.M. 12274 a. 11.

Unpagged. Sigs. A to R, 16 pp. each, and 9 pp. in s. The date of Disraeli's birth is given as Dec. 21, 1805, instead of 1804.

(To be continued.)

THE ROYAL HOUSE OF OLDENBURG.

(Continued from p. 443.)

We now return to John, Duke of Holstein, the third and youngest son of Christian III. This prince, as we have said, by his first wife had eight sons. Only three of them left issue, viz., Alexander (whose descendants we have considered), Frederick, and Philip. The male issue of Frederick (the sixth son) expired with his grandson Ernest Leopold, in 1722, and Philip's male issue became extinct in 1779, upon the death of his great-great-grandson, Duke Frederick Henry William, in 1779. The eighth and youngest son of Duke John by his first wife, Alfred, died *s.p.* in 1613. By his second wife, Agnes Hedwig, Electress of Saxony, daughter of Joachim Ernest, Prince of Anhalt, and widow of

Augustus, Elector of Saxony, the duke had three more sons, only one of whom, Joachim Ernest, left issue, and his male line became extinct in 1761.

The descendants in the male line of Christian III., King of Denmark, therefore resolve themselves, first, into the line of Schleswig Holstein Sonderburg Augustenberg, represented by Duke Ernest Gonther, who is the heir male of that monarch and head of the House of Oldenburg; and, secondly, into that of Schleswig Holstein Sonderburg Glücksburg, represented by Duke Frederick Ferdinand. The Kings of Denmark and Greece and our Princess of Wales belong to this branch of the family.

King Frederick I. had two wives, viz., Anne, daughter of John, Elector of Brandenburg (she died in 1514, before her husband became king), and Sophia, daughter of Bogislas, Duke of Pomerania. His successor, Christian III., was his only son by his first wife. By Sophia he had three sons, of whom the second, Adolphus, Duke of Holstein Gottorp, alone left issue.

Duke Adolphus died Oct. 1, 1586, having married Christina, daughter of Philip, Landgrave of Hesse, and left four sons, viz., (1) Frederick, (2) Philip, (3) John Adolphus, and (4) John Frederick, Bishop of Lubeck, who died *s.p.* in 1634. The eldest succeeded his father, and died *s.p.* in 1587. The next brother, Philip, who then became duke, also died *s.p.* in 1596. The third son, John Adolphus, succeeded him. He died March 31, 1616, having married the Princess Augusta of Denmark, daughter of King Frederick II. (and sister of our Queen Anne, wife of James I.), by whom he left three sons. The eldest, Frederick, succeeded him as Duke of Holstein Gottorp, the second, Adolf, died *s.p.* in 1631, and the third, John, died in 1655, leaving an only surviving son, John Augustus, who died *s.p.* in 1686.

Duke Frederick died Aug. 10, 1659, leaving by his wife, Mary Elizabeth, daughter of John George I., Elector of Saxony, two sons (the only survivors of eight), viz., Christian Albert and Augustus Frederick, who died *s.p.* in 1698.

The elder of these, Christian Albert, succeeded his father as duke. He died Dec. 27, 1694, having married the Princess Frederica Amelia, second daughter of Frederick III., King of Denmark (and sister of Prince George of Denmark, the Consort of Queen Anne of England): By her he had two sons, viz., Frederick, who succeeded him as Duke of Holstein Gottorp, and Christian Augustus, of whom presently.

Frederick (called the Fourth) was killed at the Battle of Klissow, July 19, 1702. By his wife, Hedwig Sophia, eldest daughter of Charles XI., King of Sweden, he left an only son, Charles Frederick, his successor, who married the Grand Duchess Anne of Russia, eldest daughter of Peter the Great, and became the founder of the present

imperial house of Russia. His only son was proclaimed czar, by the title of Peter III., in 1672, upon the death of the Empress Elizabeth.

The great-great-grandson and representative of Peter III. at the present time, as every one knows, is His Imperial Majesty Alexander III., Czar of all the Russias, and every member of the imperial house (including H.R. and I.H. the Duchess of Edinburgh) is descended from Charles Frederick, Duke of Holstein Gottorp, who died Jan. 18, 1739.

Prince Christian Augustus, the second and youngest son of Duke Christian Albert (who died in 1694), was made regent of Holstein upon the death of his brother in 1702. He died April 25, 1726, having married Albertina Frederica, daughter of Frederick Magnus, Margrave of Baden Durlack, by whom he had six sons. The three elder, viz., (1) Charles, (2) Adolphus Frederick, and (3) Frederick Augustus, became successively Bishops of Lubeck. Charles died *s.p.* in 1772, having resigned the see to his brother Adolphus Frederick in 1727, the latter being then seventeen years of age. This prince was elected King of Sweden in 1751, upon the death of Frederick of Hesse, and was succeeded on the throne in 1771 by his eldest son, Gustavus III., the chivalrous monarch who endeavoured to rescue Louis XVI. and Queen Marie Antoinette from their fate, and who himself fell beneath the hand of the assassin in 1792. He married the Princess Sophia Magdalene of Denmark, the granddaughter of King George II. of England, and by her had an only surviving son, who succeeded him as Gustavus IV. The new sovereign was, however, forced to abdicate in 1809 in favour of his uncle Charles, the only surviving brother of King Gustavus III. This prince reigned as Charles XIII. until Feb. 5, 1818, when he died without issue, and the crowns of Sweden and Norway passed to the present reigning house of Bernadotte.

H. MURRAY LANE, Chester Herald.

(To be continued.)

TWICE KNIGHTED.—The following singular incident, described in a paragraph which appeared originally in *Truth* and is now going the round of the daily papers, should be duly recorded in 'N. & Q.':—

"At Windsor Castle on a recent evening the Queen invested Lord Herschell with the Grand Cross of the Bath in the drawing-room after dinner. On these occasions the Queen is always very rapid in her movements, and Lord Herschell having sunk on his knee to be invested, he 'received the honour of knighthood' before any one could interfere. The Queen had quite overlooked the fact that Lord Herschell was knighted in 1880, on his appointment to be Solicitor General, so that there was no necessity whatever for his again going through that ordeal. It is probably the first time during the present reign that a man has been twice knighted."

Not only is this the first time during the pre-

sent reign that such an incident has occurred, but I am inclined to think that it is a circumstance altogether unique in the annals of knighthood. In the case of knights promoted to the rank of knights-bannerets, a second accolade "under the banner" probably would be required; but this can hardly be regarded as identical with the foregoing. Moreover, if I mistake not, no bannerets have been made now for nearly, or quite, three centuries.

W. D. PINK.

Leigh, Lancashire.

"EAVESDROPPER."—Here is a good instance of of the way in which error is rapidly propagated. The following passage is taken from *Chums*, which, I believe, has a large circulation among boys:—

"Eavesdropper.....The following account is given of the origin of the term 'eavesdropper.' At the revival of Masonry in 1717, a curious punishment was inflicted upon a man who listened at the door of a masonic meeting in order to hear its secrets. He was summarily sentenced 'To be placed under the eaves of an outhouse while it was raining hard, till the water ran in under the collar of his coat and out at his shoes.' The penalty was inflicted on the spot, and the name has continued ever since."—Vol. i. p. 536.

Alas for the truth of this assertion! Shakespeare uses the word in 'King Richard III., V. iii. 221:—

Under our tents I'll play the *eaves-dropper*.

Probably the 'N. E. D.' has an earlier quotation for the use of the word. The origin of the term for a listener outside is sufficiently obvious.

F. C. BIRKBECK TERRY.

[The earliest date given in the 'N. E. D.' is 1487.]

"FORTH" AND "FORD." (See 8th S. iii. 410.)—There are in the north of England a number of names in *-forth*, which in Domesday are invariably represented by *-ford* or *-forde*. PROF. SKEAT, if I understand him aright, considers that the Domesday forms are a "very poor guide" to the etymology, as compared with the modern English spelling, and he assigns as a reason for this conclusion that "*th* was a sound which the Anglo-French scribe could not pronounce." In all these cases the Domesday form *ford* can be proved to be right, the present spelling *forth* being usually quite a modern innovation. Among the names to be considered we have Ampleforth, Dishforth, Dunsforth, Garforth, Gateforth, Hartforth, Hackforth, Rufforth, Spofforth, Stainforth, and Yafforth, all in Yorkshire, and they also occur in Durham and Lancashire.

We can trace the spelling of these names by means of a series of official documents, such as the Inquest of 1284, the Inquisitions of Knights' Fees of 1302, the Poll Tax Returns of 1379, the Nomina Villarum of 1416, the Feet of Fines of the Tudor period, and the Villare Anglicum of 1676. All the fifteen Yorkshire names in *-forth* are spelt *-ford* or

-forde in Domesday, and all are spelt *ford* in the Plantagenet documents, though in three cases the alternative spelling *forth* has crept in before the end of this period. It is only when we come to the Tudor times that the form *-forth* becomes more usual than *-ford*. The date of the change can sometimes be detected. Thus Spofforth is spelt *-ford* all through the Plantagenet and the early Tudor period, we have *-ford* in 1535, *-forth* in 1545, *ford* again in 1587, and *-forth* in 1676. Rufforth, again, is invariably *-ford* in the Plantagenet time, but the spelling *-forth* occurs in the time of Henry VII., and in the later years of Elizabeth we have "Rufforth alias Rufforde." We have "Ampleforth alias Ampleforde" in 1591, but before that date I have only found *-ford*.

It is worthy of note that in many cases the corrupt spelling *-forth*, which crept in about the middle of the sixteenth century, has now given way to the more correct Domesday form. Thus, in the case of Aberford, Castleford, Bradford, Fulford, and Milford, we have returned to the earlier forms, though we find Aberforth, Bradford, Castleforth, Fulfirth and Milforth as late as 1676.

I cannot agree with PROF. SKEAT as to the small value of the Domesday forms. We have an instance in the case of Brinsworth, which is called Brinesford in Domesday, a correct form, as I find Brinsford or Brinsforth down to the seventeenth century. Without the aid of Domesday who would have ventured to conjecture that Kippax meant the "market ash," Burdale the "broad dale," or that Butterwick was "elder tree wood"? In Domesday there are regular transmutations of letters, and when these are once understood it is not so very difficult to restore the old English spellings. Thus Churchebi or Cherchebi regularly represents the modern Kirby or Kirby, and Hotun normally represents Hutton, while *torp* and *burg* are now *thorpe* and *borough* or *brough*. Of course, there are downright blunders; but the wonder is that, under the circumstances of the compilation, they are so few. ISAAC TAYLOR.

"CROSIER" OF AN ARCHBISHOP.—Mr. T. M. Fallow has just directed my attention to an example of the wrong use of the word *crozier*, which, from its extreme rarity and early date, is worth noting. It is in the letterpress accompanying 'A New General Atlas,' London, 1721, under Dol, in Brittany,—

"The Bishop has the Title of Count, and carries an Archbishop's Crosier because formerly the Metropolis[sic] of the Province."

J. T. F.

Bp. Hatfield's Hall, Durham.

ROMAN BELL.—All of us who are interested in bells and bell-lore must be grateful to 'N. & Q.' for the great treasure of information on these subjects that has been stored within its pages. I

would ask of you to find a place for the following notice of a Roman bell. Perhaps some reader of 'N. & Q.' in Rome will send you a full copy of the inscription:—

"The *Osservatore Romano* informs its readers that one of the veteran bells of St. Peter's, historically known as 'the Sermon Bell,' having suffered from the severe frosts of the past winters, has cracked, and has been taken down from the belfry and deposited in the vestibule of the sacristy, awaiting its ultimate destination in the Lateran Museum. This bell was cast in 1288 by legacy of a certain Riccardo, a notary in the reign of Pope Nicholas IV., and was at first destined for the Church of S. Thomas in Formis on the Cœlian Hill, whence it was transported to St. Peter's. A Latin inscription round the bell records the above, and there is the name of the maker: 'Guidottus Pisanus me fecit.'—*Tablet*, April 1.

