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NOTES AND QUERIES:

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

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LONDON, SATURDAY, JULY 7, 1894.

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## Notes.

## JAMES MARGETSON, ARCHBISHOP OF ARMAGH.

In the 'Dictionary of National Biography' there is an account of this prelate by Mr. Richard Bagwell, which I have read with interest. I should like to add some particulars of him and his family in the pages of 'N. & Q.'

In a courteous letter which I received in 1883 from the Incumbent of Drighlington, Yorkshire, the birthplace of the archbishop, he mentioned a tradition existing there that Margetson was of humble birth, and began life as a gyp in Cambridge, but having attracted the attention of one of the Fellows, he was educated, and afterwards matriculated in Peterhouse College.

Now, in his 'Surrey Pedigrees,' Berry gives an extensive account of his family, beginning with John Margetson, of Wakefield (A.D. 1400), whose son Richard, of Rotherham (1430), was father of Thomas, who was buried in January, 1540, aged eighty-one. Thomas was father of John, of Wakefield, buried at Birstall in October, 1580, whose son Thomas (buried Feb. 1, 1589) married, in 1560, Mary Lowther, and their son John, married at Birstall, Nov. 9, 1589, Mary Layton, and was father of James, born 1600, the future archbishop. Berry adds in a note:—

"The family possessed lands in the county of York in the latter end of the reign of Richard II. or beginning of that of Henry IV. before 1400."

He also describes the family arms, crest, and motto. It would seem, therefore, that he was of ancient lineage and gentle birth. Berry states that the archbishop's eldest son, James, of Cherry Hinton, co. Cumberland, was buried Oct. 7, 1660. I find that Margetson had two sons named James, and if Berry's statement is correct, both of them were alive at the same time.

Mr. Bagwell, following the example of other writers, calls Major John Margetson the eldest son of the primate—a mistake, beyond a doubt, as I shall presently show.

John and James, twin sons of the primate, entered Trinity College, Dublin, on the same day, May 27, 1672 (or more correctly 1673, as the college year began on July 9), aged sixteen their next birthday, and were therefore born in 1656-7. Both of them graduated B.A. in 1676, and James became M.A. in 1679. There was a third son, Robert, who entered April 6, 1677 (1678), *etatis* sixteen, and therefore born in 1661/2. But there was an elder son then alive, in the person of Thomas Margetson, M.D., who in 1666 was elected M.P. for the city of Armagh, and in 1670 became Regius Professor of Physic in the Dublin University. He married on Aug. 31, 1667, Mary, second daughter of Sir George Carr, Knt., of Southey Hall, Yorkshire, Clerk of the Council of Munster (she married, secondly, Dr. Michael Ward, Bishop of Derry), and had issue one daughter, Mary, born Nov. 6, 1668, who married, in 1684, Maurice Keating, Esq., of Narraghmore, co. Kildare, and their daughter Anne was second wife to Dr. Charles Carr, Bishop of Killaloe, grandson of Sir George Carr. Dr. Thomas Margetson died March 17, and was buried in St. Patrick's March 19, 1673; and in 1676 his widow had a grant of lands in co. Clare. He was baptized (as hereinafter mentioned) at Thornton Watlass, Bedale, Yorkshire, in 1631. In the Fun. Ent. Ulster Office his arms are given, identical with those of the primate, with a crescent for cadency, showing that he was a second son, and that he had an elder brother then living or who had left issue. The arms of the primate, confirmed by Roberts, "Ulster," in 1649, were Sa., a lion pass. arg., armed and langued guies; a chief engrailed or—almost the same as those described by Berry.

Margetson had been rector of Thornton Watlass, and the present rector, the Rev. J. D. Anderson (like the great majority of incumbents to whom I have had occasion to apply), most courteously and kindly took the trouble of searching the almost illegible parish records, and informed me that James Margetson's name, as rector, first appears in 1627; in which year, on March 20, his wife Ann was buried, apparently immediately after the birth of twin sons, who were baptized on the 16th of the same month as James and Francis. The latter, Francis, died young, and was buried on March 31,

1630, and as he died before he grew up his brother Thomas took his place as second son, heraldically. And soon afterwards the rector was married a second time, for his son Thomas (no doubt identical with Dr. Thomas, mentioned above) was baptized "in Bedall" in 1631, but the month and day are omitted; and on Nov. 17, 1633, another son John was baptized. In that same year Margetson resigned the rectory, and accompanied Lord Wentworth (afterwards the ill-fated Earl of Strafford) to Ireland as his chaplain.

Mr. Anderson could not find any entry of Margetson's second marriage, nor is his second wife's Christian name mentioned; but from the facts I have given it seems clear that he was married no fewer than three times. His eldest son was, I presume, the James given by Berry. His second son, Thomas, was, doubtless, the M.D. and M.P., and the third son, John, probably died young.

Besides the seven sons named, the archbishop had a daughter Anne, married in 1678 to William, Viscount Charlemont, and she died in 1729.

Margetson's first wife, Ann, was buried March 20, 1627; his second wife remains unknown; and his third wife, to whom he was probably married during his life in London in poverty, under the Commonwealth, was Anne Bonnett, sister of Thomas Bonnett.

Of his sons by her, John and James were born in London, and Robert in Leicestershire. I have not ascertained what became of James, but very probably he entered the Church, and in the diocese of Armagh, where, perhaps, some of your readers might find his name in the diocesan records.

The incumbent of Drighlington informed me that Birstall formerly included that parish, which was afterwards separated, and made a perpetual curacy.

The primate died Aug. 28, 1678, and was buried on the 30th in Christ Church Cathedral. Mr. Bagwell states that he was rector of Armagh, co. Cavan; this is doubtless a misprint for Arvagh, there being no such name as Armagh amongst the parishes in Cavan.

Possibly a search amongst the marriage bonds or licence books in the diocesan records of Ely or York might disclose the names of Margetson's first and second wives, and also the date and particulars of his ordination. H. LOFTUS TOTTENHAM. Guernsey.

#### THE ANCESTRY OF AGATHA.

(Concluded from p. 462.)

#### 3. THE SCOTCH SIDE OF THE STORY.

Did it ever occur to the investigators of the problem of Agatha to find out what the Scottish chroniclers had to offer on the topic? It seems to me that here would be a good field, since we

know so much of her daughter, the sainted Queen Margaret, who is revered so highly there. I accordingly wrote to the Rev. A. W. Cornelius Hallen, the learned editor of the *Scottish Antiquary*, on the subject, and received the following reply:—

"Reusner states that the parent of Agatha, the mother of St. Margaret, was Canute the Dane, the son of Canute the Great by Emma of Normandy. No authority, however, is given. Reusner published his royal pedigrees A.D. 1592."

This is probably the oldest writer on the topic; but those who know the pedigree of Cnut can lay no stress on Reusner's story; *vide* Freeman's 'Norman Conquest' and Keary's 'The Vikings in Western Christendom.'

From the 'History of the Church of Scotland' (Spottiswoode Society Publications, vol. i. p. 60):

"This Edmund left two sons, Edwin and Edward, whom Canutus in the beginning entertained very kindly, but afterwards, seeking to establish the crown in his own posterity, he sent them to Volgarus, the governor of Swain (Sweden), to be murdered. The governor, pitying the state of these innocent youths, conveyed them secretly unto Solomon, King of Hungary, giving out to Canutus that they were made away. Edward (surviving Edwin his brother) married Agatha, sister to the Queen of Hungary, and daughter to the Emperor Henry II., by whom he had a son called Edgar, and two daughters, Margaret and Christian."

From Buchanan's 'History of Scotland,' vol. i. bk. vii. p. 346: Volgar, governor of Sweden, "sent them to Hungary to King Solomon. After being there royally educated, Edward displayed so amiable a disposition that the king chose him, in preference to any of the young nobility, as a husband for his daughter Agatha." A note added to this by a later compiler says: "The genealogy of the lady copied by Buchanan from the English historians is doubtful" (see Hailes's 'Annals,' vol. i. p. 1).

From Lord Hailes's 'Annals of Scotland,' 1797, note, pp. 13, 14:—

"This Margaret was the grand-niece of Edward the Confessor. The English historians unanimously assert 'that Edward, the father of Margaret, was educated at the court of Solomon, King of Hungary, and that Solomon gave his sister-in-law Agatha, the daughter of the Emperor Henry II., to him.' But this account is inconsistent with the truth of history. Edward, the son of Edmund Ironside, returned to England in 1057 ('Chron. Sax.' p. 169). At that time Solomon, born in 1051, was but six years old. He did not ascend the throne of Hungary till 1062. Five years after the death of Edward, he married Sophin, daughter of the Emperor Henry III. It follows that Solomon could not receive Edward at his court, and could not give his sister-in-law in marriage to him.

"Besides, Agatha, the wife of Edward, could not be the daughter of the Emperor Henry II.; for Henry II. had no children. We all know his unnatural crime, termed sanctity by a superstitious age, and the declaration which he made to the parents of the virgin Cunegonda."

Papebrock, 'Ad Vit. S. Margaretæ,' June 10,

p. 325, has endeavoured to reconcile this genealogy with historical truth. He says

"that Solomon is an error of transcribers for Stephen, and that Edward may have been received at the court of Stephen I., King of Hungary, who began to reign in 1001. Stephen married Gisela, the sister of the Emperor Henry II. Henry had a brother Bruno, who rebelled against him in 1003. This Bruno may have gone into Hungary, may have married, may have had a daughter Agatha, who may have been given in marriage to Edward."

Aldred, 'De Genealogia Regum Anglorum,' p. 366, says: "Rex Hungarorum Edwardo filiam Germani, sui Henrici imperatoris, in matrimonium junxit." Papebrock, by an ingenious conjecture, instead of "Germani sui Henrici" reads "Germani sancti Henrici." There is another passage in the same page of Aldred which cannot be cured by this critical application: "Imperator Edwardum cum uxore Agatha, generi sui filia, ad Angliam mittit." The hypothesis of Papebrock is, shortly, this, and without it we can have no genealogy of Agatha and her daughter Margaret: "That instead of Agatha, the daughter of Henry II. and sister-in-law of Solomon, King of Hungary, we ought to read Agatha, daughter of Bruno, and niece of Gisela, the wife of Stephen of Hungary."

It is not worth while to devote much attention to Papebrock, as he has been effectually riddled by Prof. Freeman and others. Let us look into Hungarian history a little further, for some dates.

King Geisa (972-997) was the first pacific ruler of pagan Hungary; from 972, Duke of Hungary; baptized by Bruno, Bishop of Verdun, ambassador to Geisa, sent by Otho I. Geisa married a Christian princess as his second wife, a sister of the Duke of Poland, Mieczyslaw; her name was Sarolta, and she was the daughter of Gyulas, one of two Hungarian princes baptized at Constantinople 948; the other prince, Bolusudes, however, relapsed into barbarism. Geisa and Sarolta had a daughter who married Boleslau the Brave, Duke of Poland; a daughter who married Urseolus, Doge of Venice; and Waik, son and heir, who was baptized by Adalbert of Prague with the baptismal name of Stephen, when he was four years old, 983 or 984. He succeeded his father Geisa in 997, and reigned forty-one years, and died Aug. 15, 1038 (just thirty-eight years after his coronation to the very day, according to another authority; this is accounted for by the fact that he really began his reign 1000 or 1001). Stephen married Gisela, daughter of the Duke of Bavaria, while through the alliances of his father's family Hungary obtained a recognition among European nations. When Stephen came to the throne, Otho III. governed Germany; Boleslaw III., Bohemia; Boleslau the Brave, Poland; Vladimir the Great, Russia; and Basil II., Constantinople. Emmerich, or Henry, son of Stephen and Gisela, died before his father, in 1031. Stephen chose for his succes-

sor his nephew Peter, son of the Doge Urseolus; but this prince made himself unpopular. After various changes a popular assembly declared in his stead for Andrew I., son of Ladislaw the Bald, in 1046. This Andrew was nearly related to Stephen, and by some said to be a cousin. I should like to know if he was a cousin. He was forced to yield to his brother Bela in 1061, who, however, died in 1063. Then came Solomon, son of Andrew I.

W. FARRAND FELCH.  
Hartford, Conn., U.S.

MRS. SOPHIA WILLIAMS.—This lady, whose death, June 25, 1823, at the Dowager Viscountess Sidney's house in Chapel Street, South Audley Street, is announced in the *Gentleman's Magazine*, Supplement i., 1823, vol. xciii. pt. i. p. 651, was the only daughter of the celebrated Mrs. Therssea Cornelys, a native of Germany, who once held a distinguished station in the regions of fashion. Her mansion was called Carlisle House, in Soho Square. The premises were very extensive, and reached to what is now known as Crown Street. The rooms in this capacious mansion were numerous, and were laid out with considerable taste. The fashionable world in general warmly patronized Mrs. Cornelys, and the proceeds of concerts, balls, and masquerades enabled her to live in luxurious style. She kept carriages, and had a villa at Hammersmith. At length, however, the eminent architect, Mr. James Wyatt, erected that beautiful and classical mansion the Pantheon, in Oxford Street, and the tide of fashion turned in its favour. Unluckily about this period (1771) Mrs. Cornelys attempted to introduce the performance of Italian Operas at Carlisle House, and thus placed herself in an attitude of direct hostility to the Italian Opera House, then under the superintendence of the Hon. George Hobart (1732-1804), afterwards third Earl of Buckinghamshire. He applied to the magistrates to prohibit the entertainments, and was so far successful that Sir John Fielding ordered the arrest of Guadagni, the chief singer at Carlisle House, and fined Cornelys and the other organizers of the "harmonic meetings." An indictment of Mrs. Cornelys for keeping a "common disorderly house" was brought before the grand jury on Wednesday, Feb. 20, 1771. The elegance of the Pantheon, the institution of "The Coterie," by certain of the "Society of Carlisle House," and the influence of Mr. Hobart resenting the attempt to injure his interest in the Opera House successfully combined to withdraw the fashionable world from Mrs. Cornelys, and her fall (in November, 1772) naturally followed. As late, however, as 1777, we find Mrs. Cornelys still organizing masques at Carlisle House. In 1785 the property was in Chancery, and the house sold under a decree of the Court, and Mrs. Cornelys retired into private life at Knightsbridge, "the world forgetting, by

the world forgot." After remaining in great obscurity for many years, under the name of Mrs. Smith, she was eventually compelled to seek refuge in the rules of the Fleet Prison, where she died on Aug. 19, 1797, aged seventy-four (*Gent. Mag.*, October, 1797, vol. lxxvii. pt. ii. p. 890).

Her son and daughter, who had received all the accomplishments suitable to the fortune which their mother was expected to acquire, were compelled to resort for support to the exercise of their talents. They both changed their names. The son—"le petit Aranda" of Casonova—an amiable and accomplished man, assumed the name of Altorf and became tutor to the Earl of Pomfret. He died a few years before his mother, for whom he had provided during his life. The daughter, Sophia Wilhelmina, who had been educated at the Roman Catholic nunnery at Hammersmith, after her mother's fall, adopted the surname of Williams, which she retained till her death. Under the name of Miss Williams, she was warmly countenanced by the families of the Duke of Newcastle and the Earl of Harrington, and also by the family of Mr. Charles Butler, well known and esteemed in legal circles. She afterwards acted as governess in several noble families, among whom were Lords Newhaven, Dormer, &c. At length she became companion to Lady Spencer at Richmond, who on her death bequeathed to her an annuity of 100*l.* In due time she obtained the patronage of Queen Charlotte and of the Princess Augusta, to whom she acted as a private almoness, pointing out fit objects for royal benevolence, and being the means of conveying it. She established the Adult Orphan Institution for the relief and education of those orphan daughters of the clergy and of military and naval officers who should be left friendless and unprovided to contend with the hardships and temptations to which they might be exposed. On June 24, 1820, the institution was actually opened in two houses, Nos. 32 and 33, Mornington Place, Hampstead Road, but it was afterwards removed to St. Andrew's Place, Regent's Park.

Miss Cornelys, or Williams, of whom an account appears in John Taylor's 'Records of my Life,' 1832, vol. i. pp. 267-271, was also instrumental in the first institution (in 1806) of the Cheltenham Female Orphan Asylum, originally established as "The Old School of Industry," for the education of female under-servants, and acquired particular influence over her royal patronesses, especially the Princess Augusta. She was formerly a rigid Roman Catholic, but it is said that she eventually conformed to the Established Church:

"Nobody understood the world better, or could better adapt themselves to its weaknesses, passions, and follies. Her manners were mild and submissive. She possessed great musical talents in early life, sung with expression, and accompanied herself skilfully on the harp. She was low in stature, and by no means beautiful in features.

She must have reached her seventy-fourth year, when fate put a period to her eventful and variegated life."

DANIEL HIPWELL.

DR. BAILLIE. (See 'Wells on Dew,' 8th S. v. 464.)—MR. NORGATE has called my attention to what he is so good as to name "a slight mistake" of mine (*ante*, p. 464) in referring to Dr. Baillie as the father, instead of the brother, of Joanna. In my young days, when the century was yet in its teens, anecdotes were afloat respecting the doctor similar to those which were afterwards current in the case of Abernethy. For example: a lady entered the consulting-room in Grosvenor Street and called the doctor's attention to a pimple on her arm. He said, "I am glad you came here this morning, madam." "What, it is dangerous then?" "Not at all; but if you had waited until to-morrow, it would have gone away of itself, and I should have lost a guinea!"

C. TOMLINSON.

THOMSON.—Thomson in his 'Seasons' seems to me to be somewhat indebted for his style, especially when he is in the mock heroic vein, to Philips, the author of 'Cider' and 'The Splendid Shilling.' He mentions Philips in his 'Autumn,' showing that he had read and admired him. I think that Cowper also owes something to this author or to Thomson. Philips imitated and parodied Milton, but Thomson and Cowper resemble Philips more than they do Milton.

In 'Spring' Thomson has these lines:—

Great Spring before  
Greened all the year, and fruits and blossoms blushed  
In social sweetness on the self-same bough.

He may have been remembering Waller:—

For the kind Spring which but salutes us here,  
Inhabits there, and courts them all the year.  
Ripe fruits and blossoms on the same tree live:  
At once they promise what at once they give.

In 'Spring' also there are lines evidently taken from Ovid. But Thomson half acknowledges whence they are derived. For in Ovid Pythagoras is the speaker of the lines; and Thomson refers to the Samian sage:—

But you, ye flocks!

What have ye done? ye peaceful people! what  
To merit death? you who have given us milk  
In luscious streams, and lent us your own coat  
Against the winter's cold? And the plain ox,  
That harmless, honest, guileless animal!  
In what has he offended?

Quid meruistis, oves, placidum pecus, inque tuendos  
Natum homines, pleno que fertis in ubere nectar,  
Mollia que nobis vestras velamina lanas  
Præbetis, vitæque magis, quam morte iuvatis?  
Quid meruere boves, animal sine fraude doloque,  
Innocuum, simplex, natum tolerare labores?

Metamorphoses, B. 15, lines 116-121.

He has also in 'Autumn' an imitation of Virgil, and in 'Liberty' some absolute translations of Horace. In 'Autumn' he has this verse on a hunted deer:—

The big round tears run down his dappled face.  
This is an imitation of Shakspeare in 'As You Like It':—

The big round tears  
Coursed one another down his innocent nose.

In 'The Castle of Indolence' he has these lines:—

You cannot shut the windows of the sky,  
Through which Aurora shows her brightening face.

Three very eminent poets have produced the idea before him:—

Her looks were like beams of the morning sun,  
Forth-looking through the windows of the East.  
Spenser's 'Colin Clout's come Home Again.'

Madam, an hour before the worshipt sun  
Peered forth the golden window of the East,  
Shakspeare's 'Romeo and Juliet.'

Ere the blabbing eastern scout,  
The nice morn on the Indian steep  
From her cabined loop-hole peep.

Milton's 'Comus.'

Thomson in the idea, though not in the expression, seems to come nearest to Milton, who himself was remembering two passages of Shakspeare, not only the one quoted above, but also that in 'Henry VI., concerning the 'blabbing day.' There is also something similar to these ideas in Fletcher's 'Faithful Shepherdess.'

The following parallels between Thomson and other poets may also be noted:—

As thikke as motes in the Sonnè beme.  
Chaucer, 'Wif of Bathes Tale.'

As thick and numberless

As the gay motes that people the sun-beams.  
Milton, 'Il Penseroso.'

As thick as idle motes in sunny ray.  
Thomson's 'Castle of Indolence.'

If Thomson imitates others, he himself has been imitated:—

Or ruminat in the contiguous shade,  
'Winter.'

Cowper has borrowed this image:—

Some boundless contiguity of shade,  
'Task,' Book 2.

Dr. Johnson censured Gray for using the word 'many-tinkling,' but he failed to notice that Gray was only reproducing a word that Thomson had used already in his 'Spring.' Lines 342-351 of 'Summer' may be compared with the lines of Green and Gray to which I referred in my note on Gray. Perhaps in that note I extolled Gray too highly and depreciated Green too much. Thomson's poem appeared before those of Green and Gray.

E. YARDLEY.

"JYMIAMS."—Thomas Nash, ridiculing the antiquaries in 'Pierce Penniless's Supplication to the Devill,' 1592 (Shakespeare Society, 1842, p. 30), says, "a thousand jymiams and toys have they in their chambers"; and Mr. Payne Collier, in a note, remarks, "I do not recollect the word jymiam to have occurred in any other writer," and goes on to refer to *gimmel* and *jemmy*. Nash,

he says, seems to employ the word as an equivalent to gimcrack. I would suggest that the word should be written "jiumjams," and I believe such a word is actually in use in the United States to denote *d.t.* In this form it ranges with knick-knacks, "auld knick-knackets," and many other trivial words formed by reduplication.

JAMES HOOPER.

Norwich.

A DEVONSHIRE MAY CUSTOM.—The West of England papers are full with accounts of a sad accident arising from the custom at Loddiswell, near Kingsbridge,

"of throwing water on May 1, at horses' legs, which resulted in the death of Dr. Twining, who, when driving with a friend, was thrown out of his carriage through his horse taking fright at the treatment it received."

According to the evidence of this friend,—

"They left Loddiswell about a quarter to nine in the evening, and had just got clear of the village when someone threw water from the top of a high bank. The horse started forward, and the coachman tried to hold him, but before they got ten yards a great deal more water was thrown. The horse at once bolted, and got entirely out of control."

L. L. K.

S. T. COLERIDGE.—There was sold at Sotheby's on June 14, 1870 (Manners Collection) a letter of Coleridge to John Fellows, dated "Tewkesbury, July 28, 1796." It was bought by Mr. Waller. Should this meet the eye of its present possessor, I should feel very grateful if he would give me a transcript. J. DYKES CAMPBELL.  
St. Leonards-on-Sea.

MEMBERS OF PARLIAMENT.—The following small items will serve as corrections and additions to the notices of the undermentioned worthies in the recently issued volume of the 'Dict. Nat. Biog.'

Major-General Sir Edward Massey did not "take his seat as member for Gloucester in July, 1646." He was elected for Wotton Bassett, in Wiltshire, on June 18, 1646, for which he took his seat apparently on Aug. 26 following, when he subscribed to the Solemn League and Covenant. As one of the Presbyterian "Eleven" he was expelled the House in December, 1648, and did not sit again until the Convention Parliament of 1660, to which, and also to its successor in 1661, he was, as correctly stated, returned as M.P. for Gloucester.

Serjeant John Maynard did not "sit for Beeralston, Devonshire, in the Convention Parliament" of 1660. He represented Exeter. The following is, I think, the full list of the Parliamentary returns of this ultimately octogenarian member. He was elected by both Totness and Newport to the Short and Long Parliaments of 1640, upon each occasion preferring Totness, until secluded in 1648. Plymouth, 1656-58. Elected by three constituencies in 1659, namely, Beeralston, Camelford, and Newtown, I.W., and sat for Newtown. Returned by

Plymouth and Exeter in 1660, and preferred Exeter. Beeralston, 1661-78. Elected by Beeralson and Plymouth (preferred Plymouth) 1678-9. Sat for Plymouth in 1679-81 and 1681. Beeralston 1685-1687. Elected by Plymouth and Beeralston (sat for Plymouth), 1689-90. Plymouth, 1690, till decease in October of the same year. Either he or his namesake, John Maynard, of Essex, was M.P. for Chippenham 1624-5 and 1625.

Sir Philip Meadows, Junior, was M.P. for Tregony 1698-1700. Truro, 1702-1705. Tregony, 1705-1708. Although he lived until 1757 he seems not to have sought further Parliamentary honours.

Sir Walter Mildmay, Elizabeth's Chancellor of the Exchequer, was returned to at least two Parliaments before his election for Malden in 1553. He sat for Lostwithiel in 1545-47, and for Lewes in 1547-52. His son, Sir Anthony Mildmay, also sat in one Parliament, being M.P. for Wiltshire in 1584-85. W. D. PINK.

AN ANACHRONISM.—Subjoined is a cutting from a second-hand bookseller's catalogue published this month: "Aristotle on the American Constitution, translated by Kenyon." R.

"IN APPLE-PIE ORDER."—As several of your correspondents have lately referred to "an apple-bed" as one in disorder, it may, perhaps, be curious to note the opposite sense of the words when employed as above, *i. e.*, I have made everything tidy; put everything into "apple-pie order." R. B.

Upton.

MERKS, BISHOP OF CARLISLE. (See 4th S. vii. 85, 190.)—There is in my collection of pamphlets a speech of this bishop, alleged to have been made in defence of his fallen master, Richard II., in the first Parliament of Henry IV. It is a small quarto, of four leaves, without pagination, and looks of date about the middle of the seventeenth century. There is no subjective evidence of date of printing except what may be gathered from the title-page, which is as follows:—

"A pious and learned Speech delivered in the High Court of Parliament, 1 H. 4, by Thomas Mercks then Bishop of Carlisle, wherein hee gravely and judiciously declares his opinion concerning the Question, What should be done with the deposed King Richard the Second? London, printed for N. V. and J. B."

It should be mentioned that above the imprint there is a device with the motto "veritas viressit vulnere" in the legend, and with a representation of the expulsion of Adam from Paradise (as I take it) on the field. I am very anxious to know the date when this pamphlet was printed.

JAMES WILSON.

Dalston Vicarage, Carlisle.

STERNE'S PLAGIARISMS: 'BACONIANA.'—The following instance of Sterne's unblushing "conveying"

has not, I think, been hitherto recorded, and may be added to Dr. Ferriar's indictment. In 'Tristram Shandy,' vol. i. chap. xii., is the following well-known passage:—

"When, to gratify a private appetite, it is once resolved upon that an innocent and a helpless creature shall be sacrificed, 'tis an easy matter to pick up sticks enough from any thicket where it has strayed, to make a fire to offer it up with."

In the Introduction to 'Baconiana,' London, 1679, T. T. (*i. e.* Dr. Thomas Tenison), in comment on Bacon's words to King James "I wish that as I am the first so I may be the last of sacrifices in your times," writes as follows (page 16):—

"And when from private Appetite, it is resolv'd that a Creature shall be sacrificed; it is easie to pick up sticks enough, from any Thicket whither it hath straid, to make a Fire to offer it with."

There could not be a more audacious example of literary theft. C. M. TENISON.

Hobart.

TRIPLETS ATTAINING THEIR MAJORITY.—The following cutting—taken from the *Birmingham Daily Post* of Nov. 14, 1893, but mislaid until now—seems remarkable enough to deserve preservation in 'N. & Q.':—

"Coming-of-age festivities of a remarkable kind were celebrated at Whitnash, near Leamington, yesterday. Twenty-one years ago the wife of a cattleman, the mother of thirteen children in all, gave birth to triplets. All three lived, and yesterday attained their majority. The medical authorities who have been consulted state that a case of triplets reaching the age of twenty-one is unprecedented in England."

R. HUDSON.

'WISE WOMEN IN NORFOLK.'—Under this heading, in the *Diss Express*, March 23, there is a letter from a Mr. W. H. Berry, of Kenninghall, sent to a Norwich contemporary, in which the following passage occurs:—

"About two years ago, on a calm Sabbath noon, a fire was seen smouldering in the midst of a cottage garden at South Lopham, and the fumes from the smoke are said to have been extremely disagreeable. On inquiry, the fact was elicited that an old lady was engaged in 'burning a witch.' Two days afterwards I saw the old dame and spoke to her about the event. She then told me that her neighbour had bewitched her hens, and that she had been told by a woman—she wouldn't give her name—to burn one of the fowls on a Sunday at noon and she would have no more trouble."

F. C. BIRKBECK TERRY.

'THE IMITATION OF CHRIST.'—Mr. Percy Fitzgerald, writing in the *Month* for May, quotes the saying of Dr. Johnson that this work "had been printed in one language or other as many times as there have been months since it first came out" (p. 117). This, we are told, has been exclaimed against as wild exaggeration, but Mr. Fitzgerald shows that Johnson understated the fact. There are, it seems, upwards of six thousand editions known to bibliographers. How many have perished

or have yet to be discovered no one can tell. Has a bibliography of the known editions and of the literature appertaining thereto ever been given to the world?

The strangest book relating to 'The Imitation' that it has ever been my lot to encounter was published at the Hague thirty-four years ago by M. William de Constant Rebecque. It is entitled 'Appréciation positive de l'Imitation de Jésus Christ, ou de l'Assimilation à l'Humanité.' There is a copy of this work in the London Library.

K. P. D. E.

### 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.

**SUSSEX COURT ROLLS.**—Can any of your readers give me information as to the present possessor of the ancient Court Rolls of the manor of Ote Hall, otherwise Hot-hall or What-all, a subfeudation of the manor of Withdean Caylif, in Sussex? Sir Wm. Burrell, in his MSS., mentions having seen and examined them, since which time I have been unable to trace them.

P. S. GODMAN.

Muntham, Horsham.

### DICTIONARIES PUBLISHED IN PARTS.—

"Homer was the first inventor of the art which hath so long lain dormant, of publishing by numbers; an art now brought to such perfection, that even dictionaries are divided and exhibited piecemeal to the public; nay, one bookseller hath (to encourage learning and ease the public) contrived to give them a dictionary in this divided manner for only fifteen shillings more than it would have cost entire."—Fielding, 'Joseph Andrews,' bk. ii. ch. i., vol. i. p. 84 (ed. 1893).

To what dictionary does Fielding allude?

A. L. MAYHEW.

Oxford.

**ISABELLA OF FRANCE.**—I shall be grateful to any reader of 'N. & Q.' who will kindly explain which Isabella of France gave her name to a peculiar yellow colour.

G. L. S.

"PIN."—When I order a small cask of ale, it is charged in the bill as "one pin." I thought that probably the word was a provincialism; but in Goldsmith's 'Almanack' it appears at the head of beer measure, meaning four gallons and a half, and it has so appeared for the last twenty-five years. Whitaker takes no notice of "pin." What is the origin of the term?

J. DIXON.

"THE OATH OF VARGES."—A friend has a picture called 'The Oath of Vargas.' The oath is being sworn by a man in dark velvet, with the order of the Golden Fleece. Ecclesiastics are on

either side, some tonsured, and a figure is seated in a high chair, on a dais in the centre, in a red tight-fitting jerkin (?) and green light nether garments. A few people are pressing forward, with looks of awe and astonishment, on the extreme left. The sanguinary Sir John de Vargas was appointed president of the Bloody Council, which was established by Duke Alva of Spain, who presided until he appointed Vargas. To what does the picture refer?

E. R.

**HAYMARKET.**—With regard to the search I have been making concerning my family history, how could I obtain the name of the ground landlord of the property which adjoined the Opera House in the Haymarket? The Opera House was destroyed by fire in 1789, and I believe it was part of the same property. This information is wanted to determine the exact position of the business place of my ancestor Joseph Hill in the Haymarket.

ARTHUR F. HILL.

38, New Bond Street, W.

"THE KING'S HEAD."—When was this sign first used for inns? Was it in consequence of the beheading of King Charles I.; or is there any notice of it at an earlier date? In case the latter can be proved, what was its origin?

W. E. LAYTON, F.S.A.

Saffron Walden.

**ROLLAND.**—Is there any record of the marriage of a Miss Rolland (Christian name and place of residence unknown) with George Haig, who was born at Alloa in 1712? He went to South Carolina, and married Elizabeth Watson, of St. John's parish there, in 1742. (Mrs.) A. STUART.

19, Regent Terrace, Edinburgh.

"MORPHIL."—What is the meaning of this word? It is not to be found in Littré, Tarver, or ordinary French dictionaries. It occurs in an early poem by Léon Gozlan, 'L'Ennui du Sultan,' contributed about 1830 to 'Le Keepsake American,' an annual conducted by the engraver Galadon. Here is the context:—

Les almées à travers leur voile,  
En voyant ton mâle profil,  
Disent tes dents de pur morphil,  
Et ton œil si doux une étoile.

It may be an Arabic word, from the vocabulary of the author of 'Les Orientales' or 'Lalla Rookh.'

J. H.

Willesden Green.

**RIDING OF ECCLESIASTICS.**—In 'S. P. Dom.' (ed. Gairdner), xiii. i. 1205, *sub anno* 1538, occurs the following, from Edward, Bishop of Meath, to Ant. St. Leger: "As my disease of strangulation gets worse, I desire licence to ride on a pillion, if I am to attend Parliament and the like as I have done." Does this refer to a dispensation from

some article of the Canon Law as to the riding of ecclesiastics? I presume the dispensation was asked for under the Act of 1534, 25 Hen. VIII., c. 21. Will some one give me the reference to the Canon Law?  
I. S. LEADAM.

"TO GRIDE."—In that division of 'In Memoriam' which has successively taken its place as "cv.," "cvi.," and "cvii.," without change of text, Tennyson describes a February storm which blew without, while his dead friend's birthday was being kept within, "with festal cheer." The fierce "blast of north and east" shakes

— the wood which *grides* and clangs  
Its leafless ribs and iron horns  
Together.

I have not elsewhere seen *grides* used in this sense, and after consulting Richardson and Skeat feel somewhat doubtful whether it is one the word will bear. But as no wise man lightly charges Tennyson with inaccuracy, I submit the question to your expert readers.  
J. D. C.

TRANSLATION WANTED.—Will one of your readers take compassion on ignorance, and kindly send to me direct a translation of the following, which is inscribed round the bowl of a silver-gilt spoon in my possession?—"Froukie en Douwe S. Obbema Zyn [? Lyn] geboren de 13 Sep' 1812."

GILBERT H. F. VANE.

High Ercall Vicarage, Wellington, Salop.

"N.C.P."—I have recently come into possession of a book published in 1726, by Thomas Lediard, N.C.P., Philos. Cult. The writer was well acquainted with German, as the book in question is an English-German grammar. May I ask you to tell me the signification of the letters N.C.P., which follow the name?

H. A. LEDIARD, M.D.

PRUSIAS.—Victor Hugo, in 'Les Misérables,' partie iv. livre i. chap. i., says that, after great convulsions, like the French Revolution and the wars of Napoleon,

"La nation ne demande que le repos; on n'a qu'une soif, la paix; on n'a qu'une ambition, être petit. Ce qui est la traduction de rester tranquille. Les grands événements, les grands hasards, les grandes aventures, les grands hommes, Dieu merci, on en a assez vu, on en a par-dessus la tête. On donnerait César pour Prusias et Napoléon pour le roi d'Yvetot."

Who is Prusias—a real or fictitious character?

JONATHAN BOUCHIER.

EPISTOLARY CHRISTMAS GREETINGS.—When did it first become the custom to wish "A Merry Christmas" by letter? In James Howell's 'Familiar Letters' there is an instance: "Till then I bid you farewell, and, as the Season invites me, I wish you a Merry Christmas" (bk. i. sec. ii. letter x., 1622). Surely there are many earlier.

W. A. HENDERSON.

'MACBETH.'—Can any reader of 'N. & Q.' tell me where an article on the Third Murderer in Macbeth, written within the last few years, is to be found? Nothing later than the discussion in 'N. & Q.' in 1869 is quoted by Mr. FURNESS; but I am under the impression that some one has attempted since to connect this unexplained personage with the requirements of stage craft in Shakspeare's day.  
R. F. CHOLMELEY.

The High House, Brook Green.

NAMES OF OLYMPIC VICTORS.—In 'L'Art de Vérifier les Dates,' vol. iii. pp. 172-227, I find in their order the names of the victors who gave name each to his Olympiad. But one would like to know from what source this list was drawn up. In the Parian or Arundelian Chronicle in Boeckh, ii. 293, No. 2374, I find no Olympian names. Whence, then, did the Benedictines obtain their Olympic table?  
JAMES D. BUTLER.

Madison, Wis., U.S.

SMEDLEY'S 'FRANK FARLEIGH.'—In Low's 'English Catalogue,' Sonnenschein's 'Best Books,' and in most library catalogues, the title of this work is spelt Frank Fairleigh. But in Allibone it is Farleigh, and on an edition published by Messrs. Routledge the name appears as Fairleigh. Can any reader of 'N. & Q.' give me Mr. Smedley's own mode of spelling this name?

A. COTGREAVE.

EDINBURGHEAN GRAMMAR.—Nothing is more common than to hear, even from well-educated Edinburgh people, who would be incapable of any other solecism, a most atrocious use of the first personal pronoun. Who has not heard in Modern Athens expressions such as the following?—"He told you and I," "It will give much pleasure to my wife and I," &c. How can this anomaly be accounted for?

R. M. SPENCE, M.A.

Manee of Arbuthnott, N.B.

NOVEL OF 'DESMOND.'—In Scott's 'Journal' (p. 156) I read: "In the evening (March 16, 1826), after dinner, read Mrs. Charlott Smith's novel of 'Desmond,' decidedly the worst of her compositions." The book was published in 1792, and a note refers the reader to vol. iv. of Scott's 'Miscellaneous Works' for criticisms of the author's works. Can any one give me a description of the plot and the period of which it treats? I am particularly anxious to learn both.

J. B. S.

Manchester.

DESCENDANTS OF FLORA MACDONALD.—This heroine, by her husband Macdonald of Floddigarry, had a large family. I should be glad to learn something of their descendants, who, I believe, are widely spread at the present day. Should the information available on the subject exceed the



limits of 'N. & Q.,' private communications would be welcome. One of the daughters married Major MacLeod, and it is especially in this branch of the family that I am interested.

W. F. PRIDEAUX.

Jaipur, Rajputana.

PRINCE OF WALES, 1805.—I have a small coloured print of George Augustus, Prince of Wales, drawn by E. Scott, engraved by W. Evans, engraved from a drawing in the collection of the Prince of Wales, and published by his Royal Highness's permission by W. Walker, 48, Albemarle Street, Piccadilly, July 8, 1805. H.R.H. is in uniform. I should like to ascertain of what corps. The tunic is a light blue. R. J. F.

DOMRÉMY.—Twice over in the notes to Lamartine's 'Jeanne d'Arc,' in the Pitt Press series of University Local Examination Aids, does a careful editor tell us that, at the request of La Pucelle, her birthplace was set free by Charles VII. from any kind of impost. "This privilege was granted by the king in an Ordinance dated July 31, 1429, and confirmed by another in 1459. It continued in force for more than three centuries." When and why was Domrémy delivered again into the power of the tax-gatherers? Am I right in thinking that Domrémy=Remichurch? I want to see a book on French place-names. ST. SWITHIN.

BATTLE OF NASEBY.—Can any one refer me to a good bibliography of the above battle?

MORRIS PAYNE.

3, Forest Villas, South Woodford.

SIMON DE MONTFORT.—Where can I find the best account of the life and work of this great man? Has any monograph or separate biography ever been published? W. FLETCHER.

MONTCALM.—The Marquis Montcalm had issue by his wife, Angélique Louise Talon du Boulay, ten children, of whom two sons and four daughters only were in 1752 surviving. Can any one give the names of these children, and say whether they have any existing descendants?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

HERALDRY OF MATTHEW PARIS.—Does he give the correct coat of arms, as illustrated in the Rolls Series of his 'History of England.' He gives the same shield—a lion rampant, with double tail—for Wm. Mareschal, who died 1219; Simon Montfort, 1219; Earl of Arundel, 1221; Richard, Earl of Cornwall, 1225. In the original (according to the editor's notes) the colouring was different. Later on in the same work Matthew Paris gives to the sons of the above the lion with ordinary tail.

ARTHUR HUSSEY.

Wingham, near Dover.

AN EARLY POSTAL COVER.—I have a pamphlet of ninety-seven pages, by Rowland Hill, on Post Office reform, published by Charles Knight, 1837; and on p. 93 he gives a description of a postal cover:—

"The covers are manufactured upon a highly ingenious plan of Mr. Dickinson's, the blue lines, which are, in fact, formed by silken threads enwoven in the texture of the paper, being intended as a security against forgery."

Inserted in the pamphlet is a specimen of the cover. It is nine inches by seven when open, covered with buff chequered lines, an ornamental circle, with white centre, for the direction. There are four oval medallions on the circle, with "London District Post, V.R." and crown on each. One has "One ounce one penny"; another, "Not exceeding one ounce." There are ten blue threads at irregular distances passing through it. Can any of your readers inform me if this cover was in general use; and is it uncommon?

JAS. B. MORRIS.

Eastbourne.

### Replies.

LAMB'S RESIDENCE AT DALSTON.

(8th S. iii. 88; v. 18, 114, 194, 477.)

COL. PRIDEAUX'S notice of my identification of the site of Lamb's lodging-place at Dalston induces me to remind such of your readers as are interested in the subject that the few remaining houses of Kingsland Row (20 to 23, Market Row), being, as I believe, the property of the railway company, are likely to disappear at any time should the ground whereon they stand be required for extension purposes. They might meanwhile be photographed or sketched: an engraving of them would be an interesting appendage to a future edition of the 'Essays.' Miss Pollard wrote to me some months ago, saying that she intended to make a pilgrimage to the place, and in reply I gave her the names and addresses of old inhabitants who might be able to describe Kingsland Row as it was before it fell a sacrifice to the railway navy. One of these persons is Mr. Peter Basham, bootmaker, who in 1860 (to choose a year for example) carried on business at 1a, Kingsland Row, according to Kelly's London directory, and at 1[a], Market Row, according to the same publisher's suburban directory as well as according to Mr. Basham himself, but whose present address is 51, Stamford Road, within two minutes' walk of his old abode, and immediately facing the shop of a rival cobbler who owns the wonderfully apt name of Charles Sower. I have had a chat with Mr. Basham, whose acquaintance with the Row dates back nearly fifty years, he having served his apprenticeship to the "gentle craft" at a house therein; yet, strange to say, he has no recollection of the name Kingsland Row. "It has always," he says, "been

called Market Row." This shows how difficult the identification would have been had it depended upon oral inquiries addressed to residents in Kingsland. I have already adverted to the curious fact that the two directories for one and the same year notice the place by different names, the London directory having called it Kingsland Row from the beginning; still more curiously, each absolutely ignores an alternative name. No doubt, as Mr. Basham observed, and as I have previously suggested, the appellation Market Row arose out of the commercial character of the place; all the houses from No. 1 to No. 11 (No. 1 consisting of four houses, and No. 7 of two, differentiated by letters) appear in the 1860 suburban directory with tradesmen for their occupants, when there is a blank until we come to the last shop at the eastern corner, No. 23, now occupied by Mrs. Goldsmith, leading us to suppose that the intermediate houses were in private occupation. Mr. Basham told me that the Row was never a public thoroughfare, a bar having originally been placed at the Kingsland Green end to exclude carriages, which might otherwise have passed through in order to evade toll; at a rather late period the bar was removed and succeeded by a series of posts. His animadversions upon the former rural aspect of the neighbourhood coincided with my boyish impressions of fifty years ago, and he showed me two lithographic views of Kingsland Gate as it appeared in 1820 and 1860 respectively. The earlier of these transports us to a country roadside; but as I question their fidelity, especially that of the 1860 view, which contains a palpable anachronism, I pass them by. It cannot, however, be doubted that the place bore much resemblance to a country village when Lamb chose lodgings there. If there were houses on the northern side of Dalston Lane, his abode must have faced their backs, so that there could have been little inviting to the eye in front. But a map of so late a date as 1847 shows a very open stretch in rear, in the direction of Shacklewell. An examination of the maps in the Crace Collection, if I could obtain a sight of them, would enable me to judge more precisely of the environment. Anyhow, if Lamb wanted seclusion and quiet in inexpensive lodgings, he selected the right spot in Kingsland Row. F. ADAMS.

80, Saltoun Road, Brixton, S.W.

DE BURGHS, EARLS OF ULSTER (8th S. v. 229, 391).—Mr. T. A. Archer has stated sufficiently in the 'Dictionary of National Biography' (vii. 329) the reasons for discrediting the story that Walter de Burgh was husband of Maud de Lacy, daughter of Hugh de Lacy, Earl of Ulster. The story first appears in a fifteenth century manuscript, and, as T. W. remarks, Walter's father, Richard de Burgh, was certainly married to Egidia, daughter of Walter de Lacy, before April 21, 1225 (see

Roberts's 'Excerpta e Rotulis Finium,' i. 128). The only daughters of Hugh de Lacy to whom I have found contemporary references are the wives of Alan of Galloway and Miles MacCostelloe.

But even if Maud de Lacy were accepted, the descent of Queen Victoria from Cathal Crobhderg would not be proved, for Hugh de Lacy, Earl of Ulster, and his brother Walter were sons of Hugh de Lacy the elder by his first wife, and not by the daughter of the King of Connaught. This is shown by Earl Hugh's own grants to the Abbey of St. Thomas, Dublin, "pro salute anime mee, et domini patris mei Hugonis de Laschi, et matris mee Roedis de Monemune, cujus corpus in predicta ecclesia requiescit" ('Register of St. Thomas, Dublin,' pp. 7 and 13, Rolls Series). Moreover, Hugh de Lacy the elder probably did not marry the daughter of the King of Connaught till 1180 or 1181, and his eldest son Walter was certainly of full age when he did homage to Richard for his Irish lands at Northampton in March, 1194 ('Histoire de Guillaume le Maréchal'); nor is it probable that the second son, Hugh, was but a lad of seventeen when he fought under John de Courci in 1199, or a young man of three-and-twenty when he was made Earl of Ulster in May, 1205, and appointed to be the chief adviser of the Justiciar Meiler FitzHenry. I should notice also that the second wife of the elder Hugh de Lacy was probably a daughter of Roderic O'Connor, and not of Cathal Crobhderg. Under any circumstances, therefore, the supposed descent of Queen Victoria is untenable.

All the points raised by F. G., T. W., and Mr. JOHN RADCLIFFE are easily settled by reference to the articles on Walter de Burgh, the Lacys, and John de Monmouth in the 'Dictionary of National Biography' with the authorities therein quoted.

C. L. KINGSFORD.

T. W. states that he has never seen it stated that Hugh de Lacy the elder married Rohais de Monmouth. He will find it in the 'Dictionary of National Biography,' and also that she was the mother of two sons, Walter, Lord of Meath, and Hugh, Earl of Ulster, and two daughters, who married Richard de Beaufort and William FitzAlan.

The same authority states that by Rose, daughter of Roderick O'Connor, he had one son William, killed 1253, *s.p.*, and one daughter Matilda, who married Geoffrey de Marisco.

Again, the 'Dictionary of National Biography' mentions that Geoffrey de Marisco had nine sons, but does not say by which of his wives, Eva de Bermingham or Matilda de Lacy, so that it is uncertain whether any descendants of the marriage of the De Lacys with the daughter of the King of Connaught exist or not. Can any of your readers give information on this point?

Several of Geoffrey de Marisco's sons married, and one daughter, Joan, married Theobald Fitz

Walter, and was ancestress of the Dukes of Ormond.

T. W. also states that Bolderson of Monmouth (the probable father of Rohais above mentioned) married a daughter of "Strongbow." The 'Dictionary of National Biography' makes her Strongbow's sister.

I believe the pedigree making Geoffrey de Marisco grandfather of Geoffrey FitzPiers, Earl of Essex (through a supposed fifth son Piers) is exploded. I should be glad to know the name of his father.

T. W. is mistaken in thinking Walter de Burg married Aveline, daughter of John FitzGeoffrey. She was his granddaughter, daughter of John Fitz-John FitzGeoffrey (*vide* Burke's 'Extinct Peerages,' p. 209, edit. 1883).

MR. RADCLIFFE states that Rich. de Burg, sen., married Una or Agnes, daughter of Hugh O'Connor, son of Cahill Croibdearg, King of Connaught, and grand-niece of Roderick above mentioned.

Burke's 'Peerage' says he married Hodierna, daughter of Robert de Gernon and granddaughter of Cahill Croibdearg. T. W. and the 'Dictionary of National Biography' state that his wife was Egidia, daughter of Walter de Lacy, second Lord of Meath. Had he three wives; and, if so, which was the mother of his son Walter, Earl of Ulster?  
J. G.

**CURIOUS CUSTOM AT CHURCHING OF WOMEN** (8th S. v. 385).—The Rev. John Hunte, curate of Herne, Kent, in a letter dated August 10, 1621, mentions an "ancient custom beyond the memory of man," then observed in his parish. After mentioning the amount of tithe due to the vicar he gives the "church fees":—

"It. For a chrystning at the mother's churching, if the child then be living, half an ell of linen cloth; and a penny if the child be departed; 1<sup>d</sup> only at the mother's coming to give thanks. But the ancient duty for chrystning was a crysome (or the face cloth that covered the child at its baptisime), if it lived; but, if the child died, the minister was to have ij. for the baptizing, and was to loose the face cloth (for that was to wind the child in)."—'Memorials of Herne,' pp. 58, 59.

KNOWLER.

There is a somewhat similar observance alluded to by Dickens, the great collector of lower middle-class customs:—

"[The marriage] was completely done, however, and when we were going out of church, Wemmick took the cover off the font, and put his white gloves in it, and put the cover on again. Mrs. Wemmick, more heedful of the future, put her white gloves in her pocket, and assumed her green."—"Great Expectations," ch. 1v.

Was this ceremony ever considered the correct thing?  
EDWARD H. MARSHALL, M.A.  
Hastings.

Was not this a survival of the custom of returning the chrisom to the priest (*vide* Rubric of

1549), which custom appears to have been practised for many years after that date, perhaps till 1723, the year in which the Rev. John Lewis published his 'History of Thanet'? The learned orientalist, John Gregory, Prebendary of Sarum (collated Nov. 28, 1643), thus writes:—

"Remaining yet [1646] unto us of this, is that which we more commonly call the *Chrisome* (*ab unctioe*, as the Manuel, &c.), wherewith the women use to sbrowd the Child, if dying within the month. Otherwise it is to be brought to the Church at the day of Purification."

On referring to Gurgany's life of Gregory, I find that the latter was born at Amersham. He was instructed in Oriental learning by John Dod, the Puritan, and became in 1638 chaplain to Bishop Duppá.  
J. H. W.

"MENDING" OR "ENDING" (8th S. v. 486).—It may be interesting to add to the examples given of the "little jingle" about ending or mending the following, from the 'Eikon Basilike':—

"I had the charity to interpret that most part of my subjects fought against my supposed errors, not my person; and intended to mend me, not to end me."

J. T. Y.

REV. HENRY STEBBING, D.D. (8th S. v. 424).—According to the obituary notice in the *City Press*, Sept. 26, 1883, his mother was "a member of the Suffok family of Rede" (not Read). There is a portrait of him in the *Illustrated London News*, Oct. 6, 1883, where he is described as "first editor of the *Athenæum*." And in the *Athenæum*, Sept. 29, 1883, is a long obituary notice of him, with a list of his principal works. I may also mention that there is a fine portrait of him, engraved by S. W. Reynolds, after T. W. Harland, and also a large lithograph by C. Baugnet.

AMBROSE HEAL.

Dr. Stebbing was a versatile writer, and it is recorded of him that he was ready to accept any commission from a publisher, whether to compose a volume of sermons or a cookery book. I have heard him refer to his connexion with the *Athenæum* in its early days; he is stated to have been joint editor with J. S. Buckingham in 1828, and he told me that he wrote the "leaders" which appeared in the four volumes of 1828-9—there are none in 1830—also the review of Hampden's 'Evidences' (p. 2, 1828). This is merely the tittle-tattle of an old bookseller.  
P. N. R.

For a short but sympathetic memoir see 'Annual Register,' 1883, p. 171. St. James's, Hampstead, had a burial-ground in very bad condition. The chapel was an afterthought (see 'Interment in Towns Report,' 1843, p. 98). For notice of Dr. Stebbing's "Fast-Day" sermon then, with a portrait, see *Illustrated London News*, April 29, 1854, pp. 398-400. He is said to have taken a view of the war which was not considered orthodox in those days.  
EDWARD H. MARSHALL, M.A.

EGG SERVICE (8th S. v. 429).—There can be hardly a doubt as to the nature of this. It is no "ancient custom" of any kind whatever, but merely one of the numerous modern devices for obtaining funds for any object, whether in money or kind. I am loth to appear to speak harshly, but their principle is wrong from beginning to end. Broadly speaking, it is that of giving in one shape or other a *quid pro quo*, which leads to action clean contrary to the Scriptural command to do good and lend hoping for nothing again. Of course this is less prominent with flower services and "egg services"; but how many donors give for notoriety, with no thought of the object? With bazaars, &c., it is undisguised. When I lived at Kenwyn and watched the building of Truro Cathedral, I was hardly ever more grieved than at the great bazaar got up for the purpose. I nearly attempted a public remonstrance, but was dissuaded.

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

Longford, Coventry.

Quite recently a service like that reported in the *Church Times* of April 20 took place at Naburn, near York. The offerings were afterwards sent to a charitable institution in the city; and it was hoped that the children who brought them learned a lesson as to the duty of giving and experienced the pleasure involved in it.

ST. SWITHIN.

DESESTABLISHMENT (8th S. v. 407).—The doctrine would hardly have suited the Covenanters. The Poultry gentlemen probably drew their inspiration from a very congenial source. For on Oct. 30, 1789, that very "righteous" person, Mirabeau, said in the National Assembly, "Every nation is the sole and true proprietor of the property of its clergy." Certainly, he modified this general principle, by allowing that the maintenance of public worship was a first charge upon the property; but the decree of Nov. 2, which embodied his resolution, stated the same assumption, that Church property was "at the disposal of the nation." Hence came the assignats, and much financial trouble. (See Jervis's 'Gallican Church and the Revolution,' pp. 38, 53.)

EDWARD H. MARSHALL, M.A.

Hastings.

LINES IN A CEMETERY (8th S. v. 306, 412).—MR. HUSSEY can hardly think that any general answer can be given to his query on the authorship of country epitaphs. Of course the author might be the clerk or the parson; or some other local poet or poetaster; or the friends of the deceased; or "the corpse" himself. But as a general rule it is safe to say that the friends either composed them or procured their composition.

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

Longford, Coventry.

THE DEATH AND BURIAL OF COLLEY CIBBER (7th S. i. 307, 413, 513; ii. 35, 94, 152).—The

burial in Audley, South Audley, or Grosvenor Chapel, on December 18, 1757, of Colley Cibber, Esq. (aged eighty-seven years), of Berkeley Square, is duly recorded (p. 343) in the burial register and sexton's book of the parish of St. George, Hanover Square, co. Middlesex.

DANIEL HIPWELL.

PICNIC (8th S. v. 189, 218, 412).—The following extract from Smith's 'Dictionary of Greek and Roman Antiquities' may prove illustrative of the extreme antiquity of this custom:—

"Ἐρανοί were clubs or societies established for charitable or convivial purposes, or for both. They were very common at Athens, and suited the temper of the people, who were both social and generous. The term *ἐρανος*, in the sense of a convivial party, is of ancient date (Homer, 'Od.' i. 226). It resembled our picnics, or the German *pikeniks*, and was also called *δέιπνον ἀπό σπυρίδος*, or *ἀπό συμβολῶν*, where every guest brought his own dish, or (to save trouble) one was deputed to cater for the rest, and was afterwards repaid by contributions," &c.

The initials C. R. K. are appended, indicating Charles Rann Kennedy, M.A., late Fellow of Trinity College, Cambridge.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It may amuse some of your readers to learn that the Hindustani invariably calls a picnic a *pāgli-khāna*, or madman's dinner, just as he names a fancy ball a *pāgli-nauteh*, or madman's dance. He means no disrespect. The view that he takes of such proceedings is that the sahib is wont "desipere in locis."

H. S. BOYS.

MACBRIDE (8th S. v. 468).—A letter was printed in the *Ballymoney Free Press*, Feb. 6, 1868, which gave an account of three generations of this family, but only mentioned two sons of Robert Macbride. There was, however, also a daughter, Mary Anne, who died unmarried. Of the sons, David, M.D., married Mrs. Darcus Cummin, widow, and died without issue, 1778. His widow died 1790. The other son, John, Admiral of the Blue, was twice married, with issue by his first wife one daughter, Charlotte Anne; and by his second wife, one son, John David, D.C.L., and one daughter, Mary Anne Dorothy, who died unmarried, April 13, 1855. John David Macbride left an only child, Frances, who died unmarried, 1878. A. T. M.

TOWER OF LONDON (8th S. v. 468).—The Tower of London was from early ages used as a prison, especially for state delinquents, and in many of the cells the memorials of suffering are still presented on their walls. The only persons confined in the Tower during the present century were Sir Francis Burdett, Bart., by order of the House of Commons, on April 6, 1810; Watson, Preston, Hooper, and Keens, by warrant of the Privy Council, on charges of high treason; and, April 28, Arthur Thistle-

wood, for the like offence; and lastly, on March 3, 1820, Thistlewood, Ings, Harrison, Davidson, Wilson, Brunt, Tidd, and Monument, by warrant of the Secretary of State, for high treason. These persons were the Cato Street conspirators. Very good accounts of both occurrences appear in *All the Year Round*, under the heading of 'Old Stories Retold,' first series, xvii. 230 and xvi. 415 respectively. EVERARD HOME COLEMAN.  
71, Brecknock Road.

Hepworth Dixon's 'Her Majesty's Tower' states that the Cato Street party, in 1820, were "the last of our state prisoners from the Tower."

EDWARD H. MARSHALL, M.A.

It may be that a man accused of "participating in some rebellion in Canada (doubtless that of the Sons of Liberty, 1837)" was confined in the Tower of London; but I have always understood—though I write quite as much for information as on the chance of being corrected—that the last man sent to the Tower was Sir Francis Burdett, father of Lady Burdett-Coutts. H. DE B. H.

"THIRTY DAYS HATH SEPTEMBER" (8th S. iii. 245, 475; iv. 77; v. 337, 373, 458).—It may be of interest to note that at the well-known school of the Society of Friends at Ackworth the pupils were taught the number of days in each month thus:—

Days twenty-eight in second month appear;  
And one day more is added each leap year:  
The fourth, eleventh, ninth, and sixth months run  
To thirty days; the rest have thirty-one.

This, I am informed by an old pupil of the school, was many years ago; and in 'Tables of Weights, Measures,' &c., compiled for the use of that institution, fourteenth edition, 1885, these lines are given, from which it would appear they are still taught there. W. W. DAVIES.

Glenmore, Lisburn, co. Antrim.

BREAKING ON THE WHEEL (8th S. ii. 367, 489; iii. 98; iv. 412).—I shall be obliged to O. if he will kindly furnish me with an account of this mode of punishment, as the book mentioned by him at the last reference is not to be had here.

D. D. GILDER.

Fort, Bombay.

ARTIFICIAL EYES (8th S. v. 187, 236, 379).—The artificial eyes proposed by Ambroise Paré were thin curved plates of gold, painted and enamelled to match the sound eye. Glass eyes seem to have been of more recent origin, and I should like to know by whom they were invented. Paré's suggestion first appeared in his 'Méthode Curative des Playes de la Teste Humaine,' fol. 226 (Paris, 1561), where he gives four illustrations showing the back and front of a right and left eye. Some further particulars are given in Malgaigne's 'Œuvres complètes d'Ambroise Paré,' vol. ii.

p. 603 (Paris, 1840), from which it appears that in subsequent editions of his books Paré proposed in some cases to keep the eye in place by a thin wire passing behind the ear. As a non-professional man, I venture to suggest that most persons would rather wear a shade than put up with the inconvenience of Paré's artificial eye. Is there any record of the actual use of artificial eyes of this kind? R. E. P.

BEANS (8th S. v. 409, 494).—The advice of Pythagoras to his disciples, to abstain from beans, was probably, like our Lord's warning to beware of the leaven of the Scribes and Pharisees, a parabolic injunction to keep clear of politics, voting being conducted by beans put into an urn. ISAAC TAYLOR.

See Pliny, 'Natural History,' xviii. 30, "Beans are used in the funeral banquets of the Parentalia," or the feast held at Rome in honour of departed ancestors. JOHN E. SUGARS.

ST. EDMUND HALL, OXFORD (8th S. v. 447).—I never heard of the All Saints' dedication in my day, 1863-66. I think we supposed that as the hall, so the chapel; both taking their name from Edmund Rich, Archbishop of Canterbury, November 16 being his feast day. The arms assigned to him, after his death, are used by the hall, and appear on the chapel: Or, a cross flory gules between three choughs sable. GEORGE ANGUS.

St. Andrew, N.B.

Dr. Ingram, in his 'Memorials,' has at "St. Edmund's Hall," p. 9: "The first stone of the chapel was laid April 19, 1680, and it was consecrated under the name of St. Edmund by Bishop Fell, April 7, 1682." ED. MARSHALL.

According to Wood's 'History of the Colleges and Halls of Oxford' (edited by John Gutch, 1786-90), it was called by this name because it belonged originally to a man named Edmund. He says (p. 660):—

"The next Hall.....to be mentioned is Edmund Hall, opposite to Queen's College, in the Parish of St. Peter's in the East. The reason of whose name all writers have hitherto attributed to St. Edmund, who was Archbishop of Canterbury in the reign of Henry III., as if he, while a student in Oxford, had made it from a message to be a place of learning, or that he had read to his scholars therein; but all, whosoever they have been, that have spoken concerning that matter have erred; for from record it appears, that it was anciently no more than an ordinary tenement, and that it was possessed by one Edmund, an inhabitant or Burgher of Oxford, in the beginning of Henry III., and after his death by his son Ralph."

Ralph, it appears, sold it to Sir Brian de Bermingham, who parted with it to Thomas de Malmshury. He, in turn, about six years later "gave it to the Canons of Osney, an. 1269" for a mark a year as

long as he lived, and 8s. yearly to "Elizabeth, the daughter of Adam de Oclee."

The Canons of Osney greatly improved it, but Wood was unable to find out when they turned it into a house of learning.

In the Rent Roll of 1317 it is named "Aula .....Edmundi," in 1324 "Aula S. Edmundi," &c., and

"even till about the middle of Edward III. it is written Aula S. Edmundi, as 'tis also in certain evidences; but in all the rest from that time to the reign of Henry VIII. thus, Domus Vicarii de Cowley, viz., Aula Edmundi, &c., seldom or never yielding under forty shillings per an. to the Canons of Osney."

PAUL BIERLEY.

PARENTS OF BALDWIN II. (8th S. v. 229, 411). There seems some difference of opinion as to the parentage of Baldwin II., King of Jerusalem. Your correspondents T. W. and the Rev. C. F. S. WARREN have apparently been misled by a pedigree in Anderson's 'Royal Genealogies.' 'L'Art de Vérifier les Dates,' which is my authority for asserting that Baldwin was the second son of Hugh, Count of Rethel, by Melesinde, his wife, goes fully into the subject. Eustace, Count of Boulogne, by Ida, daughter of Godfrey de Bouillon, had three sons, viz., (1) Godfrey, King of Jerusalem; (2) Eustace, Count of Boulogne, father of Matilda, Queen of England; (3) Baldwin I., King of Jerusalem. These appear to have been his only issue. Voigtel gives him another son William and a daughter Ida, who is said to have been the wife of "Baldwin, Count of Berg." In his table of the Christian Kings of Jerusalem, Voigtel describes Baldwin II. correctly as "son of Hugh, Count of Rethel," but at the same time draws a line of descent from Ida, the supposed daughter of Eustace of Boulogne, and wife of "Baldwin, Count of Berg." 'L'Art de Vérifier les Dates' says Baldwin II. was "surnamed" De Bourg.

C. H.

SIR JOHN GERMAINE (8th S. v. 329, 412).—Horace Walpole tells this story, and the anonymous compiler of 'Walpoliana,' printed for R. Phillips, St. Paul's Churchyard, no date, repeats it:—

"Sir John Germain was a Dutch adventurer who came over here in the reign of Charles II. He had an intrigue with a countess [the Duchess of Norfolk] who was divorced and married him. This man was so ignorant that being told that Sir Matthew Decker wrote St. Matthew's Gospel, he firmly believed it. I doubted this tale very much till I asked a lady of quality, his descendant, about it, who told me it was true. She added that Sir John Germain was in consequence so much persuaded of Sir Matthew Decker's piety, that by his will he left 200l. to Sir Matthew, to be by him distributed among the Dutch paupers in London."

Sir John Germain was said to be the natural son of William of Orange by the beautiful wife of a Dutch trooper, whose good looks he inherited. He

married, secondly, Lady Betty, daughter of Lord Berkeley, a handsome, clever woman, very much his junior, the life-long friend and correspondent of Swift, who, on her father's being appointed Governor of Ireland, had accompanied him to Dublin as his private secretary and probably chaplain.  
C. A. WHITE.

DICKENS'S FUNERAL (8th S. v. 386).—B. W. S. speaks of a leading article in the *Times*, which Dean Stanley said appeared on Monday, June 9, 1870, and B. W. S. corrects the dates thus: "In point of fact, Dickens died on Thursday, June 9, and the article appeared on Monday, the 10th." He adds "Accuracy is never a small matter," and here is proof of it—for a Monday to be one day's date later than the preceding Thursday.

W. POLLARD.

Hertford.

My recollection tallied with your correspondent's, and a reference to the 'Annual Register' (cxii. 62) has proved our memories to be right; for it is stated that,—

"A vault had been prepared in St. Mary's Chapel, Rochester Cathedral, for the interment of the deceased, and a vault was rapidly constructed. A number of men were engaged in filling up the vault with earth, and restoring the pavement, while the bell was tolling for the funeral."

EDWARD H. MARSHALL, M.A.

Hastings.

*Humanum est errare.* B. W. S., while he deplores the fact that "the value of Dean Stanley's narratives should be so much lessened by his habitual inaccuracy as to details," himself errs when he tells us that "in point of fact, Dickens died on Thursday, June 9, and the article [in the *Times*] appeared on Monday, the 10th." He means, apparently, Monday, 13th.

CHAS. JAS. FERET.

"CANARY BIRD": JOHN AND NICHOLAS UDAL (8th S. i. 109, 198, 339; ii. 378, 433; iii. 395, 472).—Allow me to thank ST. SWITHIN, though late (I have been absent for some months in the colonies), for his reply at the last reference. The Fijian appetite is quite satisfied, as he has enabled me to identify the John Udal he mentioned with the John Udall or Uvedale, the author of the first Hebrew grammar printed in English (Leyden, 1593), the primary object of my first note.

I was surprised to see the editorial note appended to ST. SWITHIN'S reply relative to a communication the Editor had received concerning Nicholas Udal, who is, I presume, the same person as Nicholas Udall or Uvedale, the author of the first English comedy ('Ralph Roister Doister'), the only copy of which now known (except, of course, Mr. Arber's well-known reprint) is in the Eton College Library, minus the title-page, if I remember rightly.

If the "shameful offence" alluded to, and to which he is now stated to have pleaded guilty, was that of conniving at the stealing of some college plate whilst head master of Eton, as has been somewhere suggested, it is somewhat strange that he should subsequently have been appointed head master of Westminster School, where he died the following year. The whole story is improbable on the face of it. He lies buried in St. Margaret's Church, Westminster, Dec. 23, 1556. The name in the register reads more like "Yevedale," with the interchangeable *u* and *v* of the period.

Fiji.

P.S.—The signature of your correspondent ST. SWITHIN reminds me of a note I intended to make in 'N. & Q.' years ago; but, heedless of Capt. Cuttle's advice, did not. Does ST. SWITHIN remember a discussion in 'N. & Q.' as to the proper spelling of his name? Apparently at that time the City Fathers were themselves divided in opinion, for at one end of St. Swithin's Lane, in the City of London, unless my memory fails me, it was written up St. Swithin's Lane, and at the other St. Swithun's. Probably the London County Council has seen to this ere now.

[The offence was not theft, but comes under Sir Thomas Browne's definition of "sins heteroclitical." It is to be feared that the matter is beyond dispute.]

FOLK-LORE (8th S. v. 449).—There is more, perhaps, in the influence of the moon upon fish than appears from the query of MR. C. LEBSON PRINCE. Sharon Turner, in 'The Sacred History of the World,' has this note (letter iii. vol. i. p. 55, 1840):

"Fish hung up all night in the light of the moon, when eaten next day has occasioned violent sickness and excruciating pains.—Montgom., 'Travels of Tyerm. and Bonnett.'"

The book to which there is reference has this for its full title:—

"Rev. Daniel Tyerman and George Bennet 'Journal of Voyages and Travels in the South Sea Islands, China, India, &c., Deputed by the London Missionary Society, compiled from Original Document by James Montgomery, Lond., 1831, 2 vols. portraits, plates.'" (Lowndes.)

There are two replies to the same effect in 'N. & Q.,' 1st S. iv. 355, with reference to the effect of the moon in causing putrefaction in tropical climates. There are various other notices of the influence of the moon's rays.

ED. MARSHALL.

It is an old usage, not quite forgotten about here, to have tea by daylight for the first time in the season on Candlemas Day. The custom seems to account for the following maxim, which I have heard in connexion with it, and which Mr. Inwards gives on p. 15 of 'Weather Lore':—

You should on Candlemas Day  
Throw candles and candlesticks away.

On p. 35 of the same work we have another piece of advice, referring, I suppose, to bedtime:—

St. Mathew;  
Get candlesticks new;  
St. Mathi,  
Lay candlesticks by.

This would entail going to bed before seven o'clock, a habit which was formerly pretty general in country places.

W O. M.

Shepperton.

There is an old saying in the county of Norfolk:

You should on Candlemas Day  
Throw candle and candlestick away.

This appears to be an answer to MR. PRINCE'S first query. For the lunar influence on animate and inanimate bodies and vegetable matter, I must refer him to 'N. & Q.,' 1st S. iv. 273, 332, 355; 3rd S. x. 230; xi. 8; xii. 173, 444, 510.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"NIVELING" (8th S. v. 248, 395, 437, 493).—Please let me correct a mistake at the last reference. ST. SWITHIN suggests that I ought to have printed the word *snivelling* with two *l*'s, and not one. If he will only have the goodness to look at my 'Glossary,' as printed for the Early English Text Society (p. 705, col. 2), he will find it so spelt. I hope this will satisfy him, and that we "entirely agree." WALTER W. SKEAT.

KENNEDY FAMILY (8th S. v. 369).—Sir Richard Kennedy, Bart., of Mount Kennedy, co. Wicklow, second Baron of the Exchequer, who died in London, May 10, 1703, and was buried at St. Margaret's, Westminster, had a daughter Elizabeth, who was married to Edward Jones, Bishop of Cloyne 1682-1692, whence he was translated to St. Asaph, and was created Lord High Almoner to Queen Anne. A younger daughter of Sir Richard Kennedy was called Bridget, and was married to the Rev. Matthew Jones, the bishop's younger brother, Archdeacon of Lismore.

F. BROOKSBANK GARNETT.

4, Argyll Road, Kensington.

ROBERT JOHN THORNTON (8th S. v. 467).—I, in common with many others, am as anxious to obtain a complete collation of Thornton's 'New Illustration of the Sexual System,' his 'Temple of Flora,' 'Philosophy of Botany,' and other botanical works, as P. F. W., if such a thing be possible; but I know of no two copies exactly alike. I have not seen any part of any of the books named in the original wrapper or cover; but I think the parts must have been issued most irregularly and unequally—that is to say, each and every subscriber did not receive the same text and plates. For instance, there is no plate in the second volume of the Kew copy of the 'Philosophy of Botany,' but otherwise it seems to be the same

as P. F. W.'s. I have long been on the look-out for anything bearing on the life and works of this little-known though exceedingly fertile author; and, with a view of obtaining further information, I have drawn up a very brief sketch of Thornton's life and works, which is in the hands of the editor of the *Gardeners' Chronicle*. This contains a complete, though not detailed collation of the Kew copy of 'The Temple of Flora' and 'New Illustration of the Sexual System.' Therefore, I will only add now that several of the large engravings were reproduced on a reduced scale. W. BOTTING HEMSLEY.

DELESCOT (8th S. v. 367).—The circular pot is probably an ancient apothecary's utensil, and the capital letters form a medical label placed on it by the potter, as was usual long ago. Numerous errors, of course, occurred in the spelling of such labels, *d*'s being used instead of *o*'s, &c. If my conjecture is well founded, the label refers to a preparation of the *Scotia speciosa* (*Guaiacum afrum*), a favourite drug of old physicians, and the letters would thus run, "Dil: e: Scot:." dissolution (solution) of guaiacum; or, if the *D* will stand for *O* (and if the letters are Gothic the mistake is easy), it may be "Oel: e: Scot:," oil of guaiacum. H. T. SCOTT.

A "PHRONTISTÈRE" (8th S. v. 246, 358).—Here is a much earlier instance of the use of this word than those given by your correspondents at the second reference:—

*Pan.* Whose lodging's this? is 't not the astrologer's?  
*Ron.* His lodging! no: 'tis the learn'd frontisterion  
Of most divine Albumazer.

'Albumazer,' 1615, Act I. sc. iii. vol. xi. p. 310,  
Dodsley's 'O.E. Plays,' ed. Hazlitt.

A note thus curiously explains the word, "Entrance to a house"! The editor has evidently been napping. F. C. BIRKBECK TERRY.

HAIRAY: BARCLAY: DOWNIE (8th S. iv. 267).—I cannot offer any information on the family history of these officers, but if MR. MCCORD wishes more particulars of the naval war of 1812-15, he will find some in the last appendix to James's 'Naval History,' edition of 1886, or in Collier's *United Service Magazine* for April, 1885. I presume he has seen James's 'Naval Occurrences.' American authors are Dawson and recently Roosevelt, besides Fenimore Cooper. A discussion also was carried on in the *Army and Navy Journal* of New York between September, 1888, and June, 1889.

H. Y. P.

SWIFT AND STELLA (8th S. v. 107, 215).—Your querist might be referred to 'Swift, the Mystery of his Life and Love,' by James Hay, published by Chapman & Hall, in which the author asserts that he has proved, "beyond the shadow of a doubt, that the marriage story is a scandalous

myth." Attention may also be directed to Mr. G. A. Aitken's letter to the *Athenæum*, No. 3328, Aug. 8, 1891, p. 192. W. A. HENDERSON, Dublin.

ROBERT BROUGH (8th S. v. 309, 418).—'Songs of the Governing Classes,' by Robert Brough, was certainly published. I have seen two editions. One of them is illustrated. THOS. WHITE, Liverpool.

ITALIAN ANTHOLOGY (8th S. v. 387).—From Hoepli's select bibliographical list of 'I migliori Libri Italiani' (Milano, 1892), I gather the titles of three or four recent anthologies which may serve for the student's purpose:—

1. Finzi (G.). *Antologia di prose e poesie classiche e moderne*. Torino, 1889. 5 lire.

2. Targioni-Tozzetti (A.). *Antologia della poesia italiana*. 2 vols. 4th ed. Livorno, 1887-88. 8 lire.

3. Puccianti (G.). *Antologia della prosa italiana*. 2 vols. Firenze, 5 lire.

4. Puccianti (G.). *Antologia della poesia italiana*. 2 vols. (Vol. i. Da Dante a Metastasio; vol. ii. Poesia Moderna.) 5 lire.

An edition of vol. ii, published separately by Lemonnier (Fir., 1872), which lies before me, comprises 588 pages, and deals with thirty-six poets.

Lastly, I may refer to A. Biaggi's 'Prosatori Italiani,' published in London (second ed. in 1892). H. KRESS.

Oxford.

A very good collection of translations from the Italian, by G. A. Greene, has been recently published by Mathews & Lane, Vigo Street.

W. B. S.

Crouch End.

CAPT. CHENEY BOSTOCK, 1620-1675 (8th S. v. 89).—With respect to the query as to whether the Captain of the Guard at the execution of Charles I. was Cheney Bostock, of Col. Brooke's regiment, I quote the following from a contemporary account of the trial of the regicides, dated 1660:—

"October 15th, 1660. The Tryal of William Hulett..... Richard Gittens sworn states 'The thing is this my Lord, this Gentleman at the bar and myself were both in a Regiment in one Company as Serjeants, about 12 or 13 years together. About a day or two before the King came to the Scaffold, Colonel Hewson did give notice to a Lieutenant, that we should come to him, about 35 of us; and he put us all to our oaths that we should say nothing of what they did: he swore us to the book: after he had sworn us, he asked us if we would undertake to do such an Act, if we would, we should have an hundred pounds down, and preferment in the Army as long as that stood, and the Parliament. Afterwards we refused every person, we thought Captain Hulett did refuse: after 'all refused, it seems, he did undertake to do the deed. When the King was on the Scaffold, we were in Scotland Yard, and they were upon the Guard in the Banqueting-Chamber: when they were there I laid down my Armes and got into the company: Captain



Webb kept the Guard with his Halbert in his hand, by the Scaffold, and I did bustle to come near to them: then I returned back. Hulett (as far as I can guesse) when the King was on the Scaffold, for his execution; and said "Executioner, is the block fast?" then he fell upon his knees."

"*Council.* 'Who did?'

"*Gittens.* 'Hulett, to ask him forgiveness,' &c.....

"Benjamin Francis sworn states. 'My Lords and Gentlemen of the Jury, as to the Prisoner at the bar (William Hulett) he was very active in that horrid act, there was two of them had both clothes alike, their frocks were close to their bodies (as I remember) they were rather in Butchers habits of wollen, one had a black hat on his head cockt up, and a black beard, and the other had a grey grised periwig hung down very low, I affirm, that he that cut off the King's head was he in the grey periwig, and I believe this was about that man's stature (*pointing to Mr. Hulett*) and his beard was of the same colour, if he had any. I was coming from Westminster, the scaffold was encompassed within, with a great guard of Souldiers of Redcoats, I think commanded by Biscoe.'"

It is possible in the above evidence that the name Biscoe may have been given in mistake for Bostock.

C. S. HARRIS.

Fort Carlisle.

JOSHUA JONATHAN SMITH (8th S. iv. 308, 497; v. 72, 238, 435).—I cannot trace in the registers of St. Mary's, Fulham, the interments referred to by your querist Mr. HARRISON. Alderman Smith's coffin used to be in a vault beneath this church, and I am informed that it was the only coffin in that vault. I presume that if the relatives had been buried at St. Mary's the same vault would have been used. I am not sure whether it has been put on record that Alderman Smith was, conjointly with Lady Hamilton, executor of the last will and testament of Viscount Nelson.

CHAS. JAS. FERET.

"SYNALL" (8th S. v. 347).—I am sorry that I cannot answer your correspondent's query. *Synall* is a word that baffles my search. Assuming, however, that the documents in which Mr. PRINGLE finds it are manuscript, I would ask him if he is quite certain of the decipherment. Could a badly written *small* have been misread as *synall*? *Small* has a technical meaning as applied to diamonds. Jeffries, in his 'Treatise on Diamonds,' 1751, p. 20, defines "small stones" as "stones under the weight of a carat"; and "small diamonds" are referred to by Malynes, in the 'Lex Mercatoria,' 1622, p. 75, as having "some proportionable price."

Since the above was written I have discovered the following manuscript entries in a dictionary that belonged to a deceased friend:—

"*Boart* (hort?), granular or imperfectly crystallized diamonds, crushed into powder, or used for engraving on hard stones: 22s. to 30s. per carat."