EDWARD PEACOCK.

HERRING PIE.—The revival by the Mayor of Gloucester of the custom of sending a lamprey pie to the sovereign has recently attracted a great amount of attention, and will no doubt be noticed in the columns of 'N. & Q.'

At this time, therefore, it may not be amiss to draw attention to the custom which once existed at Norwich of annually sending to the king herring pies. And at the same time I should be glad if any correspondent will inform me when was the last occasion on which the custom was observed. I addressed the question some time ago to a prominent official of the city, but he was unable to give me any information on that portion of the subject.

The account of the custom will be found in Blomefield's 'Norfolk,' vol. iii. pp. 375-6. He says:—

"The rent of herring pies is the ancient fee farm of the city before it was incorporated, when it was a great place of fishing, before the foundation of Yarmouth, and is still [1741] paid by the Sheriffs to the King; the city being now in the possession of the Manor of Cartleton, which by its tenure is to carry the pasties to the Court."

In 1673 the pies were twenty-four in number, and were seasoned in the following manner: half a pound of ginger, half a pound of pepper, a quarter of a pound of cinnamon, one ounce of cloves, an ounce of long pepper, half an ounce of grains of paradise, and half an ounce of galangals.

These pies were to be taken to the king's house wherever he was in England, and for his trouble the bearer of them was to receive "six white loaves, six dishes of meat out of the king's kitchen, one flaggon of wine, one flaggon of beer, one truss of hay, one pricket of wax, and six tallow candles."

In 1629 the mayor and sheriffs received a letter of complaint on various grounds, and they were requested to give no further cause of complaint, "as you would avoid further trouble." The letter continues:—

"First, you do not send them according to your tenure, of the first new herrings that are taken. Secondly, you

do not cause them to be well baked in good and strong pastye, as they ought to be that they may endure the carriage the better. Thirdly, whereas you should by your tenure bake in these pasties six score herrings, at the least, being the great hundredth, which does require five to be put into the pye at the least, we find but fower herrings to be in diverse of them. Fourthly, the number of pyes which you sent at this time, wee finde to be fewer than have be sent heretofore, and diverse of them also much broken. And lastly, we understand, the bringer of them was constrained to make three several journeys to you before he could have them, whereas it seemeth he is bound to come but once."

Upon which they promised more caution for the future, and the subject dropped.

PAUL BIERLEY.

"**INKHORNIZE.**"—This word is not given by any of the glossarists. "Ink-horn terms" was a common expression for affected and pedantic language. Thus, Churchyard's 'Choice,' sig. Ee 1:—

As ynkhorne termes smell of the schoole.

But I have never seen the word *inkhornize* used, except in the old Martin-Marprelate pamphlet ascribed to John Lyly, 'Pappe with an Hatchet,' where we find:—

"If you coyen words, as Cankerburie, Canterburines, etc., while, I know a foole that shall so *inkhornize* you with straunge phrases, that you shall blush at your owne bodges."

Can any of your readers find another instance of its use? J. E. SPINGARN.

New York.

SOLOMON C. EVESKE.—The Close Roll of 43 Hen. III. contains an entry, thus summarized:—

"Acquittance to William Ageyllun, Constable of the Tower of London, for 50*l.* paid into the wardrobe, being money which belonged to Solomon, a Jew of London."

Solomon C. Eveske, brother of the Chief Rabbi of the period, was continually immured in the Tower. Soon after this date he was again embroiled with the Crown, but fled to France. He thenceforward appears on the rolls as "Utlagatus."

M. D. DAVIS.

THE FAMILY OF SIR THOMAS MORE.—Some years ago MR. ALDIS WRIGHT communicated to the public through 'N. & Q.' some curious evidence relating to the family of Judge More, the father of Sir Thomas More, by which the date of the birth of the latter (Feb. 7, 1478) was ascertained, and it was shown that he had two brothers, John, born in 1480, and Edward, in 1481. More's earlier biographers had assumed that he had no brothers, and his latest biographer, Mr. Bridgitt ('Life of Sir Thomas More,' London, 1891, p. 3) infers that John and Edward probably died in infancy.

It may be interesting to some of your readers to observe that it appears by the correspondence of Erasmus that one of More's brothers was alive in 1512. In a letter, dated Nov. 18 (1511), and re-

ceived by Erasmus at Cambridge from Andreas Ammonius (not yet Latin Secretary to Henry VIII.), who was living in London and had lately been staying at More's house, the writer acknowledges the receipt of a letter from Erasmus brought him by John More ('*Erasmii Epist.*,' viii. 25). And in a letter of Erasmus to Ammonius, dated from Cambridge Nov. 27, 1512, Erasmus encloses a manuscript of which he wishes Ammonius to make a fair copy, or if he cannot conveniently do it, to ask More to give it to his brother to transcribe, complaining that at Cambridge (*O Academiam!*) no tolerable writers were to be found at any price ('*Erasmii Epist.*,' viii. 6). I do not remember to have met with any mention of the same person in other letters; but we may fairly infer from these that John More, the second son of Judge More, then more than thirty years of age, was living in 1512, and acting as a sort of clerk or secretary to his more distinguished brother.

Not having the edition of Leclerc to refer to, I have given references to the folio volume of Erasmus's letters printed in London in 1642.

F. M. NICHOLS.

[See 4th S. ii. 365, 422, 449; iii. 266.]

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 BASIL BROOKE.—Were there two, or three, contemporary knights of this name in the seventeenth century? Metcalfe's '*Book of Knights*' seems to name three, knighted respectively at Belvoir Castle on April 23, 1603; in Cornwall on May 1, 1604; and at Dublin on Feb. 2, 1616/17. So far, however, I have been able to trace but two only, namely, (1) Sir Basil Brooke, of Madeley, Shropshire, the representative of one of the leading Roman Catholic families of that county; (2) Sir Basil Brooke, of Brooke Manor, Donegal, one of the Commissioners for the settlement of Ulster. This last was clearly the Dublin knight of 1617. He died in 1633, and was ancestor of Sir Henry Brooke, of Colebrooke, Fermanagh, created a baronet in 1822. In what way, if at all, the two Sir Basils were related does not appear.

An article upon Sir Basil Brooke, of Madeley, in the '*Dict. of Nat. Biog.*,' states that he was knighted "at Highgate" on May 1, 1604. Unless the knights of 1603 and 1604 were identical, this date appears to be an error, the Sir Basil Brooke who was knighted at Belvoir Castle in April, 1603, being expressly described as "of Salop." Who, then, was the knight dubbed in May, 1604, "at Highgate" according to the '*Dict. of Nat. Biog.*,' "in Cornwall" says Metcalfe's '*Book of Knights*'?

Sir Basil Brooke, of Madeley, is a somewhat historical personage. He was son of John Brooke, of Madeley, and Anne, eldest daughter of Francis Shirley, of Staunton Harold, Esq., and was grandson of Sir Robert Brooke, Chief Justice of the Common Pleas to Queen Mary. He was also, there is little doubt, the Sir Basil Brooke, of Lubbenham, in Leicestershire, who served as sheriff of that county 3 Jac. I., and was M.P. for Leicestershire 1607-11. In the reign of Charles I. he was very active in supporting the cause of the king against the Parliament, being treasurer of the contributions made by Roman Catholics towards defraying the king's charges in the war against Scotland. In consequence of his active exertions for the king, he and other Royalists were, on Jan. 27, 1640/1, summoned to attend the bar of the House. Not obeying, an order was issued on Jan. 11, 1641/2, for his arrest, and he was captured at York shortly afterwards, "at George Dickenson's inn, the sign of the Three Cuppes, at Fosse Bridge." On Jan. 25, 1641/2, he was ordered to be brought from York, and imprisoned in the King's Bench, where he seems to have continued until 1645 or 1646. In the propositions for "a safe and well grounded Peace," submitted to the king in July, 1646, Sir Basil Brooke is named as one of the Popish recusants who, having been in arms against the Parliament, were to be proceeded against, their estates disposed of by Parliament, and themselves to be incapable of pardon without the consent of both Houses. From the '*Calendar of the Committee for Compounding*' (iii. 2232) we gather that he was still alive in 1650. The editor of the '*Visitations of Shropshire*' (Harleian vol.) is thus mistaken in supposing his death to have occurred in 1640.

W. D. PINK.

Leigh, Lancashire.

ARMERIA.—Botanists have given this name to a species of *Dianthus*, or pink, and also to a genus of plants of which the common English name is thrift. The French call the latter *Armerie*, but the Germans call it *Grasnelke*, or grass pink, as the flower has some resemblance to the *nelke*, or pink. The *Armeria vulgaris* is found commonly in pastures by the seaside, and grows luxuriantly in the Isle of Thanet; the *Armeria plantaginea* (a stouter species) appears to have a special regard for similar places in Jersey, and is not found further to the north than that island. But what is the derivation of the word *Armeria* or *Armerie*?

W. T. LYNN.

Blackheath.

H.M.S. FOUROYANT.—I should like to know where she is now. The agitation last autumn (when she was sold to a German firm of contractors, resulted, if I mistake not, in her repurchase by a Mansion House fund; but where she was brought

back to I know not. There is a picture of her, by the way, in the Academy this year, 'Saved: Nelson's "Foudroyant,"' by J. Nelson Drummond (No. 1063). I should also be glad of any interesting particulars connected with her history.

FOUDROYANT.

POCOCK.—Charles Montagu Pocock (born 1792) served as a Lieutenant of Dragoons in the Peninsula and at Waterloo. I shall be grateful for further particulars of his career in the army, such as dates of commissions, &c. He died in 1870.

BRAULIU.

MURDER OF A SHERIFF OF MIDDLESEX.—Norden and Thorpe, in their 'Survey of the Manor of Kirton-in-Lindsey,' made in 1616, writing of Somerby, an estate in the parish of Corringham, near Gainsburgh, say that the owner, Topcliffe, had "a sonne and heir apparent who comitted a felonie, and was thereof convicted, and in the life time of his father, had his pardon, and after comitted a seconde felonie, his father lyving, by killing the Sherife of Midd. in Westminster hall, and after that his father dyed, and the son procured a second pardon, and so entred into the lande as heir."

As this atrocity must have been of recent date when Norden and Thorpe drew up this survey, there cannot be any reasonable doubt that their statement is true. I have, however, failed to find any confirmatory evidence for it. Can any one tell me what was the name of any sheriff of Middlesex who was murdered in the latter years of Elizabeth? I shall be glad to know the Christian names of these two Topcliffes, father and son. I believe the elder to have been Richard and the younger Charles, but require confirmation of this. Any facts bearing on this tragedy will be of use to me for a work which I am now preparing for the press.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

FRANK WHISTLER, THE PAINTER.—Any information will oblige. W. W.

ALDGATE OR ALDERSGATE.—In the Kalendar of an English Missal, in the Bateman sale, there is an entry that will interest some of your readers, and perhaps help to fix the name of one of the London gates: "3 Non. Octob. Dedicatio Ecclesiæ Sancti Botulphi extra Aldrichgate." There is a church dedicated to St. Botulf just outside Aldgate. Was there one also outside Aldersgate? If not, Aldrichgate would seem to be the right name for Aldgate in the fifteenth century, the date of the MS.

J. C. J.

"LET US WALK DOWN FLEET STREET."—

"I had leisure to think of a thousand things as I ran; but most I thought of the great and god-like man who held a sitting in the north gallery of St. Clement Danes a hundred years ago. I know that he at least would have felt for me. So occupied was I with these considerations, that when the other policeman hugged

me to his bosom, and said, 'What are you tryin' to do?' I answered with exquisite politeness, 'Sir, let us take a walk down Fleet Street.'"—Rudyard Kipling, 'Many Inventions,' 1893, p. 235.

Did Dr. Johnson ever say anything of the kind? The saying is now as familiar as "Son of St. Louis, ascend to heaven!" but is it any more authentic? Do I sleep, do I dream, or are visions about, if I imagine that Mr. G. A. Sala confessed some time ago that when a motto was wanted for *Temple Bar Magazine* he invented the admirable Johnsonian sentiment? If I am wrong, G. A. S. will surely forgive me, and tell 'N. & Q.' where the saying came from. Some day an annotated Kipling will be required, and 'N. & Q.' will be consulted by the New Zealander editor.

WILLIAM GEORGE BLACK.

Glasgow.

PEPYS.—"My name, sir, is Peppis," I once had the advantage of hearing a member of the existing Pepys family correct an unadvised interlocutor who had called him "Peps." Mr. Wheatley has recently decided that the diarist's name was pronounced neither "Peppis," nor "Peps," nor "Peeps," but "Papes." I thought this pronunciation had been fixed some time ago. Lord Braybrooke cites the register of St. Olave's, Hart Street: "June 4, 1703. Sam Peyps, Esq., buried in a vault, by y^e com'union table"; and adds: "This is decisive as to the proper pronunciation of the name." But was Samuel called "Payps" or "Peeps"? When he was a young man, in 1656, there was published a little book called 'The Scoller's Practicall Cards,' by F. Jackson, M.A. The author incidentally refers to the "tinker that can but tell his peeps at cards." "Peeps," of course, = pips. If Pepys were pronounced as the M.A. seems to have pronounced "pips," then *Punch's* "Mr. Pips' Diary" had a better title than was perhaps imagined. W. F. WALLER.

WOOTTON, SURREY.—Are any particulars obtainable concerning this house, its builder and its tenants, before it came, in 1579, into the possession of the Evelyns? H. T.

LODGINGS UNDER THE COMMONWEALTH.—In the State Papers of 1658–1659, there are frequent references to great personages exchanging lodgings, or being given certain other great personages' lodgings. Some of those so named were holding offices, and others apparently not, at the time. Were these state lodgings; and to whom were such apartments assigned? D.

RUMBOLD FAMILY.—Can any correspondent say whether William Rumbold, who lived at Parson's Green, Fulham, was in any way related to the republican conspirator of Rye House notoriety? William Rumbold, who died May 2, 1667, was Clerk and Comptroller of His Majesty's Great

Wardrobe, and Surveyor-General of all the Customs of England. A pedigree, showing the relationship, if any, would be of great assistance to me. I am acquainted with a recent paper by Sir Horace Rumbold ('Notes on the History of the Family of Rumbold in the Seventeenth Century'), published in vol. vi. of the *Transactions of the Royal Historical Society*. I should also be glad of any information touching "T. Barclay, Esq., yeoman of the body of his late Majesty K. Charles the First of Blessed Memory." Wm. Rumbold married Mary Barclay, a daughter of this gentleman. Kindly reply direct.

CHAS. JAS. FERET.

49, Edith Road, West Kensington.

'CHRONICLES OF ERI.'—In 1822 Roger O'Connor published a work in two volumes, entitled "Chronicles of Eri: being the History of the Gael Scoti Iber; or, the Irish people. Translated from the original MSS. in the Phœnician Dialect of the Scythian Language." It purports to be a translation of MSS. of very remote date, written on skins, and in the form of rolls. A facsimile of a portion of one of the rolls is given in the second volume, from which it appears that the characters do not bear much resemblance to the known Irish calligraphy. It is unfortunate that no pedigree of the MSS. has been attempted by O'Connor, neither does he definitely say to whom they belonged at the time he made use of them. Is anything known of their past history or present possessor? It is extremely improbable that MSS. of such antiquity, which must also have been of some size, could have disappeared or been destroyed. E.

'GARDEN OF THE SOUL.'—The most popular book of devotion among English Catholics was, and perhaps still is, the 'Garden of the Soul.' I have heard that it was compiled by Bishop Challoner. Whence is the title taken? In 1531 there was, according to Foxe, a book in circulation in this country called 'Hortulus Animæ.' It was one of the books condemned by royal proclamation, but which Sir Thomas More had a licence granted by Tonstal, Bishop of London, to possess and read. Although the title was in Latin, Foxe says it was an English book. It must have been, I think of Protestant character, or it would not have been condemned. All, or nearly all, the books the titles of which precede and follow it in Foxe's list certainly were so ('Acts and Mon.' ed. 1857, vol. iv. p. 679). It is most improbable that Bishop Challoner, or whoever compiled our 'Garden of the Soul,' would have taken its title from this book. A YORKSHIREMAN.

BLACK FOR EVENING WEAR.—What is the age and what the origin of the use of black for men's evening wear in England? L. G.

Replies.

SUGAR-PLUMS.

(8th S. iii. 407.)

Instead of pointing the finger of scorn, I offer Mr. BOUCHIER a tray of dainties. Our forefathers seem to have been quite as sweetly disposed as ourselves. The earliest lump of delight of which I have found evidence is rose sugar, 1253 (Wardrobe Account, 1/22 Q.R.); then come violet sugar, 1284-7 (*ibid.*, 3/29); 60 lb. of rose sugar "in tabula," at 2s. 6d. per lb., and 20 lb. of the same in gilded wafers, similarly priced, for the baby princes Thomas and Edmund, 1304 (*ibid.*, 29/24). Princess Mary, in pilgrimage to Canterbury, 1317, comforts herself with 5½ lb. of sugar "in tabula," and 8½ lb. of rose sugar of honey (*ibid.*, 31/10). In 1362, are laid in a quarter of a pound of candye, price 6d.; 2½ lb. of penydes, at 1s. 6d. per lb.; 28 lb. of preserved ginger at 4s. 6d.; 3 lb. of citronade at 3s.; 1 lb. of rose sugar at 2s.; 23½ lb. of "gobettes imperialx et realx," at 1s. 6d. (*ibid.*, 39/4). In the same year I find also 2 lb. of gobett' regal', at 2s. 8d.; 5 lb. of past' regal', at 1s. 4d.; 1 lb. of gilt wafers, 3s. 4d. A pound of blattibisanc, price 6d., is mysterious (*ibid.*, 39/5). Sucr' candy appears in full, 1369 (*ibid.*, 40/1); but when its destination is stated, it is generally bought for the king's falcons. Seven pounds of "confect'," at 1s. 4d., purchased for Queen Philippa's anniversary in 1374, perhaps is rather pastry than sweets. Sugre candi and carwy confes are supplied to Queen Anne of Bohemia in her last illness, 1394 (*ibid.*, 95/11). Queen Juana of Navarre patronizes green ginger and "2 pottz citronard et quynce" (*ibid.*, 95/40). Our later monarchs are more reticent concerning their lozenges, though sugar candy continues to be supplied at intervals. I hope that out of this choice assortment of lollipops Mr. BOUCHIER will be able to suit himself.

HERMENTRUDE.

MR. BOUCHIER, in his query as to "how far back sugar-plums date in our history," makes the mistake of assuming that *sugar-plum* is the name of a genus of sweetstuff, whereas it is that of a species. A sugar-plum is a little rounded mass, formed by a caraway-seed, or very small chip of cinnamon, thickly coated with white sugar. The word is in Ash's 'Dictionary,' 1775, but with the vague definition, "a kind of sweetmeat." The earliest quotation I can give is from the 'Annual Register' of 1778. "The contents of the box were mercurial pills, lozenges, sugar-plumbs, &c." JAYDEE.

John Keale, "a maker of Swete Balls," lived in the parish of St. Mary Woolnoth, London, in 1602; Thomas Cadle, "Comfit Maker," in 1622; Robert Jones appears in 1644 as "Confectioner," in 1649

as "Comfit-maker." The above are taken from the transcript of the parish register. Smith, in his 'Obituary' (Cam. Soc., p. 9), under date 1634, gives the burial, July 10, of "Anthony Sturdivant, Comfit-maker." Shakespeare, in '1 Hen. IV., Act III. sc. i., makes Hotspur say to the Lady, "Heart, you swear like a comfit-maker's wife!" A few lines below he mentions "pepper gingerbread," pepper being probably equivalent to "spice." I think, however, that comfits were not cakes, but what the word usually signifies, "a dry confection, sweetmeat," and thus the confectioner, comfit maker, and sweetball maker supplied those who, three hundred years ago, were "fond of sweetballs." A. W. CORNELIUS HALLEN.

The sweetmeats of our forefathers were known as suckets, dry or wet. The latter were preserved or candied fruits. They are often mentioned in the 'Naworth Household Books' (1618), Surtees Soc., pp. xlvi, 95, and the manner of making them is set out by Sir Kenelm Digby, as "sucket of mallow stalks," "sucket of stalks of lettuce" ('Closet,' ed. 3, 1677, p. 247). They appeared until quite lately as "suckets" or "succades" in the Customs Book of Rates. W. C. B.

The sweetmeats alluded to by Mercutio, as tainting, among other things, the breaths of the lips of ladies "who straight on kisses dream," were, undoubtedly, what were known in Shakespeare's day as "kissing-comfits." They are mentioned again by Falstaff in the 'Merry Wives of Windsor,' as he embraces Mrs. Ford, when he exclaims, in rhapsody, "let the sky.....hail kissing-comfits." Earlier, however, than this—viz., 1583—had been produced a play of 'Dido,' "wherein in the queen's banquet" (banquet) was represented a tempest, "wherein it hailed small confects, rained rose water, &c." Beaumont and Fletcher, in 'Monsieur Thomas' (II. ii.), make a character say, "Dandle her upon my knee, and give her sugar-sops." Another sweetmeat of Mr. BOUCHIER'S "whole lollipop tribe" was elecampane, as also was candied angelica, of which last Gerarde, in 'The New Metamorphosis,' says, "Angelica, which, eaten every meale, is found to be the plague's best medicine." Both these were, however, sweetmeats and medicines combined—children still buy the former at sweetstuff shops—and angelica is sometimes blanched and then candied with sugar. Longfellow, in his 'Saga of King Olaf,' mentions twice the wholesome and anti-pestilential nature of the root.

March-pane was another thing from which, in old days, sugar-plums and other confections were made. The March-pane itself was composed of two pounds of blanched almonds, two pounds of sugar, three spoonfuls of rose-water, comfits stuck into it, "bisket" and "carrowaies" also, &c., the whole recipe being given in the 'Delights for

Ladies,' 1608, as well as how to make of it letters, knots, arms, escutcheons, beasts, birds, and other fancies." A March-pane, two sugar-loaves and two pairs of gloves were given to Sir William Cecil by the University of Cambridge when Queen Elizabeth visited it. The biscuits, or "sugared cates," of Shenstone's 'Schoolmistress' were most possibly the "Naples Biskits" which were very popular in the seventeenth century and early eighteenth, and I have not much doubt that the "pastry kings and queens" were cut out of March-pane with the above "letters, knots," &c.

JNO. BLOUNDELLE-BURTON.

Barnes Common.