"*Bort* (boart), small fragments of diamond."

This strengthens my suspicion that *small* is the proper word.

F. ADAMS.

80, Saltoun Road, Brixton.

THE DUKE OF WELLINGTON AND THE ARMY OF WATERLOO (8th S. v. 345, 389, 433).—I extract the following from the 'Memoirs' of Pryse Lockhart Gordon, published by Henry Colburn & Richard Bentley in 1830. The writer was at Brussels on June, 18, 1815, and took pains to arrive at the truth:—

"Perhaps no general in the world except the Duke of Wellington could have maintained for so long a time so unequal a conflict, making every allowance for the steadiness and bravery of the British troops.....From every account [says this writer, and he cites many], the French appear to have exceeded the British in numerical force from 30,000 to 40,000 men. But when we call to mind that the former consisted of picked men, all of one nation, animated by one soul, who had seen a hundred battles, and were called to fight for lost honour and life; and that Wellington's foreign troops were composed of different nations, almost all raw levies from the militia, and recruits who had never been engaged (a part of the German legion, and three English regiments just disembarked from America excepted), it must be admitted that the difference between the two armies was indeed tremendous.....I have taken all these details from the best authorities, and hope they will not be considered uninteresting at this distant period."

The "distant period" above named was only fifteen years; and it cannot be doubted that the author would have been roughly handled if his statements had not been accurate in every particular. In writing from memory I was mistaken in saying that only one regiment engaged on our side at Waterloo had fought in the Peninsula. I should have said that the Peninsula regiments had been filled up by raw recruits, and that only three regiments of British infantry, lately disembarked from America, could claim to be styled veterans.

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

I am very much obliged for the quotation. The dyke is still there to see; but I do not remember reading in any account of the campaign what the breadth or depth of it was after the heavy rains. Some of our cavalry forded it on the retreat or retirement through Genappe on the 17th. As to works on the campaign, I cannot see anywhere the 'Mémoires' of Col. Lemonnier-Delafosse quoted by Cressy.

R. B. S.

MR. JUSTIN SIMPSON gives a list of 'French Regiments of the Line at Waterloo and in the Crimea,' 7th S. xi. 506. CELER ET AUDAX.

QUEEN'S ENGLISH (8th S. v. 445).—*Nor* has been used without another negative by the best writers. Virgil frequently uses a single *nec*,

*Nec modus inserere atque oculos imponere simplex.*

'Georgics,' book ii. l. 73.

There are many such sentences in the works of Virgil, who is much given to expressing himself in this way. "*Nec mora*," unaccompanied by another negative, occurs often in Ovid's 'Metamorphoses.' Dr. Johnson, in his life of Milton, has

written this sentence: "Nor would Milton have begun it after he had lost his eyes." There is no other negative. Milton himself also uses one *nor* only in the following passage; and similar passages may be found in his works:—

Nor content with such  
Audacious neighbourhood, the wisest heart of Solomon  
he led, &c. 'Paradise Lost,' book i. ll. 399-401.

Another example may be added:—

For who, to dumb Forgetfulness a prey,  
This pleasing anxious being e'er resigned,  
Left the warm precincts of the cheerful day,  
Nor cast one longing, lingering look behind?  
Gray's 'Elegy.'

E. YARDLEY.

Your correspondent appears to assume as a principle too well known to require proof that the word *nor* should not be used without a preceding negative. Only "slipshod writings," it seems, ever transgress this rule. As such a canon of criticism is an absolute novelty to me, I should be glad to know upon what ground it is alleged to be a settled rule of our grammar. I quote a few instances from English writers of authority where the very thing your correspondent stands aghast at is unblushingly done. Milton ('Paradise Lost,' i. 714-5) has,

Doric pillars overlaid  
With golden architrave; *nor* did there want  
Cornice or frieze.

Macaulay, at the beginning of his essay on Addison, says, "Some reviewers are of opinion that a lady who dares to publish a book renounces by that act the franchises appertaining to her sex.....From that opinion we dissent.....*Nor* are the immunities of sex the only immunities which Miss Aikin may rightfully plead." Further on in the same essay he says, "Gay supposed that some plan to serve him had been in agitation at Court, and had been frustrated by Addison's influence. *Nor* is this improbable." The late Prof. Freeman ('Norman Conquest,' second ed., iii. 484) has a similar construction: "He had died in the noblest of causes, and by the hand of the mightiest of enemies. *Nor* did he fall alone."

These examples present themselves at once. No doubt a little search would discover countless others. But first let us hear by what authority the prohibition is supported. I venture to think that there is not, and never was, any rule of the kind.

SLIPSHOD.

The use of *nor* without a preceding negative is allowable for *and never* or *and not ever*, especially in verse. If 'H. A. and M.,' 368, be slipshod, it is in good company, for John Gilpin rode a race,

— and won it too,  
For he got first to town;  
Nor stopp'd, till where he had got up,  
He did again get down.

W. C. B.

THE 15TH HUSSARS AND TAILORS (8<sup>th</sup> S. v. 328, 413, 478).—There is a recent memoir of General George Augustus Elliott, Lord Heathfield of Sussex. It appeared in the *Royal Engineers' Journal* of Feb. 1, 1888, and was written by the late Capt. T. W. Conolly, R.E. In this it is stated that in 1759 Major-General Elliott was commissioned by King George II. to raise the first corps of light cavalry, afterwards known as Elliott's Light Horse (the present 15th King's Hussars), and that this corps first came into action at Emsdorf, July 16, 1760.

In the *Gentleman's Magazine*, vol. xxix., 1759, p. 385, is given the line of battle of the allied army before the battle of Minden on August 1, 1759. The British cavalry mentioned consisted of three squadrons of Bland's Dragoons (present 1st King's Dragoon Guards), two squadrons of Inniskilling Dragoons, three squadrons of Blue Guards, two squadrons of Howard's Dragoons, two squadrons of Morcaunt's Dragoons, and two squadrons of Scotch Greys—a total of fourteen squadrons, which, though present during the action, took no active part in it, as Lord George Sackville, who commanded the British troops, failed to carry out the orders sent him by Prince Ferdinand of Brunswick for advancing his cavalry.

My great-grandfather, Capt. Floyd, of the 1st King's Dragoon Guards, died on duty in Germany on Sept. 12, 1759; his son John (afterwards General Sir John Floyd, who commanded the 19th Light Dragoons in India), when twelve years and two months old received a commission, dated May 5, 1760, as cornet in Elliott's Light Horse, and embarked at Gravesend on June 10, 1760, on board the *Port Mahon*, twenty gun ship, with Lord Pembroke and Major-General Elliott. They approached the Elbe in bad weather; during one of the squalls the vessel ran aground at no great distance from Heligoland, and they left her and went with the regiment up the Weser, landing near Bremen. Cornet Floyd had a horse shot under him close to the line of the French infantry at Emsdorf on July 16, 1760, and carried off as a trophy a French cavalry sabre, which is still preserved; on the blade are the inscriptions, "Regiment de Turpin," "Vivat Hussar," "Vive le Roy." Can any reader of 'N. & Q.' kindly help me to identify this regiment? In the *London Gazette* of that time only Berchini's Hussars are mentioned in the list of French prisoners taken in this action.

W. C. L. FLOYD.

THE BATTLE-AXE GUARDS (8<sup>th</sup> S. v. 429).—The Battle-Axe Guards, or Beaufetiers (commonly called Beef-eaters), will be the Yeomen of the Guard. A list of the captains from 1486 to 1850, with a brief historical sketch, is in 'The Book of Dignities,' by Joseph Haydn, 1851, p. 212. A more extensive history will be found in 'The Book of Court,' by William J. Thoms, 1844, p. 363. The 'Angliæ

Notitia,' by Edward Chamberlayne, published in various years from 1667 to 1755, states the name and rank of each man in the Guard. The above works contain information respecting the dress and arms; but if a more correct description is required consult Sir George Nayler's 'Coronation of George IV.,' which gives an excellent coloured plate of the lieutenant of the Yeomen of the Guard, July 18, 1821. JOHN RADCLIFFE.

A question of the same purport appeared in 'N. & Q.,' 6th S. xii. 147, and did not elicit a reply. As your correspondent's inquiry is dated from the county of Down, I would refer him to the library of Trinity College, Dublin, where he may consult 'Army Lists' from 1743, or to the Hon. Society of King's Inns, Dublin, where one published in March, 1744, may be seen. Those at the Horse Guards, London, commence in 1795.

EVERARD HOME COLEMAN.

BURNET FAMILY (8th S. v. 409, 498).—If VERNON will kindly communicate to me any particulars he may possess respecting the Burnet family I shall be very grateful.

HARDINGE F. GIFFARD.

Junior Carlton Club, S.W.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Hall of Walthof; or, the Early Condition and Settlement of Hallamshire.* By Sidney Oldall Addy. (Sheffield, Townsend; London, Nutt.)

THIS is a beautifully illustrated work. When, however, we say this, we do not wish to be understood to imply that the text has been written as a mere set-off to the plates. Such is not the case. Had every engraving been omitted, Mr. Addy's work would still have a distinct value as a commentary on some of the earlier antiquities of Hallamshire. There are several matters on which we do not agree with the author; but in those cases in which we hold him to be wrong he is able to make out a very fair case for himself. Mr. Addy is not one of those rash persons who regard the derivation of words and place-names as a matter of guesswork. He has escaped from the old superstition that if two words seem nearly the same to the eye or the ear they must necessarily be nearly related; but though he employs the modern methods, we cannot but think that some of his speculations are not a little rash.

The cross found at Bradfield is an interesting relic. We have little doubt that it was a preaching-cross—a station where the Christian and half-heathen folk assembled to hear the truths of the Gospel ere there was a church in the neighbourhood. We do not think, however, that the author's surmise that there were very few churches in Hallamshire is in any way strengthened by the fact that in the Domesday Survey only one church is mentioned in that wide district. When a church is spoken of therein it is positive evidence that a church existed at the time the returns were made; but we cannot argue that there was not a church in this place or that because there is no mention of it in the survey. Why the churches are mentioned in some places and not in others is not easy to explain; but as to the fact no doubt can be entertained.

In some cases Mr. Addy carries historic caution to unreasonable lengths. The arrant scepticism of a passage such as the following ought not to pass unrebuked: 'The many legends and old wives' tales which are related about St. Patrick lead one to think that he is a myth, a creation of popular fancy.' This is really too bad. We might as well regard Oliver Cromwell as a freak of the imagination because there are many old wives' fables told concerning him, some of which are enshrined in modern books, where we might have hoped that the sifting process would have been applied.

*Anne of Geierstein.* By Sir Walter Scott. Edited by Andrew Lang. (Nimmo.)

As has already been said, Mr. Lang is a little unjust to 'Anne of Geierstein,' which he takes to mark the recognizable decline of Scott's capacity. We, on the other hand, prefer it to 'The Fair Maid of Perth.' It is true that the elfin tricks of Anne are a little puzzling, that the fortunes of Queen Margaret inspire but moderate interest, and that the termination is more than a little nebulous. The description of Swiss scenes is, however, very clever. The spirit of adventure dominates the whole. Arthur is one of the most acceptable of Scott's heroes, and the young "sons of Anak," though they recall the Osbaldistones in 'Rob Roy,' are fine young fellows. The illustrations in this favourite edition are by R. de Los Rios, and are specially dramatic. The pictures of 'The Defiance,' 'The Duel,' and 'The Execution' are among the most vigorous that have yet appeared in any volume of this enchanting series.

*Old Celtic Romances.* By P. W. Joyce. Second Edition. (Nutt.)

It is delightful to think that Dr. Joyce's charming translations are again available to those who have wished to possess them. This edition, too, contains an additional tale, good notes, and a list of proper names, all of them welcome to the student. Dr. Joyce says he has translated from the original MSS. faithfully and freely, and there is no doubt he has combined the two qualities as thoroughly as it is possible. The stories are old favourites—the fate of the children of Lir, or the four white swans; the fate of the children of Tuirenn, or the quest for the *eric fine*; the overflowing of Lough Neagh and the story of Liban the mermaid; Connla of the golden hair and the fairy maiden; the voyage of Maildun; the fairy palace of the Quicken Trees; the pursuit of the Gilla Dacker and his horse; the pursuit of Dermot and Grania; the chase of Slieve Cullinn; the chase of Slieve Fuad; Oisín in Tirnanoge, or the last of the Fena; and the voyage of the sons of O'Corra. There are few charms in ancient literature equal to the Celtic romances, and few problems in historical science so interesting as their origin and value. As we understand them, there is a world of real ancient Irish culture enshrined in the descriptions of places and events with which they abound—a culture which reveals, Celtic belief and Celtic institutions—and the only doubtful element is as to the origin of the forms in which they appear, the Homer or Homers who made them into literature. But while scholars are discussing and trying to settle these things, those who love the romances for themselves will thank Dr. Joyce and his publisher for this gain to their means of enjoying that fascinating past which Ireland, above all countries, has known how best to reveal to modern days. Will not Dr. Joyce give us a second series?

PROF. DOWDEN contributes to the *Fortnightly* an eminently sympathetic, discriminating, and appreciative estimate of 'The Poetry of Robert Bridges.' This will do somewhat to spread the fame of a poet who has con-

sciously affected the shade. Some of the sonnets quoted are excellent. Dr. Robinson's article on 'Every Day Cruelty' is to some extent a defence of the vivisectionist. It shows, which few will deny, that immeasurably more cruelty comes as the result of sport than is produced by scientific research, and its author is of opinion that many domestic animals are treated with great, though not always conscious, cruelty. Over the notion that certain animals are good and others bad he makes merry. The entire article is very thoughtful, ingenious, and interesting. 'A Lesson from the Chicago,' by Nauticus, gives advice we might well take to heart concerning the importance to the world of a good understanding between England and America. M. Paul Verlaine's 'Notes on England' show very great observation. Few people, we fancy, knew that the poet was, during some years, usher in a boys' school in England, and has a fine knowledge of English. Mr. Wilde sends 'Poems in Prose.' Few of his rivals have such power of self-analysis and self-appraisal.—The *Nineteenth Century* opens with a sonnet by Mr. Swinburne to M. Carnot. Sir William Des Vœux continues, in the same periodical, his removal of popular delusions concerning the tropics. He writes with a practical regard to Australia, and seems to have doubts concerning the future of Queensland. Even with a large supply of immigrants, it seems doubtful, Sir William thinks, whether Australia will be able to compete with some other countries on even lines. Miss J. A. Taylor contributes a very suggestive paper on 'The Art of Dying.' It is most Montaigne-like in character, but its illustrations are principally modern, or comparatively so—Kneller, Scott, Keats, and the like. Under the heading 'A Land of Incredible Barbarity,' the Earl of Meath describes not Spain, as might have been expected, but Morocco, where, indeed, things seem to be even worse. Some of the stories told of the treatment accorded the Moors take away the breath. Mr. Frederic Harrison wishes us to commemorate the centenary of Edward Gibbon, and declares, eloquently and happily, that "when we yearn for a book, a man, an idea.....then, for the tenth or the twentieth time, we take down 'The Decline and Fall of the Roman Empire,' and we have one of the greatest dramas of human civilization, rehearsed with the ordered imagination of a poet and the monumental form of a consummate master of language."—Mr. Bernard Shaw, in the *New Review*, "goes for" the so-called dramatic critics who persisted in taking his 'Arms and the Man' as extravaganzas. For so versatile and able a man not to see that his defence lays him open to tenfold more vigorous attacks shows how sad are the results of taking oneself seriously. It is no defence for an unconvincing novelist to say that the story he tells is true; nor is it more wise when a whole drama conveys the idea of sauciness to say that each separate item is the result of close observation of realities. Mr. Shaw and his critics amuse one another. In so doing they amuse society. Surely "things are for the best in the best of possible worlds." 'The Real Madame Sans-Gêne' deals less with the famous Duchess de Dantzig than with another female so christened, who was famous as a warrior. 'Secrets from the Court of Spain' is continued.—Mr. F. Marion Crawford depicts, in the *Century*, 'Coasting by Sorrento and Amalfi,' while the high road to Sorrento is tracked by Mr. Adams. The illustrations, which are quite excellent, are by Mr. Harry Fenn. Mr. Jerrold Kelley supplies, in 'Superstitions from the Sea,' matter of interest to our readers. An essay on Schubert is by Antonin Dvorák. Jacob Van Ruisdael is dealt with under 'Old Dutch Masters.' 'Painting at the Fair' repays attention.—Some admirable pictures by pen and pencil of 'The North Shore of Massachusetts' appear in *Scribner's*, and include

pictures of some very home-like scenes. 'Among the Tarahumaris' describes a remarkable and interesting tribe of American cave-dwellers. Some scenery of marvellous grandeur is also depicted. Portraits of François Flamang accompany an account by Mr. P. G. Hamerton. One of them, by Mr. John S. Sargent, exhibits a gentleman of very tragic appearance. A second, from a portrait, reveals a pleasant, good-natured looking gentleman. 'Beasts of Burden' is also good.—'Some Recollections of Yesterday,' in *Temple Bar*, are obviously from some member of the Bentley family, and supply much matter of high interest concerning Dickens, Frances Anne Kemble, and other celebrities. 'A Chat with Mrs. Lynn Linton' shows that clever lady at her best. 'Dante and Tennyson' is a subject familiar enough to our readers.—*Macmillan's* gives a capital account of Madame Du Defand, writes the history of the 'Founders of the Bank of England,' and has an interesting account of 'Scholar-Gipsies.'—The *Gentleman's* supplies a 'Gascon Tragedy,' largely drawn from Froissart. Mr. Schütz Wilson writes on 'The Women of Fiction,' and Mr. Leonard on 'The Dog in English Poetry.'—The *English Illustrated* has a pretty frontispiece of 'Glycera'; a characteristic article, by Mr. Phil Robinson, on 'The Zoo Revisited'; a capably illustrated 'Humours of the Duchy'; and a paper on 'Conversation in Society,' by Lady Jeune, illustrated by Mr. Phil May.—We do not care for articles on the chase, but 'Polar Bear Shooting,' by Dr. Fridtjof Nansen, which appears in *Longman's*, is of more than average merit. A second article of a similar character is also given.—With R. L. Stevenson in Samoa' attracts attention in the *Cornhill*. 'Gleams of Memory, with some Recollections,' by Mr. James Payn, contains some very pleasant gossip, and drifts, characteristically enough, on to whist.

CASELL'S *Storehouse of General Information*, Part XLIII, carries the alphabet to "Rubeola." The most important article is on Rome, a view of which, from the Apian Way, is given.—The *Gazetteer*, Part X., ends at Cheddar, of which delightful Somersetshire township a pleasant description and illustration are given. Castle Howard, in Yorkshire, is also depicted.

### Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

E. B. ("Haunted House in Berkeley Square").—See 4th S. x. 373, 399; xi. 85; 5th S. xii. 87; 6th S. ii. 417, 435, 452, 471, 514; iii. 29, 53, 111, 151.

E. R. ("Ballad").—Guy Faux' is obtainable in a sixpenny book of baritone and bass songs published by A. Hall, Paternoster Row.

### 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, JULY 14, 1894.

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Notices to Correspondents.

## Notes.

## SOME NOTES ON BURKE'S 'LANDED GENTRY.'

It was hoped by many genealogists that when Burke's 'Landed Gentry' got into the hands of its new editors it would become a really trustworthy and scientific collection of the pedigrees of our untitled aristocracy. An examination of the new edition will certainly blast their hopes. Some of the grosser forgeries have disappeared, but there remain very many doubtful pedigrees; the ancient Irish and Welsh pedigrees are treated with great respect; many families are shown to be of Saxon or Norman descent from their surnames alone; illegitimate descents are treated as if legitimate, and in numberless cases descents are implied that will not bear a moment's examination. The following notes may be of interest to readers of 'N. & Q.':—

Astley (p. 52).—F. D. P. Astley, "grandson (by his first wife, Lady Dukinfield Daniel) of John Astley, Esq., son of Richard Astley, a physician." Mr. F. D. P. Astley was the grandson of John Astley's third wife. Lady Dukinfield Daniel was the second wife. Richard Astley was a surgeon, not a physician. Mrs. Nicholson, sister of the late Mr. Astley, is stated to have only one child. Under Nicholson (p. 1486) five children are named.

Baghot De La Bere (p. 495).—No reason is given why the Rev. John Edwards changed his name to Baghot De La Bere.

Blaauw (p. 156).—The first of this family is named indifferently "Gerald" and "Gerard."

Braddon (p. 209).—The names at the head of this pedigree are not connected with the others in the genealogy.

Brooke (p. 224).—"This family is a younger branch of the Brookes of Cheshire, descended from Sir Peter Brooke of Astley Hall and Mere." The pedigree claimed from this family by the late J. Ferguson, and apparently recognized by Burke, is an extremely doubtful one. Richard Brooke of Astley married Margaret Charnock, the date of whose parents' marriage was 1649. The (alleged) fourth son of Richard Brooke and Margaret Charnock, Thomas Brooke, ancestor of this family of Brooke, married in 1679, Ann Williamson. This would make Thomas Brooke's mother less than thirty at the time of her son's marriage. Cf. 'N. & Q.,' 7th S. vi. 158.

Broun (p. 227).—After an elaborate pedigree of the Brouns of Hertré, is a pedigree of "Broun of Gorgiemylne and Braid," the first of whom is vaguely stated to have been a "younger son of one of the later proprietors of Hartrie." Adam Broun, Lord Provost of Edinburgh, also said to be descended from the Hartrie family, married Isobel Broun of the Gorgiemylne family, and was ancestor of the present representative of the family, who is scarcely entitled to claim to be descended from the Brouns of Hartrie without more evidence of John Broun of Gorgiemylne being really son of one of the Brouns of Hartrie.

Byrom (p. 268).—Issue of second wife not named. (Cf. Grimston, p. 837.)

Clowes (p. 356).—"Samuel Clowes, Esq. .... married Mary Chetham, great-granddaughter and heiress of Humphrey Chetham (who died 1653)." It is well known that Humphrey Chetham, the generous founder of the Chetham Hospital and Library in Manchester, was a bachelor.

Clutterbuck (p. 357).—"This family ..... came to England from the Low Countries at the time of the Duke of Alva's persecutions, and was established in Gloucestershire by Walter Clotterbooke, about the year 1521." Alva was born in 1508, so that, if Burke is to be trusted, he began his career of persecution at a very early age.

Cowper (p. 412).—The only "lineage" given is that the present representative is "Descended from Sir Richard Cowper, of Cowper, son of Richard Cowper, of Salop, *vide* Heralds' Visitation, 1568." Unfortunately this Visitation pedigree does not throw much light on the last three hundred years.

Delap (p. 498).—No explanation of Robert Dunlop being the father of Robert Delap.

De Lisle (p. 498).—The early generations of this family show an unusual succession of only sons. Is there any authentic instance of a family producing only one son in each of six successive generations?

Dunne (p. 555).—"The Dunnes, of Bircher and Gatley, are direct descendants of John Donne, Dean of St. Paul's." No attempt is made to show the precise connexion between the Dean and Philip Donne of Welsh Newton.

Flood (p. 675).—"The Right Hon. Henry Flood is stated to be the son of Warden Flood, by his marriage with Miss Whiteside. Flood was illegitimate (cf. 'D. N. B.')."

Gillman (p. 764).—"This family is of very ancient Welsh descent, the earliest records of the name of Gillman are connected with Wales, and with Cilmin Troed dhu of Glynllifon in Uwch Gwir vai in Cear-yn-Arvonshire, where he lived in the year 843, the time of Rhodri Mawr (Roderick the Great), King of all Wales. Cilmin was head of one of the fifteen Noble Tribes of North Wales, and bore arms, Argent, a man's leg coupé. The records prove him the ancestor of the Gillmans of England, Ireland, and America." The next appearance of the Gillmans is in England in the fourteenth century. The "records," while supplying the Welsh ancestor, do not throw any light on the family during the intermediate five centuries.

Græme (p. 803).—"This ancient family derives its lineage from Græme, who was made Governor of Scotland, and guardian to the young king, Eugene II., in 435." No proof attempted, and there is a break of nearly a thousand years before the next known member of the family.

Gronow (p. 839).—A connexion is implied between Sir Tudor ap Gronow, *temp.* (if he ever existed) Edward III., and the present family, whose pedigree as given by Burke goes back to the eighteenth century.

Herbert (p. 938).—It is not stated that the brothers of Mr. Herbert of Llanarth assumed the surname of Herbert in lieu of the paternal Jones.

McKerrell (p. 1299).—The first seventeen lines of the family history do not refer to this family.

Mackie (p. 1302).—"Ivie Mackie, Esq., of Auchencairn," was a munificent merchant in Manchester, and thrice Mayor of that City.

Mayhew (p. 1366).—Of the four columns under this name, nearly three are taken up with pedigrees of Mayhew families from which this one is not descended.

Micklethwait (p. 1380).—"The family of Myklethway, or Micklethwait, has been seated on its own lands in the neighbourhood of Barnsley, W.R., co. York, over six centuries. The name indicates it to be of Scandinavian origin."

Molineux (p. 1404).—This family is stated to be descended from a younger son of Sir Francis Molineux, Bart., of Teversal. "Molineux of Teversal" is not found in the current 'Peerages'; but if this pedigree is accurate it should appear.

Monro (p. 1412).—The pedigree of Binning under this heading begins with a legend of a "William Bynnie." It is not stated what con-

nexion there is between this Bynnie and the Binning family.

More (p. 1427).—"This is a family of great antiquity, deriving its name from the parish of More, near Bishop's Castle." Richard (or Thomas) de la More came over from Normandy, and was slain at Hastings, leaving a son "Sir Thomas de la More, who 'bulte faire houses at Launceston, in Cornwall; Halton, in Cheshire; and More, in Shropshire, giving to the latter place his paternal name.'" How can these statements be reconciled with each other?

O'Grady (p. 1519).—"The Milesian family of O'Grady is one of the most ancient of co. Limerick. Dr. O'Brien.....assigns Conal Eachluath, King of Munster, A.D. 366, and sixth in descent from Oil-liol Olum (of the race of Heber, the eldest son of Milesius, King of Spain, who colonized Ireland), as the common ancestor of the O'Gradys and the O'Briens." The next of the family was "Donald O'Grady, who fell in battle, 1309." This is but a sample of a dozen or more ancient Milesian families.

Ormerod (p. 1537).—"Henry Mere, of Manchester, born Jan. 10, 1816.....and died March 17, 1873." Mr. Ormerod was alive and well on the day of the publication of Burke.

Owen (p. 1544).—"The pedigree of this family is registered in the Herald's College from Rodri Mawr, King of all Wales." The printed pedigree starts with "Madac ap Jevan, of Caerinion, descended from Grono ap Owen, son or grandson of Howell Dda, King of South Wales," and proceeds, without the formality of dates, through several generations until it arrives at Rowland Owen, in 1611. Then four more dateless generations. William Owen, Esq., of Bettws, married in 1704, and the eldest son of that marriage himself got married two years later.

Peareth (p. 1579).—Hercules Peareth, living 1576, is stated to have been "probably a descendant" of the family of De Penreth, though there is no apparent reason for the guess.

Philips (p. 1606).—"John Philips, Esq., of the Heath House.....born 1695," cf. Philips (p. 1607), where his younger brother is stated to have been "born Feb. 15, 1693." "Robert, of The Park, Manchester,.....born 1759, married 1798,.....and died March 14, 1884." A hitherto unnoticed centenarian.

Prichard (p. 1654).—A delightful Welsh pedigree, beginning with "Caradoc Vraich Vras, Earl of Hereford and Prince between Wye and Severn. He reigned from A.D. 520 to 570, and married Tegan Eurvron, daughter and sole heir of Belenaur, King of Monmouth." The family remained "princes between Wye and Severn" for eight generations; several later representatives bore the titles of "Prince of Brecon, Regulus of Radnor and Bulth." The fourteenth in descent from Caradoc Vraich Vras

was one of the eight tributary princes who rowed King Edgar down the Dee. This prince married the "Princess" Chrisly ap Meyric, ap Edwal.

Skinner (p. 1852).—The pedigree of the author of 'Tullochgorum' is almost certainly false. Burke states that his grandfather was Robert Skinner, Bishop of Oxford. The Rev. William Walker, in his life of 'John Skinner of Linshart,' was quite unaware of this descent. So long a time elapsed between the birth (1590) of the Bishop and that (1721) of his alleged grandson, that on that account only the pedigree might be looked on as doubtful, and it is very unlikely that a bishop's son would become a Presbyterian schoolmaster in a poor district of Scotland.

Smith-Carington (p. 1859).—Is there any authority for connecting the Smith family with the ancient Caringtons? There does not seem any good reason why John Carington's temporary disguise of Smith should have been perpetuated by his descendants. This John Carington, *alias* Smith, was born 1374 and died 1446. His son, Hugh Smith, died 1485, leaving a son Sir John, died 1547. The generations are suspiciously long.

Smythe (p. 1876).—"There is every reason to believe that the family of Smythe became settled at Hilton at a remote period; but as the Court Rolls extend only as far back as 1327, *temp.* Edward II., there is no documentary proof of the fact beyond a charter granted by Edward I." The actual pedigree here given begins in the last century!

Sneyd (p. 1878).—The descent of this family is shown in great detail from "Eadulf vel Eadwulf, son of Ordgar, ealdorman of the Defensoetas." Although the family is pretended to have been a landed one, there is not a single knight between the Conquest and the sixteenth century.

Sneyd-Kynnersley (p. 1881).—This pedigree begins with a quotation from an old pedigree. According to this the Kynnersleys had Kynnardsley Castle at the time of the Conquest, they had also a surname, and the head of the family was "by title a knight (if any knights were before the Conquest)."

Stevenson (p. 1921).—R. A. Stevenson married "Margery Frissel (originally the name was Fraser), of Scottish and French ancestry, of whom Pierre Fraser, Seigneur de Froile, came to Scotland with the ambassadors of Charlemagne, in the year 807. Charles Fraser, an ancestor of Lord Lovat, was Thane of Mann in 814." Do the editors of Burke really suppose that surnames were used in the ninth century?

Swettenham (p. 1962).—"The Swettenhams of Swettenham, always a family of high position among the Cheshire gentry, preserved a male succession from the Saxon times." The pedigree given shows that the estates have several times passed to heiresses.

Wood (p. 2260).—"According to Lower's 'Patronymica Britannica,' the Wood families are un-

doubtedly of Anglo-Saxon origin, the surname occurring as early as 'Domesday Book' in the form of De Silva, and as De La Wode in the Hundred Rolls." Rather unstable premises from which to deduce the origin of a family. ERNEST AXON.  
Heaton Moor.

#### THE WREN CHURCHES OF LONDON.

It is much to be lamented that Bishop Tate ever took the step he hazarded on utility lines, of pulling down and desecrating the City churches, seeing how large a portion of them consisted of the work of one man, and he the architect of greatest figure in our nation—a man of European reputation, whose church in Walbrook for its interior, and whose church in Cheapside for its steeple, have brought the best constructors of the Continent to our shores to see, of their own knowledge, how those islanders in the dark Hyperborean can make living stones into temples, and temples into flowers to ornament the highways of black Babylon, and preach "sermons in stones," whence Beauty, if not Wisdom, crieth aloud to the passer by in the street below. Architecture that is noble has a use appertaining to it that has perhaps never yet been sufficiently insisted on: it is the cheapest and most effective art instructor that can be devised. If there were more of such beautiful objects in our streets, schools for art culture would be largely superseded, and national improvement make rapid strides by the perpetual though unconscious play of the eye over the symmetry of exquisite forms strewn thickly in main thoroughfares. No galleries of sculpture, paintings, or engravings, however numerous, could well exercise upon the general population a tithe of the good effect that fine external street architecture must do. Nothing teaches the fitness of things like building when stamped by noble genius. Solid form on a large scale well handled is practicalness in epitome, and the severity of ornamentation, that a consummate master reticently introduces, is a bequeathal for all time to men of sensitive apperception who meet it in their daily round. It is that *κτῆμα ἐς αἰεῖ*, as the happy Greek puts it, that possession in mortmain, that never grows old, and after the thousandth round is worshipped the more thankfully by the capable beholder.

External architecture is, of course, for this educational purpose more available and promotive than internal developments, however fine, can be. If there were a few more things like the campaniles of St. Paul's, and the *plus-quam* perfection of a steeple such as that of Bow Church yields us in the stone-crop of our streets, who can doubt but that we should have many more men of æsthetic appreciation than we now possess? The cheapness of the thing, if to be had at all, is an accompanying wonder. First of all you build a something that is wanted by civic arrangement, and then, if you can find a man of

genius to throw you in that mystical thing beauty, you get it actually for nothing, and it stands there for ever, as a mountain does in nature, a glory in the sun, and the sum-total of every-day life.

No architect in the world has ever had such a chance of doing for a city what fell to be done by the hand of Wren. Very few could have met it with such abundant originality on such a stupendous scale. But Sir Christopher Wren was more stupendous even than ever was his opportunity. He has left behind him proof that if it had been required he could have easily thrown off three times as much work, and it is probable that it would have been still better than it is. For the variety of circumstances would have brought him new suggestion of variety, and the greater his restrictions the more were his ease of adjustment and his originality made apparent, as in St. Nicholas Cole Abbey and St. Mary Aldermary. Or take the steeple of St. Vedast Foster, and observe the facility and mastery of the geometric mason manipulating the lower story concave to the next convex or nearly circular scope, with a rigid rectilinear spire surmounting all. He has achieved this without a discord. It is possibly the most curiously skilful steeple in the world, as Bow is the most beautiful by far. Before pulling down anything of Wren's we ought to remember that, with the exception of Inigo Jones, he is the only architect of consummate power and taste who has for the last three hundred years decorated London on any scale of importance. We should also bear in mind that all his pinnacled towers and pointed steeples, jutting up above the houses into the air, have (in each case) a special reason of their own for being where they are, a special office to perform; they are grouped and planned with infallible instinct by a master in such studies; one elicits beauty from the other, and all, as they mount in air, are meant, as they cluster round it, to embellish the mighty curvatures of cupolated Paul's. Every steeple that the Bishop's blunder takes away knocks, as it were, a hole through the sky picture carefully calculated by the consummate draughtsman with whom we have to do. This is simple madness on the part of London. We can never restore it once it is destroyed, though we should seek it with repentance and in tears. We have now no breed of architects who can lift a building into ether symmetrically, that like his shall yield an eye-culture involuntary and gratuitous. Before you pull down wait, in the name of common sense, until you at least are able to build up decently again a something else as good. Stand a little below St. Dunstan's in Fleet Street, and catch in the afternoon sun the spit of St. Martin's, Ludgate, piercing the mighty cupola behind it, till you feel, as you quickly will, that it trebles the expanse and magnitude thereof by the startling contrast. You will not then dissent from us who maintain that a crime is being done

by Churchmen who allow or perpetrate further removals. Shall bishops disestablish the church fabric to aid inimical politicians in disestablishing the Church itself? C. A. WARD.

Chingford Hatch.

CAPITAL LETTERS.—There is, I think, a noticeable decrease in the use of initial capitals. This is not so marked in print as in manuscript; a large proportion of the manuscript destined for the press depending for the distribution of capitals, stops, &c., upon the printer and the proof-corrector. There are, for instance, many substantives which may or may not chance to be treated as "proper" nouns when set up in type: *ex. gr.*, a Meeting, an Entertainment, the Event of the day, a Committee, a Minister, an Archangel, a Pope—the Pope, the King are always treated as "proper" nouns. North, South, East, West not unfrequently retain their capitals when used as adjectives.

In the delightful letters of Edward Fitzgerald a curiously large proportion of the nouns have initial capitals, and this applies no less to the later than to the earlier letters. The following passage is taken from what was probably the last letter he wrote:—

"I never see a new Picture, nor hear a note of Music except when I drum out some old Tune in Winter on an Organ which might almost be carried about the Streets with a handle to turn and a Monkey on the top of it."

The custom of giving initial capitals to all nouns substantive seems to have become pretty general towards the middle of the last century.

French writers and printers vary but little in their use of capitals, which they employ far more sparingly than we do. They give *minuscules* to adjectives derived from proper nouns (*français, anglais, parisien, &c.*); they do not, as a rule, write the names of the days of the week and of the months with capitals; and such words as *les croisades, la renaissance*, are not thus distinguished. Most Englishmen would write "the Edict of Nantes"; but I think the majority of Frenchmen would write "l'édit de Nantes." An educated Englishman rarely writes "street" in addressing a letter; but "rue de ——" on an envelope would by no means suggest to its recipient that the writer was illiterate.

May not the tendency to use initial capitals more and more sparingly be attributed to the increasing prominence we are giving to the study of the French language? HENRY ATTWELL.  
Barnes.

"CAREFULLY EDITED."—By some accident I am the possessor of a handsome gilt-edged volume, with ornamental covers and passable illustrations, which is stated to be "a reprint of the original edition" of Scott's 'Border Minstrelsy.' It is, of course, needless to enlarge upon the perils besetting him that puts his trust in reprints, but it is always



relevant to investigate careful editing. This volume comes from the eminent house of Messrs. Ward, Lock & Co., and a note at the end of the table of contents states that it has "been carefully edited by Alex. Murray, 26th Dec., 1863." It is, of course, a long time since 1868, and it is possible that, in the interim, Mr. Murray and his publishers may have given fresh consideration to the work; but the fact remains that within the year this copy formed one of a fresh stock of new books, claiming distinction as one of 'Moxon's Popular Poets.' And it is a handsome and attractive volume, which one would gladly take up at such odd moments as are favourable for the perusal of one of the immortal ballads. It was in this way that I thought of using my copy, and I recently began with the romance entitled (according to Scott) 'The Lass of Lochroyan.' An example of careful editing occurs in the alteration of the title to 'The Lass o' Lochryan,' but few of Mr. Murray's readers would be inclined to take objection to this, although it is quite unnecessary in the light of Scott's explicit introduction. Why Mr. Murray should have been careful to omit Scott's note on Dr. Wolcott, illustrative of the last sentence of the introduction, is more difficult to comprehend. In the sixth stanza, however, of the ballad itself one is brought completely to a stand. This is how the story goes according to Mr. Alex. Murray:—

Syne she's gar'd, built a bonny boat,  
To sail the salt, salt sea.

On turning to Scott, to see whether he could be capable of passing such nonsense, this is what we find:—

Syne she's gar'd build a bonny boat,  
To sail the salt, salt sea.

That is, she has ordered (boat-builders to) build a bonny boat. The reading presents no difficulty whatever until after it has been carefully edited, and then it is as tough as an obscurity of 'Sordello.' It is possible to unravel, as a rule, the tangled confusion of a bald and blundering reprint, but it is not always so easy to grapple with unintelligent editing, especially when it has been very carefully done. Several other emendations throughout this ballad do not destroy the sense, but they were uncalled for. "Ye'er" for *ye're* may be a misprint; but "yett" for *yate*, "deid" for *dead*, "dee" for *die*, and a comma for Scott's mark of exclamation need not have been introduced. Shall we say, *Ab uno disce omnes*; and conclude that if one ballad in this reprint presents such various notes of offence, the accumulated mass of error would be of an overwhelming character? While not unduly pressing this point, I think there is no rashness in saying that the condition in which the one ballad has been found is enough to stir an alert suspicion regarding the others.

Helensburgh, N.B.

THOMAS BAYNE.

REVERENCE FOR THE DOVE IN RUSSIA.—The following paragraph, from the *Sporting Magazine* of January, 1825, is worth reproducing in 'N. & Q.':

"Pigeons are rarely seen at the tables of the Russians, who entertain a superstitious veneration for these birds, because the Holy Ghost assumed the form of a dove. They are therefore kept more for amusement than for food, and are often maintained with great care, at a considerable expense."—Vol. xxv. N.S., p. 307.

ASTARTE.

'PICKWICK.'—Everything which relates to 'Pickwick' has great attraction for many of the readers of 'N. & Q.' I therefore make no apology for asking you to transfer the following from the *Church Times* to your own pages, where it will be indexed for future use. It has been contributed to your contemporary by a gentleman who writes under the pen-name of "Peter Lombard":—

"I picked up one little bit of information about 'Pickwick' which appears to be quite genuine. Strolling up Abbeigate Street in the afternoon I turned into a shop to make a small purchase, and as the keeper appeared disposed for conversation I sat down and joined in. First he told me that this was the house in which Bishop Tomline was born. Though I am not an enthusiastic admirer of that prelate, I was interested because of his connexion with Winchester, a city very dear to me, so I heard what little my new acquaintance had to tell me. Then he went on to say that his father was for some years proprietor of the Great White Horse at Ipswich. I was on the alert in a moment. 'It was there,' I said, 'that Mr. Pickwick went after Jingle, after leaving Bury.' 'It was, sir.' 'And it is quite clear,' I went on, 'that for some reason Dickens did not like the White Horse, for he slates it right and left.' 'Dickens,' was the reply, 'did his best to ruin the house, but he really made its fortune. Hundreds of people have been there to see it after reading about it. But I can tell you a curious thing about it. It was Dickens's own mistake about going into the wrong bedroom. There is a sort of triangle on the top of the stairs, and there are two doors just alike, and he went in where some people were in bed, and they roared out at him and he bolted all in confusion.' He went on to tell me that the room is still called Mr. Pickwick's room, and that it is 'No. 16.' That same evening in the coffee-room of the Angel we met a party, one member of which was known to me as a literary character, and he told us that they had just come from Ipswich, and that they had been to the Great White Horse, and he had slept in Mr. Pickwick's room. 'Number sixteen?' said I. 'The very one,' was the answer. Of course, after that, I read to my little party that same evening the adventure with the middle-aged lady with the curl papers, and most exhilarating was the laughter which it produced."—*Church Times*, April 6, p. 362.

K. P. D. E.

A PIONEER NEWSPAPER: THE 'NORTHAMPTON MERCURY.'—

"Wednesday last was May 2nd. On May 2nd, 1720, the first number of the *Northampton Mercury* was published, with the imprimatur of 'R. Raikes and W. Dicey, near All Saints' Church.' Wednesday last was, therefore, the one hundred and seventy-fourth anniversary of the birth of this journal. The *Northampton Mercury* has happily attained an age which very few newspapers in the world can boast.....To-day begins the one hundred and seventy-fifth yearly volume of this journal, and the

number of the issue is 9,050.....The Robert Raikes of the *Northampton Mercury* afterwards went to Gloucester, where he established the *Gloucester Journal*. He was the father of the Robert Raikes, the founder of Sunday schools. The name of Dicey was upon every issue of the *Northampton Mercury* from May 2nd, 1720, to May 2nd, 1855."

The above interesting note is extracted from the *Northampton Mercury* of May 4. How many other contemporary newspapers can boast of an equally long existence? I think the list is a very small one, and might very suitably find a place in the pages of 'N. & Q.'

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

**REMARKABLE DROUGHT IN WINTER.**—In a MS. apparently compiled between the years 1679 and 1684, by the Rev. Thos. Leigh, B.D., Fellow of Emmanuel College, Cambridge, it is incidentally recorded (in Latin) that there were "no rains from the beginning of September, 1517, to the month of May, 1518," a period of at least eight months. Having failed to find mention of the fact in print, I make note of it for the benefit of your readers.

W. I. R. V.

**PALLISER.**—It may interest some of your numerous readers to know that this rather common name in the north of England is derived from the paliser, or man who attended to the oak palings of the deer parks. In North Yorkshire the boundary of the ancient park is still known as the paled dyke.

EBORACUM.

**TWICE BURIED IN ONE DAY.**—

"The Sixth day Anthony Cole, of Chadwick, was twice buried, first in the Quaker's Yard, then in the Church-yard."—Parish Register of Bromsgrove, Sept., 1661.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

**RACES RIDDEN BY WOMEN.**—Mr. C. J. Appleley, who, when George IV. was king, was an accomplished writer on hunting, racing, coaching, and kindred topics, under the name of Nimrod, on one occasion visited Ripon. Among the observations he made there is one worth transferring to 'N. & Q.':—

"On the Monday succeeding St. Wilfrid's Sunday, there were for many years races on Ripon Common, for prizes of various value; and one called the Lady's Plate, of 15*l.* value, for horses, &c., the best of heats, and twice round the common for a heat, to be ridden by women. This is the only proper definition of what is now called the Ladies' Plate that I have ever met with."—*Sporting Magazine*, 1827, vol. xx. N.S., p. 287.

ASTARTE.

**THOMAS KIRKLAND, M.D., MEDICAL WRITER.**—His baptism is thus recorded in the parish register of Ashbourne, co. Derby: "October, Anno Domini 1772, Baptized 14 Thomas Son of M<sup>r</sup> Tho: Kirland & Mary Ux. Ashbourn." He married at Packington, co. Leicester, Aug. 3, 1747, Dorothy (born 1723), daughter and coheir of Joseph Palmer,

Esq., Queen's Messenger (born *circa* 1683, died in London, December, 1750), by his wife Elizabeth (born 1689, married 1708, *ob. circa* 1728), daughter of Thomas Bate, of Ashby-de-la-Zouch, co. Leicester, gent. She died Jan. 24, 1785, and was buried at Ashby aforesaid on Jan. 28 following.

The name of Thomas Kirkland fails to appear in the 'List of the Graduates in Medicine in the University of Edinburgh, 1705-1866,' 8vo., Edin., 1867, although an entry therein records that William Kirkland graduated M.D. in 1772.

Dr. Kirkland died at Ashby-de-la-Zouch, Jan. 17, and was buried in the chancel of the parish church on Jan. 22, 1798.

This note will serve as an addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. xxxi. p. 219.

DANIEL HIPWELL.

**AUTHOR OF QUOTATION.**—So long ago as Oct. 26, 1889 (7th S. viii. 329), I asked as to the authorship of a little French song, which, it appears, I did not then quote correctly. Perhaps I may now be permitted to give the correct version and the author's name:—

*Peu de Chose.*

La vie est vaine :  
Un peu d'amour,  
Un peu de haine.....  
Et puis—bonjour !  
La vie est brève :  
Un peu d'espoir,  
Un peu de rêve.....  
Et puis—bon soir !

From an article by Mr. William Sharp on 'La Jeune Belgique,' in the *Nineteenth Century* of September last, I have ascertained that this delicate marvel of rhymed philosophy is by the Belgian author Léon Montenaeken. Mr. Sharp says the lines have been attributed to a dozen different French poets, old and latter-day. The more reason that justice should be done here and now to the talented Belgian poet.

JAMES HOOPER.

Norwich.

**A CURIOUS LAND SALE CUSTOM.**—Quite recently the ancient Lincolnshire town Bourne was, on the occasion of the disposal of some meadow land within the district, the scene of a curious custom, an account of which may be worth preserving in 'N. & Q.':—

"The land, known as the White Bread Meadow, was brought to the hammer by direction of the Charity Trustees, and, in accordance with traditional usage, a number of boys started in a race, the bidding lasting while the boys were running, the lot being ultimately let to the person who had made the highest offer at the moment the possession of the first place in the race was decided. The rent of the meadow was then expended in white bread loaves, which were distributed to the poor of the locality."—*Echo*, April 16.

C. P. HALE.

**ISLAND OF BARBADOS.**—It is curious that reference books and newspapers should still be

found in no inconsiderable number speaking of a colony called "Barbadoes." Every postage stamp ever issued from the island will, I believe, be found to have the word "Barbados" upon it. A letter from me calling attention to this appeared in the *Literary World* two or three years ago. Locally the middle syllable is strongly accented and the last syllable often sounded much like *dz*. No doubt the spelling with an *e* was once used in the island as well as in England, but it is obsolete now. See all official documents emanating from the colony.

HERBERT STURMER.

### Queries.

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

CHARLES WALMESLEY.—A friend has lent me his copy of 'A New Theatrical Dictionary,' London, 1792, a work very well known to collectors and of no great esteem; but the copy in question is enhanced in value by interesting annotations and varied information in MS. by one Charles Walmsley, to whom the book formerly belonged. I shall be grateful to any of your readers who may be able to give me particulars of Charles Walmsley, as I am ignorant of any interest, literary or otherwise, attaching to him.

ROBERT WALTERS.

Ware Priory.

SIR ALEXANDER BURNES.—May I ask you to allow me to inquire through the pages of 'N. & Q.' for information as to the family of Sir Alexander Burnes, the traveller and political officer? As is well known, Sir Alexander and his brother were murdered at Kabul on the same day; but I believe they were members of a large family. I am anxious to be placed in communication with the present representative of the family, in order to ask for information which is likely to be found in the letters written by Sir Alexander Burnes to his relations during the last few months of his life.

HUGH PEARSE, Major.

103, Strada Vescovo, Valletta, Malta.

"SOJOURNARS": "ADVENA."—In a parish register I am reading I frequently find persons marked as "Sojournars." Does this indicate that they had no settlement in the parish for poor law purposes? In one case a death entry has a marginal note "Advena." What does this word convey?

JECER.

SOURCE OF QUOTATION.—I shall be obliged by information as to what book contains the following passage, or something similar, and what reign is referred to. "Old king, old ministers, old courtiers, old generals, old poets, old musicians,

rouged, wrinkled, toothless, were descending to the grave."

W. B.

THE DUKE OF YORK'S SON.—The following is a cutting from the *Times*:—

"While so many are rejoicing at the safe arrival of the little prince on Saturday evening, it may interest your readers to be reminded of the old saying—

Under the stars, on the eve of St. John,  
Lucky the babe that those stars shine on!

and hope that it may indeed be fulfilled in his case."

Can any one tell me whence this saying is taken?

E. LEATON-BLENKINSOPP.

THE SECOND WIFE OF SIR JOHN TALBOT (1630-1714), OF LACOCK ABBEY.—She was, as is well known, Barbara, only daughter of Sir Henry Slingsby, Bart., of Scriven, who was beheaded for his loyalty in 1658. Can any informant greatly oblige me by stating the date and the place of her marriage? It must have taken place between the years 1656 and 1661, because Sir John's first wife, Elizabeth Keyt, lived till the former year, and because Frances Talbot, an infant daughter by his second marriage, was buried at Isleworth on June 13, 1662.

The possible period can be further narrowed down to the two years 1660 and 1661, if we may rely on the correctness of the letter "S" in the initials "B. S." under Barbara's letter (to her brother Sir Thomas Slingsby), dated Feb. 18, 1659/60, printed at pp. 355-6 of Sir Henry Slingsby's 'Diary,' edited by the Rev. D. Parsons. For these two years I have searched the Bishop of London's, the Vicar General's, and the Faculty marriage licences, also the registers of all the likely London parishes and of Knaresborough, without success.

MALCOLM LOW.

22, Roland Gardens, S.W.

EASTER SEPULCHRES.—I should be obliged by some information on these, the ceremonies connected therewith, and their decoration. I especially want to learn something of the wooden movable erections going by the same name; and if any still exist, and where they are. A gentleman near Rugby is said to possess one from Kilsby Church, Northamptonshire; but I am unable to locate it. In making one on old lines, how would one proceed as to measurements, shape, decoration (by painting, hangings around it, &c.)? How would the stand on which it is set be constructed?

H. FEASEY.

11, Festing Road, Putney, S.W.

NELTHORP FAMILY.—John Nelthorp and James Nelthorp were elected Members for Beverley in 1645. The first was a barrister of Gray's Inn, and was "secluded" in December, 1648; the other was a mercer and grocer of Beverley, and mayor in 1641. Being a more extreme Parliamentarian, he sat until the dissolution of 1653. Were these

two M.P.s identical respectively with "John Nelthorp of Barton-upon-Humber" and "James Nelthorp of Bartholomew Close, London," the third and fifth sons of Edward Nelthorp, of Glassford Briggs, Lincoln? (*Vide* Kimber's 'Baronetage,' ii. 331.) John Nelthorp, of Beverley, was admitted to Gray's Inn Nov. 19, 1634, the same day as (? his cousin) "John Nelthorp, second son of Richard Nelthorp, of Glanfordbridge, co. Lincoln" (Foster's 'Register'). The latter was created a baronet in 1666, a dignity that became extinct in 1865. The registers of St. James's, Clerkenwell, contain several Nelthorp entries, but relating mostly, it would seem, to the family of Sir Goddard, second baronet.

W. D. PINK.

"DURING."—Is it quite correct to use "during" with reference to a point of time and the occurrence of a particular event? Should the word not always denote continuity of existence or action? Yet we are constantly coming upon such a sentence as this: "Two books of different classes of interest have been issued *during* the week" (*Saturday Review* of June 16, p. 628). Does this not mean that the process of issuing took the entire week for its consummation? The books appeared at some time, or times, in the course of the week; but, unless the publication were protracted throughout six days, it is surely inexact to say that they were issued "during the week."

THOMAS BAYNE.

Helensburgh, N.B.

GREEN HOUSE, KENSINGTON GARDENS.—I have read that the Green House in Kensington Gardens, in which George II. took so much pleasure, was the work of Inigo Jones. In 1815 it underwent complete repair, after having been neglected for so long a time that it had become quite dilapidated. Is anything known of this Green House? Does it still exist?

C. A. WHITE.

HEDGEHOG'S JAWBONE FOR EYE-ACHE.—The peasants in Algarve, at least at Bensafim, one of the most archaeological of Portuguese villages, wear as a charm to cure pains in the eye the jawbone of a hedgehog which has received the benison of a priest. They wear it on the breast, suspended from a string round the neck. Does the same superstition exist among the country folk in any parts of the British Islands?

PALAMEDES.

GERMAN BANDS.—There is a belief in Suffolk that the advent of a German band to a village is the precursor of rain. In what other counties does a similar belief prevail?

F. C. BIRKBECK TERRY.

GEORGE SAMUEL.—Can any of your readers favour me with information as to the life and work of George Samuel, a landscape painter, who was born in the latter half of the eighteenth century,

and contributed to the Academy for nearly forty years, namely, from 1786 to 1823? I appeal in vain to dictionaries of painters and biographies, and the Royal Academy knows nothing of him. Any facts, however slight, will be valued.

A. D.

REV. EDWARD WOODCOCK, LL.D. (*temp.* 1735–1792).—I shall be very glad of any biographical details concerning this gentleman. He is buried in the chancel of West Haddon Church, Northamptonshire. A tablet to his memory formerly occupied a position on the north chancel wall, but was, with others, removed a few years ago to make room for the organ chamber. It has now been placed about the centre on the north aisle wall. It bears the following inscription:—

Sacred to the memory  
of the Rev<sup>d</sup> Edward Woodcock, LL.D.  
Vicar of Watford in the county of Hertford  
and Rector of the united Parishes of  
St. Michael, Wood Street,  
and St. Mary Steyning, in the City of London.  
He married Hannah the only surviving Daughter of  
Thomas Whitfield Esq<sup>r</sup> late of this place:  
and had by her four Sons and ten Daughters  
of whom the youngest Son and eight Daughters have  
survived their most excellent father:  
He departed this life upon the 6<sup>th</sup> of June 1792 aged 57.

This monument is erected by his Widow  
to testify her affectionate regard for her most beloved

Husband

and to perpetuate the Memory of the best of Men.

Also, near this place are deposited the remains  
of Edward Whitfield Woodcock Esq<sup>r</sup>  
their second Son who departed this Life  
the 22<sup>d</sup> of September 1779:

Aged 21.

The West Haddon register of burials contains the following entry:—

"1792, June 16<sup>th</sup>. The Rev. Edward Woodcock, LL.D. buried in the chancel."

A tablet to the memory of Mrs. Woodcock has also been removed from the north chancel wall to a position near the west end of the south aisle wall. It bears the following inscription:—

Sacred to the memory  
of

Hannah Woodcock  
widow of the Rev. Edward Woodcock, LL.D.  
who also is interred in this chancel.

This stone is raised and inscribed by  
her surviving Children  
in token of her Virtues  
and of their dutiful Affection and Gratitude;  
She died deeply lamented  
on the 1<sup>st</sup> day of May  
1796

in the 64<sup>th</sup> year of her Age.

Any replies sent direct or through 'N. & Q.' would be much appreciated. JOHN T. PAGE,  
5, Capel Terrace, Southend-on-Sea.

POEMS OF RICHARD VERSTEGAN.—Have these ever been collected and edited in modern times? From the specimen given in Mr. Orby Shipley's

'Carmina Mariana' and the scraps quoted in Mr. Gillow's 'St. Thomas's Priory, Stafford,' they seem well worthy of introduction to the modern reader.

K. P. D. E.

**NORRIS OR NORREYS.**—Sir Thomas Norris, a younger son of Lord Norris, of Rycote, was Lord President of Munster, *temp.* Elizabeth. Whom did he marry? His daughter Elizabeth was married to Sir John Jephson, but I cannot discover her mother's name.

Y. S. M.

**MILITARY OFFICERS IN IRELAND.**—Can any one inform me if there is any list of officers who served under Cromwell in Ireland now known to be extant, in print or MS.; also any list of officers who served under William III. about the time of the battle of Aughrim; and where respectively to be seen? Or is there information on these subjects in any work on the Cromwellian settlement of Ireland?

H. Y. POWELL.

17, Bayswater Terrace, Lancaster Gate.

**HELMERAWE FAMILY.**—I should be much obliged to any correspondent who could give me information respecting the family of Helmerawe. It is evidently a place name, and apparently a Durham one. There was a John de Helmerawe at Hesilden, co. Durham, in 1384, who had land of the prior. A Leonard Helmerawe, of Evenwood, co. Durham, *circa* 1550, married a Hall of Birtley; and a Thomas Helmerawe, 1580-1620, was living at Keverston, co. Durham; since when the pedigree is clear. Is it possible that the present Helmington Row, co. Durham, was the place of origin?

THOS. HELMER.

**OXFORD AND CAMBRIDGE.**—In Abraham Ortelius, 'His Epitome of the Theater of the Worlde,' 1603, it is stated in the "Description of Englande": "Oxford and Cambridge and the which as Ancient writers recorde were the two firste Academies after the deathe of or Savior Christe." Is this recorded; and by whom?

W. A. HENDERSON.

**HEAVING: LIFTING.**—Is *heaving* or *lifting* a custom amongst the continental peasantry? I ask the question because the Rev. S. Baring-Gould says, in a note on p. 65 of W. Henderson's 'Folklore of the Northern Counties of England' (1866), that "the same custom prevails in the Pyrenees, where I have been lifted by a party of stout Basque damsels." My question is not prompted by idle curiosity; and if the custom prevail, I shall be glad to have references, though I need hardly say that I do not want references to the custom in England.

PAUL BIERLEY.

**LOCAL LONGEVITY.**—The *North Devon Journal* of Jan. 18 contains a list of sixty-five deaths, all occurring between Jan. 5 and 17, in the district within about twenty miles of Barnstaple. Of

these, eight persons were ninety years of age and upwards; seven over eighty years; eighteen over seventy years; and seven over sixty years—certainly remarkable figures for a small district. Can any readers having access to newspaper files find a parallel?

W. COGHILL.

Ilfracombe, N. Devon.

### Replies.

JOAN I. OF NAPLES.

(8th S. v. 261, 301, 369, 429, 509.)

While painstaking Giuseppe de Blasiis has not been able to discover even the name of Fra Roberto in any state paper or contemporary chronicle, excellent Matteo Camera has succeeded in proving to MR. BADDELEY'S entire satisfaction that it was the wily friar who, acting on instructions received from Hungary, incited Andrew to seize the crown. We are told that he was opposed in this purpose by Joan, who endeavoured to strictly fulfil her grandfather's will, which purposely excluded Andrew from the sovereign position, and in so doing—MR. BADDELEY surmises—she doubtless acted in accordance with the advice of Queen Sancia, "the surviving widow of that beloved monarch." This reads as if King Robert had left more than on widow.

Unfortunately for excellent Signor Matteo Camera's theory, there are no fewer than four letters extant in the Vatican collection, all dated February 2, 1344 (*iv. nonas Feb. Anno ii.*), in which the Pope informs the addressees that—yielding to the solicitations of King Louis of Hungary, Queen Elizabeth, his mother, Queen Joan herself, Queen Sancia, her grandmother, and the archbishops, bishops, nobles, &c., of the kingdom of Sicily—it was resolved in the Consistory held on January 19, to grant Andrew permission to have himself crowned and anointed king. The resolution was moved by Aymerich, Cardinal of St. Martinus in Montibus.\* Here is an ounce of fact against Camera's tons of theory.

Aymerich, the reader will remember, was the shepherd sent by the Pope to Naples for the protection of his two pet lambs, Joan and her sister. But as, in the elder lambkin's opinion, the cardinal's protection was wholly superfluous, and the fun enjoyed by her in the company of the wolves no doubt far more to her taste when the shepherd was absent than when he was present, the cardinal, "impeded by Queen Joan" in every way, had no alternative but to resign his post and leave the kingdom.

I am sorry to be obliged to disappoint MR. BADDELEY by telling him that the story of An-

\* Regest. Vat. Pontif. Clem. VI., vol. cxxxvii Nos. 672-675. Cf. also the Pope's letter to Andrew. Jan. 19, 1344 (*Ibid.*, No. 1221).

drew's death, as related by the Modena Chronicle, was not new, but well known to me long before he announced the discovery. When, however, in the first part of his communication he forewarned his readers to be prepared for a fresh development in the story, as he held in reserve another account of the murder by a contemporary chronicler, far more convincing to his mind than Gravina, I certainly was not prepared to see the Modena Chronicle's version produced. I trust Mr. BADDELEY can be induced to see in what an extremely delicate situation he has thereby placed not only himself, but also the queen whose cause he has espoused. MR. BADDELEY himself confesses that the elaborate account of the Duke of Durazzo's secret marriage given by this "far more convincing" chronicler is wholly a fabrication, and that the orations so glibly and constantly put by him into the mouths of his characters are as long and as elaborate as if some one had taken them down in shorthand. Yet (can it be believed?) MR. BADDELEY accepts this obviously prevaricating writer's version of the murder, and summarily rejects Joan's own account thereof as communicated by her in the "quasi-official" letter addressed to the Republic of Florence. Both versions cannot possibly be true, because, whereas according to the chronicler Joan heard the struggle and screamed "Open the door!" Geoffroy, one of the conspirators, all the time pointing his knife to her throat, the queen, in her letter to the Republic of Florence, on the other hand, professes to have been wholly ignorant of what was going on outside her bed-chamber, and not to have heard of the murder till the nurse informed her that she had found Andrew's body, with the rope round its neck, on the lawn below. This "diversity of description" cannot very well be reconciled by a supercilious reference to 'The Ring and the Book,' unless one reads the two accounts with one's *capo* figuratively in a *sacco*. If an accused person's statement, in which she tries to exculpate herself, is disbelieved even by her own counsel, that person's case, I fear, is getting desperate.

I made, it seems, a very good guess when I stated that perhaps MR. BADDELEY had not dipped very deeply into his Muratori. If he had done so he would, no doubt, have left the Modena Chronicle severely alone and pounced upon the version furnished by the Este Chronicle ('R. I. S.,' xv. 445) in preference. It was this account (strictly expurgated, of course) that I thought MR. BADDELEY had in view when promising his readers a new version of the story.

MR. BADDELEY credits me with having given undue importance to the account of the murder supplied by Gravina. If he will kindly refer to my note again he will see that I simply pointed to the fact that his account was merely an expurgated version of that Ghibelline chronicler's narrative.

As regards Joan's privity to the crime of her consort's murder, MR. BADDELEY's ways of pleading on her behalf are unique if ingenious. As Alphonse Karr would say, "Mesdames les Assassines," please note that if there be grave circumstantial evidence of having killed your husbands against you, of such "a peculiar nature" that the best of advocates could not save your necks, "deny the accusation indignantly," make lavish use of "substantial expressions of grief," state that you "have been paralyzed by the blow," "write and send envoys" to the victim's brother, putting yourself upon his protection, have the body of the victim removed for burial "as soon as practicable," and pay "for masses to be said daily for the repose of his soul." Further, promptly give effect to any edict authorizing judicial severities to be taken against anybody else save yourselves, professing all the time not to know anything about the murder; but on no account face a trial, and leave the place in a huff if any judge dare have the impudence to cite you peremptorily. If your would-be judge should at the same time be looking out for some landed property, and you should be in a position to be able to gratify his wish, so much the better.

According to MR. BADDELEY it was on the substantial expressions of grief contained in her letters to Avignon that Clement and his advisers based largely their belief in the queen's innocence. But if he will peep at p. 89 of Wills's 'Principles of Circumstantial Evidence' he will find that "the officious affectation of grief and concern" is a well-known "artifice to prevent or avert suspicion."

In face of these facts I fear that, unless MR. BADDELEY can produce more substantial proofs of Joan's innocence, the guilt of Andrew's murder will have to "continue to hang picturesquely on the shoulders of the young, beautiful, and much-tempted queen."

MR. BADDELEY rallies me for having stated that he had devoted to the subject of Joan's so-called "trial" a whole chapter, and pleads that I ought to have deducted all pages containing extraneous matters. But if we were to apply the same boiling-down process to the contents of the whole book there would not be left much of 'Joanna I.' According to the opinion of the *English Historical Review*, the book

"consists of a series of diffuse sketches and essays on various historical points which are not always closely related to the life of his heroine, and which convey a minimum of historical information with a maximum of cheap eloquence."

I quote this opinion in order to prove that want of space cannot be urged as an excuse for the wholly inadequate treatment of the subject, and that MR. BADDELEY and I are not the only people who are dissatisfied with the book. The chapter in question is headed "Queen Joanna at Avignon,"

and consists, as correctly stated, of thirteen pages, rather more than less. On the top of the third page the author introduces the subject of the trial with the sentence, "It is soon arranged that her [Joan's] desire to be heard in defence of her character shall be gratified," and immediately wanders off the subject, but returns to it eventually, and finishes up the chapter with the sale of Avignon, which, rightly or wrongly, I regarded in the light of paying the bill of costs.\*

I am glad MR. BADDELEY has given a list of the authorities he consulted when writing the account of the trial, as it enables me to show the reader how history is sometimes manufactured. I note that MR. BADDELEY'S list does not include a single contemporary author.† The trial was alleged to have taken place in 1348. The oldest source now quoted is Tristan Caracciolo, who wrote a century and a half after the murder; and no one knows where he obtained all his information. He is, I believe, the earliest, though a very lukewarm, apologist of Joan. Next we have Maimburg, who wrote towards the end of the seventeenth century. The balance of MR. BADDELEY'S authorities is made up of writers belonging to our present century, including one or two authors of guide-books, who are all "supinely content" with accepting the story without question, and pass it on without troubling themselves about any authorities. Some of the graphic details, we are now told, were "borrowed" from the English anonymous biographer of 1824, in this case also without any attempt at a "scientific amusement"—as another writer calls it—known as "investigation of sources"; and the whole baseless fabric is appropriately capped by MR. BADDELEY'S own inquiries at Avignon, where the local "traditions" (created and fostered by the aforementioned nineteenth century local guide-books, no doubt) completely reassured our author that "the romantic episode in the troubled career" of the "well-brought-up" queen was not a fantastic vision, but an established historic fact. This is not at all bad for an author who, in a magniloquent preface, promised his readers to reform the ways of previous authors and to clear away a little the nightshade and the bramble that had been not only allowed, but even encouraged to overgrow and conceal the real character of his heroine.

What MR. BADDELEY preaches and what he practises are evidently two different things. Under such circumstances it cannot be a matter of wonder that, in spite of the fresh accession of material, he

finds himself not a whit further advanced than he was previously towards a clearer perception of the truth about the queen.

He is still unconvinced, and not yet prepared to take it for granted that Joan was not heard at all in the Papal Consistory. Well, if she was heard, Clement did not consider it safe to communicate the result to Louis of Hungary.

What other "far simpler way" of acquiring Avignon could have occurred to Clement than a sham sale, and the "little financial and diplomatic arrangement" with the "distressed queen and the Florentine banker"? Would not the "avaricious Emperor Charles IV." have claimed a substantial share in the booty if Clement had declared Joan guilty and seized her Provençal key? As regards Naples, he would have had to reckon with those hosts of "wild Huns and Germans," with whom, greatly to his annoyance, King Louis of Hungary had taken upon himself to invade and appropriate that realm.

As regards the "sale" of Avignon, MR. BADDELEY'S own authorities play him false. Penjon makes merry over the subject. For the delectation of the reader let me quote in full what he has to say:—

"On parle bien d'un prix de quatre-vingt mille florins, et l'on voit sur l'un des vitraux de Notre Dame des Doms l'image de ce marclé; mais le pape tient encore à la main la bourse toute pleine: l'argent ne fut jamais donné."—Avignon, p. 40.

The points raised by JANNEMEJAYAH require a somewhat lengthy answer, which, by his and the Editor's leave, I propose to reserve for a future communication. L. L. K.

ENGLISH MONUMENTS IN THE CRIMEA (8th S. v. 428).—Probably this extract from the *Standard* of May 31, 1884, will serve MR. FARMER for answer. I thought it would very probably have been reprinted in 'N. & Q.' at the time, but I cannot find it:—

"A Correspondent writes to us:—The British cemetery on Cathcart's Hill was consecrated on the morning of May the 23rd, by the Bishop of Gibraltar, intimation having been previously given by Earl Granville of his approval to her Majesty's Consul General at Odessa. The cemetery has just been greatly enlarged, and surrounded by a strong and high wall. All the memorial-stones have been transferred hither from the other cemeteries, except two stone crosses at Balaclava, marking the graves of Sisters of Mercy attached during the war to the hospital there. These have been left, in compliance with special request. The remains of the brave men who fell in the cause of duty for Queen and country thirty years ago have not been disturbed. Even had it been possible to remove them, reverence demanded that they should rest in the ground where they were buried. The number of cemeteries was reduced in 1875 from the original number of one hundred and thirty-nine to eleven. Even this reduced number it was found impossible to protect against the depredations of roving Tartars. Accordingly, the committee appointed last year, at a meeting held in London under the presidency of the Prince of Wales,

\* In addition to this, the whole of p. 17 is about the "little fresco" representing the trial scene.

† Matteo Villani has a very confused chapter about some kind of trial of Joan; but so far as I can understand him it is to clear her of a charge "di non perfetto amore matrimoniale" (lib. ii. c. xxiv.). But more about this anon.

decided that in future one cemetery only should be maintained. Owing to its size, its commanding and conspicuous site, and its associations as having been the centre of the English position, and the resting place of our most illustrious dead, the cemetery on Cathcart's Hill was necessarily chosen.\* Now that an annual allowance of two hundred pounds is granted by the Board of Works for the maintenance of the one cemetery retained, it is to be hoped that the British Vice-Consul at Sebastopol, who has charge of the cemetery, will be enabled to stock it more abundantly with trees, and to keep it in perfect order. There is, however, at present no water on the spot, and a well is absolutely necessary. The service of consecration was attended by Mr. G. R. Perry, her Majesty's Consul General for the district; Capt. Harford, her Majesty's Vice-Consul at Sebastopol; the Rev. E. W. Ford, English Chaplain at Odessa, and other British subjects. The French, Italian, Greek, and Turkish Consulates were represented. The most remarkable feature of the ceremony was the presence of the Governor of Sebastopol, Admiral Radenov, Admiral Popandopolo, Major-General Baron Vraitski, Acting Commander of the Forces at Sebastopol; Capt. Konkavitch, and other representatives of our former courageous foes, but now generous friends.† A guard of honour, consisting of Russian marines, was stationed within the walls of the cemetery along the path girdling the ground. The solemn and picturesque ceremony ended with three volleys fired over the graves by the Russian marines from each side of the cemetery, in token that past animosities were buried and forgotten. Nothing could exceed the courtesy and helpful friendliness of the Russian authorities, who, on hearing of the proposed ceremony, volunteered to assist and to send a guard of honour. At the close of the service they were heartily thanked by the Bishop of Gibraltar on behalf of his countrymen."

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

Longford, Coventry.

[Other replies are acknowledged.]

TITLE OF PRINCE GEORGE (8th S. v. 249, 314, 375, 476).—Prince George (as such) was never Duke of Cornwall. That title is conferred only upon a son of the reigning sovereign. The eldest living son (*filii primogenitus existens*), if also heir apparent, is Duke of Cornwall. Thus Henry, Duke of York (afterwards Henry VIII.), became Duke of Cornwall upon the death *s. p.* of his brother Arthur, Prince of Wales, April 2, 1502, but was not created Prince of Wales and Earl of Chester until ten months later, viz., Feb. 18, 1502/3. In like manner, Charles, Duke of York (afterwards Charles I.), upon the death *s. p.* of his brother Henry, Prince of Wales, Nov. 6, 1612, immediately succeeded him as Duke of Cornwall, although his patent as Prince of Wales and Earl of Chester was not passed until Nov. 4, 1616.

The grandson of the sovereign (although he may be heir apparent) is not Duke of Cornwall. The present Prince of Wales (like his predecessor,

George IV.) was born Duke, but in the event of his decease in the lifetime of the Queen, his son would not become Duke of Cornwall. Whereas, if the Prince of Wales left no surviving issue of any kind, the Duke of Saxe Coburg and Gotha (Duke of Edinburgh), if he survived his brother, would immediately become Duke of Cornwall, as eldest living son of the Crown and heir apparent as well.  
C. H.

If my friend MR. GILDERSOME-DICKINSON desires any further corroboration of fact touching the date of the death of Prince Frederick, he will find it in the 'Diary' of the notorious Geo. Bubb Dodington, better known as Lord Melcombe, one of the prince's confidants. On March 6, 1751, he notes: "Went to Leicester House, where the Prince told me he had caught cold, the day before, at Kew, and had been blooded." After recording the progress of the malady, Lord Melcombe enters, on March 20, 1751:—

"I was told at Leicester House, at three o'clock, that the Prince was much better, and had slept eight hours in the night before, while, I suppose, the mortification was forming; for he died this evening a quarter before ten o'clock."

This agrees with the *Gazette*.

CHAS. JAS. FERET.

SMALL-POX (8th S. v. 108, 317).—

"Rev. J. Goadby, writer of the following extract (*vide* Report of General Baptist Missionary Society for the year 1867, p. 22), was at that time itinerating amongst the wild tribes inhabiting the mountain fastnesses of Khondistan. He was staying for a time at Linapurda, visiting the villages around and preaching to the people who crowded to hear:—"Whilst we were here (Linapurda) small-pox was very prevalent, and the third day after our arrival was the time they had appointed for inoculating the children of the district. Every child, from four months to eight or nine years, was to undergo the operation. Hundreds were brought, and amongst them numbers who were suffering from almost every disease. I expostulated with their parents, especially those of the latter, and urged them at least to wait until their children were in good health; but as they, in common with the people in the plains, look upon the disease as a caprice of the goddess, they paid no heed to my advice. The ceremony commenced by the sacrifice of a goat, whose blood was sprinkled on the door-post, walls, and floor of the house specially erected for the performance of the operation. Upwards of 800 were inoculated in one day, and the last day we stayed we heard upwards of 1,000 were going to be operated upon. We met crowds of people carrying or leading their children. All the villages on the line of our route were forsaken except by the aged. For successful cases the operator would receive value at the rate of 6*d.* a head. I have since heard the whole district is full of the disease, scarcely a house in which there are not two or more suffering. The operator told me himself a week later, when I met him in another district, two months before he had inoculated 2,000 children, and that he knew upwards of 800 had died. It seems very terrible that Government does not do something to stop a system so fraught with danger to human life. Below the Ghauts (the mountain fastnesses) the punishment is heavy. Small-pox in the Khond Hills has this year been terribly fatal from this cause. The

\* The walls of the other cemeteries have been pulled down, and all trace of the spots having been used for burial has been obliterated."

† The two admirals served in the defence of Sebastopol during the Crimean war. The Russian authorities accompanied the Bishop and congregation in the procession customary at such services round the ground."



incision is made between the eyes, and appears to attack the brain first." Communicated by W. T. Stephens, *Vaccination Inquirer*, March 1, 1892, vol. xiii., No 156, p. 204.

JOSEPH COLLINSON.

Wolsingham, co. Durham.

MANCHESTER AUTHOR (8th S. v. 328).—A Treatise on the Solar Creation and Universal Deluge of the Earth' was written by John Lowe, Jun., a Manchester tradesman, who died in 1818. He wrote also 'An Explanation of the Aurora Borealis'; 'Liberty or Death,' 1789, being a tract on the slave trade; and a small volume of 'Poems,' 1803. Such particulars of his life and works as could be collected will be found in an article by Mr. W. E. A. Axon in *Manchester Notes and Queries*, June 25, 1887.

CHARLES W. SUTTON.

360, Moss Lane East, Manchester.

MOTHERS' MAIDEN NAMES (8th S. v. 486).—The suggestion of perpetuating the mother's maiden name was made by Mr. Jonathan Hutchinson in his Hunterian Oration, delivered before the Royal College of Surgeons of England, Feb. 14, 1891. He says:—

"In speaking of the biography of a biologist, of one who himself took the keenest interest in hereditary transmission—above all, in speaking before an audience of biologists by profession—I cannot think that it is out of place to ask attention to the facts which I have adverted to. May I venture on the practical suggestion that it would be a matter of social convenience, great help to biographers, and at the same time a mere act of justice to the maternal parentage which all share, if the maiden name of the mother were always prefixed to that of the father? Thus, for one generation at least, we should recognize that our mothers have, with our fathers, an equal share in the credit accruing to the family name from the deeds of the children. Under such a plan we should have a William Arden-Shakespeare, a John Jeffrey-Milton, a John Paul-Hunter, and a Matthew Hunter-Baillie."

J. B. B.

THISTLE (8th S. iv. 89, 197).—At 8th S. ii. 129, under a query as to the thistle motto, "Ce que Dieu garde est bien gardé"—to which, by the way, I have got no reply—your correspondent will find the following references: 1st S. i. 90, 166; v. 281; 3rd S. vii. 282; 5th S. xi. 227, 295; 6th S. vi. 320, 493; 7th S. vi. 207, 311, 429, and will there get a full answer to his query.

J. B. FLEMING.

THE 'GENTLEMAN'S MAGAZINE' (8th S. v. 407).—"*Prodesse et delectare e pluribus unum.*" There occurs in Cicero, 'In Catilin.', the expression "Unus ex omnibus" (iii. 7).

ED. MARSHALL.

EXTRAORDINARY FIELD (8th S. v. 29, 97, 133, 353).—MR. HENDERSON'S suggestion at the last reference, that the deleterious effect of the field at Dunsany upon live stock may be due to top-dressing from the soil of an adjoining cemetery,

reminds me of Freeman's account of a mysterious field at Saintes, near the remains of the amphitheatre. It belongs, he says, to the chief antiquary of Saintes:—

"In the field he fed a cow. At a certain point of the field, whenever the cow reached it, she tossed her head, threw up her tail, pawed the ground, even ploughed it with her horns, behaved in all points like a cow bereft of understanding. What was the cause? A cloth was thrown over her head that she might not see, she was muzzled that she might not smell; yet still at that one marked spot she went through exactly the same antics. In course of time this cow was sold, and another cow was bought. The second cow did as the first. The second was sold, and a third bought, and the third did even as the second. The time was clearly come for a more minute scientific inquiry into the cause of these strange doings on the part of three successive kine. Diggings were made, and a drain was found to run across the whole field, from the house to the amphitheatre. At the particular spot chosen for the cow's gambols was a further hole, like a well, stuffed full of rubbish of every kind, but mainly of the bones of animals. The hole was cleared out and filled up, and made like the rest of the field, and from that time such cows as have fed in the field have shown no tendency to the strange pranks of those that went before them. Now what is the explanation? Animals have a keen sense of smell, and are often much affected by the presence of anything like animal remains; but here the experiment of the muzzle seems to shut out the possibility of smell being the faculty called into play, if any smell could have attached to bones or anything else after so long a time as they are likely to have been hidden. It seems more likely that the faculty that was called forth was the power of discerning insecurity in the ground, a power which animals often show in a high degree. Anyhow there is the story; one would have liked to know how it would have struck Gregory of Tours."—'Sketches from French Travel' (Tauchnitz, 1891), pp. 290, 291.