CHESNEY FAMILY (8th S. ii. 387, 478; iii. 58, 135, 214, 296, 336).—Chesney most certainly does mean an oak plantation or wood; and so far Prof. SKEAT is right. MR. MAYHEW is also right in saying that Chesney (if = *chaisnetum*) cannot be derived from *chênaie*, which is fem., but then, as Prof. SKEAT points out, nobody said it was. If MR. MAYHEW had referred to Diez's grammar (third edition, ii. 361) he would have found that in O. Fr. the Lat. term *-etum* became *-oy* (masc.) in the first instance, and, indeed, Cotgrave gives *quesnoy*. *Chênaie* is a later formation. Diez might also have said *-ay*, and, indeed, he does give it in two names of places—viz., Châtenay (= *castal[us]netum*) and Aunay (= *alnetum*). Compare also Larchey ('Dict. des Noms'), where we find Chesnais, Chesnay, interpreted "plantation de chênes," and also Duquesnay and Duquesney.

With regard to the derivation of *chêne* from *quercinus* (which is found in L. Latin only, *quernus* and *quernus* being the classical adjectives), it is certainly by no means easy to defend it, though I will not go so far as MR. MAYHEW does, and declare it to be impossible. How can I, when *quernetum** would give *quernoy*, and this and *quesnoy* (given above) differ in one letter only? Let the *r* become an *s* (a not impossible change), or the *r* of *quercinus* drop instead of the *ci* (virtually = *si* and *s*) and the trick is done, and that a Latin med. *rs* sometimes becomes *s* or *sch* in French is shown by Brachet in his dictionary, *s.v. chène*, as well as in his grammar. MR. MAYHEW objects that "a Latin *que* could never have given a French word beginning with *ch*"; but, at any rate, *chacun* (formerly *chesqun* and *chasqun*, Littré) is generally supposed to = *quisque unus*, where *qui* has become *che*; and if *qui* why not *que*? Comp. also Brachet, *s.v. car*.

It must not be supposed, however, that because I have endeavoured to show that this view is not

* Prof. SKEAT gives *quernetum* as actually existing, but I do not find it in either Ducange or Diefenbach. Diefenbach does, however, give *quernus* = an oak, and *quernetum* would be a perfectly legitimate formation from it.

quite so impossible as MR. MAYHEW would make it out, I am, therefore, myself in favour of it. No; I am rather inclined to believe that the *casnus*—which is allowed on all hands to be the earliest Low Latin form of *chêne*, and which Brachet tells us belongs to the sixth century, whilst Littré contents himself with the ninth—is a shortened form of *castānus* = chestnut-tree. This form does not, it is true, exist, but there are certain indications which point to its having existed. In the first place, the ordinary form of the city of Pontus, from which the word is derived, is *κάσταινα*, and *κάστανον* means a chestnut in ancient Greek. Then, in Ducange, we find *castan(ar)etum* and *castanarium* (as well as *castanearium*), which point to *castanus* rather than to *castaneus*. And so also does the French family name Chastenet (Puy-ségur de, see Bouillet's dictionary), and probably also the A.-S. *cisten*, if, as seems likely from our *chestnut*, the accent is on the first syllable. See also the forms given by Diefenbach, *s. v. Castanea*, and Kluge, *s. v. Kastanie*.

Now a Latin medial *st* generally, I believe, remains unaltered in both French and Provençal. Still, we do find *mâcher* (O. Fr. *masch(s)er*) from *masticare*, in which the *t* has dropped; whilst we have *brosse* from a Low Lat. *brustia* (of Teut. origin) in which the *t* has become associated to the *s*, and Godefroy gives *chesson* = *chastron*, from *castrare*. From *castānus*,* therefore, we might have *casānus* and *casnus* or *casānus*. The former has given *chesne* = *chêne*; the latter seems to have given the mod. Prov. *cassan* and *casse*, both = oak (Mistral), the *casse* arising either from the dropping of the *nus* of *cassanus* (comp. *frêne* from *fraxinus*), or because *cassanus* was looked upon as an adjective, and so a substantive was formed from it. As for the O. Prov. *casser*, the *er* (= Lat. *arius*) is only the termination that many fruit-trees have. Comp. *pomer* = Fr. *pommier*.

But whether I am right or wrong in my view, I will ask the reader to compare the mid. Fr. *chesnetau* (Godefroy and Cotgrave), which presupposes an older form *chesnet*, and still more *chesnette* (Cotgrave)—all = little oak, with our *chestnut* (often so written and always so pronounced), in Mid. Eng., sometimes *chesnutte* ('N. E. D.'). Does it not look almost as if the older English form *chesten* had had the *nut* added, making *chesten nut* ('N. E. D.'), partly, at any rate, under the influence of these mid-French forms? Anyhow, the coincidence in form is very remarkable. I must allow, indeed, that I have been unable to find a single instance in which in Old French and in Provençal the *t* in the equivalents of *chestnut* has fallen out; but this is no reason why it should not have done so centuries before, say in the sixth

century (if Brachet's date for *casnus* is correct), and we see that the *t* in the English form ultimately did disappear, in sound at any rate.

At all events, that there was some confusion between chestnuts and acorns, and so probably between the trees bearing them, is shown by the circumstance that *βάλλανος* and *glans* are each of them used both of acorns and of chestnuts, whilst in Sophocles's 'Lexicon of Greek' from 140 to 1100 A.D., *s. v. κάστανειος*, I find *βάλλανος* given = *κάσταινα*. It is well known, too, that the ancients were much less accurate than we moderns in distinguishing between trees, animals, &c. See Max Müller, second series, 1864, p. 222.

As for MR. MAYHEW's supposed form *cazanum*, it is perfect so far as form is concerned, but unfortunately there is only too much reason for believing that its perfection is due to its having been made up for the purpose.

In conclusion, I may remark that our *chestnut* looks as if it had been mixed up with *chest*, and there is really some reason for believing that it has been. At all events, in A.-S. I find not only *cistenbeam*, but also *cystbeam* and *cyst* (also *ciste*, *cist*, and *cest*) = chest. I know that chestnut wood was much used in former times (see Blackie's 'Encyclopædia'); but I do not know that it was specially used for making chests. F. CHANCE.

Sydenham Hill.

DUEL (8th S. iii. 347, 378).—There are references to this duel in Spence's 'Anecdotes' and Count Grammont's 'Memoirs.' They are so brief that I have excerpted them for insertion:—

"The witty Duke of Buckingham was an extreme bad man. His duel with Lord Shrewsbury was concerted between him and Lady Shrewsbury. All the morning she was trembling for her gallant, and wishing the death of her husband; and after his fall, 'tis said the duke slept with her in his bloody shirt."—Spence, 'Anecdotes,' Malone's edition, 1820, p. 164.

"Poor Lord Shrewsbury, too polite a man to make any reproaches to his wife, was resolved to have redress for his injured honour: he accordingly challenged the Duke of Buckingham; and the Duke of Buckingham, as a reparation for his honour, having killed him upon the spot, remained a peaceable possessor of this famous Helen."—'Memoirs of Count Grammont,' Bohn's edition, p. 299.

W. A. HENDERSON.

Dublin.

"SLOPSELLER" (8th S. iii. 289, 410).—I can carry the word "slop" a hundred years further back than the quotation given by MR. E. H. MARSHALL: "A *slop*, *jak*, and *huk* of velvet, *adaur nigr*, lined with black satin," are entered on the Wardrobe Roll for 1413-1417 (Enrolments of Exchequer, Lord Treasurer's Remembrancer, Roll 12, fol. 13, verso). This is the earliest instance which I remember to have seen. HERMENTRUDE.

ARCHER FAMILY (8th S. iii. 408).—In G. W. Marshall's 'Genealogist's Guide' the following

* I give all the following nouns in the nom. instead of the acc., because I have been speaking of *casnus*, and this is the form given in the etymological dictionaries.

works are referred to for information respecting families of the above name:—Morant's 'Essex,' vol. i.; Berry's 'Sussex Genealogies'; 'Monumental Inscriptions of the British West Indies,' by J. H. Lawrence-Archer; 'Visitation of Oxfordshire,' 1634; Burke's 'Commoners'; Burke's 'Landed Gentry'; Harleian Society publications, vols. v., viii., xii., xiii., xiv.; Dugdale's 'Warwickshire'; Joseph Foster's 'Stemmata Britannica'; Turnor's 'History of Grantham'; Warwickshire Pedigrees from Visitation of 1682-1683; 'Herald and Genealogist,' vol. ii.; Maclean's 'History of Trigg Minor,' vol. ii.; 'A Complete Parochial History of the County of Cornwall,' vol. iii.; *Journal of Kilkenny Archæological Society, New Series*, vol. vi.; Edmondson's 'Baronagium Genealogicum,' vol. v.; Banks's 'Dormant and Extinct Baronage,' vol. iii.; and Metcalfe's 'Visitation of Worcester.'

H.

The arms of the Lincolnshire branch of this family were granted in 1684, Per pale gu. and az., three arrows or, barbed and feathered arg. Mention of various members of the Northumberland branch will be found in Hodgson's 'Northumberland,' part ii. vol. ii. pp. 190, 337, 477; part iii. vol. i. pp. 281, 297, and vol. ii. pp. 86, 354.

RALPH SEROCOLD.

GERMAN 'NOTES AND QUERIES' (8th S. iii. 407).—So far as I can ascertain, there is not in Germany a single paper in which one could have a query inserted; and I wonder that such a want has not long been felt. Some newspapers and magazines, however, like the *Gartenlaube* and the *Ueber Land und Meer*, have a correspondence column, in which the editor answers queries of all kinds, but I believe only for subscribers. The best, and in fact the only efficient, means of obtaining ample information on subjects of antiquarian interest is to have an advertisement inserted in the *Antiquitäten Zeitung*, Stuttgart, stating what is *gesucht*. Such advertisements are exceedingly cheap (twopence per line), and, the paper being circulated among literary men both in Germany and abroad, do not fail to bear some fruit. Apply to Herr Udo Beckert, 2, Böblingen Strasse, Stuttgart.

CHAS. BURTON.

52, Sale Street, Derby.

MASSACRE OF SCIO (8th S. iii. 387, 430).—There is a very good account of the massacre of the Turks of Scio by the Greeks, and the retaliation of the Turks, in Finlay's history. The Greeks of Scio do not seem to have been the authors, but, as Mr. Cochrane says, the Ipsariotes (and the Albanians acting with them). The difference between the Greek massacres and those of the Turks was that the Greeks massacred man, woman, and child, but the Turks made captives of the women and children. Thus, as Mr. Cochrane says, a large number of Greeks was saved (48,000?).

Many were bought by English and other merchants, and in time Scio was repeopled. Many Greeks were married to Turks, as, being women of the book (or Gospel), they could be lawfully married, and retained their own religion. Many of them reached the highest rank, and were buried with full honours in the tombs of their husbands in the holy places of Islam. The unhappy Greek merchants of Scio who escaped were scattered throughout the Mediterranean, and when it was safe, returned to their island.

HYDE CLARKE.

ENFIELD AND EDMONTON (8th S. iii. 347, 458).—Let me subjoin to my remarks on these places that there is a collection, with several illustrations of coats of arms, of the monumental inscriptions in All Saints' Church, Edmonton, at pp. 129-68; of those in All Saints' Churchyard, at pp. 169-212; of those in St. Andrew's Church, Enfield, at pp. 213-40; and of those in St. Andrew's Churchyard, at pp. 241-50 of Cansick's 'Monumental Inscriptions of Middlesex,' vol. iii., 1875.

ED. MARSHALL.

In my answer to the above query I must add that I should have put 'Old and New London and 'Greater London' as Mr. E. Walford's. I gave only the publishers' name, Messrs. Cassell, which reads as if they were also the authors of the works in question. B. FLORENCE SCARLETT.

HERALDRY (8th S. iii. 247, 455).—I have made a small mistake in quoting the 'Treatise on Heraldry' of Messrs. Woodward and Burnet. They say "coat of Yardley," not "crest."

E. YARDLEY.

CHESTER CALLED WESTCHESTER (8th S. iii. 346).—In the 'Acts of the Privy Council' are various instances of the use of Westchester as an alternative name for Chester, as, for example:—

"[Oct. 30, 1552.] A lre to Mr. Carewe to set at libertie the two fysher botes he lately stayed at the sute of the merchant of Westchester, staying nevertheless suche as being within them shall appere to have byn faultie in the spoyling of the sayd merchant of Chester."—Vol. iv. p. 155.

ALFRED F. ROBBINS.

So called to distinguish it from the eastern Chester, now known as Chester-le-Street, in the county of Durham, once a more important place than it is now.

R. B.

This question was answered before. See 7th S. vi. 32, 116; xi. 252.

G. L. G.

COL. CHARTERIS (8th S. ii. 428; iii. 34, 117, 192, 417).—The notes on this person that have recently appeared in these columns are incomplete without a reference to 'N. & Q.,' 3rd S. x. 315, 379, where it is said that he commanded at Preston when the town was taken by the Jacobites in 1715. There

is another curious reference to Col. Charteris in the same volume, pp. 186, 233, where it is stated that Miss Frances Arabella Kelly, the friend and correspondent of Swift, appears from a letter to Swift of July 8, 1733, to have been step-daughter of Col. Charteris, "but the dates are irreconcilable with that supposition."

SIGMA.

"THE LEASH" (8th S. iii. 368).—Apparently the office was that of Grand Falconer, or some office below that of a similar character.

ED. MARSHALL.

Has this anything to do with greyhounds? The royal sport provided by these dogs (as described in Strutt) required the services of a master and groomers.

E. H. M.

LUCK (8th S. ii. 328, 353, 391, 435, 511; iii. 93, 155, 372).—The word *leucernere* in E. S. A.'s quotation from the 'Ayenbite of Inwyt,' at the last reference, is somebody's blunder for *lucervere*. So Laurent, in his 'Somme des Vices et des Vertus,' mentions "li liins qu'on apele autrement le locervere"; and Philippe de Thaun, in his 'Bestiary,' printed by the late Mr. Wright in his 'Popular Treatises on Science written during the Middle Ages,' says (p. 94, l. 573):—

Hyena est Griu num, que nus beste apellum,
Ceo est lucervere, oler vait e mult est fere.

The etymon of *lucervere* (mod. Fr. *loup-cervier*) is *lupus cervarius*, a term denoting sometimes the lynx, sometimes the hyena (see Frantze, 'Historia Animalium Sacra,' ed. 1612, p. 214).

Besides *lucervere* the Old French had *loupcerve* and *louceve*, with the same meaning. Probably our *lucern* is a corruption of the last form. Unfortunately, I have no materials for a history of the English word beyond a note that one of Sir John Wallop's bequests (May 22, 1551) was a "gown furred with lucerns" (Nicolas, 'Testamenta Vestusta,' ii. 733).

F. ADAMS.

"HOSPITALE CONVERSORUM ET PUERORUM"
(8th S. iii. 209, 316, 374).—

"Conversi in Monasteriis dicuntur laici Monachi laicis exercitiis et Monachorum obsequiis addicti, vulgo *Freres convers*. Sic autem appellati quod primitus viri laici pietatis seu etiam querendi victus gratia Monasteriis totos se darent, offerent, et addicerent operam suam locantes ad vitam suam, unde et Laici, et Oblati, et Donati sœpe dicti leguntur."—Du Cange.

The word *conversus*, in above sense of lay brother, is frequently met with in the registers of ancient religious houses, as may be seen in the 'Liber Vitæ' of Hyde Abbey, recently edited by Mr. W. de Gray Birch for the Hampshire Record Society. Of course, the Domus Conversorum in Chancery Lane was a special foundation, "ad sustentationem fratrum conversorum et conventendorum de Judaismo ad fidem Catholicam." The quotation in question will be found in the extracts

from the Chronicle of Bermondsey Abbey, 'Monasticon,' ed. 1682, tom. i. p. 639. This Hospital of St. Thomas the Martyr was a distinct foundation from one similarly dedicated attached to the Priory of St. Mary Overy; *vide* Tanner's 'Notitia,' under "Southwark." NATHANIEL HONE.

"FRAY-BUG" (8th S. iii. 383).—I find the longer form of this word in Coverdale's version of the Epistle of Jeremiah (commonly known as Baruch vi.), verse 70:—

"For like as a frayboggarde in a garden off Cucumbers kepeth nothings, euen so are their goddes of wod, of syluer & golde."

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

Longford, Coventry.

Richardson cites two further examples:—

"They fraybugged the' with the thunderboltes of their excommuniacyons and interdiccyons."—Bale, 'English Votaries,' pt. ii., the conclusion.

"They have so fraid us with bull-beggars, spirits, witches, &c., &c., and other such bugs."—Scot, 'Discoverie of Witchcraft,' 1580.

T. B. WILMSHURST.

This word appears in the following quotation, given in Carr's 'Dialect of Craven,' *sub fray-boggard*, a hobgoblin:—

"The flesh fantasieth forsoth much fear of *fraybugges* and were it not for the force of fayth pulling it forwards by the bridells of God's most sweet promises, and of hope pricking it on behinde, great adventure there would be fayingt by the way."—M. Saunder's Letter to his Wife, 1555.

F. C. BIRKBECK TERRY.

"Fray-boggarde," meaning exactly the same thing, occurs in Coverdale's and other early Bibles, in Baruch vi.:—

"For like as a *frayboggarde* in a garden of Cucumbers kepeth nothings, euen so are their goddes of wod of syluer & golde: and like as a whyte thorne in an orcharde, that euey birde sytteth vpon: yee like as a deed body that is cast in the darcke, Euen so it is with those goddes of wodde, syluer, and golde."

Coverdale places this apocryphal book among the Prophets, between Jeremy and Ezechiel.

In Cromwell's and succeeding Bibles the word is "scarcrowe."

R. R.

Boston, Lincolnshire.

WATERLOO (8th S. iii. 307, 412).—I strongly suspect that the account in the 'Wellington Anecdotes' and also in Gleig, of Wellington's alleged magnanimous reply to the colonel of artillery who claimed to have got the exact range of the spot where Bonaparte was standing, is a story as old as the Battle of the Boyne, and may be relegated to the limbo where "Up, Guards, and at 'em!" with other apocrypha, do penance.

In 'The Recollections of John O'Keeffe' (vol. i. p. 149) we read (Colburn, 1826):—

"In 1765, at Sligo, I had seen John O'Brien, who had served at the Battle of the Boyne. He was a fine old

man, and told me many interesting and circumstantial anecdotes relative to that day;—one, that a gunner told King James, that at that very precise moment his gun was so pointed, he could, in a twinkle, end the dispute for the three crowns; but James forbade him, and the nephew and son-in-law were thus saved."

I have heard that King James's words were "No! do not leave my daughter a widow."

W. J. FITZPATRICK.

Garrick Club.

How different this "saying and doing" of the Great Duke to that of Napoleon Bonaparte, who seems not to have held human life as of the slightest value. M. Thiers, in his 'History of the Consulate and the Empire,' gives us an instance of this at the Battle of Austerlitz, December 2, 1805:—

"Standing on the slopes of the plateau of Pratzen overlooking the ponds, Napoleon perceives the disaster that he had so ably prepared. He orders a battery of the guard to open a fire of balls on the parts of the ice which stand firm and completes the destruction of the flying wretches upon it. Nearly 2,000 men found a grave beneath this broken ice."—Redhead's Translation, vol. i. p. 589.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

COGERS' HALL (8th S. iii. 346).—To the names of Keogh, O'Connell, and Curran, who spoke at Cogers' Hall, may be added (on the authority of Mr. Brady, C.E., of Galway, to whom he told his experience) the Dominican preacher Father Tom Burke. See also 'Life of Very Rev. Thomas Burke, O.P.' (London, Kegan Paul & Trench, 1884, vol. ii. p. 263).

JUVERNA.

"TELEPATHIC OBSESSION" (8th S. iii. 384).—I would suggest that L.'s letter has nothing whatever to do with any tendency to a belief in witchcraft, although, no doubt, there is still a survival of that in some country districts. L. clearly belongs to the class of mentally afflicted persons who suffer from hallucinations of hearing, and, in consequence, believe that conspiracies are being formed against them, and that magnetic machines and other devices are being secretly employed to act upon them. There is a singular book by John Haslam (a lunatic), entitled 'Illustrations of Madness: with a Description of the Torture experienced by Bomb-bursting, Lobster-cracking, and Lengthening of the Brain,' London, 1810, 8vo. This book is embellished with a curious plate, and is thoroughly typical of L.'s case.

East Hyde.

NE QUID NIMIS.

VOLE (8th S. iii. 187, 274, 294).—While protesting against arguing etymology from probability, unsupported by literary evidence, I have myself fallen into the snare. I was rash enough to assume that a *vole* at *écarté* signified and was derived from *vol*, a robbery. Mr. Hucks Gibbs, in his pretty little volume on the 'Game of Ombre' (privately printed, London, 1878), has shown (p. 39, note) that it is

almost certainly from the Latin *vola*, the palm of the hand, hence a handful—every trick. The book is an exquisite piece of typography.

HERBERT MAXWELL.

"ALE-DAGGER" (8th S. iii. 387, 436).—When the 'N. E. D.' shows that "ale-dagger" is not mere slang or railery, but the properly descriptive name of a well-known weapon of the time, it is another proof how greatly we are indebted to that learned and profound work. It may now safely be supposed that a man might talk in this way:—

"Boy! I go to drink ale at the tavern, so give me my 'ale-dagger,' the light and handy one 'with two or three pounds of iron in the hilt.' Thou wilt find it on the shelf by the side of the 'Pap-Hatchet.'"

There can be very little doubt that these two instruments would generally be found in the same place.

R. R.

Boston, Lincolnshire.

"COMMENCED M.A." (8th S. iii. 8, 57, 155, 252).—Dr. Fitzedward Hall, replying in his 'Recent Exemplifications of False Philology' to Mr. Grant White's objection to such phrases as "he commenced poet," "commenced politician," &c., says in a foot-note (p. 40):—

"To commence M.A., &c., meaning 'to take the degree of M.A.,' &c., has been a recognized phrase for some three centuries at least. 'They were able to have commenced masters of arts.' Barnabe Riche, 'Farewell to Militarie Profession,' p. 45. This application of *commence* probably originated in an imitation of *incipere*, which, in modern Latin, has long been used to denote the object of college-commencements; and it is not at all unlikely that it suggested the extension of employment which the term has obtained in ordinary discourse. See Mr. B. H. Hall's 'College Words and Customs' (second edition), p. 85."

C. C. B.

See Bp. Patrick's 'Autobiography,' 1839, p. 58, "sent to Cambridge for a certificate of my commencing bachelor of divinity." A surviving application of the same phrase to ordinary use was to be, and perhaps still may be, seen over the chimney-piece of the "Cheshire Cheese," out of Fleet Street, in an inscription in honour of one who commenced waiter there on such a date. It may have been this inscription that suggested to Shirley Brooks an idea, in his 'Silver Cord.' A frugal couple, having to make a wedding present, purchased a second-hand salver, which, being well scoured on reaching its destination, reveals the fact that it had been presented to some one who similarly "commenced waiter."