WILLIAM GEORGE BLACK.

Glasgow.

THE LION OF SCOTLAND (8th S. v. 366, 433, 493).—I am afraid I have, unintentionally, misrepresented SIR WILLIAM FRASER'S statement in a former note—for which I humbly crave pardon—and thus misled SIR HERBERT MAXWELL. What SIR WILLIAM FRASER does state is, that the field of the royal arms of England is scarlet or vermillion, while the Scottish lion rampant is crimson (or the ordinary red of heraldry).

In 'Hic et Ubique,' p. 215, l. 5, "Scarlet being borne only in the royal arms," that is of England:

"In the Royal Arms of Scotland 'the ruddy lion ramped in gold' is crimson. At the recent Jubilee four-fifths of the Royal flags hoisted in London were incorrect; the first and fourth quarters being crimson."

In my ignorance I supposed there was only one tincture of red used in heraldry, and that the Scottish lion and the field of England were of the same tincture, viz., the ordinary gules of heraldry. On this point I sought information.

J. OGILVY FAIRLIE.

U AS A CAPITAL LETTER (8th S. v. 347, 375, 435, 474, 493).—CANON ISAAC TAYLOR will for-

give me pointing out that I have refrained from flattering U by elevating it to a rank never claimed. I asked whether it was used as a capital letter by English founders, printers, or founder-printers, as early as Queen Elizabeth; and when I saw before me the whole alphabet set forth STUVW, I think that I was justified in putting the question in a commonly understood form. Quite content am I if the learned CANON thinks otherwise; the mistake will not be my first, and I sincerely hope it will not be my last. ANDREW W. TUER.

The Leadenhall Press, E.C.

IRISH SONG (8th S. v. 467).—I do not think the lines quoted by A. G. B. are taken from 'Roisin Duvh' (or Dhu). It is evident, from the epithet "bright" applied to dark Rosaleen, as well as from a comparison of the rest of the quotation with the Gaelic original, that they are not part of a translation of the well-known Irish song. A. G. B. will find a somewhat imperfect reading of this political song under the title 'Roisin Dhu' at p. 234 of Hardiman's 'Irish Minstrelsy,' being included in the "Sentimental" section of that work, doubtless on account of a "milk-and-water" translation by Thomas Furlong which is given on the opposite page. The proper title of the song is 'Ros geal duvh,' meaning fair (-skinned), dark (-haired) Rose, this being one of the many names under which Ireland was personified in the political songs of her sixteenth-century poets. A carefully edited version of 'Ros geal duvh,' together with a spirited and remarkably accurate translation by Edward Walsh, will be found at p. 60 of a collection of 'Irish Popular Songs,' published by Roe, Dublin, 1847. JAMES DONELAN.

A translation of the Irish ballad 'Roisin Duh,' by James Clarence Mangan, is included in 'The Book of Irish Ballads,' 1846, compiled by D. F. McCarthy, for "Duffy's Library of Ireland." I quote the complete verse, portion of which is sought for by A. G. B.:—

I could scale the blue air,  
I could plough the high hills,  
Oh I could kneel all night in prayer,  
To heal your many ills!  
And one.....beamy smile from you  
Would float like light between  
My toils and me, my own, my true,  
My Dark Rosaleen!  
My fond Rosaleen!  
Would give me life and soul anew,  
A second life, a soul anew,  
My Dark Rosaleen!

W. A. HENDERSON.

A translation of the Irish song of 'Roisin Duh' and also 'Dark Rosaleen' will be found in the 'Lyrics of Ireland,' by Samuel Lover; but the words differ from those given by your correspondent. EVERARD HOME COLEMAN.

71, Brecknock Road.

A. G. B. will find in 'Irish Love Songs,' selected by Katharine Tynan ("Cameo Series," T. Fisher Unwin, 1892), James Clarence Mangan's 'Dark Rosaleen,' a translation of which the last verse but one ends thus:—

And one beamy smile from you  
Would float like light between  
My toils and me, my own, my true,  
My Dark Rosaleen!  
My fond Rosaleen!  
Would give me life and soul anew,  
A second life, a soul anew,  
My Dark Rosaleen!

EDWIN SEALY VIDAL.

"CHACUN A SON GOÛT" (8th S. iv. 245, 317; v. 136, 271, 412).—The 'Keepsake' poem referred to in MR. DRURY'S reply has been brought back to life by Mr. Clifford Harrison's clever recitation. I have several times thought of it during this discussion in 'N. & Q.,' and have wondered as to the grammatical value of the lonely vowel. That question MR. DRURY'S citation has set at rest. The reflection "Chacun à son tour" is not unknown in English literature, e.g., see 'The Sentimental Journey.' ST. SWITHIN.

JEW, CHRISTIANS, AND GEORGE III. (8th S. iv. 507; v. 78, 276).—The true story seems given by the Rev. Gavin Carlyle, in his 'Memoir of Adolph Saphir, D.D.,' 1893, p. 299:—

"Frederick the Great said one day, before a large company of sceptics and unbelievers, to his general Ziethen, whose courage and loyalty were as well known as his simple faith and piety, 'Give us a good argument to prove Christianity, but something short and convincing.' 'The Jews, your Majesty,' replied the veteran, and the company was silent."

E. L. G.

SIR JOHN ARMERTRE: DR. WOTTON: SIR MORICE GRUFFITHE (8th S. v. 268).—Anthony Wotton, Fellow of King's College, Cambridge, chosen Professor of Divinity in Gresham College 1596, and about 1598 lecturer of Allhallows Barking, where he was buried, December 11, 1626. He was the author of a number of theological works.

Sir Morris Griffith, knighted at Whitehall July 23, 1603. JOHN RADCLIFFE.

"TO HANG OUT" (8th S. v. 366).—This phrase certainly occurs in the 'Pickwick Papers.' Bob Sawyer says to Mr. Pickwick, "Where do you hang out?" and that gentleman replied "that he was at present suspended at the George and Vulture, Cornhill." An earlier instance of its use I do not remember; but forty years ago it was a common enough question at Oxford, "Where do you hang out?"—i.e., live, or reside. At Cambridge the question put was "Where do you keep?" and the use of one expression or other used to be regarded as showing the Oxford or Cambridge man. In East Anglia, the dining-room is often called the

"keeping room." Both universities yet retain, I suppose, some peculiar words in their vocabulary.

Some little time since the case of a proctor at Cambridge having sent a girl to the spinning-house was tried at Ipswich, and her apprehension by one of the bull-dogs (*i.e.*, proctor's men) was mentioned. A brother cleric, who did not belong to either Oxford or Cambridge, observed, to my great amusement, "that it must be very dangerous to set savage dogs at people." My reply was that it reminded me of Shakspeare:—

Cry havoc, and let slip the dogs of war.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The following is an early instance from John Cleveland's 'Miscellaneous Poems.' He is describing a knight, one Sir Thomas Martin, as on exhibition:—

Hang out a flag, and gather pence a piece  
(Which Afric never bred, nor swelling Greece  
With stories tympany), a beast so rare,  
No lecturer's wrought cup, nor Bartholomew Fair  
Can match him; nature's whimsey, that outvies  
Tradescant and his ark of novelties.

This shows that hanging out a flag was an advertisement of any show. AYEHR.

"PUTT GALLY" (8th S. v. 348).—Judging from the context, I should say the "putt gally" was the old "gully-hole" for the reception of house slops, represented by the present-day sewer "gully-grate." Probably the word "gally" was a clerical error in the original deed, and ought to have been written *gully*. G. WATSON.

18, Wordsworth Street, Penrith.

"NECKLACE" (8th S. v. 186).—As an *addendum* to K. P. D. E.'s note, it may be worth while to record Sir William Jones's phrase, "The hooded and the necklaced snake," *i.e.*, a snake where the markings round the neck "hung together" like so many strings of beads. CHAS. JAS. FÉRET.

RICHARD HAINES (8th S. v. 328).—The only bearer of this name whom I have found in the 'Suss. Arch. Colls.' is one Richard Haines, of Pulborough, who issued a token in 1667 (xvi. 310, xxiv. 132). EDWARD H. MARSHALL, M.A.  
Hastings.

DOMINICHETTI'S (8th S. v. 448).—As MR. JAMES HOOPER appeals to me, I am glad to be able to furnish him with a few facts. Dr. B. Dominichetti, or Dominicetti, the author of 'Medical Anecdotes,' was a notorious quack. For many years he conducted a very questionable business in "medicated baths" at No. 6, Cheyne Walk, Chelsea, a house which was afterwards the residence of the Rev. Weedon Butler, the friend of old Tom Faulkner. He seems to have opened practice in Bristol. In May, 1764, he migrated to London, taking a house at Millbank, West-

minster. Thence he removed to Chelsea, where he had two sets of bath apparatus fitted up. His 'Anecdotes' consist chiefly of a series of "puffs." His quackery was very plainly seen through by the medical profession, though he numbered the Duke of York among his dupes. In 1777 the "doctor" found it needful to publish a 'Vindication,' in which he sorely complains of the "uncandid behaviour of many gentlemen of the faculty," who sought to depreciate his fame and abilities in order to promote their own selfish and mercenary views!

The following letter is a fair specimen of the fulsome rubbish which the great "Chelsea Doctor" saw fit to publish to the world:—

"Dr. Solander presents his compliments to Dr. Dominicetti, and is much obliged to him for his polite permission of bringing Mr. Alsbroemer, a Swedish nobleman, to see Dr. Dominicetti's excellent contrivances at Chelsea. If Saturday next is not an inconvenient day, Dr. Solander would be glad to wait on Dr. Dominicetti about 12 o'clock, and if agreeable wishes to bring with him two of his friends, who, from having heard much of the doctor's œconomist, wish to see it set up. Their intention is not to trouble the Doctor to prepare any dinner in it, as that in all probability would interfere with the Doctor's engagements, and add unnecessary trouble."

MR. HOOPER will find a pretty full account of Dr. Dominicetti's baths in Faulkner's 'Chelsea' (vol. i. pp. 392-4), and in the *Local Antiquary*, edited by myself, for April, 1887.

CHAS. JAS. FÉRET.

The question raised by MR. JAMES HOOPER is one always of interest for those who know anything of Old Chelsea. The house was No. 6, Cheyne Walk, which, when taken by Dr. Bartholomew de Dominicetti in 1765, was described as "large, pleasant, and convenient, with four spacious and lofty parlours, two dining-rooms, and thirteen bedrooms." It was taken for the purpose of conversion into a sanatorium, the great speciality being fumigatory baths. 'Old and New London,' says that Dominicetti was "an Italian quack"; but Mr. John Eyre, in a communication to the *Gentleman's Magazine*, Jan., 1829, speaks of a certificate of his nobility, signed by Ralph Bigland, Garter King of Arms, and others have described him as a "Venetian of an ancient and noble family." In Boswell's 'Life of Johnson' this establishment comes in for a small amount of immortality. We may just quote:—

"Dominicetti being mentioned he (the Doctor) would not allow him any merit. 'There is nothing in his boasted system, No, Sir; medicated baths can be no better than warm water; their only effect can be that of tepid moisture.' One of the company took the other side, maintaining that medicines of various sorts, and some, too, of most powerful effect, are introduced into the human frame by the medium of the pores. The Doctor turned round and said, 'Well, Sir; go to Dominicetti, and get thyself fumigated; but be sure that the steam be directed to thy head, for that is the peccant part.'"

A pamphlet was issued in which a full description was given of the process, there called

"A plan for extending the use of artificial water-baths, pumps, &c., dedicated to Sir John Fielding, Knt., Chelsea, November 1, 1771."

It is there spoken of—

"The entrance of the building which contains the apparatus is in Robinson's Lane, very contiguous to China Walk, Thames side, and to the King's Road; it is situated in my garden, 220 feet in length, 30 in breadth, and two stories high; it contains 36 Sweating and Fumigatory bedchambers."

There were also separate rooms for cases deemed infectious, and also a place for recreation and amusement. He made a great stir in the society of the time, and numbered among his patients the Duke of York and Sir John Fielding, the blind magistrate, a son of the novelist. He claimed to cure all diseases, alleging that "he never sent out one of his patients dead"—those that died being sent away by a back door. Sir John Fielding expressed great faith in the doctor, and said he was so much benefited that he wrote what we may call a vindication of the treatment pursued. It is stated that over 37,000*l.* was spent upon this establishment; but after some seventeen years he became involved in debt, and was a bankrupt in 1782, fled from Chelsea, and finally disappeared from the scene, there being apparently very few friends left to him, although it is asserted that from first to last he had had under his care upwards of sixteen thousand persons.

W. E. HARLAND-OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

Dr. Dominichetti resided at No. 6, Cheyne Walk, Chelsea. He was an early advocate of hydropathy, and was very popular for a short period. Dr. Johnson told one of his admirers to get his head fumigated by Dr. Dominichetti, as that was the peccant part. See 'Memorials of Old Chelsea. A New History of the Village of Palaces.'

EVERARD HOME COLEMAN.

71, Brecknock Road.

Medicated baths in Cheyne Walk, famous from 1765 to 1782, when Dominichetti became bankrupt and disappeared. See Walford's 'Old and New London,' v. 60.

F. ADAMS.

80, Saltoun Road, Brixton, S.W.

UNIVERSITY GRACES (8th S. iv. 507; v. 15, 77, 455).—Your correspondent asked only for graces from Oxford and from "the sister university." The following, which have long been in use at Durham, may be interesting to some:—

*University College.*

Ante Cibum.—Benedictus benedicat.  
Post Cibum.—Domine Omnipotens, Æterne Deus, qui tam benigne nos pascere hoc tempore dignatus es, largire nobis, ut tibi semper pro tua in nos bonitate ex animo gratias agamus; vitam honeste et pie transigamus, et studia ea sectemur quæ gloriam tuam illustrare et

ecclesiæ tuæ adjuncta esse possint; per Christum Dominum nostrum. Amen.

*Bishop Hatfield's Hall.*

Ante Cibum.—Benedictus benedicat.

Post Cibum.—Benedicte Deus, qui pacis nos a juventute nostra, et præbes cibum omni carni; reple gaudio et lætitia corda nostra, ut nos, quod satis est habentes, abundemus in omne opus bonum, per Iesum Christum Dominum nostrum, cui tecum et Spiritu Sancto sit omnis honos, laus, et imperium, in sæcula sæculorum. Amen.

This latter is a version of the beautiful Greek grace in the 'Apostolical Constitutions,' vii. 49, quoted in Conybeare and Howson, note on 1 Tim. iv. 5. In Durham the graces are said by the scholars in turn, each beginning on Saturday evening and going on for a week.

J. T. F.

Bp. Hatfield's Hall, Durham.

At Corpus Christi College, Cambridge, the same grace is used, or very nearly the same, as at Gonville and Caius.

H. J. MOULE, M.A., of C.C.C.

Dorchester.

The grace before dinner at Sidney Sussex College, Cambridge, is as follows:—

Oculi omnium in te spectant, Domine, tuque das eis escam eorum in tempore opportuno. Aperis tu manum tuam, et imple omne animal benedictione tua. Sanctifica nos, quæsumus, per verbum et orationem, istisque tuis donis, quæ de tua bonitate sumus percepturi, benedicto per Iesum Christum, dominum nostrum.

W. J. NEWCOMB.

Louth, Lincs.

In the St. John's grace, there should be a full stop after *Dominum nostrum*; *ceteris* and *caelestem* should be spelt as here written; and the undersigned was never, he regrets to say, *Socius*.

P. J. F. GANTILLON.

MARQUIS OF HUNTLY (8th S. v. 287).—*Inter alios*, consult 'History of the Ancient House of Gordon,' by William Gordon, 8vo., 2 vols., 1726, Edinburgh, and 'A History of the Ancient House of Gordon,' by C. A. Gordon, 12mo., 1754, Aberdeen.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

PORTRAIT: ARMS OF WANKFORD (8th S. v. 488).—The arms about which MR. FINCH inquires are obviously those of Wankford. The blazon is: Or, a lion rampant double queued azure, between three hurts. Crest: a lion rampant guardant or, holding between the paws a hurt. This was granted to Wankford, of Berwick Hall, co. Essex, Sept. 18, 1664.

S. JAMES A. SALTER.

Basingfield, near Basingstoke.

THE MOTHER OF ADELIZA OF LOUVAIN (8th S. v. 367).—MR. BROWN seems to have got a little "mixed" among the puzzling Carolingian genealogies. Adeliza was niece neither of Pope Calixtus nor of Archbishop Albert of Trèves. Her mother was Ida, daughter of Albert, Count of

Namur, and of Ermengarde, daughter of Charles, Duke of Lorraine, and her father (Godfrey of Louvain) being great-grandson of the same Duke Charles, Adeliza was thus sprung on both sides from the imperial line of Charlemagne.

Miss Strickland, by the way, calls Ida, "sole daughter and heiress" of Albert of Namur. This is surely wrong. Heylin and others mention his son Godfrey, lineal ancestor (through his daughter Alice, married to Baldwin, Count of Hainault) of Louis VIII. of France, who thus united in his own person the illustrious Carovingian dynasty and the house of Capet.

Fort Augustus, N.B.

OSWALD, O.S.B.

Anderson's 'Royal Genealogies' gives two wives to Godfrey I., Duke of Brabant, namely, Sophia, daughter of the Emperor Henry IV., and Clementia, daughter of William II., Count of Burgundy (she, after Godfrey's death, married Robert II., Count of Flanders), but it is not specified by which wife Godfrey's children were. Betham's 'Tables' state that Adeliza was daughter of Godfrey by Ida, daughter of Albert III., Count of Namur.

E. A. FRY.

Mr. Freeman ('Norman Conquest,' v. 196) writes, "the new Queen was Adelaide or Adeliza, the daughter of Godfrey, Count of Löwen, and Duke of Lower Lothringen." And Miss Strickland ('Queens of England,' i. 112) states that her mother was "Ida, Countess of Namur," whose parents were Ermengarde, daughter of Charles, brother of Lothaire, and Albert, Count of Namur. Adeliza's name is cherished by us in Sussex as the heroine of a siege in the Castle of Pevensey, and as the traditional founder of Calceto and benefactor of Boxgrove Priors.

EDWARD H. MARSHALL, M.A.

Hastings.

Though Burke ('Peerage') states that Adeliza was daughter of Duke of Louvain, Foster ('Peerage') calls her "Adeliza, daughter of Godfrey, Duke of Lorraine and Count of Brabant." In this he agrees with Reusner ('Opus. Gen. Cath.,' ed. 1592), who states (pt. ii. p. 6) that Henry married, secondly, "Adelicia Lotharingæ Ducissam." In his genealogy of the Dukes of Lorraine (pt. i. p. 520), Adelina, eldest daughter of Theodoric the Violent (who died 1133), by Bertha, daughter, "Simonis Ducis Mosellani," is stated to have married Henry I. Her brothers were Simon (succeeding Duke), Henry (Bishop), Frederick, Theodoric, Charles (Ecclesiastics), and Theobald, (Count "Tullensi"). There is no brother Josceline. The 'Peerages' state that Josceline, ancestor of the Dukes of Northumberland, was son of Godfrey Barbatus, Count of Louvain. Reusner (p. 480) states he died *circa* 1140, having married "N.," sister to Henry V., emperor, and by her had issue one son, Godfrey, his successor, and three daughters,

Aleida, "nupsit Angliæ Regi"; Ida sive Joann, wife of Theodoric IV., Count of Cleve; Clara, a nun. Here Reusner gives Aleida as wife of Henry, which contradicts his other two statements, but throws no light on Josceline. Oliver Vredius ('Gen. Com. Flandriæ,' vol. i. p. 65) states that Henry I. married Adeliza, daughter of Godfrey, Duke of Louvain, and quotes William of Malmesbury and Orderic.

A. W. CORNELIUS HALLEN.

Alloa.

POST-REFORMATION CHANCEL SCREENS (8th S. v. 487).—Add Brancepeth, Durham; Sedgfield, Durham; St. Mary in the North Bailey, Durham; Cathedral, Durham. The post-Reformation organ-screen was swept away, together with the fine clock-case (partly pre-Reformation) and many chapel screens, &c., in the early "Restoration" period. See plates in Billings's 'Durham Cathedral' (1843), and for Brancepeth and Sedgfield, his 'Durham County' (1846). J. T. F.

Bishop Hatfield's Hall, Durham.

"ANTIGROPELOS" (8th S. v. 249, 353, 394).—I write from personal knowledge, well remembering the time when these conveniences were in use. In the last line quoted by your correspondent from a song familiar to me, "coat" should be *boot*, or, to be precisely accurate, *boots*. The line runs:—  
Your boots are antigropelos, your shoes are *pannus corium*.

Observe the connexion of idea of boots with shoes. "Antigropelos" were introduced as a substitute for the boot that formerly protected the horseman's leg, and were brought in in order to keep his pantaloons free from mud splashes and stains. They from equestrians descended to the pedestrians, by whom they were christened "knickerbockers" during the lustre 1860-5. I think the introduction of the volunteer service reintroduced the idea in this form. Even the ladies appear to have adopted these leathern leg-protectors; for how runs the ballad, singing of a fair maiden in about 1862?

A pork-pie hat and a little white feather  
And *knickerbockers* for the dirty weather.

My contention, then, is (based upon personal memory) that knickerbockers superseded antigropelos, both being protective against the mud of London. Antigropelos we have no longer with us, and the knickerbocker, in leather or American cloth, at all events, has become obsolete as bizarre; but to this hour at which I am writing any "tenderfoot" can secure a pair of *pannus corium* shoes by giving an order to any London shoemaker. NEMO.

Temple.

This word was first used to describe some leggings, fastened by a steel blade in the material, which hooked on instantly, by a spring-action,

pushed in to an upper and lower button from the knee to the ankle. The name was familiar as an advertisement about fifty years ago. ESTE.

PRUSIAS (8th S. vi. 8).—Prusias was a King of Bithynia (192-148 B.C.), who was so basely servile to the Romans that his name has become a synonym to mean flatterer. To please the Romans he would have put to death Hannibal, who had sought for a refuge in his court; but the great warrior anticipated his host's crime by poisoning himself.

B. H. G.

'VENICE PRESERVED' (8th S. v. 488).—MR. PICKFORD'S very natural question raises an issue hardly compatible with the space in 'N. & Q.,' and is one that might perhaps be best answered by a theatrical manager. Nowadays the reasonable anticipation of a run is the inducement for the revival of some old favourite play, and its rescue from the limbo of oblivion. Whether 'Venice Preserved' encourages hope of even temporary success is doubtful. To the star actor it presents the disadvantages of two male characters of nearly equal (stage) value; and although Belvidera has been handed down by a long train of distinguished queens of tragedy from the days of Mrs. Barry, yet the part is wanting in variety, and the actress's opportunity, when it comes, comes somewhat late.

When each important town boasted its stock company, Jaffier, Pierre, and Belvidera met with their casual chances of appearance. In his early days, Macready often played Pierre; but, once a manager, he gave the part to Warde, and Jaffier to Phelps; and 'Venice Preserved' is only found in the bills six times during his management of Covent Garden and Drury Lane collectively. At Sadler's Wells, in Phelps's first four seasons, it was played but four times.

It is well known to all students of the drama that every management of repute for nearly two centuries has familiarized the public with Otway's powerful, though indecent stage portrait of an historical episode. Though excision was a matter of necessity, the piece has greatly suffered from indiscriminate use of the pruning-knife, and such strength as is left of Otway's most popular play would appear to lie in an absence of anti-climax, and a really awful—there is no better word—situation towards the close of the last act. To compass the deaths of the three principal characters within three minutes, without risk of raising a smile, is an achievement that any dramatist may be proud of; but in our more prosaic times, when the mean between the sublime and the ridiculous is so difficult to determine, the horrors of the rack, the gleam of the dagger, and the death-shriek of the maddened wife might fail in the effect produced on the audiences of the last century.

On the merits or demerits of 'Venice Preserved'

opinions vary greatly. Dryden's praise of his brother poet came a little too late. Samuel Johnson, contradicting Goldsmith, peremptorily pronounced "that there were not forty good lines in the whole play." Thomas Davies, one very capable of taking a good stage view of the subject, in his 'Dramatic Miscellanies,' devotes much critical care to a consideration of Otway's beauties and blemishes, and credits the poet with more power over the heart than any (English) writer, Richardson perhaps excepted. Sir Walter Scott, in his 'Remarks on English Tragedy,' speaks of the "exquisite touches of passionate and natural feeling" in 'The Orphan' and 'Venice Preserved.' The author of the remarks in 'Oxberry's English Drama' (query, who?) boldly takes the unpopular side, and asserts "there is not one passage of transcendent excellence," and sums up, not unfairly, that there is great pathos of situation, but very little of language. Richard Cumberland, though sensible to the poet's beauties, sticks to his last, "that 'Venice Preserved,' admired and praised as it has been, is nevertheless one of the most corrupt and vicious compositions in the language."

ROBERT WALTERS.

Ware Priory.

When, in 1794, the Rev. Wm. Jackson fell in the dock from poison, previous to being sentenced to death for high treason, he pressed the hand of his counsel, Leonard MacNally, muttering, "We have deceived the Senate!" This, quoted from 'Venice Preserved' at the very moment when life was ebbing away, shows the deep impression which that powerful play had produced; and it is indeed strange that it should be now wellnigh forgotten. The tragic incident referred to is described in 'Secret Service under Pitt,' p. 192, Longman.

CLIO.

SMEDLEY'S 'FRANK FAIRLEIGH' (8th S. vi. 8).—This work was first published in *Sharpe's London Magazine* as a serial tale, 1847-8, and is entitled 'Frank Fairleigh,' and this mode of spelling is no doubt the correct mode. E. A. BURTON.

[Other replies are acknowledged.]

THE MANSION HOUSE, LONDON (8th S. v. 487).—Dance disfigured his Mansion House with two separate superstructures of the kind that E. L. G. refers to. One was near the front, and the other towards the back, or Walbrook end, of the building. A good view of the house, as thus adorned by the City architect, will be found in Chamberlain's 'History of London' (1769). Singularly enough, though these hideous excrescences were much abused and satirized—they were commonly known as the "Mayor's (mare's) nest"—those inveterate copyists the London historians do not seem to have thought the exact date of their removal a matter of any consequence. No doubt the facts may be found in some of them but the

phrase used in 'Old and New London,' "now removed," or, by more than one compiler, "taken down some years ago," represents the extent of the information vouchsafed by thirteen compilers whose works I have consulted in my own library. Nevertheless, we can fix the date approximately. Hughson, in 'Walks through London,' published in 1817, gives a pretty engraving of the Mansion House with Dance's eccentric story still intact; Percy, in his 'History of London,' writing in 1823, says that it was taken down "a few years ago"; so that the removal must have been between 1817 and 1823. As Hughson gives no hint of any impending alteration, it was probably about midway between these dates, say in 1820. Now, as the Mansion House was completed in 1752, the "hump-like" roof, as Percy calls it, of the Lord Mayor's house must have been an eyesore to the City pedestrian for sixty-eight years or so.

R. CLARK.

Walthamstow.

AUTHORS OF QUOTATIONS WANTED (8th S. v. 129, 279).—

Generosus nascitur non fit.

At the latter reference it is asked, "What snob perpetrated this vile parody on Horace's 'Poeta nascitur,' &c.?" It would be very interesting to be told where this occurs in Horace. Hitherto it has not been found. Touching "Generosus nascitur non fit," whoever invented the saying erred in good company. Seneca, in his forty-fourth Epistle, says: "Quis est generosus? ad virtutem bene a natura compositus." Surely "Generosus nascitur non fit" does not necessarily mean that a *homo generosus* must be well born, but rather that he must be "ad virtutem bene a natura compositus." A little further on Seneca says: "Non facit nobilem atrium plenum fumosis imaginibus." If *generosus* is taken to mean "nobly born," the truth of the saying is obvious, and the proverb unnecessary. If it means "noble hearted," the saying is probably true. It appears to be wrongly assumed that *generosus* means "gentleman." I do not find that meaning in either Bailey's 'Facciolati' or Gosset's 'Dumesnil's Latin Synonyms.'

ROBERT PIERPOINT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Register Book of Christenings, Marriages, and Burials in the Parish of St. Paul without the Walls in the City of Canterbury, 1562-1800.* Edited by Joseph Meadows Cowper. (Canterbury, Cross & Jackman.) MR. COWPER is a most industrious antiquary. He possesses, moreover, a faculty which, for work such as his, is more important than even industry. He is scrupulously accurate. He has already printed the parish registers of six of the Canterbury churches. They are models of painstaking work of this kind. We do not know a single parish register which has issued from the press—and we have, we believe, examined nearly all that have been printed—which surpasses those of Canterbury which Mr. Cowper has edited. For all practical purposes they are quite as serviceable as the original documents themselves.

When parish registers began to be transcribed for the press, we well remember that such work was described as archæology run mad. We were told that, now the

laws had been so modified, they could be useful for no business purpose, and that a mere list of names and dates could interest no one. It is not necessary for 'N. & Q.' to reply to nonsense of this sort; but we fear there are yet uninstructed persons in whose brains such-like folly finds harbour. If for no other reason, these registers are of service in helping to disprove the silly calumny as to the Puritans taking a delight in harsh-sounding names culled from the Old Testament, and modern fabrications based thereon. Mr. Cowper has been good enough to give us, in his introduction, a list of the uncommon Christian names which he has encountered in transcribing these pages. There are a good many of them; but very few are open to the charge of Puritanism. Abijah, Bethiah, Elhanah, Freewill, Hevah, Mehetabill, Methuseah, Mnason, and Uriah exhaust the list.

We gather from a passage near the end of the introduction that Mr. Cowper has no intention of printing the remaining nine Canterbury registers which yet remain in manuscript, subject to loss by theft, fire, and all the other mischances to which unique documents are liable. We trust he may be induced to change his mind; or if that cannot be, that some one else will carry on the good work. To use the editor's own words, "The day is surely coming when the registers, which contain the brief memorials of the makers of England, of Greater Britain, and (may I not add?) of the United States of America, will all be printed." The sooner this great national work is undertaken the better. Fire is an agent of destruction which never sleeps.

*The Royalist Composition Papers.* Being the Proceedings of the Committee for Compounding, A.D. 1643-1660, so far as they relate to the County of Lancaster. Vol. I. A-B. Edited by J. H. Stanning. (Lancashire and Cheshire Record Society.)

*A List of Lancashire Wills proved within the Archdeaconry of Richmond, 1743-1792.* Also a *List of Wills proved in the Peculiar of Halton, 1615-1792.* Edited by Lieut.-Col. Henry Fishwick. (Same Society.)

*An Index of Wills and Inventories preserved in the Court of Probate at Chester, 1741-1760.* Edited by J. P. Earwaker. (Same Society.)

We welcome these volumes very gladly. The two volumes of indexes of wills are not literature, as we commonly understand the term, but they are of very great use, as furnishing a key to an immense mass of evidence which is useful not only as helping to prove pedigrees, but also as throwing light on the domestic life of those who have gone before us. It is barely a century since wills have become the dry legal documents such as we now know them. Before that time there was hardly a will executed which did not contain some fact or allusion which the antiquary will be glad to remember.

The volume of 'Royalist Composition Papers' belongs to a class widely different from the foregoing. Here we have, so far as Lancashire is concerned, the papers relating to the fines inflicted on the Royalists between 1643 and the Restoration, so far as the surnames A and B are concerned. The papers here given are, we need hardly say, not printed in full. Writers of legal documents were, in the seventeenth century, well-nigh as fluent in legal verbosity as their successors of to-day. We do not believe, however, that any facts have been omitted which could be of interest to the local historian, the genealogist, or the student of dialect. We have carefully examined every page of the volume, and have come to the conclusion that the utmost care has been bestowed upon its preparation. There are many facts which have a wide interest. Thus, in the papers relating to John Ackers, of Whiston, we find that three members of the family died of "the sore visitation of the plague"

in September and October, 1652. Was this the true plague, or some kind of malignant fever? There seems to be no certain authority for stating that the true plague ravaged this country between 1650, when it was at Shrewsbury, and the great plague in London and elsewhere in 1665. Whether this was the true plague or not, we gather from Dr. Creighton's 'History of Epidemics' that fatal sickness was prevalent in the West of England in those years.

There is a common impression that it was the Parliamentarians only who used the churches as prisons. This is a mistake, as is clear from the depositions regarding Christopher Anderton. A certain Roger Nicholson, of Over Hulton, deposed that "being taken prisoner at Midlewich [he] was put into the church among the other prisoners," when he was visited by Christopher Anderton, who we know, from other evidence, was in service *ex parte regis*. In the depositions regarding the case of Richard Ashton, of Croston, a certain William Jumpe swears that he had served under the Parliament, was taken prisoner by the forces of Prince Rupert, and was secured in Bolton church.

Many of the persons in these depositions were Roman Catholics. They illustrate in various ways the working of the old penal system, so very different in its action from anything that could happen in these days. For instance, a trustee applies for money for the maintenance of an infant of about ten years of age. A sum which seems to have been sufficient was allowed on condition that the boy was brought up a Protestant, his father having been a recusant. There are several other entries which lead us to believe that, over and beyond the effect of the penal laws, the recusants did not receive treatment similar to that of the other Cavaliers who were in trouble.

*Lives of Twelve Bad Men.* Edited by Thomas Seccombe. (Fisher Unwin.)

WHY twelve? From the title, this work would seem intended to be a counter-blast to the late Dean Burgon's 'Lives of Twelve Good Men.' In those charming memoirs, however, there was some reason for the limitation, as twelve has been accepted from time of old as the symbolic number of the Church. For Mr. Seccombe's purpose we should have thought that six, the number of reprobation, would have been more appropriate; or, if that allowance seemed insufficient, the same symbol raised to the power of intensified malignity as 666. Material would not have run short, even then, with the 'Newgate Calendar,' Charles Johnson's 'Highwaymen,' and other copious records of human villainy to fall back on. Amongst the eminent scoundrels here sympathetically treated by various hands we have Judge Jeffreys; Matthew Hopkins, the witch-finder; the notorious *débauché* Col. Charteris; Jonathan Wild; Wainwright, the poisoner; "Fighting Fitzgerald," and other black sheep of various degrees of nigritude. On the whole, the sketches are not so objectionable as might be expected. Some, like Mr. Pollard's account of Edward Kelly, the necromancer, are relieved by an agreeable irony. But surely Mr. Seccombe might have found a more congenial occupation than acting as resurrection-man to ruffians who were better left in the oblivion they deserved. Unwept and unhonoured, they might well remain unsung.

*Charles Whitehead: a Forgotten Genius.* By Mackenzie Bell. Second Edition, (Ward, Lock & Co.)

MR. BELL has made it his pious task to redress the wrong implied in the secondary title of his book. Poor Whitehead was, no doubt, a genius of a certain order, and certainly was almost forgotten from the day when he died in destitution in a Melbourne hospital till Mr. Bell rediscovered him. He was one more of those

*infanti perduto* who have been lifelong martyrs to hyper-aestheticism, physical as well as intellectual; and, as Moore puts it,—

The heart that is soonest awake to the flowers,  
Is always the first to be touch'd by the thorns.

Sufficient weight, perhaps, has not been given to the hereditary taint of insanity which is known to have afflicted his family, and may have contributed largely to the lurid gloom which hung over the life of the unhappy poet. We gave a favourable notice to Mr. Bell's book when it first appeared, and need now only add that this new edition is introduced by a good appreciation of Whitehead from the pen of Mr. Hall Caine.

*An Index to the Genera and Species of the Foraminifera.* By Charles Davies Sherborn. (Washington, Smithsonian Institution.)

It is well when science has such a true devotee to its cause as Mr. Charles Davies Sherborn. For years past this gentleman has been steadily at work in the preparation of the present book, some idea of the extent of which may be formed when it is stated that, although as yet the author has only gone from A to N, he has noted or described as many as ten thousand genera and species of Foraminifera. The public spirit of that magnificent institution the Smithsonian, of Washington, is worthy of all praise, for by its recognition of Mr. Sherborn's vast labour the world is able to see this scientific text-book appear in immortal type—a work not for to-day, but for all time.

We have received the first part of *Dorset Records* (Clark), which is intended to furnish indexes, calendars, and abstracts of records relating to the county as well as to furnish transcripts of the various parish registers. We wish 'Dorset Records' every success. The vast mass of information relating to the shire remaining in the Record Office, Somerset House, the British Museum, and elsewhere is undreamed of by most persons. To bring the facts contained in these records before those persons who have neither time nor skill for the study of the originals is surely a good work. The determination that has been arrived at of printing the whole of the parish registers of the county is very admirable.

### 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."

VERA ("Countries to whom," &c.)—Incorrect. Substitute *which*.

PAOLO BELLEZZA ("Note on Wyatt").—Not received.

R. CLARK ("Stow's 'London'").—Appeared. See 8th S. v. 308, 519.

### 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, JULY 21, 1894.

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Notices to Correspondents.

## Notes.

## WESTBOURNE GREEN MANOR HOUSE.

(See 8th S. v. 327.)

It falls to me, after inquiry, to answer my own question, and so doing to put on record a few facts gathered in relation to Westbourne Green, additional to those noted in my replies touching the residence of Mrs. Siddons (8th S. v. 258, 354, 453).

I find that were the vanished Manor House again to take form and substance on its old site, it would stand across the broad thoroughfare Sutherland Avenue, its western face about forty-five yards from the end of the avenue at the Harrow Road, its southern side about seventy-seven yards north of the canal. Very fortunately for the history of the district when it comes to be written (and for which Lysons, Hughson, and Robins have furnished the basis), a sketch of the old house is preserved in the family of one of its latest occupants, and has been kindly shown to me by Mr. John Carbonell, who was born here. The sketch shows two faces of the building—that towards the Harrow Road, and that towards the canal. It is a large two-storied house with an additional attic story in the high and hipped (*i. e.*, of two slopes) slate-covered roof, above which appear the chimney stacks. To the north of this, the principal portion of the house, is an annex of less height, and beyond, rising above tall shrubbery, is seen the belfry

of the stable buildings. The walls of the house externally are rough-cast. Architectural attempt is absent, but the building has the pleasing irregularity of outline and depth of roof associated with old houses, and its setting amidst fine trees and green shrubberies adds much to its appearance. Internally were many and pleasant rooms, and the varying floor levels bore witness to age and to alterations and additions which in the long course of years the house had experienced. How old was the structure there is probably nothing to show. The 'Index Villaris' of 1690, as Robins points out, notes "more than three gentlemen's seats" in Paddington, and he considers one of these to have been Westbourne Green Manor House.

In addition to Mr. Carbonell's sketch the Ordnance Survey, made—again fortunately for local history—the year before the demolition of the house, well preserves the memory of the place. The block-plan of the house, with its adjoining stable-yard and outbuildings, the surrounding pleasure grounds, garden, and shrubberies, and even the flower-beds and large trees, are faithfully mapped. The approach from the gate lodge on the Harrow Road was by a curving carriage sweep. Sixty yards of lawn and shrubbery lay between the road and the house, and behind it upwards of a hundred yards in depth was similarly laid out; while beyond through a belt of trees extended "the Long Walk," a furlong in length, terminating at the West Bourne, from which the district took its name. The grounds surrounding the house were four acres in extent, and beyond these lay twenty acres of fields appertaining.

The part of the Westminster Abbey lands which comprehended the Manor House and its appurtenances had—if I rightly apprehend—become copyhold, and at the beginning of the century was in the possession of Rundell, the king's goldsmith, whose business house was at Ludgate Hill. Rundell died very wealthy, and left his property to his nephew, Mr. Joseph Neeld, of Fulham, a solicitor, who is said by Robins, in 'Paddington, Past and Present,' to have had in lease all the land in the parish pertaining to the Dean and Chapter, and other land which he had purchased, or more correctly had inherited from Rundell. Subsequently an arrangement was made between the ecclesiastical body and Mr. Neeld by which the latter, surrendering his lease, became fully the owner of a large portion of the estate, including that on which stood the Manor House; his son, Sir John Neeld, was created a baronet in 1859, and dying in 1891, was succeeded in this and his estate at Grittleton, near Chippenham, by his son Sir Algernon.

The house was not inhabited by either Rundell or Neeld, its owners. Of its occupants the earliest I hear of—and for my information I am much indebted to Mr. Edward Vigers, who has resided

many years in the neighbourhood, and has had much to do with its development as London—is John Braithwaite, mechanical engineer, one of the first successful constructors of the diving-bell. By its means in 1783 he rescued from the Royal George, sunk at Spithead the preceding year, many of her guns and the sheet-anchor; and in 1788 recovered dollars to the value of 38,000*l.* from the wreck of the Hartwell, lost off Boavista, one of the Cape Verd Islands. Braithwaite died in June, 1810, at the Manor House, which for many years after was occupied by his son, another John Braithwaite, who, originally distinguished, like his father, as a mechanist (and as the constructor of "the Novelty," one of the first locomotives), became a civil engineer, when the making of railways gave rise to that profession. The Eastern Counties, now the Great Eastern, was his principal work. The second Braithwaite appears to have vacated the Manor House about 1840, and was soon after succeeded there by William Charles Carbonell, of the firm of wine merchants then and now located in Regent Street. Mr. Carbonell did much towards the improvement of his residence, and gave it up in 1854. The last tenant was John Humphreys, the coroner for East Middlesex; he lived here twelve years, and the Manor House, which holds its place on the Post Office Directory Map of 1866, is in that of 1867 expunged; the great wave of London had swept it away.

I will, if allowed, conclude my notes on Westbourne Green by enumerating collectively the principal persons associated with its history. Considering its small extent and seclusion before absorption by London, the list is not a scant one, and it is certainly a witness to the former beauty and salubrity of the place which attracted so many notable people here to seek pleasant retirement. In the *Universal Magazine* of a hundred years since (September, 1793), the green is described as one of those beautiful rural spots for which Paddington was distinguished; the rising ground commanded pleasant views of Hampstead, Highgate, and "the village of Paddington," and "as no part of London could be seen, a person disposed to enjoy the pleasures of rural retirement might here forget his proximity to the busy hum of men." Hughson, however, quoting this in 1809, includes in the prospect "the distant city," which had progressed westward. The article in the magazine is accompanied by a view of Westbourne Place.

Isaac Ware, the builder of Westbourne Place, was eminent as an architect and as an exponent of Palladio, whose works he edited in English. His career had an interesting, though perhaps not uncommon origin; the story is related in 'Nollekens and his Times,' by J. T. Smith, 1828. A thin, sickly little chimney-sweeper was one morning observed by a gentleman of taste and fortune drawing with a piece of chalk, on the basement

stones of the building itself, the street front of the fine work of Inigo Jones at Whitehall. Genius recognized, and the master chimney-sweeper compensated for the loss of his apprentice, the boy was educated, sent to Italy to study, and on his return employed and introduced by his patron as an architect. He was eminently successful, and when employed by the Earl of Chesterfield to build his splendid mansion—yet existing in May Fair—was allowed to appropriate certain materials, which he transported to Westbourne Green, and used there in the house destined for himself. Westbourne Place appears to have been built near an old "message" of the same name, shown by Lysons to have existed in the reign of Henry VIII. (see Robins's 'Paddington,' p. 35). Ware died Jan. 5, 1766. His successor was Sir William Yorke, Bart., a distinguished lawyer, who became Lord Chief Justice of the Common Pleas, Ireland. He let the house for a short time to the Venetian Ambassador (we have not the name of His Excellency), and in 1768 sold the property to Jukes Coulson, iron merchant and "eminent anchor-smith," of Thames Street, who, as I have said (8th S. v. 354), spent much money on the house and grounds. Coulson died at the beginning of the century, and the next owner of Westbourne Place was Samuel Pepys Cockerell, an architect of considerable practice and surveyor to the East India Company. His name came to him through his mother, the daughter of John Jackson, nephew and heir of Samuel Pepys, the writer of the famous 'Diary.' Charles Robert Cockerell, the eminent architect and author, who died in 1863, and was deemed worthy of sepulture beside Wren in St. Paul's, was a younger son of the above, and probably spent his boyhood here. S. P. Cockerell died July 12, 1827, and a year or two later the mansion was occupied, as I have shown (8th S. v. 453), by General Lord Hill, the hero of Almaraz and Waterloo.

Leaving Westbourne Place and proceeding towards the country, at Desborough Lodge some time resided Charles Kemble with his talented wife and children, John Mitchell Kemble, the distinguished Anglo-Saxon scholar, Fanny Kemble (Mrs. Pierce Butler), and Adelaide Kemble (Mrs. Sartoris). Fifty yards further up the hill was found Westbourne Farm, afterwards Desborough House, for twelve years the home of Mrs. Siddons, and twenty-eight years later of Charles James Mathews and Lucia Elizabeth Vestris. Then, crossing the canal, was reached the Manor House associated with the Braithwaites, father and son, both great engineers. To these may be added the Marquis of Buckingham, George Nugent-Temple-Grenville, a prominent politician of his time, and twice Lord Lieutenant of Ireland, who is said in the article of the *Universal Magazine* above quoted to have at that period (1793) occasionally occupied a farmhouse

close to Mr. Coulson's mansion. Could this have been Westbourne Farm; or was there another house a little to the south of Westbourne Place? If, indeed, the "cottage" which later Mrs. Siddons found necessary to enlarge, the master of Stowe must have experienced but narrow accommodation in his quarters at Westbourne Green.

Thus the list is no mean record, comprehending as it does Isaac Ware, Sir William Yorke, the Venetian Ambassador, Jukes Coulson, the two Cockerells, Lord Hill, the Kembles, Mrs. Siddons, Charles James Mathews, Madame Vestris, the two Braithwaites, and the Marquis of Buckingham. Tradition, moreover, claims as sometime residents at Westbourne Green, Ben Jonson, General Ireton, General Desborough (to whom in previous mention I did not give full rank), and Giulia Grisi, of Italian Opera fame, which gifted lady is reported to have at one time occupied the cottage formerly Mrs. Siddons's.

W. L. RUTTON.

27, Elgin Avenue, Westbourne Green (now Park).

#### SHAKSPEARIANA.

'THE COMEDY OF ERRORS,' II. i. 109-115.—Could not a more satisfactory emendation of this passage than that usually adopted be obtained by taking "and no" to be a misprint for "away so"? "That others touch" may be an error for "that suffers touch," but it is not necessary to alter the text here:—

I see the jewel best enamelled  
Will lose his beauty; yet the gold bides still:  
That others touch, and often touching will  
Wear gold away; so man that hath a name  
By falsehood and corruption doth it shame:  
Since that my beauty cannot please his eye,  
I'll weep what's left away, and weeping die.

Under the metaphor of the jewel is Adriana alluding to her husband or to herself? She says above that a look of his would soon restore her beauty; and it may be her meaning is that she is the jewel that has lost its enamel, yet the gold (herself) remains; but as often touching gold wears even it away, so her husband's treatment of her will wear her down to the grave. In this case, II. 112, 113 would be a parenthesis. Her emotion increases towards the end of the scene, which would lead to her thoughts being expressed somewhat disjointedly.

Is the Henry Irving edition correct in taking "jewel enamelled" to be a piece of enamelled substance in a gold setting, and not an ornament of gold overlaid with some delicate ornamentation? In Mr. Boyle's 'County of Durham' (p. 310) it is quoted that Edward II., visiting Durham, offered at St. Cuthbert's shrine "an ouch of gold enamelled, worth 20s." This seems to describe an ouch covered with enamel, for the other ouches offered by the king, all of which bore stones, are described as having the stone in the middle, "an

ouch of gold with a sapphire in the middle, worth 15s."

IV. i. 21.—As this expression still remains a puzzle, and as it is better to have a poor interpretation of a passage than none at all, I venture to suggest that there is a play on the word *pound* intended, and that the line should read:—

Ay, buy a thousand pounds a year; ay, buy a rope.

The mention of a rope may bring to Dromio's remembrance the beatings that he is constantly receiving, and he may think that when the rope is bought he is sure to get a taste of it for his wages (iv. 30-40). He therefore rubs his shoulder as he departs, and mutters the words to himself. The objection to this explanation is that there is no substantive corresponding to the verb *pound* = to beat. "A thousand pound" was a common expression, and it may be that it is a slip of the pen for "a thousand marks"—the mark being often mentioned in this comedy, but the pound never, except in this instance. In any case it looks as if "I" should be printed *ay*.

IV. iii. 25.—

"The man, sir, that, when gentlemen are tired, gives them a *sob* and rests them."

The Folio has "sob," which is similar in MS. to "fob," but neither of the words makes any sense of the passage. As it is very likely that there was a pun intended (cf. 'Romeo,' II. iv. 35) it is possible that "form" has been changed to "fob," either in transcribing (through "fobbe"), or through the word having been imperfectly heard, "gives them a form and rests them." Of course, this conjecture implies that in Shakespeare's time a warrant was produced when an arrest for "overrunning the constable" was made, or, if not a warrant, a document containing a statement of the amount of debt due. I have not noticed that Shakespeare uses "form" elsewhere in the sense of document, but it is so used in Marlowe's 'Edward II.':—

Lancaster. Here is the form of Gaveston's exile;  
May it please your lordship to subscribe your name.  
Archbishop. Give me the paper. Act I. sc. iv.

IV. iii. 13.—Dromio would be astonished to find his master unattended by the sergeant, so it is probable that his question should read, "Where have you got the picture," &c. G. JOICEY.

'TWO GENTLEMEN OF VERONA,' II. iii. 30.—

"Now come I to my mother: Oh that she could speak now like a would-woman."—First Folio.

The Globe, following Theobald, substitutes "wood" for "would"; but why should Launce wish that the shoe (which, as representing his mother, he speaks of as "she") could speak like a mad woman? A far slighter change in the original text gives a far more appropriate meaning. I think we should read, "Oh that she could speak now like *as* would woman." No doubt the ex-

pression is colloquial. It is all the fitter for the mouth of Launce.

II. iv. 196.—

Is it mine, or Valentine's praise?

It is strange that this manifestly defective line should persistently hold its place in the text, when the cause of misprint is so obvious, and the emendation so simple. Most certainly, as I think, we should read:—

Is it mine *eyne*, or *Valentinus'* praise?

"Eyne" has been lost through absorption by the cognate. The full form "Valentinus," here necessary to complete the verse, occurs elsewhere in the play at I. iii. 68,—

With Valentinus in the emperor's court.

What, Proteus asks himself, can excuse his infidelity to Julia? Is it what he himself has seen of Silvia's superior beauty; or what he has heard from Valentine in her praise?

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'MEASURE FOR MEASURE,' II. i.—

O thou caitiff! O thou varlet!  
O thou wicked Hannibal!

It is Elbow, the "poor Duke's Constable," who thus rates the clown for saying that his (Elbow's) wife was "respected with him before he was married to her."

Shakespeare is generally rough on constables, and Elbow is a veritable Mrs. Malaprop all through the play, and especially in this scene. He brings before Angelo, "two notorious benefactors, precise villains, void of all profanation in the world that good Christians ought to have." His wicked "Hannibal" is malaprop for "cannibal," and is so explained in my old Shakespeare.

Inquiring for any other interpretation of the term is something like inquiring whether the Nurse's husband in 'Romeo and Juliet' had been really a "merry man" or not.

J. STANDISH HALY.

Temple.

"THE DEVIL AND HIS DAM" (8th S. iv. 442; v. 442).—Under the heading "Devil beats his Wife" some instructive articles may be found 4th S. vi. 25, 400; vii. 273, 356. To my thinking there can be no doubt that originally "dam," in the phrase cited above, meant wife, and not mother. When hoary tradition was lost sight of, and the current meaning of "dam," only, remembered by writers, the other signification may have been attached to it. According to some, Satan had four wives—Lilith, Lamech's daughter Naama, Igereth and Machalath. Lilith is best known to us. She is said to have been the first wife of Adam, simultaneously created; but her temper was such that the grand forefather could not put up with her, and Eve was given him as "an help

meet," upon which Lilith went over to the enemy, whom she sorely tried. She had 480 troops of devils under her control.

Touching the Devil's mother, there is an old French saying,—

Où le diable ne peut aller,  
Sa mère tasche d'y mander.

The comparison "moucher la chandelle comme le diable moucha sa mère" has reference to a man named Le Diable, who, on the point of being executed for his crimes, bit off his mother's nose in the farewell kiss, to mark his sense of the bad training she had given him. ST. SWITHIN.

Shakspeare mentions the devil and his dam many times. In 'Titus Andronicus' Aaron calls Tamora the devil's dam, because she is the mother of a black child. In 'King John' Constance says:—

Being as like

As rain to water or devil to his dam.

All this is fatal to the conjecture of Mr. COLLINGWOOD LEE that "dam" means dame.

E. YARDLEY.

#### CHURCHES IN THE CITY OF LONDON.

One feels indebted for any account of the bits of old London now passing away. My letter does not go into destruction, but alterations and repairs. Having been born within the sound of Bow bells, anything relating to the City churches I take the deepest interest in, more particularly so St. Mary-le-Bow, Cheapside.

In the Great Fire of London, 1666, all Cheapside perished, and with it the churches of All-hallows Honey Lane, St. Pancras Soper Lane, and St. Mary-le-Bow, all of which three parishes being subsequently united, the new edifice in Cheapside was appointed the parish church. For a period of over thirty-six years I was on and off churchwarden and overseer of St. Pancras Soper Lane. I remember the heavy gales which passed over the City in November, 1877, doing so much damage to the vane, the celebrated "dragon," of St. Mary-le-Bow Church, that it was thought advisable by the united vestries to have it reported upon; and the result was that it was ordered to be taken down. This was done under the superintendence of Messrs. Procter & Co., engineers, and when it was at their establishment I received a note from those gentlemen:—

Mr. Tegg.

December 11, 1877.

DEAR SIR,—On repairing the ball of the vane of Bow Church we find the name of Tegg on it. Supposing this to have been written by your father, we thought you might like to see it; if so, please call at our works by 11 o'clock in the morning, as we are going to gild to-morrow.—Yours, &c.,

PROCTER & Co.

Turnagain Lane, Farringdon Street.

In 1819 a committee was appointed to inquire and report upon the state of the spire. It was

found to be so bad that George Gwilt, Esq., architect, was commissioned to undertake its rebuilding. The late Mr. Tegg was on the committee, and no doubt, upon the completion of the work, he being a very active member and churchwarden, his name was placed on the ball. I may say the dragon measures 8 ft. 8 in. in length, the height of the church, with spire, 235 ft. Sir C. Wren provided in building the belfry for twelve bells, but only eight were furnished during his lifetime, four being added from time to time, the last two treble bells in 1881. Old Stow records that they set up this rhyme :—

Clarke of Bow Bells with the yellow lockes,  
For the late ringing, thy head shall have knocks.

To which the clerk humbly replied,—

Children of Cheape, hold you all still.  
For you shall have the Bow Bells rung at your will.

If my memory serves me, the dragon of Bow Church and the grasshopper of the Royal Exchange were also in Messrs. Procter's yard, both undergoing repairs caused by the storm in 1877. One of Mother Shipton's prophecies states "that when the dragon of Bow Church and the grasshopper of the Exchange shall meet the London streets would be deluged with blood." The old lady here is a little out.

House No. 2, Bow Lane.—This house, formerly two, was left to the rector and churchwardens by the will of John Don, dated in 1479, and proved in the Court of Hustings, for the maintenance of Bow bells, which, after the death of a person therein named, testator directed to be rung nightly at 9 P.M.

Those who know Bow Church will have noticed the balcony under the clock. That balcony carries with it one of the most pleasing reminiscences of London pageantry. On all Lord Mayors' days and those of civic processions this was the position of honour for royalty to view them from.

During the alterations in the interior of St. Mary-le-Bow Church, Aug. 21, 1878, the workmen came across five coffins in the centre aisle.

Mr. Smith and myself, churchwardens of St. Pancras Soper Lane, proceeded to the church, and after inspecting the coffins, ordered them to be carefully removed and placed in the crypt. One coffin being all broken, we ordered the remains to be gathered up and placed in another coffin, putting the plates with the inscriptions outside.

The following are the inscriptions on four of the coffins :—

Mr. Anthony Harrison  
Died Sept. 1st, 1773.

Mrs. Sarah Harrison  
Died Dec. 3rd, 1772  
In her 70th year.

William Charles Bird  
died Sept. 13th, 1753  
In the 29th year of his age.

Mrs. Susannah Scrimshaw  
died 11th of December, 1782  
aged 69.

WILLIAM TEGG.

13, Doughty Street, W.C.

ARCHIEPISCOPAL ENGLISH.—The "Form of Prayer and Thanksgiving" used on the first of this month in Church of England places of worship in celebration of the birth of a prince who is probably destined to become our king, is so remarkable a specimen of the Queen's English that I wonder its phrasology has called forth no comment. Surely "Christianly trained," if English, is clumsy English. In "Quicken in us all dutiful affections to our Sovereign Lady the Queen," the "all" is somewhat ambiguous. The phrase "Make her Royal House true lovers of thy people" may be grammatical, but it is hardly felicitous. The hypercritical will see other blemishes in this short composition; *e. g.*, while "Son" (*i. e.*, the infant prince) has a capital initial letter, "thee" and "thou," addressed to God, have small initials. Such a document as this "Form" cannot be classed with such ephemeral compositions as prayers written for occasional services, for the laying of foundation stones, the launching of ships, &c. It is historical, and should have been written in pure and simple language. I submit that it is not such an example of the English of our day as deserves to be handed down to posterity.

HENRY ATTWELL.

Barnes.

WILLIAM DAY, BISHOP OF WINCHESTER.—All the biographers of this prelate appear to have been unaware of the fact that on Aug. 29, 1569, he was instituted to the rectory of Lavenham, in Suffolk, on the presentation of the queen. Canon Venables, in his memoir of Day in the 'Dictionary of National Biography,' has omitted to mention that the bishop was the author of "Narratio de Festivitate D. Georgii in reginali Palatio Westmonasteriensi per Reginam Elizabetham Ordinis ejusdem Divi supremam, Communitonesque plures, die 22 mensis Aprilis, anno regni sui 26 [1584] celebrata." In Harleian MS. 304, f. 144.

THOMPSON COOPER, F.S.A.

JEWS AND PLACE-NAMES.—Several Jewish families in England, mostly of foreign extraction, derive their surnames from localities abroad, such as Berlin, Emden, Frankfort, Hamburg, &c. Frequently an *er* is added, as in Berliner, Hamburger, and such like. English towns and cities are almost unknown. London as a surname is common enough, but is foreign in this respect. Some early ancestor resided there once, but quitted the capital, proceeding abroad, dropping his ordinary name, and substituting his old home. His descendants retained the appellation in their native place, and continued to use it on their

arrival in this country. In our national records—those that relate to events occurring in England before the expulsion of the Jews in 1290—numerous place-names are mentioned. I have noted Abraham Dorking, Bonenfant Sagmoor (Sedgemoor), Isaac Polet and Pulet (Oxon.), Isaac Suwerk (Southwark), Jacob Burlingham, Vives Grenefield, and others.

M. D. DAVIS.

AGES OF ANIMALS.—The founder of 'N. & Q.' did a great service to his fellow creatures when by his work on 'The Longevity of Man' he showed the baselessness of many of the well-known stories regarding very old men and women. It is much to be desired that some one would give us in a similarly popular form an account of what is really known as to the ages attained by some of the higher animals. I am led to make this remark by having come upon the following passage relating to the age of the horse:—

"M. Pessina computes the natural age of the horse at thirty. We have several instances in this country of horses living to beyond forty; and Mr. Percival produces the well-authenticated one of the Mersey and Irwell Navigation horse that died at sixty-six."—*Sporting Magazine*, 1829, vol. xxiii. New Series, p. 217.

I do not know who the Mr. Percival was who is here quoted. It would be interesting to ascertain in what the testimony consisted which he regarded as authentic.

K. P. D. E.

#### VANISHING LONDON.—

"Another relic of old London is about to be handed over to the 'housebreakers.' The Goose and Gridiron, a tavern to London House Yard, rich with old-world associations, is coming down to make room for some modern structure. It was in this hostelry that the workmen received their wages during the rebuilding of St. Paul's Cathedral, and here it was that the St. Paul's Freemasons' Lodge, of which Sir Christopher Wren was master for thirteen years, held its meetings. Before it became the Goose and Gridiron the house was known as the Mitre, and was the first music house in London. Robert Herbert, who was 'sworn servant to His Majesty,' kept the house prior to 1664, when he entertained his visitors with good liquor and music, as well as with a curious museum of 'natural rarities collected with great industry, cost, and thirty years' travel into foreign countries.' Among the treasures belonging to the old Goose and Gridiron are three beautifully carved mahogany candlesticks given by Sir Christopher Wren, together with the trowel and mallet used by him in laying the first stone of the cathedral in 1675."—*Newcastle Weekly Chronicle*, June 2.

JOSEPH COLLINSON.

Wolsingham, co. Durham.

"VARSALE WORLD."—These words are, I dare say, familiar to most of your readers as having been used by the Nurse in 'Romeo and Juliet,' II. iv., when she remarks, with respect to Juliet's not favouring the suit of Paris, "But I'll warrant you, when I say so, she looks as pale as any clout in the *varsale world*." I have heard the expression used in Lincolnshire, but as equivalent to "a

miserable world." "Ay, it's a *varsale world*," has been the reply in answer to the announcement of some disagreeable tidings.

F. C. BIRKBECK TERRY.

ANIMALS EMPLOYED AS THIEVES AND BURGLARS. (See 8th S. v. 366).—MR. WALLER'S note on Poe prompts me to inquire what animals have been employed in fiction or in fact as thieves or burglars. MR. WALLER, in his note, seems to show that the employment of a baboon in the capacity of a thief actually occurred in 1834; but I doubt the correctness of the statement that the baboon had been taught to "burgle." In 'The Lenton Croft Robberies,' investigated by Martin Hewitt, in the *Strand Magazine* for March last (pp. 308-321), the agent of the robbery is discovered to be a "parrot" belonging to the secretary of Sir James Norris. The jackdaw of Rheims has earned a world-wide reputation, and moreover points a moral in the shape of the adornment of a bedraggled tail. The number of animals capable of being so employed is, I imagine, very limited; but the subject is one of some interest.

A. C. W.

ST. SWITHUN.—The spelling of this saint's name is inquired after, under another heading, in 'N. & Q.,' ante, p. 15. The A.-S. spelling was "Swith-hun," as in Ælfric; for the obvious reason that it was compounded of *swiðh* (strong) and *hūn* (savage). One *h* was dropped (like the one *t* in *eightth*) because it looked odd. The spelling "Swithin" arose from loss of the etymology and indistinctness of speech; it has nothing to recommend it except that it is much in vogue.

WALTER W. SKEAT.

EARLY MILLINER'S BILL.—The following is a cutting from the *Evening Post* (Jersey) of February 27:—

"The earliest specimen of a milliner's bill has just been discovered on a chalk tablet at Nippur, in Chaldea. The inscription enumerates 92 robes and tunics, 14 of which were perfumed with myrrh, aloes, and cassia. The date of this curious relic of antiquity cannot be later than 2,800 years before the Christian era."

CELER ET AUDAX.

HANDSHAKING.—An incident in the assassination of President Carnot illustrates in a curious way the significance of the custom of handshaking, now so greatly fallen into abuse. Originally a ceremonial token of confident friendship—or, at least, friendliness—the clasp of the right hand has become degraded by incessant use in canvassing and other democratic proceedings. By the intensely tragic circumstance at Lyons we are suddenly reminded of the true nature of the pledge, namely, that when two persons meet, each surrenders his right hand (the weapon wielder) into the grasp of the other's right hand, thereby giving practical and physical surety of amity.

President Carnot allowed every one of the

populace who could squeeze near enough to him to seize his right hand, and would not allow his escort to keep the people back. Up comes the assassin and seizes the President's right hand, but not with his right hand. He seizes it with his left hand, and, throwing up his victim's arm, plunges the dagger into his right side. Had it been possible for the President to insist upon mutual surrender of right hands, the attack upon him would assuredly have miscarried.

HERBERT MAXWELL.

### 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.

JOHN NYREN.—It is stated in Cowden Clarke's introduction to 'The Young Cricketer's Tutor,' 1833, that the 'Cricketers of my Time,' appended to that work, had already appeared in the form of sketches contributed to a periodical. Could any reader inform me what that periodical was? I have also seen it stated that Leigh Hunt once wrote a paper on Nyren—probably in one of his numerous periodical ventures—which I am anxious to trace, if possible.

THOMAS SECCOMBE.

15, Waterloo Place.

JOHN HEBDEN.—Among the portraits I have collected of players of stringed instruments, I possess an engraving in mezzotint of a man named John Hebdon, who is represented playing the violoncello. I am curious to know something about this man, as next to no information is to be found concerning him in any book I have come across treating of music and musicians. I have been unable to find any reference to him, beyond seeing his name in a list of subscribers in an old music-book, wherein he is described as one of His Majesty's Musicians in Ordinary; and again, in a little book setting forth the rules of the Royal Society of Musicians, of which Society he was one of the original members and founders.

ARTHUR FREDERICK HILL.

38, New Bond Street.

"FIFTY-DOLE."—This word, apparently denoting a rate or assessment of some kind affecting land, appears in a MS. of the sixteenth century relating to Devonshire. What is its precise meaning?

H. J. C.

ST. BATHILDES.—Was St. Bathildes, who is commemorated on January 30, a native of England? Alban Butler, whose authority is never lightly to be cast aside, except when positive evidence as to facts has been discovered since he wrote, had no doubt on the matter. He says she "was an Englishwoman who was carried over very

young into France, and there sold for a slave at a very low price," and then goes on to tell that "King Clovis II., in 649, took her for his royal consort, with the applause of his princes and whole kingdom; such was the renown of her extraordinary endowments." The Rev. Richard Stanton, in his 'Menology of England and Wales,' speaks of her as being, "according to the general opinion, a native of England." Dean Milman, in his 'History of Latin Christianity,' says "she was a Saxon captive of exquisite beauty," and proceeds to speak of her as "the holiest and most devout of women" (edit. 1854, vol. ii. p. 221). By calling her a Saxon, the dean leaves in doubt whether she was a native of our island or a continental Saxon. Has evidence reached our time which puts the question at rest? She had several children. Can she be proved to be an ancestress of our royal family? We have read somewhere, but have failed to remember where, of some one of our own royal, or semi-royal, people purchasing a slave in some Baltic port, whom he afterwards married, and from whom our Queen is descended. Is this a romance founded on the life of St. Bathildes; or were there, in those disturbed times, two instances of kings whose consorts had been slaves?

N. M. & A.

MAID RIDIBONE.—Mr. Rye, in his 'History of Norfolk' (1885, p. 291), states that there was at one time "Maid Ridibone's Chapel" in Cromer Church, and that Maid Ridibone was remarkable for having been killed by falling through a mill-wheel, and yet having no bones broken, and being restored to life by the intervention of St. Alban. Where may this legend be found; and is there any explanation of the name Ridibone?

JAMES HOOPER.

Norwich.

WRIGHT-VAUGHAN, OF WORDSTONE.—In Burke's 'Landed Gentry,' of 1850, it is stated that the Wrights of Wordstone are a branch of the baronetical family of Wright, of Cranham Hall, co. Essex. In what way were they related?

RALPH SEROCOLD.

VERNOR, HOOD & SHARP.—I am wanting particulars of the firm of Vernor, Hood & Sharp, publishers, formerly of the Poultry. Hood was the father of the celebrated humourist. Was he of Scotch descent?

W. WRIGHT.

10, Little College Street, S.W.

DELIA BACON.—Acknowledging my indebtedness for the reply to my inquiry about the author of the letter to Lord Ellesmere, I crave the Editor's permission to ask for sources of information concerning Delia Bacon. I have Hawthorne's account of her in 'Our Old Home, but do not know whether her story has been given elsewhere.

F. JARRATT.

**FAMILY OF PENKHURST, PENCKHURST, OR PANKHURST.**—Can any of your readers give me information regarding this family, which was once at Buxted Place, and at Great Trodgers, Mayfield, Sussex, and also in Kent? Portions of it intermarried with the Marshams, the Fowles, the Cobhams, and also the Hammonds, of East Kent. T. H.

**KELLAND AND FISHER FAMILIES.**—Can any of your readers inform me of the relationship between the above families, and the connexion between the Kellands of Lapford and Sir Clement Fisher, living *temp.* James I.? I hear that Sir Charles Dilke, M.P., is lineally descended from the above Sir Clement Fisher. Is this so; and how is the relationship traced? W. D. PINK.

[There was probably more than one Sir Clement Fisher, as there was probably more than one Sir Clement Throckmorton. The Sir Clement Fisher named as living in the reign of James I. was perhaps not the one from whom Sir Charles Dilke is descended, who was christened in 1538, and married in 1568. This Sir Clement Fisher is reputed to have been a friend or patron of Shakespeare in his early days; but there is no evidence of this except tradition. His daughter, born May, 1572, and married to Sir Thomas Dilke January, 1588, became, after Sir Thomas Dilke's death, the wife of Sir Hervey Bagot and the Lady Bagot who defended Lichfield Castle for the king. This Sir Clement Fisher was, therefore, the grandfather of Fisher Dilke, of whom Sir Charles Dilke is representative by lineal descent in the eldest line, the family of Dilke of Maxstoke Castle being descended from his elder brother. The Aylesfords and the Dilkes are the joint representatives of these Fishers, whose family portraits are in the Aylesford collection; a portrait of Anne Fisher (afterwards Lady Dilke) when young, and the family Bible being in Sir Charles Dilke's possession. The Bible contains entries of the births, christenings, and marriages of many members of the family between 1538 and 1601. Sir Clement Fisher's mother had a name not unlike Kelland, but not that name.]

**INDIAN MAGIC.**—Has any attempt ever been made to offer a rational explanation of the extraordinary tricks performed by Indian magicians, e. g., putting a seed in the ground and then making the plant grow and blossom before the eyes of the spectators? The feats said to be performed by these uncanny gentry seem to us so utterly impossible that we feel inclined to laugh at them; but when English officers and gentlemen whose veracity one can accept declare that they have seen such feats performed we are puzzled. W. E. W.

[Consult Messrs. Maskelyne and Cooke.]

**"STRANGE OATHS."**—In 'Guy Mannering,' chap. xxxiv., Dirk Hatteraick says to Glossin, in speaking of Brown or Bertram: "By the knocking Nicholas! he'll plague you now he's come over the herring-pond." Who or what is "the knocking Nicholas"? Is not this an early instance of "herring-pond" as applied to the ocean? In 'Les Misérables,' partie v. livre v. chap. iii., M.

Gillenormand says, "Par les cent mille Javottes du diable, ces brigands l'ont assassiné!" The allusion is to André Chénier, who was guillotined three days before Robespierre. What are "les cent mille Javottes du diable"? "Javottes" is spelt with a capital J. Victor Hugo has "Javotte" also in 'Les Châtiments,' livre iv. vii. In Désaugiers's 'Tableau de Paris à cinq heures du matin' are these lines:—

J'entends Javotte,  
Portant sa hotte,  
Crier, "Carotte,  
Panais et chou-fleur!"

In George Sand's 'Horace,' chap. v., Horace says, "Si Eugénie s'était appelée Margot ou Javotte." To which Théophile replies, "J'eusse mieux aimé Margot ou Javotte que Léocadie ou Phœdora."

JONATHAN BOUCHIER.

**REV. GEORGE ARNET.**—Information about the marriage and children (if any) of this Vicar of Wakefield (1729–1750) will much oblige. He was a King's, Cambridge, M.A., apparently. References to ordinary printed books about Wakefield Parish Church not needed. I want to connect him with a (Wakefield?) family named Matthewman.

HERBERT STURMER.

**BURGOYNE.**—Sir John Burgoyne resided at Holcrofts, Fulham. Here he gave some noted private dramatic performances, assisted by the Hon. Mr. W. Wrottesley, son of Lord Wrottesley, who afterwards married Sir John's daughter, a clever amateur actress. Can any reader furnish dates as to when Sir John Burgoyne resided in Fulham, or in any way add to the above facts touching any of the persons named?

CHAS. JAS. FÉRÉ.

**ADVENT PREACHERS.**—Under the heading 'Ingoldsby Letters (Original)' appears the following in *Willis's Current Notes* for February, 1851:

"The following extracts are from letters of the late Rev. R. H. Barham (1841), which have been kindly forwarded to us:—

"What do you mean by *Advent Preachers*? I never heard of such creatures."

"In Lent, the Bishop of London appoints certain clergymen to preach at certain churches on Wednesdays and Fridays, and against these, I suspect, you have been knocking your Milesian head. Did you never hear the old rhyme:—

To the Church then I went,  
But I grieved and I sorrowed,  
For the preacher was *lent*,  
And the sermon was borrowed?"

The second extract mentions the tradition that no native of Folkstone could ever make a rhyme. How many volumes of *Current Notes* were issued?

PAUL BIERLEY.

**"CAUCUS" IN ENGLISH POLITICS.**—According to the 'New English Dictionary,' the word *caucus* "was first applied in 1878, by Lord Beaconsfield and the *Times* newspaper, to the organization



of the Birmingham Liberal 'Six Hundred,' and thence to those which were speedily formed on its model elsewhere"; and it goes on to quote a letter to the *Times*, of Aug. 1, 1878, by Mr. Chamberlain, saying: "I observe that you, in common with the Prime Minister [Lord Beaconsfield], have adopted the word *caucus* to designate our organization." When and where did Lord Beaconsfield so designate it; and was his the earliest use of the word in English politics? POLITICIAN.

**CUP-CAKE.**—In Miss Wilkins's delightful New England stories, and in other tales relating to this corner of the United States, I have frequently found mention of cup-cake, a dainty unknown, I think, in this country. Will some friendly reader of 'N. & Q.' on the other side of the Atlantic kindly answer this query, and initiate an English lover of New England folks and ways into the mysteries of cup-cake? G. L. APPERSON.  
Wimbledon.

**SPIDERS.**—The following paragraph is copied from the *Sporting Magazine* for September, 1821. Are the statements therein pure fiction? If not, can any one tell me how much we may safely believe? A spider weighing four pounds is indeed a heavy tax on the reader's credulity:—

"The sexton of the church of St. Eustace, at Paris, amazed to find frequently a particular lamp extinct early, and yet the oil consumed only, sat up several nights to perceive the cause. At length he discovered that a spider of surprising size came down the cord to drink the oil. A still more extraordinary instance of the same kind occurred during the year 1751, in the Cathedral of Milan. A vast spider was observed there, which fed on the oil of the lamps. M. Morland, of the Academy of Sciences, has described this spider, and furnished a drawing of it. It weighed four pounds, and was sent to the Emperor of Austria, and is now in the Imperial Museum at Vienna."—P. 289.

ASTARTE.

"ST. STEPHEN'S."—Can any one inform me why the Houses of Parliament are sometimes called "St. Stephen's," and when that name was first used? A. B.

[The chapel, of which the crypt remains, and in which the Commons used to sit, was dedicated to St. Stephen, and the whole palace hence took that name.]

**AUTHORS OF QUOTATIONS WANTED.**—

Believe not each aspersing tale  
As most weak people do,  
But always think that story false  
Which ought not to be true.

I only am the man  
Among all married men,  
That do not ask the priest  
To be unloosed again. R. F. B.

When danger's rife and wars are nigh,  
God and the soldier's all the cry;  
When danger's o'er and matters righted  
God's forgotten and the soldier slighted.  
S. J. A. F.

**Replies.**

**ADMIRAL HALES.**

(8th S. v. 40, 98.)

I am preparing a 'History of the Haleses' (the Hale and Hales families of England and America), and your notes on Admiral Hales naturally fell under my eye, particularly since I was engaged in writing about the Admiral then. What Hume, Burke, Walsingham, and others have had to say is noted; but in tracing back for the sources of their information I found that Walsingham had derived his data from the 'Chronicon Angliæ' (1328-1388) now printed, and in the index of that work (series "Chronicles and Memorials of Great Britain and Ireland during the Middle Ages") I found mention of (1) Hale, Robert, "one of the captors of the Count of Denia (Hispano); holds the count's son as hostage; his prisoner is demanded of him by the Crown; he is sent to the Tower, but escapes to Westminster; he is murdered in the Abbey; his murderers excommunicated. A servant of the church is also killed; Hale's body dragged through the choir," &c. All this occurred in 1378. The same work refers to (2) Hales, Robert, Lord Treasurer, Prior of the Hospital of St. John of Jerusalem, in England, &c., giving an account of his death in Wat Tyler's insurrection, in 1380. Inasmuch as it is impossible for a man to die two deaths, and at two different places, I at once concluded the first Robert was the Admiral, the last Robert the Lord Treasurer, &c. But I was soon undeceived. Turning to Beatson's 'Political Index,' vol. i., I found among the Lord High Admirals of England: "1377. Nov. 24. Michael, Lord of Wingfield, Baron de Hales, Prior of the Hospital of St. John, N. and W." (the letter N. denotes northern station, and W. the western); succeeded, apparently in about two weeks, by "1377. Dec. 5. Thomas Earl of Warwick, N., and Richard, son of Alain, Earl of Arundel, W." The same book gave as Lord Treasurer, "1381. Robert Hales," &c. This made the matter still more mysterious, and Michael had to be accounted for. I could not connect him with any of the Wingfields of Suffolk, Norfolk, Salop, or elsewhere. I had never heard of a Michael de Hales, and the mystery was only solved later on, when I found that Michael de la Pole had been an admiral contemporaneously with Sir Robert de Hales. This is not the only slip that Beatson makes.

The historians told us to fight shy of the early chroniclers. Lingard says: "The history of this insurrection has been transmitted to us with many variations by Walsingham, Knyghton, and Froissart," and Keightley added to our discomfort by saying, "We must remember that all the details are furnished by Walsingham and Knyghton,

two inveterate enemies of the insurgents." Guizot called the Lord Treasurer "Thomas de Hales," but that was to be expected in a popular history. Green added one item to our stock of data, by showing that a Hales was engaged on Tyler's side. "A hundred thousand Kentishmen gathered around Walter Tyler of Essex and John Hales of Malling to march upon London." The 'Chronicon Angliæ' said also that "Sir Stephen de Hales was forced by the Norfolk insurgents to join them in 1381, under John Lytstere of Norwich," and I knew that Stephen was a prominent knight of Norfolk, and an extreme Royalist. But all this did not solve the doubts in my mind as to whether the Lord High Admiral and the Lord Treasurer were one and the same. Finally I consulted the standard work on Westminster, the 'History of the Abbey Church of St. Peter's, Westminster, its Antiquities and Monuments,' London, 1812, vol. i. p. 102, where I found a full and succinct account of the murder of Robert Hawley in the Abbey. The story therein reads like a romance, but it is too long to give here. Suffice it that it is taken from Walsyngham, and says that Robert Hawley and John Schakell, two brave soldiers under the Black Prince in 1367, took prisoner the Count of Denia, who gave his son as ransom, and then utterly neglected to reclaim him; and years after, when he was produced by Schakell, he had become the latter's valet. Perhaps he may have been the Count's valet in the first place, which would account for not ransoming him. The circumstances of the killing are given, and even his epitaph, where the name is given Haule. The only other place where I find Haule is in Knight's 'London,' 1843, vol. iv. p. 75: "At the battle of Najara, during the campaign of the Black Prince in Spain, two of Sir John Chandos's squires, Frank de Haule and John Schakell," &c. Now where did he get the name Frank from? Rymer's 'Fœdera,' iii. p. 1066, says that Sir Robert Hales, when made admiral, "appointed Walter Haule and John Legg, serjeants-at-arms, his deputies." This is still another permutation of the name, and leads us deeper into the mire of doubt. Looking into 'Dict. Nat. Biog.,' I can find no Sir Robert Hale or Hales to help me out. Under "Sir John Chandos" is nothing about Frank de Haule. Among papers in the Tower records regarding forfeited estates is one relating to Lord Francis Hawley and others. This may serve as a clue. Genealogical data about the Hawleys is very scarce. From the connexion of the Duke of Lancaster in the story (*vide* 'History of Westminster' quoted) there may be something found among the papers at Duchy of Lancaster Office, Lancaster Place, Waterloo Bridge. Also see lists of serjeants-at-arms.