KILLIGREW.

In the eighteenth century New England colleges had the long vacation in winter, in order that students might have the chance to earn some money by teaching school in the winter months. The college year commenced at commencement. Now it ends there, and begins in September. At Yale College, until 1871, commencement was cele-

brated the third week in July, nearly half way through the summer vacation. The college year ended in June at "Presentation Day," so called from the custom (disused long before) of the senior tutor presenting the seniors to the president as worthy of a degree. It is said that the president (although he had been instructing the class all the previous year) was expected to appear as if he was glad to make the acquaintance of so many excellent young men.

O. H. DARLINGTON.

Pittsburg, Pennsylvania.

CARLO ALBACINI (8th S. iii. 369).—For a brief account of the life of this Roman sculptor, who was one of the executors of Angelica Kauffman, see the 'Biographical Dictionary' of the Society for the Diffusion of Useful Knowledge, London, 1842.

EVERARD HOME COLEMAN.

"PRACTICAL POLITICS" (8th S. iii. 347, 395).—This expression was in use nearly twenty years before 1887. Soon after the disestablishment of the Irish Church, Mr. Gladstone, in a speech in Lancashire (I think), said that the explosion at Clerkenwell Prison (which took place on Dec. 13, 1867), called the attention of the people of England to Irish questions, and brought the disestablishment (in 1869), within the range of practical politics.

THORNFIELD.

CONSTANTIUS II., EMPEROR OF ROME (8th S. iii. 388).—Gibbon mentions, in his twenty-fifth chapter, that the Emperor Gratianus, son of Valentinianus I., married the granddaughter of Constantine the Great. This lady (see 'Ammianus Marcellinus,' lib. xxi. c. 15) was the posthumous daughter of Constantius; two years younger than her husband, she was left a widow at the age of twenty-two by his assassination in A.D. 383.

W. T. LYNN.

Blackheath.

SAMUEL EVANS, RECTOR OF BROWN CANDOVER, HANTS (8th S. iii. 405).—He matriculated from New College, Oxford, March 11, 1624/5, then aged eighteen, as the son of the Rev. David Evans, vicar (1596-1624) of Birtton, Bucks, and graduated B.C.L. on Oct. 11, 1632, in which degree he was incorporated at Cambridge in 1635. He was instituted to the rectory of Syresham, co. Northampton, in 1637. (Foster's 'Alumni Oxonienses,' 1500-1714, ii. 472.)

DANIEL HIPWELL.

17, Hilldrop Crescent, N.

NOVEL NOTIONS OF HERALDEY (8th S. iii. 366, 437).—Judging by a recent squabble between authors of rival text-books on heraldry, about the copyright of a certain anecdote, heraldic yarns are scarce. The following was related to me a few years ago. There were two brothers in a country town in England who got on in the world, and nothing else lacked them to complete their happiness

but a crest. So the older of the two called at a local die-sinker's, and selected a lion rampant for his family crest, and ordered note-paper for himself and his brother, with the lion rampant printed in all the colours of the rainbow. Then each brother sent his carriage, with a sheet of note-paper of his own choosing, to the coach-builder's, and the outcome was that the senior now displays on his carriage a lion rampant gules, and the younger the same creature, but azure.

L. L. K.

"TO RUSH" (8th S. iii. 368).—This verb is used transitively in 'Romeo and Juliet,' III. iii. 26 ("the kind prince hath rush'd aside the law"), though it is possible that "hath rush'd" is an error for "hath thrust."

G. J.

This word has been used as a transitive verb in the game of croquet for at least thirty years. It means to strike the ball you are playing so as to hit another ball and drive it forward. James Heath, in his 'Complete Croquet Player,' 1875, p. 32, says:—

"The object of the rush, or rushing roquet, is generally to drive the roqueted or object ball to some spot where it will be more convenient to the striker to take the croquet."

The word is used in this sense in Whitmore's 'Croquet Tactics,' published ten or twelve years earlier.

R. C. A. PRIOR.

UNLUCKY HOUSES (8th S. iii. 224, 278).—When at Bishop Burton, near Beverley, some six years ago, I was informed that at least three of the vicars had committed suicide.

C. E. GILDERSOME-DICKINSON.

EPIPHANY OFFERING (8th S. iii. 347, 435).—Mr. SPENCER PERCEVAL will find a long full account of this custom in Chambers's 'Book of Days' (vol. i. pp. 62-64). Ever since the illness of George III., the procession and personal appearance of the reigning sovereign has been discontinued. It is not stated when first observed in this country, but it was observed as a separate feast in the year 813. Brady states:—

"To render due honour to the memory of the ancient Magi, who are supposed to have been Kings, the monarch of this country himself, either personally or through his chamberlain, offers annually at the altar on this day, Gold, Frankincense, and Myrrh; and the Kings of Spain, where the Feast of Epiphany is likewise called the 'Feast of Kings' were accustomed to make the like offerings."

W. B. GERISH.

THE POETS LAUREATE (8th S. ii. 385, 535; iii. 89, 131, 298, 357).—Previous to the demolition of the Danish Church in Wellclose Square, Ratcliff, did any tablet or inscription exist on its walls to the memory of Colley Cibber, who with his father and mother were buried in the vault beneath? It is interesting to know that the remains of this celebrated family still lie near

the spot where they were buried; but one would also like to know if they are in any way commemorated above ground. JOHN T. PAGE.

Holmby House, Forest Gate.

"YEARN" (8th S. iii. 266).—For a good example of transitive use of this word see 'Gesta Romanorum' (Roxburghe Club), p. 397, "Wise men are but scornede, and wedowes be sore yernede." It is curious to note that in Spenser *yearne* usually means to earn, whilst *earne* generally means to long for; in one instance ('*Faerie Queene*, book iii. chap. x. p. 21) to grieve. *Yerne* also meant to run; see 'The Aeynbite of Inwyt' (E.E.T.S.), glossary; also Halliwell.

E. S. A.

May I be allowed to suggest that Shakspeare uses the word given as *yearn* in two senses, as may be seen by referring to the folio of 1623? In 'Henry V.,' II. (not III. as stated) sc. i., Pistol says: "Let us condole the Knight, for Lambkins we will live" (ll. 133-4); the idea is purely selfish. Then in scene iii., Pistol again: "My manly heart doth *erne*" (ll. 5, 6, Folio); and "Falstaff he is dead, and we must *erne*.....let us to France.....to suck, to suck" (ll. 56, 57). So he is thinking of his own means of subsistence; he yearns over the lost master, but has still to earn his own living. A. HALL.

MEMBER OF PARLIAMENT (8th S. iii. 88, 173).—The Earl of Sunderland, writing to the Earl of Rutland, Feb. 17, 1684/5, says:—

"His Majesty.....not doubting but you will.....employ all your interest that good members may be chosen for the approaching parliament."

The Marquis of Granby to the Duke of Rutland, April 12, 1719, says:—

"I am told several members have talked of bringing a pan of charcoals into the House to burn it [the Peerage Bill], others sending for pairs of shears to cut it, and 'tis certain there are precedents of both being done."

Sir Thomas Hussey, Bart., to Sir Thomas Williamson, Bart., May 1, 1679, in declining to stand for election (at Grantham?), says:—

"I neither do nor ever did feed any distastes between Sr Robt Car, and myselfe, and much lesse between the rest of the members of Parliament and me, however my actions have been represented to you."

W. B. THOMAS.

Heaton.

In his 'Miscellanies' Aubrey mentions one Edward Gunter as being chosen "Member of Parliament"; and speaks of a certain Col. Remes as "a Parliament man." W. F. WALLER.

OLD ENGLISH SPINNING (8th S. iii. 368, 411).—Spinning wheels were in constant use in the north sixty or seventy years ago in many cottages. Even ladies used to spin, and have their spinning made up into table-cloths. There is one preserved

in our house. In the village of Hamsterley, near Bishop Auckland, a public house has the sign of a spinning wheel.

In the 'Sketch of the Life of Georgiana, Lady de Ros,' who died 1891, daughter of the Duchess of Richmond, who gave the celebrated ball at Brussels on the evening before Waterloo, it is stated that, among her other accomplishments, she used to spin flax on a spinning-wheel presented to her by the Queen. She was the last survivor of that famous ball, and seems to be the last also who used the spinning-wheel.

E. LEATON-BLENKINSOPP.

KINGSLEY'S LAST LINES: "BARUM, BARUM, BAREE" (7th S. xi. 387, 479; 8th S. iii. 372).—Another instance of the use of "Broum, broum," by a French novelist is in chapter xiii. of Balzac's 'Père Goriot,' where the incomparable scoundrel Vautrin sings,—

O Richard, ô mon roi !
L'univers t'abandonne,

with the addition

Broum ! broum ! broum ! broum ! broum !

And yet a further example is to be found in 'The Mill on the Floss' (book vi. chap. vii.), wherein it is observed that Stephen Guest, when preparing to sing in a duet, gave "a foretaste of the tune in his deep 'brum-brum,' very pleasant to hear."

It may, of course, be noted that in Dr. Murray's 'New English Dictionary,' "brum" is defined as "to murmur, hum," with the reference to *Blackwood* in 1844, "Now this is the strangest well !always humming and brumming."

ALFRED F. ROBBINS.

SECOND SIGHT (8th S. iii. 307, 412).—Second sight, by which is meant throwing aside spectacles in old age, occurs to those who were short sighted in youth, and proceeds from the like cause that requires persons with normal sight to use them, viz., the flattening of the eye in the one case requiring to be corrected with magnifying glasses, while in the other case the same flattening of the eye brings it into its normal state.

E. LEATON-BLENKINSOPP.

I have not Dr. Holmes's delightful books at hand for the reference, but somewhere, in the 'Autocrat' or the 'Professor,' he tells of an elderly gentleman of his acquaintance, who bullied his failing eyes into vigorous renewal of their powers. EDWARD H. MARSHALL, M.A.

Hastings.

The late Mr. John Stewart, of Belladrum, Inverness-shire, sometime M.P. for Beverley, recovered his sight and left off the use of spectacles long after he was seventy. He died some twenty years ago, aged nearly ninety.

E. WALFORD, M.A.

AUSTRIAN FLAG AT ACRE (8th S. iii. 427).—Your correspondent will have considerable difficulty in procuring an "authentic copy" of this flag. However, he may try his luck by consulting G. Koehler's or Boehm's book on early war materials. The former is in the British Museum, if not the latter. The duke whose flag Richard I. outraged at Ptolemais was Leopold V., who was Duke of Austria from 1177 to 1194. I believe the oldest known representation of a coat of arms borne by a Duke of Austria occurs on a seal affixed to a deed of 1202, and shows the lion of Styria, which Leopold VI. bore as duke of that country. The earliest known representation of the well-known Austrian, or rather Babenberg, escutcheon—Gules, a fess argent—is shown on a seal to a deed of 1234, if I remember rightly. Cf. Sava, 'Die Siegel der oester Regenten' (Vienna, 1871). Old Siebmacher has, I believe, a legend about the origin of this device.

L. L. K.

HAWISIA DE FERRERS (8th S. iii. 429).—The additional name of *Havisa*, wife of Robert, first Earl of Derby, was *De Vitri*. Probably further information may be given in 'Antiquities of Lacock Abbey,' by W. L. Bowles and J. C. Nicholls, p. 264.

RADCLIFFE.

I have somewhere met with the statement that she was a *De Vitré*. If so, she was probably daughter of *André de Vitré* by *Agnes*, daughter of *Robert, Comte de Mortain*. *André's* grandson *Robert* (the second) died in 1174.

THOS. WILLIAMS.