Now as to the tenure of the office of Admiralty, about which Beatson is wrong. Nicolas's 'History

of the Royal Navy' gives William, Earl of Suffolk (N.), and William, Earl of Salisbury, admirals, July 16th, 1376; succeeded by Sir Michael de la Pole (N.) and Sir Robert Hales (W.), Nov. 24th, 1376 (both these *anno* 50 Edward III). The two last were reappointed Aug. 14th, 1377 (*anno* 1 Richard II.), but were succeeded, December 5th, same year, by Thomas, Earl of Warwick (N.), and Richard, Earl of Arundel (W.); all which is a quite different story from what Mr. Beatson told, and accounts for the Michael, besides giving them not only two weeks tenure, but a year and two weeks previously.

There is no doubt, then, that Sir Robert Hales was Admiral of the Western seas for over a year, according to Nicolas, Walsyngham, and Rymer; but who was the man killed in Westminster, of nearly the same name, two years previously to the death of Sir Robert Hales? Was it a Frank de Haule, Lord Francis Hawley, or Walter Haule the admiral's assistant or deputy? Or was it really a Robert Hale, as his epitaph says, and as the 'Chronicon Angliæ' intimates? And if it was the latter, was it not most likely a relative of Admiral Hales? I cannot trace the admiral's ancestry beyond his father, Nicholas de Hales (*vide* Burke), but I believe they connect with the Norfolk Haleses, who were also called De Calthrop and De Bosco, as I shall try to prove anon.

That the De Calthrops and the De Boscos were the same lineage can be found in Mumford's 'Analysis of the Domesday Book of Norfolk,' and that the Haleses came from the same stock, see account in Blomefield's 'Norfolk' of Walter de Suffield, *alias* De Calthrop, tenth Bishop of Norwich, and his brother, Sir Roger de Hales, *alias* De Suffield, *alias* De Calthrop, founder of the Norfolk Hales family, and father of Alice, who captivated by her beauty Thomas de Brotherton, son of Edward I., and thus became Duchess of Norfolk (*vide* Burke, *et al.*)

Admiralty affairs will be found on Close Rolls in Chancery. Admiralty and Navy lists and lists of officers will be found in High Court of Admiralty or Public Admiralty department. For particulars as to Sir Robert Hales's death, see Foxe's 'Book of Martyrs' and Hasted's 'Kent.'

There was a Nicholas de Bosco, one of the last of the line in Norfolk, about 1333 (see under "Fersfield"), and also a Nicholas de Bosco is found early in Herts. Can this be the same as the Nicholas de Hales, father of Admiral Hales? Norfolk, Kent, and Herts are the three principal strongholds of the Hale and Hales families in England.

W. FARRAND FELCH.

Hartford, Conn., U.S.

PSALM LXVII. (8th S. v. 408, 498).—If MR. WARREN will please to look at the original form of the introduction of "yea" into verse 5, his

experienced eye will, I think, at once perceive the reason of the introduction, to preserve uniformity in "saying."

In verse 3 there is "yea, let all the people." In verse 5 there was no "yea" in the text. In musical intonation it was unsuitable to have a variation so soon after. The compilers, therefore, of set purpose, inserted the "yea" in verse 5. In the authorized copy of the C. P. it appears thus: at verse 3, "Yea, let all the people praise Thee"; at verse 5, "Yea, let all the people" (*sic*). I have not the facsimile edition, so I take the form from A. J. Stephens's C. P., vol. i. p. 477. This shows the addition of the "Yea" purposely. It was not a printer's repetition from the former verse (v. 3).

ED. MARSHALL.

If the REV. J. CATER will refer to the 'Speaker's Commentary' (N. Test., vol. iii. p. 86) he will find that the learned annotator of the Epistle to the Romans (Dr. Gifford) regards the three additional verses of Psalm xiv. in the Vulgate and in our Prayer-Book Psalter as an interpolation, the passage from Romans having probably first been written in the margin of some MS. of the LXX, and thence having crept into the text.

T. B. J.

The variation is thus explained in that useful book, "The Psalms, by Four Friends":—

"The fact of these three verses, which are really a cento from various Psalms, following immediately upon the quotation of the 3rd and 4th verses in the Epistle to the Romans (iii. 13-18) led the copyist into the belief that was a continuous quotation, and he consequently inserted the three verses in the MS. of the Psalm."

For the connexion between Psalms xiv. and liii. and Romans iii., see the indispensable Perowne, and Dr. Vaughan's admirable 'Epistle to the Romans,' *in locis*.

EDWARD H. MARSHALL, M.A.

THE REV. J. CATER is mistaken in regarding the difference between the Prayer Book and the Authorized Version in their respective presentations of Psalm xiv. as a question of accuracy. Both are accurate; the former (in this instance) in following the Vulgate, the latter as a translation from the Hebrew. MR. CATER surely cannot mean to blame those responsible for the Authorized Version for not inserting in their translation what they did not find in the original.

The Psalms in the Prayer Book are, as MR. CATER knows, taken from what is known as "Cranmer's Great Bible." "A magnificent and probably unique copy of it on vellum," says Mr. Hartwell Horne,—

"which formerly belonged to Henry VIII., is preserved in the Library of the British Museum. In the text those parts of the Latin Version which are not to be found in the Hebrew or Greek are inserted in a smaller letter; such, for instance, as the three verses in the fourteenth Psalm, which are the fifth, sixth, and seventh in the

translation of the English Liturgy."—Horne's 'Introduction,' ninth edition, vol. v. p. 88.

The verses thus "inserted in a smaller letter," to indicate that they were not to be found in the Hebrew or Greek, while not to be found in the Hebrew, are to be found in the Codex Vaticanus of the Septuagint, but not in the Codex Alexandrinus. From St. Jerome downwards the rational belief has been that the Codex Vaticanus has, in Psalm xiv., been tampered with by a Christian hand to make it conform with St. Paul's quotation in Romans iii. The error of the rash interpolator was his regarding St. Paul's quotation as from one passage only (Psalm xiv.), whereas it is from several, which can be easily identified. MR. CATER will find them given at large in "Tables of Quotations from the Old Testament in the New," in Horne's 'Introduction,' vol. ii. p. 301.

R. M. SPENCE, M.A.

THE ETYMOLOGY OF "JINGO" (5th S. x. 7, 96, 456).—The following extract is taken from an article written for the *Matin* by M. François Deloncle, a translation of which appeared in the *Times* of June 25 (p. 6, col. 1):—

"This state of mind..... is called in a term of Anglo-Indian slang 'jingoism.' A 'jingo' in England is the holder of the doctrine that everything must be done, especially against France, that the whole world may one day become a British Empire. It is the cold fanaticism of Imperial policy. Now Lord Dufferin knows what 'jingo' means in Persian Hindustan. It is the man of the 'jing,' a Persian word signifying the 'Holy War,' in the sense of a general insurrection of India against the infidels. 'Jingoism' is thus the policy of the 'Holy War.'"

Has not M. Deloncle, in the heat of argument against Lord Dufferin, confused the Persian word *jang* (spelt by French scholars *djeng*), meaning "war," with the Arabic *jihad*, meaning "a holy war"?

One would like to know what experts in Anglo-Indian slang have to say to a Persian derivation of the word *jingo*. A. L. MAYHEW.

[Is not *jung*, not "jang," Persian for war?]

"NIVELING" (8th S. v. 248, 395, 437, 493; vi. 15).—I beg ten thousand pardons for writing anything which seemed to cast a reflection on so eminent a scholar as PROF. SKEAT. I have always understood his edition of 'Piers Plowman' to be a learned and exhaustive work, or I dare say I should have placed it in my library before now; but I do not like "learned and exhaustive" works; the authors are so apt to write down to one's capacity, and to make one feel small. Too much pap or chewed food does not suit all stomachs. It is healthier to do one's own mastication. However, I shall get PROF. SKEAT's book next time I go to town, and expect to profit by it. But my habit is not to consult dictionaries and glossaries much, but

to judge of the meanings of words by their connexion, and by comparing them as used by various authors, according to Sir T. Elyot's advice:—

"It is not inugh for hym to haue red poetes, but all kyndes of wrytynge must also be sought for, not for the histories only, but also for the propertie of wordes, which comunely doo receiue their auctoritie of noble auctours."—Sir T. Elyot's 'Governour' (1537), f. 57.

On the whole this plan has served me very well. In process of time words come to be used in a very different sense from their root-meaning; then this way of ascertaining their value is the most satisfactory.

All but PROF. SKEAT, I hope, would see that the objectionable expression was only a rhetorical exaggeration, and it was scarcely worth while to notice it, coming from such an obscure individual. But, on the whole, there is not much reason to be displeased with his note, because, with an evident desire to find all the fault possible with me, he has not done much damage. But why did he reserve all his criticism for me, and not bestow a word on the definition of *niggling* as "chopping and changing"?

I only hazarded a conjecture as to the meaning of the passage in 'Piers Plowman'; and it is not yet proved to be wrong. It reads:—

And newelynge with the nose,  
And his *nekke hangynge*.

How could he hang his neck without carrying his nose along with it—that is, downward? *Snivelling* means something weak and contemptible, and this is not always true of wrath. The matter is not yet plain. As *newelynge* and *newelynge* (spelt *nyuelynge* by ST. SWITHIN), are stated by PROF. SKEAT to be "quite different words," would he kindly oblige by giving the root of the one which means downwards?

ST. SWITHIN is probably right; but I should prefer passages from old authors to a bare quotation from a dictionary. Common sense told me MR. MARSHALL'S word might be *snivelling*, and I knew *nese* or *nese* was old English for *sneeze*, because there are passages in the Bible where it can mean nothing else. But does it always mean this? When we read, "His *nesynge* is like a glystryngre fyre," is ST. SWITHIN quite sure that it describes the Leviathan as sneezing in the water? It might well make "the depe to boyle lyke a pot." All the glossarists and dictionary-men in the world will have difficulty in persuading me that is a correct rendering of the Hebrew, because it introduces a touch of the grotesque into one of the grandest passages of the Bible. Why should the crocodile be the only animal or reptile represented as sneezing?

Boston, Lincolnshire.

R. R.

THOMAS NOEL (8<sup>th</sup> S. v. 487).—Thomas Noel, the author of 'Rymes and Roundelays,' was the eldest son of the Rev. Thomas Noel, M.A., rector

of Kirkby Mallory, and also rector of Elmthorpe, both in the county of Leicester. He was born in 1800, and took his degree at Oxford, Merton College, in 1824. He died at Brighton upwards of thirty years ago. I have the above information from the late Rev. H. A. Noel, for several years the highly respected rector of St. Clement's, Longsight, Manchester, and youngest brother of the poet, in reply to a query in the *Manchester City News*, October 1, 1892. G. H. S.  
Heaton Moor, Stockport.

"GIGADIBS" (8<sup>th</sup> S. v. 467).—Is this word a variant of *jigger-dubber*, a term applied to a jailor or turnkey, cf. 'The Slang Dictionary,' 1864?

F. C. BIRKBECK TERRY.

Dickens (if he uses it, which I think he does not) has not a monopoly of this word, whatever it may imply. It is hardly necessary to refer to "Gigadibs the literary man," in 'Bishop Blougram's Apology.' EDWARD H. MARSHALL, M.A.  
Hastings.

Is CORRESPONDENT thinking of "Gigadibs the literary man" in Mr. Browning's 'Bishop Blougram's Apology'? Dickens is alluded to in the poem. M. C. HALLEY.

Mr. Gigadibs is the sapient *littérateur* of Browning's 'Bishop Blougram's Apology.' It was he who despaired of literature after his momentous interview with the practical bishop:—

And having bought, not cabin-furniture  
But, settler's implements (enough for three)  
He started for Australia.

THOMAS BAYNE.

Helensburgh, N.B.

Mr. Gigadibs is "the literary man" who interviews Bishop Blougram in Browning's poem. It is curious that your correspondent should associate the name with Dickens, since Gigadibs is addressed as the author of

That lively lightsome article we took  
Almost for the true Dickens—what 's its name?  
"The Slum and Cellar, or Whitechapel life  
Limned after dark."

C. C. B.

ISABELLA OF FRANCE (8<sup>th</sup> S. vi. 7).—"Couleur isabelle" is a light yellow colour, a mixture of white, yellow, and flesh colour (see Rozan, 'Petites Ignorance de la Conversation,' p. 257 in the ninth ed.). The colour is said to have derived its name from the appearance of some archducal linen. Isabella of Austria, daughter of Philip II. of Spain and of Elizabeth, daughter of Henry II. of France, married Albert of Austria, son of Maximilian II. Her father gave her the Netherlands as a dowry, and it was while besieging Ostend, which was in a state of revolt, that she gave her name to a colour. Isabella swore not to change her linen till the town was taken. The siege lasted three years,

with the result that the linen became "couleur isabelle."  
S. MAVROJANI.

From the query of G. L. S. it seems that another Isabella makes a claim, hitherto, I had thought, in dispute only between Isabella "the Catholic," and Isabella, daughter of Philip II. of Spain and Archduchess of Austria, to give her name to the peculiar yellow colour which her unchanged linen had in course of time acquired. The first of these ladies set out with her husband in April, 1491, on their crusade against Grenada, which did not capitulate till November. But if her vow to make no change in her underclothing covered the whole of that period, she was far outdone by the second lady, whose similar vow with regard to the siege of Ostend in 1601 left her free from washerwomen's bills till 1604. Her portrait may now be seen among others of fair women (and foul) at the Grafton Gallery. G. L. S. will doubtless have ascertained, before writing to 'N. & Q.,' that the query and reply on 'Isabel Colour' in 6th S. ii. 307, 525, did not give the information of which he is in search with regard to Isabella of France. And he will not need to be reminded that Isabella of France was imprisoned after the execution of the "Gentle Mortimer" at Castle Rising and elsewhere. But there is no reason to suppose that scantiness of wardrobe was a condition of her incarceration. And though she might have been willing to go to the last extremity to save her lover, Edward III. has never been credited with the joke of translating "Love's last shift" into "La dernière chemise de l'Amour." Indeed, he always bore in mind that, however faulty Isabella's conduct, she was a queen, a king's daughter, and his mother.

KILLIGREW.

It was Isabella of Castile, wife of Ferdinand of Aragon, who gave her name to the colour, known ever after as "couleur isabelle."

E. S. H.

Castle Semple.

The lady said to have given her name to the colour was Isabella of Austria, daughter of Philip II., King of Spain, and Elizabeth of France. She was married to Albert, son of Maximilian II., and was given by her father on her marriage the sovereignty of the Low Countries. She accompanied her husband in his wars against the Dutch, and at the siege of Ostend, which lasted more than three years, she swore she would not change her linen till it was taken. She died in 1633. For a brief moment she was put forward by the Spanish Government as Queen of France, being niece and nearest relative of Henry III.

CONSTANCE RUSSELL.

Reading.

JAMES MARGETSON (8th S. vi. 1).—As a descendant I have been much interested in this

account of the archbishop. Am I to understand that the children of Ann were (1) Thomas, the doctor; (2) Major John, killed at Limerick; and (3) James, died young? Major John's daughter married the Earl of Beesborough, and seems to have been an heiress, or possessed of Sysonby in Leicestershire.  
HENRY F. PONSONBY.

"RADICAL REFORMERS" (8th S. iv. 226, 337, 458; v. 409).—MR. J. P. OWEN, in his interesting notes hereon, asks, when referring to the principles of the Chartist agitators, whether he is not correct in thinking that the points which were advanced at the meeting at Birmingham on August 6, 1838, as the political creed of the Chartists, had not been urged at a period some fifty years previous to the date named. He is quite right in so thinking. After my perusal of his remarks on the point in question, I found, on reference to the article on "Chartism" in the 'National Cyclopædia,' that, apparently, in the principles or details of the "People's Charter" there is nothing new; for we find that in 1780 the Duke of Richmond introduced a Bill into the House of Lords for annual parliaments and universal suffrage. In the same year the electors of Westminster appointed a committee to take into consideration the election of members of the House of Commons, and in their report they recommended the identical points which constitute the main features of what is now called the "People's Charter." The society of the Friends of the People, established in 1792, three years afterwards published a declaration which recommended a very large extension of the suffrage. And in seasons of national distress, says the writer of the article referred to, the amendment of the representative system has always been warmly taken up by the people of England.

C. P. HALE.

THE DUKE OF WELLINGTON AND WATERLOO (8th S. v. 345, 389, 433; vi. 17).—Not long before his death, 1867, Sir James South told me the following:—

"Lord Ashley after visiting at Strathfieldsaye dined with me at the Observatory here: he alluded to conversations with the Duke—one was, the Duke of Wellington said the opposed generals were clever men, South especially. 'But how was it, Sir, you always had the better of them?' asked Lord Ashley. 'Why, I blundered as well as they, but my men got me out of scrapes, theirs left them in,' was the reply."

JOHN J. MERRIMAN.

EDINBURGHEAN GRAMMAR (8th S. vi. 8).—We make, in English, no distinction of form between nominative and accusative in the case of nouns. This has led to occasional confusion between the cases of pronouns; and that is all.

The matter is discussed in Mätzner's 'English Grammar,' translated by Grice, vol. i. p. 294. The confusion spoken of is there said to be common

in Yorkshire, Hampshire, Gloucestershire, Warwickshire, Worcestershire, and Herefordshire. In fact, it is common everywhere, and is nothing new, being found in many authors from the fourteenth century to the present day; only, of course, meddling editors usually try to suppress the evidence. Mätzner gives numerous references. It is sufficient to give one of them: "Yes, you have seen Cassio and she together" ('Othello,' IV. ii. 3).

WALTER W. SKEAT.

A case recently occurred, within my knowledge, of an engagement between a young lady of Scottish extraction and a somewhat pedantic young Englishman being broken off in consequence of a quarrel occasioned by his correcting her for saying "You and I," when she ought to have said "You and me." Scottish young ladies beware! I do not think, however, that this error is peculiar to Scotland.

C. C. B.

Who has not heard, not only in modern Athens, but in every town in England, well-educated people stumble in the same and similar expressions? An examiner in English for one of the largest educational examining bodies in London recently began a sentence with "Between you and I." He would not have written the phrase in that form, of course.

PAUL BIERLEY.

BARREN ISLAND (8th S. v. 447).—Barren Island is marked with its volcano in J. Rennell's Map of Hindoostan, 1782, and in his 'Memoir of the Mogul's Empire,' published 1785, he says that he took it "from the remarks of Capt. Justice in 1771."

CONSTANCE RUSSELL.

Swallowfield, Reading.

"PLATFORM" (8th S. v. 26, 66, 190).—The following passage may be of interest:—

"[Plato] says [in his 'Timæus'] that [God made the world according to that Pattern or Idea, which he had in his mind. The same you will find more amply confirmed in his 'Hippias,' his 'Parmenides,' and his sixth book of 'Repub.,' and many other places. And these Ideas he calls τὰ πρῶτα νοητά, the 'first Intelligibles,' and τῶν ὕψτων μέτρα, 'the Measures of the things that are,' implying, that as all things were formed according to these specificall Platforms; so their truth must be measured from their conformity to them."—The Rev. J. Norris, 'Collection of Miscellanies' (Dedication, dated June 1, 1687), p. 438.

J. P. OWEN.

BURIAL IN POINT LACE (8th S. v. 69, 132, 255).—The legend is well known concerning the famous actress, Anne Oldfield, who died in 1730, being buried, according to her own desire, in point lace in Westminster Abbey, and also Pope's lines upon it in his 'Moral Essays,' epistle i., v. 246-251. It must be remembered that at the date there was an Act of Parliament in existence enjoining burial in woollen, in order to stimulate the trade in it. There is the annexed paraphrase of Pope's lines in

'Carmina Quadragesimalia,' Volumen Secundum, Oxonii, 1748, which may be worth citation:—

An Idem semper agat Idem? Affr.

Talibus affatur flentem Narcissæ ministram,  
Fatalem traheret cùm moribunda diem  
Non humili pompâ tristes celebrare preceptâ  
Exequias, tuus hic ultimus esto labor.  
Vestiri scabrâ nolim vel mortua lanâ;  
Exanimis pallâ versicolore tegar.  
Tum caput exornet subtili stamine limbus,  
Quem Bruxellenses implicuère nurus.  
Et quoniam turpe est ipsum pallere cadaver,  
Dextra tua assuetas ponat in ore rosas.  
Narcissæ semper comptæ, semperque venustæ  
Prima fuit, fuerit cura suprema decor.—P. 57.

A MS. note in my copy of the book attributes this version to William Markham, afterwards head master of Westminster School, and subsequently Archbishop of York. JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

Thomas Thirlebye, "the first and last Bishop" of Westminster, who was translated to Norwich in Edward VI.'s reign, was buried in St. Mary's Church, Lambeth, in a silk cap adorned with point lace.

It appears, from an account in Allen's 'Lambeth,' that his grave was opened for the interment of Archbishop Cornwallis. The gravedigger found a coffin shaped something like a horse-trough, made of lead, and it had all the appearance of never having been covered with wood:—

"The body, which was wrapped in fine linen, was moist, and had evidently been preserved in some species of pickle, which still retained a volatile smell, not unlike that of hartshorn; the flesh was preserved, and had the appearance of a mummy; the face was perfect, and the limbs flexible; the beard of a remarkable length, and beautifully white. The linen and woollen garments were all well preserved.....A slouched hat, with strings fastened to it, was under the left arm. There was also a cassock, so fastened as to appear like an apron with strings, and several small pieces of the bishop's garments, which had the appearance of a pilgrim's habit."—P. 112.

Archbishop Cornwallis was buried in an adjoining grave.  
PAUL BIERLEY.

PRESAGING DEATH (8th S. v. 408).—Burton probably refers to the floating blocks or logs that were seen on a lake at Brereton, in Cheshire, before the death of the head of the family of Brereton. In the 'Seven Wonders of England' Sir Philip Sidney wrote:—

The Bruertons have a lake, which when the sun  
Approaching, warms—not else; dead logs up sends  
From hideous depth: which tribute, when it ends;  
Sore sign it is, the lord's last thread is spun.

Camden also reports ('Britannia,' Gibson's edition, vol. i. p. 677):—

"Here is one thing exceeding strange, but attested in my hearing by many persons and commonly believ'd. Before any heir of this [Brereton] family dies, there are seen in a lake adjoining the bodies of trees swimming on the water for several days together."

In the eleventh song of 'Polyolbion,' Drayton mentions :—

that black ominous mere  
Accounted one of those that England's wonders make;  
Of neighbours, Black-mere nam'd, of strangers, Brereton's  
lake;

Whose property seems far from reason's way to stand :  
For, near before his death that's owner of the land,  
She sends up stocks of trees, that on the top do float ;  
By which the world her first did for a wonder note.

Admirers of Mrs. Hemans will remember that she has a poem on the subject. ST. SWITHIN.

Burton, in speaking of "those blocks in Cheshire, which (they say) presage death to the master of the family," probably refers to the legend of the old family of Brereton, of Brereton, in Cheshire. There is a chapter on "The Brereton Death Omen" in 'Cheshire Gleanings,' by William E. A. Axon, Manchester, 1884. It begins (p. 84) with the following quotation :—

"When any Heir in the Worshipful Family of the Breretons in Cheshire is near his Death there are seen in the Pool adjoining Bodies of Trees swimming for certain days together."—Increase Mather: 'Cases of Conscience concerning Evil Spirits,' 1693.

Reference is made to Camden, who mentions the legend in his 'Britannia' (Gough's edit., 1789, vol. ii. p. 425). Speaking of the river Croke, "which, rising out of Bagmere lake, runs by Brereton," Camden cites a somewhat similar legend of a stew pond near the Abbey of St. Maurice, in Burgundy. Mr. Axon then gives a poem by Felicia Hemans, called 'The Vassal's Lament for the Fallen Tree.' He then says :—

"The Brereton family have now passed away. The death omen is alluded to in Sir Philip Sidney's 'Seven Wonders of England,' and the late Major Egerton Leigh made it the subject of a poem in his 'Cheshire Ballads.'"

Several analogies are given.

The note to Egerton Leigh's ballad 'The Death Omen' says :—

"The mere known by the three names mentioned as above, and quoted by Fuller two hundred years since, as the only wonder in Cheshire, and specially noticed by Drayton in his 'Polyolbion,' published in 1613, is partially drained and its mysteries vanished. In Sir Philip Sydney's 'Seven Wonders of England' we find the following :—

The Breretons have a lake which, when the sun  
Approaching warms (not else) dead logs up sends  
From hideous depth, which tribute when it ends,  
Sore sign it is the lord's last thread is spun."

The three names referred to are Blackmere, Brereton's Lake, and Bagmere. At the head of the ballad is :—

Of neighbours Blackmere named of strangers Brereton's  
lake.—Drayton.

See 'Ballads and Legends of Cheshire,' Longmans & Co., London, 1867 (collected by Egerton Leigh), p. 262. 'The Death Omen' is by Egerton Leigh himself.

Mention of the legend is made in "A Cavalier's

Note Book, being Notes.....of William Blundell, of Crosby, Lancashire, Esquire, Captain of Dragoons.....in the Royalist Army of 1642, edited by the Rev. T. Ellison Gibson, London, Longmans, Green & Co., 1880," p. 301, as follows :—

"Mr. Camden speaks of the prodigious floating of certain fatal blocks as predicting the death of the heirs of the family of the Breretons. I never heard the thing contradicted, saving that in a long discourse which an ancient lady of that house made of that subject to Sherlotta, Countess of Derby, I heard her say that she did not give much credit to it. Yet she seemed to ground her disbelief too much upon one late imposture proved upon the boatmen of the place, who had drawn much people together, and gotten some money from them, by playing a knavish trick. The truth of the main matter may be worth the search."

A friend of mine tells me that the fatal blocks were not whole trunks of trees, but "stous" (rhyming with "brows"). A "stou" is Cheshire for a stool, where a tree or shrub has been cut down, and from which suckers have sprung if left in the ground. See Egerton Leigh's 'Glossary of Words used in the Dialect of Cheshire,' 1877. Lysons's 'Magna Britannia,' "County of Chester," 1810, p. 374, says :—

"The present representative in the female line [of the Breretons of Brereton] is the lady of Abraham Bracebridge, Esq., of Atherston, in Warwickshire, who occasionally resides in the old mansion at Brereton."

Brereton Hall is about two miles south of Holmes Chapel, on the road between Knutsford and Church Lawton.

ROBERT PIERPOINT.

St. Austin's, Warrington.

**FOLK-LORE : PERFORATED STONES** (8th S. v. 308, 307).—As the church keys which came under my notice were far more cumbersome than the cotton reel accompanying them, it does not appear likely that it was tied to them simply for the purpose of preventing their being mislaid or pocketed by accident. Possibly there may be two motives underlying the custom of tying various things to bunches of keys—the one arising from the idea that it secures them from loss by carelessness, and the other grounded on the notion that it is lucky.

Will MR. PENNY be kind enough to say whether the old woman possessing the witch-stones was a native of Stixwold; and if not, in what part of the world she was "insensed" with traditional respect for their virtues. T. R. E. N. T.

Supposing that there is some charm or mystic meaning attached to these, mention ought to be made of a very remarkable one which once existed in Orkney, amongst the standing stones of Stennis, between Kirkwall and Stromness. This was a large obelisk, perforated by a large hole, and called the Stone of Odin, through which lovers were accustomed to plight their troth by joining their hands. The Odin stone, long the favourite trysting-place of Orcadian lovers, was carried away in 1814 by a neighbouring farmer, who used it in

the erection of a cow-house, or what is called in those regions a "cattle-byre." The betrothal custom is alluded to by Sir Walter Scott in his fine novel 'The Pirate':—

"Hear me," said Minna. "I will bind myself to you, if you will dare accept such an engagement, by the promise of Odin, the most sacred of our Northern rites which are yet practised among us, that I will never favour another, until you resign the pretensions which I have given to you. Will that satisfy you? for more I cannot, more I will not give."—Chapter xxii.

This scene occurs in Shetland; but it is mentioned that the troth must be plighted in Orkney, at the ancient circle of Stennis. Notes P and U, at the end of the story, give a more full explanation.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

I have recently been told by an auctioneer that some years since he was employed to value the furniture in a public-house, which was about changing hands, at Shenfield, Essex, and on going through one of the bed-rooms he noticed a chalk flint stone, with a hole through it, suspended over one of the beds. The lady informed him, in reply to his inquiry as to the object of it, that her lodger who occupied the bed was subject to rheumatism, and that he had hung up the stone as a remedy against it.

Romford.

THOMAS BIRD.

In Yorkshire there exists some sort of superstition with regard to these perforated stones. While looking through a 'Glossary of Yorkshire Words and Phrases,' collected in Whitby and the neighbourhood, I met with the following:—

"Holy-stone," a flint or pebble in its natural state with a hole through it, numbers of which are found on our coast. They are also called 'lucky stones,' and are hung by a string to the street-door key to insure prosperity to the house and its inmates, as the horseshoe is nailed behind the door for the same purpose."

I myself remember, while staying at an East Coast seaside resort, hearing a child who had discovered such a stone as is mentioned in the above call it a "lucky stone."

C. P. HALE.

THOMAS NEWBERIE: RALPH NEWBERY (8th S. v. 368, 496).—1. Ralph Newbery. See Gray's 'Index to Hazlitt's Collections and Notes,' 1893, p. 539, where are references to a large number of books with his imprint from 1559/60 to 1600; Arber's 'List of London Publishers,' 1553-1640, p. 22; British Museum Catalogue of Early English Books to 1640, vol. iii. p. 1768; Timperley's 'Dictionary of Printers,' 1839, pp. 441, 455; Ames's 'Typographical Antiquities,' ed. Herbert, 1786, vol. ii. p. 900-918.

2. Thomas Newberie. British Museum Catalogue of Early English Books to 1640, vol. ii. p. 955, has "A briefe Homily.....right use of the Lords Supper.....Imprinted.....for T. Newberie, London, 1580." A Thomas Newbery wrote

'Dives Pragmaticus,' 1563 (a copy in Althorp Library, according to Hazlitt's 'Handbook,' 1867, p. 416).

G. J. GRAY.

5, Downing Place, Cambridge.

BANDED MAIL (8th S. v. 448).—Only five effigies with banded mail are known. 1. That of Sir Robert de Keynes in Dodford Church, near Weedon, d. 1305 ('Effigies in Northamptonshire,' by A. Hartshorne, 1876, p. 38). 2. The De Solny effigy, *temp.* Ric. II. ('Ancient Armour,' &c., by J. Hewitt, vol. i. p. 263). 3. One in Tewkesbury Abbey Church. 4. One in Kirstead Abbey (*Arch. Journal*, vol. xl. p. 299). 5. The effigy of Sir Wm. Payne in the Church of Tollard Royal, described (1890) by General Pitt Rivers, F.R.S., and illustrated with six drawings. The chausses, hauberk, and coif are of banded mail. *Vide* 'King John's House, Tollard Royal, Wilts,' by General Pitt Rivers, F.R.S., F.S.A., 1890, in which book further information on the subject will be found.

DELTA.

If I remember rightly, I saw on June 9, in the *Oxford Journal*, in a glance at a notice of St. Mary's Church, that one of the figures which have been taken from the tower in the course of the repairs has "banded armour."

ED. MARSHALL.

"IRON" (8th S. v. 327, 474).—

I'm sorry that I can't agree  
With the remarks of C. K. T.,  
Who says the "r" in iron's mute,  
Which shows he lacketh ears acute.  
Tho' "iron" rhymeth not with "Byron,"  
No more doth "try on" with "environ,"  
"Lion," of course, may rhyme with "scion,"  
But not with "iron," though with "Zion."  
"Iron" pronounced is as "iurn,"  
And so it rhymes with a "my" or "thy urn";  
But perhaps the r to Southern ears  
And tongues is *nil*, and disappears.

F. C. BIRKBECK TERRY.

Does MR. WARREN mean to say that in common every-day speech he pronounces "iron" as it is written, or hears it so pronounced? I suppose the every-day speech of educated people is, after all, the only true guide to pronunciation.

I cannot say that I think "Sion" a perfect rhyme to "iron." Unless my ear is very faulty, the true sound of the latter word is "iern."

C. C. B.

FURNESS ABBEY (8th S. v. 348, 474).—Dugdale and all other writers got their information from the Furness Coucher Book, which was compiled A.D. 1412. The first volume of this work has recently been republished by the Chetham Society. In vol. i. fol. 8, we are informed that the abbey was founded A.D. 1127, "in loco Vallis qui tunc Bekansgyll vocabatur," which means in English, "in a valley which was at that time called 'Bekansgyll';" and in a metrical description of



the abbey composed by a monk named Richard Esr, he says,—

Hæc vallis tenuit olim sibi nomen ab herba  
Bekan qua viruit dulcis nunc tunc acerba  
Inde Domus nomen "Bekanesgill" claruit ante  
Jam patriæ tantæ nomen sortitur et omen.

In English—

"This valley took its name a long time ago from the herb Bekan, the bittersweet, where it flourished. Thence the name of the house 'Bekan's gill' was known aforetime. Now it receives the auspicious name\* for so important a dwelling place."

From the foregoing it appears that the vale was named Bekansgill before the arrival of the monks (1127). They finding an abundance of woody nightshade or bittersweet, renamed it "The Vale of Nightshade." Now the name Bekan cannot be found in any modern or obsolete language as the name of a plant, therefore it must be understood that the fact of the finding of woody nightshade when the monks arrived or the discovery of plants of the "deadly nightshade" since can have no real connexion with the title Bekansgill given to the valley. How, then, has the name originated? Is it not possible, nay very probable, that the name Bekan, which can only be found in Cleasby's 'Icelandic Dictionary' as a surname of Gaelic origin, is responsible for the creation of this title? It is well known that the Norsemen occupied Furness before the Norman Conquest, as is proved by the Domesday Survey. THOS. K. FELL.

Barrow-in-Furness.

Your correspondent at the second reference states that "Bekan is a Scandinavian proper name, and the origin of the English surname Bacon." Is this correct? Cf. Bardsley's 'English Surnames,' 1875, p. 491:—

"I am afraid of the connexion of ideas that gave rise to such sobriquets as were represented by 'Alice le Hog,' 'John le Bacon,' 'William le Gryse,' 'Gilbert Gale,' 'Walter Pigge,' 'Roger Sugge,' 'Richard le Bor' (Boar), 'Richard Wildbore,' 'John Pork,' and 'John Purcell' (little porker, that is), is not of the pleasantest."

For "John le Bacon" he refers to "Excerpta e Rotulis Finium in Turri Londinensi."

F. C. BIRKBECK TERRY.

I presume the plant spoken of as growing in Furness Abbey is the *Solanum dulcamara*, or woody nightshade, belonging to the order Solanaceæ. This is a common British plant, but is only in a minor degree poisonous, and is not what is usually known as "deadly nightshade." It is, I am aware, so called in Bentham's 'Handbook of the British Flora,' but in Bentley's 'Manual of Botany,' the 'British Pharmacopœia,' and all other books that I am acquainted with, this name is applied, and much more appropriately, to the highly poisonous *Atropa belladonna*, of the order *Atropaceæ*, the plant employed in medicine under the

name of belladonna, and not very common in this country. J. FOSTER PALMER.

OSTRICH EGGS IN CHURCHES (8th S. v. 348, 434, 511).—*Approsos* of the custom of eggs being exhibited in churches, the following excerpt may, perhaps, be admissible, though not strictly speaking relevant with regard to ostrich eggs:—

"It was at this period that a hen laid a miraculous egg on the High Altar of the Cathedral [at Lisbon] bearing in raised characters the words 'Death to the French.' In a few minutes the anathematizing egg was conveyed to Head Quarters and estimated at its real value as an ill executed deception on the part of the priests. Junot laughed at the incident, sent for a quantity of eggs and directed his aides-de-camp to write on each of them in grease that the former egg was a liar, immersed them in acid, and the next morning sent these eggs with their inscriptions in relief to all the altars in Lisbon together with a recipe for the performance of the miracle."—'Memoirs of Madame d'Abrautès,' English edition of 1893, vol. iv. p. 69.

See also a different account of the exhibition of miraculous eggs in the churches given in Napier's 'Peninsular War,' vol. i. p. 153, edition of 1835.

R. B.

LADY DANLOVE (8th S. v. 88).—At the above reference I inserted a query regarding a supposed "Lady Danlove." It elicited no reply; and no wonder. The spelling I gave on the strength of the Rev. F. H. Fisher's 'Endowed Charities of ye Antiente Parishes of Fulham,' printed by that gentleman from the original MS., which I had not then seen. In going through the rate book for 1628-36, I got at the bottom of the mystery. Under "fulham streete" there is rated for these years the Lady Vanlore. Evidently the late vicar mistook the old-fashioned *V* for a *D*, which it much resembles, while the German form of the *r* passed muster for a *v*, and so poor Lady Vanlore appeared as Lady Danlove, an impossible personage. Faulkner, I now notice, gives the name as "Lady Vanlore." My own examination of the MS. has convinced me that there is not a particle of doubt that the true reading is "Vanlore." In the 1636 assessment I find, "The executors of the Ladie Vanlore or tennants" are rated, so that her death must have occurred just before, as her ladyship is duly rated for 1635.

I do not know when her will was proved, but it seems to have been made shortly before her death. I should much like to discover it, as it may throw light on some very interesting points now involved in obscurity.

Lady Vanlore was Jacoba or Jacomina, daughter of Henry Teighbot, of London, merchant stranger, and wife of Sir Peter Vanlore, Knt., a Dutch merchant, naturalized by Act of Parliament. In the Chelsea registers I find that "The ritte worshipful Lady Wanlore" was buried April 30, 1636, a date which just fits in with my Fulham assessments.

\* St. Mary's Furness.

The fourth daughter of Sir Peter and Lady Vanlore, Mary, was married to Sir Edward Powell, Bart., of Munster House, Fulham, and Pengethly, co. Hereford.

As Sir Ed. Powell does not come into the Fulham rating till 1639, it seems very probable that Lady Vanlore may have been his predecessor at Munster House. I shall be glad of any information concerning Lady Vanlore, and especially of any facts which may help to show the circumstances of her connexion with Fulham.

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington.

N.B.—Mr. Fisher writes me, in reply to a note of mine, drawing his attention to the "Danlove" error: "Danlove is clearly my mistake; both Faulkner and myself copied from the same book, viz., the old Benefaction Book, of whose strange fortunes you know. If you look at it, I hope you will find some justification for my blunder."

"THE KING'S HEAD" (8th S. vi. 7).—This sign was not adopted for inns on account of the beheading of King Charles I., as there is an earlier instance of its use by nearly a century. When Princess (afterwards Queen) Elizabeth left the Tower, Nov. 17, 1558, she first thanked God in the church of All Hallows Staining for her deliverance from prison, and then proceeded to the "King's Head," in Fenchurch Street, where, it is stated, she dined on pork and peas.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I should doubt if any innkeeper would have used so grim a sign as the detrunated head of Charles I., save, perhaps, a Puritan whose conscience did not forbid him to sell liquor. Mr. M. A. Lower (in the "Suss. Arch. Colls.," x. 189) points out that

"the King's Head in West Street, Brighton, so named from the fact of King Charles [II.] having taken temporary shelter there.....had previously been called the George."

EDWARD H. MARSHALL, M.A.

Hastings.

As an inn sign I fail to see why any one (save Mr. Dick) should connect the "King's Head" with Charles I. The question arises, When were tavern signs first used in England? "Queens' Heads," "Dukes' Heads," &c., abound, just as King Streets, Queen Streets, and Duke Streets abound.

JAMES HOOPER.

Norwich.

The 'History of Signboards,' by Jacob Larwood and John Camden Hotten, London, 1868, p. 305, chap. x., on "Dignities," &c., states:—

"Among the latter, the King's Head and Queen's Head stand foremost, and none were more prominent types than Henry VIII. and Queen Elizabeth, even for more than two centuries after their decease."

It also mentions that Princess (afterwards Queen) Elizabeth, after returning thanks for her deliverance from prison (Nov. 17, 1558) at the church of All Hallows Staining, went to the "King's Head" in Fenchurch Street, and dined on pork and peas. These signs were set up as tributes of respect to the persons whose portraits were painted thereon. The book is worth perusing, especially by those interested in the signboards of the past. JOHN RADCLIFFE.

"NUTS IN MAY" (8th S. v. 319, 426).—Mr. H. M. BATSON'S suggestion does not at all fit in with the version of this game with which I am most familiar, the one commonly used in and near Liverpool. The words run thus:—

Here we come gathering nuts in May,  
Nuts in May, nuts in May,  
Here we come gathering nuts in May,  
On a fine summer's morning.

Who (*sic*) will you have for your nuts in May,  
Nuts in May, nuts in May.

Who will you have for your nuts in May,  
On a fine summer's morning?

And so on.

I do not think children would ever ask

Who will you have for your nuts away—

the phrase is not a likely one at all. On the other hand, "knot" is still in common use as a synonym for "bunch," and bunches of may would not be more out of season in summer than nuts themselves. If I remember rightly, Mrs. Gomme has other authority than her own for referring this game to marriage by capture. C. C. B.

In my 'Traditional Games' (vol. i. p. 426), Mr. BATSON will find that a version "gathering nuts away," sent me from Newbury, Berks., by Mrs. S. Batson, is given. It is much more probable that "gathering nuts away" is a modern alteration of "nuts and may" to "make sense" of the words than the reverse, the rest of the words and the method of playing being practically the same. Out of the very large number of versions of this game sent me from different parts of the country, by far the larger number is "nuts in May" and "nuts and may." I do not attribute much importance to the word "nuts" in considering the probable meaning and origin of the game; and my theory that it owes its origin to a survival of the custom of marriage by capture is derived from the method of playing the game and all the words. These taken together show that this is a contest game, but differing from ordinary contest games in the fact that one party does not wage war against the opposite party for possession of a particular piece of ground or for the purpose of taking prisoners, but individual against individual for the possession of an individual. One player is selected for capture and another player is definitely appointed to capture or "fetch her away," this player being

expected in the larger number of cases to be always successful. Further evidence is given (pp. 430-432) of its probable connexion with the custom and the May festivals. The way in which a game is played is often older than the words said or sung. These frequently get altered when their meaning is forgotten and other words take their place. It is only when all the words of a game and the way in which it is played are considered together, and this of more than one version, that an opinion can well be formed as to its meaning and origin. The survival in custom of marriage by capture is surely too well known for surprise to be expressed at the suggestion that it is to be found in children's games, this being exactly the place where we should expect to find traces of it. Children playing at gathering fruit of any kind would not be at all likely to invent a game like "Nuts and May" for the purpose. I may add that an ordinary version ("Nuts and May") was sent me by another correspondent from Newbury. This will show MR. BATSON that "nuts away" is not even universal in that place. I think, too, that your correspondent, before becoming a critic of my views, might at least have looked at the book itself, to ascertain what evidence, if any, was given in support of them. ALICE B. GOMME.

Your correspondent does not state in what part of the country he has heard the variant "nuts away." This variant is new to me, though I have frequently heard children singing—

Here we come gathering nuts in May.

In Mr. G. F. Northall's 'English Folk-Rhymes' (p. 386) is the remark:—

"As nuts do not grow in May, the phrase may possibly have been 'knots [of flowers] in May' or 'knots of may' [the hawthorn blossom].....However, extravagances are common in folk rhymes."

F. C. BIRKBECK TERRY.

PRINCE OF WALES, 1805 (8th S. vi. 9).—In 1783 the 10th Dragoons became the "10th or Prince of Wales's own Regiment of Light Dragoons," and in the following year the colour of the jackets was changed from red to blue. His Royal Highness was in 1793 appointed commandant of the regiment; 1805, the date of the engraving inquired about by R. J. F., was the last year of its appearance as a Light Dragoon Regiment; and this print represents H.R.H. as a 10th Light Dragoon previous to its change into Hussars. The jacket should be blue, with red facings.

HAROLD MALET, Colonel.

WILSON (8th S. v. 448).—No place bearing this name will be found in Northumberland (England), but there is a town in Northumberland, New Brunswick, lat. 47° N., long. 65° 37' W.; also another in Carolina, United States.

EVERARD HOME COLEMAN.

71, Brecknock Road.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*Dictionary of National Biography.* Edited by Sidney Lee. Vol. XXXIX. (Smith, Elder & Co.) WHILE memories are still fresh of the honours paid the publisher of the 'Dictionary of National Biography,' the thirty-ninth volume makes its appearance with customary and exemplary punctuality. The letter M, one of the most exacting as regards space, has now appeared, and half the letters of the alphabet, including nearly all the most important, are completed. Neither the late nor the present editor occupies much space in a volume largely taken up by Mortimers, Mowbrays, Murrays, and Musgraves. The most interesting life supplied by Mr. Sidney Lee is that of Edward Moxon, a man of no special attainments or importance. Moxon's associations with Lamb, Wordsworth, Talfourd, Tennyson, and others assign him a reflected splendour, and his marriage to Emma Isola, Lamb's adopted daughter, is an interesting feature in his life. "Puny" is the adjective Mr. Lee accepts as appropriately applied to Moxon's verse. Moxon, however, himself held a recognized position in literary society, and as the "discriminating patron of young or little-known poets" deserves to be remembered. Fynes Moryson, of the *Itinerary*, has also been selected by Mr. Lee, who describes him as "a sober and truthful writer, without imagination or much literary skill," and speaks of his work as "invaluable to the social historian." Thomas Morgan, the Catholic conspirator and faithful and devoted servant of Mary Stuart, is in the same hands. His life is sufficiently romantic. A personal interest attaches to Mr. Stephen's life of James Augustus Cotter Morison, who, besides being the friend of Mr. Leslie Stephen, was that of most modern men of English letters. Morison's ambitions were greater than his powers, but he had an original and a very attractive personality. The only other life by Mr. Stephen we have is the brief life of Thomas Morgan the Deist. Moxon is not the only publisher dealt with in the volume, since three John Murrays—grandfather, father, and son—are included in the volume. The first two of the name are brightly depicted by Dr. Garnett, while the third is in the hands of Mr. Thomas Secombe. Another paper of high interest by Dr. Garnett is the life of Dinah Mulock (Mrs. Craik), the author of 'John Halifax, Gentleman.' Dr. Garnett had some knowledge of the lady in question, concerning whom he writes very sympathetically. Mr. Secombe's position on the 'Dictionary' enables him to send in many biographies of high importance, the best of all and the most interesting being, perhaps, Anthony Munday, actor, poet, and dramatist. Very much curious and valuable information is herein appended, and the list of works is of great importance. Among other valuable lives by Mr. Secombe is the biography of Capt. Morris, the author of 'Lyra Urbanica' and the inventor of the well-known phrase, "The sweet shady side of Pall Mall." Motteux, the translator of Rabelais, is the subject of a capital life by Mr. Aitken, and Sir Thomas Morgan, the coadjutor of Monk, of a second, no less excellent, by Mr. C. H. Firth. In addition to his lives of sailors, Prof. Laughton depicts the romantic, if execrable, career of Sir Henry Morgan, the buccaneer. Mr. J. M. Rigg sends many lives of importance, including that of Lord Mansfield; and Mr. W. P. Courtenay's list is headed by Morritt, the friend of Scott. Canon Venables supplies a valuable record concerning Thomas Musgrave, and a second concerning Thomas Morton, both of them ecclesiastics. Mulready, with many other painters, is dealt with by Mr. Cosmo Monk-

house; "Lucretius" Munro is in the hands of Mr. Duff, and Mudie in those of Mr. Boase. Mr. Thomas Bayne's Scottish writers include men of mark, as Motherwell and Alexander Murray. Prof. Tout sends numerous lives of Mortimers, and Mr. Tait of Mowbrays. Mr. Cust, Mr. Russell Barker, and Mr. Graves are well represented.

*The Coinage of the European Continent.* With an Introduction and Catalogues of Mints, Denominations, and Rulers. By W. Carew Hazlitt. (Sonnenschein & Co.) MR. HAZLITT is the author and compiler of many books of very varying degrees of merit. In dealing with the works of so voluminous an author, some of whose productions we do not claim to have read, it would be very unsafe for us to institute comparisons. We are bound, however, to say that, so far as we know his writings, the volume before us seems to be the most thoughtful. We are certain it will appeal to a far wider circle of readers than any of the others with which we have come in contact. It is well worthy of a place on the same shelf with Hawkins's 'Silver Coins of England,' a work which has no superior in numismatic literature for accuracy and minuteness of detail. It is, we need not say, written on a different plan. Embracing as it does the coinages of the whole of Europe, with the exception of the British Isles, it was not within the limits of possibility to give for any one state the elaborate details which Mr. Hawkins furnished for England. No human life would have been long enough for such a task, and no collection in this country, public or private, contains the necessary material. Even in the more modest limits by which Mr. Hazlitt has circumscribed himself, we are puzzled to know where he has found some of the pieces he has figured and described. They are every one of them, he tells us, in his own cabinets; but that removes the difficulty only one stage further back. We, in our ignorance, had conceived it to be well-nigh impossible to have made such a gathering without visiting every town between Lisbon and Moscow. The plates are of a high order of merit. On the one hand, they do not cause the moneys to look better than they are; and on the other, they do not reproduce the rude barbarisms of the old coin-books, where every object engraved has the same uniform character of ungainly ugliness. We need not, indeed, limit ourselves to the illustrations of former days. In the 'Dictionnaire de Numismatique,' published some forty years ago in the great series of works of reference issued by the Abbé Migne, we find some engravings which would have disgraced a book-illustrator of the seventeenth century.

Mr. Hazlitt's volume will prove very useful to many of our readers who have not a single old coin belonging to them. The dated list which he gives of European rulers will be useful to every one engaged in historical studies. The value of tables of this kind depends on their accuracy. We have, so far as our own knowledge extends, tested them carefully, and have found no errors. The glossary of the names of coins has been very carefully compiled. It will be of wide usefulness. We doubt if any one of our readers can remember the interpretation of all the various names which coins have borne during the last two hundred years of European history.

*The First Divorce of Henry VIII., as told in the State Papers.* By Mrs. Hope. Edited by Francis Aidan Gasquet, D.D., O.S.B. (Kegan Paul & Co.)

THE late Mrs. Hope was well known in Roman Catholic circles as a careful and picturesque writer. Her works on the early Christian martyrs and on the conversion of the Franks evidence much research and an independence of judgment which was very praiseworthy. The book before us is of high character. Unhappily, its author

died before she was able to revise it for the press. This is to be deplored; for although Father Gasquet is an excellent editor, we cannot doubt that had Mrs. Hope lived to see it through the press the information on some points would have been fuller than we now find it.

The idea of giving a history of Henry's divorce from Katherine undisturbed by any of the many side issues which arose from it is an admirable one. The latter years of the reign of Henry VIII. are so encumbered by contending parties and principles that it is well-nigh impossible for any one but a student who is willing to devote years to the task to arrive at a distinct view of what was really occupying the minds of men at any given period. The separation of the divorce proceedings and intrigues from all irrelevant matter has been most useful; for whether we take the author's view or not as to the characters of the many persons who played their parts in that long and tedious litigation, we cannot but feel that the society in which such duplicity and perjury could take place was perhaps viler than at any other period of our history. The hearts of the common people were sound; but among the nobles and the more powerful ecclesiastics there were very few indeed who seem to have understood what common honesty signified.

The picture Mrs. Hope has given of Gardiner is not favourable. Roman Catholic writers have been wont to praise him on account of his zeal for Queen Mary and the restored Roman Church, forgetting, or casting into shadow, his conduct in her father's time. How far he was honest in the earlier period it is not for us to determine. He may have thought—as undoubtedly many honest men did—that Henry was entitled to a divorce; but cannot have considered his violence to the Pope, whom he regarded as his ecclesiastical superior, as in any way to be justified by the manners of the time.

All historians worthy of the name, whatever may have been their views regarding this great ecclesiastical "law plea," have been unanimous in representing Queen Katherine's character as marked by a deep sense of personal dignity. We do not remember ever before to have seen her character illustrated so fully. The cruel sufferings she endured, almost without complaint, ought to give her a high place in the hearts of all Englishmen. We have but one fault to find with the editor. He has not compiled an index. We trust that when a second edition is called for he will supply this deficiency.

### 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. H. HARRISON ("Nelson Relic").—Not traceable.

#### 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, JULY 28, 1894.

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## Notes.

## JOHN LILBURNE: A BIBLIOGRAPHY.

(See 7th S. v. 163, 242, 342, 424, 503.)

Some variations in editions, dates, &c., and a few additions to Mr. EDWARD PEACOCK’S valuable bibliography of Lilburne are perhaps worth noting. To avoid repetition I state in each case the number of the page in ‘N. & Q.’:—

P. 163. ‘Liberty Vindicated.’ For “of England” read “and common freedoms of the people.” Add at end “28 of the 17 month.” According to a contemporary MS. note, it appeared Aug. 21.

P. 163. Add “To the Hoble the House of Commons now assembled.....The humble Petition of John Lilburne Leif<sup>d</sup> Colonel.”—A single folio sheet; no place or date, but probably 1645; describing his brave actions and losses, and petitioning for arrears due. Below, on same sheet, another earlier petition to House of Commons, praying to be released from the Fleet Prison and complaining of cruel treatment. From internal evidence, 1640.

P. 242. Add “A Plea made by Liev Col John Lilburne, Prerogative Prisoner in the Tower of London the 2 of Decem. 1647, against the present proceedings of the close and illegal Committee of Lords and Commons, appointed to examin those that are called London Agents.....From my Arbitrary tyrannical and murdering imprisonment

in the Tower of London this 2 of Decem 1647.”—A single folio sheet.

P. 243. Add “Truths triumphed, or Treachery anatomized.....by John Wildman. London, Printed for Ja. Hornish, Feb. 1, 1647.”—Sm. 4to., title and 18 pp.

P. 342. ‘A Manifestation.’ Add at foot of title-page “Printed for W. Larnar; and are to be sold at his shop in Bishops gate Street, at the signe of the Black-Moor. Ap. 14, 1649.”

P. 342. ‘Walwins Wiles.’ After “Col.” read “John Lilburn, Mr. Will Walwin, Mr. Richard Overton, and Mr. Tho. Prince.....By a Lover of the present and Eternal interest of Mankinde. April 23, 1649. Imprimatur, Henry Whalley. London, Printed for H. C. and L. L.”

P. 343. Add “Walwyns Just defence against the Asperitions cast upon him in a late un-christian Pamphlet entituled Walwyns Wiles. By William Walwyn, Merchant. London, Printed by H. Hills for W. Larnar.....MDCCLIX.”—Sm. 4to., title-page and 34 pp.

P. 343. ‘A brief discourse.’ For “by R. L.” read “Collected at the request of some friends for General Satisfaction. London, Printed by B. Alsop.....1649.” At end read “By L. R.”

P. 343. “To the Supreme authority.” Read “and begins at p. 9.”

P. 424. Add “L. Colonel John Lilburne. His letter to his dearely beloved wife.....March 1652. ....Printed at Amsterdam, by L. I. Anno Domini 1652.”—Sm. 4to., no title, 8 pp. This is evidently a translation from the Dutch tract in B.M.

P. 503. Add “The Trial of Mr. John Lilburne at the Sessions House in the Old Bailey, on Wednesday, Thursday, Friday, and Saturday last..... With a Diurnal of all the Chief and Memorable Transactions.....since the 13 day of July to the 13 of this instant August 1653.....London, Printed for G. Horton 1653.”—Sm. 4to., 8 pp.

P. 503. Add another (probably first) edition of ‘A Defensive declaration.’—Sm. 4to., 8 pp., no title, printed in double columns, in Dutch and English, and without the “Additional Appendix.”

These are all in my library, and are very much at the disposal of Mr. EDWARD PEACOCK if he wishes to see them. CHARLES L. LINDSAY.

## “CONSERVATIVE” AS A POLITICAL TERM.

I take the following from the *Quarterly Review* for July, 1816:—

“Perhaps if M. Simond had seen England under its present aspect, he might have thought that the danger was real as well as apparent. But there is a *vis conservatrix* in the state, and the preventive means which exist are easy and effectual.”—P. 575.

Besides the use (probably common) of the above phrase in scientific works, where *vis*=virtue, energy, potency, &c., I may remind the reader that *vis* is found as a synonym for Juno:—

Et soror et conjux fratris regina Deum, Vis.  
Ausonius, Idyll. ('De Deis').

*Conservatrix* is also an epithet of Juno, so found in inscriptions. *Conservativus* as an adjective is in Cicero; and as a substantive masculine in Boëthius, 6 Top. Arist., cf. 1 *ibid.* 13, et 2 *ibid.* 5 (I take this reference, which I have not verified, from Forcellini). *Conservatif* as a political term is not found in Littré (1872), but Bescherelle (1887) has the following:—

"*Conservatifs*, s.m. pl., Polit. nom. donné quelquefois au parti des Tories Anglais, opposés aux Whigs réformistes."

If the term was not used in a political sense in France before its introduction from England (as one would conclude from the silence of Littré and the quotation just given), there is a curious fact to be noted in regard to the above extract from the *Quarterly*. The passage is taken from an article—'Works on England'—in the course of which M. Louis Simond's 'Journal of a Tour and Residence in Great Britain during the years 1810 and 1811,' Edinburgh, 1815, is noticed.

M. Simond was a Frenchman, married to an Englishwoman. He had resided for twenty years in the United States, and his work, the fruit of a couple of years' sojourn here, was first published in English. The second edition, published at Paris in 1817, is in French. The original English edition was printed partly from his English journal and partly from a translation of disquisitions, originally written in French, on our political institutions, &c. As many readers of 'N. & Q.' no doubt know, this work throws a very valuable light on the state of England in 1810-11. So much being premised, I now give a couple of quotations from this work:—

"What would the Parisians say to an affair like this in their *Sénat Conservatif*; and of one of the members in grand costume giving battle to the door-keeper on the senatorial floor?"—I. p. 65.

In the second (French) edition the reading is:

"Que disaient les Parisiens d'un coup de tête comme celui-là, au milieu du corps législatif! et d'un membre en grand costume, livrant bataille au portier, devant l'assemblée auguste des sénateurs!"

On turning to Littré I read, "*Sénat conservateur*, corps créé en France par la constitution de l'an vii., et qui a été rétabli par le second empire." It would be interesting to get dated references, if such are known, to contemporary writings, where the "*Sénat conservateur*" is loosely described as *conservatif*. Am I right in suggesting that the word is a mistake—such a mistake as the writer modestly craves allowance for in his preface—on the part of this clever and intelligent Franco-American? From the date of the *Quarterly* article to the same review for January, 1830, I have no note of the use of the word in a political sense; but from a cursory glance at the *conservat-* family in the 'N. E. D.' one sees that there was a revival of the medical

and scientific use shortly before that date, which seems to suggest that the word was flying about before 1830.

The *locus classicus* is, of course, in Croker's article in the *Quarterly* for January, 1830, 'Internal Policy.' This has often been given already, but the reader may, perhaps, like to have it, with the other quotations that follow:—

"We despise and abominate the details of partizan warfare, but we now are, as we always have been, decidedly and conscientiously attached to what is called the Tory, and which might with more propriety be called the Conservative, party..... We have no hesitation in stating it to be our conviction that an immense majority of the Tories are as anxious to promote any prudent and practicable amelioration of the state as any of their fellow subjects."—*Quarterly Review*, January, 1830, p. 276.

It took two or three years to establish the term as a recognized party name, as the following extracts will show. At first it simply marked off the moderates from the ultras of both parties:—

"It would ill become those who desire to preserve the Conservative principle, to withhold, in circumstances like the present, on any mere party considerations, their cordial support from any Government which should evince a fixed determination to uphold the principle."—*Quarterly*, February, 1831, p. 595.

"My Lord, you are now on the Conservative side. Minor differences of opinion are infinitely insignificant at this time, when, in truth, there are but two parties in this kingdom, the Revolutionists and the Loyalists."—Southey to Brougham, Feb. 1, 1831.

In the Anti-Canningite *Blackwood* the term is applied as follows, August, 1831:—

"Lord Grey has openly declared in the House of Peers that it (i. e., the Reform Bill) was constructed on conservative principles..... But on what grounds is their belief rested? Is it on the signal success with which, in all the open places, they have overthrown the Conservative party, by raising the cry of Reform? (p. 290)..... But to what does the Bill amount, if this, the real view of the Conservative Whigs is well founded? (p. 293)..... Now, if the present crisis shall have caused the Conservative party to see their error, they may yet dissipate, by their union, the dangers which have been caused by their divisions. They now see what they have to expect from the professions of moderate reformers, when such men as Lord Palmerston and Charles Grant are found ready and willing, upon an emergency, to lead off the first set in the gallopade of revolution."—P. 312.

"The Whigs called the meeting, the Radicals had their own way at it, and both have done what the Conservative party would have wished them to do."—Southey to Rickman, Oct. 14, 1831.

"Mr. Byng, the Whig candidate for Middlesex, and Sir F. Burdett, the *quondam-Radical* representative of Westminster, have been, by the hostile pressure of their former friends and supporters, obliged to talk language more conservative than any real Conservative has dared to use..... and even the *Times* newspaper, hitherto the most effective and unhesitating advocate of the Bill, has been obliged to designate those whom it formerly glorified as *Radicals*, by the more appropriate and emphatic title of the *Destructives*."—*Quarterly*, December, 1832, Art. 'How will it Work?' p. 545.

"He is for advancement to a certain point—till his party comes in; he then becomes a Conservative, lest

his party go out."—Lytton, 'England and the English,' 'Illustrations of Character,' "Tom Whitehead" (the Preface is dated July, 1833).

"Two causes militate against the compact solidity of this democratic body; corruption is the first. A second cause is to be found in the establishment of Political Unions, or combinations under whatever name—Chartist, Radical, or Conservative."—*Ibid.*, p. 274.

Hookham Frere uses the term, as that of his own party, at about the same date as my last quotation. He subsequently said, however, that a Conservative was a Tory who was ashamed of his name (I am relying on memory).

J. P. OWEN.

48, Comeragh Road, West Kensington.

POLLS AT PARLIAMENTARY ELECTIONS  
BEFORE 1832.

(Continued from 8th S. v. 204.)

*Leicestershire.*

|      |                  |     |     |      |
|------|------------------|-----|-----|------|
| 1702 | John Wilkins     | ... | ... | 2475 |
|      | Hon. John Verney | ... | ... | 2457 |
|      | Lord Sherrard    | ... | ... | 2054 |
|      | Lord Roos        | ... | ... | 2020 |

Polls in Smith, 1719, 1741, 1775, 1818, 1830.

*Leicester.*

|      |                             |     |     |      |
|------|-----------------------------|-----|-----|------|
| 1654 | William Stanley             | ... | ... | 41   |
|      | Sir Arthur Hazlerigg, Bart. | ... | ... | 35   |
|      | — Grey                      | ... | ... | 11   |
|      | Francis Hacker              | ... | ... | 2    |
|      | James Winstanley            | ... | ... | 2    |
|      | Cornelius Burton            | ... | ... | 1    |
| 1656 | Sir Arthur Hazlerigg, Bart. | ... | ... | 53   |
|      | William Stanley             | ... | ... | 44   |
|      | Lord Grey                   | ... | ... | 22   |
|      | James Winstanley            | ... | ... | 1    |
| 1658 | William Stanley             | ... | ... | 55   |
|      | Sir Arthur Hazlerigg, Bart. | ... | ... | 51   |
|      | Thomas Pochin               | ... | ... | 21   |
|      | Richard Ludlam              | ... | ... | 2    |
| 1660 | John Grey                   | ... | ... | 63   |
|      | Thomas Armstrong            | ... | ... | 47   |
|      | Sir Arthur Hazlerigg, Bart. | ... | ... | 20   |
| 1722 | Lawrence Carter             | ... | ... | 795  |
|      | Sir George Beaumont, Bart.  | ... | ... | 766  |
|      | Thomas B. Skrymsher         | ... | ... | 660  |
| 1734 | Sir George Beaumont, Bart.  | ... | ... | 1080 |
|      | George Wright               | ... | ... | 1028 |
|      | Walter Ruding               | ... | ... | 704  |
|      | William Hewitt              | ... | ... | 264  |
| 1737 | <i>Vice</i> Beaumont, dead. | ... | ... | ...  |
|      | James Wigley                | ... | ... | 993  |
|      | Walter Ruding               | ... | ... | 654  |

Polls in Smith, 1705, 1754, 1768, 1790, 1796, 1800, 1802, 1807, 1812, 1826.

*Lincolnshire.*

|      |                         |     |     |      |
|------|-------------------------|-----|-----|------|
| 1705 | George Whichcote        | ... | ... | 2492 |
|      | Hon. Albemarle Bertie   | ... | ... | 2373 |
|      | Hon. Lewis Dymoke       | ... | ... | 1990 |
|      | Sir John Thorold, Bart. | ... | ... | 1742 |

Polls in Smith, 1721, 1724, 1807, 1816, 1818, 1824.

*Boston.*

|      |  |     |     |     |
|------|--|-----|-----|-----|
| 1711 | <i>Vice</i> Hon. Peregrine Bertie, dead. | ... | ... | ... |
|      | William Cotesworth                       | ... | ... | 125 |
|      | Hon. Philip Bertie                       | ... | ... | 60  |

On this election being declared void.

|      |                                |     |     |     |
|------|--------------------------------|-----|-----|-----|
|      | William Cotesworth             | ... | ... | 80  |
|      | Hon. Philip Bertie             | ... | ... | 60  |
| 1713 | Richard Wynn                   | ... | ... | 130 |
|      | Henry Heron                    | ... | ... | 101 |
|      | William Cotesworth             | ... | ... | 61  |
| 1729 | <i>Vice</i> Henry Pacey, dead. | ... | ... | ... |
|      | Lord Coleraine                 | ... | ... | 71  |
|      | — Wood                         | ... | ... | 46  |
|      | — Langton                      | ... | ... | 16  |
|      | — Marten                       | ... | ... | 13  |

Polls in Smith, 1719, 1722, 1747, 1780, 1784, 1790, 1796, 1802, 1803, 1806, 1807, 1812 (two), 1818, 1820, 1826, 1830, 1831.

*Grantham.*

|      |   |     |     |     |
|------|---|-----|-----|-----|
| 1710 | Sir William Ellis, Bart.                | ... | ... | —   |
|      | Marquis of Granby                       | ... | ... | 176 |
|      | Sir John Thorold, Bart.                 | ... | ... | 175 |
|      | On petition Thorold <i>vice</i> Granby. | ... | ... | ... |

|      |                    |     |     |     |
|------|--------------------|-----|-----|-----|
| 1714 | Edward Rolt        | ... | ... | 302 |
|      | John Heathcote     | ... | ... | 195 |
|      | Andrew Hacket      | ... | ... | 147 |
| 1722 | Francis Fisher     | ... | ... | 186 |
|      | Viscount Tyrconnel | ... | ... | 166 |
|      | Edward Rolt        | ... | ... | 156 |

Polls in Smith, 1796, 1802, 1807, 1818, 1820 (two), 1826, 1830, 1831.

*Grimsby.*

Polls in Smith, 1700, 1701, 1702, 1705, 1710, 1713, 1741, 1784, 1790, 1796, 1802, 1807, 1812, 1818, 1820, 1826, 1830, 1831 (two).

*Lincoln.*

|      |   |     |     |     |
|------|---|-----|-----|-----|
| 1688 | Sir Henry Monson, Bart.                                       | ... | ... | —   |
|      | Sir Christopher Nevill, Knt.                                  | ... | ... | —   |
|      | Sir Thomas Merea, Knt.  | ... | ... | 9   |
|      | Monson and Nevill are said to have polled each more than 200. | ... | ... | ... |

|      |                          |     |     |     |
|------|--------------------------|-----|-----|-----|
| 1713 | Thomas Lister            | ... | ... | 392 |
|      | John Sibthorpe           | ... | ... | 304 |
|      | Richard Grantham         | ... | ... | 232 |
| 1727 | Sir John Monson, Bart.   | ... | ... | 541 |
|      | Charles Hall             | ... | ... | 362 |
|      | Sir John Tyrwhitt, Bart. | ... | ... | 329 |

|      |  |     |     |     |
|------|--|-----|-----|-----|
| 1728 | <i>Vice</i> Monson, created Lord Monson. | ... | ... | ... |
|      | Sir John Tyrwhitt, Bart.                 | ... | ... | 257 |
|      | Charles Monson                           | ... | ... | 221 |
| 1734 | Charles Monson                           | ... | ... | 509 |
|      | Coningsby Sibthorpe                      | ... | ... | 461 |
|      | Thomas Chaplin                           | ... | ... | 216 |

|      |                    |     |     |     |
|------|--------------------|-----|-----|-----|
| 1754 | Hon. George Monson | ... | ... | 635 |
|      | John Chaplin       | ... | ... | 617 |
|      | Robert Cracroft    | ... | ... | 436 |

|      |                    |     |     |     |
|------|--------------------|-----|-----|-----|
| 1761 | Hon. George Monson | ... | ... | 733 |
|      | Coningsby Sibthorp | ... | ... | 436 |
|      | Lister Scrope      | ... | ... | 373 |

Polls in Smith, 1741, 1747, 1768, 1774, 1780, 1790, 1806, 1808, 1818, 1820, 1826.

*Stamford.*

Polls in Smith, 1734, 1809, 1812, 1818, 1830, 1831.

*Middlesex.*

|      |                            |     |     |      |
|------|----------------------------|-----|-----|------|
| 1679 | Sir William Roberts, Bart. | ... | ... | 720  |
|      | Sir Robert Peyton, Knt.    | ... | ... | 670  |
|      | Sir Francis Gerard, Bart.  | ... | ... | 100  |
|      | Sir William Smith          | ... | ... | —    |
| 1681 | Sir William Roberts, Bart. | ... | ... | 1054 |
|      | Nicholas Raynton           | ... | ... | 874  |
|      | — Middleton                | ... | ... | 607  |
|      | Sir Charles Gerard, Bart.  | ... | ... | 415  |

|      |                                     |      |
|------|-------------------------------------|------|
| 1695 | Sir John Wolstenholme, Bart. ... .. | 974  |
|      | Edward Russell ... ..               | 964  |
|      | Sir Charles Gerard, Bart. ... ..    | 658  |
|      | Ralph Hawtreay ... ..               | 612  |
| 1701 | Warwick Lake ... ..                 | 902  |
|      | John Austen ... ..                  | 869  |
|      | Sir John Wolstenholme, Bart. ... .. | 862  |
|      | Hugh Smithson ... ..                | 848  |
|      | Scorie Barker ... ..                | 214  |
|      | Sir John Bucknall, Knt. ... ..      | 212  |
| 1702 | Warwick Lake ... ..                 | 1175 |
|      | Hugh Smithson ... ..                | 1159 |
|      | Sir John Wolstenholme, Bart. ... .. | 1127 |
|      | John Austen ... ..                  | 1114 |
| 1705 | Scorie Barker ... ..                | 1657 |
|      | Sir John Wolstenholme, Bart. ... .. | 1630 |
|      | Warwick Lake ... ..                 | 1349 |
|      | Hugh Smithson ... ..                | 1336 |
| 1714 | Hon. James Bertie ... ..            | 1604 |
|      | Hugh Smithson ... ..                | 1553 |
|      | Sir John Austen, Bart. ... ..       | 1330 |
|      | Henry Barker ... ..                 | 1325 |
| 1722 | Hon. James Bertie ... ..            | 1800 |
|      | Sir John Austen, Bart. ... ..       | 967  |
|      | Henry Barker ... ..                 | 908  |
|      | Sir George Cook, Knt. ... ..        | 662  |
|      | William Withers ... ..              | 228  |
| 1727 | Hon. James Bertie ... ..            | 1410 |
|      | Francis Child ... ..                | 1305 |
|      | Lord Paget ... ..                   | 1039 |
|      | Henry Barker ... ..                 | 1074 |

Polls in Smith, 1740, 1747, 1749, 1768 (two), 1769, 1784, 1802, 1804, 1806, 1807, 1820.

W. W. BEAN.

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(To be continued.)

"COCKNEY."—Better men than I have looked into the origin of the esteemed *cockney*, but with indifferent success. If the 'New English Dictionary' and Prof. Skeat will forgive me, I shall think that the *cockney* is named after something nearer London than the Welsh language and the lord of hens. Here is my reason. In that book dear to those engaged in postal studies, the 'Report from the Secret Committee on the Post-Office,' printed in the Parliament Papers of 1844, Sir Francis Palgrave, ever happy in such things, printed a series of wardrobe accounts from the thirteenth century. These accounts, written in Latin, called the persons who carried the court letters by a series of graded names. The chief letter carriers were called *nuncius*. The men next in order were the *cokinus*, the *garcio*, the *valetus*, and others. The *cokinus* disappeared with the thirteenth century. But in that century he is frequently mentioned by the wardrobe accounts; and generally as a letter carrier. In other words, the court officer who carried the king's letters to the king's friends and the members of the royal family was called *cockney*. It is not reasonable to think that in the thirteenth century the word *cockney* can have been a term of reproach. It denoted a trusty officer at the king's court; and very cogent reasons must be alleged to support the

belief that *cokinus* or *cockney* could be derived from any other word than the Latin *coquinus*. The wardrobe accounts called the officer in question a *coquinus*, or *cockney*, because he had something to do with the king's kitchen, that is, the king's kitchen supplied the man's dinners. Possibly the *cockney* helped occasionally in the kitchen or at meals; in any event, his name had something to do with the royal kitchen. He was a part of the king's household, but held a subordinate position that made letter carrying a proper employment. Being employed at court, the *cockney* would be well dressed, perhaps a little affected in his speech, and not always a sturdy Englishman. The wardrobe accounts call him *cockney* in good faith; the men of London would call him *cockney* in derision; English speech followed suit. *Cockney* originally meant a courtier who had his meals from the king's kitchen, and tried to be a swell on that account. In French he became a mere scamp; in English he remained an effeminate person that loves to bask in the sunshine of real or pretended noblemen. C. W. ERNST.  
Boston, Mass.

"PUNCH."—In the diary of Henry Teonge, chaplain on board H.M. Ships Assistance, Bristol, and Royal Oak (1675-9), under date of June 1, 1675, is the following entry:—

"*Omnia mea mecum portans* I take water, and com on board the ship Assistance (then still in the Longe Reach); drank part of three boules of punch (a liquor very strange to me), and so to bed in a cabin so much out of order that when I thought to find my pillow on the topp I found it slipt between the coards and under the bed."

In a note on this entry the editor observes:—

"In Fryer's 'Travels to the East Indies' (1672), we have the following account of our mixture called punch: 'At Nerule (near Goa) is made the best *arack* or *nepa die Goa*, with which the English on this coast make that enervating liquor called punch (which is Indostan for five) from five ingredients, as the physicians name this composition Diapente or from four things Diatessaron.'" JNO. H.

Willesden Green, N.W.

THE SKULL OF SIR THOMAS BROWNE.—The following statement appeared in the *Yarmouth Mercury* of Dec. 23, 1893, and I have been waiting to hear some further account of it; but as the matter seems to be at rest, I venture to send it to 'N. & Q.':—

"*The Skull of Sir Thomas Browne*.—Considerable interest has been excited in Norwich by a dispute concerning the skull of Sir Thomas Browne, the writer of 'Religio Medici.' His body was interred in the chancel of St. Peter Mancroft Church, about a couple of centuries ago; and in 1840 some workmen, in digging a vault, broke the lid of the coffin. The remains were examined by a local antiquary, who ordered the coffin and its contents to be re-interred. It appears, however, that the sexton took possession of the skull, which was purchased by a celebrated Norwich surgeon, and on his



death was handed over to the Norfolk and Norwich Hospital Museum, where it now remains. Recently the attention of the Vicar of St. Peter was called to the circumstances, and naturally regarding the removal as an act of desecration and dishonour, the vestry requested the Hospital authorities to restore the skull of this illustrious man to its resting place. This application, however, has been refused; and at another vestry meeting it was agreed by eight votes to six, that no further steps should be taken. The vicar has expressed his intention of consulting Sir Walter Phillimore on the matter."

W. B. GERISH.

Great Yarmouth.

THE TEMPERATURE OF A PLACE WHEREIN ONE LIES DEAD.—In a nurse's story given in J. K. Jerome's 'Novel Notes' (p. 199), occurs the following remark :—

"In that part of the country where I was born and grew up, the folk say that wherever the dead lie, there round them, whether the time be summer or winter, the air grows colder and colder, and that no fire, though you pile the logs half-way up the chimney, will ever make it warm."

ST. SWITHIN.

THE QUEEN'S GREAT-GRANDSON.—It seems worth noting that this is, as I believe, the only time in British history that four generations, three direct heirs in succession to the throne of England have been alive at the same time. Even had the Princess Charlotte and her babe lived, there was, of course, the possibility that in case of Queen Caroline's death George IV. might have married again and a prince might have been born who would have superseded the princess; but here we have, as I believe, a perfectly unique event in English history. The only corresponding circumstances, so far as I know, are that of (in France) Louis XIV., who died in 1715; his son, Louis le Dauphin, died 1711; his grandson, Louis, Duke of Burgundy, died 1712; his great-grandson, Louis, Duke of Anjou, born 1710, succeeded to the throne on his great-grandfather's death as Louis XV.; and in our own time, in Germany, that of the Emperor William, who died 1888; his son, afterwards the Emperor Frederick; his grandson, the present Emperor, whose son, the present Crown Prince, was born in 1882. In each case the four generations were soon broken. *Absit omen.*

CHARLOTTE G. BOGER.

St. Saviour's.

IRON AND GARLIC TO FALSIFY THE COMPASS.—Count Benyowsky ('The Memoirs and Travels of Mauritius Augustus, Count de Benyowsky,' edited by Capt. S. P. Oliver) states in chap. iii. that he and other exiles embarked at Ochoczk in the St. Peter and St. Paul for Kamchatka, and that during the voyage they encountered a most violent storm, during which the captain and his men got drunk. At three in the morning the mainmast sprang, and as the captain came on deck part of the wreck fell on him, broke his arm, and

rendered him incapable of doing his duty. The officers and sailors were unable to manage the ship, so the captain placed the command of the vessel in the hands of the count. Two days later they saw land, which the sailors said was Sachalin. Here he wished to stay, ostensibly to repair the damage done to the ship, really to endeavour to escape from slavery. "All the rhetoric I could use was incapable of prevailing over the crew, who..... obliged me to bear away from the coast of Korea" (he means Sachalin). He continues "It was in vain that I made use of iron and garlic to falsify the compass." In a note (p. 114) the editor remarks :—

"This so-called stratagem, or ruse, is difficult to comprehend. How iron and garlic could falsify the compass more than use of iron alone is decidedly puzzling. The French text is: 'J'employai inutilement le fer et l'ail pour donner une fausse inclination à l'aiguille de la boussole.....' It is just possible the 'l'ail' may have been an abbreviated hieroglyphic for 'l'aimant' or 'pierre d'aimant,' a magnet or loadstone."

PAUL BIERLEY.

"BONESHAW."—For this word, see the 'New English Dictionary.' Dr. Murray does not give the etymology of the latter syllable.

*Shaw* corresponds to a Norse *skag-*. The Icel. *skaga* is to project, stick out, and *skagi* is a projection of almost any kind; see Norweg. *skage*, sb., anything that sticks out; and see Rietz ('Swedish Dialect Dictionary').

Hence *boneshaw*, or *sciatica*, was supposed, originally, to be caused by some sort of lump on the bone. This is not true, so far I know, but was a natural idea. In modern times, the sense of *shaw* being lost, it has been altered to *shave*; as if the disease were due to a scraping of the bone. But in Somersetshire the word still means "an horny excrescence on the heel of a horse." Precisely so.

WALTER W. SKEAT.

ST. BENNET'S, PAUL'S WHARF.—In going through the original allegation books of the Bishop of London, I am struck by the number of marriages to be solemnized at this church. The reason, I suppose, was its then proximity; the parties were either in a desperate hurry or unable to select a hymeneal altar, and the officials would naturally choose the nearest. Any way, St. Bennet's register should be interesting, for the couples came from all parts. C. E. GILDERSOME-DICKINSON.

Eden Bridge.

LANGDALE'S 'SYSTEM OF SHORTHAND.'—In most modern lists of shorthand inventors there occurs the name of Langdale, who is said to have published his system in the year 1825. His name is duly chronicled in Julius Ensign Rockwell's 'Shorthand Instruction and Practice,' published by the Bureau of Education at Washington in 1893 (p. 15), and an engraved specimen of his system is given in Carl Faulmann's 'Historische

Grammatik der Stenographie,' Vienna, 1887, 8vo. Dr. Westby-Gibson, in his 'Bibliography of Shorthand,' has inserted the following entry:—

"Langdale, 1825. [Date given from Thompson Cooper, 'Parliamentary History of Shorthand.' We do not know the name of his work.]"

After a good deal of trouble I have succeeded in ascertaining that Langdale was not the author, but merely the publisher of the system explained in the following anonymous work:—

"Short Hand Simplified. Quid nimis? Ripon: printed and sold by T. Langdale; sold also by Baldwin, Cradock & Joy, Paternoster Row; Oliver & Boyd, Edinburgh; and H. Mozley, Derby, 1824. Price four shillings [8vo., 17 pp., and 4 plates]."

Dr. Westby-Gibson (p. 205) gives the title-page correctly, except that the publisher is wrongly described as D. Langdale.

The system is a modification, though in my judgment by no means an improvement, of the well-known Mason-Gurney system. The signs for the initial vowels are discarded, and the device of indicating medial vowels by position or "mode" is seldom resorted to; the general result being that a slight increase of speed is obtained, while the legibility of the writing is sacrificed. In brief, the distinctive principles of the Gurney system have been abandoned by the anonymous author.

THOMPSON COOPER, F.S.A.

"ALSIKE."—This word in the 'N. E. D.' only stands for a species of clover, named from Alsike, near Upsala, and the first quotation is dated 1852; but I recently found the following stanza devoted to another *alsike* in the translation of 'Palladius on Husbandrie,' published by the Early English Text Society, from a M.S. of about 1420:—

Alsike is made with barley, half mature  
A party grene and upon repes bounde,  
And in an oven ybake and made to endure  
That lightly on a querne it may be grounde,  
Nowe til a strike a lital salt infounde  
As it is grounde, and kepe it therin boote is.  
This Juyn and Juyl accorde in houres footes.

This is stanza 20 of book vii. of the poem, and has this marginal note:—

"*Alica* [sic] is made of unripe barley, bound in sheaves and roasted in an oven until hard enough to grind in a mill."

It is hardly likely that this is the only example of the word in early English, nor is it likely that any word in the publications of the E. E. T. S. has escaped Dr. Murray and his coadjutors. I therefore conclude that there was some good reason for its exclusion (with the meaning given above) from the 'N. E. D.' In any case the word deserves a corner in 'N. & Q.' JAMES HOOPER, Norwich.

"HA-HA."—This name is given to a deep dry ditch, bounding a lawn, and giving it the appearance of being continuous with grass or garden

beyond. It is said to have been introduced by the landscape-gardener Bridgman. Horace Walpole attributed the name *ha-ha* to the supposed exclamation of surprise which such an unexpected obstacle would elicit from a stranger. A correspondent in 'N. & Q.' (6th S. vii. 206) calls this "a mistaken derivation," and says the Rev. W. D. Macray discovered in a document of the year 1194 the *haha* meaning a hedge. Now this is exactly what a *ha-ha* is not. A hedge and a *ha-ha* are just the opposites of each other; one is an elevation, the other a depression. Chaucer uses *haw* to mean a hedge:—

Like thee to scorn Dame Nature's single fence,

Leap each *ha-ha* of truth and common sense.

Mason's 'Heroic Epistle to Sir William Chambers,' 1773.

If the *ha-ha* originated with Bridgman, the name also was probably due to him, and it would be preposterous to suggest an Anglo-Saxon derivation:

A little Saxon is a dangerous thing;

Drink deep, or taste not of the Anglian spring.

J. DIXON.

RAFFLING FOR BIBLES.—The following is a cutting from the *Standard* of May 17:—

"The annual custom of raffling for Bibles at the parish of St. Ives, Hunts, took place on Tuesday. The money for the Bibles is obtained under an old charity known as Wylde's Charity, which provides six Bibles, to be won by three boys and three girls who shall score the highest points whilst raffling on the altar table. The successful candidates this year were Sydney Stevens, Frederick Ibbott, Henry Watson, Mary Golding, Elizabeth Brairs, and Hilda Skeeles."

CELER ET AUDAX.

WILLIAM TAYLOR, OF NORWICH.—I am preparing a monograph on William Taylor, of Norwich, with special reference to his influence in introducing German literature into England. I should feel greatly obliged if any one possessing letters written by, or addressed to, Taylor would kindly place copies of them at my disposal. Of course, I would undertake not to print them without the consent of the owners. GEORGE HERZFELD.

68, Loudoun Road, N.W.

HOLLY HUNTING AS A NAME.—On Friday, June 15, at Harleston Petty Sessions, Holly Hunting, a butcher, was before the Bench.

WM. VINCENT.

Belle Vue Rise, Norwich.

DATE OF THE BATTLE OF WORCESTER.—As one of the many instances how an error once made gets repeated, it may be worth while to point out that the date of this battle is given as September 3, 1654 (three years after the true date), in the eighth edition of the 'Encyclopædia Britannica,' and that the mistake is not corrected in the ninth edition. The writer had evidently forgotten the silly story told in Echard (left by him "to the

Reader's Faith and Judgment and not to any Determination of our own") that Cromwell had an interview with the Devil in a wood on the morning of the battle, in which he signed a contract that, on condition of having everything his own way for seven years, he was to be at the command of the evil spirit afterwards. Probably his death, exactly seven years after the battle (his "crowning mercy," as he called it), on September 3, 1658, gave occasion to the invention, on the part of his enemies, of an absurdity which Echar'd might well have omitted, though the author of his life in the 'Dictionary of National Biography' thinks his history is "chiefly remarkable" for its insertion. It will do, however, for a mnemonic of the date of the battle.

Blackheath.

W. T. LYNN.

### 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.

VISITING CARDS.—When did they come into use? By whom were they introduced? Are there any allusions to them in the works of authors who wrote more than a hundred years ago? Are they English in origin, or introduced from abroad?

MARCUS BRAND.

CELLIWIG.—I should be glad if any of your readers could identify the town of Celliwig. This place is described in the 'Historical Triads of the Island of Britain' as being one of the three chief Courts of King Arthur in Britain, the other two being Caerlleon upon Usk, in Wales, and Edinburgh, in North Britain. At these chief courts the Triads say King Arthur kept the three chief festivals—Christmas, Easter, and Whitsuntide. Another of the Triads describes Celliwig as being one of the three archbishops of the Island of Britain, the other two being (*temp.* Arthur) Caerlleon upon Usk and Edinburgh. Bedwin is described as Archbishop of Celliwig (*temp.* Arthur). The difficulty in fixing the locality of Celliwig arises from the Triad stating that Celliwig is in Cornwall. I have searched the county histories and works on topography in vain, and can find no trace of any such place. I find, however, one palpable copyist's error in these Triads. "Boadicea" is written, by an evident blunder, for "Cartismandua" or "Cartismunda" as the betrayer of Caractacus. It seems to me not improbable that the word translated as Cornwall must originally have been Lloegyr or Lloegria, which includes all the country south of the Thames and south of that portion of Wansdyke connecting the Severn and the Thames, and in this case two likely places suggest themselves as the site of King Arthur's Celliwig. The first is Ilchester (Somersetshire), situated

in the midst of King Arthur's country and of undoubted Roman origin; the second is Silchester, which was the coronation city of the Pendragons or supreme kings of Britain after the Roman exodus. Arthur was crowned here by St. Dubritius, Archbishop of Caerlleon upon Usk.

SHACKLETON HALLETT.

COL. KEENE.—John Johnstone, fourth son of Sir James Johnstone of Westerhall, married Elizabeth Caroline, daughter of Col. Keene, and niece to Bishop Keene of Ely and Sir Benjamin Keene. Who was the mother of Miss Keene; and where can I find an account of Col. Keene's family? Replies can be sent direct.

A. W. CORNELIUS HALLEN.

Alloa, N.B.

OLD RHYME WANTED.—Can any one let me know where I can find a complete copy of the rhyme, commencing,

There was a little man, and he had a little horse,  
And he saddled it, and bridled it, and threw his leg  
across;

With a high diddle, diddle, &c.?

C. H. SP. P.

FUSSELL.—Eliza Ann, younger daughter of the late Henry Finch, Esq., Lieutenant 13th Regiment B. N. I., and Eliza, *nee* Martindell, his wife, and granddaughter of John Finch, Esq., of Redheath, Watford, married —— Fussell, Esq. I shall be glad to know to what county and branch of the Fussell family, and to what profession this last gentleman belonged. I notice in the 'Clergy List' for 1868 the following: Rev. James Fussell, C.C., M.A., H. M. Inspector of Schools, Council Office, Whitehall, 1868. Was this gentleman in any way connected with him?

HENRY C. FINCH.

Crandeen Gate, Henley-on-Thames.

GAMS.—Will a contributor give me a biography of the German Church historian Gams,—the dates of birth and death, principal works, &c.? He appears to have been a prolific and learned writer.

E. C.

THE SCRATCH-BACK.—In Chambers's 'Book of Days,' vol. ii. p. 237, there are some particulars concerning a curious little instrument called the scratch-back. It is stated to be rare, and that few readers have heard of it and fewer have seen it in the present day, although it was in general use in the past century. I think it is not quite so rare as the writer supposes, for several examples have come under my notice. A collector in Hull has three specimens, another has one, and I have two. A friend bought me one in London the other day for a few shillings from a dealer in curiosities. It has a beautifully carved white bone handle, about nine inches in length, in which is fastened an elegantly carved slender shaft of ivory, five inches in length, and at the end is a beautifully carved

hand in ivory, slightly over an inch in length. The fingers on the hand are extremely well cut. The whole length of the instrument is about fifteen inches. Under a raised piece of the handle is a hole for passing through a band to hang it up by in the dressing-room, or to be fastened to the dress if taken to the play, for use in the theatre. In bygone days, when ladies were not so particular in respect to personal cleanliness, and when high head-dresses once fixed remained without being disturbed for a month, much to the annoyance of the wearer and her friends, the little instrument for scratching the back must have proved useful. I believe the instrument is still in use in India. Not long ago one with a neatly carved hand in bone affixed to the end of a slender shaft of wood was brought for me from Bombay by a Hull seaman. It is the same length as the fine example bought in London. Can any reader kindly refer me to any notes on this subject? I have only seen those in the 'Book of Days.' WILLIAM ANDREWS.  
Hull Press.

**BOLTON.**—I should be much obliged if any reader of 'N. & Q.' would inform me when and to whom the following crest was granted, or whether it is only fictitious: "A horse courant saddled and bridled." Burke, in his 'General Armory,' attributes this crest to "Bolton or Boulton," and adds that the arms belonging to it are, "Ar., on a chevron gu. a lion's head or." Under "Boulton (Suffolk)" he gives "Ar., on a chevron gu. a leopard's face of the field." The motto was, I believe, "Bolt on," being, of course, a play of words on the family name. The above arms were used by Ralph Bolton, of Wigan, co. Lanc., who died about 1842. He married, first, a Miss Davies, and by her had one son, William Bolton, of Wigan, who changed his name to Davies, and died unmarried about October, 1867. Ralph Bolton married, secondly, Dinah Nixson, of Carlisle, co. Cumberland. He had a brother, Robert Bolton, who was partner with him in a copper foundry in Wigan. Any further information with reference to this family would be very acceptable. Can any reader tell me the inscription on the stone in memory of this Ralph Bolton and his second wife in the churchyard of the old parish church, Wigan?  
R. B.

**REGENT STREET.**—When I was a boy at Charterhouse School, 1835-40, I recollect reading in a magazine a song, the burden of each verse of which ran thus: "I'm always young in Regent Street." Can any reader of 'N. & Q.' refer me to it?  
E. WALFORD, M.A.

**"SHOTERS HILL" AND "STANGAT HOLE."**—In reading "The thyrd sermon of Mayster Hughe Latimer whyche he preached before the kynge wythin hys graces Palace at Westminster the xxiiI daye of Marche—MCCCCXLIX," I notice, where he

speaks of the magistrates as being susceptible to bribes, &c., he asks, "Had they a standyng at Shoters hyll or Stangat hole.....to take a purse?" I shall be thankful to any one who will inform me, through the columns of 'N. & Q.' or otherwise, as to what and where were "Shoters hill" and "Stangat hole." The above quotation of Bishop Latimer is from a 12mo. volume of his sermons, "Imprinted at London by Ithon Daye dwellynge at Aldersgate & William Seres dwellynge in Peter College."

THEODORE REYNOLDS.

Monson, Mass., U.S.

**TRANSLATION.**—Will one of your readers kindly inform me if there is a good English translation of the French song "Marlborough s'en va-t-en guerre" ?  
AUG. MARROT.

**BLAKE FAMILY.**—Can any reader inform me whether there is anywhere published a pedigree of the family of Blake, of Hants (Andover and Linkenholt) and of Wilts, showing their connexion with the family of Admiral Robert Blake?—the arms borne by the two families being the same.  
GILBERT W. WEST.

**"THE DERBY."**—Would some of your readers kindly inform me if the first "Derby" was run at Castletown, Isle of Man, during the time the Stanleys held the governorship of the island?  
F. A.

**SHERIFFS OF LEICESTERSHIRE.**—Who served the office of High Sheriff of Leicestershire in the years 1832 and 1833? From the reign of Henry II. down to the ninth year of Elizabeth the counties of Leicester and Warwick were under one sheriff. For what reason and by what authority were the two counties placed under separate sheriffs in the year 1566?  
W. FLETCHER.

**'DESPAIR,'** a mezzotint engraving. Size of plate, 15½ in. by 10½ in. Wanted, any information concerning the subject of the engraving, the date of publication, and the names of the artists employed.  
ERNEST RADFORD.

Hillside, Liverpool Road, Kingston-on-Thames.

**INEEN DUBH, OR BLACK AGNES.**—Can any one refer me to any work, other than the Four Masters, supplying trustworthy information about this remarkable personage, often called the Irish Helen MacGregor?  
J. B. S.  
Manchester.

**MILITIA CLUB.**—In the High Ercall Churchwardens' Accounts is the following: "1795, Ap. 25th. Returned to the Club 2l. 2s., which the Revd. Mr. Pryse extracted from them thro: the power of Eloquence." The club here alluded to may possibly be the Militia Club, which in 1808 received from fifty-four subscribers 59l. 14s., but expended over 218l. in bounties (varying from

25l. to 49l. 7s.) given to five "Militia Substitutes," and in "earnest money," swearing in, "examinant surgeon," "colours," expenses in engaging substitutes, &c. I should be much obliged for any information regarding such a method of recruiting at the period mentioned.

GILBERT H. F. VANE.

High Ercall Vicarage, Wellington, Salop.

SIR DANIEL CARREL.—What is known of Sir Daniel Carrel (or Caryel), living at Fulham 1714?

CHAS. JAS. FÈRET.

TURNER, VIEWS OF FOLKESTONE AND HYTHE.

—I have recently bought two small views as above by J. M. W. Turner, R.A., that of Hythe engraved by Geo. Cooke, 1824, published by J. & A. Arch, 1824; that of Folkestone engraved by Robert Wallis, 1825, also published by Arch, 1826. Is it known whether any others of this neighbourhood, particularly Sandgate, were drawn by Turner, and published?

R. J. FYNMORE.

Sandgate.

NEW TUNBRIDGE WELLS, LONDON.—In perusing some old family correspondence, I have come upon a letter, dated June 15, 1753, from a young lady then staying in London, containing the following passage:—

"Yesterday I went with Miss Coles to ye new Tunbridge wells, and think it is a very pretty Romantick place, and they say it is very much alter'd within these four years.....I drank a Glass of the water and think it is very much like Bath water, but makes one vastly cold and Hungary."

Can any of your correspondents inform me whether there was at this time a spring in London which had obtained the name of "New Tunbridge Wells"?

C. L. S.

TRACT WANTED.—Will any one who possesses a copy of the tract whose title I give below be so kind as to lend it to me for a few days?—

"John Dunton.—A true journal of the Sally Fleet with the proceedings of the voyage whereunto is annexed a list of the Sally Captives' names, and the places where they dwell. London, 1637."

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

PISTOLS.—A friend asks me if I can give him any information on the following point. Will your readers kindly help me? Perhaps I had better state the question in my friend's own words:—

"Can you tell me whether pistols in the year 1677, or thereabouts, were double-barrelled, and did they cock? I give you the question as it was asked me. My notion is that I have seen in museums double-barrelled pistols in, say, the time of the Commonwealth; and I take it that a flint pistol, as well as later cap pistols, and firearms generally, could all be said to cock; that is to say, the trigger or hammer could be put at full or half cock, so that one movement of the finger could send the trigger off."

JONATHAN BOUCHIER.

## Replies.

SIMON DE MONTFORT.

(8th S. vi. 9.)

The works relating to the great Earl of Leicester which are mentioned in the subjoined list will, it is hoped, meet Mr. FLETCHER's inquiry:—

The Barons' War, by Wm. Hy. Blaauw, London, 1844, 4to. Second edition, with additions and corrections, by C. W. Pearson, London, 1871, 8vo.

Simon de Montfort, Earl of Leicester, the Creator of the House of Commons, by Reinhold Pauli, translated by Una M. Goodwin, London, 1876, 8vo.

The original German work was published at Tübingen in 1867.

The Life of Simon de Montfort, Earl of Leicester, by the Rev. M. Creighton, London, 1877, 8vo.

The Life of Simon de Montfort, Earl of Leicester, with special reference to the Parliamentary History of his Time, by G. W. Prothero, London, 1877.

Simon de Montfort, Comte de Leicester, sa vie, son rôle politique en France et en Angleterre, par Charles Bémont, Paris, 1884, 8vo.

WINSLOW JONES.

Exmouth.

MR. W. FLETCHER will find a full and exhaustive account of the life and work of this great man, "Creator of the House of Commons," in the thirty-eighth volume of the 'Dictionary of National Biography.' This excellent account was written by Miss Kate Norgate, and abundant authorities are given in support. GEO. F. CROWDY.

The Grove, Faringdon.

A history of Simon de Montfort, by M. Creighton, M.A., was published, 1877, by Rivingtons, Waterloo Place, London, and may be what is wanted.

JOAN HASLEWOOD.

Ingleisle, Maidstone Road, Rochester.

There is a life of Simon de Montfort, by Dr. Pauli, in German, and a more recent and probably a better one in English, by G. W. Prothero, Fellow of King's College, Cambridge (London, Longmans, 1877), who was appointed the other day to the Professorship of History in Edinburgh University.

J. T. B.

KNIGHTS OF THE CARPET (8th S. v. 447).—Your correspondent will find an answer to the first of his queries in the 'N. E. D.,' s.v. "Carpet." The following is from Rees's 'Cyclopædia':—

"*Carpet-knights*, a denomination given to gown-men, and others, of peaceable professions, who, on account of their birth, office, or merits to the public, or the like, are, by the prince, raised to the dignity of knighthood. They take the appellation 'carpet,' because they usually receive their honours from the king's hands in the court, kneeling on a carpet. By which they are distinguished from knights created in the camp, or field of battle, on account of their military prowess. Carpet-knights possess a medium between those called *truck*, or *dunghill*

knights, who only purchase, or merit the honour by their wealth; and knights bachelors, who are created for their services in the war."

I find a variant notice in Blount's 'Law Dictionary,' 1691 ed.:—

"*Knights of the Chamber* (Milites Cameræ), mention'd in 2 Inst. fol. 666, and in Rot. Pat. 29 Ed. 3, par. 1, m. 29, seem to be such Knights Bachelors, as are made in Time of Peace, because Knighted commonly in the Kings Chamber, not in the Field, as in time of War."

F. ADAMS.

Archdeacon Nares was of opinion that "Knights of the Carpet" was not an order, but only one of social jocularly, like that of the Odd Fellows, Knights of the Green Cloth, &c.; that they were knights dubbed in peace on a carpet, by mere court favour, not in a field for military prowess. He gives many quotations from old authors in support of this theory. For references to 'Carpet Knights' and 'Knights of the Carpet,' see 'N. & Q.,' 3<sup>rd</sup> S. ii. 388, 476; iii. 15; 5<sup>th</sup> S. iv. 428; v. 15, 54; 8<sup>th</sup> S. ii. 225.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SIR JOHN BIRKENHEAD (8<sup>th</sup> S. v. 288, 395).—The mother of Sir John Birkenhead may possibly have been a Margaret Myddelton of the family which settled in Cheshire, descended from a common ancestor with the Myddeltons of Chirk. She certainly was not the daughter of Sir Thomas Myddelton, the Parliamentary general, for she is stated in her father's funeral certificate and also on his monument in Chirk Church to have died a maid. There is a letter of hers preserved at Chirk Castle, dated "Chirk Castel," Dec. 2 (1641), signed "Margarett Myddelton," to her father "S<sup>r</sup> Thomas Myddelton K<sup>t</sup> at Doctor Chamberlain's house in Whitefriars." W. M. MYDDELTON.  
St. Albans.

The father of Sir John died in 1636, and in his will calls himself of Northwich, Cheshire, saddler. The name Nantwich was a foolish slip of the pen. The Lord Mayor Middleton had only two daughters, Alice, daughter by his first marriage, wife of John Dolbyn, of Haverfordwest, and Mary, daughter by his second, married to Sir John Maynard, K.B. G. MILNER-GIBSON-CULLUM.

RACES RIDDEN BY WOMEN (8<sup>th</sup> S. vi. 26).—There is an allusion to these races when the Duke of Cumberland's army was at Fort Augustus in 1746. SEBASTIAN.

TRIPLETS ATTAINING THEIR MAJORITY (8<sup>th</sup> S. vi. 6).—When the *Birmingham Daily Post* for Nov. 14, 1893, remarked that medical authorities "state that a case of triplets reaching the age of twenty-one is unprecedented in England," either the paper or the doctors made a great mistake. Every middle-aged man hereabouts has seen

triplets (girls, the daughters of a late much-esteemed solicitor in this city) grow up into three of the finest women in the place. One, if not two, of these are married, and although it may be passing ungallant to guess a lady's age (and especially so when there are three in the nest), they cannot be a day less than thirty years old.

To-day's (July 14) *Sloper's Half-holiday*, in an account of "Bendigo," a great prize-fighter in my boyhood days, says:—

"Bendigo was one of three boys at a birth, and these were playfully dubbed Shadrach, Meshech, and Abed-nego. The popular vernacular corruption of Abed-nego was Bendigo."

The "champion's" real name was William Thompson. HARRY HEMS.

Fair Park, Exeter.

THOMSON (8<sup>th</sup> S. vi. 4).—I see that I have omitted a letter, and made Waller write ungrammatically. In justice to him I may mention that he wrote *trees* in the plural number, no: *tree* in the singular:—

Ripe fruits and blossoms on the same trees live;  
At once they promise what at once they give.

E. YARDLEY.

Compare also the first passage quoted from 'Spring' with Rapin's description (Gardiner's translation) of "Atlantick apples":—

They still new Robes of Fruit and Blossoms wear,  
And fading Charms with fresh Supplies repair.

C. C. B.

THOMAS KIRKLAND, M.D., MEDICAL WRITER (8<sup>th</sup> S. vi. 26).—Dr. Kirkland's name does not appear in the list of graduates in medicine in the University of Edinburgh, because the degree of M.D. was conferred on him by the University of St. Andrews. His diploma of M.D., dated December 27, 1769, is in my possession, and also his diploma as a member of the Medical Society of Edinburgh, dated 8th Calends of May, 1777. In the 'Dict. Nat. Biog.' he is stated to have been a native of Scotland, but such was not the case; he belonged to a family resident in Derbyshire for several centuries.

There are two inaccuracies in Mr. HIPWELL'S communication. Joseph Palmer died in London in December, 1759 (not 1750), and Elizabeth, his wife, was probably born in 1686 (not 1689), as she was baptized at Ashby-de-la-Zouch, Jan. 6, 1686/7. J. PAUL RYLANDS.

By an obvious misprint, Dr. Kirkland's baptism is recorded at the above reference as having been solemnized in 1772 in lieu of 1722. His son, James Kirkland, Surgeon to the Tower of London, published in 1813, 8vo., "An Appendix to an Inquiry into the Present State of Medical Surgery, by the late Thomas Kirkland, M.D., taken from his MSS. with a Preface and Introduction"

('Biographical Dictionary of Living Authors,' 1816, p. 191).

DANIEL HIPWELL.

SCOTTS OF ESSEX (7th S. v. 468).—If not too late to answer a query which appeared so long ago as 1888, may I say that I shall be very grateful if BALIOL will kindly let me see his notes respecting the Scotts of Essex?

H. F. GIFFARD.

2, Pump Court, Temple.

ENGLISH PROSODY (8th S. v. 487).—The best elementary treatise on rhythm and prosody is, I think, Dr. Angus's 'Handbook of the English Tongue,' published by the Religious Tract Society.

CHAS. JAS. FÉRÉ.

There is:—

The Art of English Poetry, containing: I. Rules for Making Verses. II. A Collection of the Most Natural, Agreeable and Sublime Thoughts, from the best English Poets. III. A Dictionary of Rhymes. By Edw. Bysshe, Gent. Lon., 1702, with many reprints, 8vo.

'The Art of Poetry on a New Plan,' Lon., 1762, 12mo., compiled by Newbery, revised by Goldsmith. See Prior's 'Life of Goldsmith,' vol. i. p. 389 (Lowndes); Guest's 'History of English Rhythms,' Lon., 1838 (revision by Prof. Skeat).

ED. MARSHALL.

GREEN-WAX PROCESS (8th S. v. 508).—Estreats delivered to the Sheriffs of the Exchequer, under the seal of that court, made in green wax, were so called. An estreat was a true copy or note of some original writing or record, and especially of fines and ameracements imposed in the rolls of a court, and extracted or drawn out thence and certified into the Court of Exchequer, whereupon process was awarded to the sheriff to levy the same.

T. W. TEMPANY.

Richmond, Surrey.

This word is mentioned in stat. 7 Hen. IV., c. 3. Tomlins, in his 'Law Dictionary,' gives the following definition:—

"Green-wax is where estreats are delivered to the sheriffs out of the Exchequer, under the seal of that court, made in green-wax, to be levied in the several counties."

CONSTANCE RUSSELL.

Swallowfield, Reading.

"Estreats delivered to the Sheriffs of the Exchequer, under the seal of that court made in green-wax. Cowell-Blount."—Williams, 'Law Dictionary.'

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

SALISBURY AND OTHER CLOSES (8th S. v. 445).—In so far as Canterbury Cathedral is concerned, may I correct E. L. G.'s correction? The four central openings under the tower of our cathedral are not all crossed by "strutting arches." The arches across the nave and the south transept are so treated, the arch across the north transept

is open, while the arch opening into the choir has a stone screen across it.

J. M. COWPER.

Canterbury.

NIECE OF JOHN WILSON CROKER (8th S. v. 429).—At the above reference I should have written Sir George (not Sir John) Barrow, who married Miss Rosamond Hester Elizabeth Pennell, Croker's sister-in-law and adopted daughter.

CHAS. JAS. FÉRÉ.

A reference to Mr. Walford's 'County Families' (ed. 1865) would have saved the trouble of this query. The lady was Miss Rosamond Pennell, who married Sir George Barrow in 1832. The 'Annual Register' calls her "Miss Croker" (lxxiv. 172).

EDWARD H. MARSHALL, M.A.

Hastings.

"INFANT CHARITY" (8th S. v. 480).—See 'N. & Q.,' 4th S. x. 332, 381, 459; 5th S. i. 413.

JONATHAN BOUCHIER.

SOURCE OF QUOTATION (8th S. vi. 27).—I am familiar with this quotation, as such. I have twice been asked lately where it comes from. But is it a quotation which 'N. & Q.' can properly assist in supplying? This is not a literary question, proper. The quotation is given out by one of the literary (*soi-disant*) papers with the offer of a large prize. Unless I am much mistaken, the principal cause, or, at any rate, a chief cause of such insertions is to promote the sale of the paper. The answer is, in all probability, in a pigeon-hole at the office.

ED. MARSHALL.

Unsuspecting correspondents who can answer this should be informed that there is a prize of 250*l.* offered for so doing. The most persistent endeavours are being made to get this information gratuitously. I have been asked several times for it, and no one has been straightforward enough to say anything about the prize.

W. L.

"CAREFULLY EDITED" (8th S. vi. 24).—MR. BAYNE'S note on "a reprint of the original edition of Scott's 'Border Minstrelsy,' carefully edited by Alex. Murray, Dec. 26, 1868," raises the question whether this reprint is not identical with the edition produced by Mr. Alex. Murray, and enjoined by the Scotch courts as a piracy. About the year mentioned Messrs. A. & C. Black brought an action against Mr. Alex. Murray for publishing a piratical reprint of the 'Border Minstrelsy,' and succeeded in having it declared an infringement of their copyright. Messrs. Black did not exact the penalty of confiscating the stock in hand, and it is, therefore, just possible MR. BAYNE may have become possessed of a contraband copy of this interdicted publication.

A. W. B.

SIR ALEXANDER BURNES (8th S. vi. 27).—In the 'Genealogical Memoirs of the Family of Robert

Burns,' by the Rev. Charles Rogers, LL.D., printed for the Royal Historical Society, London, in 1877, it is stated that the grandfather of Sir Alexander Burnes was brother to the father of Robert Burns, the poet. From this work MAJOR PEARSE might obtain the information he seeks, or Mr. John Muir, of 48, Abbotsford Place, Glasgow, who I find from a newspaper cutting dated July 18, 1892, is the editor of a publication called the *Annual Burns Chronicle*, could give MAJOR PEARSE the name of the present representative of the family.

R. C. BOSTOCK.

MAJOR PEARSE, I am sure, would obtain all the information that he requires by addressing Mrs. Burnes (widow of Dr. James Burnes, K.H., Sir Alexander's brother), at 40, Ladbrooke Square.

E. WALFORD, M.A.

Ventnor.

ECCLESIASTICAL ORNAMENTS (8th S. v. 448).—Could "rede birds" mean lecterns?

A. F. G. LEVESON GOWER.

Belgrade.

DOMRÉMY (8th S. vi. 9).—Domrémy (Vosges) is not the equivalent of Remichurch, but of St. Rémy (Bouches du Rhône), *dôme* being a loan-word from the Italian *duomo*, which did not find its way into French before the fifteenth century. Domrémy is a contraction of *Domnus Remigius*, the Latin *dominus* becoming *domnus* in the Imperial period, and the title *domnus* being applied in Merovingian times to ecclesiastical dignitaries, especially to bishops and abbots. The common village names Dommartin and Dammartin are from dedications to Domnus Martinus, St. Martin of Tours, Dompierre and Dampierre to Domnus Petrus, Dammard and Dammas to Domnus Medardus, Domleger to Domnus Leodegarius, Dommairie, Dammairie, and Dannemarie to Domna Maria. On the Belgian and Spanish frontier *dom* often becomes *don*, thus Saint-Jean-de-Luz, near Biarritz, is known among the Basque peasantry as Don-Iban-Lohizun. We have a somewhat similar prefix in Ireland, Donnybrook, for instance, being a corruption of *Domnach Broc*, "the church of St. Broc," the Old Irish *domnach*, a loan-word from the Latin *dominica*, meaning a "church" and also "Sunday." We are told in the tripartite 'Life of St. Patrick' that the title *domnach* was only applied to churches of which the first stone was laid on a Sunday, but it seems more probable that it was a general term for the Lord's house as well as for the Lord's day. As for the book St. SWITHIN wants, I may inform him that I have in the press a work summarizing recent researches on the subject of French place-names, which will, I hope, meet his requirements.

ISAAC TAYLOR.

"BULLIFANT" (8th S. v. 469).—I cannot make a reasonable guess as to the meaning of this word.

The only example of it that I have ever seen is that quoted from Skelton in the 'N. E. D.' I have long been curious about it, for if Skelton's meaning could be interpreted we might, perhaps, arrive at the origin of the surname, which, though rare, certainly exists. Some twenty years ago there were persons so called in the Isle of Axholme and the parts adjacent. White's 'Lincolnshire Directory' for the year 1882 records the existence of Thomas Bullivant, of Whitton, and John T. Bullivant, of Cammeringham. Both of these were farmers. There was at the same time a grocer at Stamford who bore the name of Edward Bullivant.

EDWARD PEACOCK.

Bardsley, in 'English Surnames,' says: "Evil-child found itself face to face with Malenfant, Little-desire with Petitsire, Goodchild with Bonyfant, Bonenfant, or Bullivant, as we now have it." In the British Museum Catalogue there is only one instance of the name, and that of a woman, 'Hannah Bullevant, Account of the Murder of,' by E. Audley.

PAUL BIERLEY.

Four instances of the occurrence of Bullevant as a surname will be found in the 'Post Office Directory' for the current year.

EVERARD HOME COLEMAN.

71, Brecknock Road.

There was a Wesleyan minister named Bullivant living at Melton Mowbray when I was a child. Bardsley says the name is a corruption of "Bonenfant."

C. C. E.

PRUSIAS (8th S. vi. 8, 38).—Prusias, the servile King of Bithynia, was an eminent contrast to Cæsar. Livy, in the last chapter of his history, so far as we have it, sums up the character of Prusias by a translation from Polybius:—

"Polybius, eum regem indignum magistate nominis tanti, tradit; pileatum, capite raso, obviam vie legatis solitum, libertumque se populi Romani ferre; et ideo insignia ordinis ejus gerere. Romæ quoque, quum veniret in curiam, submisisset se, et osculo limen curiæ contigisset: et 'Deos servatores suos' senatum appellasse, aliamque orationem, non tam honorificam audientibus, quam sibi deformem habuisse. Moratus circa urbem triginta haud amplius dies in regnum est profectus."

Prusias was put to death by his son Nicomedes, who had come with him to Rome, having been first brought to a state of ignominy:—

"Prusias regno spoliatus a filio, privatusque redditus, etiam a servis deseritur. Cum in latebris ageret, non minori scelere, quam filium occidi jusserat interficitur."—'Justin,' l. xxxiv. c. 4.

ED. MARSHALL.

GALVANI (8th S. v. 148, 238, 469).—Having read SIGNOR BELLEZZA's interesting note, I venture to remind him that the prosperity of a new fact, like that of a rare seed, depends upon the kind of soil that receives it. When Sulzer placed his tongue between two dissimilar metals and



brought them into contact, he experienced a remarkable taste in the mouth, which he supposed to be due to "a vibratory motion excited by the contact of the metals, and communicated to the nerves of the tongue." When this experiment was repeated by a man of genius, the seed fell upon good ground, and brought forth fruit in the shape of the voltaic pile, that wonderful source of heat, light, and chemical action. Volta described the pile in the *Transactions* of the Royal Society for 1800, and it is no exaggeration to say that this instrument has assisted the rapid development of scientific discovery more than any other invention of the century. Indeed, Arago refers to it as

"the most wonderful instrument that human intelligence has ever invented; for to it we owe some of the finest discoveries in chemical science; and with it must the name of Volta be handed down to succeeding generations."

So also Galvani mistook the convulsions of the frog's legs when the nerve was touched by two metals. He supposed that the muscle gave off one kind of electricity and the nerve another, whereas Volta saw that the exciting cause of the motion was the contact of the two metals, and that the nerve and muscle of the frog acted only as a delicate electroscope.

Volta's genius was accompanied by so many amiable qualities that his countrymen always referred to him as "Our Volta." Hence I venture to ask whether it is quite patriotic on the part of an Italian to disturb the Abbé Haüy in his grave, so as to make him reproduce that foolish statement formulated in 1787, to the effect that Volta was not the inventor of those excellent instruments the condenser and the electrophorus, the last-named being the parent of the modern electrical machine. The Abbé assigns the merit of these inventions to Epinus; but Biot, a much greater man than Haüy, in his 'Traité de Physique,' 1810 (ii. 372), says: "Quoique Epinus eut découvert le condensateur.....on doit à Volta d'en avoir pour ainsi dire créé l'utilité." See also Becquerel, 'Traité de l'Électricité,' 1834, ii. 220. The most satisfactory explanation, however, is due to Arago in his biographical account of Volta, 'Ann. de Chimie,' liv:—

"The missionaries of Pekin, in the year 1775, communicated to the philosophers of Europe the important fact, which they had accidentally observed, that electricity shows itself or disappears in certain bodies, when they are separated, or in immediate contact. This fact originated the interesting researches of Epinus, Wilcke, Cigna, and Beccaria. Volta also made it his particular study, and drew from it his idea of the perpetual electrophorus, an admirable instrument which, in the smallest size, forms a source of the electric fluid."

I leave the vindication of Dr. Jenner's fame to the medical contributors of 'N. & Q.' My late colleague Prof. Guy, F.R.S., would have had much to say on the subject. I cannot, however, conclude without referring to the statement

of your correspondent, that a wounded mouse whose nerve was touched with a scalpel "produced electricity sufficient to give a shock to his [the holder's] hand, which benumbed him." That statement is, I see, very properly referred to the occult sciences.

C. TOMLINSON, F.R.S.

Highgate.

"KIENDER" (8th S. v. 469).—This word is common to several of our local dialects, and in New England. Lowell glosses it "kind of," and sometimes spells it so, as in 'What Mr. Robinson thinks' ('Biglow Papers'):—

We kind o' thought Christ went agin war an' pillage.  
It is usually spelt *kinder*. C. C. B.

*Kind o'* or *kinder* is of universal use in East Anglia, and often means *rather*; but it is by no means restricted to the East of England. In combination as *sorter-kinder* it is of daily help to persons with limited vocabularies; e. g., "He's sorter-kinder fulish like." When shall we have a complete dictionary of dialect-English?

JAMES HOOPER.

Norwich.

As a Norfolk man, the expression referred to by MR. WALFORD as used by Dickens's Mr. Peggotty is as familiar to me as household words. I always supposed it be a corruption of "kind of," but it is much wider in its application, and I suspect it has its origin in some Anglian or Scandinavian adjective which has survived in the Norfolk dialect. It has been adopted in America, and is often used by Bret Harte. The double vowel is probably given by Dickens to indicate the length of the first syllable, which in Norfolk is considerable.

J. F. PALMER.

DEODAND (8th S. v. 509).—By this was meant the forfeiture to the king, for alms, of any personal chattel which had caused the death of any reasonable creature. It was originally designed as an expiation for the souls of such as were snatched away by sudden death, and was supposed to be applied to purchase masses. This accounts for the rule that formerly no deodand was due where an infant under the age of discretion was killed, such an infant being presumed incapable of actual sin, and therefore not needing a deodand to purchase propitiatory masses. This law has been said to be an imitation of that in Exodus xxi., "If an ox gore a man or a woman with his horns, so as they die, the ox shall be stoned to death, and his flesh not be eaten, so shall his owner be innocent."

CONSTANCE RUSSELL.

Swallowfield, Reading.

The law and the learning about deodands may be seen in Stephen's 'Commentaries,' ii. 553. Whatever personal chattel caused the death of a reasonable creature was forfeit to the Crown. The

custom seems to have been originally religious, and the forfeiture to have been to the Church, for the good of the soul of the deceased. There were distinctions. If a thing was not in motion, that part only which killed was forfeited; if a thing was moving, the whole was a deadend. This became awkward when railways were invented, as the owner's liability was unlimited, and it mattered not whether he was or was not concerned in the killing. That was why the value of the lethal instrument was expressed in indictments for homicide, to allow the jury to estimate the fine for the deadend. Juries got into the habit of putting the amount as low as possible, and (with a tender regard to their consciences) deadends were abolished by the Act 9 & 10 Vict., c. 62.

EDWARD H. MARSHALL, M.A.

Hastings.

The information your correspondent requires will be found in 'N. & Q.,' 1st S. iv. 484; 3rd S. ii. 275. A copy of an entry in the parish register of St. Mary's, Reading, in the year 1602, is given in 7th S. x. 446. EVERARD HOME COLEMAN.

71, Brecknock Road.

[Further replies have been received.]

DELIA BACON (8th S. vi. 47).—Messrs. Sampson Low & Co. have published a biography of Delia Bacon. This was reviewed in the *Athenæum* of Aug. 17, 1889. J. C. F.

THE CURFEW (8th S. v. 249, 376, 433).—Mr. Jesse Salisbury, in his 'Glossary of Words and Phrases used in S.-E. Worcestershire,' 1893, states at p. 67, that:—

"The Curfew Bell is rung at Pershore at eight o'clock in the evening from November 5 until Candlemas Day. It was formerly rung also at five o'clock in the morning, but owing to the old sexton (named Blake), who for many years performed the duty of ringing the curfew bell, making a mistake as to the time on one occasion, and ringing it five hours too early, the practice was discontinued."

F. C. BIRKBECK TERRY.

THE 15TH HUSSARS AND TAILORS (8th S. v. 328, 413, 478; vi. 18).—The cavalry regiment known as "Regiment de Turpin" must have been that commanded by Lancelot, Comte Turpin de Crissé, at the battles of Lawfeld and Maëstricht (1747-8). He had greatly distinguished himself previously at Ettlingen, Phillipsbourg, and Raucoux. In 1759 he was appointed Inspector-General of Cavalry and Dragoons, and became Field-Marshal in 1761. I hope the above information will enable MR. FLOYD to identify the regiment. E. S. H. Castle Semple.

THE ETYMOLOGY OF "JINGO" (5th S. x. 7, 96, 456; 8th S. vi. 51).—I have always heard that *jingo* was a Basque word for God, and, of course, the phrase comes from the oath "By Jingo," to

which M. Deloncle's explanation is wholly inapplicable. D.

FATHERS OF THE HOUSE OF COMMONS (8th S. ii. 327; iii. 34; iv. 249, 418).—The following extract from the London letter of the *Birmingham Post* for June 4 brings this matter up to date:—

"The impending retirement of Mr. Whitbread has more than usual interest for Parliamentarians apart from partisanship, because, having sat for the same constituency for an unbroken period of forty-two years, he stands next in succession to Mr. Villiers as 'Father of the House of Commons.' Not three years ago he was one of four who could claim that position; but Sir Charles Forster—who entered Parliament for Walsall at the same general election of 1852, and who represented that borough until his death in July, 1891—has passed away, and Sir Rainald Knightley and Sir Hussey Vivian have been created peers. It will be an interesting question as to the member who, when Mr. Whitbread leaves the Parliamentary scene, can claim the reversion to the honorary and honourable position of Mr. Villiers. Sir John Mowbray is the one of longest and most continuous service, having been returned at a by-election for Durham in June, 1853, and having only left that place in December, 1868, to sit for the University of Oxford, which he still represents; while Sir James Fergusson and Mr. Abel Smith came in at other by-elections during the same Parliament. If the test is continuous service, Sir John Mowbray, therefore, will be 'the Father'; but if the position (as some think) falls to the member who has sat longest for a single constituency, it will go to Mr. Bramston Beach, who was first returned for Hampshire at the general election of April, 1857, and has remained a representative of a division of that county ever since. Any breach of continuity, of course, is fatal to the succession; and that is why Mr. Gladstone, though he entered Parliament two years before Mr. Villiers, but was out for eighteen months in 1846-47, because of his supporting the repeal of the Corn Laws, is not now 'the Father of the House.'" POLITICIAN.

'THE HISTORY OF THE POPES, &c.' (8th S. v. 427).—Once more I must call attention to the laborious but slighted Chalmers, who in his 'Dictionary' has really quite a long account of Bower, and anticipates the doubts which the 'Dict. Nat. Biog.' throws upon his veracity. If he is untruthful, he is not the last of such religious romancers, as a late case in Scotland testifies. By the way, as a cognate question, In what year did Dr. Achilli die?

EDWARD H. MARSHALL, M.A.

Hastings.

HIGHLAND LIGHT INFANTRY REGIMENT (8th S. iii. 367, 498).—Will F. C. K. allow me, in all courtesy, to correct him? The 60th Rifles, or the King's Royal Rifle Corps, as the regiment is now called, has a record of thirty-one battles, the names of which are on the silver Maltese cross attached to the pouch-belt which is worn by the officers.

CELER ET AUDAX.

CAKE-BREAD (8th S. v. 128, 212, 515).—I can nearly corroborate what ST. SWITHIN says at this last reference, but not quite. I have no knowledge

of the fine distinctions mentioned; we simply call soft or "half-rocked" people "cakes," not sluggish people, unless they are silly also, which is not always the case.

I have a vivid recollection of "cake-bread." It was made of fine flour, with milk, and a little sweetening and "shortening," nothing more. If seeds were added, it then became "seed-cake"; plums and spice, candied lemon peel, &c., made it plum-cake. I never heard "sweet-cake" or "little tarts" used as terms of endearment to children; but "sweet little pippins" I have; also "I love you like pie."

As "tarts" and "pie" have been mentioned, it may be as well to define them, as they are often confused. A "pie" is baked in a dish, with a crust over it. A "tart" is jam or fruit with a crust at bottom, and not at top. A "turnover" is jam or fruit laid on crust, which is then "turned over" it, so that it is enveloped in paste. Those superior people who think it genteel to call pies "tarts" are wrong.

"Fine" flour is simply ordinary bread flour. When I was a boy a farmer used to send a sack of wheat to the mill to be ground with instructions, which generally were, to make it into "fine flour, seconds, sharps, chisels, and bran." R. R.  
Boston, Lincolnshire.

In the Eastern Counties, according to Forby, a cake was always prepared for lying-in occasions, called a groaning-cake, with which about as many superstitious tricks are played as with bride-cake. Kichel cakes, given to god-children, have been referred to in 8th S. iv. 433, &c., but without much elucidation.  
NORWICH. JAMES HOOPER.

SCHOLARSHIPS IN JOHNSON'S TIME (8th S. v. 447).—There were plenty of scholarships at Oxford in Dr. Johnson's time; but they were, unfortunately, not open to competition. In many colleges they were given away by the heads and fellows to their friends or sons of friends, even down to my time. I believe that Balliol College, under Dr. Parsons and his successor, Dr. Jenkyns, was the first college to throw its scholarships open.

Ventnor.

E. WALFORD, M.A.

There were scholarships in plenty, but they were not open—that is, they were restricted to certain schools or to certain counties for the most part; hence the difficulty for an uninfluential outsider to get hold of one.

EDWARD H. MARSHALL, M.A.

There were the Craven Scholarships, founded for "the maintenance of four poor scholars," two at Oxford and two at Cambridge, in 1647. Craven died a few months later, and, the executor having refused to act, his brother William "drew up certain regulations for the election of the scholars,

which were approved by Convocation in October, 1649." The register is defective before the year 1776. In 1726 Edward Bentham, afterwards Regius Professor of Divinity, obtained one of the scholarships. See 'Historical Register of the University of Oxford,' p. 109.

PAUL BIERLEY.

GINGHAM (8th S. iv. 386, 516; v. 137).—The derivation of this word quoted from 'The Drapers' Dictionary' at the second reference seems to me to be correct. There is still an indigenous stuff called in Gujarati *gigham*, manufactured at Surat. It was highly prized a generation ago, no gift of clothes from the bridegroom to the bride being held to be complete unless it contained a piece of the stuff long enough to make even one bodice. It has now been supplanted by the gaudy French and Japanese silks, though the Borahs, a sect of the Mohammedans, are still very fond of it.  
D. D. GILDER.

Fort, Bombay.

OXFORD M.P.s (8th S. v. 448).—Edward Reynolds, Bishop of Norwich, presented the MS. of his 'Meditations on the Fall and Rising of St. Peter' to Mrs. Joanna Nixon, of Oxon, "a pious and charitable gentlewoman, who.....did minister unto Christ of her substance, by liberal gifts to his preachers and poor." See the preface to the printed copy, 1677. The bishop died in 1676, and this was one of his earliest compositions.

W. C. B.

WELLS ON DEW (8th S. v. 398, 464, 519).—In the course of my scientific career I have had so much to do with Dr. Wells and his theory, and its application to the movements of camphor vapour and other vapours, that I am grateful for any correct information concerning that distinguished physicist. Therefore I thank MR. DIXON for his correction. His happy reference to the 'Court Guide' for 1811 will be an answer to MR. WARD'S question as to whether Wells lived in the neighbourhood of Lincoln's Inn Fields.

C. TOMLINSON.

VILLAGE SUPERSTITIONS, &c. (8th S. v. 484).—The feeling against burial on the north side of the churchyard exists in many of the parishes of Lindsey. I cannot but think it has become stronger of late years. Somewhere about forty years ago the first grave, so far as any one knew, was made on the north side of Bottesford Churchyard. Now there have been many interments there. On inquiry of the sextons I have ascertained that when a new grave is dug there, traces of previous burials are almost always come upon. I have heard that the same thing has been observed in several other churchyards in this neighbourhood, but have received no direct testimony on the matter.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

"OZENBRIDGES" (8th S. v. 87, 171, 411).—MR. F. ADAMS has made short work of MR. PAUL BIRLEY'S guess. It is curious to observe how many educated persons there are who delight in inventing pretty "conceits" to explain words of which the origin is obvious enough to any one who will take the least trouble to arrive at the truth. Rotten Row from "Route du roi," goloshes from Goliath's shoes, and Birdcage Walk from the French *bocage*, are instances of these amusing "translations of sound." Osnaburg is a well-known name for a species of coarse lining originally made at Osnaburg, whence it was imported into England.

CHAS. JAS. FERET.

GUILD OF THE COMPANIONS OF THE ARK (8th S. v. 509).—I am, perhaps, better able to answer this query than any other contributor to 'N. & Q.,' having been one of its founders. Its constitution is very simple, it having been instituted for philanthropic purposes upon what may be called a "masonic" basis, as three out of five founders were past masters in Freemasonry; those who assisted me in the matter being companions E. Mitchel-Bannister, Rushton, Byrnes, and Bullock. It is purely a "philanthropic" society, in contradistinction to those known as "benefit" societies, and was formed as a higher degree (although really a distinct organization) for those upon whom the second degree in the "R.A.O.B." had been conferred. Its first meeting was held on Wednesday, October 8, 1873, although the preparatory work had taken the best part of two years previously. Its first meeting-place was at the "Coach and Horses," opposite Somerset House, in the Strand, where it met for some years. Circumstances compelling, at last, a removal, it met at the "Peacock," Maiden Lane, Covent Garden; then at "Ye Savoy Palace," Savoy Street, Strand; and subsequently at the "Portugal Hotel," Fleet Street, which for many years has been its home. There is only one lodge of this guild, "The Armenia," it having been deemed desirable to limit its area. Its very beautiful initiatory exordium was the work of companion Byrnes, the other founders having an equal share in all other matters. A large number of members have, during the nearly twenty-one years of its existence, joined its ranks; but just at the present moment it is in anything but a flourishing condition. The entrance fee is one guinea, and the yearly subscription half that sum. From the funds thus accumulated relief is given to those members whose way in life may be among its thorny paths. I hope that the information here given may be of use to the querist, and if anything further is wanted I shall be glad to be of use, if it is possible for me to be so.

W. E. HARLAND-OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

"WHIPS" IN THE HOUSE OF COMMONS (8th S. iv. 149, 190, 237, 274, 449; v. 39, 253).—In Sir

George Trevelyan's 'Early History of Charles James Fox' there is a description of one of the famous debates in connexion with the election of Wilkes. The Ministers had been careful to bring back from Paris those of their men who had anticipated the recess, and to summon others from the north who hitherto had not thought it worth while to leave their country houses; and it was an allusion which Burke made in the course of the evening to the industry of the Treasury officials that first rendered the term "whipping in" classical (chap. v., 1768-9).

THOS. WHITE.

Liverpool.

"CRYING DOWN THE CREDIT" (8th S. v. 506).—This "time-honoured custom" is in accordance with 'The Queen's Regulations for the Army.'

CELER ET AUDAX.

This ceremony took place the other day in Edinburgh, when the Black Watch arrived to garrison the castle.

W. E. WILSON.

PIN (8th S. vi. 7).—Is not the term used in a diminutive sense? Mayhew, in his 'London Labour,' 1851, ii. 108, has, "He gets two pins, or small casks of beer, containing eighteen pots."

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

The word is in 'The Encyclopædic Dictionary.' I need not say it is not = peg, each person's share in a toping-match; but rather, according to an extract from Mayhew, it means a "small cask of beer, containing eighteen pots." But why "pin," is not stated. EDWARD H. MARSHALL, M.A.

Hastings.

"PETTIFOGGING SOLICITORS" (8th S. v. 445).—This epithet is similarly applied in the following passage from 'Ram-Alley; or, Merrie Trickes,' 1611:—

*Throat. Fœminæ iudificantur viros:*

By that same rule these lips have taken seizin:

Tut, I do all by statute law and reason.

*Lady Som.* Hence, you base knave! you *pettifogging*

groom!

Clad in old ends, and piec'd with brokery:

You wed my daughter!

Act IV. sc. i.

F. C. BIRKBECK TERRY.

The word *pettifogger* was used by Nash in 'Pierce Penniless,' 1592 (Shakspere Society edition, p. 10). It also occurs in 'The Anatomie of Belial,' 1602, by William Burton. Probably earlier examples will turn up before the great 'N. E. D.' reaches P.

JAMES HOOPER.

Norwich.

BEATING A DOG TO FRIGHTEN A LION (8th S. v. 407, 457).—The proverb lacking to PROF. SKEAT was stored for him by Le Roux de Lincy, from a MS. of the thirteenth century: "Pour donter (*par crainte*) bat-on le chien devant le lyon." It

is droll to find that the king of quadrupeds had his "whipping-boy." The gloss "par crainte" suggests that the custom was a form of "kicking the corporal."  
ST. SWITHIN.

**AEROLITES: BOLIDES** (8th S. ii. 321, 438, 512; v. 412).—There is further correspondence on this subject in Symons's *Meteorological Magazine* of February, March, and June (vol. xxix. pp. 8, 18, 20, 72, 74).  
CELER ET AUDAX.

**ITALIAN ANTHOLOGY** (8th S. v. 387; vi. 16).—My attention having been called to a kindly allusion to my 'Italian Lyrists of To-day' in your number for July 7, I beg to add the following anthologies to those already mentioned:—

Raffaello Barbiera. *Almanacco delle Muse: Poesie moderne, 1815-1887*. Treves, Milan, 1888. Price about 6 lire.

Severino Ferrari. *Antologia della lirica moderna italiana*. Zanichelli, Bologna, 1891. 2 lire. (Fully annotated for the use of schools.)

Eugenia Levi. *Dai Nostri Poeti Viventi*. Loescher, Florence, 1891. An admirable and delightful work, but includes living authors only. 4 lire.

The following I have not seen:—

Giuseppe Rigutini. *Crestomazia italiana della poesia moderna*. Paggi, Florence, 1886.

Raffaello Fornaciari. *Poesia italiana del secolo XIX*. Paggi, Florence, 1888.

I am afraid nothing exactly corresponding to the 'Golden Treasury' is to be found. Signorina Levi's anthology is indispensable.

G. A. GREENE.

21, Pembroke Gardens, Kensington, W.

I have another Italian anthology not mentioned in Mr. H. KREBS's note (8th S. vi. 16): "Fiore di Classiche Poesie Italiane ad uso della gioventù." Milan, Maurizio Giugoni. 1863. 2 vols. 12mo. 350-414 pp. Price 2 lire 40. Preface signed Ferdinando Bosio.  
T. WILSON.

A very nice selection, and very well annotated by Miss Louisa A. Merivale, ought not to be omitted from the list: "I Poeti Italiani Moderni. A Selection of Extracts from our Modern Italian Poets, with English notes and biographical notices by Louisa A. Merivale. Williams & Norgate, 14, Henrietta Street, Covent Garden, London, and 20, South Frederick Street, Edinburgh. 1865. Small 8vo. pp. 462."  
JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

To the list given by Mr. KREBS may be added 'I Poeti Italiani Moderni,' with notes, &c., edited by Miss Louisa A. Merivale, sister of the late Dean of Ely. Both this and Biaggi's 'Prosatori' are published in London, at 44, Shaftesbury Avenue.  
F. N.

"TEMPORA MUTANTUR," &c. (8th S. iv. 446; v. 74, 192, 373, 452).—As MR. HENRY H. GIBBS seems to object to the lengthening of the syllable

"tur" in the hexameter line beginning "Omnia mutantur et," where "tur" is preceded by the long syllable "tan," may I be permitted to direct his attention to the following lines from Virgil, in which a short syllable is made long by metricus ictus?—

Non te nullius exercent numinis irae.

'Georg,' iv. 453.

Litora iactetur odiis Iunonis acerbae.

'Æneid,' i. 668.

Nusquam amittebat oculosque sub astra tenebat.

'Æneid,' v. 853.

For other cases, where a short syllable following a penultimate long syllable is lengthened, cf. 'Æneid,' i. 478, xi. 69, 111.

F. C. BIRKBECK TERRY.

I cited 'Georgics,' iii. 76 because of the literal identity, but MR. GIBBS's note reminds me that I did not do enough. As he asks for examples of the lengthening after a spondee in the second foot, I give him four from Virgil—"Non te nullius exercent" ('Georg,' iv. 453), "Litora iactetur odiis" ('Æn.' i. 668), "Nusquam amittebat oculosque" (v. 853), "Terga fatigamus hasta" (ix. 610)—and another from Horace, "Qui non defendit alio" ('Sat.' I. iv. 82). These perhaps will suffice to prove that if the oldest writing of the proverbial phrase is "Tempora mutantur et nos mutamur in illis," it is needless to interfere with it.  
F. ADAMS.

80, Saltoun Road, Brixton.

"A MUTUAL FRIEND" (8th S. v. 326, 450, 492).—There can be no doubt that Dr. Johnson's "common friend" is correct, and "mutual friend" logically indefensible. But "mutual friend" is used by such usually careful writers as Sir Walter Scott and Jane Austen; by the former in 'Waverley,' by the latter in her masterpiece 'Persuasion.' Not long since I observed and noted the passage; but I am away from my books, and cannot give the references. Was Dickens quite inexcusable in following such a lead?  
EDMUND VENABLES.  
Bournemouth.

**HOLY MR. GIFFORD** (8th S. v. 148, 218).—The Rev. John Gifford, "once a loose young officer in the royal army," was presented by the Corporation to the rectory of St. John, Bedford, in 1653, on the sequestration of Theodore Crowley. In 1655 he was ejected and Crowley reinstated. Of his family we have these particulars. His son John was buried in St. Paul's Churchyard, Bedford, June 30, 1651; Mary, his eldest daughter, baptized in the church of St. Peter Martin, Bedford, Aug. 23, 1649, was married to a Mr. Negus; Elizabeth, another daughter, was buried Sept. 4, 1665, in St. Paul's Churchyard aforesaid; and Martha, born shortly after her father's death, was married in 1675 to William Hawkes. By will dated Aug. 2, 1655, Gifford constituted Margaret,

his wife, sole executrix. He died in the early part of the succeeding month (September, 1655), and was buried in St. John's Churchyard. A few fragmentary notes on Bunyan's pastor and friend, the "holy Mr. Gifford," find a place, pp. 91-95, in the Rev. Dr. John Brown's 'John Bunyan, his Life, Times, and Work,' 8vo., Lond., 1887.

DANIEL HIPWELL.

LEMON SOLE (8th S. v. 509).—I have only been able to consult two works bearing upon this subject, viz., Frank Buckland's 'Natural History of British Fishes,' 1880, and the Rev. J. G. Wood's 'Natural History,' 'Reptiles, Fishes, Molluscs, &c.," and from the former it would appear that, as it is frequently caught "in the direction of the French coast, the fishermen sometimes call it the French sole; others call it the lemon sole, in reference to its yellow colour." The latter work is even more exact, as the author says that "the lemon sole, or French sole, derives the former of these titles from the lemon yellow colour of its upper surface, and the latter from the localities in which it is most commonly found."

W. E. HARLAND-OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

Is not "lemon" in this connexion a corruption of the French *limande*, a dab, or flat-fish? If so, the further derivation would, according to Brachet, be from Lat. *lima*, a file.

W. F. ROSE.

Worle Vicarage.

AN APPLE-PIE BED (8th S. v. 347, 497).—I have just read the following article in the *Scottish Antiquary* for July :—

"Sheets in Scotland....The custom of sleeping in one large sheet, doubled at the foot, seems to have been peculiar to Scotland, and to have made special impression on more than one English traveller. Fynes Moryson, writing in 1598, says 'they used but one sheet, open at the sides and top but close at the feet and so doubled'; and John Ray, the naturalist, who visited Scotland about 1662, remarks that 'it is the manner in some places there to lay on but one sheet as large as two, turned up from the feet upwards.' The practice, I imagine, was continued till quite recent times, and I have when a boy slept in a sheet of the kind. Such pieces of linen were termed 'sheets,' *par excellence*, the single coverings which are now used being called 'half sheets.' Is the large size still in use anywhere? If so, it would be well to make a note of it.—J. B. P."

Can the origin of the apple-pie bed be traced to Scotland?

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE MANSION HOUSE, LONDON (8th S. v. 487; vi. 38).—I cannot see why Dance should be said to disfigure this building by the two "humps." As a camel's humps look somewhat like small animals on a large one, these, being not towers, but two complete houses on one mansion, seem to have suggested a similar name. But the southern one was the necessary clearstory to what he termed

the "Egyptian Hall," because an intended reproduction of the kind of hall Vitruvius describes in Roman villas, that was called Egyptian. At present, robbed of its clearstory, it makes by daylight a gloomy and wretched room. The two upper erections seem to have been externally exactly alike; and if the northern contained only bedrooms, it was well termed the "Mayor's nest." A group of three domed cupolas, or a single cupola, if higher, in the place of either or both of these "humps," would have answered well, and gracefully finished the building.

E. L. G.

SON OF THE DUKE OF YORK (8th S. vi. 27).—It is asked where the old saying about the royal baby and the Eve of St. John comes from. I got it from an old number of the *Curates' Budget*, where it occurs in a tale. The date of this is 1869. The tale is called 'Under the Stars.' I believe the publication no longer exists; but the editor used to be the Rev. William Mitchell, incumbent of Chantry, Somerset, and the printer was John Hodges, Church Street, Frome.

ROYAL NAVY.

BOURCHIER CLEEVE (8th S. v. 184, 318).—Although the entry which MR. HIPWELL cites from the *London Evening Post* does not relate to the father of Bouchier Cleeve, it is on that account none the less welcome. There were at least eight Alexander Cleeves, and the African Company's agent was first cousin to Bouchier's father. Perhaps it may be as well to place on record here some particulars of one member of this Alexandrine octave.

Alexander, son of John Cleeve, of St. Margaret's, Westminster, gent., was born in that parish 1747, and on March 22, 1766, matriculated at Queen's College, Oxford. Transferring himself to Cambridge, he entered Corpus Christi as a sizar July 5, 1767, graduating B.A. 1771. About this date he was ordained, and officiated as chaplain to the Cambridge County Gaol until his institution to the vicarage of Stockton-on-Tees, May 8, 1773. In this benefice he continued nearly seven years, and was, Jan. 31, 1780, instituted to the vicarage of Wooler, in Northumberland. It seems improbable that Cleeve spent much of his time in the north, for at this period he held a lectureship at Knightsbridge Chapel, and, besides being chaplain to the third Duke of Portland, was looked upon as a popular preacher in the neighbourhood of the metropolis. Between 1773 and 1780 Cleeve was author or adapter of four devotional works, whose titles may be seen in the British Museum Catalogue. He died at Knightsbridge, Sept. 13, 1805, and a small mural tablet has been recently erected to his memory in the north porch of St. Margaret's, Westminster.

A volume of sermons by Rev. Alexander Cleeve was published in 1806. This was dedicated by permission to Queen Charlotte, and the proceeds

of its sale were to be for his widow and daughters, who would seem to have been poorly provided for. Can any one tell me the names of these ladies, and what became of them; also whether their father was identical with the Rev. Mr. Cleeve, sometime tutor to the author of 'Waverley'?

For MR. SPERLING'S note about John Bourchier I am much obliged; the latter certainly owned land at Vaux, in Otten Belchamp, but I was unaware of his connexion with Great Maplestead and Ipswich. He had issue—besides his son, who died *v.p.*, and Mrs. Cleeve—daughters named Philippa and Jane; the former married a Mr. Walton and was connected with Streatham. Any further information that MR. SPERLING is disposed to communicate, either through your columns or direct, I shall much value.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

**AUTHORS OF QUOTATIONS WANTED (8th S. v. 129).—**

*Vivit post funera virtus.*

"On a tomb, in Westminster Abbey, of Linacre, founder of the College of Physicians, and honorary physician to four sovereigns, is a phoenix, with the motto, '*Vivit post funera virtus*'" ('Historic Devices, Badges, and War-cries,' by Mrs. Bury Palliser, London, 1870).

The whole epitaph is given by De Chauvigné in his 'Nouveau Dictionnaire Historique,' &c., 1750-6, under 'Linacre ou Linaere.' He speaks of it (note H) as "*l'epitaph dont son ami Caius a honoré sa memoire.*" The epitaph ends:—

*Vivit post funera virtus.*

Thomæ Lynacro clarissimo medico,  
Joannes Caius posuit, anno 1557.

Caius was Dr. John Kaye, by whose means Gonville Hall became Gonville and Caius College. Of him De Chauvigné says: "Il visita un grand nombre de Bibliothèques, et y déterra les ouvrages de divers auteurs, qui étoient presque perdus, et les publia."

"*Vivit*," &c., is given as the motto of Boyle, Earl of Shannon, in the illustrations of Archdal's edition of Lodge's 'Peerage of Ireland,' Dublin, 1789, vol. ii. No. 27, though on p. 367 of the letterpress the motto given is "*Spectemur Agendo*." It is given in vol. i. as the motto of Boyle, Earl of Cork and Orrery.

ROBERT PIERPOINT.

The motto of the Irish Earl of Shannon.

F. BROOKSBANK GARNETT.

### Miscellaneous.

**NOTES ON BOOKS, &c.**

*The Complete Works of Geoffrey Chaucer.* Edited by the Rev. Walter W. Skeat, LL.D. Vol. III. (Oxford, Clarendon Press.)

The successive volumes of Prof. Skeat's authoritative edition of Chaucer appear with commendable regularity. The third volume, the most interesting, in some respects at least, that has yet appeared, contains 'The House of Fame,' 'The Legend of Good Women,' and the 'Treatise on the Astrolabe,' all with introductions, various readings, and notes, and an account of the sources of 'The Canterbury Tales.' Dealing with this latest portion, we find the professor repudiating the 'Decameron' as the source of 'The Shipman's Tale,' and holding that Chaucer seems never to have read that book. The story Chaucer

probably took, like other stories, from a French *fabliau*, treating it, as usual, in a fashion to make it wholly his own. The idea, even, of the 'Decameron' having suggested the framework is not entertained. Prof. Seeley's idea, which connects the prologue with that of 'William's Vision concerning Piers the Plowman,' is favoured, and the grouping of the tales accepted is that of Dr. Furnivall. Concerning 'The Plowman's Tale,' which is admittedly spurious, and is included in none of the MSS., Prof. Skeat holds that it never was intended as an imitation of Chaucer. Whether it was inserted by inadvertence or otherwise in the edition of 1542, he is at least thankful for its preservation, since no manuscript of it exists, and it would probably not have been preserved. It is, necessarily, impossible to convey an idea of the mass of erudition Prof. Skeat supplies in each succeeding volume. The language of eulogy, meanwhile, which is that we are compelled to use, becomes monotonous when too often repeated. We can only say, indeed, that the work has already taken rank with the best editions of English classics, and that English scholarship awaits with anxious expectation the accomplishment of the professor's task.

*Dated Book-Plates (Ex-Libris).* By Walter Hamilton. Part I. (Black.)

MR. WALTER HAMILTON, whose name is well known to our readers, is one of the most erudite and zealous of book-plate collectors, chairman of the Ex-Libris Society, a vice-president of the kindred society in Paris, and the author of a work on French book-plates, in praise of which we have spoken. In a shape uniform with the *Journal of the Ex-Libris Society* he has now issued the first of three parts of a full account of 'Dated Book-Plates.' The present instalment deals with book-plates dated previously to 1700, twenty-four illustrations of which it supplies. It has, in addition, an interesting and instructive treatise on the origin and development of book-plates, with important hints as to identification and some specially useful suggestions as to the best mode of preservation and arrangement. Part ii., which will shortly appear, will deal with book-plates of the eighteenth century, and part iii. with those of the nineteenth. A special feature in this first part consists in a few notes on armorial bearings and tinctures in heraldry. Armorial book-plates are those in which collectors specially delight, and are, of course, the most valuable for historical and genealogical purposes. Unfortunately, the heraldry in book-plates is not always trustworthy. The respects in which it is apt to become faulty are pointed out at some length by Mr. Hamilton, who shows, for example, that widows will sometimes preserve the book-plates of their deceased lords, substituting their own names for those of their husbands, and retaining helmet, crest, wreath, and motto, none of which should be borne by a woman. Mr. Rylands's arrangement of shields, first exhibited in his work on book-plates, is accepted by Mr. Hamilton, and is, by repetition, reproduced, Mr. Rylands's book having been long out of print. The illustrations are excellently executed, and the letterpress is of abundant interest. The appearance of the following parts will be eagerly anticipated. Among other subjects Mr. Hamilton recurs to the reported, but as yet untraced, book-plate of Rabelais, concerning which mention in this country was first made in our columns.

*West Irish Folk-Tales and Romances.* Collected and Translated by William Larminie. (Stock.)

THE people who read books on folk-lore may be divided into classes—those who are bent on amusing themselves and those who make of it a serious study. Both sections will be pleased by Mr. Larminie's book; but we would especially recommend it to the students. The collector

shows, by his carefully considered introduction, that he is acquainted with the folk-lore of many lands and is in a position to supply instruction, not to give mere guesses. As in all new science, guessing has, till lately, been the order of the day; now we have had enough of it, and it is quite time that serious induction should take the place of fancy.

There have been, till lately—perhaps are still—two schools disputing as to the origin of our folk-tales. When a tale that is evidently identical is found in widely distant parts of the world, one sect says that every variant must have come from a common centre. No, say the other party; they are very much alike, we admit; but they have sprung up among the people where we now find them without foreign influence. Mr. Larmine is, we are glad to find, a strong advocate of the theory that folk-tales have come from common centres, being, of course, modified, expanded, and contracted in their journey through space and time. He states his case so well that, though our extract is rather long, we have no hesitation in giving it: "Perhaps this is the best place to note that the theory of independent origin is contrary to one of the closest analogies to be observed in nature. When animals and plants of the same species are found in widely distant regions, no naturalist assumes for a moment that they originated separately. However puzzling the problem may be, the student of nature seeks to solve it by explanations of a very different kind; and already many of the most difficult cases have yielded their secret to patient investigation. It will assuredly turn out to be the same with folk-tales. As regards Ireland we see that there is a presumption, which will scarcely be contested, in favour of the view that certain entire tales were dispersed from a common centre, thus showing, on a small scale, the working of the whole process." Mr. Larmine has not only collected and translated these tales, but has conferred a further boon which Celtic scholars will highly appreciate. He has given three of them in the dialect in which he heard them. The spelling is phonetic. Had that of what is known as the literary Irish been employed, his texts, as he carefully explains, would have been of little service.

In conclusion, we may remark that, wherever these tales may have originated, they have now, nearly all of them, a distinctly Irish colouring. For example, 'Gilla of the Enchantments' may have parallels in Teutonic, Slavonic, or Mongol lands; but it could not have presented the form in which Mr. Larmine has recorded it anywhere but among a Celtic people.

*La Vita e le Opere di Alfredo Tennyson.* Da Paolo Bellezza. (Firenze, Ufficio della Rassegna Nazionale.) SIGNOR BELLEZZA'S life and criticism of Tennyson is a thoughtful and scholarly book, to be warmly commended to English readers of Italian. The criticism is appreciative and sane, and the account of the life is pleasant and accurate. Diligent, indeed, has been the study of our contributor, and the passages quoted show a remarkable familiarity with the subject. The translations are happily executed by Signor Bellezza, who is already well known in England and Italy for his renderings of Tennyson.

*The Public Libraries in America.* By William J. Fletcher, M.A. (Sampson Low & Co.) THIS useful and valuable little volume, by the librarian of Amherst College, forms No. II. of the "Columbian Knowledge Series." It gives full information as to the growth of public libraries in America, their founders, benefactors, &c., the number of volumes now contained in the principal libraries, with the names of the librarians, and other similar information. It is well illustrated, and supplies much sound, if incidental, advice as to the

arrangement and cataloguing of books. To all concerned with bibliographical subjects it strongly recommends itself.

#### *Bibliographica.* Part II. (Kegan Paul & Co.)

An excellent second number of 'Bibliographica' opens with a very important contribution by Mr. E. Maunde Thompson on 'English Illuminated Manuscripts, 700-1066.' Illumination and the art of book decoration were, it is known, in England, in the period named, far in advance of those of continental Europe. On the contrast between the Northern style of illumination, derived from Ireland, and the Southern the writer has much of highest interest to say. His article is profusely illustrated. 'Two English Bookmen' are in admirably competent hands—Pepys in those of Mr. Wheatley, and Fielding in those of Mr. Austin Dobson. Mr. R. C. Christie, a bibliographer of rare observation and instinct, shows the errors that have been made in the computation of the date of the early Aldines in consequence of mistakes that have been made as to what was the first day of the year. Mr. E. Gordon Duff writes on 'The Booksellers at the Sign of the Trinity.' Mr. Falconer Madan's 'Early Representations of the Printing Press' is illustrated.

*Peel: its Meaning and Derivation.* By Geo. Neilson, F.S.A.Scot. (Glasgow, Strathern & Freeman.)

MR. NEILSON has reprinted from the *Transactions* of the Glasgow Archaeological Society, in an edition limited to fifty-six copies, a rewritten lecture on the meaning and derivation of the word "Peel." It is an admirably erudite and convincing work, which leaves no more to be said, and is an all-important contribution to our knowledge of archæology.

*The Poems of George Herbert* have been added to the "Christian Classics" of Messrs. Bagster & Sons. The edition of this inspired poet is equally pretty and convenient, and its appearance may spread a knowledge of the poet of 'The Temple' among those too young to have known and loved him.

MR. W. FRASER RAE, the chairman of the Library Committee of the Reform Club, has reprinted, under the title of *The Reform Club and its Library*, the introductory matter to the new catalogue, giving a description of the formation of the club and the establishment of its library.

#### Notices to Correspondents.

*We must call special attention to the following notices:*

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

WE cannot undertake to answer queries privately.

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

E. LEATON-BLENKINSOPP ("Four Living Generations of the Royal Family").—See 'The Queen's Great-grandson,' *ante*, p. 65.

#### 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, AUGUST 4, 1894.

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Notices to Correspondents.

## Notes.

## LANGLAND AND DANTE.

It is common in speaking of the author of the 'Vision of Piers Plowman' to name him, even in passing, with Dante. D'Israeli ('Curiosities of Literature') remarks that in the depth of his emotions and in the wildness of his images he breaks forth "in the solemn tones and with the same majesty" as the great Tuscan poet. Speaking of his Catholicism, a writer in the *Nineteenth Century* (Palgrave, 'Chaucer and the Italian Renaissance,' vol. xxiv. [1888], p. 340; see the note on p. 358) says that it is "marked as Dante's; they aimed at reform, not at disruption." Ten Brink, in that part of his 'Early English Literature' (London, 1883, translation by H. M. Kennedy, see pp. 353-4) which he dedicates to William Langland, observes:—

"Before middle life, William, like Dante, had recognized that the world was out of joint. He too looked with longing for the deliverer who should set it right; he too, with all the powers of his soul, wrestled for the knowledge of salvation, for himself and for others; he too lifted up his voice in warning and menace, before the great and mighty of the earth, before princes and priests; he too held up a mirror to the world, in which it saw both its own image and the ideal to which it had grown faithless. But unlike the Italian poet, William did not attain a full and clear theory of life, and hence he failed to put together what he had lived and seen, in a symmetrically drawn picture, with the mighty personality of the poet for its centre."

And elsewhere ('Hist. of Eng. Lit.,' i. p. 365):—

"The question that first presents itself: Who or what is Piers Plowman? is almost as hard to answer as that more frequently put: What is the Dantean Veltro?"

Finally, the last who spoke at any length of Langland, the French J. J. Jusserand ('Histoire Littéraire du Peuple Anglais, des Origines à la Renaissance,' Paris, 1894, p. 405), says:—

"Le guide qu'il s'est choisi diffère autant du Virgile de Dante que de l'Amant suivit par Guillaume de Lorris,"

and calls his poem "Divine Comédie des pauvres gens" (p. 406; cp. p. 403, "Dans le dernier cercle de son enfer le poète enferme," &c.).

On the other hand, all agree in admitting that Langland certainly could not have known Dante's works. In the preface to his edition of the 'Vision,' Dr. Wytaker says:—

"He has a smattering of French, but not of Italian. I have endeavoured in vain to discover in these Visions any imitations of Dante, whose 'Inferno' and 'Purgatorio,' in some respects, resemble them."—P. xxxvii.

Now, it seems curious that no one of the learned commentators of 'Piers Plowman' has thought to search if by chance closer and more particular analogies might be found between the two poets. Also Longfellow, who in his notes on Dante (in his translation of the 'Divina Commedia,' London, 1867) illustrates many passages of the Italian poet with quotations from English writers, ancient and modern, only mentions Langland twice, and then not even to make parallels ('Purg.,' c. vi. v. 92; c. xx. v. 74).

And yet such a research would be interesting, so much the more, at least under a certain aspect, exactly because the 'Divina Commedia' was quite unknown to the author of the 'Vision.' Both poets survey in their work heaven, hell, and the world, and Langland might have said, as did Dante of his poem, that "both heaven and earth have set their hand" to it—

Il poema sacro

Al quale ha posto mano e cielo e terra,

'Par.,' xxv. 1.

Both detach themselves, so to say, from the entire humanity, putting their 'Vision' in contrast to the rest of the world, busily engaged in its avocations. The description of the "faire felde ful of folke" in the Prologue (l. 17 foll., B text) seems a more extended version of Dante's introduction to the eleventh canto of 'Paradise' (ll. 3-9):—

One after laws and one to aphorisms

Was going and one following the priesthood,

And one to reign by force or sophistry,

And one in thefts, and one in state affairs,

One in the pleasures of the flesh involved

Wearied himself, one gave himself to ease,

When I, &c.\*

At the same time their mission is highly humanitarian; to both the advice is given to make

\* I quote from Longfellow's translation.

known what they have seen and heard to their fellow creatures: "lereth it pis lewde men," says Holy Church to Piers (Passus i. l. 134), and in the same way Cacciagnida commands Dante

Make manifest thy vision utterly.  
'Par.,' xvii. 128.