DUOLOGUE (8th S. iii. 406).—The word and the entertainment indicated by it are not of such recent date as *DR. CHANCE* seems to suppose, though it is quite true that dictionaries are silent on this head, even *Cassell's* edition of 1892 omitting it. The following two quotations may show (1) that some five years ago *duologues* took their rise in drawing-room entertainments, and (2) of what nature this kind of recitation is: "Her taste for recitations and drawing-room *duologues* is growing rapidly" (*Punch*, 1888, i. p. 229); "It reminds me of one of those *duologue* entertainments, where the lady comes on the stage first, and does her speech and solo; then exit 'she,' and enter on the other side 'he,' and immediately gives his speech, his solo; then exit 'he.' Re-enter 'she'; to her enter 'he': dialogue, duet, dance, and exit one of them, and so on, until the final duet, and curtain" (*Punch*, 1888, i. p. 185). The two quotations prove one thing more—viz., that the word may be used both as a substantive and as an adjective.

K. TEN BRUGGENCATE.

Leeuwarden, Holland.

I believe this word is a good deal older than *DR. CHANCE* thinks. I have known it for a long time, though I cannot say how long. The earliest 'Era

Almanack' that I can find just at the moment is that for 1885. On p. 69 is a list of new pieces produced at London theatres; and under the heading of "Court" is "My Milliner's Bill, duologue, by G. W. Godfrey, March 6" (1884).

E. S. N.

This word was invented some fifty years ago, to describe the usual way in which mattins and evensong were rendered in our churches, as a duologue between parson and clerk, the congregation remaining silent. Sometimes it was described as a "parson and clerk duet." Happily, now a thing of the past.

E. LEATON-BLENKINSOPP.

"DUMBLE" (8th S. iii. 447).—Why not a variant of "dimple" (a form cognate with "dimple"), a depression, hollow, or valley? Compare the name *Dumbleton*, in Gloucestershire. The word is used by *Ben Jonson*:—

Within a bushy dimble she doth dwell.

CHAS. JAS. FÈRET.

In 'A Supplementary English Glossary,' by the *Rev. T. L. O. Davies*, I find the following:—

"Betsey called it [monk's-hood] *dumbledore's* delight, and was not aware that the plant in whose helmet-rather than cowl-shaped flowers that busy and best-natured of all insects appears to revel more than in any other is the deadly aconite of which we read in poetry."—*Southey*, 'The Doctor,' chap. cviii.

S. J. A. F.

CHARLES II., THE FISH, AND THE ROYAL SOCIETY (8th S. ii. 526; iii. 234, 377).—*MR. W. WEBB* seems to have studied the problem of *Archimedes* imperfectly, or he would not have fallen into the error of supposing that a body immersed in water "would displace a bulk of water equal to its own weight."

Suppose a mass of gold to weigh $77x$ in air, and $73x$ in water, it displaces a quantity of water equal to its own bulk, weighing $4x$. If the weight in air be divided by the loss of weight in water, that is, 77 by 4 , we get $19\frac{1}{4}$ as the specific gravity of gold, that of water being 1 . In other words, gold is $19\frac{1}{4}$ times heavier than its own bulk of pure water at 60° F.

It may be useful to restate the problem that *Archimedes* had to solve. A known weight of gold was delivered to an artist for conversion into a votive crown for *Hieron*, King of *Syracuse* (or, as some say, for his son *Galon*). The crown as delivered was of the proper weight, but a suspicion somehow arose that a fraud had been perpetrated. The crown was accordingly sent to *Archimedes* for examination, but, as it had some artistic value, he was not allowed to melt it down into some simple geometrical figure, so as to be able to compare it and measure it with a similar figure in pure gold. If the crown were an alloy of gold and of some less dense metal, and yet of the same weight as one of pure gold, the alloy would be of larger dimensions

than that of the noble metal. While meditating on the subject Archimedes went one day to bathe, and the bath happening to be quite full, he saw that a quantity of water overflowed precisely equal to his own immersed bulk. The idea flashed upon him that the crown lowered into a vessel quite full of water would, if of pure gold, displace and cause to overflow a quantity of water equal to that which would be displaced by a mass of gold of any shape, but of the same weight as the crown. If, however, the crown were an alloy, it would displace a larger volume of water than would be displaced by a crown of gold. In fact, it appeared that Hieron's crown was an alloy of gold and silver, let us suppose in the proportion of 20 to 7 by weight.

Now suppose, for the sake of avoiding decimals, we take water, the standard of comparison, to be 100. Then,—

The weight of a cubic inch of water equals	...	100
The weight of a cubic inch of gold	... ..	1,925
The weight of a cubic inch of silver	... ..	1,053

The weight of 20 cubic inches of gold	... ..	38,500
The weight of 7 cubic inches of silver	... ..	7,371

The weight of 27 cubic inches of the alloy	... ..	45,871
The weight of a cubic inch of the alloy	... ..	1,698

Hence the specific gravity of the alloy is 1,698, that of water being 100; but if the crown had been of pure gold its specific gravity would have been 1,925.

The overflow method devised by Archimedes has long been superseded by the hydrostatic balance (which gives far more accurate results) and various forms of hydrometer, an instrument said to have been invented by Hypatia, a learned Greek lady of Constantinople. C. TOMLINSON, F.R.S. Highgate, N.

HIGHLAND LIGHT INFANTRY REGIMENT (8th S. iii. 367).—This regiment has on its colours twenty-eight battles. The 60th Royal Rifle Corps has a record of thirty battles, but cannot show them on its colours, as rifle regiments do not carry colours.

F. C. K.

MANDRAGORA (8th S. iii. 429).—The various speculations respecting the mandrake, its properties, strange fables, legendary lore, is an endless subject. If J. E. S. wishes to go deeply into the ridiculous tales told of this plant he should refer to Gerarde's 'Herbal' (1597); Rev. A. Dyce's 'Glossary to Shakespeare's Works'; 'Folk-lore of Plants,' by Rev. T. F. Thiselton-Dyer; 'Folk Etymology,' by Rev. A. S. Palmer; 'Mystic Trees and Flowers,' by Moncreu D. Conway; *Fraser's Magazine*, 1870, ii. 705; Timbs's 'Things not Generally Known,' p. 103; *All the Year Round*, second series, x. 520, xxxvi. 371, 413; 'Dictionary of the Natural History of the Bible,' by Dr. Harris; Nares's 'Glossary'; and Josephus's

'Wars of the Jews,' cap. xxv., under the name of "Baaras-root." Perhaps these works will throw light on the origin of the superstition he is desirous of tracing. EVERARD HOME COLEMAN. 71, Brecknock Road.

In the latter half of your correspondent's quotation there is an obvious allusion to the shriek uttered by the mandrake when it was subjected to violence:—

I last night lay all alone

On the ground to hear the mandrake groan.

Ben Jonson, 'Masque of Queens.'

Sown next the vines, the mandrake might give warning of the presence of depredators. What says the context? F. ADAMS.

INSCRIPTION ON BRASS, OXTED CHURCH, SURREY (8th S. iii. 387).—The following inscription upon a slab—now placed vertically—in the north aisle of the church of Lanivet, near Bodmin, is interesting, as not only recording the "last words" but also the 'Cause of Death' (8th S. ii. 428, 533; iii. 76, 154, 275, 355):—

"In memory of Ann the only child of John Pasco and Dorothy his wife of this Pth, who was buried the 27th day of April, 1724, in the 14th year of her age.

"She was very Religious from her Infancy And much given to Prayer and Especially in her Death bed, where she sung y^e 84th Psalm and said y^e following verse.

Farewell Parents dear, Father and Mother.

You 'll lose youre Daughter dear, tho' you 've no other.

Pray do not grieve for me, for I am going.

Where there are joys for e'er, like fountains flowing.

Reader who e'er thou art, that view these lines.

Our mourning is for one, cut off betimes.

She was the hopes of Father, and of Mother.

Their only Child, they never had another.

Her Piety, and virtue so Divine

Few of her years so virtuously inclin'd.

She Pray'd and Praised, y^e Lord while she had Breath.

Till by a raging fever, brought to Death.

She cry'd I go to Christ, friends do not mourn.

You 'll come to me, but I shall ne'er return.

Almighty God, He knows what's for her best.

We hope her soul, with her Redeemer rests."

The thought of "fountains flowing" was no doubt "heavenly" to this girl upon her bed of fever. C. E. GILDERSOME-DICKINSON.

Eden Bridge.

In Tomson's version of the New Testament (Genevan Bible) there is a marginal note to "from euill" (Matt. vi. 13), which runs "From the deuil, or from all aduersitie."

J. F. MANSERGH.

Liverpool.

"SALLER MONY" (8th S. iii. 408).—This was a toll, or custom, paid for salt, especially so used in Cheshire. The saltery, or fee for collecting it, was called "salarium" as early as Edward III.'s reign. Probably it may occur in the church accounts mentioned, in connexion with some revenues in that parish from pits or customs. Also "Sallicher"

was a service of carrying salt by tenants for their lords.

C. GOLDING.

Colchester.

REV. HENRY ADAMS (8th S. iii. 387, 417, 478).—The statement quoted from the *Gent. Mag.* of July, 1839, to the effect that Mr. Adams had been at the time of his death, in 1839, for forty-nine years chaplain to Lord Montagu, must be qualified by the fact that the eighth and last Viscount of Cowdray, was, as every one knows, drowned at the Falls of Laufenburg or Schaffhausen in 1793. It is true that Mark Antony Browne assumed the title, but as he had previously been a friar of the Roman Church, in which communion he died in 1797, it is unlikely that he required the services of the chaplain of Beaulieu. PERCEVAL LANDON.

ROBERT MONTGOMERY MARTIN (8th S. iii. 408, 477).—A memoir of this writer is prepared, and will appear in due course in the 'Dictionary of National Biography.'

SIDNEY LEE.

RELICS IN A LONDON CHURCH (8th S. iii. 466).—The correctness of the statements contained in the paragraph which appeared in the *City Press* has been challenged by no less an authority than the learned vicar of Holy Trinity, Minorities, who, in the following extract from a letter addressed to the editor of the *Standard*, says:—

"An article has gone the round of the papers purporting to give particulars of my church and its past history, some extracts of which appeared in your morning and evening editions of the 25th instant. Will you permit me, then, to say that none of the statements in that article are correct? In the first place, the name of my church is not 'St. Mary in the Minorities,' but 'Holy Trinity, Minorities'; secondly, the mummified head which we have could not be that of the Duke of Norfolk, as the writer states, for that nobleman never had anything to do with the abbey or the church that I am aware of; but it may be the head of the Duke of Suffolk, to whom the abbey was given for a residence, by royal letters patent, in the reign of Edward VI., and who, whilst resident there, was beheaded for attempting to place his daughter, Lady Jane Grey, upon the throne. The head was found in 1853 in one of the vaults, in a box of oaken sawdust, which, acting as an antiseptic, has marvellously preserved the skin of the face. Thirdly, the writer says that 'the ancient Priory of Holy Trinity was founded by Matilda, Queen of Henry I., in 1103,' whereas we know that the abbey (not priory) and its church were built in 1293 by Queen Blanche, widow of Henry Le Gros, King of Navarre, who afterwards married Edmund, Earl of Lancaster. The arms of the Queen, with those of the Earl of Lancaster, are now in our vestry. Fourthly, the writer states that on 'the dissolution of monasteries by Henry VIII., the priory and its precincts were given to Thomas Audley, Lord Chancellor of England, who, after pulling down the church, made the place his residence until his death in the year 1554.' These mistakes are even worse than the former ones, for Henry VIII. gave the abbey to the Bishop of Bath and Wells (Dr. John Clerk) for a place of residence, where he died, and was buried in the vaults of our church, though afterwards his body was, for some cause, removed to Aldgate Church. This was the man who took to the Pope

of Rome a copy of King Henry's book against Luther, which led to that sovereign receiving the title of 'Defender of the Faith,' still used, though with a very different meaning. The church was not pulled down on the dissolution of the abbey, but remained until 1706, when, being in a very dilapidated and dangerous state, it was taken down and rebuilt from the ground, with the exception of the north wall, upon which the chief monuments are placed. Then the writer says that the parishioners of St. Catherine Cree, in 1622, obtained leave of Charles I. to rebuild the priory church with the assistance of Lord Mayor Barkham. From this it is quite evident that the writer of the article has mixed up our church and the abbey with another church and some priory. What in the world could the parishioners of St. Catherine Cree have to do with Holy Trinity, Minorities? Also, as the church was not rebuilt until 1706, Lord Mayor Barkham certainly did not assist to rebuild it in 1622; but Sir William Pritchard, who was Lord Mayor in 1683, purchased the abbey, and resided in it during his mayoralty, calling it, I believe, the Mansion House.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Many replies to the same effect are acknowledged.]