An admirable accord may be observed between the religious ideas of both, so that Langland's 'Vision' in that regard would not be better characterized than by the words which a recent critic of Dante used speaking of his greatest work (see *Fort. Rev.*, 1891, p. 345), "Between the lines of the great Catholic poem we can read the death sentence of the Catholic Church." Although the visionary cannot be called disciple or precursor of Wycliff in his broader religious views, and is, as to the doctrine, as strictly Catholic as Dante,\* yet he is, like him, antipapal, denounces with the same indignant scorn the vices of the clergy and the abuses of the Church ("the pope and alle prelati," p. iii. l. 214; cp. Dante, "e papi e cardinali," 'Inf.,' vii. 47), and above all makes the degenerate monastic orders the object of his bitter invective. He scourges those friars who

preched þe peple for profit of hem-seluen,  
Glosed þe gospel as hem god lyked

(ProL., l. 59),

just as Dante deploras that too often the Holy Writ is "distorted" ('Par.,' xxix. 60). Sloth confesses that he does not care to know

al þat euer Marke made Mathew, John and Lucas  
(P. v. l. 415).

And thus Dante,—

The Evangel and the mighty Doctors  
Are derelict. 'Par.,' ix. 133.

The reproach here levelled against ignorant clergy by Langland is even stronger than in the corresponding passage of Dante. The latter recognizes that at least the Decretals are studied ('Par.,' ix. 134), while Langland makes Sloth say—

in canoun ne in þe decretales I can nouȝte rede a lyne.  
P. v. l. 429.

The reproach that Langland makes against the clergy who

rentes hem buggen  
With þat þe pore people shulde put in here wombe  
(P. iii. l. 83),

\* See, among others, J. Stevenson ('The Truth about John Wycliff,' London, 1885, p. 46), and Dean Milman ('History of Latin Christianity,' vi. 536, quoted by Skeat, in his edition of 1886, introd., p. xlix). Lechler, in his classic work (i. 245), puts well in relief that Langland was "eben so wenig ein Aufwiegler als ein Irrlehrer." Other writers, on the contrary, class him with Chaucer and Gower, as one of the immediate forerunners of Wycliff (comp. *Blackwood's Magazine*, 1884, p. 755); the French *Odysse-Barot* ('Hist. de la Littér. contemp. en Anglet. 1880, Paris, 1887, introd., p. 10) calls him "libre penseur"; and Weber ('Die Volksbewegungen in England und Wiclifs Ausgang,' in his 'Weltgeschichte,' zweite Aufl., Leipzig, 1885, vol. viii. p. 45) represents him as an agitator.

reminds one of the warning of Dante—

Whatsoever hath the Church in keeping  
Is for the folk that ask it in God's name,  
Not for one's kindred or for something worse.  
'Par.,' xxii. 82.

Reproaching the vices of the popes, he observes that he has still much to say, yet he cannot speak more out of reverence (ProL., l. 110). Analogously, Dante, in his invective against the simoniac Nicholas III.:

And were it not that still forbids it me  
The reverence for the keys superlative  
Thou hadst on keeping in the gladsome life,  
I would make use of words more grievous still.  
'Inf.,' xix. 100.

Quite Dantesque is likewise Langland's admiration for an ideal Pope, who would be a general pacificator, reconciling the sovereigns of the world to universal amity. It must be remembered that among the many hypotheses to interpret the Dantean *Veltro*, Pope Benedetto XI. was suggested.

Certain expressions, if found in Chaucer or Spenser, would leave no doubt that they were directly inspired by Dante. Such as "in owre sute" (P. v. l. 495), instead of "in a human body" (comp. Dante, "la vesta," 'Purg.,' i. 75, and 'Vita-Nova,' ch. iii.); "til sonne zede to reste" (p. 5, l. 367; cp. "the sun shall lie upon the pillow," 'Purg.,' viii. 133); "after many maners metes his maw is afyngred" (P. vi. l. 269), which is almost literally the well-known verse, "dopo il pasto ha più fame di pria" ('Inf.,' i. 99); "the pure tene," with which Piers makes his peroration on the small value of the Pope's pardons (P. vii. 116), and which is simply the "righteous zeal" attributed to Judge Nino ('Purg.,' viii. 83), &c.

Of the angels who were driven out of heaven they speak in the same contemptuous manner:—  
none heuene miȝte hem holde.

P. i. l. 118.

Cp. Dante, 'Inf.,' iii. 40—

The heavens expelled them, not to be less fair,  
Nor them the nethermore abyss receives.

The words which Holy Church says to the Visionary—

þe most partie of þis people þat passeth on þis erthe,  
Haue þei worship in þis worlde þei wilne no better;  
Of other heuene þan here holde þei no tale

(P. i. l. 7),

recall those of the angel in the 'Purgatorio' (xiv. 148):—

The heavens are calling you, and wheel around you,  
Displaying to you their eternal beauties,  
And still your eye is looking on the ground.

Sloth says of himself,—

I haue and haue hadde some dele haukes manere.  
P. v. l. 433.

Dante compares the monster Geryon to a "disdainful falcon" ('Inf.,' xvii. 127), and by this image he intends also to describe the swiftness with which Geryon sped away after having de-

posited him and Virgil on the ground of the last circle. And Langland says exactly, "as prest as a sperhauke" (P. vi. l. 19).

Elsewhere, at the invitation of Virgil to lift upward his eyes

to the lure, that whirls  
The Eternal King,  
the poet becomes

as the hawk, that first his feet surveys,  
Then turns him to the call and stretches forward  
Through the desire of food that draws him thither.  
'Purg,' xix. 64.

But it is especially in the symbolical figures and in personifications that the parallels are frequent and striking. Langland cannot better describe the nature of envy than in making her say—

I wolde be gladder, bi god pat gybbe had meschaunce,  
Than pouze I had his woke ywonne a weye of essex chese  
(Pr., l. 92),

just as Dante makes the envious Sapia declare—

I was at another's harm  
More happy far than at my own good fortune.  
'Purg,' xiii. 111.

Sloth is described

al bislabered with two slymy eizen  
(P. v. l. 391);

and the lazy are embedded by Dante in a "sable mire" ('Inf,' vii. 124). The lazy Bell' Acqua is represented sitting behind a rock,

and both his knees embraced  
Holding his face low down between them bowed.  
'Purg,' iv. 107.

Is it not a living illustration of that Sloth who says of himself?—

I most sitte.....or elles shulde I nappe;  
I may nouzte stonde ne stoupe ne with-oute a stole knele.  
P. v. l. 392.

Of covetousness Langland says that

As a letheren purs lolled his chekes  
Wel sydder þan his chyn. P. v. l. 192.

The same image is employed by Dante, who, describing the usurers, still haunted in hell by the love of gold, says that

from the neck of each there hangs a pouch.  
'Inf,' xvii. 55.

The woman in glorious apparel (Lady Meed) described in Passus ii., with whom many long to unite themselves (l. 44, 45), has affinity both with the figure of false worldly happiness ('Purg,' ix. 6), and with the allegorical she-wolf in the first canto of the 'Inferno,' of which Virgil says—

Many the animals with whom she weds.  
L. 100,

The "noble castle" of human wit and learning, encircled by the seven scholastic walls and washed round by the fair rivulet of eloquence and full of light ('Inf,' iv.), has great resemblance to the "courte as clere as þe sonne," as described in Passus v. l. 594:—

þe mote is of mercy þe manere aboute,  
And alle þe wallis ben of witts.

But here another analogy can be observed. The court of which "eche piler is of penaunce" (l. 602), "grace hatte þe gateward a gode man for sothe" (l. 604), with "þe keye and þe cliket" (l. 613), and before which Piers says—

I parfourned þe penaunce, þe preest me enoynd  
And am ful sori for my synnes (l. 607),

has great resemblance to the gate of Purgatorio (c. ix.), with three steps (which symbolize the three conditions necessary to a good confession), on the first of which a "courteous gate-keeper" is seated, holding two keys and a sword in his hands, before whom the poet prostrates himself, smiting upon his breast.

It is scarcely necessary to say that I did not pretend to draw a complete parallel between the two poets, but merely to give a few hints, which, however, I hope will be sufficient to show how interesting such a parallel might become in better hands than mine.

PAOLO BELLEZZA.  
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#### BOOKS ON NAVIGATION.

(Continued from 8th S. v. 305.)

With the present part of this series of papers the influence of the maritime discoveries and adventurous spirit that marked the sixteenth century begins to make itself felt. Navigation is treated as a distinct science, and the number of works issued becomes greater year by year. The Spaniards and Italians are still amongst the chief writers, and the only works published in England are translations from foreign sources.

1520. Grant routier & pilotage & enseignement etc. ....fait par Pierre garcie. Poitiers, Enguilbert de Marnef. 4to.

Authority, 'La Bibliothèque d'Antoine du Verdier,' Lyons, 1585, quoted by Brunet. For full title and account of this work see next article.

1521 (?). "Grant routier & pilotage & enseignement pour ancrer tant es portz, haures, q' autres lieux de la mer, fait par Pierre garcie, dit ferra'de, tant des parties de Fra'ce, Bretagne, Angleterre, Espagne, Fla'dres & haultes Allemaignes. avec les da'gers des portz, haures, rivières & chenalz des parties & regions dessus dictes. avec ung kalendrier & co'post a la fin dudit livre tres-necessaire a tous co'paigno's. et les iugemens doleron touchant le fait des navires. cum privilegio. On les trouvera a rouen chez Jeha' burges le jeune, demourant prez le moulin saint Ouen. (Sans date) in 4. goth. Volume de 78 ff. à long. lign. sign A (non marqué) jusqu'à T, avec fig. en bois. Au verso du dernier f. l'adresse et la marque de Jeha' Burges. On trouve au recto du second f. une lettre intitulée: 'Pierre garcie alias Ferrande a Pierre ybert mon fillol et cher amy salut par durable,' et datée de 'saint gille le dernier jour du mois de may. L'an.....mil quatre centz, quatre vingt et trois,' ce qui donne la date de la composition de l'ouvrage. Quant à celle de l'impression ce doit être 1521, à en juger par un exemple donné au commencement du calendrier, feuillet r. 2. Vend. 2 liv. 3 sh. Heber. Une édit. de Rouen, chez Jean de burges le jeune, 1525, pet. in 4 goth. ....Du Verdier cite une édit. de cet ouvrage, 'Poitiers, Enguil-

bert de Marnef, 1520,' in 4to. Il y en a une de Poitiers, Jean de Marnef, sans date, in 4, revue et corrigée de nouveau; une autre de 'La Rochelle, Barth. Breton, 1560,' et enfin de 'La Rochelle, 1571, pet. in 4.' Ces dernières, dans lesquelles l'auteur est encore nommé Garcie, ont été fort altérées quant au style, et il paraît qu'on y a employé les figures grossières des premières éditions."—Brunet's 'Manuel du Libraire,' 1861.

None of our principal libraries has a copy of the first edition of this work. The earliest in the Bodleian is that of 1571 (*q. v.*), and that in the British Museum that of 1584. Watt, in his 'Bibliotheca Britannica,' quotes nothing earlier than the 1571 edition. The writer upon sea laws in the 'Ency. Brit.' mentions this work as a new and enlarged edition of the 'Libre de Consolat' or 'Book of the Consulate.' But this is entirely wrong, and is most misleading. As its title clearly shows, the principal part of the book contained sailing directions for coasting the English Channel, France, Spain, Flanders, and Germany, with the soundings and marks for entering the various ports and rivers. Indeed later editions, such as that of 1584, for instance, contained lunar tables and roughly executed diagrams of the various landmarks. The 'Judgments of Oléron' occupied but a very small part of the work, and were added as being essential things for masters of ships to know, in the same way as the rules of the road are now added to all books on navigation. It is no more entitled to be classed as a work on maritime law than a book on seamanship containing directions for restoring the drowned is entitled to be called a medical work.

1523, El Consulado de la Mar, impresso en Catalan. Barcelona. 4to.—Pinelo, 'Bibliotheca.'

See Sir Travers Twiss's introduction to vol. iii. of the 'Black Book of the Admiralty,' published in the Rolls Series of "Chronicles and Memorials." I cannot trace any copy of this edition.

1525. "Grand routier & pilotage & enseignement..... fait par Pierre garcie.....Rouen. Chez Jean de burges le jeune. 4to."—Brunet, 'Manuel du Libraire.'

1523. Rutter of the Sea. Translated and printed by Robert Copland "at the costes and charges of Richard Banekes."—Dibdin's edition of Ames's 'Typo. Antiquities.'

No copy of this, the first edition of Copland's work, is to be found in our public libraries, but in subsequent editions, three of which are in the British Museum, the title runs thus:—"The | Rutter of the | See, With the havens, ro | des, soundynges, kennynge, | wyndes, flodes and ebbes, | daungers and coostes of divers regyons with | the lawes of the yele | Auleton, and the judge- mentes | of the | see." In the preface, Copland states that it is a translation of a French book called a 'Rutter of the Sea,' which had been bought by a sailor in Bordeaux. There can be very little doubt that the book in question was a copy of Pierre Garcie's 'Grant routier, pilotage,' &c., printed

at Poitiers in 1520, at Rouen in 1521 (*q. v.*), and again in 1525, and noticed above. Copland's translation became popular, and was reprinted several times during the sixteenth century. It was the first book printed in England on the subject of navigation. Some authorities have overlooked it altogether, whilst others have wrongly described it as a work on maritime law.

HENRY R. PLOMER.

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(To be continued.)

"HORKEYS."—The word *horkey* seems chiefly preserved by the farmer boys' laureate, Bloomfield; but no satisfactory derivation of the word has, so far as I know, been suggested. Forby ventures to say that it is probably from "Hark ye!" *i. e.*, to the festive call; he also quotes a lady's proposed derivation, "haut cri," as more plausible than probable. Pegge's Supplement to Grose gives *hockey*; it is also spelt *hockay* and *hawkey*. Forby concludes that the word is very intractable to an etymologist. Has any more recent inquirer found a more likely derivation?

This harvest feast has nearly died away; it would, therefore, be well to garner up and elucidate, as far as possible, everything connected with it. A writer on 'Witchcraft Superstitions in Norfolk' (*Harper's Magazine*, October, 1893) says:—

"Hodge burns the evil spirit of the harvest to this day in some remote villages. Horkey, a grotesque figure stuffed with straw, and representing a female, is carried round the village in procession on the last load of corn, and is then burnt in order to ensure good fortune with the garnered grain. Many of the rustics might say they did not believe there was much efficacy in this; but it lingers, because many of them have faith in the ceremony."

Now this personification of Horkey as "the evil spirit of the harvest" is quite remote from anything that I have met with concerning "horkeys," and, if substantiated, requires and deserves careful investigation at the hands of skilled folk-lorists.

Perhaps 'N. & Q.'s respected contributor MR. PICKFORD can throw some light on the matter, though I am disposed to think that the writer in *Harper* must have trimmed up some local yarn out of all knowledge, and old hands know how a village tale may be adorned and worked up into literary prettiness at the expense of accuracy.

JAMES HOOPER.

ENGLAND IN 1748.—The following rough notes from Kalm's 'Journey in England' (ed. by Lucas, 1892) seem worthy of record:—

Water-carts for roads (p. 37) were in use, especially when the king went to the Houses of Parliament. They were large wooden boxes, which had at the back a transverse row of small holes. When a board at the back which stopped these holes was raised the water escaped in streams.

Keeping clean the hulls of ships (Kalm, pp. 19-20).—The great sea-rover Angria increased the speed of his vessels by having the hulls cleaned and polished every month by rubbing them with cocoa-nuts split in two (I presume in dry-dock).

Bags almost unknown in England in 1728 (p. 51).

Boots.—No Englishman wore boots except when on horseback. If one walked in the town whilst wearing boots he held a riding-whip in his hand to show that he was about to ride or had just ridden.

J. ELIOT HODGKIN.

SCOTCH ACADEMIC PERIODICALS. (See 7th S. iii. 516; iv. 69).—Since I replied to this query in July, 1887, I have obtained some additional information regarding the magazines of St. Andrews and Edinburgh, a note of which I append:—

*University of St. Andrews.*

1826. The St. Andrews University Magazine. Nine numbers, to March 31.

1826. The Argus. Six numbers.

1838. The St. Andrews Literary Magazine. One number.

1866. The Comet. Fifteen numbers.

1866-80. Kate Kennedy's Annual. Fifteen issues.

1867. The St. Andrews University Monthly Review. Two numbers.

1886-89. The University News Sheet. Thirty-two numbers.

1889. College Echoes. First number on Nov. 7; still current.

*University of Edinburgh.*

1822. The College Magazine. First number on Nov. 30, the earliest known specimen of Scottish student journalism, if numbers published.

1823. The Edinburgh University Journal and Critical Review. Twelve numbers. Wrongly dated 1833 in British Museum Catalogue.

1824. Speculum Academicum, or Edinburgh Miscellany. Six numbers. (Brit. Mus.)

1825. The New Lapsus Linguae. Fifty numbers. (Brit. Mus.)

1825. The College Mirror. ? numbers.

1827. The Cheiload, or University Coterie. Sixteen numbers.

1828. The College Observer. ? numbers.

1832. Ante Nemo. Three numbers. (Brit. Mus.)

1833. The University Squib. Two numbers. (Brit. Mus.)

1835. The University Medical and Quizzical Journal. Six numbers. The first is wrongly dated Jan. 15, 1834.

1838. The University Maga. Vol. 2. Twelve numbers.

1839. The Edinburgh University Magazine. Three numbers. (Brit. Mus.)

1866. The Edinburgh University Magazine. Three numbers. (Brit. Mus.)

1887. The Student: a Casual. First number on Nov. 8; still current.

Some account of St. Andrews and Edinburgh magazines will be found in:—

College Echoes, vol. i. p. 10; ii. p. 68.

Alma Mater's Mirror, 'Old St. Leonard's Days,' Andrew Lang.

My College Days, R. Menzies Ferguson, p. 89.

University Maga, vol. i., No. 7.

Edinburgh University Magazine (1871). No. 1. Edinburgh University Quarterly. No. 3. Student, vol. vi. pp. 141, 212, 243, 300, 306, 322. Memoir of Edward Forbes, Geo. Wilson, pp. 191, 236. Story of the University of Edinburgh, Sir Alex. Grant, vol. ii. p. 489.

Memories and Portraits, 'A College Magazine,' Robert Louis Stevenson.

Student's Pilgrimage, David Cuthbertson, p. 107.

Scottish Notes and Queries. 'Bibliography of Dundee Periodical Literature' in vol. iii. p. 150; vol. iv. p. 49; vol. vi. p. 107; 'Bibliography of Edinburgh Periodical Literature' in vol. vi. pp. 17, 18, 19, 35, 57, 72, 73, 165.

P. J. ANDERSON.

THACKERAYANA.—The following nonsense verses by Thackeray, quoted in the *Daily Telegraph*, July 18, are too good to be lost:—

When the bee is in the bonnet, and the heather on the brae,  
And the liltin' bubbly-jockey calls forth on every spray;  
When the haggis in the muirland, and the estrich at the tree,  
Sing their matins at the sunset, dost thou think, my Jean, of me?

"Bubbly-jockey" is, of course, a turkey. "The haggis in the muirland" is a fine image.

WALTER W. SKEAT.

OVERY.—In Wood's 'City of Oxford' (with additions by Sir J. Peshall), on p. 270, he says: "Near to Trill-Mill Bow, in the South of the Street, was Overee Lane, beyond the River, q. over Rhe (Saxon) a River." It led, I think, out of Fish Street. The derivation, it will be noticed, is the same as that gibbeted by MR. WHEATLEY at 7th S. x. 54.

PAUL BIERLEY.

TRUCHESSEIAN GALLERY OF PICTURES.—On Dec. 25, 1803, the high wind blew off part of the roof of this gallery, which was situated "opposite Portland Place," in consequence of which the pictures have been removed until the necessary repairs can be made. Such is the account given in the 'Annual Register' (p. 467). I cannot, however, learn anything as to this collection, who formed it, or what has become of the pictures.

WYATT PAPWORTH.

CURIOS LATIN.—The preface to Sir James Ley's 'Law Reports,' 1659, concludes with this curious piece of Latin, the last phrase of which puzzles me. The whole thing, in such a place, is unexpected:—

"Verum laudent, culpent, occentent Pecus Arcadicum, maligniorum ronchi blaterent, adprobrant, suspendant naso, an prævaricentur Lolio vicitantes blenni et buccones, Liræ Liræ mihi neque Ciccum interdum. Valet."

RICHARD H. THORNTON.

Portland, Oregon.

SURVIVAL OF ELIZABETHAN ENGLISH.—I have heard or read somewhere that the English of Louis Kossuth was that of Shakespeare or of the Authorized Version of the Bible, inasmuch as he

used the phraseology of the text-books from which his knowledge of the language had been acquired; but where is the place in Pennsylvania where our mother tongue of the sixteenth century is still conserved, still "understood of the people"? In 1871 Miss Marianne North recorded:—

"General Cameron promised if I would come back in spring to take me to a place in Pennsylvania, only eight hours off, where they still talked pure Elizabethan English."—*Recollections of a Happy Life*, vol. i. p. 75.  
By my troth, I would fain be there.

ST. SWITHIN.

CORNELIUS=O'CONNOR.—A proof of this is afforded by the inscription on the monument erected to the memory of Col. Daniel O'Connor-Kerry, in the Garrison Chapel, Portsmouth, A.D. 1862, and copied in 'N. & Q.,' 4th S. v. 150, thus: "Hic jacet Danielis O Connor (vulgo Cornelius dictus)." Considering the fact that the inscription is in Latin, there is nothing surprising about this; but it does seem strange to find that even in English this gentleman was called Cornelius. That this is so appears from Dalton's 'English Army List,' where, among the officers in garrison at Portsmouth, in the year 1661, occurs "Dan. Cornelius, Capt." C.

P.S.—It is evident from the arms—a lion rampant, &c.—that he was an O'Connor of Kerry; perhaps some one can tell from what particular branch of that ancient race he came, and how he served his king.

"TO SEEM."—A curious use of the verb "seem" has been recalled to my mind by a young friend who hails from Newcastle. He has just informed me that he "seems a stand-up collar," by which he means that he looks well in such a collar.

PAUL BIERLEY.

DEMOLITION OF ANOTHER CITY CHURCH.—The following record of another act of utilitarian vandalism is extracted from the *Daily News* of July 18, and seems worth preservation:—

"Allhallows the Great, which stands in Thames Street, between the great foundation arches of the South Eastern Railway terminus on the one side and the City of London Brewery premises on the other, is doomed, as is known, to the fate which befell St. Mildred's, Poultry, and, at a much more recent date, St. Olave, Jewry. Already the work of demolition has commenced, the bodies of the dead and the sacred relics and adornments have been removed, the floors have been upheaved, and the old oak panelling taken from the walls. Only the fabric remains, and this, with the freehold site on which it stands, will, on Tuesday, the 31st, be submitted at the Mart for auction by Messrs. Debenham, the well-known firm of auctioneers. Perhaps the most striking feature of interior adornment, and one that was unique of its kind in London, was the carved oak screen, which extended the whole width of the building, and separated it, as it were, into nave and choir. It was formed of twisted columns bearing an entablature and was profusely

enriched with carvings, some of which were of fine and artistic workmanship. Over the doorway opening, in the centre, was an eagle with outspread wings, and above this the royal arms. This was given at some time or other by the merchants of the Hanseatic League, whose connexion with the church is one of its interesting features. The scheme for the demolition of the church and sale of the site, approved by the Queen in Council, provides for the union of the united parishes of All Hallows the Great and All Hallows the Less with the united parishes of St. Michael Royal and St. Martin Vintry, the Church of St. Michael Royal in College Hill, the burial-place of Richard Whittington, the supposed hero of the well-known story, becoming the parish church of the united benefice, and the Rev. Thomas Moore, M.A., who will be known as the author, among other works, of *The Englishman's Brief* on Behalf of his National Church, being the occupant of the united living. The font and communion table are to go to the new parish church pending the decision of the bishop with regard to them, while the pulpit and the chancel screen have already been given to the Church of St. Margaret, Lotbury. The old oak panelling and paving, however, the antique oak chancel and font railings, an old lead three-division cistern of artistic design, dated 1786, and other materials and fittings, are to be sold at the Mart in lots, by Messrs. Debenham, on the occasion of the sale of the property. It is only necessary to add, as the *Property Market Review* reminds us, that the site covers an area of 4,130 feet, with a frontage to Thames Street of 87½ feet; that it stands practically isolated, with light on all sides, a sum of money being provided for maintaining the churchyard for ever as an open space; that it lies in the heart of the iron and paper markets; and that a part of the proceeds of the sale will be devoted to the erection of a church of the same name in another and more populous district."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TABITHA, ACTS IX. 40.—Hearing this chapter read on July 1, I was struck by a curious coincidence which, so far as I know, is not mentioned by commentators. When the daughter of Jairus was raised (whether from actual death or from a death-like coma), the words of exhortation to her were "talitha cumi," see St. Mark v. 41. The Aramaic is reported by St. Mark only, and he is said traditionally to have been assisted by St. Peter in the composition of his gospel. St. Peter was one of the three disciples present when the raising of the damsel took place. May we not think that the recollection was fresh in his mind when he was summoned to Dorcas? Like his Master, he cleared the room of the mourners, like Him he took the dead person by the hand, and the word *Tabitha* must have reminded him of the *talitha*, the word which had such magic power when he last heard it in the chamber of death.

EDWARD H. MARSHALL, M.A.

Hastings.

AN ANCIENT CUSTOM AT ST. CROSS.—About a mile to the south of the historic town of Winchester is the Hospital of St. Cross, with its interesting Norman church, first founded and endowed in the year 1136. One of the ancient and peculiar

privileges of this institution is, that when any stranger presents himself at the porter's lodge and requests the bounty of the establishment, a small tray is put before him on which are a piece of bread and a horn of beer. The dole of bread is but small, and the beer of the poorest possible brewage; still the custom is kept up much in the same form since the days of King Stephen. C. P. HALE.

### 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.

ARABIC AUTHORITIES AS TO UNDEFILED FOOD FOR MOHAMMEDANS.—Will any reader of 'N. & Q.' assist me to fill in the proper authorities and quotations in the following report, which I received when in India? The inquiry was whether sugar which had been refined according to the general European method—that is, decolorized by the use of animal charcoal, in which there might be the charcoal of pigs' bones—is rendered unfit for consumption as food by the laws and rules of Mohammedan faith. The report was written in Urdu by two Moulvies in the North-West Provinces of India, and translated by a Munshi, who, however, was nonplussed by the Moulvies' quotations from Arabic authorities. I forward the original translation of the Munshi as it reached me, so that it may be printed in all its quaintness. It will be noted that the Moulvies have supported their statement that the bones of all animals excepting pigs do not defile by reference to some Arabic authority or law. Again, they support their statement that even pigs' bones, by being turned into charcoal, become "holy" by reference to Arabic books; and lastly, they support their statement that, the sugar having been boiled after it passed through the charcoal, the act of boiling itself would purify it, by an Arabic quotation. Can any reader conjecture what would be the authorities that these two learned Moulvies would quote in support of the statements made? I have not the Urdu original report, only the Munshi's translation. The translation referred to is as follows:—

Extract of Molvi Abdul Rahman and Mohamed Motuollah's sentence *re* use of sugar.

Manufactures of sugar after the English method burn the bones of dead animals and use the charcoal in purifying sugar in the following manner.

The charcoal is crushed and placed in a perforated vessel, Pootru, Rab, or Goor, is melted with water and the sherbet thus made is let into the vessel containing charcoal and from this placed in a pan and boiled and loaf and sugar are made by this means. These sugars are thoroughly cleaned and neither taste, color or smell of the charcoal is left. The peoples who have contract for collecting bones for making charcoal are not so careful as to exclude uncleaned bones, such as pigs. It is

therefore possible that in the charcoal there are some pigs bones which by Mohamidan law is unclean. The question proposed to the aim (or learned men) is whether purified by the bones of clean animals can be eaten and if uncleaned bones be mixed in the charcoal what would be lawful.

Answer.

1st. The use of sugar is in no way prohibited if it is not purified through a charcoal in which there was a mixture of pigs bones because with the exception of pigs bones all other animal's bones are holy according to

Should the tones of other animals with the exception of pig be placed in water that water is fit to bath in and drink according to law.

2nd. The use of the sugar, purified with the mixture of pigs bones is also legal and proper, though some learned men are of opinion that pigs bones are unholy but when they have been burnt and turned into charcoal they become holy before their use as it is clear from Arabic books, More over the holiness of the sugar is apparent by its being boiled in pan suppose if it is filthy by the mixture of pigs charcoal when leaving the charcoal it becomes holy as soon as it is boiled as per Arabic sentence,

Sweetmeat is generally holy such as corn wheat &c. which is not separated from husks. Unless it is crushed by animals feet and thus the filth of animals is undoubtedly mixed in wheat but under the law its use is legal owing to the want and need of the public. In like manner different sorts of dirt and unpurities are met with in goor or sugar from the commencement to the end, but it is still used by the public and the use of this sugar is in every way as legal and proper as wheat.—Sd. Moulvi Abdul Rahman and Md. Moti ulah.

R. HEDGER WALLACE.

SHERIDAN'S 'RIVALS.'—Will any scholar kindly explain the following?—

Act I. sc. i. "Thomas. Bravo.....I warrant she has a set of thousands at least." What is a "set" of thousands?

Act II. sc. i. Cox's Museum. Where was this?

Act IV. sc. iii. "Sir Lucius. Caught, like vipers, with a bit of red cloth." What superstition is alluded to here?

*Ibid.* "Faulkland. Now, Jack,.....should 'not unsought be won.'" Whence is the quotation?

F. W.

POEM.—Will any reader tell me the author of a piece of poetry beginning—

Oh! Hampton down by the sea?

Is it Lowell?

CONSTANCE A. PRATER.

ROBERT SEYMOUR.—Can any of your readers tell me if any descendants or relations of Robert Seymour, the first illustrator of 'Pickwick,' are now living? G. S. LAYARD.

SILVER-PAPER.—Why is this thin paper so called? Is it because silversmiths first used it to wrap up their wares? I find the term in Madame D'Arblay's 'Diary,' ch. xv, 1783, but she misapplies it. She says: "Mr. Seward has sent me a proof-plate, upon silver paper, of an extremely fine impression of this dear Doctor, a mezzotinto by Doughty from Sir Joshua's picture." She means

what is called India paper, otherwise Chinese paper, used by engravers as giving a better impression than common plate paper. Of course what we now call silver paper was never employed for this purpose. It is not mentioned by Richardson, Worcester, or Nuttall, nor by Annandale in his 'Concise Dictionary,' 1886. I have not his larger edition at hand. J. DIXON.

"SORELLA CUGINA."—I should be grateful to any one who would make clear to me the full force of "sorella cugina" and "prima hermana." Of course I know that it is sister cousin and cousin sister, but I do not understand; nor do I understand "brother german." That, too, I should be very glad to have made clear to me. VERNON.

JAMES II.'S IRISH ARMY.—Wanted a list of officers in Lord Louth's Brigade or in the regiments of Burke and Dillon, including captains and lieutenants who went to France in 1691. O'Callaghan's 'Irish Brigades,' and the valuable Add. MS. Brit. Mus. relating to them, have been drawn blank. J. D.

CHEVALIER D'ÉON'S BOOK-PLATE.—As the whereabouts of those charming personalities known as book-plates becomes a special study, I would ask, through the medium of 'N. & Q.,' if one exists of the Chevalier D'Éon. We know that his library (or rather that known as the property of Mile. D'Éon) was sold by auction in London in 1791, and I have reason to think that it contained a plate that was engraved in France, and that it had all the defects of the blazonry begotten under the Bourbons. I should like to know all the houses he resided in when in London and Westminster, and if any seals or signets are in existence.

JOHN LEIGHTON, F.S.A.

'SHAKESPEARE AND HIS FRIENDS.'—Who was the author of a work of fiction so entitled? It was published in "Baudry's European Library," Paris, in 1838. W. A. HENDERSON.  
Dublin.

[Robert Folkestone Williams.]

"AS DRUNK AS DAVID'S SOW."—What is the meaning of this expression; and in what locality is it in use? PAUL BIERLEY.

"WADSETT."—This word is of frequent occurrence, both as a verb and as a substantive, in Scottish legal and genealogical works; for instance, on almost every page of 'Caithness Family History,' by John Henderson, W.S. (Edinburgh, 1884, privately printed). What is the exact meaning of the term? Is it equivalent, or nearly equivalent, to "mortgage"? And if different from it, wherein lies the difference? Probably one of your correspondents north of the Tweed will enlighten me.

E. WALFORD, M.A.

Ventnor.

OCCULTATION OF SPICA, a VIRGINIS, ON GOOD FRIDAY.—A writer in the *Guardian* asks the following question with respect to the above:—

"The French papers assert that this occultation of what they call 'l'épi de la Vierge,' the spike or ear of the Virgin, has not occurred on the anniversary of the Crucifixion since it occurred on the First Good Friday."

Is this the case? Perhaps Mr. LYNN can tell us.

E. LEATON-BLENKINSOPP.

THOMAS BARSTOW, married at Northallerton, Sept. 18, 1761, to Isabella, only daughter of Sir Alexander Bannerman, third baronet of Elsick. Wanted, date of Thomas Barstow's birth and death. LIEUT.-COL. BARSTOW.

Army and Navy Club.

LADY HESTER STANHOPE.—Who was this titled exile? Why did she take up her residence in Palestine; and who was the *fiancé* over whom she mourned so long and passionately? An interesting correspondence went on for some time last year in *L'Intermédiaire* about her, initiated by an evidently ardent admirer, M. Durigbello, who says, *inter alia*:

"A trois heures de la ville de Saïd (l'antique Sidon) sont des ruines solitaires habitées par les hiboux, et qui ne sont guère fréquentées que par les pères du Liban. Ce sont les restes de la splendide résidence où la célèbre Lady Esther Stanhope vint passer ses dernières années dans un cruel abandon. Cette douce et fière vierge de l'Angleterre, qui fut un jour acclamée Reine de l'Orient, près de Palmyre, par cinquante mille Arabes réunis autour de sa tente.....n'a pas même une tombe pour recouvrir ses dépouilles!"

He concludes by stating that the lady retired at certain times to her room, where she spent hours bending over a miniature of a young man; that he is in possession of the portrait, and asks (so far profitlessly) who the young man was. J. B. S.

Manchester.

[See Allibone, p. 2220.]

SIR THOMAS ELYOT'S ARMORIAL QUARTERINGS.—Sir Thomas Elyot printed in most of his books his own coat of arms, a very fine block. He bears his proper Elyot coat in the first and fourth quarters, and as second and third a chevron between three chess rooks or castles. Whose arms are these? Unfortunately the tinctures are not given. Papworth and Morant give these arms to several families, but I cannot find any clue to the right one. No life of Sir Thomas Elyot seems to give the information. C. S.

KYBURG: HAPSBURG.—Can you inform me of a book or books giving the history of the house of Kyburg and the house of Hapsburg? JACK.

"THE EPISTLE DEDICATORY."—I have in my possession an old book entitled, "The Historie of the Civill Warres of France, written in Italian by H. C. Davila. Translated out of the original." It was printed in London in 1647, under an Order of Parliament dated Thursday, Jan. 7, 1646, and



"The Epistle Dedicatory," dated London, Jan. 1, 1648, is addressed "To the King's Most Sacred Majesty, Charles, by the Grace of God, King of Great Britain, &c." by his Majesty's "most Loyal and Obedient subjects and servants Charles Cotterell, William Aylesbury." The dedication, after the usual amount of adulation, concludes by expressing the hope that the civil wars of England may resemble those of France, "not in length of continuance, but in a joyful conclusion," and goes on to say, "may your Majesty not onely soon re-establish as happy a Peace in all your Kingdoms, as the Great Henry your Queens Heroick Father did in France, but live much longer to enjoy the fruits of it in a Reign of many glorious years." In little more than a year after this was written (Jan. 30, 1649) the king was brought to the block, and at the very date of it Charles was a close prisoner of the Parliament in the Isle of Wight, his personal servants having been dismissed. Can any of your readers inform me whether this constitutional fiction of loyalty was common to all the publications of the period in question?

G. STORR.

Matfield, Kent.

PIPERDAN.—Where is this place? An English army under Percy was met at it by the Scots under Douglas, 1436. It is in the south of Scotland.

W. M.

"DE GUSTIBUS NON EST DISPUTANDUM."—The earliest quotation which the 'Stanford Dictionary' gives for the use of this familiar expression is from Sterne's 'Tristram Shandy,' 1759. Jeremy Collier, in his 'Reflexions upon Ridicule,' 1707, remarks at p. 122:—"Tis a kind of Maxim which every Body takes up without Examination, that *Tastes are not to be disputed.*" How old is the expression? Is it known where it first appeared?

F. C. BIRKBECK TERRY.

BONOSUS: BOREXO: DIOSCORIDES.—Otes on Jude (*circa* 1603, but printed 1633) has some good points on natural history, and is otherwise well worth reading. He tells us (p. 353) of "the beast *Bonosus*, mentioned by Aristotle, who having his hornes reflexed, not being able to defend himselfe with them, three or foure furlongs off poysoneth the dogges with his dung; which is so hot, as it burneth off all their haire." And the magistrate (p. 209) is like "the frog called *Borexo*, which hath two Livers, one for poyson, the other for treacle." "The stone *Dioscorides* (p. 106) is nothing in the mouth of a dead man." *Ergo*, it does good in that of a living man. Borax or borax is mentioned by Chaucer. Did Otes suppose that it was extracted from a frog?

RICHARD H. THORNTON.

Portland, Oregon.

"BLENKARD": "LONDON FLOWER."—In a tavern bill of 1695, for a dinner at or near to Hull,

the first item is "To 30 Bottles of Blenkard 03:00:00." It was the chief drink, costing two shillings a bottle, while a bottle of canary cost fourpence more. Ale and beer were also consumed. In another bill, of about the middle of the eighteenth century, there is a charge for "London Flower 2d," which I suppose to have been flour used in cooking. What was "Blenkard," and what was "London Flower"? THOS. BLASHILL.

### Replies.

#### OLD DIRECTORIES.

(8th S. v. 329).

The earliest known directory of people and places seems to be that of London in 1677, of which only three copies are known—one in the Bodleian Library, one in the Manchester Free Library (which was bought for 5*l.*), and one sold at the Rev. Mr. Hunter's sale, which realized 9*l.*, although imperfect. The Manchester copy was carefully reprinted in 1878 (by Chatto & Windus) with an interesting introduction; and the next London directory seems to have been one of 300 pages, published in 1732. The editor of the reprint in 1878 gives some details of earlier manuscript directories, or 'Office of Addresses,' by Henry Robinson, in 1650, who had an "Office in Threadneedle Street, over against the Castle Tavern, close to the Old Exchange in London"; and it was described as "keeping particular registers of all manners of addresses," with a "Catalogue of subjects of inquiry" so copious and so curious as to be a fresh proof that there is nothing new under the sun. Sixpence was the fee, and for this small sum answers to all sorts of questions connected with business could be obtained.

The earliest directories seem to have appeared in the second half of the last century, and the dates of these may be found in Manchester, Glasgow, Liverpool, and other old cities and towns. An hereditary interest in directories (from my grandfather's days) has led me to look out for those of the Midland Counties, and the following notes may perhaps be of value to Mr. CECIL SIMPSON and other readers. My earliest general directory is one of 1800, 'Kent's Directory for the Year 1800,' and this is the sixty-eighth edition. It has 139 pages, followed by twenty-eight pages of very curious details of "Rates of Hackney Carriages," from one shilling up to half-a-crown fares, "Charges for conveying Parcels from the Inns," and two pages (only) on the "Rates of Postage of the General and Penny Post Offices," with many remarkable details.

The earliest local directory in my collection is one of Birmingham in 1770, of which only two copies (the other in the Birmingham Reference

Library) have survived. This is probably one of the most complete of its time, and its title is:—

Sketchley's and Adams's Tradesmen's True Guide; or, an Universal [!] Directory for the Towns of Birmingham, Wolverhampton, Walsall, Dudley, and the Manufacturing Villages in the Neighbourhood of Birmingham, the Whole being a complete View of the Trade and Commerce of this large and populous Country [sic]; Containing in *Classical* and *Alphabetical* Order, the Names, Places of Abode, Number of their Houses, &c., of the Professors of the Liberal and Polite Arts and Sciences, Gentlemen of the Physical [sic] Profession, Attorneys, Music Masters, Merchants, Manufacturers, Tradesmen, and Publicans, &c., in the said Places and Hamlet of Deritend, adjoining to Birmingham; Together with an exact Account of the Number of Houses, and Inhabitants, Male and Female, in the Town of Birmingham, with a copious Index to the Whole. The Fourth Edition, with great Improvements. Birmingham: Printed by and for J. Sketchley at No. 81, O. Adams, No. 83 in High Street, and S. Sketchley, No. 74, in Bull Street. MDCCCLXX.

The volume is an octavo, 122 pages, of which seventy-six relate to Birmingham, and the rest to the towns mentioned in the title-page. The Birmingham section has the names classed under the various trades, many of which are briefly described; but in 1886 my friend Mr. R. B. Prosser indexed carefully and rearranged the entries into streets, and fifty copies were privately printed.

In 1772 (or perhaps 1773) another edition was issued by the same printers (pp. 72), but no date; another in 1774 as the 'Tradesman's Compleat Memorandum Book,' 12mo. and not paged. In 1780 Pearson & Rollason published the 'Birmingham, Wolverhampton, Walsall, Dudley, Bilston, and Willenhall Directory of Merchants and Traders, with a Useful Companion' (a diary, in fact), in a 12mo. volume, pp. 128, and another edition in 1781; and in 1785 the same printers published 'A New Directory for the Town of Birmingham and its Hamlet of Deritend, Taken from Personal Application,' &c., and printed for the compiler, Charles Pye, in 12mo. size and pp. 100—a rather remarkable and interesting local work.

Another volume of more varied interest will probably be more useful to MR. SIMPSON, as it is one of the earliest of its class, and, in fact, the only one I have ever seen. It is entitled—

Bailey's Western and Midland Directory, or Merchant's and Tradesman's Useful Companion for the Year 1783, containing an Alphabetical List of the Names and Places and Abode of the Bankers, Merchants, Manufacturers, Gentlemen of the Law and Physic, and other eminent Traders, in Every Principal Town, in Berkshire, Hampshire, Wiltshire, Dorsetshire, Somersetshire, Devonshire, Cornwall, Gloucestershire, Worcestershire, Herefordshire, Oxfordshire, Derbyshire, Staffordshire, Nottinghamshire, Warwickshire and Lancashire, with the Cities of London and Westminster, upon a Survey lately Taken, and which contains a far greater Number of respectable Tradesmen than any Work of this kind ever yet Published. Compiled with the Greatest Care and Accuracy. Birmingham, Printed by Pearson & Rollason. MDCCCLXXXIII.

The preface says that the utility of the 'London

Directory' "is sufficiently known, and the same Plan is closely pursued and has been personally supplied in each Town." The volume is 8vo. size, and London has a large share of its contents, and the outlying towns and places are only very briefly described, but the volume is curiously interesting as a record of facts a hundred years ago. ESTE.

The first known work which has any resemblance to a directory has the title "The names of all such gentlemen of Accompts as were residing within ye City of London, Liberties, and Suburbs thereof, 28 November, 1595; anno 38 Elizabethæ Regina." A copy may be seen in the British Museum. Its successor is entitled 'List of the Principal Inhabitants of the City of London, 1640,' and was published in 1886, a copy of which, as also directories for the following years, may be consulted in the Library of the Corporation of the City of London—viz., 1677 (reprinted in 1878), 1749, '52, '55, '63, '65, '71, '72, '74, '75, '77, '78, '81, '83, '86, '88 to '94, '98, '99, 1800, 1803 to 1811, 1813 to 1817, 1819 to 1850, &c. Also for the following counties, commencing at the dates given: Huntingdonshire, Bedfordshire, Derbyshire, Leicestershire, Northamptonshire, Nottinghamshire, Oxfordshire from 1847; Rutland, 1848; Lincolnshire, 1849; Birmingham, Staffordshire, and Worcestershire from 1850; Essex, Hertfordshire, Kent, Middlesex, Surrey, Sussex from 1851.

An account of a London directory for 1722 appears in the *City Press* for September 1, 1886, and a 'History of the First London Street Directory' is given in the same publication for December 30, 1891. The subject has also been treated on in 'N. & Q.' 2<sup>nd</sup> S. iii. 270, 342; iv. 16; 4<sup>th</sup> S. iii. 336, 384, 467. EVERARD HOME COLEMAN.

71, Brecknock Road.

MORPHIL (8<sup>th</sup> S. vi. 7).—The 'Dictionnaire technologique dans les langues française, anglaise, et allemande,' by Alexandre and Louis Tolhausen (Leipzig, Bernhard Tauchnitz, 1883), has:—

*Morfil*, *marfil*; rohe Elephantenzähne, rohes Elfenbein; unmanufactured elephants' tusks.

'Dictionnaire historique de l'ancien langage François,' by La Curne de Sainte-Palaye, tome VII. (Niort, L. Favre):—

*Morfil*, *ivoire* (Oudin). En Espagnol *morfil*, mot d'origine arabe.

'Dictionnaire de la langue française de Pierre Richelet (Amsterdam, 1732):—

*Morfil*. On appelle ainsi les dents d'Elephant séparées du corps de l'animal, et avant qu'elles soient travaillées. (Les côtes de Guinée fournissent beaucoup de morfil.)

Litté:—

Nom donné à l'ivoire qui n'a pas été travaillé, aux dents d'éléphant séparées de l'animal. *Morfil* ou *ivoire*, le cent pesant, 30 livres, *Décl. du roi*, nov. 1640, *tarif*. On dit aussi *marfil*.

I have taken a note of the following passage from

an historian whose name I have lost: "On avait trouvé dans les eaux du Guadalète les insignes de sa royauté [Roderik's, the last Gothic king of Spain], son char de morfil et son cheval appelé Orella."

This word is also used by cutlers to mean the wiry edge of a blade. It is to be found with this last meaning in Cotgrave. The etymology is *mort*, *fil*, dead or blunt edge. B.-H. G. Paris.

It is simply a misprint for *morfil*, found in all dictionaries. In the text quoted the meaning is "ivory." F. E. A. GASC. Brighton.

*Morphil* signifies ivory. In Nennich's 'European Dictionary of Merchandise,' 1799, *morfil* is given "unwrought ivory," and in Cotgrave's 'French-English Dictionary,' 1550, "*Morphie*: f. ivory." CONSTANCE RUSSELL.

Swallowfield, Reading.

[Very many replies are acknowledged.]

CHRONOLOGY IN ENGLAND (8th S. v. 328).—If K. would peruse the list of dates (about 130) given by various writers as being the time when the world was created, he would see how wide are their variations. The computations of Bede and Reynoldus were accepted by some chroniclers, but, after consulting a number of works written before Usher's time, I have concluded that no special system of chronology was accepted by the historians. Raleigh in his 'Historie of the World,' 1614 (p. 18), says, "The Julian Period, which placed," &c., "being accommodated to the Julian yeeres now in use among us." Speed in his 'History' confesses that the sixteen writers, &c., "differ much, and that not only each from others, but even among themselves," &c. Having such a variety of opinions, it is difficult (if not impossible) to give the year of Christ's incarnation. The following writer gives the most definite date of the Incarnation, also shows how he computes the time he assigns: "Χριστολογία; or, a Brief (but True) Account of the certain Year, Moneth, Day and Minute of the Birth of Jesus Christ," by John Butler, B.D., &c., London, 1671, pp. 91, 92:—

"Adam therefore was Created just as the Sun was Setting.....After this, 4,000 years from the Sun's Creation, came the Sun to his Vernal Point in the Julian year 45.....And on Thursday, the 25<sup>th</sup> of March in the Climate of Judea at 6 of clock in the morning came up the same point of the Sun as it was at Adam Creation in 2 degrees and 30 minutes of the Vernal Sign Aries: And this was the punctual time of Incarnation of the Ever Blessed."

I must leave K. to pass his own verdict as to the truth of the above. JOHN RADCLIFFE.

The knowledge most accessible in the sixteenth century made the "year of the world" (as they called it, meaning year of Adam's birth) at the

Incarnation little short of Dante's 5400. The Septuagint made the Deluge 2256, and the Hindus made that event B.C. 3102, the sum being 5358. Josephus, by omitting a century from one of the antediluvian generations, reduced them to 2156, and the accounts of Berosus, giving the antediluvian ten reigns 120 Sari, as a natural Sarus is eighteen years and ten days, made the years 2162, nearly agreeing. The Hindu 3102 B.C. agrees exactly with the Septuagint, if we take the longest of the three readings of Nahor's generation (the only one in the 'Speaker's Commentary'), omit the postdiluvian Cainan (unknown to any other version), but add half a year to each generation. E. L. G.

TRICYCLE (8th S. v. 485).—In the summer of 1837 I travelled from Tours down the valley of the Loire by a slow and lumbering conveyance with three wheels—one in front, two behind—calling itself "Diligence Tricycle." It was, of course, drawn by horses, and very sluggish brutes they were. EDMUND VENABLES.

*La Nature* for December 18, 1886, contains a reproduction of an English print, dated 1819, and entitled 'The Ladies' Hobby,' which shows a lady on a tricycle driven by pedal levers.

RHYS JENKINS.

THE DERBY (8th S. vi. 68).—A local 'Guide to the Isle of Man' (Brown's, p. 249) states as follows:—

"Proceeding northward along the coast, a pleasant walk of a mile and a half, partly along the top of the cliffs, brings us to the Isle of Man Racecourse. This spot will be interesting to Englishmen as the site of the original 'Derby Day,' the principal event of the annual carnival on the Epsom Downs. During his residence on the Island, James, seventh Earl of Derby, instituted a series of races for the amusement of his followers, to which the name of The Derby was given, thus anticipating by a century and a half its establishment on Epsom Downs."

W. MAYCOCK.

MAY'S 'SAMPLES OF FINE ENGLISH' (8th S. v. 287).—Is not this a work from the pen of Caroline May, authoress of 'Pearls from the American Female Poets' (New York, 1869)?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

WILLIAM WALLER, OF FLEET STREET, BOOKSELLER (8th S. v. 487).—This estimable man is thus referred to in Noble's 'Memorials of Temple Bar' (p. 118):—

"At No. 53 [Fleet Street] carries on business as a bookseller, Mr. Waller, of an 'ancient' family, and a descendant of Waller, the Poet."

Noble's book is not dated, but he wrote his preface to it in November, 1869, so that Mr. Waller seems to have been in Fleet Street up to that date. He left the City in the seventies, and retired, I

fancy, to Hampstead, whence he used to issue his catalogues of autographs, on which he was a great authority. These used regularly to be advertised in the *Athenæum*, and if Mr. PARTRIDGE has access to a file of that paper, he may ascertain the address, and possibly communicate with some of the Waller family by that means. Mr. Waller was an admirably courteous and cultivated man; but I am sorry to say he has now joined the great majority.

R. CLARK.

Walthamstow.

UNFINISHED BOOKS AND BOOKS ANNOUNCED BUT NEVER PUBLISHED (8th S. iv. 467; v. 95).—MR. EDWARD H. MARSHALL will be glad to know that a second volume of Didron's 'Christian Iconography,' translated by E. J. Millington, and completed with additions and appendices by Margaret Stokes, was added to "Bohn's Illustrated Library," by George Bell & Sons, in 1886. By that time the learned author had passed away.

ST. SWITHIN.

'History of Kent,' by John Harris, D.D., 1719, 2 vols. folio. Only one volume published, incomplete and highly inaccurate.

'Life of Shelley,' by Thomas Jefferson Hogg, 4 vols. 8vo. (Moxon, 1858). Two volumes only published.

W. F. WALLER.

To the lists already given may be added: Earl Russell commenced in 1842 'A History of the Middle Ages,' which, as Mr. Spencer Walpole writes ('Life of Lord J. Russell,' i. 401), "was never destined to be completed."

E. WALFORD, M.A.

Blore, 'History of Rutland,' vol. i. pt. ii., referring to the East Hundred, was printed at Stamford, folio, 1811. Part ii. has not yet been printed.

We must not, I fear, expect more of Ruskin's 'Præterita,' of which we have two volumes and some odd numbers.

KILLIGREW.

EVE OF NASEBY (8th S. v. 303, 342, 412).—I remember seeing a good many relics, pieces of armour, swords, &c., from the Battle of Naseby, at the residence of the late Capt. Ashby, Naseby Wolleys, in August, 1883. Are they dispersed now; or, if not, where are they preserved? F.

PRONUNCIATION OF "HUIC" AND "CUI" (8th S. v. 449).—Continental scholars and Scotsmen pronounce these words as "hooick" and "cooeie."

GEORGE ANGUS.

St. Andrews, N.B.

Continental scholars pronounce *huic* and *cui* "hooick" and "cooeie."

ARTHUR F. G. LEVESON GOWER.

Belgrade.

HOLY-STONE (8th S. v. 446).—Admiral W. H. Smyth, in his 'Sailor's Word-Book' (London,

1867), describes it as a sandstone for scrubbing decks, so called from being originally used for Sunday cleaning, or obtained by plundering churchyards of their tombstones, or because the seamen have to go on their knees to use it.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A sandstone for scrubbing decks, so called from being originally used for Sunday cleaning, or obtained by plundering churchyards of their tombstones, or because the seamen have to go on their knees to use it (W. H. Smyth's 'Sailor's Word-Book').

PAUL BIERLEY.

ENGLISH MILITARY ETIQUETTE (8th S. v. 248, 336, 455).—Certainly he is Private Wright in the *Illustrated London News*, June 20, 1857, where is a sketch of his prowess, and in the same paper of March 7. I must have written Sergeant by mistake, unless it was by a sort of prolepsis, with an eye to his future promotion. He is not mentioned as having been at Inkerman.

EDWARD H. MARSHALL, M.A.

Hastings.

CHURCH NEAR THE ROYAL EXCHANGE (8th S. v. 407, 470).—It seems curious that there should be any doubt as to the identity of this church, which I certainly saw unroofed in the summer of 1844, when the present Royal Exchange was building. It was situated, to the best of my remembrance, at the corner of Threadneedle Street, on the left-hand side as you walked from Broad Street to Cornhill, and its site was on the Exchange flags, near Mr. Peabody's statue. Very likely some account of it may be found in one of a series of interesting articles on 'London Churches' published weekly in the *Illustrated London News* when that paper was in its infancy, about 1841-42, and now valuable as a record of structures which have been removed entirely. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I seem to be alone in my identification of the church inquired for by MR. PICKFORD with St. Benet Fink. I should be slow to question any statement of one so intimately acquainted with "vanishing London" as DR. SPARROW SIMPSON, but may I ask if any portion of a church the materials of which were sold by auction in 1841—as was the case with St. Bartholomew's, according to Mr. Wheatley—was likely to have been standing in 1844, the date of MR. PICKFORD'S visit? Besides, he says that he saw it "in course of demolition." This can hardly have occupied three years. The destruction of St. Benet's was later.

EDMUND VENABLES.

CREPUSCULUM (8th S. v. 306, 397, 514).—MR. ADAMS'S defence of Lord Tennyson is quite valid, and I thank him for reminding me of what I

should not have forgotten, that the Greek word had adopted a Latin declension. Still I must say that, in spite of Pliny and Plautus, *polyppi* offends my ears no less than the *antipi* of England and the *tripi* of Cambridge would doubtless offend those of MR. ADAMS. As to the English plural, our derivative is *polyp*, and the plural, of course, *polypus*. *Octopus* has not yet thrown out *octop* or *octope*; that, I suppose, is to come.

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

Longford, Coventry.

With respect to *polypus*, it seems to me that both your correspondents are right. The word *πολύπους* in Greek would have for its genitive case *πολύποδος*, and for its plural *πολύποδες*; but when it is absorbed into the Latin language it would naturally become (as it stands in Riddell's 'Dictionary') a noun of the second declension, and then *polyppi* would be correct, whether as a sing. gen. or plural nom. But then occurs the question, To what extent can newly coined words be admitted into any language so as to participate in its inflections? *E.g.*, I have had it suggested to me that the proper plural of *omnibus* is *omnibi*.

E. WALFORD, M.A.

Ventnor.

HAYMARKET (8th S. vi. 7).—Having lived there ten years (1827–1837), I know something of the locality, and have obtained particulars of the principal houses of business (McLean, Garrards, Brecknell & Turner, Fribourg & Treyer, Hudson, Adams & Hooper). It is a somewhat remarkable street, and has been in the past a place of great dissipation. Some of its numerous taverns have histories; one, the "Anglesea," long since closed, was kept by Thurtell's brother (Thomas). John was hung at Hertford for the murder of William Weare. George Morland was born in the Haymarket, and was well known at all the inns in the West-End and the Edgware Road. The history of the street, if well compiled, would make a popular book, and I wonder Dickens or Sala has not taken the matter up. At No. 1 resides Bain, the second-hand bookseller, the oldest, I think, in London. Emma Hart, afterwards Lady Hamilton, lived as a servant at a tavern in St. James's Market.

W. WRIGHT.

10, Little College Street, Westminster.

Has MR. HILL consulted the parochial rate books, and the records of Middlesex Deeds' Registry? C. E. GILDERSOME-DICKINSON, Eden Bridge.

"PHILATELY" (8th S. v. 509).—It would be well if many recent formations could have their origin as definitely traced as *philately*. The word, in a French form, was invented by M. G. Herpin, one of the pioneers of the scientific study of stamps, and a frequent contributor to the early literature

of the subject. In the *Collectionneur de Timbres-Poste* (a Paris magazine, still issued) for November, 1864, p. 20, appears an article from his pen (see p. 30) entitled 'Baptême.' After discussing the objections to the word *timbromanie*, which had been previously employed, M. Herpin goes on to propose, as preferable,—

"Philatelie, formé de deux mots grecs, φίλος ami, amateur, et ἀτέλης (en parlant d'un objet) franc, libre de toute charge ou impôt affranchi; substantif, ἀτέλεια. Philatelie signifierait donc amour de l'étude de tout ce qui se rapporte à l'affranchissement."

The words *philately*, *philatelist*, *philatelic* were introduced to English collectors in the *Stamp Collectors' Magazine* for 1865, see pp. 112, 127, 182. The form *philatelic* was first used by the late Mr. Edward L. Pemberton, in his *Philatelic Journal*, January, 1872. P. J. ANDERSON.

The derivation of this word suggested by GENERAL MAXWELL is stated as probably the true one in the 'Encyclopædic Dictionary.' The first number of the *Philatelist* (a monthly journal, not now, I believe, "in terrâ viventium") was issued on Dec. 1, 1866, and begins with an article by Mr. Camoens, from which I quote the following:—

"Having secured a position, a suitable name of title next became indispensable. *Timbromania* was its first designation; but this being suggestive of madness, and as no one likes to be thought mad, it soon became unpopular. *Timbrophyly* and *Timbrology* next had a short reign as a technical term, till *Philately*, having the double charm of being very euphonious [?] as well as slightly incomprehensible to all but the learned, has proved to be the right word in the right place."

W. T. LYNN.

Blackheath.

[Many other replies are acknowledged.]

MRS. WILLIAMS (8th S. vi. 3).—As an addition to MR. D. HIPWELL'S communication respecting Mrs. Cornelys, it may be interesting to remind your readers that what was that lady's music and dancing room now forms part and parcel of St. Patrick's Roman Catholic Church, Soho Square.

MUS IN URBE.

In his very interesting note MR. HIPWELL seems to be slightly in error as to Mrs. Cornelys (the mother) when he says that after the sale of the property, under a decree of the Court, she (Mrs. Cornelys) "retired into private life at Knightsbridge"; to which is added, "The world forgetting, by the world forgot." "By the world forgot" most probably, for those one tries to please are ever the first to prove forgetful when troubles surround one; but "the world forgetting" seems not to be quite so true. Chambers, in 'The Book of Days' (vol. ii. b. 12), seems to favour the idea of private life at Knightsbridge; but Davis, in 'The Memorials of the Hamlet of Knightsbridge'

(1859, p. 158), says that after her bankruptcy, &c., in 1785, she "ten years after, to the great surprise of the public, reappeared at Knightsbridge as Mrs. Smith, a retailer of asses' milk. A suite of breakfast rooms was opened, but her former influence could not be recovered. The speculation utterly failed, and at length she was consigned to the Fleet Prison." This is borne out by Walford ('Old and New London,' v. 21), who adds "that the manners of the age were changed, and her taste had not adapted itself to the varieties of fashion"; and Wheatley, in 'London Past and Present' (iii. 267), says, "She turned up again, however, as a vendor of asses' milk at Knightsbridge." There is evidently, therefore, something in it, and it would appear that she was very far from "the world forgetting," as she made a very decided bid for its favour, but, unfortunately for her, failed in obtaining it.

W. E. HARLAND-OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

INDIAN MAGIC (8th S. vi. 48).—The explanation of this trick is well known. It is given in detail in a book on conjuring by Hofmann. Practically, it is done by sleight of hand. On each occasion the plant is covered up and again uncovered, so as to show its stages of growth; and on each occasion you see a different plant; so that it is done by repeated substitution. Crude and unlikely as this explanation seems, it gives the right answer; for details, see a printed account. It can be done in any country, and is not peculiar to India.

WALTER W. SKEAT.

The Indian mango-growing trick is rarely described fully as to facts and length of time required by the juggler. This "Indian Plant Trick" was fully and clearly described and the methods used explained in the *Picture Magazine* of May, 1894, p. 296. The conjurer is more clever than the observer, as in all such exhibitions. ESTE.

OLD LONDON STREET TABLETS (8th S. v. 1, 41, 174, 316, 449).—Your correspondent says, "There was one in the wall of the Red Lion Inn, Holborn, in a square frame, with IC. 1611." It still exists *in situ*, but is covered by a huge signboard. The sign was taken down recently for repainting, and revealed the still existing date and monogram, cut, apparently, in the end of a beam supporting the first floor of the house. There was a very nice bas-relief tablet in Newgate Street, over the entrance to Bull's Head Court, before the street was widened, the subject being a man in the costume of Charles II., holding a long staff, and standing by him a very diminutive male figure in similar dress. The legend was, "The King's Porter and Dwarf." The tablet has been inserted in the front of the new building, but is so much obscured by stucco that the inscription cannot be seen, and part of the figures

also. The tablet is now painted drab, but when in the old house they were in proper colours, blue and red livery, &c. With reference to the "Man Loaded with Mischief" in Oxford Street, there is a tradition that it was originally painted by Hogarth. F. G.

MR. NORMAN has noted that a house in Rose Street, Covent Garden, which is now to a great extent cleared away or absorbed by Garrick Street, had a tablet inscribed "This is Rose Streete 1623." In the first volume of *Once a Week*, p. 307, there is a very interesting paper, by the late Robert Bell, on Rose Street, which at that time (October, 1859), was in process of demolition. The paper is illustrated by a woodcut, by W. R. Woods, showing the appearance of the street at the time. "The formal epitaph of this street," wrote Mr. Bell, "now lies in the mason's yard adjoining, in the form of a tablet detached from one of the houses, and which bears the superscription, 'This is Red Rose Street, 1623.'"

This tablet, which has probably long been out of existence, is not only the oldest of those recorded by MR. NORMAN, but commemorates a street which is associated with England's greatest satirist, and one of her greatest poets. In a garret in Rose Street—or Rose Alley, as it was often called—Samuel Butler died in 1680. In the previous year, a week before Christmas Day, Dryden was almost beaten to death in the same street when returning home from his accustomed haunt in Bow Street. Mr. Bell has gone carefully into the history of the occurrence, and has incidentally discussed the question of Dryden's residence at the time, a point which seems still undetermined (see 8th S. v. 382, note). According to the *Rate Books of St. Bride's*, he was living in Fleet Street in 1679; according to the *Rate Books of St. Martin's*, in Long Acre. As the road to Long Acre from Bow Street lay through Rose Alley, the weight of probability seems to lie in favour of his living in the thoroughfare sacred to coachmakers. He did not move to Gerard Street till 1686. Another notability connected with Rose Street is Edmund Curll, the bookseller, who issued his unsavoury publications from the "Pope's Head" in that alley. W. F. PRIDEAUX.

THE ANCESTRY OF THE DUCHESS OF YORK (8th S. iv. 42).—Since sending you my note I have been able to consult Ivan Nagy's 'Families of Hungary' (in Hungarian), the book referred to by me, and find I was right in my surmise that all that the Rhédeys claim is that their ancestors belonged to the same clan as King Aba Samu. L. L. K.

BARTIZAN (7th S. ix. 224).—An early instance of this word, in the form used by Scott, occurs in Foulis of Ravelston's Account Book (Scottish History Society, 1894), at p. 200: "Dec. 12, 1696.

to and. baverage, sklaitter, for pointing about the bartizan and spouts.”

R. D. WILSON.

BYRON'S EPITAPH ON HIS DOG (8th S. v. 429).—MR. BUTLER will find the epitaph he mentions in vol. vii. pp. 292-3 of the 'Works of Lord Byron,' edited by Thomas Moore, Esq., published by John Murray, 1832. Also, in a note, the inscription which precedes the above, giving the good qualities of the dog Boatswain, with other information. Some editions do not give the inscription.

JOHN RADCLIFFE.

The lines dated "Newstead Abbey, Nov. 30, 1808," and copy of the inscription on the monument, will be found in vol. i. p. 292 of the 'Works of Lord Byron,' published by Murray, in ten volumes, 1851. EVERARD HOME COLEMAN.  
71, Brecknock Road.

PROVERBS (8th S. v. 385).—I have met with other versions of the second of the two proverbs quoted by C. E., and think he is correct in assuming the non-originality of that, at least. From what I have learnt concerning the saying, I imagine there are several variants in force. One runs thus: "I was meant for an aristocrat, but there were too many born at the same time, and I was taken to the wrong house." Another form runs, "I was meant for better things, but they spoilt me in the cutting out." And as a piece of genuine sarcasm for a conceited person, which most nearly approaches the example quoted by C. E., there is the following: "They only made one like you, and then they lost the pattern." These expressions are, I may remark, common property in London at the present time.

C. P. HALE.

"When the devil is blind, but he has not got sore eyes yet." This proverb is used by Dandie Dinmont ('Guy Mannering,' chap. xxii.). Tib Mumps says, "There's no one in Bewcastle would do the like o' that now—we be a' true folk now." To which Dandie replies, "Ay, Tib, that will be when the de'il's blind,—and his een's no sair yet."

JONATHAN BOUCHIER.

Ropley, Hants.

THE DRAMA UNDER THE COMMONWEALTH (8th S. v. 464).—The suppression of the drama under the Commonwealth was never intended to be permanent, nor to extend to private performances. The plays were prohibited, as I pointed out in a paper on 'The Development of the Fine Arts under the Puritans' (*Transactions of the Royal Historical Society for 1891*, p. 212), for a definite reason, viz., "that public sports do not well agree with public calamities," and that the prohibition was only to last "while these sad causes" do continue. They were publicly recommenced during the Commonwealth by Sir W. Davenant, who brought out 'The Siege of Rhodes' at Rutland

House in 1656. If, therefore, as MR. FIRTH has pointed out, plays continued to be acted until 1655, the period of actual suppression was very short.

J. FOSTER PALMER.

PARISH COUNCILS AND PAROCHIAL RECORDS (8th S. v. 61, 122, 189).—Will the REV. JOHN PICKFORD kindly inform me in what volume of the *Jurist* the case of Steele v. Williams, Rector of Stoke Newington, is to be found?

R. P. HOOPER.

HERALDRY: HASTINGS: DE LA POLE: MANNERS (8th S. iv. 29, 213).—Unless I have been anticipated, I would venture to answer the heraldic query of R. S. as follows, basing my reply upon Mr. J. E. Doyle's most interesting, and I might almost say monumental work, 'The Official Baronage of England.' I hope we may one day see the "Barons" included.

1. The first Baron Hastings (created 1461) bore upon his seal in 1468, Argent, a manche sable, so that the change from Or, a manche gules must have been previous to that date.

2. "Lord Hastings de Hungerford," or Edward de Hastings, son of the last-named, was summoned to Parliament as Baron Hungerford in the lifetime of his father (1482), having married the granddaughter and heiress of Robert, third Lord Hungerford, and presumably would bear the Hungerford arms (Sable, two bars argent, in chief three plates), together with its alliances, in pre- tence, as we find that his son George (created Earl of Huntingdon in 1529), quartered with the Hastings arms those of Hungerford, Botreaux (Argent, a griffin segreant gules, beak, legs, and claws azure), and Moels (Paly, wavy of six or and gules). Lord Hastings de Hungerford died on November 8, 1506, not in 1507, as stated by R. S.

3. The arms of John de la Pole, Duke of Suffolk, may be arrived at in this way. His father, Duke William, bore Quarterly, 1 and 4, Azure, a fess between three leopards' faces or (Pole); 2, Argent, on a bend gules, cotised sable, three wings in lure of the field (Wingfield); 3, Argent, a chief gules, over all a lion rampant queue-fourchée or (Chaucer).

John de la Pole married Lady Elizabeth Plantagenet, second daughter of Richard, Duke of York.

4. The Manners family (Dukes of Rutland) takes its barony of Ros or Roos from the marriage of Sir Robert Manners of Etal or Ethale, co. Northumberland, to Eleanor, daughter of Thomas, and eldest sister and co-heiress of Edmund, Lord Roos of Hamlake, co. York.

Mr. Foster, in his 'Peerage' (s.v. De Ros), states that on the death of Edmund, eleventh Lord Roos, on October 15, 1508, s.p., the representation of the family and title devolved upon the issue of his eldest sister Eleanor. Sir Robert Manners died

about 1485 (says Foster). Their son, Sir George, styled Lord Roos, died in France on October 27, 1513, and was succeeded by his son Sir Thomas, afterwards created Earl of Rutland, the first of the Manners family mentioned in Mr. Doyle's work.

There would appear to be one or two little discrepancies as to dates in the two works I have mentioned, to which authorities I would refer R. S. for fuller information. J. S. UDAL.  
Fiji.

T. BEKINTON (8th S. v. 449).—I beseech readers of 'N. & Q.' not to follow Mr. Matthew Arnold in his contempt for Chalmers. In that despised compiler's 'Dictionary' you will find Thomas Beckington, Bekyngton, or De Bekinton, "Secretary of State, Keeper of the Privy Seal, and Bishop of Bath and Wells," *temp.* Hen. VI. We think a good deal of him here, as he was for a time rector of the parish of St. Leonard near Hastings. He is buried in Wells Cathedral.

EDWARD H. MARSHALL, M.A.

BEANS (8th S. v. 409, 494; vi. 13).—CANON TAYLOR'S view that the injunction of Pythagoras, *Fabis abstine*, was meant as a deterrent from politics, is that given in Lyly's 'Euphues,'—

"to absteine from beanes, that is, not to meddle in ciuile affaires or businesse of the common weale, for in the old times the election of Magistrates was made by the pullyng of beanes."

Sir J. E. Smith, in his 'Exotic Botany,' wrote: "We can no longer wonder at the prohibition of these beans (*Cyamus nelumbo*) to the Egyptian priests and disciples of Pythagoras. A plant consecrated to religious veneration as an emblem of reproduction and fertility would be very improper for the food, or even the consideration, of persons dedicated to peculiar purity. The Egyptian priests were not even allowed to look upon it. Authors scarcely explain sufficiently whether Pythagoras avoided it from respect or abhorrence. However that might be, we need not, in order to ascertain his motives, have recourse to any of the five reasons supposed by Aristotle, nor to the conjectures of Cicero. Neither can there be any doubt that the prohibition given by Pythagoras was literal, and not merely allegorical, as forbidding his followers to eat this kind of pulse because the magistrates in some places were chosen by a ballot with black and white beans, thereby giving them to understand that they should not meddle with public affairs. Such far-fetched explanations show the ingenuity of commentators rather than their knowledge. As the Pythagorean prohibitions are now obsolete, perhaps these beans, imported from India, might not be unwelcome at our tables."

Is it not also a fact that beans have an aphrodisiac tendency, which would be a further reason for the master's veto on their use?

I presume no connexion can be traced between the Fabaria of the Romans and the bean feasts of these latter days. Londoners were wont to eat beans and bacon at the celebrated Fairlop Oak.

JAMES HOOPER.

Norwich,

IRON (8th S. v. 327, 474; vi. 56).—Some say the *r* is mute, and some say it is not so, because we say "iern." All turns on the difference between sound and symbol. When a Southerner says "iern," he does not sound the *r* at all. Neither is the *r* "mute." What really happens is, that the supposed (non-mute) *r* is really pronounced, as Mr. Sweet says, as "a vocal murmur." Instead of the trilled consonant, we hear the "obscure vowel," not very different (if at all) from the sound of *a* in *China*. This is why it rhymes to "thy urn," as MR. TERRY says; only let it be noted that the supposed *ur* is really vocalic. The obscure vowel is commonly denoted by a "turned" *e*. Hence *iron* is pronounced as "aiēn"; *urn*, as "œn"; and *Byron* as "bairēn," the *r* being in this case trilled. In some dialects the *r* is trilled, and *iron* then rhymes with *Byron*. I have heard it, but I forget where. The phonetic symbol for our "long *i*" is *ai*. WALTER W. SKEAT.

I confess that I do not in common speech pronounce, or hear pronounced, *iron* as it is written. But then I deny that every-day speech is a guide to pronunciation. The true guide is to be found in oratory and declamation, or in the reading aloud of an accomplished reader. There are many words pronounced differently in the different cases. No one, I suppose, thinks that *forehead* should be pronounced to rhyme with *horrid*, or *victual* with *little*; but in common speech many even educated people call them so. As to the pronunciation of *wind*, that is a very old subject of discussion; but for me, I find that my mind is as the mind of Dr. Johnson. C. F. S. WARREN, M.A.  
Longford, Coventry.

Just as there is a literary style and a colloquial style, so there is a literary pronunciation and a colloquial pronunciation. When C. C. B. says that "the every-day speech of educated people is the only true guide to pronunciation," which does he mean? Colloquially we all say "apeny"; but in public most of us say "halfpenny." C. C. B. says the "true sound" of "iron" is "iern." What he means is that he hears many people so pronounce it; otherwise, why does he need to alter the spelling? In Ravenshaw and Rockstro's 'Ferial Psalter,' fourth ed., 1877, p. 2, there is a request to choristers "not to sing this word as if it were spelt *i-ern*." Those who have had practical experience know that the pronunciation *i-ron* makes the singing more distinct, and therefore more edifying. W. C. B.

I was pleased to see the communications upon this subject at the last reference, because they bear out what had seemed to me the real solution of the "diamond" pronunciation question. Our great poets have not talked or sung about "dimonds," nor about "vilets." They have adopted the pronunciation represented by "dire-



monds" and "virelets," a not vulgar dissyllabization of the words.

EDWARD H. MARSHALL, M.A.

Hastings.

MONOGRAM ON PRINT (8th S. v. 368).—The grenade, fireball, or bombshell, fired, proper, is the crest of the families of Collison and Leeds.

JOHN RADCLIFFE.

OASTS: HOSTELERS (8th S. iii. 107, 134, 173, 271).—According to Brand, 'History of Newcastle,' it appears, from the earliest entries in the books of the fraternity of hostmen, that the stranger who went to Newcastle to buy coals was called the "oaste," so that the transposition must have been general at that time. MR. WALFORD did not tell us that one of the reasons why the hostmen were specially incorporated was that the arrears of twopence per chaldron on all coals sold to "unfreemen," due to Elizabeth, were demanded. The hostmen were unable to pay, and begged to have them remitted, at the same time asking for a charter of incorporation, promising in "return to pay twelvenpence per chaldron upon all coal exported coastwise, with the exception of coals sold and carried from Newcastle to Hartlepool for the salt-pans at that place to Lord Lumley.....or to any of the burgesses of Newcastle."

MR. LAWRENCE-HAMILTON wished for an explanation of "oasts" in reference to the fish trade. To the present we have dealt only in coals; but may not the "hostelers" of Yarmouth have something to do with the subject? It appears from the 'Statute of Herrings'—it was written in French and passed in 31 Edward III.—that complaints had been made of the people of Yarmouth for buying the fish of the fishermen before they landed it; also that the hostelers sold the fish as dearly as they could, but gave the fishers what they pleased; "and so is the herring set at much greater price than ever it was, to the great damage of our lord the king, of the lords, and of all the people." It was, therefore, ordained "that no herring should be bought or sold in the sea, till the fishers be come in the haven with their herring, and that the cable of the ship be drawn to land"; that the fishers should be free to sell without disturbance at the fair of Yarmouth; and that

"all the hostelers be sworn before the wardens of the said fair, and enjoined, upon a great forfeiture to the king, to receive their guests well and conveniently, and to aid and ease them reasonably, taking of every last that shall be sold to other merchants than to the said hostelers 40*d*......And that the hostelers, because of this ordinance, do not refuse their guests, but receive them, and entreat them in good and friendly manner, as they have before time."—Blomefield, 'Norfolk,' xi. p. 347.

PAUL BIERLEY.

BURIAL BY TORCHLIGHT (8th S. iii. 226, 338, 455; iv. 97, 273; v. 254, 437).—*Apropos* of the famous poem, 'The Burial of Sir John Moore,'

written in 1817 by the Rev. Charles Wolfe, and pronounced by Lord Byron to be "the most perfect ode in the language," let me narrate the following anecdote. When a little boy in 1840, I had gone to spend the day with an officer who had been in the celebrated retreat from Coruña, Jan. 20, 1809, and was called upon to recite this famous poem, or "piece," as it was called. It seemed, however, to be more poetically than historically true, for the host informed us that spades, and not bayonets, were used in digging the grave, and that the gallant hero was buried in a coffin, though we read that "No useless coffin enclosed his breast." There can, however, be no one alive now either to contradict or affirm the statement. The poem consists of merely eight quatrains stanzas.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The following passage is from 'Lancashire Folklore,' by J. Harland and T. T. Wilkinson, 1882, p. 273:—

"Fifty-five years ago, says Mr. Thornber, writing in 1837, the more respectable portion of the inhabitants of Poulton were buried by candle-light, a custom long observed by some of the oldest families in the town. It was regarded as a sacred duty to expose a lighted candle in the window of every house as the corpse passed through the streets towards the church for interment; and he was poor indeed who did not pay this tribute of respect to the dead."

F. C. BIRKBECK TERRY.

On the score of accuracy exception must be made to the including of the burial of Sir John Moore in the list of midnight burials. Beautiful as Wolfe's poem is, yet it is not correct. As a matter of fact, the hero was not buried till daylight the morning after the battle, and not on the field, but in the citadel of Coruña. See 'The Narrative of the Campaign of the British Army in Spain, commanded by his Excellency Sir John Moore, K.B., &c., authenticated by Official Papers and Letters,' by James Moore, Esq. I regret exceedingly that I cannot give the entire passage nor the exact reference, but owing to the note-book in which I copied receiving some accidental damage the greater portion is mutilated considerably.

AYEAHR.

THE ALMOND TREE (8th S. iv. 309, 359).—Among the natives on this side of India a curious custom prevails, viz., that of waving dry almonds, dry dates, an egg, a cocconut, *patásá* (a kind of sweetmeat cake), water, and rice over the heads of children on their birthdays, and over those of the parties concerned on other auspicious domestic occurrences, as betrothals, marriages, &c. As a matter of form, this practice is in vogue both among educated and uneducated classes. The ceremony is performed by the mother or some other near female relative. The person to be so honoured is desired or stand outside the threshold

of the entrance door, when the lady of the house comes with a tray containing the above-mentioned articles and a little water in a vessel. First of all she makes a mark with a sort of red powder on the forehead of the person on whose account the ceremony is to be performed, then puts a garland of flowers round his or her neck, as the case may be, and, taking the above-mentioned articles by turns from the tray, waves them in a circle seven times over the head, and dashes them on the ground. Finally, a little water is poured into the tray, which undergoes a similar waving, the water being subsequently spilled on the ground. She then takes about a pinchful of rice in both her hands, and, dexterously throwing it over the head of the recipient of the honour, cracks her own knuckles against her temples. This finishes the ceremony, and the person is desired to step in with the right foot foremost. If the ceremony is to be performed inside the house, the person is made to stand on a flat two-legged stool, made out of only one piece of wood, as a joint one is considered inauspicious. It will be interesting to learn from any of your numerous correspondents how the almond has come to be regarded as a sign of good luck in countries so widely separated as England and India.

D. D. GILDER.

Bombay, India.

PARALLELS IN TENNYSON (8th S. iv. 325; v. 135, 515)—Tennyson's "Tears from the depth," &c., may be compared with the well-known anecdote of Leo Alberti, which will be found mentioned in Symonds's 'Renaissance in Italy' as follows: "An assertion of his anonymous biographer that, when he saw the corn-fields and vineyards of autumn, tears gathered to his eyes." Leo Alberti's genius, noble and tender, uniting antique reverence with modern thought, at once practical and æsthetic, may be compared on one side with that of Rossetti and on another with that of Emerson.

HERBERT STURMER.

NEWS (8th S. v. 384, 431).—There are two fatal objections to the oft-exploded theory with respect to the origin of the word *news* revived by Mr. EDGCUMBE. In addition to the orthographical one, which he casts aside so summarily, there is the fact that the word was in current use long before the advent of newspapers. The earliest printed news-sheets consecutively numbered, and appearing at regular intervals, date no further back than 1622; but the word *news*, as it was invariably spelt, was in use a full century earlier. It occurs in a letter dated "Rome, September, 1513," from the Cardinal of York to Henry VIII.: "After this 'newes' afforesaide was dyvulgate in the cite here" (*vide* Grant's 'Newspaper Press,' vol. i. p. 8). It not merely finds a place in the Authorized Version of the English Bible, first published 1611, but also appears in the Geneva Version of 1560,

a copy of which now lies before me. Prov. xxv. 25 is there rendered, "As are the cold waters to a weary soule so is good newes from a farre countrey." Had the word been a recent coinage of the despised news-letter writers, is it reasonable to suppose that the scholars of the day would have adopted it, and by introducing it into the sacred volume elevated it to the dignity of classic English? The term is, on the face of it, derived from the adjective *new*, the synonymous word *novels* being adopted by the early continental journalists. See further Andrews's 'Hist. of British Journalism,' vol. i. p. 18.

ALEXANDER PATERSON.

Barnsley.

PROF. SKEAT'S crushing reply on MR. EDGCUMBE'S pretty "conceit" regarding the origin of the word *news* from the initials of the words North, East, West, South, is, perhaps, sufficient to convince your correspondent that he is in error; but if it is not, may I venture to remind him that the earliest news-letter or newspaper published in this country was some two or three centuries subsequent to the earliest use of the word *news*? This fact is, in itself, complete evidence that the bold theory of your correspondent is wholly fallacious.

CHAS. JAS. FERET.

A few instances of the use of the word:—

"The kyng beeyng glad of *these ioyous good newes*."—Hall, 'Chronicle,' 1550, Hen. IV., f. 17, l. 37.

"The duke of Bedford beying sore greued and vn-quieted with *these newes*."—*Ibid.*, Hen. VI., f. 12, l. 39.

"The lorde Talbot hering *these newes*."—*Ibid.*, f. 21 verso, l. 20.

"The erle of Shrewsbury hearyng of *these newes*."—*Ibid.*, f. 83, l. 39.

"The coragious erle hearyng *these newes*."—*Ibid.*, f. 83 verso, l. 9.

And in many other places.

"But when he was setting forwarde, *newes were brought to him*."—Grafton, 1569, f. 650, l. 17.

"When the Duke of Somerset heard *these newes*."—*Ibid.*, 660 verso, l. 10.

And in many other places.

And here is an early reference to *News-books*:

With *Pagan-Fisher*, who's erst made a speech,

To shew that he could *versifie*, and *preach*;

And put it in the *News-books* too, for all

To know how he was *jeer'd* in *Christ's-Church Hall*.

'Naps upon Parnassus,' 1658, bk. v.

R. R.

Boston, Lincolnshire.

PRINCE OF WALES, 1805 (8th S. vi. 9, 59).—As the picture of the Prince of Wales at the head of a Light Dragoon regiment has attracted attention, I may mention a circumstance about it not generally known. My father was intimate with old Lord Sidmouth, who had been Speaker and Prime Minister, and who at the time I am about to speak of (somewhere about 1830) was living at the White Lodge in Richmond Park. He invited my father and me,

then a young man, to dine. In the drawing-room I saw the picture of George III. reviewing the Light Dragoon regiment, which I was familiar with from the print. But there was one remarkable difference. The figure of the Prince of Wales was wanting. I said to Lord Sidmouth, "I have seen an engraving of that picture, but the Prince of Wales was at the head of the troops." Lord Sidmouth then told us this curious story. The picture was painted as engraved; but when the king quarrelled with the prince he caused the figure of the prince to be painted out, and gave the picture in that state to Lord Sidmouth. He went on to tell us that after George IV. came to the throne the king one day honoured him with a visit at the White Lodge. So soon as the king saw the picture, he said, "Oh! I ought to be there. I will send Lawrence down to put me in." Lord Sidmouth made a bow, and said, "Your Majesty's royal father gave me the picture in that state, and in that state it must remain." The king bore it very well. Lord Sidmouth had not the abilities required for governing England in most perilous times, but he had courage enough for any emergency.

J. CARRICK MOORE.

ENGLISH PROSODY (8th S. v. 223, 315).—The abundance of monosyllables in the English language prevents verse intended to be anapestic from being altogether so; and the feet which ought to be anapæsts are often cretics or baccheii.

The Assyrian came down like the wolf on the fold.

The second foot here may be called a baccheius and the third a cretic.

Arethusa arose  
From her couch of snows  
In the Acroceranlian mountains.

The first of the above lines is perfectly anapæstic; and almost the same thing may be said of the third line. The quantity of Acroceranlia is shown by Horace:—

Infames scopulos Acroceranlia. Bk. i, ode iii.

That syllables are omitted in anapæstic lines is proved in the following verse, which is anapæstic, although the opening words do not show it to be so:—

Break! break! break! o'er thy cold gray stones, oh! sea.  
This metre is that of Hood:—

Stitch! stitch! stitch! in poverty, hunger, and dirt.

E. YARDLEY.

POST-REFORMATION CHANCEL SCREENS (8th S. v. 487; vi. 37).—The church of North Baddesley, near Romsey, has a chancel screen with balusters of oak, bearing the date 1601. Cosin's screen at Brancepeth, co. Durham, may be added to Dr. SYMPSON'S list. There must be many others. The magnificent Jacobean screen at Wimborne Minster has fallen a victim to the restoration demon.

EDMUND VENABLES.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*A History of Westmorland.* By Richard S. Ferguson. (Stock.)

MR. FERGUSON is a worthy successor of the northern antiquaries of earlier days, whose names are dear to modern students. As Chancellor of the Diocese of Carlisle Mr. Ferguson might find many excuses, did he need them, for refraining to help forward the cause of historical research. It is a trite remark that it is from busy men that we have received the most important contributions to archaeological science. Mr. Ferguson is a case in point. How many books he has written and how many papers he has contributed to learned societies we do not remember. The list, if posted up, would be a very long one. Perhaps the one by which he is best known is his 'Cumberland,' which forms one of the most important volumes of the series known as "Popular County Histories." When it appeared it was welcomed with praise on all sides, as the author had shown himself to be not only learned, but also a powerful writer, able to tell what he had got to say in such a manner as to cause his facts to take a permanent place in the memory of the reader. The 'Westmorland' now before us may be regarded as a companion volume. That the writer regards it as such is rendered certain by the fact that, on several occasions, instead of repeating what he had already said in the former volume, he has been content with a mere reference to its pages.

The 'Westmorland' is in no sense inferior to its predecessor; on some points we are inclined to give it the precedence. The early pages, where the author endeavours to state clearly the little that is known as to the early inhabitants of the land, are worthy of all praise. The task must have been very difficult. The light which illumines those early times is at present very dim. Mr. Ferguson is, however, to be congratulated on having written with great lucidity. The careful reader cannot fail to grasp his meaning. Whether further discoveries may not lead the learned author, as time goes on, to modify some of his opinions is another matter. He has unquestionably put before the world that view which at the present time presents the fewest difficulties.

It is impossible to follow the author step by step. We must content ourselves by making a very few notes as we pass under his guidance down the stream of time. Here is an example which throws new light on a subject of no little interest. The North of England is very justly proud of its grammar schools. Centuries before the State troubled itself concerning education there were in the towns and villages of Cumberland and Westmorland excellent schools which furnished many north-country men to the Church and the Law. It has been commonly assumed that these valuable institutions owe their origin to the zeal for knowledge of the ministers of Edward VI. and Queen Elizabeth. Mr. Ferguson points out that this is only true in part. Take the famous Appleby Grammar School as an example. In this town in mediæval days the Corporation was the patron of the chantries in the parish church. There were three of them, and the civic authorities were in the habit of giving all of them to one man on the condition that he should teach a school. When the Reformation came the chantries were suppressed, but the endowment was handed on to the schoolmaster; and this disposition of the funds, which were clearly town property, was confirmed by Elizabeth, and thus, as the author points out, she become formally the foundress of a new school, but really only put on a legal basis an institution which had lasted for ages.

The account of the Pilgrimage of Grace is accurate and

graphic, but far too short. That ill-fated insurrection still awaits an historian whose zeal and patience is able to master the wilderness of State Papers and other documents in which the proceedings of the outbreak are recorded, almost from day to day, with the precision of a diary.

The author reproduces from the book known as Dring's 'Catalogue of Compounders' a list of the Westmorland men who were fined for loyalty to Charles I. Has he compared the facts given here with the "Royalist Composition Papers" in the Record Office? We trust that he has done so, for Dring's little book is lamentably imperfect, and disfigured by many errors.

The history of the '15 and '45 is well told—indeed, the account of the battle of Clifton is by far the best we have ever seen. Though few lives were sacrificed, the skirmish had an important effect on succeeding events. It is, moreover, noteworthy as the last battle fought on English ground.

*The Royal Charters of the City of Carlisle.* Printed at the expense of the Mayor and Corporation. Edited by R. S. Ferguson. (Carlisle, Thurnam; Kendal, Wilson; London, Stock.)

We highly commend the city of Carlisle for giving to the world its ancient charters. The earliest document of this kind was of the reign of Henry II. This document is not now in existence, having been burnt at an early period. We know, however, its nature from an exemplification of later date.

These charters themselves call for little notice from us. We cannot but note the excellent introduction written by the editor. It is full of highly condensed knowledge. With some little expansion, indeed, it might be reprinted under the title of a municipal history of Carlisle.

Mr. Ferguson cannot, we are happy to say, resist repeating an amusing anecdote when one falls in his way. In 1688 Carlisle Castle was garrisoned by an Irish regiment. On June 10 news came that the Queen had given birth to a son, who afterwards went by the name of "the Old Pretender." The Irish officers were overjoyed at the intelligence. They celebrated the event in wonderful fashion. First they made a big fire in the market place, and, becoming distracted with wine, they threw "their hats into the fire at one health, their coats the next, their waistcoats at a third, and so on to their shoes, and some of them threw in their shirts and then ran about naked like madmen." A plate—somewhat blurred in the copy before us—gives the initial letter of the charter of 9 Edward II., that is, 1316. It represents the defence of Carlisle Castle by Sir Andrew de Harcla.

*St. Thomas's Priory; or, the Story of St. Austin's, Stafford.* By Joseph Gillow. (Burns & Oates.)

MR. GILLOW is well known as the author of a biographical dictionary of English Roman Catholics who have lived since the Reformation; he is also the author or editor of several other works of much interest to the Roman Catholic body in this country.

The history of the Stafford Mission, which he has now given us, is a good book, carefully planned, and, so far as we are able to test it, of extreme accuracy. We have but one fault to find. There are not so many references to authorities as there ought to be. We do not mean that such things are absent, this is by no means the case, but in a book of this kind every statement should be capable of verification.

A work of this kind does not lend itself readily to sensational writing or word-painting. There is nothing of the kind in Mr. Gillow's pages; but none the less it affords to the student who can look behind the facts which the author has gathered and arranged in orderly

sequence, materials for a number of mind-pictures of no little interest. The long tragedy of upwards of two hundred years of bitter persecution which the English Roman Catholics endured is seldom realized, except by those who hold the same faith as the victims. Our older books pass over these cruelties almost without a word.

The St. Austin's Mission at Stafford has a curious history. It is in some sort a picture of what was happening in many other places. In former times the poorer Roman Catholics could do very little for themselves. In most cases they were dependent on their richer neighbours for providing a priest for them and sheltering the outcast missioner from informers and legal officials who would have handed him over to death or life-long imprisonment had they captured him.

The family which discharged this function at Stafford was named Fowler. The Fowlers had come into possession of a great part of the estates of the Austin Priory of St. Thomas the Martyr, at Stafford, by the marriage of Roger Fowler, a Norfolk gentleman, with Isabel, a niece of Rowland Lee, Bishop of Coventry and Lichfield, one of the agents of Henry VIII. in the suppression of the monasteries. The first of the Roman Catholic Fowlers was Brian, and his descendants continued to profess the same faith until the reign of George I., when the male line came to an end. The devolution of the property of this last of the Fowlers was the cause of a protracted lawsuit, far too long and complex to treat of here. It came to an end at last by a decision of the House of Lords. We wonder that no novelist has ever taken these bewildering proceedings as the foundation for a plot. There are not many things in modern fiction more strangely improbable.

We gather from Mr. Gillow's preface that he has large collections relating to many other places where the Roman Catholic faith has continued to be professed without any break from the Middle Ages down to the present time. We trust that he may be induced to give them to the world. He should bear in mind that there are many persons far away removed in thought from the body to which he belongs who are deeply interested in the religious history of the last four centuries.

### 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.

HORACE ELLIOTT ("Bond Street").—Full information concerning this will be found in Wheatley and Cunningham's 'London Past and Present,' vol. i. pp. 218, 219.

### 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, AUGUST 11, 1894.

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Notices to Correspondents.

## Notes.

## THE ANCESTRY OF AGATHA.

(See 8th S. v. 421, 461; vi. 2.)

MR. FELCH raises a good many moot points, and to discuss them fully would require a good deal more space than 'N. & Q.' could place at my disposal. I propose, therefore, merely to touch upon some of them, and even on these very cursorily.

About the Byzantine ancestry of Agatha we need not trouble ourselves at all until we have solved the question as to who her parents were.

That Yaroslav married Ingigerdis, a daughter of Olaf of Norway, and that he had at least three daughters, Elizabeth, Anne, and Anastasia by name, all three married to kings, as stated by MR. FELCH, are well-established historical facts.\* According to Karamsin, the Russian chronicles do not mention any of Yaroslav's daughters, but we find sufficient information about the three princesses in the histories of their husbands' countries.

The name and parentage of Agatha, however, I have not yet been able to discover in any chronicle, Russian or foreign. As MR. FELCH in his letter to the Hungarian Academy had stated that, accord-

\* Cf. e.g. Adam of Bremen in Pertz's "Mon. Germ. Script.," vol. iv.; Nestor's Chronicle, edited by Louis Paris (Paris, 1834); Dr. Ch. Schieman's 'Russia, Poland, and Livland' in Oncken's series (Berlin, 1886); Ralston's 'Earliest History of Russia' (Oxford, 1874).

ing to "another authority.....she was a daughter of Ladislaus, by his wife Enguerharde, who was daughter of Olaf, King of Norway." I had hoped that he would be able to give chapter and verse for this statement.

MR. FELCH, on the authority of Rambaud, states further that Yaroslav was also known as "George," for we are told that coins were struck for him by Byzantine artists with his Slavonic name in Slav characters on one side and his Christian name Ioury (George) on the other. But Rambaud is wrong on this point, and was misled by Karamsin, who misread the inscription on the obverse of Yaroslav's coins. Dr. Schieman reproduces four of these. The reverse on two shows in exergue what is, perhaps, Yaroslav's badge (a trident, the middle prong surmounted by a circle), and bears the inscription "Yaroslav's silver" in Russian, as Karamsin correctly read it. The obverse shows the rude effigy of a man holding a spear in his right hand and a shield in his left, and bears an inscription which Karamsin thought was Greek, and read as 'Ο Γεωργιος. He evidently read the first three letters in the wrong direction, mistook the Russian letter *sh* for a Greek *ω*, the Russian *i* (ijitza) for a Greek *ρ*, and supplied the missing *s* from his own imagination. The inscription is no doubt Russian and reads "ego shigio." Karamsin also states that there are three letters on the circumference of the reverse, viz., M, A, and N, which he thinks are Greek and mean Μεγάλον Ἀρχοντος νόμισμα. I see, however, that there are four letters, namely, M, I, H, and N, which are quite distinct and cannot possibly be mistaken for anything else. They are probably also meant for Russian characters. Karamsin must have seen a coin that was very much worn and the lettering on it very indistinct in consequence.\*

Another argument usually adduced in support of the assertion that George was Yaroslav's Christian name is that he founded the town of Dorpat and named it Yuryev† (*i. e.*, Georgetown). According to the most recent opinion, however, Yaroslav probably merely enlarged and renamed an old castle taken from the Estonians in 1030. This stood for about thirty years, when it was burnt down by its previous owners during a rising. The present German town of Dorpat was founded on its site, but not until the thirteenth century.‡ There is nothing in history to prove that Yaroslav conferred one of his own names on the town, and therefore the possibility is not excluded that he named it after a favourite.

The question why Yaroslav was called Ladislaus need not be discussed until some authority can be

\* The badge in question occurs also in a modified form on Vladimir's and Svyatopolk's coins. What "ego shigio" may mean I am unable to tell.

† Cf. e.g. Ralston.

‡ Dr. Schieman's 'Russia,' &c.

found in support of the statement that he was so called.

Before leaving the subject of Agatha's Russian ancestry, I may be allowed just to mention that the controversy about the question whether the Varangians were Norsemen or not has been fairly settled and answered in the affirmative by the masterly articles published by Kunik in Dorn's 'Caspia.' Cf. the three Ilchester lectures on 'Ancient Scandinavia and Russia,' delivered by Dr. V. Thomsen, professor of Copenhagen, in 1877, which give a brief outline of the state of the case.

As regards Hungarian history, MR. FELCH asks what relation was Andrew I. to Stephen I. This is also a moot point, and cannot be answered here fully. Perhaps it will suffice at present to state that there are four different versions given in the chronicles regarding his relationship. Version one states that Andrew was the son of Ladislaus the Bald and grandson of Michael, who was the brother of Géza, the father of Stephen; and that Ladislaus had a brother named Basil. According to version two, Andrew was the son of Ladislaus, and Basil was the son of Michael; Ladislaus and Michael were the brothers of Géza, the father of Stephen. Version three makes Michael the father of St. Stephen, and Géza the father of Basil and Ladislaus, which is manifestly wrong. Andrew in this version, too, is mentioned as the son of Ladislaus. Finally, the fourth version makes Andrew the son of Basil, Basil and Ladislaus the sons of Michael, and Michael the brother of Géza, the father of Stephen.\*

The first pacific ruler of pagan Hungary, Géza, was Duke (not King) of Hungary. That he was baptized by Bruno, Bishop of Verdun, is news to me, and I should be glad to have a reference from MR. FELCH to his authority for the statement.† If Géza's second wife was a daughter of the elder Gyula, she could not have been the sister of the Duke of Poland.

The age attained by Stephen is also a matter of dispute. It is not yet settled, and probably never will be, whether he was sixty-three or seventy-one years of age.‡

Hungarian histories, including even the very latest, state that King Peter of Hungary was the son of Otto Urseolo, Doge of Venice, though about twenty-five years ago Florian Mátyás, an Hungarian historian, I am told, produced documentary evidence to prove that Otto Urseolo died at Constantinople without leaving issue. Some of

\* 'Századok,' xxviii., pp. 399 *et seq.*

† All I can find is that "temporibus Brunonis decimi sexti episcopi Verdensis S. Adalbertus Pragensis episcopus Stephanum regem Ungarorum cum multis baptizavit" ('Chronicon Episcopum Verdensium'). Bruno was bishop from 962 to VII. Idus Martii, 975.

‡ Cf. "Disquisitio de anno natali.....St. Stephani regis" in 'Chronica Minora' (vol. iv. of the "Hist. Hung. Fontes Domestici").

the chronicles state that Peter's father was a Burgundian by birth, others that he was a German, yet others that he was a son of a Count of Poitou.\*

These are some of the unsolved problems of history I wished to mention.  
L. L. K.

In relation to the subject discussed by MR. FELCH, it may be of interest, though of little value, to note that I dealt with the Arsacid genealogy of Gibbon, and traced the descent of Queen Victoria on this hypothesis. My Armenian friends were much struck with this, and very desirous to annex the Queen. One of them, on the proposal of Mr. C. Papiasian, translated my memorandum into Armenian, and it was published at Smyrna in English and Armenian. It is now scarce, but is in the Royal Library at Windsor and in the British Museum. I never examined into the evidences any more than for the descent from Jupiter and the gods of Olympus. It is possible that if the attention of the Armenians, through the *Arevalk* of Constantinople, were called to this paper of MR. FELCH, a thorough investigation of Armenian material might be obtained. The Armenians are very fond of the Arsacid descent, and adopt Arsacid and Parthian names.

Surely it is time among English writers that we should pay some attention to the relationship of Warangian and Russian to our own kindred, instead of repeating the Norse theory. It is now above forty years ago that I laid before the Society of Antiquaries, and afterwards elsewhere, those testimonies to the descent of Varangian from "Angli et Varini" (of the 'Germania' of Tacitus), and of Russian from Ruggi, which have been repeated by many writers, and last by Karl Blind this year in a long article in the *Scottish Quarterly Review*. On this basis the statements of Nestor are more easily reconciled, as also MR. FELCH's positions as to the relations of the English princes.

HYDE CLARKE.

Without disputing the descent of the Macedonian family as given by MR. W. F. FELCH, I may, perhaps, be allowed to show that he is mistaken in supposing that "only through Agatha can the reigning sovereign claim extended ancient lineage," for all Edward III.'s children were descended from the lines of Aquitaine and France, and these, equally with Agatha, derived from the Macedonian race. Thus, Philippa of Hainault's ancestor in the twelfth degree, Arnolf of Aquitaine, 993, married Lutgarde, daughter of Basil II., Porphyrogenitus, who was own brother to Anne, the wife of St. Vladimir.

Again, Edward III.'s ancestor in the tenth degree, Henry I. of France, married Anne, daughter of Yaroslav of Russia, Sr. Vladimir's son.

Again, Philippa's great - great - grandfather,

\* 'Akadémiai értesítő,' newest series, vol. iii., 1869.

Stephen V. of Hungary, was descended from several very ancient royal lines, his mother being a daughter of the Eastern Emperor Theodore Lascarus, who was descended from four other Eastern emperors—viz., Alexius Angelus, Andronicus Angelus, Alexius Comnenus, and Isaac Comnenus.

Again, Stephen V.'s great-grandfather, Bela III. of Hungary, was son of Geysa III. by Githa, daughter of Mieceslaf I. of Russia, and this last was fifth in descent, through a line of kings or grand dukes, from St. Vladimir.

It is therefore clear that the descendants of Edward III. do not depend solely upon Agatha for their most ancient lineage. Indeed, a careful study of Betham's 'Genealogical Tables of Kings,' &c., will show that among their forefathers must be reckoned considerably more than two hundred kings and queens regnant, without taking count of semi-mythical ancestries.

C. Moor.

Barton-on-Humber.

#### "COCK AND PYE."

COL. PRIDEAUX, in his interesting paper on 'Vanishing London' (8<sup>th</sup> S. iv. 11), says that he believes the gabled tenement in Drury Lane, lately pulled down, was the "Cock and Pye." This is a natural error to fall into unless one has devoted more attention to the subject than it is worth. I, as a contributor of long standing to 'N. & Q.'—that dear old repertory of utterly useless quilllets and vaporously empty quiddities—know better by chance. I think contributors to our small old-world quarto ought to nickname themselves "Quidditists," and so confess boldly that until a thing has grown into a captious nicety or nothing worth it can scarcely be drawn into the radius of a true interest for them.

Larwood grows very learned, out of Johnson, Todd, and others, about the meaning of "Cock and Pie," which is "God and the Pie" of the Catholic Service Book. Himself, however, he thinks it was "Peacock and Pie," because that was a favourite and tempting dish. This is as good as anything else, only had it been accurate it is certain it would have been called "The Peacock Pie." In the same page he goes on to talk of the "Cock and Maggie" in Drury Lane as the alehouse that "gave its name to the Cock and Pie Fields between Drury Lane and St. Giles's Hospital." This is a total mistake. The Cock and Pye Fields, if we may trust Newton's careful map, did not touch the lower end of Drury Lane at all, two-fifths of which from the Strand northward was ground cut off by a palisade enclosure and called "Covent Garden"; at a further distance of one-fifth more ran a road connecting Drury Lane with St. Martin's Lane; and the two-fifths to the north of that, up to Holborn Road, was the Cock and Pye Fields. On a branch loop of St. Martin's Lane stood the

old "Cock and Pye" hostelry, with a lake or large pond at the back of it, through which ran a rivulet which flowed under Ivy Bridge, in the Strand, to Durham Steps, by Durham House, into the Thames. Aggas's map only shows the spaces, but marks no tavern—puts a cow where the pond was, but gives the road that runs from St. Martin's Lane, and continues it across Drury Lane, making it enter High Holborn at the side of the last house drawn on the south side of the street, close to the "Red Lion Inn," which gave the name to "Red Lion Fields" (now Square) on the north side of Holborn. 'Old and New London' gives this rightly, and says that the house where cakes and ale were sold gave its name to the fields. It is added that the country lane was called St. Martin's Lane about the time of Charles I., without any authority, and it is certainly wrong, for it is written "St. Martin's Lane" in the rate-book of 1617. Before that it was called West Church Lane, as may be read in Cunningham, our second Stow. That was eight years before the first Charles was king.

It is mentioned in the life of Jack Sheppard that he and Page, the butcher of Clare Market, went to "caress themselves" in some good liquor at the "Cock and Pye." This would be the house at the top of Drury Lane, not the older one in St. Martin's Lane, pulled down before Jack Sheppard's day. "Quidditists" would like to know the exact date. In the 'Tavern Anecdotes,' a very well-compiled little book, "By One of the Old School," published by Wm. Cole, 10, Newgate Street, in 1825, we learn that there was, up, at least, to the middle of the eighteenth century, a house called the "Cock and Pie." This seems to have been the old house removed a second time, and revived on the site of Rathbone Place, famed for conviviality. Busts were there of Broughton, Slack, G. Taylor, and Stevenson. The first named had his bruising booth in Tottenham Court Road, and a row of elms connected this house with one where Bathbuns and Tunbridge-water cakes were sold. This bun-house was, perhaps, at the corner of Tottenham Court Road, for Smith, in his charming 'Nollekens,' tells us that Nollekens could remember thirteen fine walnut trees between that road and Hanway Yard. Walnut trees and elms are all the same to most Londoners.

As to the Shaksperian oath of "Cock and Pye," put into the mouth of Page, Dyce says nothing; Steevens calls it a popular adjuration, common enough in dramatic pieces. Cowden Clarke takes it for the common alehouse sign "Cock and Maggie," and I think we had better do the same. As for Pie standing for the Popish ordinal, being *pinax* cut short, or *pied* from its colours, rubric, white, and black, and *cock*, a corruption of the word *God*, it may be, or it may not. We have said enough for the present. *Piebald* Johnson defines as "of various colours," but I thought it

was black and white; if so, the *rubric* would explain nothing, but rather prevent explanation.

C. A. WARD.

Chingford Hatch.

A BOOK OF MS. SONNETS.—Mr. E. W. Swetenham, of Chester, lately showed me a small MS. book of quaint sonnets and couplets which was found some years ago in pulling down an old black-and-white farmhouse on his father's estate at Rossett. It was in a secret room against the chimney. Unfortunately, mice have eaten a good deal off the edge of most of the leaves, and the paper is in a very tender and crumbling state. I should put it down to about the middle of the seventeenth century; and Mr. Swetenham tells me that a leaf, now lost, stated or implied that the writer was in hiding at the time it was written. There are two sonnets to Hobson, the Cambridge carrier, which are not without some thoughts parallel to those of Milton. Twice "Ben J." or "B. J." is referred to, apparently meaning Ben Jonson. These personal references would point to the first half of the seventeenth century; but the use of the word "its" requires a date nearer the middle than the beginning of the century. I give a few extracts below; and I should be glad to learn from any one who is intimate with the literature of that time whether they are original or not.

On a paire of tongges.

The burnt childe drads the fire. if this be true  
Who first invented tongges Its furry knew.

On fine aparall.

Som that there wifes may neate and clanly [go]  
Doe all ther substance upon them bestow  
But who a Gould finch would meak his wife  
Makes her perhaps a wagtaille all her life.

On men and women.

Ill thrives that haples familie that shows  
A cock thats silent and a hen that crows  
I know not wich lives more unnatureall lives  
Obeying husbands or commanding wifes.

On marriage.

Marriage as ould men note hath likned been  
Unto a public feast or common rout  
Where those that are without would faine get in  
And those that are within would faine get out.

ERNEST B. SAVAGE, F.S.A.

St. Thomas, Douglas, Isle of Man.

LATE MARRIAGE.—The parish register of Greenwich records the marriage, 1685, Nov. 18, of "John Cooper of this Parish, Almsman in Queen Elizabeth College, Aged 108, and Margaret Thomas of Charlton in Kent, Aged 80 years, by Licence of y<sup>e</sup> Lord Bishop of Rochester and leave of y<sup>e</sup> Governors of y<sup>e</sup> Drapers."

It would be difficult, in all probability, after this lapse of time, to substantiate the age of the bridegroom, but that of the bride indicates, I think, that Cooper, whether centenarian or no, was, at any rate, a very old man. One wonders "who pro-

posed." Next year, on Oct. 31, we find the burial of "Ould Cooper."

The same register, under Nov. 25, 1788, contains the baptismal entry of "Will<sup>m</sup> Keith, son of Alexander John Ball, a Cap<sup>t</sup> in the Navy, and Mary, born Oct. 27." He remained a bachelor until 1870, and was then married at Richmond Parish Church, Surrey. Unfortunately, he had been intoxicated by his bride for the occasion. One can only hope that this was not the case with "Ould Cooper."

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

"YEOMAN."—I appeal to writers and journalists to use this word only as describing a farmer who owns some land. A writer of some standing has used it recently of a farmer's son, as if it meant merely a person connected with rural life.

HERBERT STURMER.

SIR WALTER SCOTT: "BACON, WITH REVERENCE." (See 4th S. xii. 27.)—Is it too late for me to answer a query of my own, made somewhere near twenty-one years ago, to which no one, so far as I am aware, replied? I asked what was the meaning of "bacon, with reverence," twice mentioned by Caleb Balderstone in 'The Bride of Lammermoor,' chap. x. (xi. in the older editions). I suggested that it was, perhaps, a Scottish dish so called. In this I was mistaken. The following note in the 'Vocabulaire du Berry et de quelques Cantons Voisins,' 1842, although not referring specially to bacon, I think satisfactorily explains Caleb's meaning:—

"Sous, sauf, vot' [votre] respect: Non seulement cette formule d'adoucissement et de courtoisie s'emploie chez nous comme partout quand en parlant à un supérieur on mentionne des animaux; mais il arrive souvent qu'on en fait usage relativement à d'autres objets auxquels s'attache, parmi les gens à prétention, une idée méprisante: par exemple, une de ces carrioles suspendues appelées 'pataches': 'j'ons vu passer, sous vot' respect, une patache.'"

When, therefore, Caleb includes, amongst the imaginary dishes of his Barmecide's feast, "bacon, with reverence," he clearly means the words "with reverence" as an apology for mentioning so comparatively humble a dish as bacon to "quality folk" like Sir William Ashton and his daughter. Compare La Merluche in 'L'Avare,' Acte III. scène ii.—"et qu'on me vot, révérence parler."

For a description of a *patache* of the old-fashioned kind—"ce respectable témoignage de la simplicité de nos pères"—see George Sand's Berrichon romance, 'Le Meunier d'Angibault' (chap. ii.).

JONATHAN BOUCHIER.

Ropley, Alresford.

A SHOWER OF FROGS.—A correspondence has been going on during July in the columns of the *Glasgow Herald* relative to a shower of frogs. One correspondent, writing from Langside, states that he had been informed by two gentlemen



that in a heavy thunderstorm they had encountered a shower of frogs. Another correspondent writes that on the road at Lassodie, near Dunfermline, he had been overtaken about noon by a shower and had sheltered himself at the side of an unpointed stone wall by the roadside. The shower finished, he found on the road a considerable number of the smallest frogs he had ever seen. Another correspondent, evidently the captain of a steamer, states that when four days out from Aden, on his voyage to Bombay, his officer drew his attention to a dark cloud which was coming in their wake. A part of the cloud struck the ship, when it was found that from stem to stern the ship was covered a foot deep with live locusts. The newspaper in question winds up the correspondence with a leading article on the subject, in which the writer states that Major Forbes Mackenzie, Fodderly, Ross-shire, some years ago found a field partially covered with herring fry, also that herrings of a larger growth have been found at Syke and other points some distance from the sea. It is also recorded that during a severe gale a quantity of herrings were transferred from the Firth of Forth to Loch Leven, and that fish three inches long fell before an English officer in 1839 within the space of a cubit at a spot not far from Calcutta. The writer of the leader in question considers that such a phenomenon as a shower of frogs is not impossible, for why should not a young frog or a colony of young frogs (a very juvenile frog is not much heavier than a leaf) be lifted up by a whirlwind or cyclone?

"The unfortunate thing," he adds, "about frog showers is that none of them has ever been reported to fall upon the roof of a house or down a chimney, or on some spot which could not be reached by a frog by the ordinary peripatetic means."

Can any of the readers of 'N. & Q.' furnish a statement which would prove that frogs have been found in positions which are, so to speak, abnormal? In a little book, published in 1882, by William Andrews, F.R.H.S., entitled 'The Book of Oddities,' I find it stated that

"Thomas Cooper, the popular lecturer on Christianity, in his well-written life, states that when a boy he witnessed a shower of frogs in Lincolnshire. He says: 'I record the natural phenomenon, because I have read, not only in that beautiful old book of Ray's "The Wisdom of God in the Creation," but in later books affecting great fidelity to facts in science, that such a sight is impossible. I am as sure of what I relate as I am of my own existence. The minute frogs, jumping alive, fell on the pavement at our feet, and came tumbling down the spouts from the tiles of the houses into the water tubs.'"

Mr. Andrews also records that at Selby, in June, 1844, there was a shower of frogs, and that several about the size of a horse-bean were caught in their descent by holding out hats for that purpose. Three other showers are also noted by Andrews which are abnormal in so far as the localities named could not be reached by the "ordinary peripatetic means."

The first is a shower of live lizards which fell on the side walks and in the streets of Montreal, recorded in the *Montreal Weekly Gazette* of Dec. 23, 1857. The second is a shower of pilchards at Mountain Ash, Glamorganshire, recorded in a letter to the *Times* of Feb. 25, 1859, by the Rev. Aaron Roberts, B.A., curate of St. Peter's, Caermarthen. The third and last is said to have taken place on Wednesday before Easter in 1666, at Cranstead, near Wrotham, in Kent, as noted by Carriber in 'Odd Showers,' and is a shower of young whittings on a two-acre pasture field.

Since the above was written the following letter has been published in the *Glasgow Herald*:—

Dundee, July 19th, 1894.

SIR,—During a walk with my wife before we were married, in Scotsraig grounds, near Tayport, we came upon a shower of minute frogs. They fell on our clothes, and the ground for a considerable distance was covered with them. I gathered a few and carried them home in my pocket. I am quite sure they fell from the sky. This occurred in the year 1847 or 1848.—I am, &c.

CHARLES R. BAXTER.

The above, at any rate, is personal evidence.

Will readers of 'N. & Q.' kindly note any instances which would go towards meeting the very sensible reservation the leader-writer in question makes regarding frog showers as an authentic fact in natural history? R. HEDGER WALLACE.

CRESSING, CO. ESSEX.—The following curious memorandum I have transcribed from a parchment. It bears no date, but from the handwriting I should say it was written in the thirteenth or fourteenth century:—

Memorandum quod Elphelinus atte Gore et Penelok uxor sua fundauerunt capellam de Kyrssing [Cressing] et idem Elphelinus dedit viginti acras terre ad sustinendum dictam capellam imperpetuum et ad inveniendum omnia necessaria in capella predicta et rector ecclesie de Witham recepit dictas viginti acras terre cum onere predicto et jacent predicta viginti acre terre in quodam campo vocato Scolhou [schoolhouse] field.

Item post hoc Rex Stephanus dedit rectoriam de Witham canonicis Sancti Martini Londonie et decanus ejusdem loci ordinavit et constituit suum vicarium qui tenetur sustinere predictam capellam per compositionem inter eosdem factam.

Et Memorandum quod Brungor Le Wythye dedit quatuor acras terre ad inveniendum panis undecim in dicta capella imperpetuum Et Johannes de Stondone recepit dictas quatuor acras terre cum onere predicto et predicta quatuor acre terre jacent sub cimiterio predicta capelle.

Memorandum quod idem Brungor dedit tres acras terre ad inveniendum duos cruces processionarios summo altari et vicarius ejusdem loci recepit dictas tres acras terre cum onere predicto et predicta tres acre terre jacent sub vicaria predicta.

EMMA ELIZABETH THOYTS.

Sulhamstead, Reading.

PHILIPPE ÉGALITÉ.—There is a finely engraved portrait of Louis Philippe Joseph, Duke of Orleans surnamed Égalité, large folio in size, representing

him in uniform, in a standing posture, and in the background to his right hand is seen the head of an orderly holding his horse. He was guillotined in 1793, having voted for the death of his cousin Louis XVI. only a few months before. The painting from which it is taken is said to be by Sir Joshua Reynolds. It would be interesting to know the circumstances under which it was painted, and in whose possession the original picture is at the present time. JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

JOHN H. REYNOLDS. (See 8th S. v. 361.)—I referred to Mr. Reynolds as the author of "a pen-and-ink sketch of a trial at Hertford" (Thurtell's), signed Edward Herbert, in the *London Magazine* of February, 1824. MR. HEBB'S article is a corroboration of my belief that Mr. Reynolds was the writer. But I never heard that he was joint author of Hood's 'Odes and Addresses to Great People' (not to "Eminent Persons" as MR. HEBB states). I have the first and second editions of the 'Odes,' both printed in 1825 (Baldwin, Cradock & Joy). I see in Hood's 'Comic Annual' for 1830 (the first published) three contributions from E. Herbert, 'The Pillory,' 'Lines to Fanny,' and 'Sonnet to Vauxhall'; also two designs for engravings from Mr. J. H. Reynolds, the two (Mr. Reynolds and Mr. Herbert) being one and the same person. But Mr. Reynolds's most curious literary performance was his 'Peter Bell, a Lyrical Ballad.' Wordsworth's 'Peter Bell' had been advertised, but was long in coming out. Reynolds got to know of the peculiar metre of the poem, and indeed must have seen a copy or proof-sheet in advance, for he wrote 'Peter Bell the Second' (and Shelley wrote 'Peter Bell the Third'). Mr. Reynolds wrote the parody, got his 'Peter Bell' out first, and the original advertisement of Wordsworth's 'Peter Bell' sold 'Peter Bell the Second.' It has forty-two stanzas, all in the peculiar metre of the original, and the preface states,—

"As these are the days of counterfeits, I am compelled to caution my readers against them, for such are abroad. However I declare this to be the true Peter; this the old original Bell. I commit my ballad confidently to posterity. I love to read my own poetry, it does my heart good.—W. W."

The verses are admirable burlesques of Wordsworth, printed by Taylor & Hessey, 1819, twenty-nine pages, and motto on title from 'Bold Stroke for a Wife': "I do affirm that I am the real Simon Pure." It was a regular literary sell, in two senses.

W. POLLARD.

Hertford.

BLACK DEATH.—As Dr. Gasquet's important book on 'The Great Pestilence of 1348-9' has drawn attention to the Black Death, it may not be out of place to note in your columns that there is preserved in the town library at Bruges a

missal containing a mass composed by Pope Clement VI. for preservation from this scourge. An account of it may be seen in the *Tablet* of March 17, p. 403.  
K. P. D. E.

"LONDON BRIDGE." (See 1st S. ii. 338.)—Mrs. Gomme, in her valuable book on 'Traditional Games,' says, in reference to this old set of rhymes, that it would be interesting to find out which is the more ancient of the two—the song or the game. Although played as a children's game now, "London Bridge" would appear to have been originally a dance, to the tune of which the words were adapted. As Mrs. Gomme points out, the tune of the dance is given in Playford's 'Dancing Master.' The following quotation from 'The London Chaunticles, a Witty Comedie,' 1659, is earlier than any of the references given by Mrs. Gomme:

"Heath. ....thou sha't be the Lady o' the Town.

"Curd. I have been one in my daies, when we kept the Whitsun-Ale, where we daunc't the building of London-Bridge upon wool-packs and the hay upon a Grasse-plat, and when we were a weary with dauncing hard, we alwaies went to the Cushion daunce."—Scene viii.

Mrs. Gomme shows (p. 92) how the different versions of the cushion dance illustrate the transition from a dance to a pure game, and this transition has probably taken place in the case of "London Bridge," "Green Grass," "Green Gravel," and many other children's games. Amongst savage races, dancing is the usual, if not invariably, accompaniment of all religious ceremonies, and Mrs. Gomme is probably perfectly right in tracing a lineal connexion between these modern games and the marriage, burial, and building rites of our forefathers. It is fortunate that this interesting branch of folk-lore has fallen into such competent hands.

W. F. PRIDEAUX.

Jaipur, Rajputana.

"HANGING AND WIVING GO BY DESTINY."—Shakspeare, in the 'Merchant of Venice,' VI. ix. 82, 83, has:—

The ancient saying is no heresy

Hanging and wiving go by destiny.

And again, in 'All's Well that Ends Well,' I. iii. 63:—

Your marriage comes by destiny.

In looking up the history of Simon Heynes, Dean of Exeter, &c, who died in 1552, I have come across a curious illustration of the first passage above quoted, which may interest your readers. John Foxe, in his 'Acts and Monuments' (vol. v. p. 474), under date 1543, says:—

"At this time the Canons of Exeter, had accused Dr. Haynes their Dean to the Council for preaching against holy bread and holy water, and that he should say in one of his sermons (having occasion to speak of matrimony), that marriage and hanging were destiny; upon which they gathered treason against him, because of the king's marriage."

Simon Haynes, though a priest, was married,

which was unusual at that time. He was accused of being a Lutheran, and imprisoned in the Fleet.

C. R. HAINES.

Uppingham.

### 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.

**DERAIL.**—I should be glad of assistance in tracking the first appearance of this verb. I find it in Webster's 'Dictionary' of 1864, "to run off from the rails of a railway, as a locomotive," on the authority of Lardner. If any one can tell in which of Dr. Lardner's works the word appears he will do a service to the 'Dictionary.' Possible sources are his 'Railway Economy,' 1850, and 'Cabinet Cyclopaedia,' 1829 44; but both of these seem rather early in date. Webster's explanation "to run off from the rails," reads as if the verb were intransitive, though it is lettered *v. t.* The common English use is transitive, "a train was derailed" (for which I have a quotation of 1881); but the intransitive use is occasional, and was recorded in 'N. & Q.' 7th S. iv. 365, from the *Times* of Sept. 15, 1887. The intransitive use, "sortir des rails," is the only one given for *dérailer*, or *derailer* in French. The verb, with its derivative *déraillement*, occurs in Littré, 1873-4, and from his discussion of the current orthography, as well as from the admission of the words by the Académie in 1878, it appears that they were not then entirely new. Neither Littré nor Darmesteter derives the French word from English; the question, therefore, arises, In which language did it originate? Railway terms, in general, have passed from English into French; but in the case of *derail*, *dérailer*, there is some reason to think that the French word was adopted in America, and thence came into Great Britain. Can any correspondent supply information on the point? To run down the Lardner reference would be most useful.

J. A. H. MURRAY.

Oxford.

**ADAM BUCK.**—I shall feel much obliged to any one who will refer me to a work containing particulars of the family and life of Adam Buck, portrait and subject painter, exhibiting in London between 1793 and 1833. I am aware of the biographical note in the National Portrait Gallery Catalogue. Kindly reply direct.

HAROLD MALET, Col.

12, Egerton Gardens, S. W.

**SOURCE OF QUOTATION.**—Can you tell me where the following lines are to be found?—

Oh, Hudson Low(e), oh, Hudson Low(e),  
By name and, oh, by nature so.

As it refers to Hudson Lowe, Governor of St.

Helena during Napoleon's captivity there, the poet must belong to this century. Can it be Byron?

G. GIGLIUCCI.

**WATERMARKS ON PAPER.** (See 8th S. v. 234, 295.)—I shall be much obliged if some one will refer me to a work treating of watermarks, and which will enable one to approximate the date of old paper by the different devices which appear as watermarks on paper in old MSS. A.

**SATIRES MÉNIPPÉES.**—What is the peculiarity of these productions; and is the style of writing thus designated really traceable to Menippus?

RICHARD H. THORNTON.

Portland, Oregon.

[There is only one sixteenth century work known as the 'Satire Ménippée.' It was written in imitation of the 'Satires Ménippées' of Varro by partisans of Henri IV., and was directed against the League. You will find a full account in the 'Dictionnaire Universel des Littératures' of Vapereau (Paris, Hachette, 1876).]

**WILLIAM HURD, D.D.**—I shall be glad if any contributor to 'N. & Q.' can give me some information about this author. I have before me a 'History of the Religious Rites, Ceremonies, and Customs of all Religions,' published in 1815 by J. Gleave, 196, Deansgate, Manchester, and stated to be a sixth edition. I find this Dr. Hurd is mentioned in Allibone's 'Dictionary of English and American Authors,' where the reference to him runs thus:—

"Hurd, William, D.D. 'View of all the Religious Rites, Ceremonies, and Customs of the Whole World,' fol., s.a. New ed. Newcastle-upon-Tyne, 1812, 4to. Frequently recommended by Dr. Samuel Parr."

Dr. William Hurd's name does not appear in the new 'Dictionary of National Biography.'

H. W.

**"CONTAMINATION."**—The *Classical Review* for June contains a criticism of Mr. Walker's (the High Master of St. Paul's School) interesting and learned papers on the evolution of certain Greek verbal forms. The writer (Dr. J. H. Moulton) makes the following remark: "Then we can interpret  $\eta\acute{\iota}\alpha$  as a contamination of  $\eta\acute{\iota}\alpha$  and  $*\eta\acute{\epsilon}\alpha$ , without questioning the tradition."

My son tells me that a few weeks ago a writer in the *Academy*, when suggesting a new reading in a verse of Chaucer's (I think), used the word "contamination," apparently in the technical sense in which textual critics employ "dittography." There is no reference to this use in the 'N. E. D.,' nor, indeed, to the one familiar to students of Latin literature. Is this new use borrowed from writers on natural science; or has it "come in from the States"?

J. P. OWEN.

**EDWARD PICK.**—Can any of your readers inform me how the late Dr. Edward Pick, in his system of mnemonics, treated dates and numbers? His

book is decidedly hard to get; but I have the first and the fifth editions, and neither gives any hint of his plans so far as numbers are concerned. Mnemonics are generally worse than useless, but they have considerable psychological interest; and Dr. Pick was very far above the common charlatan. Hence my query.  
J. N. SHEARMAN.

AN OXFORD SOCIETY.—A quaint little sheet, seven and a half inches by five and three-quarters inches, which has lain among my curios unheeded for twenty years, runs as follows, in the form of a letter:—

Sir,—For the Improvement of Society and Trade amongst Gentlemen Born in the County and City of Oxford, there is, by the Desire and Advice of several Gentlemen formerly Stewards of the Oxfordshire Feast, and others, a Society of the said Countrymen Settled at Mr. Richard Trubey's at the King's-Arms Tavern in St. Paul's Church-yard, who will meet every Wednesday Night; in the Summer Season from Seven to Ten, and in the Winter from Six to Nine; no Gentleman to be confin'd to come but when he pleases, at the Expense of One Shilling, there being no Quarterly Feasts.

N.B.—The Society will begin on Wednesday the 28th of August, 1717.

The word "will" in the N.B. is altered to *did* in ink, and the letter bears the inscription "To Mr. Briquit."

Can any reader of 'N. & Q.' give me any particulars of this friendly society or of the apparently defunct Oxfordshire feast referred to; also when the club ceased to exist, and who was Mr. Briquit?  
TENEBRÆ.

BRAZIL SALTS.—What did the medicine termed Brazil salts consist of; and what was it taken for? It was in use some sixty or seventy years ago, and seems to be unknown at chemists' shops now.  
C. H. SP. P.

'SHAKSPEARE'S EARLY DAYS.'—In April, 1832, a play was performed at Boston (Lincolnshire) entitled 'Shakspeare's Early Days; or, the Reign of Good Queen Bess.' Is it known who was the writer? Did it appear in a printed form? An advertisement of the performance occurs in the *Boston Herald* for April 24 of that year.  
K. P. D. E.

[It is doubtless the work, in two acts, with the same name, by Somerset, produced at Covent Garden, Oct. 29, 1829. Charles Kemble was Shakspeare; Keeley, Gilbert Shakspeare, his brother; Mrs. Gibbs, Mary Shakspeare; Abbott, Lord Southampton; Warde, Burbadge; and Wrench, Tarlton. It was acted eleven times.]

ARMORIAL.—In Boston Church, Lincoln, is a hatchment with the following armorial bearings, viz., on a chief three stags' heads cabossed, quartering a chevron argent, three swans argent, gules, and azure. In the centre, on an escutcheon of pretence, the Tilney arms are represented. To whom does this hatchment refer? Are the swans the alternative Carey coat? Has Carey Street (Lincoln's Inn

Fields), London, a connexion with the above; and when did Tilney Street (London) acquire its name?

T. W. C.

'ROMEO AND JULIET.'—Will one of your Shakespearean scholars kindly tell me why Mercutio's "Queen Mab" speech in Act I. sc. iv. is printed as prose in the 1623 Folio (Booth's reprint)? Is it so printed in any more modern edition?

JONATHAN BOUCHIER.

ATTACK ON THE REFORMED RELIGION.—The following words are quoted from a "German writer" in Mr. E. G. Kirwan Browne's 'Annals of the Tractarian Movement,' third edition, 1861, p. 190. Can any one tell me who the violent person was who used them, and give such a reference that I may see them with their context?

"Delenda est ista infernalis, scelerata, sanguinea, et execranda religionis Christianæ deformatio, quæ falsissime vocatur, Reformatio."

ASTARTE.

REFERENCES SOUGHT.—Will some one kindly say to whom and to what works the Archbishop of Canterbury referred when, in his sermon at the Church Congress, Birmingham, on October 2, 1893, and in speaking of Balaam, he said:—

"Three of our greatest philosophic preachers and our greatest word-painter of Scripture have, each in their own unique fashion, penetrated at least some of the secrets of that almost inconceivable character"?

He also quoted the following passage:—

Taking his stand,  
His wild hair floating on the eastern breeze,  
His tranced yet open gaze following the  
Giant forms of empires on their way to ruin.

From what work is the quotation? LUCIS.

THE POET'S FLOWERS: BUTTERCUPS.—

All though the fields look rough with hoary dew,  
And will be gay when noontide wakes anew  
The buttercups, the little Children's dower.

'Home Thoughts, from Abroad.'

What does Browning mean by this? The buttercup is no slug-a-bed. I suspect it was rather more awake at the time than the poet. C. C. B.

PORTRAIT.—Can any of your readers tell me what has become of a portrait on panel of Nicholas Heath, Archbishop of York, 1555–1559, which a few years ago was in the possession of Mr. Grindlay, Duke Street, St. James's Square?  
J. R. K.

SIR MARTIN WRIGHT.—I should be much obliged for any information concerning Mr. Justice Wright, who purchased Holcrofts, Fulham, about 1742. Sir Martin was one of the Justices of the King's Bench. He died at Fulham in 1767. The property descended to his only surviving daughter, Elizabeth Wright, who was residing here when Lysons wrote his 'Environs' (1795). In 1811 the house was the property of the devisees of Lady

Guise, the niece of Elizabeth Wright. Any further facts about these two ladies would also be of service.  
CHAS. JAS. FERET.

**INEZ DE CASTRO.**—Among the poetical works of Mrs. Hemans there is a poem entitled 'The Coronation of Inez de Castro.' The lady has gone the way of all flesh, and been buried in the great cathedral; but her husband, King Pedro, anxious to show honour to his wife even in death, causes her remains to be disinterred, and at a weird midnight service her corpse, clad in queenly attire, is crowned. All the flower of the nation's nobility attend to pay homage to the dead queen; and, when the solemn and awful ceremony is over, her body is borne once more to its resting place in the tomb, and her crown and jewels laid with her there. Who was this lady, and is the story true?

W. H. SWIFT.

Cambridge.

[She was a queen of Portugal, assassinated Jan. 7, 1355. The subject, which is partly historic, has been frequently treated in poetry, drama, and painting.]

**JOHN OF TIMES.**—What is the origin, or supposed origin, of the story of John of Times? Ralph Higden, after describing the flight of Matilda from Oxford in the reign of Stephen, concludes his 'Polychronicon' thus:—

"Quo etiam anno Johannes de Temporibus, qui vixerat trecentis sexaginta uno annis et armiger magni Karoli extiterat, obiit."

Or, as the Harleian MS. 2261 has it:—

"In whiche yere John of Tymes dyed, which hade lyvede cccxj yere, somme tyme esqwier to grete Kyngz Charlz."

I quote from 'Polychronicon Ranulphi Higden,' vol. vii. p. 496 (Rolls Series, 1879).

Shadwell mentions "John of the Times and Old Parre" in 'The Miser,' 1691, Act II.

JAMES HOOPER.

Norwich.

**ORIGINAL KNIGHTS OF THE GARTER.**—In the 'Dictionary of National Biography' it is stated that John, second Lord Grey of Rotherfield (1300–1359) was an original K.G. I am unable to refer to the histories of the Order of the Garter, but I see a list of the original knights in Burke's 'Extinct Peerages,' in a note under "Audley," copied from Camden, and Lord Grey's name is not included. I am very desirous to know whether the omission is a mistake, there being (exclusive of King Edward) twenty-six knights named. One of them was Sir Cupdall de Buche (or de Buz), whose real name, however, appears to have been Sir John Grayllie (see Dugdale's 'Ancient Usage of Arms,' referring to Ashmole's 'History of the Garter'). What were the circumstances under which this name was given to Sir John?

H. LOFTUS TOTTENHAM.

## Æglics.

BACON AND SENECA.

(8th S. v. 407.)

Montaigne, before Bacon, had the same thought and expression ('Essais,' l. i. 19, "Que philosophe c'est apprendre à mourir") :—

"Je crois, à la vérité, que ce sont ces mines et appareils effroyables, dequoy nous l'entourons, qui nous font plus de peur qu'ells: une toute nouvelle forme de vivre; les cris des meres, des femmes et des enfans; la visitation de personnes estonnées et transies; l'assistance d'un nombre de valets pasles et explorez; une chambre sans jour, des cierges allumez; nostre chevet assiegé de medecins et de prescheurs; somme, tout horreur et tout effroy autour de nous: nous voylà desia ensevelis et enterrez. Les enfans ont peur de leurs amis mesmes, quand ils les voyent masquez: aussi avons nous. [This is from Seneca, Epist. 24.] Il faut oster le masque aussi bien des choses que des personnes, osté qu'il sera, nous ne trouverons au dessous que cette mesme mort, qu'un valet ou simple chambriere passerent dernièrement sans peur. Heureuse la mort qui oste le loisir aux apprests de tel equipage."

And later, Jeremy Taylor (1613–67) is much in the same vein:—

"Take away but the pomps of death, the disguises and solemn bugbears, and the actings by candlelight, and proper and fantastic ceremonies, the minstrels and the noise makers, the women and the weepers, the swoonings and the shriekings, the nurses and the physicians, the dark room and the ministers, the kindred and the watches, and then to die is easy, ready, and quitted from its troublesome consequences. It is the same harmless thing that a poor shepherd suffered yesterday or a maid-servant today."

There is a good deal of Seneca and Lucretius in Montaigne's essay. Whomsoever Bacon meant by the "natural man and philosopher," the description is very applicable to Montaigne.

G. T. SHERBORN.

Twickenham.

"Pompa mortis magis terrat, quam mors ipsa."  
(Ought not "terrat" to be *terret*?) Perhaps Bacon refers to the following:—

"Illud autem ante omnia memento, demere rebus tumultum, ac videre quid in quaque re sit: scies nihil esse in istis terribile, nisi ipsum timorem. Quod vides accidere pueris, hoc nobis quoque, majusculis pueris, evenit: illi, quos amant, quibus assueverunt, cum quibus ludunt, si personatos vident, expavescent. Non hominibus tantum, sed rebus persona demenda est, et reddenda facies sua. Quid mihi gladios et ignes ostendis, et turbam carnificum circa te frementium? Tolle istam pompam, sub qua lates, et stultos terribas! Mors es, quam nuper servus meus, quam ancilla contempsit."—L. Annæi Senecæ Epist., xxiv. sect. 12.

Lodge, who speaks of this epistle as "worthy to be ranked amongst the best," translates the passage as follows:—

"But above all things, remember thou to esteeme things simply as they be, and despoyle them of the tumult and bruit that is accustomedly given them, and thou shalt find in them, that there is nothing terrible, but only feare. That which thou seest befall young

Children, befalleth us also that are greater Boyes; they are afraid of those whom they love, and with whom they frequent and disport everie day, if they see them masked and disguised. Not from men onely ought we to take the maske, but from things themselves, and yeeld them their true and naturall appearance. Why shewest thou me swords and fire, and a troupe of grinning hang-men about thee? Take away this pompe, under which thou liest hidden, and wherewith thou terrifiest fooles: thou art Death, which of late my slave or my hand-maiden hath contemned."

ROBERT PIERPOINT.

St. Austin's, Warrington.

May not Bacon, quoting *memoriter*, have by mistake written "pompa" for *dogma*? This granted, I believe his reference to have been to the 'Encheiridion' of Epictetus, chap. v. :—

Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα. Οἶον, ὁ θάνατος οὐδὲν δεινὸν· ἐπεὶ καὶ Σωκράτει ἀν' ἐφαίνετο. Ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι δεινὸν, ἐκείνο τὸ δεινὸν ἔστιν.

Epictetus employs *δόγμα* in its etymological sense, as derived from *δοκέω*, "to appear." We see things not as they are in themselves, but through the coloured medium of our own idiosyncrasy. Epictetus speaks of death as does our own Parnell :—

When men my scythe and darts supply,  
How great a king of fears am I!  
They view me like the last of things:  
They make, and then they dread, my stings.  
Fools! if you less provoked your fears,  
No more my spectre-form appears.  
Death's but a path that must be trod,  
If man would ever pass to God:  
A port of calms, a state of ease,  
From the rough rage of swelling seas.

R. M. SPENCE, M.A.

Manse of Arbutnott, N.B.

Dr. Abbott, in his edition of Bacon's 'Essays, 1876, says in a note (vol. ii. p. 114), with reference to the passage quoted by your correspondent :—

"Freely quoted from Seneca ('Ep.,' iii. 3, 14), 'Tolle istam pompam sub qua lates et stultos territas: Mors es, quem nuper servus meus, quem ancilla contempsit.' The original is rather more closely quoted by Montaigne at the end of his 'Essay on Death.'"

F. C. BIRKBECK TERRY.

The following passage from Seneca bears a strong verbal resemblance to what Bacon says :—

"Quid mihi gladius et ignes ostendis, et turbam carnificum circa te frequentem? Tolle istam pompam, sub qua lates, et stultos territas: mors es, quam nuper servus meus, quam ancilla contempsit."—'Epistolæ,' xxiv. 13.

EDWARD H. MARSHALL, M.A.

Hastings.

Rawley, in his 'Life of Bacon' ('Works of F. Bacon,' ed. Spedding, i. 12), remarks :—

"I have often observed, and so have other men of great account, that if he had occasion to repeat another man's

words after him, he had an use and faculty to dress them in better vestments and apparel than they had before; so that the author should find his own speech much amended, and yet the substance of it still retained."

Mr. Spedding, in his note hereon, thinks that this habit of inaccurate quotation ("of which a great many instances have been pointed out by Mr. Ellis"), when not attributable to faults of memory, was caused by a desire to "present the substance in a better form, or a form better suited to the particular occasion." Hence, as he suggests (vi. 379), we may accept the phrase "Pompa mortis magis terret quam mors ipsa" as a concise presentation of the sense of the passage in Seneca's twenty-fourth epistle beginning, "Tolle istam pompam sub qua lates et stultos territas: mors es, quam nuper servus meus, quam ancilla contempsit."

F. ADAMS.

80, Saltoun Road, Brixton.

THE SONS OF HAROLD (8th S. v. 507).—Harold was twice married; but his first wife, whose name is not given, died long before he was king. By her he had three sons—Godwin, Edmund, and Magnus. The two eldest, after their father's overthrow, fled into Ireland, but came back into England, and fought against King William in the second year of his reign. Ultimately they retired to Denmark, to King Sweyn, where they died. Magnus went with his brothers to Ireland, and came back with them to England; but we find nothing more of him after this. Harold had a fourth son, Wolfe, who seems to have been the son of Queen Alghitha. He was a prisoner at the accession of William Rufus, who released him and knighted him (Guthrie). Gunhilda, a daughter of Harold's, and a nun, is mentioned by John Capgrave in the life of Wolstan, Bishop of Worcester, who is stated to have restored her eyesight miraculously. Another daughter of Harold's is mentioned by Saxo Grammaticus, in his 'Danish History,' as having been well received by her kinsman King Sweyn, the younger, and afterwards married to Waldemar, King of the Russians, and to have had a daughter by him, who was the mother of Waldemar, the first King of Denmark of that name, from whom all the Danish kings for many ages afterwards succeeded.

CONSTANCE RUSSELL.

Swallowfield, Reading.

Freeman, 'Norman Conquest,' vol. iv. p. 142 (second edition), says :—

"Harold had left behind him five children, who, as I have elsewhere hinted, were most likely the offspring of Eadgyth Swanneshals. Of their mother we hear no more after her sad errand to Senlac. But her three sons, Godwine, Eadmund, and Magnus, of whom Godwine was a holder of lands in Somerset, and her daughters Gytha and Gunhild, will all call for momentary notice."

In a note (M, p. 752) the learned historian adds much information on the same subject, and says :

"As to the children of Harold and Ealdgyth, it is certain (see Florence, 1087) that Harold had a son Ulf, who, at the time of William's death, was imprisoned in Normandy, and was released by Robert."

Another son named Harold is also mentioned, and Mr. Freeman says, "Any child of Harold and Ealdgyth must have been born after his father's death, but Ulf and Harold may have been posthumous twins." FRED. C. FROST, F.S.I.  
Teignmouth.

"§ 8. The sons of Harold.—This same year, 1068, the three sons of Harold, Godwine, Edmund, and Magnus, who had escaped with their grandmother, Gytha, came back by sea with a force from Ireland, doubtless chiefly Irish Danes. But they did nothing but plunder. They were driven off from Bristol, and there fought a battle with the men of Somerset, who were led by Eadnoth, a man who had been their father's *Staller*, or master of the horse, but who was now in the service of William. Eadnoth was killed, and Harold's sons sailed, having only made matters worse."—Freeman, 'Short Hist. of Norm. Conq.', p. 99.

A reputed daughter of the Conqueror's former wife, Matilda, was Gundrada de Warenne. Whether the Conqueror was or was not her father was disputed in the Sixth and Seventh Series. The last contribution, from which the others may be traced back, was 7th S. vii. 311. Later discovery is in favour of it, from a charter or charters in the National Library in Paris. ED. MARSHALL.

"Harold is said to have been twice married. By his first wife, whose name has not been preserved, he had three sons, Edmund, Godwin, and Magnus..... His second wife, Editha, otherwise called Algytha, the daughter of the Earl of Alfgar, is said to have been the widow of Griffith, the Welsh prince, whose head had been sent by his subjects as a peace-offering to Harold. By her Harold is asserted to have had a son and two daughters; but as it is admitted that he was only married to her some time in 1065 at the earliest, we may doubt if she could already have produced so considerable a family. The son, named Wolf, is said to have been knighted by William Rufus; Gunilda, the eldest daughter, became blind, and passed her life in a nunnery; the second, whose name is unknown, is supposed to have gone to Denmark with her half-brothers. Queen Editha survived her husband many years, during which she is said to have lived in obscurity in Westminster [? Westchester]. This lady, according to the Scottish historians, was the mother, by her first husband, of a daughter, who married Fleance, the son of Banquo, thane of Lochaber, whose son Walter, marrying a daughter of Alan the Red, Earl of Brittany, became the progenitor of the Stewarts. (On this story see Appendix No. x. to the first volume of Hailes's 'Annals of Scotland.')

"—Charles Knight's 'English Cyclopædia,' 1856, under "Harold."

Betham, in his 'Genealogical Tables' (Table 602), gives Goodwin, Edmond, and Magnus as the issue of Harald's marriage with his first wife (name unknown). He calls the second wife Agatha, daughter of Algar, Earl of Mercia, and gives as issue Wolf and Gunhild.

Speed, in his 'History of Great Britain,' at the end of the eighth book, speaks of the first wife as not named by any writer; of the second as

"Algyth, widow of Gruffith ap Lhwelyn, King of North Wales, the sister of Edwin and Morcar, Earls of Yorkshire and Chester, and daughter of Algar, sonne of Leofricke, son of Leofwine, all Earls of Chester, Leicester, and Lincoln."

He makes the date of the marriage 1065. After mentioning Wolf and Gunhild, he says:—

"Another daughter of King Harold, not named by any Story-writer of our owne Nation, is mentioned by Saxo-Grammaticus, in his Danish history."

She married "Gereslef, called in Latine Jarislaves, and of the Danes Waldemar, King of the Russians," and by him "had a daughter, that was the mother of Waldemar, the first of that name King of Denmarke, from whom all the Danish kings for many ages after succeeded."

Speed says that Algyth, after the death of Harold, was conveyed by her brothers to Westchester (*i. e.*, Chester), "where she remained in meane estate, and in good quiet.....during the rest of her life, which lasted a great part of the Conquerours raigne." ROBERT PIERPOINT.

VERNOR, HOOD & SHARPE (8th S. vi. 47).—

"Of Mr. William Darton and Mr. Thomas Hood I shall have to speak hereafter, as connected with the associated booksellers; and, as a man of enterprise, I recollect the latter fifty-four years ago as librarian to that good and venerable character, Mr. Vernor, in Birch Lane, Cornhill (subsequently Dutton's library). Vernor was a Sandimianian [*sic*], so was Hood."—*Aldine Magazine*, 1839, p. 311.

The promise to give further details as to Mr. Hood was never carried out, as the *Aldine Magazine* died with the issue (undated) of the number containing the above. The extract given is from the last of a very interesting series of papers entitled 'Annals of Authors, Artists, Books, and Booksellers.' These were written by William West, who also published anonymously 'Fifty Years' Recollections of an old Bookseller,' 1837, a very rambling and incoherent book, but valuable as containing many details not easily obtainable elsewhere. I believe West died in the Charterhouse at a great age. His matter was largely used in Curwen's 'History of Booksellers.'

WM. H. PEET.

39, Paternoster Row, E.C.

This firm appears to have originated as Vernor & Chater in 1772; it became Vernor & Hood in 1798; and Vernor, Hood & Sharpe in 1806. These dates are approximate. The senior partner had no male issue, and his family is now represented in the eminent firm of Grosvenor, Chater & Co., wholesale stationers and paper-makers, with very numerous family connexions. Thomas Hood, a native of Scotland, married a Miss Sands; his son, the poet ('Song of a Shirt,' &c.), was born in 1799, and in 1825 he married Jane Reynolds, dying in 1845. Thomas Hood, jun. (editor of *Fun*, &c.), born in 1835, died in 1874; his sister,

Mrs. Broderip, I believe still survives. The junior partner, Charles Sharpe, great-uncle to Dr. Bowdler Sharpe, of the Zoological Department, British Museum, settled finally in Dublin as a literary auctioneer. LYSART.

The humourist's son gives the following account of Hood, the bookseller, in the 'Memorials of Thomas Hood' (London, 1873):—

"My father's own joking account of his birth was, that as his grandmother was a Miss Armstrong, he was descended from two notorious thieves, *i. e.*, Robin Hood and Johnnie Armstrong. I have found his father's name mentioned in 'Illustrations of the Literary History of the Eighteenth Century,' by J. B. Nichols, F.S.A.: 'August 20th. At Islington, of a malignant fever, originating from the effects of the night air in travelling, Mr. Thomas Hood, bookseller, of the Poultry. Mr. Hood was a native of Scotland, and came to London to seek his fortune, where he was in a humble position for four or five years.....His partner, Mr. Vernor, died soon afterwards. Mr. Thomas Hood married a sister of Mr. Vernor, junior, by whom he had a large family. He was a truly domestic man and a real man of business. Mr. Hood was one of the "Associated Booksellers," who selected valuable old books for reprinting, with great success. Messrs. Vernor & Hood afterwards moved into the Poultry, and took into partnership Mr. C. Sharpe [*sic*]. The firm of Messrs. Vernor & Hood published "The Beauties of England and Wales," "The Mirror," "Bloomfield's Poems," and those of Henry Kirke White. Mr. Hood was the father of Thomas Hood, the celebrated comic poet.' The above account is tolerably correct, except that Mr. Hood married a Miss Sands, sister to the engraver of that name, to whom his son was afterwards articled. Mr. Hood's family consisted of many children, of whom two sons, James and Thomas, and four daughters, Elizabeth, Anne, Jesse, and Catherine, alone survived to riper age. At his house in the Poultry, on May 23, as far as we trace, in the year 1799, was born his second son, Thomas, the subject of this memoir."

C. O. B.

Some particulars of this firm and the books published by them will be found in Timperley's 'Dictionary of Printers and Printing,' pp. 817, 833.

EVERARD HOME COLEMAN.

71, Brecknock Road.

HARTFIELD CHURCH, SUSSEX (8th S. v. 246).—The Rev. Richard Randes, of co. York, matriculated as *pleb. fil.* from Trinity College, Oxford, in 1604 (matriculation register entry under date Dec. 14, 1604), then aged fourteen, graduating B.A. on June 2, 1608, and proceeding M.A. April 29, 1612, and B.D. July 1, 1619, in which latter degree he was incorporated at Cambridge in 1621. He received a licence to preach on July 2, 1622 (Foster's 'Alumni Oxonienses,' 1500-1714, iii. 1233).

DANIEL HIPWELL.

STOCKS (8th S. v. 387).—"This yere was ordeyned in every ward a peyr stockis" (Richard Arnold's 'Chronicle of London,' A.D. 1503, p. xxxvi). I think there is an earlier instance in 'Piers Ploughman,' but I have not chapter and verse.

C. E. GILDERSOME-DICKINSON.

BURNING THE CLAVIE (8th S. v. 484).—There is an account of this superstitious practice, with references to other authorities, in Mitchell's 'Past in the Present,' 1880, pp. 145, 256-263. I may add: F. Buckland, 'Notes and Jottings,' 1886, pp. 183, 184; 'N. & Q.,' 2nd S. ix. 38; 'Brand,' ed. Bohn, i. 310. It is briefly mentioned by Polydore Vergil, 'De Invent. Reb.,' 1604, pp. 386, 387, who says it comes down from Roman pre-Christian times. In August, 1868, there was found at Banavie, three feet below the solid peat, a bag made of a calf's skin and filled with Archangel tar. A similar bag was found four years before on the opposite side of the river Lochy. W. O. B.

CAREW OF GARRIVOE (4th S. x. 296, 397; 7th S. viii. 389).—Some time ago I made an inquiry respecting the parentage of a William Carew, killed in the earthquake at Lisbon in 1775. For reasons which have appeared in the *Miscellanea Genealogica* (Second Series, vol. iv. p. 231; and New Series, vol. i. p. 28), I believe that he is the person stated to have been killed in the earthquake at Lisbon in an article on the Carews in the *Collectanea Topographica et Genealogica*, vol. v. p. 98, and described as "Peter" Carew in a pedigree given in Cussans's 'History of Hertfordshire' ("Hundred of Cashio," p. 187), and that his parents were Thomas Carew, of the Garrivoe family, and Susanna Frankland, of the family seated at Ashgrove. I shall be glad, however, to have the matter further elucidated. G. D. LUMB.

"TAKE TWO COWS, TAFFY" (8th S. v. 488).—Mr. Bellenden Ker, in his 'Archæology of Popular Phrases and Nursery Rhymes' (Longmans & Co., 1835), No. 36, page 283, gives two more lines, thus:—

Taffy was a Welshman, Taffy was a thief,  
Taffy came to my house, and stole a leg of beef;  
I went to Taffy's house, Taffy was not at home;  
Taffy came to my house, and stole a marrowbone.

Mr. Ker's curious theory as to this and thirty-five other nursery rhymes is that they are lampoons in Low Dutch on the priests of many centuries ago for their greed and selfishness. I only give specimens of two first lines:—

Tayf je was er wee helsch m'aen, Tayf je was er dief;  
Tayf je geé em t'oom hye huys: aen stoel er leeck af  
beefé,

and so on; and his explanation or translation of the four lines as quoted above is this:—

"Tuyf (the priest) by his calling, has ever proved a hell-contrived grievance to us all. Tuyf has ever been a diminisher of our property. Tuyf will hardly ever let my cousin Farmer leave his house, while up in the pulpit he shudders at the very name of the profane layman. The farmer places his house and its contents at the disposal of Tuyf; and Tuyf, for the sake of what he can take out of it, is very condescending and officious to the master of it. Tuyf will hardly ever let my cousin Farmer leave his house, while up in his pulpit he turns



the austere and unsympathising denouncer of affliction upon the whole class."

Then follows a sort of explanatory dictionary thus :

"Tuyf was the term for the high cylindrical rimless black professional cap worn by the priest in all outdoor functions, such as burial, host carrying, &c."

And in a preface to a second edition of the book Mr. Ker speaks plainly with regard to adverse criticisms in the *Times* and *Athenæum*. The other thirty-five nursery rhymes are all treated in the same way—converted into Low Dutch and translated, as is this one of Taffy; and curious they are.

In the Midland Counties there used to be two extra lines added to this rhyme about Taffy; but inasmuch as Mr. Ker does not quote them, I need not.

W. POLLARD.

Hertford.

I thought it was a well-recognized fact that Taffy is simply a base form of David, the patron saint of Wales. The Welsh habitually sound *d* as *t*, just as Highlanders say "Tonal" for Donald.

JAMES HOOPER.

Norwich.

AD LIBRAM's memory plays him false. The theft of the marrowbone was Taffy's second predatory exploit, not that of the supposed Englishman, by whom it was speedily avenged, using the stolen bone as his weapon. The second and third stanzas of the nursery rhyme surely run thus :—

I went to Taffy's house,  
Taffy wasn't at home;  
Taffy came to my house  
And stole a marrowbone.

I went to Taffy's house,  
Taffy was in bed;  
I took the marrowbone  
And broke Taffy's head.

EDMUND VENABLES.

REGENT STREET (8th S. vi. 68).—This song was published in 'Duncombe's Social Songster.' I remember the song many years ago. One of the verses ran thus :—

Old gentlemen who still are gay  
Go toddling thither every day;  
Invigorated by the air  
They plume their crests and quiz the fair.  
"Ah, ah, my charmer, is that you?"  
"O, go along, you old fool, do!"  
"Not old, my dear; be more discreet,  
I'm always young in Regent Street!"

Duncombe kept a book-shop in Middle Row, Holborn (now pulled down). Every evening he held a sale by auction of books. At the door stood a poor half-witted man, with a most miserable countenance and voice, inviting the people in to buy, crying "Step in; sale about to commence." The house and the master and man are all gone, and nothing left to recall the past—perhaps nothing worth remembering.

WILLIAM TEGG.

13, Doughty Street, W.C.

ADDRESS 'ON ECONOMY AND FRUGALITY' (8th S. v. 469).—The Preliminary Address to the Pennsylvania almanac, entitled 'Poor Richard's Almanac, for the Year 1758,' signed Richard Saunders, was written by Benjamin Franklin.

"In 1732, Franklin began to publish Poor Richard's Almanack. This was remarkable for the numerous and valuable concise maxims which it contained, all tending to exhort to industry and frugality. It was continued for many years. In the almanack for the last year, all the maxims were collected in an address to the reader, entitled 'The Way to Wealth.' This has been translated into various languages, and inserted in different publications. It has also been printed in a large sheet, and may be seen framed in many houses in the city. This address contains, perhaps, the best practical system of economy that ever has appeared.....The demand for this almanack was so great that ten thousand have been sold in one year," &c.—Dr. Stuber's 'Life of Franklin.'

A. WHEELER.

Richard Saunders is the name assumed by Benjamin Franklin in the series of Pennsylvania almanacs which he issued under the title 'Poor Richard' from 1732 to 1758. The last almanac was prefaced by an "Address to the Reader," entitled 'The Way to Wealth,' and signed "Richard Saunders." This piece contained nearly all the maxims collected from the previous issues of the almanac, as I have already informed MR. WALLACE in my reply to another of his queries (8th S. v. 496). The date 1577 is, of course, a misprint: 1732+25=1757, the correct date. On July 7 of that year, however, Franklin was on his way to England. The lines quoted by your correspondent are not in 'The Way to Wealth'—which is presumably what he describes as "an address 'On Economy and Frugality'"—as printed in the edition of Franklin's 'Complete Works' which I have consulted, and which I cite in my other note.

F. ADAMS.

80, Saltoun Road, Brixton, S.W.

In both the copies of the 'Pleasing Instructor' which I have, the 'Address on Frugality and Economy' has the date of July 7, 1757, and is stated to form the preface to the Pennsylvania almanac for 1758, with the signature of Richard Saunders. The authorship is settled by its being among Franklin's 'Essays,' as at p. 100, London, 1850. 'Poor Richard's Almanac' was another name for the Pennsylvania almanac.

EDWARD MARSHALL.

FOLK-LORE: BANAGHER SAND (8th S. v. 486).—I extract the following from my portly volume of folk-lore and words and sayings of Ulster, destined, I trust, to be one day printed :—

"There is another place of cure at the basin of a pretty waterfall on a tributary of the Owenriagh river, in the Banagher Glens, about four miles from Dungiven. It is called 'Lig na Peasta' (the stone or burial-place of the beast) from the following legend: A dragon or serpent was devastating the country round. St. O'Heany (twelfth century) who was the builder of the old church

of Banagher (co. Derry), and whose tomb is still standing in that churchyard, cast the dragon into Lig na Peasta, and gave him the third of the fish that swim in the river for his food, and laid upon him a third of the diseases of all that should bathe in the waters. A bush near the fall is often decorated with rags, proving that some still believe in its efficacy. Near the bottom of the saint's tomb the celebrated Banagher sand is got. It must be lifted by an O'Heaney, one of the line descended from St. Murrough O'Heaney. A grain thrown over a horse in a race will make him win; or carried and sprinkled by a young lover will incline the fair one favourably. So also sprinkled on an adversary in a law suit, it will spoil his evidence and gain a verdict. It is also carried in a small bag by seafaring folk, and saves them from drowning. A man made a ring of Banagher sand, and placed inside it one of those accursed insects, a diaoul (*alias* nonerook, devil's coach-horse, dardell), it travelled seven times round the inside of the ring and then died."