Miscellaneous.

NOTES ON BOOKS, &c.

History of St. Edmund's College Old Hall. By the Very Rev. Bernard Ward, the President. (Kegan Paul & Co.)

THE Catholic College of Old Hall is the only existing educational institution which can trace its history back to the times of the penal laws, when it was contrary to statute for the Roman Catholic body to have schools of their own where their faith was taught. Twyford School was established in the reign of James II., when for a short time the penal statutes were suspended. The Revolution does not seem to have materially affected Twyford, for Mr. Ward tells us that it continued to exist for more than fifty years. It was suspended during the Rebellion of 1745, but was revived at Standon eight years after, from which place it was removed to Old Hall, where it yet remains, in 1769. In its earlier days it was a mere lay school; but when the French Revolution swept away the English colleges on the Continent, Old Hall received a large influx from Douay, so that the present college of Old Hall may be said to have a double parentage, the one lay and the other ecclesiastical. Douay was founded in the reign of Elizabeth as a place of education for Catholic exiles by Cardinal William Allen, a Lancashire man, who had been educated at Oriet College, Oxford. He graduated in arts in 1554, and shortly after became head of St. Mary's Hall and a canon of York. When Protestantism was established by Queen Elizabeth he threw up his preferments and went over sea, where at length he founded Douay, which was an important educational centre until 1793. In a certain shadowy way Douay may be said to have represented the old traditions of Oxford, and to have handed them on to its daughter Old Hall.

We have seldom met with a fuller or more accurate history of an educational establishment. From the first page to the last Mr. Ward's book overflows with facts, many of which will prove of interest to all persons—whatever their form of religious belief—who care for the educational progress which has been so marked a characteristic of the century now closing. The fifth chapter, which gives an account of the sufferings

and imprisonment of the Douay men at the hands of the French revolutionists, is highly instructive, and forms by itself a tale of thrilling interest. With a few alterations and additions it would make a useful little book if printed separately. So many things have come to pass since then that there are but few of us who have in our minds anything beyond a very blurred picture of the sufferings of the English in France when war broke out.

Two Centuries of Stepney History, 1480-1680. Three Lectures. By Walter Howard Frere. (Thomas & Boutell.)

MR. FRERE is one of the curates of Stepney parish church. He has occupied his leisure in compiling these lectures, which were, we gather, delivered to his people. Their character and tone are excellent, and the breadth of view all that could be wished. In popular lectures of this kind we do not expect to find original discoveries. Probably there are no facts in Mr. Frere's pages which have not before found their way into printed books; but he has been a diligent student not only of the local annals of his parish, but also of general history so far as it has affected Stepney. Dean Colet, Bishop Fox, the Charterhouse monks, Thomas Cromwell (Henry VIII.'s Vicar General), and many other notable men of the Reformation period sit before us. Their respective characters are sketched in a few words, and this is done without prejudice or partisan bitterness. When we arrive at the period of the great Puritan revolt, in the following century, Mr. Frere becomes more sketchy; but he chronicles several matters of importance. The account of the local dissenting congregations in the reign of Charles II. is very good.

Marriages, Regular and Irregular, with Leading Cases.

By an Advocate. (Glasgow, William Hodge & Co.) THIS book is intended for those persons about to marry, and others of the general public who are interested in the subject. It has not been written for the legal practitioner, but for the ignorant layman, whose loose and hazy conceptions of marriage quite astonish the learned advocate. Free use has been made of the law reports, and many of the cases which have aroused great popular interest are referred to. Much curious and interesting matter will be found in the pages of this little book.

A Fragment of the Apocryphal Gospel of St. Peter found at Akhmim in Egypt. Translated from the Greek. (Norgate.)

THE apocryphal gospel attributed to St. Peter has been discussed so fully in magazines and newspapers that we shall discharge our duty by acknowledging this translation and saying that the rendering is correct and scholarlike. Where difficulties occur—and there are several—the anonymous author of this version has given the alternative renderings of other scholars.

WE have received the fifth volume of the *Acts of the Privy Council of England*, edited for the Master of the Rolls by John Roche Dasent (Her Majesty's Stationery Office). It includes the years 1554-1556. In the sixteenth century the Privy Council was in many respects a far different body from what it is now. The servile parliaments of the Tudors dared not resist the royal will, whether it was on the side of the old religion or the new. The Privy Council was a committee nominated by the sovereign, and we have no reason to suppose that either the Peers or the Commons had any influence, however indirect, in the appointment of its members. The years included in this volume were the times of great Papal reaction. Almost every page bears witness of this, and for the purposes of the local his-

torian the facts it contains are invaluable; we do not think, however, that it adds so much to our stock of knowledge as to general history as some of the previous volumes have done. We need hardly say that the editorial work is excellent.

A NEW LITERARY SOCIETY.—The birth of a new literary society, which we hope to make one of the first rank, is an event worthy of being chronicled in 'N. & Q.' The happy event took place at the Royal United Service Institution on the afternoon of Tuesday, the 13th inst., when, by a meeting called together to consider the question, it was formally resolved "That a society be, and is hereby, formed for the publication of rare or unedited works relating to the Navy." Lord Spencer has accepted the office of president, and a provisional committee was appointed to consider the name of the society, to draft laws, &c., and prepare a list of council and officers, all which are to be reported to a general meeting of the society, at the United Service Institution, on Tuesday, July 4, at 5 P.M. Though nominally a meeting of the society, we shall be glad to welcome any one who is interested in the subject of naval literature. The society contemplates working on similar lines to those of the Camden and Hakluyt Societies, and printing for its members some of the interesting and important MSS. in the Record Office, the British Museum, or in private collections, as well as some of the rare works of which only one or two copies now exist, and some also of those not perhaps so rare, but practically inaccessible from the form in which they have been published. Monson's 'Tracts' is one such work; and as the only version of it, in Churchill's collection of voyages, is avowedly "edited," it is not improbable that when we come to compare it with the original MS. we may find the printed copy as much Churchill's hack as Monson. Many others might be named; but I will not trespass further on your space, except to say that if any one wishes to become a member of the society, or wants to know more about it, let him ask, not a policeman, but the provisional secretary,
J. K. LAUGHTON.

Catesby House, Manor Road, Barnet.

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."

PENTELow (8th S. iii. 109).—Will E. be good enough to communicate with A. B. Pentelow, 6, Claremont Villas, Sydenham, S.E.

CORRIGENDUM.—P. 468, col. 1, l. 18 from bottom, for "Wilson" read *Winslow*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office Bream's Buildings, 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.

I N D E X.

EIGHTH SERIES.—VOL. III.

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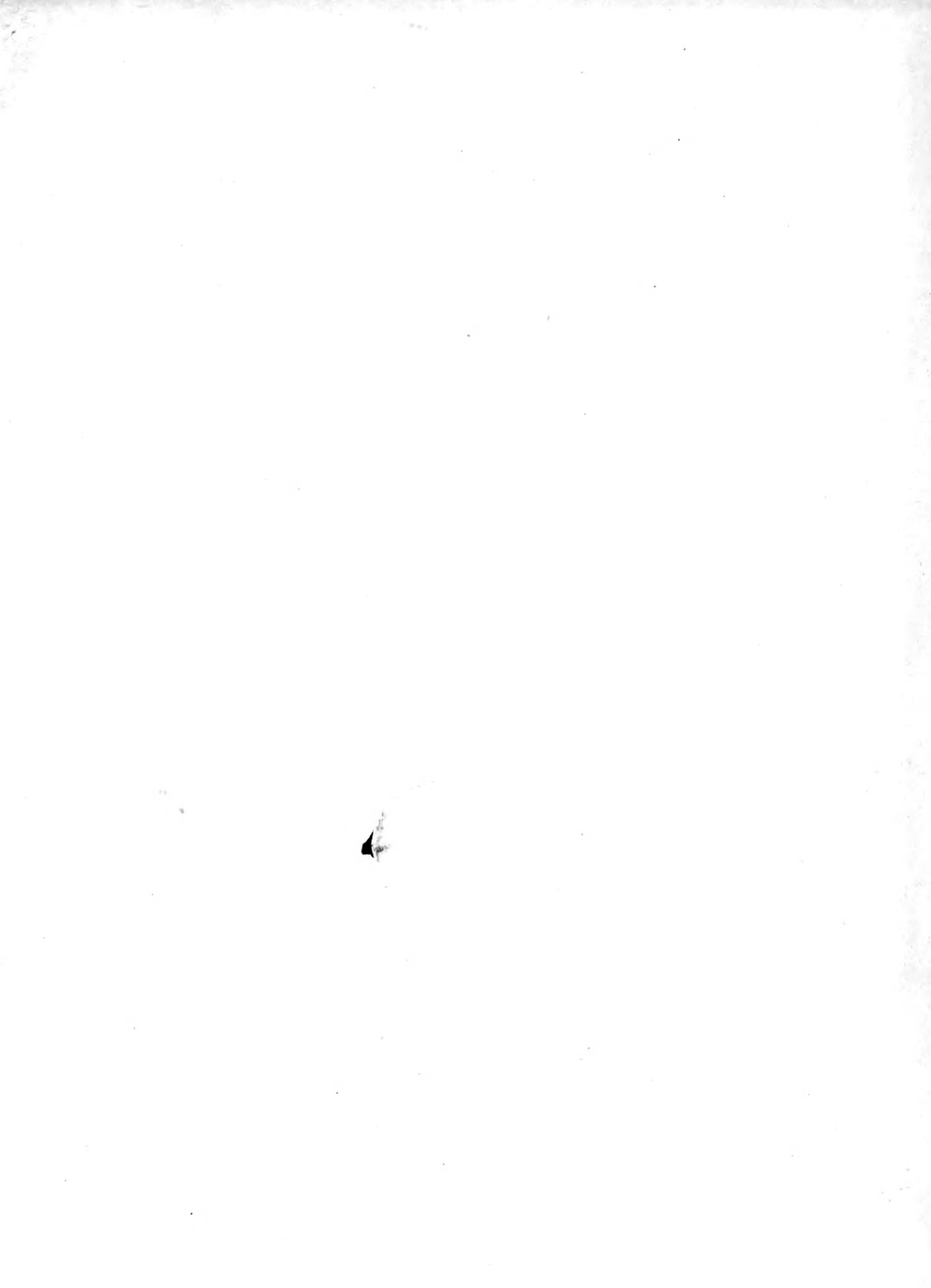
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