Most of the above was obtained from my friend the late Canon Ross, of Dungiven.

H. CHICHESTER HART.

POE'S 'MURDERS IN THE RUE MORGUE' (8th S. v. 366).—MR. WALLER writes:—

"The employment of an orang-outang in the committal of these murders has always seemed to me one of the most original ideas in fiction with which I am acquainted."

Does not Sir W. Scott, in 'Count Robert of Paris,' introduce a baboon in a prison at Constantinople to do something of the sort? I have not the book by me to give reference to the chapter where it occurs.

E. LEATON-BLENKINSOPP.

[Yes.]

TSAR (8th S. v. 85, 232).—Evelyn spells this word *Zarr*:—

"Aug. 28, 1667.—He [*i. e.*, the Russian Envoy] deliver'd his speech in the Russe language aloud, but without the least action or motion of his body.....Half of it consisted in repetition of the Zarr's titles, which were very haughty and oriental, the substance of the rest was that he was only sent to see the King and Queene, and how they did, with much compliment and frothy language."

PAUL BIERLEY.

FRESHER=FRESHMAN (8th S. v. 447).—I have always thought that *freshier* was due to Harrow influence at the universities. The school slang is rich in words ending in *-er*, and the boys rather pride themselves on the fact. *Footer* is football, *noter* a note-book, *sicker* a sick-room, *ducker* the bathing-place, *specher* the speech-room and the public prize-giving which is accompanied by recitations.

ST. SWITHIN.

MR. OWEN asks for some of the words to which the termination *-er* is applied by undergraduates at Oxford. They are innumerable. Any word can be thus mutilated. *Soccer* stands for Association football; *rugger* for the Rugby game; *togger* for the torpid boat-races; *footer* for the game of football in general; *Quagger* I have heard applied to

Queen's College; *Ugger* to the Union Society; *Wagger* to a literary club in Magdalen named after that eminent man Waynflete; and I have heard the phrase "deceased wife's sister" abbreviated into *Deaser*. Doubtless the usage is slovenly, and it is certainly not graceful. But why MR. OWEN should call it "intolerably mean" is more than I, in common with most Oxford undergraduates, can understand.

D. L.

GERMAN BANDS (8th S. vi. 28).—In all parts of the West Riding of Yorkshire I have found instances of the belief that rain will quickly follow after a German band has been in the district. In some places rain is looked for the same day.

I should like to suggest to older contributors that, instead of merely giving references to early numbers of 'N. & Q.,' they should, in the interests of younger subscribers and students, give brief answers to the questions asked. Few young students have the opportunity of referring to a complete set of 'N. & Q.,' and it is simply giving a stone in place of bread to state where information may be found when it is impossible to refer to the source indicated. Even in this city, with its admirable free reference library, I have experienced occasional difficulty when I wanted to look through early volumes of 'N. & Q.' I have noticed a greater tendency than usual, during the last few months, to give references instead of actual information.

ALFONZO GARDINER.

Leeds.

The superstition that the advent of a German band is a forerunner of rain evidently extends to North-West Essex, as an old servant of ours, a native of that part of the county, on one occasion, when I was particularly anxious that the day should be fine, told me she was sure it would rain as she had heard a German band. The rain came, but I do not imagine the band was responsible.

MATILDA POLLARD.

Belle Vue, Bengoe.

EASTER SEPULCHRES (8th S. vi. 27).—In Stanton Harcourt Church, in the chancel on the north side of the altar, is a small monument, about four feet long by two wide, with the emblems of the Crucifixion, as well as family coats of arms, with a tall and rich Decorated canopy over it, which is supposed to have been used for the Easter sepulchre. It is stated in the *Gentleman's Magazine* (1841) that there are other examples in Germany of the same form (J. H. Parker's 'Deanery Guide'). I am not able to say whether the canopy is of wood or of stone.

ED. MARSHALL.

The movable Easter sepulchre formerly belonging to the church at Kilsby, Northamptonshire, is fully described in 'The Principles of Gothic Ecclesiastical Architecture,' by Matthew Holbeche Bloxam (ii. 116-119, eleventh edition, 1882), a

copy of which may be seen in the Library of the Corporation of the City of London, Guildhall.

EVERARD HOME COLEMAN.

71, Brecknock Road.

So far as I know there is not a single example of an English Easter sepulchre made of wood in existence. I have made inquiries in the hope that one, at least, might have come down to our time, but have never received a satisfactory answer to the questions I have asked. There is a very valuable paper on Easter sepulchres, by Major Alfred Heales, in the forty-second volume of the *Archæologia*. Mention of Easter sepulchres made of wood occurs in my 'English Church Furniture,' pp. 34, 39, 44, 50, 60, 65, 67, 73, 99, 108, 120, 143, 152, 167.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

The desired information will be found fully treated in Bloxam's 'Principles of Gothic Architecture,' 1882, vol. ii. pp. 98-124. After stating that some of the best examples of sepulchral arches or receptacles for the movable wooden structures are to be found at Cubington and Long Itchington, Warwickshire; Garthorpe, Leicestershire; Hawton and St. Peter Sibthorp, Notts; Heckington, Navenby, and Lincoln Minster, Lincolnshire; Patrington, Yorks; Northwold, Norfolk; and Holcome Burnell, Devon—Bloxam says:—

"What appears to have been the movable Easter sepulchre formerly belonging, I think, to Kilsby Church, Northamptonshire.....consists of a wooden coffer, 3 ft. 9 in. in length, 1 ft. 3 in. in width, and 1 ft. 9 in. in height, exclusive of modern supports. The cover is comparatively modern. The back, which was placed against the north wall of the chancel, is plain, but the ends and front have five square panels carved in relief, one at each end and three in front. Each panel is about 13 in. by 11 in. These panels have each a group of figures."

Commencing with the east end, (1) our Lord before Pilate; (2) our Saviour in the garden after the resurrection appearing to Mary Magdalene; (3) the resurrection; (4) partly destroyed, appears to represent the deposition from the cross (ladder, hammer, and pincers, and probably the Blessed Virgin and St. John); (5) our Lord bearing the cross. "This," adds Bloxam, "is the only movable Easter sepulchre of wood (for such I believe it to be) I have met with." From the hood Pilate wears the author quoted would attribute the coffer to the reign of Richard II. or the last twenty years of the fourteenth century. No sepulchral arches appear to be of earlier date than the thirteenth century.

H. POSTLETHWAITE POLLARD.

Books and authorities on this subject are catalogued at 8th S. i. 310. W. C. B.

PARENTS OF BALDWIN (8th S. v. 229, 411; vi. 14).—Baldwin II. I now admit to have been a son of Hugh, Count of Rethel, but not in deference to

'L'Art de Vérifier les Dates,' great as is the authority of that work. Sigebert Gemblacenses, or rather the continuation of his chronicle by Robert de Monte, says, sub 1118, "tertius regnat [i. e., in Jerusalem] Balduinus filius Hugonis Comititis de Reitesta." Baldwin de Berg (or Bourg) did marry a lady of the name of Ida, as Sigebert himself says, under 1084, "comes Montensis Balduinus uxorem ducit Idam." Why Ida has been taken to be a daughter of Count Eustace with the Whiskers I know not. She is not mentioned by Ordericus Vitalis. Perhaps the name of Ida being also the name of Eustace's wife suggested the relationship. I thank C. H. for calling attention to what clearly seems an error. T. W. Aston Clinton.

LADY DANLOVE (8th S. v. 88; vi. 57).—The will of "Dame Jacoba Vanloore, widow, late wife of Sir Peter Vanloore, late of London, knight, deceased," was dated Sept. 6, 11 Car., anno 1635, and proved in the P.C.C. by Thomas Crompton, of Westminster, gentleman, the sole executor, April 27, 1636.

Amongst other legacies, she bequeathes,

"to the poor of the city of Westminster 10*l.*; to the poor of the parish of Fulham 10*l.*; to the poor of the parish of Chelsea 10*l.*; to each of my grandchildren, being children of my late daughter Katherine, late wife of Sir Thomas Glemham, Kt., and of my daughter Elizabeth, late wife of John Vandembemden, 500*l.* apiece; to my son-in-law Sir Edward Powell, Kt. and Bart., one of H.M. Masters of the Court of Requests, 500*l.*; to my executor, in trust for my daughter, dame Mary Powell, now wife of Sir Edward Powell, Kt. and Bart., her executors and assigns, all my late husband's adventures in the East and West Indian Companies; to my son-in-law Sir Thomas Glemham, Kt. 100*l.* for a ring in memory of me. Whereas I have been much vexed and troubled with suits by my son Sir Peter Vanloore (Bart.), and he has been disobedient and un dutiful to me, and I have been put to expense and questioned by my son-in-law Sir Charles Caesar, Kt., I have therefore given nothing to them or their children by this my will."—Register Pile 42.

B. W. GREENFIELD.

Southampton.

I would beg to suggest to MR. FERET that there is, after, all a particle of doubt, and that the true name is not "Vanlore," as given in the Fulham rate book, 1628-36, nor "Wanlore," as in the Chelsea register of burials, 1636, but really "Van Loor," which is unmistakably the way her husband signed a deed on April 28, 1618, jointly with Sir Baptiste Hicks (afterwards Viscount Campden). The deed is bound up in a grangerized Faulkner's 'Kensington,' otherwise I would with pleasure send it for MR. FERET'S inspection.

FREDK. HENDRIKS.

Kensington.

MAID RIDIBONE (8th S. vi. 47).—The legend of Sancta Puella Ridibone, believed to be Redbourne, Herts, is given by Walsingham (edit. 1603, Frank-

fort, p. 164). It is said that in the year 1344, a damsel falling into a millstream, passed under the wheel, and was taken out lifeless; yet having none of her bones broken, she was restored to life through the instrumentality of St. Alban, invoked by her parents. At Redbourne was a Benedictine cell to St. Alban's Abbey, and the priory church was richly furnished with relics. Matthew Paris (edit. Wats, p. 135) says that the relics of St. Amphibalus, St. Alban's instructor, were found there in 1178, and several miracles were wrought before the relics were translated to St. Albans. A girl of fifteen years of age, who had been a cripple from her birth, was at once restored to health and activity (see 'Norfolk Archæology,' ii. 290). The later *puella* seems to have been raised to the dignity of a local saint, and her figure is represented on the screen at Gateley, Norfolk.

C. R. MANNING.

CIVIC INSIGNIA FOR MANCHESTER (8th S. v. 325).—The following is a cutting from the *Daily Telegraph* of July 21:—

"The Lady Mayoress of Manchester is shortly to be presented with an official collar and badge, the gift of Sir William Cunliffe Brooks, Bart. It is an example of British art-goldsmith work of the Tudor style, and is made of the finest wrought gold. The design consists of ten Lancaster roses, hammered in three tiers, enamelled in ruby translucent red, alternating with ten miniature cotton bales, enamelled white. These emblems are united by links on the pattern of those found in an ancient cairn known as the 'Lucky Links of Glen Tana,' and are also identical with those of a Runic chain preserved in the museum at Copenhagen. The badge shows the armorial bearings of the city of Manchester. The shield, its supporters, crest, and motto (Concilio et Labore), chased in pure gold, are in their heraldic colours. This official collar was made by Messrs. Phillips, art-goldsmiths, Cockspur Street, who claim that the work may favourably compare with the finest specimens of pure gold enamel of the sixteenth century. The only other official collar for a Lady Mayoress is that of the Lady Mayoress of York."

CELER ET AUDAX.

"NIVELING" (8th S. v. 248, 395, 437, 493; vi. 15, 51).—It is difficult to continue this discussion, as I surely do not want "to find all the fault possible." Far from it; I merely thought it hard that my book should be condemned without examination.

The new charge against me is that my work is learned and exhaustive. I fear there are errors, and that many things are missed. I merely explained what I could make out, and this is resented as spoiling guess-work. That is no reason why I should not try to do my best.

There are several editions of my 'Piers Plowman.' The "exhaustive" edition is that published for the English Text Society. The Oxford edition, in parallel columns, is much reduced, in the interest of the general reader, and is now being offered at a guinea. Lastly, there is the edition of about

one-third of the poem, published at a few shillings, and well known to students. It has gone through six editions, and is the one in which "snivelling" is misprinted with one *l*. I hope they are not all alike to be condemned as "learned" merely because they are fairly accurate.

The passage quoted proves very little. The words "his nekke hanging" have nothing to do with "nevelyng." So little is there any connexion, that in the later version (C-text) of the poem the line runs, "With a nyuylyng nose, nyppying hus [*his*] lyppes." See my parallel-text edition.

I am asked for the root of the word which means downwards.\* It is duly given in Stratmann's 'Dictionary,' p. 452, which should have been consulted. It is allied to the A.-S. *nēowol*, *nǣwol*, *nīwol*, prone, prostrate, low. It is hard to have to look out words for others, and I do not know why this should be expected for English any more than for Latin. If a man does not know the meaning of a Latin word, he is expected to look it out for himself. As R. R. prefers passages from old authors, the same book will provide them. I copy these: Layamon, 16777 (later text); Trevisa, ii. 203; O. Eng. Homilies, i. 225, 233.

As to *sneeze*, it is all in my 'Dictionary.' The Greek *πνέω* is to blow; the cognate A.-S. *fnēosan* is to sneeze, also to snort or puff, as in *fnæst*, a puff, blast. Hence Mid. Eng. *fnæosen* or *fnæsen*, to snort or sneeze; cf. Du. *fnæsen*, Dan. *fnysse*, Swed. *fnysa*. Owing to the difficulty of pronouncing *fn*, some people dropped the *f*, and others turned it into *s*; so that *fnæeze*, *neeze*, and *sneeze* are all one word, with the various senses of snort, puff, and sneeze. If "passages" are desired, see the 'Tale of Beryn,' 42; Chaucer, 'Cant. Tales,' Manc. Proh. H 62 (in my small edition); Wyclif, Job. xli. 9.

I hope R. R. will think none the worse of me if I say that I highly commend his plan of reading authors for oneself, and getting information at first hand. This is where we are quite at one, and I hope he will forgive all rhetorical expressions.

WALTER W. SKRAT.

VISITING CARDS (8th S. vi. 67).—Visiting cards were in use at the date of 'St. Ronan's Well,' put somewhat indefinitely as the time when "the Peninsular War was at its height." But they were not then called "cards." Lady Penfeather sends the earl "a card for her blow-out"; but when Captain Jekyl, of the Guards, introduces himself he presents "his ticket." W. F. WALLER.

Disused playing cards appear to have been utilized as visiting and also as cards of invitation during the last century. In Hogarth's 'Marriage à la Mode,' plate iv., painted in 1745, there are

\* I doubt if the *u* means *v* in this word. We find *nuel*, *neuelinge*, *nyuelinge*; the *u* may be vocalic.

several lying on the floor. On one of them is inscribed, "Count Basset begs to no how Lade Squander slept last nite." 'N. & Q.,' 3<sup>rd</sup> S. i. 267, gives two instances of their use in 1799 and 1800, in one of which the visitors are said to have "only dropped tickets."

EVERARD HOME COLEMAN.

71, Brecknock Road.

I have among my autograph collections a quantity of the cards used by titled personages. They are almost all addressed to George Selwyn, in Chesterfield Street. Many of them are written on the backs of cards which have been used and handled at gaming clubs or at private houses; and they would seem to have served the same purpose as the cards on which ladies to-day enclose short communications. A few of them have the names of the senders printed or engraved. These would range mostly between 1770 and 1780, and seem to solve Mr. MARCUS BRAND's question approximately at least.

E. WALFORD.

Ventnor.

GRIFFITH=GEOFFREY (8<sup>th</sup> S. v. 507).—According to Miss Yonge, Griffith or Griffin is the Welsh equivalent for Rufus, red, and is entirely distinct from Geoffrey or Godfrey.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

DELIA BACON (8<sup>th</sup> S. vi. 47, 74).—The alleged biography of this unfortunate lady is a mere rhapsody; indeed, it is very difficult to write seriously about Delia's delusions. The Bacon craze does not belong to the study or illustration of Shakspeare as an author, but to the criticism of his commentators. The attempt to show that Francis Bacon personated William Shakspeare is one of those mysticisms that arise from spiritualistic influences; the thing is physically impossible. There are some similarities in idea and diction, which may be rationally explained by the assumption that Shakspeare saw some of the 'Essays' in manuscript before publication and assimilated it. Miss Bacon was probably influenced by the similarity of her family name to do a something to identify her personality with his lordship. Her proflusions appeared first in *Putnam's Magazine* for January, 1856; Mr. W. H. Smith lectured thereon in London a few weeks later, and contests priority. The lady died under restraint in 1859, owing to disappointment in a love affair.

A. HALL.

AN EARLY POSTAL COVER (8<sup>th</sup> S. vi. 9).—The postal cover given in the pamphlet published by Sir Rowland Hill in 1837 must have been an illustration or specimen of one proposed for general use when the Act of Parliament (which was subsequently passed in 1839) came into operation.

The penny post commenced on Jan. 10, 1840, with the uniform rate of one penny per letter of

half an ounce weight, but one penny per ounce was not in force till April, 1865.

The Mulready covers, which were the first issued, were on paper manufactured by Mr. Dickinson, with three red silken cords stretched through its substance above the design, and two in blue at the lower part of the sheet, which measured nine inches by seven.

EVERARD HOME COLEMAN.

The cover mentioned by Mr. JAMES B. MORRIS was a mere "essay," and never in use. It is uncommon. MR. MORRIS will find some account of it, and other postal proposals of the 1837-40 period, in *London and Westminster Review*, 1840, p. 504; *Magasin Pittoresque*, 1863, pp. 119, 151, 199; *Stamp Collector's Magazine*, 1863, pp. 37, 52, 56; 1868, p. 130; 'Catalogue of Postage Stamps,' by Mount Brown, fifth edition, 1864; 'Catalogue of Postage Stamps,' by J. E. Gray, fourth edition, 1866; 'Postage and Telegraph Stamps of Great Britain,' by F. A. Philbrick and W. A. S. Westoby, 1881.

P. J. ANDERSON,  
Aberdeen University.

REV. EDWARD WOODCOCK, LL.D. (8<sup>th</sup> S. vi. 28).—Edward Woodcock, of Corpus Christi College, admitted M.A. at Cambridge *per Literas Regias* in 1762, proceeded to the degree of LL.D. in that university in 1771. He was instituted to the vicarage of Watford, co. Hertford, July 30, 1762, on the presentation of William, Earl of Essex. His death is thus recorded in *Gent. Mag.*, June, 1792, vol. lxii. pt. i. p. 580:—

"June 6. At Kelston, near Bath, the Rev. Dr. Woodcock, vicar of Watford, Herts, and rector of the united parishes of St. Michael, Wood-street and St. Mary Steyning, in the city of London."

DANIEL HIPWELL.

PIN (8<sup>th</sup> S. vi. 7, 76).—Two correspondents have strangely misunderstood my very plain query. I stated that a *pin* represented four gallons and a half of ale; but I wished to know why the name *pin* was given to that measure. This I still wish to know.

J. DIXON.

"SYNALL" (8<sup>th</sup> S. v. 347; vi. 17).—I am obliged to MR. ADAMS for his reply to my inquiry, but, as I have in a private letter informed him, there is no doubt as regards the correctness of the decipherment of the word *synall*. The manuscript volumes in which it is to be found are for the most part in very legible handwriting, and when at Madras I satisfied myself that there was no possibility of a misreading. The word cannot be traced in any South Indian language, or in any Arabic, Persian, or Hindustani lexicon. It does not appear to be of Dutch or Portuguese origin.

ARTHUR T. PRINGLE.

Cheltenham.

CREOLE (8<sup>th</sup> S. iv. 488, 535; v. 135, 178, 277).—In Mauritius—which, though it has been a British

colony for nearly a century, is still practically a French place—"Creole" is never used in connexion with colour. It means simply "born in the colony," and is applied equally to the children of European parents and to those of Indian immigrants; also to dogs, horses, and cattle bred in the island.

J. D. C.

EXITS=EXIT (8th S. v. 248, 478).—I do not think that MR. CHAS. JAS. FÉRÉT has quite understood the point of my objection to the use of *exits*. I fail to perceive any earthly reason why the long-continued stage directions *exit* and *exceunt* should be supplanted by a modern verb to *exit*, which your correspondent says is a recognized English word. If it is so, I for one have not met with it. But even if it is, *exit* and *exceunt* are quite sufficiently understandable for stage purposes, and it is mere affectation to alter them.

F. C. BIRKBECK TERRY.

SHERIDAN'S 'RIVALS' (8th S. vi. 87).—Mr. COX, a great and ingenious mechanic, watchmaker, and jeweller, resided at 103, Shoe Lane, Fleet Street. His collection of mechanical curiosities, consisting of fifty-six pieces, and valued at 197,500*l.*, was exhibited in 1773 and 1774 in Spring Gardens.

The catalogue was entitled 'A Descriptive Inventory of the several exquisite and magnificent Pieces of Mechanism and Jewellery, comprised in the Schedule annexed to an Act of Parliament, made in the 13th George III., for enabling Mr. James Cox, of the City of London, Jeweller, to dispose of his Museum by way of Lottery,' London, 1774. The lottery commenced at Guildhall, May 1, 1775.

A good deal of interesting matter connected with Cox's Museum will be found in 'N. & Q.' 2nd S. iv. 32, 75; ix. 367; 3rd S. v. 305; vi. 46; ix. 91; 4th S. i. 271; 5th S. iv. 46, 92; also in the *Gentleman's Magazine* and 'Annual Register' for 1771, and Wood's 'Curiosities of Clocks and Watches,' 150-155.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"AS DRUNK AS DAVID'S SOW" (8th S. vi. 88).—Since sending my query I have obtained the information I require on the subject. It is not new to the pages of 'N. & Q.' I find; but at the time of writing I was not able to consult the back volumes.

PAUL BIERLEY.

PIPERDAN (8th S. vi. 89).—The site of this battle, fought September 10, 1436, was, I believe, in the north of Berwickshire, within the bounds of the present parish of Cockburnspath. It is styled by the earliest Scots authority the "conflictus de Piperden" (Bower's 'Scotichronicon,' xvi. 25). The 'Extracta ex Cronicis,' p. 235, refers to it as "Bello Piperdene." I regret I have no local

knowledge, but there can be little doubt that the place was that Pyperden described in the Berwickshire Retours, Nos. 236 and 402, amongst the demesne lands of AuldCambus, an ancient parish now absorbed by Cockburnspath.

GEO. NEILSON.

Glasgow.

GOLF (8th S. iv. 87, 178, 272, 297, 338, 378, 415, 512; v. 256, 313).—May I send a belated note on this? In Act III. of Shadwell's 'Royal Shepherdess' a "shepherd's song" begins:—

Thus all our Life long we are frolic and gay,  
And, instead of Court-Revels, we merrily play  
At Trap, and at Keels, and at Barlibreakrun,  
At Goff, and at Stool-ball, and when we have done

*Chorus*—These Innocent Sports, we laugh, and lie down,  
And to each pretty Lass we give a green gown.

Bailey also has "Goff, a sort of play at ball." The date of the 'Royal Shepherdess' is 1669, and the edition of Bailey which I quote is dated 1728. From this it would seem that the form *golf* is comparatively modern. Wright, in his 'Provincial Dictionary' (Bohn, 1857), says that golf is an old game with a ball and club, very fashionable at the beginning of the seventeenth century. Webster gives the pronunciation *gôlf*, and says the word is derived from the Danish *kolf*, a club or bat. Is this etymology correct? JAMES HOOPER.  
Norwich.

"DEMI-PIQUE" (8th S. v. 447).—There is another reference to this kind of saddle, which seems to have been adapted to chargers, in 'The Antiquary.' It is said of Sir Anthony Wardour, the father of Sir Arthur, in the outbreak of 1745:—

"He talked much, indeed, of taking the field for the rights of Scotland and Charles Stuart; but his demi-pique would suit only one of his horses, and that horse could by no means be brought to stand fire."—Chap. v.

I should say that a visit to the Tower of London, and an inspection of the caparisons of the figures in armour there, would throw some light upon the point queried. No doubt in many private collections such saddles may be seen.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE QUEEN'S GREAT-GRANDSON (8th S. vi. 65).—It is nearly 217 years since a Duchess of York gave birth to a son. On Wednesday, November 7, 1677, the Princess Mary Beatrice d'Este, wife of James, Duke of York (afterwards James II.), and sister-in-law to King Charles II., was safely delivered of a prince at St. James's Palace, who was baptized the day following by the name of Charles, the king himself being godfather. Although both the parents of the royal infant were members of the Roman Catholic Church, he was baptized with all the rites and ceremonies prescribed by the Book of Common Prayer, Dr. Crew, Bishop of Durham, performing the ceremony. The nation rejoiced in

his birth, as they saw in him a probable successor to the throne who might prove the ancestor of a long line of Protestant Stuarts. He died, however, on Wednesday, December 12 following, having lived exactly five weeks, and was buried in the royal vault at Westminster the day afterwards. He was styled Duke of Cambridge, which title had been borne by three elder brothers who predeceased him; but no patent of creation ever passed the Great Seal.

H. MURRAY LANE, Chester Herald.

**RAFFLING FOR BIBLES** (8th S. vi. 66).—Perhaps I may be allowed to supplement your correspondent's cutting from the *Standard* of May 17 with another from the same paper of May 21 :—

Sir,—The *Standard* of Wednesday last contained a paragraph professing to give an account of the raffling for Bibles in the church of this parish. As a considerable number of people have written to me after seeing this in your columns, I shall be glad if you will allow me to say that the raffling does not take place upon the altar, but upon an ordinary table, which has been used for this purpose for some years, in the nave of the church.—I am, Sir, your obedient servant, Salisbury J. M. Price, The Vicarage, St. Ives, Hunts, May 19.

W. D. OLIVER.

Comberford, Teignmouth.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Count Robert of Paris* and *The Surgeon's Daughter*. By Sir Walter Scott, Bart. Edited by Andrew Lang. (Nimmo.)

THE penultimate portion of Mr. Nimmo's noble reprint of the "Waverley Novels" has now appeared, and next month will see the entire work in the hands of the public. Not all Mr. Lang's admiration for Scott can blind him to the fact that neither of the works now reprinted is worthy of the Wizard's reputation. Not all the luxury of type and the excellence of the illustrations can tempt us to reread 'The Surgeon's Daughter,' which alone among Scott's works has been perused by us but once. Scenes and passages in 'Count Robert of Paris' dwell in the memory; but the whole is dull and uninteresting. Had it been duller than it is, it would have had to be included in the series. Few of the novels have been better illustrated. 'The Rescue of Bertha by Hereward,' which is the frontispiece to the first volume, is a delightfully spirited design, and the following pictures are not less admirable. We have noted the appearance of each succeeding volume, and now that all but the entire series is before us we find no words of eulogy excessive. The book-lover and the connoisseur will look at no other edition.

*Clarendon Press Series: German Classics*. Edited with English Notes, by C. A. Buchheim.—*Halm's Griseldis*. (Oxford, Clarendon Press.)

ELEGIUS FREIHERR VON MÜNCH-BELLINGHAUSEN (1806-1871) was, under the *nom de plume* of Friedrich Halm, a prolific and popular German dramatist, best known in this country as author of the play which we call 'Ingomar.' Prof. Buchheim, who has rendered so many services to English students of German, has just issued an edition

of Halm's 'Griseldis'; and although we cannot rank Halm's drama very highly, we must commend the editorial labours of the professor, who gives us a lucid, scholarly introduction and very valuable notes. The play itself is elegant and mellifluous, and is, therefore, well suited for Dr. Buchheim's special purpose, since it is in essence a *Lesedrama*. Halm has departed from the old Griselda legend of Boccaccio, Petrarch, and Chaucer, and has made the evil conduct of the husband the result of a wager with Arthur's Queen Genevra. Halm's Percival is no improvement upon the old Gualtiero, and the names of his *dramatis personæ* comprise a singular mixture and jumble of Knights of the Round Table, of Kenneth of Scotland, of Cedric, of Ronald, of Allan and Athelstan, of Oriane, and the drama plays chiefly in "Pendennys" Castle. Halm is fortunate to have found such an editor as Dr. Buchheim.

*Georgian Folk-Tales*. Translated by Marjory Wardrop. (Nutt.)

THE "Grimm Library" starts well with this volume, and we cordially wish it all success. Charming printed and bound, it is a delightful collection of tales. We have read them through; and though they are the old, old favourites, in their Georgian, Mingrelian, or Gurian dress they are just as readable and delightful as ever. The devil gets outwitted, the soul resides in an object outside the body, heroes have to accomplish tasks, heroines go through great troubles, but all ends well, and the stories add one more point to the questions which have been asked so many times in vain, whence they come and what is their value for historical purposes. Some features are specially interesting. The pregnancy of a woman by eating an apple, the winning of a bride by shooting an arrow, the marriage by substitute incident in which the proxy husband places a sword between himself and his friend's wife, and other incidents of importance, occur in these tales in somewhat different order and significance to the more general cases. The story of Ghothisavari seems to be just starting on its way towards epic form, and it would be interesting if Miss Wardrop could find out if it is arrested at its present stage or if it is still in growth. We have not been able to test the translations, but the language is singularly frank and simple, and therefore well suited for its purpose. As this is the first English collection from Georgia it is all the more welcome.

*The Annual Register for 1893*. New Series. (Longmans & Co.)

IN saying that the 'Annual Register' is indispensable, all that is necessary is said. So soon as it appears the labours of the editor and journalist are diminished, and the volume, with a sigh of thankfulness and relief, is placed within immediate reach. Each part of it is admirably done. Unlike more ambitious undertakings, also, the information supplied is wholly trustworthy—a record of fact, not a work of fiction. The obituary alone renders the student yeoman's service, and the splendid index brings within easiest reach the stores of information which the book contains. If a journalist or a politician is to have but one book, that book must be the 'Annual Register.'

MR. RUNCIMAN'S article on 'Musical Criticism and the Critics,' in the *Fortnightly*, is readable and impertinent. As an avowal of its author's opinions with regard to his predecessors and contemporaries it causes some amusement. Mr. Runciman is in favour of the new criticism, a chief function in which appears to consist of the arraignment of critics rather than musicians. For the general public the whole matter has no special interest. A much more important contribution is an essay on

'Hamlet and Don Quixote,' translated from Ivan Tourgenieff. It furnishes curious proof how representative is the character of Hamlet that men are induced to compare or contrast it with nearly everything. Miss Barney gives a not very pleasing picture of 'The American Sportsman.' Dealing with the question of 'Where to Spend a Holiday,' Lady Jeune recommends Berks, Mr. Arthur Symons the Quartier Latin, Paris, and the Rev. J. Verschoyle, Achill and Erris. We have not the slightest objection, but would also suggest Tenby, Moscow, the North Cape, and Brook Green. 'A Visit to Corea' has more than temporary interest. Mr. Cobden-Sanderson writes on 'Bookbinding,' a subject on which he is entitled to speak.—An excellent number of the *Nineteenth Century* has a remarkable variety of contents. 'Behind the Scenes of Nature,' by Mr. Sinnett, which deals with the astral plain, requires a kind of knowledge to which we put in no pretension, and is to us simply unintelligible. It is interesting to learn that the coming century will probably know all about it. In connexion with this subject it is edifying to read the assertion of Mr. Le Gallienne, in his 'Death and Two Friends,' that if some one, Mr. Edison or other, were to be the Columbus of the Unseen, "it would soon be as overrun with gaping tourists as Switzerland, and within a year railway [?] companies would be advertising 'Bank holidays in Eternity.'" Dr. W. H. Russell's 'A Part of a Ghost' tells a good ghost story, for the truth of which the writer may or may not be understood to be pledged. 'In the Tarumensian Woods' deals with the Jesuits in Paraguay. Mr. Whibley derides what he calls 'The Farce of University Extension.' Dr. Hugh Percy Dunn answers encouragingly in the negative the question, 'Is our Race Deteriorating?' Mr. W. Roberts writes on the prices obtained for some modern pictures. Mr. Swinburne translates the recently discovered Delphic 'Hymn to Apollo.' In his paper on 'The Present Position of Egyptology,' Prof. Mahaffy urges the necessity of a further study of Coptic.—To the *New Review* Mr. W. S. Lilly sends 'In Praise of Hanging,' a protest against modern humanitarianism as regards criminals. Mr. Hall Caine is disposed to assign great importance to 'The Novelist in Shakespeare.' His words, first spoken at a Shakespeare birthday dinner, are ingenious and fervid, but do not always carry conviction. Mr. Atherley Jones deals at some length on 'The Grievances of Railway Passengers,' attributable principally to the exorbitant pretensions of the railway companies. Of two important expeditions to the North Pole, Mr. Herbert Ward attaches most importance to the English. A fourth instalment of 'Secrets from the Court of Spain' is not less stimulating than the previous portions. Lord Meath, dealing with 'The Possibilities of the Public Parks,' inspires some fear lest certain of his views should find acceptance, which would be a misfortune. Mrs. T. Sparrow gives a terrible picture of 'The Women's Doss House.'—Why and How the Great Dictionary was Made, in the *Century*, deals not, as might be supposed, with the Oxford 'New Dictionary,' but with 'The Century Dictionary,' now completed and in the hands of the public. This, though interesting, is in part an advertisement, and is separated from the general contents, which begin with 'Washington as a Spectacle,' by Mr. F. Marion Crawford. This is well worth reading, and is profusely illustrated. Most of the designs are excellent, though many are needlessly nebulous. Part iv. is given of 'Across Asia on a Bicycle.' 'Walking as a Pastime' finds a defender, a thing not too common nowadays. Quintin Matsys is dealt with in 'Old Dutch Masters. There are good portraits of Poe and of Dr. Morton, the alleged inventor of anaesthesia.—*Scribner's* gives a pleasant section of 'Newport,' with many delightful illustrations. Carolus Duran is treated by Mr. P. G.

Hamerston, an engraving of 'The Poet with the Mandolin' serving as frontispiece to the number. 'Lowell's Letters to Poe' have permanent interest. M. Octave Uzanne expounds his quaint and original views as to 'The End of Books.'—The *English Illustrated* reproduces a pleasing picture of the Queen at the age of three. 'The Apron of Flowers,' after Herrick, is a very taking illustration. Mr. Lionel Cust has a capital article on Grinning Gibbons. The entire contents are excellent.—Thomas Hughes comes forward from his solitude to speak, in *Macmillan's*, in favour of hero worship, and to tell Rugby boys concerning William Cotton Oswell. In beginning an article, to be continued, on 'The Historical Novel,' Mr. Saintsbury speaks humorously of Xenophon as the author of the first. An account, anonymous, of Mr. Secretary Thurloe is given, and there is a paper, not, perhaps, very remarkable, on 'The Unconscious Humourist.'—A very strange and eventful life is that described in *Temple Bar* under the title 'A West-End Physician.' The last fight in armour was fought, it seems, so late as 1799. An estimate of William Collins appears. 'Records of an All-round Man' supplies much pleasant gossip concerning Sir Richard Owen and his circle.—Dr. McPherson describes, in the *Gentleman's*, 'Cloud, Fog, and Haze.' Mrs. Laura Alex. Smith gives some interesting English harvest songs.—Lady Verney describes, in *Longman's*, from the Verney MSS., 'A Physician of the Seventeenth Century,' who proves to be Dr. William Denton. Mr. Lang entertains his readers once more 'At the Sign of the Ship.' The general contents are excellent.—Mr. Payn's reminiscences, supplied to the *Cornhill*, remain most pleasant reading.

PART XI. of Cassell's *Gazetteer* includes Cheddington to Clifton, and has a map of portions of South Wales.—Part XLII. of the *Storehouse of General Information* carries the alphabet to "Seasons," and includes a biography of Sir Walter Scott.

THE *Journal of the Ex-Libris Society* for August reproduces two plates from Mr. Walter Hamilton's work on 'Dated Book-plates,' gives some designs, plain and coloured, by John Forbes Nixon, and an article by Mr. William Bolton on 'Early Entries referring to Book Ownership.'

MR. THAIRLWALL'S useful index to Lord de Tabley's 'Study of Book-plates' is issued in a separate form, so as to be capable of being bound with the work.

### Notes to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. 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."

EDWARD PEACOCK ("Life Selling").—See 7th S. xii. 24.

### 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, AUGUST 18, 1894.

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## Notes.

WOLSEY'S HALL AT THE TREASURY,  
WHITEHALL.

It is not generally recognized that the northern block of the Treasury buildings, on the west side of Parliament Street, contains, under Barry's classical mask, the shell of the banqueting hall of Wolsey's Palace of Whitehall. It is, in fact, only in comparatively recent times that this building has entirely lost all traces of its early character. The older among us can well remember the decayed, time-blackened front, divided by stepped buttresses, looking singularly out of place between Soane's Corinthian façade on the one side, and the Ionic portico of Melbourne House on the other. The incongruity struck me as a schoolboy, when one day official business took my father to the place; and I recollect asking for an explanation of it, which failed to receive a satisfactory answer. But what perplexed me then was cleared up some years afterwards, when my burrowings in the *Gentleman's Magazine* brought to my notice three views of the building, on the same page, representing it as it was when first built, then after its first alteration, and, finally, as it appeared till Barry's re-fashioning. (The reference is *Gentleman's Mag.*, vol. lxxvi. ii. p. 489.) The earliest view represents a hall with lofty Gothic windows, of the style of Wolsey's day, divided with massive

stepped buttresses. In the second view, the arches of the windows remain, but the tracery has been removed, the arches filled up, and two stories of modern sash windows inserted in the wall. In the third view all trace of the window arches is gone, and the buttresses are the only original features left. Spared, as I have said, in Soane's incomplete rebuilding of the Treasury, this venerable memorial of one of the greatest statesmen that England ever gave birth to completely lost its individuality in Barry's remodelling of his predecessor's work. The walls, however, are still those of Wolsey's hall; and if ever it is its fate to be demolished, this portion of the Treasury will doubtless surprise the contractor by disclosing masonry and cut-stone of the sixteenth century, where he looked for nothing earlier than the nineteenth; and, like Virgil's ploughman,

Grandiaque effossis mirabitur ossa sepulchris.

Some fragments, indeed, may still be lurking unsuspected in out-of-the-way corners of the building. I used to catch sight of a Tudor window on its flank as I passed from Downing Street under Kent's Treasury into the park; indeed, I often used to take that way on purpose to see it, but now I look for it in vain.

Modern convenience wipes out one historic landmark after another, and before long probably—and this is my apology for troubling you with this communication—all memory of the great cardinal's banqueting hall will have passed away, and the whole building will be regarded as Soane's and Barry's work.

Practically obliterated as it has been for the last century and a half, Wolsey's hall appears as a leading feature in the old views of Whitehall, such as those appended to Smith's 'Westminster.' We see it there as a lofty gabled building, rendered more conspicuous by the octangular turrets, crowned with leaden cupolas, which stood at each corner. By the end of the seventeenth century it had lost its original distinction, and was divided by floors into three stories, and cut up into apartments, which in Fisher's plan, 1680, are assigned to the Dukes of Monmouth and Ormond. In a view by Silvestre Scott, taken about the same time, looking south, above the low buildings of the Tilt Yard to the right, we see the north gable end of the hall, obtuse in shape and embattled, flanked by tall domed turrets, and crowned with a small square pinnacled turret. From an undated print in the same collection, giving a view of Whitehall from St. James's Park, looking eastwards, in which the hall, with its four domical turrets, is a very prominent object, we learn that the tall traceried windows survived the conversion of the interior into three stories of chambers, to fall a sacrifice to the so-called march of improvement in the next century. May I hope that some of your readers, whose knowledge of Old West-

minster far exceeds any I can pretend to, may be able to supplement these imperfect notes with facts and dates which will help to the recovery of the history of this long-overlooked survival of the Tudor age.

EDMUND VENABLES.

### THE BATTLE OF NASEBY.

(See 8th S. vi. 9.)

I venture to assert that no good bibliography of the Battle of Naseby has yet been compiled. Carlyle's 'Cromwell,' Gardiner's 'Great Civil War,' and Markham's 'Fairfax' contain the best lists of references, but these are mostly contemporary. I have thrown together from my note-books the following list in a somewhat haphazard fashion, in the hope that it may form the nucleus of a bibliography of the most momentous battle, with the exception of Hastings, ever fought on English soil.

Three Letters, From the Right Honourable Sir Thomas Fairfax, Lieut. Gen. Cromwell and the Committee residing in the Army. (London, 1645.) Pamphlet.

A True Relation of the Victory over the Kings Forces by the Army of Sir Thomas Fairfax. (London, 1645.) Pamphlet.

A Glorious Victory obtained by Sir Thomas Fairfax, June the 14, 1645. (London, 1645.) Pamphlet.

A Relation of the Victory obtained by Sr. Thomas Fairfax General of the Parliaments Forces, over the Enemies Forces, near Harborough, on Saturday, June 14 1645. (Letter to Alderman Wm. Gibbs, London, 1645.) Pamphlet.

A More Particular and Exact Relation of the Victory obtained by the Parliaments Forces under the command of Sir Thomas Fairfax. (Two Letters written by G(eorge) B(ishop) and Colonel Okey, London, 1645.) Pamphlet.

A More Exact and perfect Relation of the great Victory (By God's providence) obtained by the Parliament Forces under command of Sir Tho. Fairfax in Naseby Field, on Saturday, 14 June 1645. (Letter from a Gentleman in Northampton, London, 1645.) Pamphlet.

An Ordinance of the Lords and Commons Assembled in Parliament, for Thursday next to be a day of Thanksgiving within the Lines of Communication. And throughout the whole Kingdom the 27 of this instant June, for the great Victory. Obtained against the Kings Forces, nere Knasby in Northamptonshire the fourteenth of this instant June..... Together with two exact Relations of the said Victory. (One from Cromwell and the other "from a gallant Gentleman of publique employment." London, 1645.) Pamphlet.

The Kings Cabinet Opened: or, certain Paquets of Secret Letters and Papers, Written with the Kings own hand, and taken in his Cabinet at Nasby Field, June 14, 1645. (London, 1645.) Pamphlet.

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History and Antiquities of Naseby, by Rev. John Mastin (Cambridge, 1792); second edition, with additions (London, 1818). (Both copies contain plan of battle.)

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The Life of the Great Lord Fairfax, by Clements R. Markham, F.S.A. (Macmillan, 1870), chaps. xix. and xx. (With plan of battle and valuable list of authorities.)

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Kelly's Directory of Northamptonshire, &c. (1890), Naseby, p. 427.

Warburton's Memoirs of Prince Rupert, vol. iii. pp. 99-112 (plan of battle).

Life of Oliver Cromwell, by F. W. Cornish (London, 1882), pp. 99-105 (small plan of battle).

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Oliver Cromwell, by Frederic Harrison, chap. v., pp. 90-4.

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

The descriptive details given in Whyte-Melville's 'Holmby House' are graphic and might not be beneath MR. PAYNE'S consideration. By the way, is this story historically correct?

C. E. GILDERSOME-DICKINSON.

#### SHAKSPEARIANA.

THE HEART OF HAMLET'S MYSTERY (8th S. i. 369).—I stated I had psychological evidence to justify my hypothesis that 'Hamlet' was directly

the result of the inspiration of bereavement. I will now as succinctly as possible produce the evidence. First I notice that during the closing years of his father's life Shakespeare lived in his native town. Even so careful and so circumstantial a biographer as the late J. O. Halliwell-Phillipps had no doubt that after the purchase of New Place in 1597 Shakespeare permanently fixed it as his home. I quote from his invaluable 'Outlines':—

"However limited may have been the character of the poet's visits to his native town, there is no doubt that New Place was henceforth to be accepted as his established residence. Early in the following year, on Feb. 4, 1598, corn being then at an unprecedented and almost famine price at Stratford-on-Avon, he is returned as the holder of ten quarters in the Chapel Street Ward, that in which the newly acquired property was situated, and in none of the indentures is he described as a Londoner, but always as Wm. Shakespeare, of Stratford-on-Avon, in the county of Warwick, gentleman."

Shakespeare would thus be brought into personal, every-day communion with his father; the latter, a shrewd man of business and versed in the science of agriculture, could offer approved practical counsel, not only on the purchase of estate, on which at this time the son was eagerly bent, but on the after stocking and cultivation. So not alone at his father's demise would he lose his best friend, but his trustiest adviser; this would create a void in his life such as he had not before experienced, and this would lead me to ascribe the detailed knowledge of mortuary phenomena and the sombre character of this play to the funeral rites and mourning duties which were the peculiar experience of Shakespeare at this time.

Turning to 'Hamlet,' we find it permeated with the sentiment of lamentation; it is infected with the odour of death. The conventional speech, the well-meant comfort, the weary reflections on the universality of death and the absurdity of excessive grieving, uttered constantly adown the ages, echoed and re-echoed in every elegy, lament, and epitaph, are perfectly expressed in the truly 'Tragical Historie of Hamlet.'

How weary, stale, flat and unprofitable  
Seem to me all the uses of this world!

and again in the prose commencing, "I have of late—" (II. ii. 291) we have genuine pieces of autobiography, and when Shakespeare worded them he was actually describing his own mind's condition. Every modern editor, every Shakespearian chronicler has borne unconscious evidence to this fact. In 'Hamlet,' Shakespeare makes us cognizant of startling transitions. He had bidden farewell to his season of pleasant comedy, with its cheerful humour, its quaint wit, its bright optimism, its delightful situations, its gentle characters; his soul was in eclipse, some dark body shadowed it, and the transit was never more correctly chronicled than in the above-noted passages.

Students have noted the storm and stress of this

period, they tell of the obscuration of his faith and the overthrow of the moral equilibrium, they notice that 'Hamlet' succeeded such bright comedies as 'All's Well,' 'Twelfth Night,' and 'As You Like It' (see Mr. Furnivall's 'Trial Table'); but they have not satisfied us as to the cause, they cannot tell the why and wherefore of these changes. I point to this deathly visitation, and mark that a like cause has produced similar effects in Tennyson, Rossetti, and a host of other poets, both ancient and modern.

Though all Shakespeare's earlier tragic plays are crowded with murders and "exits," we feel he uses death only in the conventional way of writers. From 'Hamlet,' through the dark tragedies he grasps its awful reality. It was part of the design of this play to delineate the relentless grievings, the mind harrowings, and the melancholy forebodings which the Angel of Death engenders in our souls. He who perceived the play of every passion and emotion, taught this time by bitter experience, studied in his own heart the familiar movements of grief, and mirrored them so that those in mourning catch in his glass the express image of their souls.

So far back as 1709 Rowe showed that the motive of 'Hamlet' was identical with that of Sophocles in the 'Electra,' while commentators are almost unanimous that 'Hamlet' is more closely associated with its author than any of his other works. This is best expressed by the anonymous writer quoted by Mrs. Jameson in her 'Characteristics':—

"I believe that, of every other character, either in tragic or epic poetry, the story makes part of the conception; but of Hamlet the deep and permanent interest is the conception of himself. This seems to belong not to the character being more perfectly drawn, but to there being a more intense conception of individual human life than perhaps in any other human composition. Here is a being with springs of thought, and feeling, and action, deeper than we can search. These springs rise from an unknown depth, and in that depth there seems to be a oneness of being, which we cannot distinctly behold, but which we believe to be there."

These conclusions, vaguely apprehended by many writers, but insufficiently vouched for by actual evidence, may now be substantiated if I have succeeded in establishing a nexus between Hamlet and his creator. W. A. HENDERSON.  
Dublin.

'KING HENRY V.,' IV. i. 261.—

O ceremony, show me but thy worth.  
What? is thy Soule of Odoration?

First Folio.

O ceremony, show me but thy worth!  
What is thy soul of adoration?

Globe.

The emendation of this passage seems so very easy that I shall be surprised if I do not hear that, unknown to myself, I have been anticipated by others. I read:—

O ceremony, show me but thy worth!  
What is thy soul, O adoration?

In the second line, as it stands in the Folio, we have an instance of mishearing of the copy. The two lines resemble a parallelism in Hebrew poetry, the second repeating the thought of the first but varying the terms through which the thought is conveyed. Shakespeare often means by the "soul" of a thing its inner or essential worth, or that which gives value to the outward form. Thus, when Troilus witnesses the compromising meeting of Cressid with Diomed, he exclaims:—

If beauty have a soul, this is not she.

'T. and C.,' V. ii. 138.

The Duke says to Isabella:—

"The hand that hath made you fair hath made you good; the goodness that is cheap in beauty makes beauty brief in goodness; but grace, being the soul of your complexion, shall keep the body of it for ever fair."—  
'M. for M.,' III. i.

So here, "What is thy soul, O adoration?" means, What inner worth or significance is there in the outward homage which I receive?—

What drink'st thou oft, instead of homage sweet,  
But poison'd flattery?

R. M. SPENCE, M.A.

Manse of Arbuthnott.

'MEASURE FOR MEASURE,' III. ii. 287.—

How may likeness made in crimes.

No explanation of this has been offered that can be considered satisfactory, and the numerous emendations that have been proposed show that most readers feel the text to be corrupt. If Malone's conjecture that *made* should read *wade* is accepted, we get, under the figure of anglers wading and drawing fish to land with fine tackle, a description of those who, through wily and unscrupulous practices on the world, secure some substantial profit to themselves. Taking this reading of Malone's to be correct so far as it goes, it seems to be worth consideration whether the whole line may not have read:—

How many likewise wade in crimes,  
Making practice on the times, &c.

From particular reference to Angelo in l. 18, the duke naturally passes through the reflection, "O what may man within him hide," to the thought of the many who do likewise. G. JOICEY.

THE STARS AND STRIPES.—The evolution of a national flag is invariably an interesting study; and next to that of our own country there is none which appeals more directly to us than the flag of the United States of America. Some particulars of the origin of the "Stars and Stripes" which have been recently published in the *New York Herald*, and to which reference was made in the *Morning*, July 24, will therefore be deemed worthy of being recorded in 'N. & Q.'

The first and earliest instance of the stripes being used was on a banner presented to the Philadelphia Troop of Light Horse in 1774-75, by Capt. Abraham Markoe. Some uncertainty exists as to what flag, if any were carried, the American soldiers fought under at Bunker's Hill; but that displayed by Putnam on Prospect Hill, in July, 1775, was red, with "Qui transtulit sustinet" on one side and "An appeal to Heaven" on the other. The first armed vessels commissioned by Washington sailed under "a white flag with a green pine tree," this being the flag previously adopted by the Provincial Congress of Massachusetts for the cruisers of that colony. The colours of the stripes were probably suggested by blending the red flag of the army and the white flag of the navy. The "evolution" on the "stars" is supposed to have originated as follows. The cuts displayed at the head of many newspapers of the time represented a snake divided into thirteen parts, each bearing the abbreviation of a colony, with the motto, "Join or die." Then came the famous flag displayed by Commodore Hopkins, representing the rattlesnake having thirteen rattles, with the motto, "Don't tread on me." This rattlesnake coiled up in a circle gradually gave way to thirteen stars, arranged also in a circle. At last Congress resolved, on June 14, 1777, "that the flag of the thirteen United States be thirteen stripes alternately red and white; that the union be thirteen stars, white in a blue field, representing a new constellation." Hence the "Stars and Stripes." C. P. HALE.

[See 7th S. vi. 328, 494.]

**CHRONOGRAM.**—The following is a chronogram for the year 1656, from a little book entitled "Some sober Inspections made into the Carriage and Consults of the late Long-Parliament, whereby occasion is taken to speake of Parliaments in former Times, and of Magna Charta, with some Reflexes upon Government in general," London, 1656: "GLoria Honorqu Deo sæCVLorVM In sæCVLla sVnto.\*" It is stated the chronogram will last to the year 1920. C. L. F.

[This chronogram, in slightly different forms, is found in various editions of James Howell's 'The Parly of Beasts' and 'Ho-elianæ.' See Mr. Hilton's 'Chronograms,' p. 10.]

**FOLK-LORE OF SHELLS.**—The following fragment of shell-lore occurs in Kohl's 'Reisen in Dänemark,' 1846, vol. ii. p. 116. Speaking of the fine conchological collection of the then King of Denmark, the writer observes:—

"A, to me, very remarkable and rare shell, which I saw here, was an example of the Tschanko-shell; against all ordinary rules of nature, it was twisted to the left and not to the right. When certain Indian peoples find such a left-whorled Tschanko-shell they reverence it as

\* "Gloria Honor que Deo sæculorum in sæcula sunt."

something holy, and carry it into their temple. In Europe, an almost similar idolatry of snails wound towards the sinister-side was formerly indulged in. Collectors paid a hundred, and a hundred and fifty, pounds sterling for examples of many conchological species twisting to the left. At present this fashion has somewhat declined, perhaps as a result of our geological researches, which have caused us to discover that here and there in the earth there are whole deposits of many million of shells turned towards the left."

It is to be regretted that the author does not name the Indian peoples who venerate such shells more explicitly, nor explain the significance they bear to their fortunate discoverers. As a general rule turning to the right, or sun-wise, is esteemed lucky in Europe and Asia, therefore it is interesting to find that the opposite course is occasionally held in favour. P. W. G. M.

**SALMON FOR SERVANTS.**—There is a common belief, not, I think, entirely borne out by facts, that it was formerly the custom in and about Carlisle for servants on taking new places to stipulate that the master should not require them to eat salmon more than twice a week. I find in 'Les Délices des Pays-Bas,' edit. 1785, tome iv. p. 313, Dort or Dordrecht, the following information bearing upon the question:—

"Cette ville est si abondante en poissons, et sur-tout en saumons, que l'an 1620, depuis le 15 d'Avril jusqu'au dernier Février de l'année suivante, on a vendu jusqu'à 8920 saumons. On débite que les servantes entrent en ce temps-là en service, obligèrent leurs Maîtresses à ne leur en donner que deux fois par semaine; mais je crois qu'à présent elles ne prescrirent plus ces conditions."

Can the belief as to Carlisle have had its origin in a temporary glut of salmon similar to that which took place at Dort? ALBERT HARTSHORNE.

**QUAINT CUSTOM IN DORSET.**—The following, which I clip from the *Echo* of Feb. 6, seems to deserve a niche in 'N. & Q.':—

"For centuries past only members of the 'Ancient Company of Marblers or Stonecutters inhabiting within the town of Corfe Castle, in the island of Purbeck,' and sons of members duly bound as apprentices, have been allowed to quarry stone or marble in Purbeck. Every Shrove Tuesday the company holds its annual meeting for 'the enrolment of apprentices, the registration of members' marriages, and the discussion of questions affecting the company's rights and privileges.' Yesterday the meeting was held as usual. The proceedings were strictly private, but it is generally understood that the apprentices, 'upon being accepted into the company have to pay to the wardens 6s. 8d., a loaf, and two pots of beer,' while every member who has married during the year has to pay 12d. to the wardens. To preserve a right-of-way over the lands of Kempstone Manor, Dorset, a football and a pound of pepper are carried every year on Shrove Tuesday by the way in question to a certain house and deposited there."

CHAS. JAS. FÉRET.

**HOMER AND THE EGYPTIAN THEBES.**—The word "Egypt" or "Egyptian" is not to be found in the 'Iliad,' excepting in one place, the famous passage

in the ninth book in which Achilles refuses the offer of Agamemnon, and declares that he would refuse it if it were ten or twenty times as great. According to our copies, he strengthens this by adding that not if everything were offered that came into Orchomenos, or even into the Egyptian Thebes, which contained great store of treasure, and had a hundred gates, out of each of which issued two hundred men with horses and chariots (Copper does the multiplication, and renders, "Whence twenty thousand chariots rush to war"), would he consent to the proposals. Achilles, however, was much more celebrated for his swiftness of foot than for his knowledge of geography; and one cannot help feeling that the passage is an interpolation by a later hand. F. A. Paley points out, *in loco*, how much more naturally v. 385 would follow immediately after v. 380, suggesting that the four lines between are a subsequent addition. Besides the fact already mentioned, that neither "Egypt" nor "Egyptian" occurs elsewhere in the 'Iliad,' it seems strange that the poet should pass at a jump from Orchomenos, in Bœotia, to the Egyptian Thebes. Is it possible that the Grecian Thebes is meant, and that the interpolation begins at v. 382?

Perhaps it may be of interest to add a remark on two English translations of the passage. Pope inserts a line (probably on the same principle as the well-known one, "A wit's a feather and a chief's a rod," in the 'Essay on Man') to which nothing corresponds in the original, "That spreads her conquests [those of the Egyptian Thebes] o'er a thousand states." Chapman, on the other hand, amplifies (though in a more permissible way) the expression about Orchomenos, "to which men bring their wealth for strength"—the idea evidently being that it was deposited there as a safety place. But a modern copy I have seen absurdly substitutes "health" for "wealth." Sir E. Bunsbury says that the exaggerated rumours of the wealth and grandeur of the Egyptian Thebes "are a sufficient proof that the Greeks in the time of Homer had intercourse, more or less direct, with Egypt, as we shall find more clearly shown in the 'Odyssey.'" But it is scarcely open to doubt that the Homer of the 'Odyssey' lived at a later date than the Homer of the 'Iliad.' W. T. LYNN.  
Blackheath.

TENNYSON: KINGSLEY: DICKENS. — A correspondent of the *Athenæum* writes:—

"In 'A List of Papists and Recusants in the Shires of England, 1587,' there appears, in Cornwall, one 'Mr. Tennyson' (Lansdowne MSS., British Museum). In the parish register of Newington, Oxfordshire, on the same page, in the same year, 1758, appear the names of a 'Kingsley' and of a 'Dickens.'"

J. C. F.

WESTBOURNE GREEN MANOR HOUSE. (See *ante*, p. 41.)—In the above article, omit in fourth paragraph the words "had—if I rightly appre-

hend—become copyhold, and"; also the words "of Fulham"; and for "son, Sir John Neeld" read "brother, Sir John Neeld." And in eighth paragraph, after words "Then, crossing the canal," read, as parenthesis, "and passing 'Bridge House,' scarcely twenty yards from the water edge, and inhabited by John White, an architect, the owner of land here, and, I think, of the house once tenanted by Mrs. Siddons." W. L. RUTTON.  
27, Elgin Avenue, Westbourne Green (now Park).

"THE GIRL I LEFT BEHIND ME."—The following paragraph from the *Isle of Wight Express* seems worth being preserved in 'N. & Q.':—

"Although the song 'The girl I left behind me' is so well known, its authorship is obscure. No one can tell who wrote either the words or the music. In this respect it is like a good many songs, notably the old ballad of 'The Bailiff's Daughter of Islington.' The song, 'The girl I left behind me,' has been the soldiers' and sailors' loth-to-leave for nearly a century, and it has been so long played on men-of-war as they weigh anchor, and by the bands of regiments as they quit towns where they have been quartered, that its omission would be regarded as a slight upon the fair sex. The song is doubtless of Irish origin. Chappell, however, puts in an English claim to the air, though he admits it may be Irish. This authority thinks that it was probably written about 1758, when there were encampments along the coast where many tunes of this sort originated. Bunting supports the Irish theory. He says the air was taken down from an Irish harper, named O'Neil, in 1800, the author and date being unknown. The song has been found in a manuscript dated 1770, but its true origin is veiled in obscurity."

E. W.

CHRISTIAN NAMES.—"Veinea Lucretia" is recorded in the *Eastern Daily Press* as the name of a woman aged thirty-two. WM. VINCENT.  
Belle Vue Rise, Norwich.

BRAYING OF ASSES.—In various parts of the country the braying of asses is usually regarded as indicative of rain, hence the Rutlandshire couplet:

Hark! I hear the asses bray,  
We shall have some rain to-day.

Here, however, in Suffolk, when an ass brays, the usual remark is, "Another good Irishman is dead."

F. C. BIRKBECK TERRY.

Palgrave.

HORN FAIR, CHARLTON. (See 6th S. vii. 329; viii. 19.)—It may be pardonable to refer to an exhaustive article on this subject in vol. ii. of 'The Kentish Note Book,' p. 138, recently published, where it is contended that the fair had its origin in some form of horn tenure. Any criticisms on the points raised there would be welcomed by the writer.  
A YE AHR.

HEADACHE.—I lately heard a Norfolk man, in speaking of one of the most noted clergymen in East Anglia, say that "he was of no more use than a headache." I have never heard the expression

before, but I am told on inquiry that it is not uncommon.  
PAUL BIERLEY.

### 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.

DOUGLAS JERROLD.—Can any reader tell me whether the following work was ever published? I have copied the particulars from the *Mirror of the Stage* for Jan. 26, 1824:—

"In the course of next week will be published by J. Duncombe, 19, Little Queen Street, 'The Seven Ages,' a Dramatic Sketch, by Douglas William Jerrold. To which is affixed an Essay on 'The Pleasures of Minor Authorship,' by Peter."

WALTER JERROLD.

National Liberal Club, Whitehall Place, S.W.

JOHN OWEN, LATIN EPIGRAMMATIST, BORN 1560, DIED 1622.—Can any of the contributors to 'N. & Q.' kindly inform me where this author was born, and where he died and was buried? He is stated to have been educated at Winchester and Oxford, and the first two editions of his Latin epigrams were published in 1606. Lowndes enumerates many editions of this popular work, of which I have a Spanish translation by Don Francisco de la Torre, dedicated to the English ambassador, Señor Don Guillermo Godolphin, published at Madrid in 1674. An edition appears to have been published at Paris, 1794, in 2 vols. 18mo. John Owen, it is stated, was head master of the Free School at Warwick; but I do not find any information as to whether he was a native of Wales or England.  
HUBERT SMITH.  
Bournemouth.

LAKE FAMILY. (See 8th S. ii. 306, 375.)—Margaret Read, daughter of Col. Edmund Read, of Wickford, Essex, married John Lake. She came to America in 1645, bringing her two daughters, Hannah and Martha. She accompanied Governor John Winthrop, of Connecticut, who had married her sister Elizabeth for his second wife. John Lake never came to America, and died, 1667, in England. Who was he; and of what family of Lakes? It has been thought possibly of one Thomas, of Queen Elizabeth's time, and servant; yet the Visitation of Essex, 1634, does not make this clear. Tradition from Margaret Read Lake says he was of the Normanston branch, and, through the Cailleys, descended from the right line of Charlemagne. Can any one throw light on this point?  
K. S. MCCARTHY.

Wilkes Barre, Pa., U.S.

PLACE-NAMES ENDING IN "-SON."—Can you cite any other place-names ending in *-son* besides

Stenson, hamlet, par. Barrow on Trent, co. Derby; Ingsong, co. Devon; Glason, co. Lanc.; Milson, Salop; Matson, co. Gloucester? Is *son=filius* in these; or is it in any a corruption of *-ston*?

T. WILSON.

AMERICAN WAR OF INDEPENDENCE.—Can any correspondent tell me the Christian name of Benedict Arnold's second wife; and where I can find the words and setting of 'Yankee Doodle Dandy,' contemporary with the siege of Boston, during which the air was a favourite with the British bands?  
A. E. W.

THOMAS CAREY.—In 'N. & Q.,' 8th S. iii. 75, LADY RUSSELL, after stating that Margaret Smith married Thomas Carey, son of the Earl of Monmouth, added, "He was one of the king's [Charles I.] most attached servants, and died, it was said, of grief at his master's death." Will LADY RUSSELL kindly give her authority for the latter statement? The Hon. Thos. Carey, the second son of Robert, Earl of Monmouth, must have died in or about 1635, and, of course, the king was not executed till 1649. The widow married, as her second husband, Sir Edward Herbert, the Attorney General. The Smiths, Careys, Herberts, &c., lived at Peterborough House, Fulham. Sir Edward Herbert's name is brought into the rating in April, 1644, so that he must have been married to the Lady Margaret before that date. So far as I can trace, Sir Edward Herbert never returned to Fulham after the king's execution, for his name does not appear later in the rate books. He died in Paris in December, 1657. In 1653 his name is found as of Parson's Green, Fulham, in the lists of the loyalists whose estates were ordered to be sold. I have reason to believe, however, that Dame Margaret was allowed to continue in her home at Peterborough House. Any information on this point would be most welcome.

CHAS. J. FERET.

49, Edith Road, West Kensington.

NOYADE, or killing by drowning, as practised by Jean-Baptiste Carrier during 1793 and 1794 at Nantes on the River Loire in France. The word *Noyade* is mentioned in the 'Century Dictionary,' and also in 'Chambers's Encyclopædia,' under the article "Carrier, J.-B." (1888). I should be very grateful for the kind favour of references to publications and old prints in English and in French on this subject of the Nantes Noyades.

J. LAWRENCE-HAMILTON, M.R.C.S.

30, Sussex Square, Brighton.

MISS JAMES, of BATH.—Information as to the parentage and life of this lady will much oblige. She was on terms of intimate friendship with Miss Mitford, Lord Lytton, Savage Landor, and other literary people, and was herself the author of a story called 'Jenny Spinner.' Does any of her

correspondence with Miss Mitford exist; and are any of her friends living? G. W. MILLER.  
White House, Chislehurst.

PORTRAITS OF MISS FERRIER.—Will any reader of 'N. & Q.' kindly send me, at the address given below, some information about the existence or whereabouts of any portrait or portraits of Miss Ferrier? R. BRIMLEY JOHNSON.  
Llandaf House, Cambridge.

PARSONS'S 'CHRISTIAN DIRECTORY.'—In a book called 'The Secret Policy of the English Society of Jesus' I find these words:—

"Now unless you will urge the Law of Prescription, in that the ignorant Part of the world have for about a Century, ascrib'd this work to Father Parsons, I must make bold to return it to the right owner, whom I mention'd not long ago. My Presumptions to make Gaspar Loartes, an Italian, the true Author, are very capable to determine any man's Judgment in this affair. In the first place I have met with an old English Translation of it, from the Italian original, long before Father Parsons laid his Hands upon it. Again I found a Second Edition in English by Father Parsons himself; in both which Editions, Gaspar Loartes is acknowledged to be Author; and at these Times, it had the name of the 'Christian Exercise.' At length some Zealots of your Society (if not Father Parsons himself) publish'd it in his name, with the Title a little open'd, and a Discourse concerning God's Existence and Truths of Christianity by way of Introduction, prefix'd unto it: and this is all the Grounds which has drawn some into a mistake concerning the Author. I am not alone in these Observations: The Clergy above one Hundred Years ago, represented you as Plagiaries upon this same Account: as I find them recorded in several Memoirs and Letters. Also Dr. Wood, a diligent and very impartial Writer, will not allow Father Parsons any more, but the credit of being a Collector and Translator of other Men's thoughts."—Pp. 129, 130.

Dodd, the writer of the above book, was a bitter antagonist of the Jesuits, and I should be glad to know whether his statement as to the authorship of the 'Christian Directory' can be corroborated from other sources. J. J. H.

SOURCE OF QUOTATION WANTED.—Can any one inform us where the following lines occur?—

How rev'rend is the face of this tall pile,  
Whose ancient pillars rear their marble heads  
To bear aloft its arch'd and ponderous roof,  
By its own weight made steadfast and immovable,  
Looking tranquility! It strikes an awe  
And terror on my aching sight. The Tombs  
And monumental caves of death look cold,  
And shoot a chillness to my trembling heart!  
Give me thy hand, and let me hear thy voice;  
Nay, quickly speak to me, and let me hear  
Thy voice—mine own affrights me with its echoes.

N. M. & A.

THE BASQUE PEOPLE.—In or about the year 1854 I read a book, then quite new, giving an account of travels in Western France, in which there were some details regarding the daily life of the Basque people, which I am anxious to refer to.

Among other things, it is said that the peasants all use coat-armour. Their shields are carved over their doorways. I cannot call to mind the name of the author or the title of the volume. Can any one help me? K. P. D. E.

Lines on Bishop Colenso.—Can any of your correspondents tell me where I can find these lines on Bishop Colenso?—

To own that I am in the dark  
Because I've doubts 'bout Noah's Ark,  
And then to have to tell all men so,  
Is not the course for Yours,  
COLENZO.

There were more of them, but I cannot now recollect them. WM. GRAHAM F. PIGOTT.

Abington Pigotts.

"WARLLIBARTHAUCH" OR "WALLYBAROUT."  
—What Northumbrian name is hidden under these forms, used by the Scotch historian Leslie? He makes it a town near which the Earl of Angus encamped in 1461, before relieving a number of Frenchmen in Alnwick. W. M.

ANTHONY HORNECK, D.D., 1641-1696.—Is there any engraved portrait in existence of this divine, who is said to have been "a man of great piety and profound learning"; and was he author of a number of treatises and theological works? He was educated at Queen's College, Oxford, Vicar of All Saints' in Oxford, and Prebendary of Westminster. He is, I believe, buried in either the Abbey or the Cloisters, and, according to an old guide-book to the Abbey and its monumental inscriptions, the following verses, in Hebrew, from the Psalms, were cut upon his gravestone:—

All my bones shall say,  
Lord, who is like unto thee?

Is this epitaph still in existence? I am trusting to a very distant memory, not having seen the guide-book since my boyhood.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MASTER MASON OF THE PANTHEON.—Can any one tell me the name of, or give any information about, the master stonemason employed on the Pantheon in Oxford Street, London, circa 1772? He lived on the south side of Parliament Stairs, Westminster, and his stoneyard abutted on the Thames on the west. W. B. THOMAS.  
Heaton.

SCOLAN.—I give the following translation from an old Welsh history in order to make an inquiry:

"After this the Welsh chieftains submitted to the King of England [Edward I.], and he received them to his favour without punishing any; and he gave to the heirs of the rebels the inheritances which they had lost. But lest his temperance in this matter should occasion another rebellion, he assured them that he would utterly destroy their nation if they attempted to oppose his



authority again. The most famous of the Welsh noblemen were retained in different castles in England whilst the King was carrying on the war in Scotland. Some of them were retained in the Tower of London, and they sent for old Welsh writings in order that they might amuse their minds in their captivity by reading; and so the Tower of London became in time the chief storehouse of Welsh lore. This valuable collection was afterwards burned by one Scolan, who is known to the world only as the author of this scandalous act, which caused so great a loss to the Welsh."

Is there anything known of this Scolan? Did he hold any office? What was the motive which actuated him in this infamous act?

JNO. HUGHES.

ST. FAGAN'S, NEAR LLANDAFF.—Any information as to the origin or early history of the above village, or any tradition, &c., connecting it in any way with the St. Fagan who is supposed to have assisted in introducing the Christian religion into the British islands in the second century, will be thankfully received. Also any hints, with a view to future research, in the above direction.

C. S. F. F.

STANHOPE AND THORNHAGH.—I have a book-plate, dexter, Stanhope; sinister, Arg., two annulets interlaced between three cross formée gules (apparently Thornhagh). What marriage is here commemorated?

C. E. GILDERSOME-DICKINSON.

GOLD RING.—The following is from the *Archæological Journal*, vol. ii., 1846:—

"Mr. Hodgkinson, of East Acton, sent, for the inspection of the Committee [of the Archæological Society] a gold ring, engraved both in the interior and exterior with cabalistic characters; date about the middle of the fourteenth century. It was discovered in a creek of the Thames in the parish of Fulham."

Can any one say where this ring may now be seen, or add aught to the above?

CHAS. JAS. FÈRET.

ROGER MORTIMER, PAINTER.—Wanted, the dates of his birth and death. Redgrave and the 'Dictionary of National Biography,' in their accounts of his more famous nephew, John Hamilton Mortimer, agree that he "was a painter of some ability"; and Chalmers is no less laudatory, styling him "an itinerant painter of merit much above mediocrity." Critics may judge for themselves if they wish. He decorated St. Clement's Church in this town. In the words of 'The Hastings Guide,' 1797, "In this church is likewise a very neat altar-piece by Mortimer." It had "the heavenly regions" on the ceiling; Faith, Hope, Charity, below; and Moses and Aaron with the Ten Commandments. All these works of art have gone from the church years ago; but Moses and Aaron still survive. They may be seen, life size, and Aaron especially very like, in the entrance hall of the Literary Institution, in George Street.

EDWARD H. MARSHALL, M.A.

## Replies.

### FULHAM POTTERY AND THE DWIGHT AND WHITE FAMILIES.

(8th S. v. 507.)

I believe I am correct in stating that no pedigree of the Dwights has hitherto appeared in print, and the article in the 'D. N. B.' is genealogically meagre. I am, therefore, glad of the opportunity of placing here on record such information upon the subject as I possess.

William Dwight, citizen and tallowhandler of London, was buried at St. Peter's, Cornhill, April 18, 1637, seized of freehold lands at Wembly and Aperton, in Harrow-on-the-Hill. From his will (P.C.C., 83 Goare) it appears that he had a kinsman Philip Dwight, and as Philip was afterwards a name in the Fulham family, it is possible that the citizen was a collateral ancestor of the potter. To come to more certain facts, however, Joane Dwight, of St. Peter le Bailey, Oxford, widow, by will dated Oct. 22, 1677 (proved June 17, 1680, P.C.C., 77 Bath), desires sepulture beside her relatives in Ifley Church, gives legacies to brothers and cousins named Evans, and "to my daughter-in-law Joane Goeth 10s. to buy her a ring." This bequest proves testatrix to have been either mother or stepmother to the potter, as we shall presently see.

John Dwight, of the City of Chester, was on June 29, 1661, appointed secretary to Bishop Bryan Walton (and so continued to his successors Bishops Ferne, Hall, and Wilkins). Dec. 17 following he became B.C.L. of Christ Church, Oxford. There is nothing in the 'Alumni' to tell us whether he was ever an undergraduate or held any minor degrees; but possibly "the late troubles" may account for our lack of information upon the subject. The births of his three elder children at Chester prove his residence in that city till 1665; but between that date and the end of 1668 he migrated to Wigan, Lancashire. This is accountable; the bishops of Chester had a house at Wigan. From Charles II., Dwight obtained the first patent for his invention, April 23, 1671, his second being dated June 12, 1684. In the mean time he had given up his official post and gone to settle at Fulham, *cir.* 1675. What decided the selection of Fulham as the site of his manufacture we shall probably never know, but here he continued to reside for the remainder of his life, and here he ended his days in 1703, although that parish register contains no entry of his burial. Possibly he was "carried away" to Wigan, but more likely this is only one more case of clerical omission. In his will (dated Jan. 13, 1702/3, proved by his relict Oct. 23, 1703, P.C.C., 165 Degg), he desires "to be buried privately without charge or trouble to

survivors,"\* gives "to my sister Goweth," life annuity of 10*l.*, and to Mr. John Goweth, of Oxford, senior, 10*l.* To Mrs. Anne Parker, of Tooting, 20*l.* To Mr. Nathaniell Parker, of Fulham, 20*l.* To godson, John Dwight, 200*l.*, to be invested in his behalf. To son, Mr. Philip Dwight, D.D., 100*l.* yearly for next three years. "To my undutiful son, Mr. Samuel Dwight, the sum of 5*l.*, desiring his mother, my executrix, according to her ability to confer on him what he may hereafter deserve when he shall return to his duty. To my wife, Mrs. Lydia Dwight, all my title in my now dwelling-house and all personal estate, in full assurance that she will employ it to the best advantage of her son or sons, as one or both shall deserve, which I myself would have done if my circumstances had permitted. And if upon further Tryall it shall be thought fit to continue the Manufacture by me invented and set up at Fulham, and the same in part or all shall be disposed of by my executrix to the use and benefit of the said Mr. Philip Dwight and his son, then from such date the said payment yearly to him of 100*l.* shall cease. My wife sole executrix."

I have no record of the death of his widow, nor do I know her maiden name. Her issue by John Dwight were,—

1. John, baptized at St. Oswald's, Chester, Nov. 5, 1662, *ob. ju.* Where buried?

2. George, baptized at St. Oswald's, Feb. 18, 1663/4; matriculated at Christ Church, July 2, 1683; B.A. 1687; M.A. from Brazenose, Feb. 5, 1689/90; buried at Fulham, July 3, 1690.

3. Gertrude, baptized at St. Oswald's, April 18, 1665, *obit ju.* Where buried?

4. Lydia, baptized at Wigan, July 24, 1667, died March 3, 1673/4, of whom there is an effigy in South Kensington Museum. Where buried?

5. Samuel, baptized at Wigan, Dec. 25, 1668; admitted to Westminster School, 1686; matriculated at Christ Church, July 12, 1687; B.A. 1691; M.A. Feb. 14, 1693/4; wrote one of the Oxford poems on the birth of James, son of Jac. II., in 1688, and another on the return of William III. from Ireland, 1690, after the Battle of the Boyne. A licentiate of the Royal College of Physicians, June 25, 1731; author of three medical works, 1722, 1723, and 1725, the last dedicated to Sir Hans Sloane, whom the writer was accustomed to consult in cases of more than ordinary difficulty arising in his practice at Fulham. His death at Fulham, Nov. 10, 1737, is duly recorded in the *Gent. Mag.*, but unfortunately omitted from the Index Society's obituary. He was buried at Fulham, Nov. 17; will or administration not found. By Margaret, his wife, buried at Fulham, April 3, 1750, he had issue an only child. Lydia, baptized at Fulham,

March 3, 1716/7, with consent of her mother, Nov. 24, 1737, being then aged "upwards of twenty," had licence from the Bishop of London to marry at St. Bennet, Paul's Wharf, with Thomas Warland, of Fulham, bachelor, aged upwards of twenty-two. Margaret Dwight and Thomas Warland, of Fulham, potters, were gazetted bankrupts, January, 1746.

6. Philip, of whom presently.

7. Edmund, born at Fulham, 1676; admitted to Westminster School, 1687; matriculated at Christ Church, July 2, 1692, then aged sixteen; buried at Fulham, Nov. 6, 1692.

Philip Dwight, baptized at Wigan, March 6, 1670/1; admitted to Westminster, 1685; matriculated at Christ Church, June 17, 1689; B.A. 1693; M.A. 1696; B.D. and D.D. July 12, 1712; wrote one of the prize poems on the return of William III. from Ireland. Presented to the vicarage of Fulham, 1708. Died there, Dec. 29, 1729, siezed of a copyhold under the manor of West Ham, Essex; buried in the Fulham Churchyard, Jan. 2, aged fifty-nine; will dated July 20, 1727; admon. Jan. 7, 1729/30 (P.C.C., 5 Auber), to son, because Jane, the wife, the sole executrix, was already dead. She was buried beside her husband, the funerals being solemnized on the same day. A monumental slab, still extant, displays their arms as, Dexter, a chevron ermine between three leopards' faces sinister; a lion rampant and a canton.

John Dwight, only child of Philip and Jane, went to reside at Wandsworth, having purchased a freehold of one Mr. Richard West. He was buried at Fulham, Dec. 13, 1746; will dated Oct. 3, 1745; proved Dec. 6, 1746 (P.C.C., 348 Edmunds), by Milicent, his wife, who died in the parish of St. Clement Danes (admon., P.C.C., Aug. 23, 1742, to husband). He had issue a son Philip, who married at Mayfair Chapel, Oct. 8, 1752, with Sarah How, of Wandsworth, and had three children (*vide* 'Wandsworth Register,' by J. T. Squire), George Henry, a Bluecoat boy, Jane, born Aug. 19, baptized at Fulham, Sept. 5, 1728, and Milicent, buried at Fulham May 3, 1732.

I am unable to say whether there are any existing descendants, male or female, of John Dwight, the potter, and this note is already of abnormal length; but I cannot close without thanking Mr. Earwaker and Canon Bridgeman for kind assistance in its compilation, nor without expressing a hope that some reader of 'N. & Q.' will be able to add something, however, small, towards making the biography of John Dwight and his descendants more complete. C. E. GILDERSOME-DICKINSON.

Eden Bridge.

Philip and John Dwight were sons of "a gentleman in Oxfordshire" (*vide* Lysons's 'Environs,' vol. ii. p. 399). Philip married a Miss Owen, and died 1729, vicar of Fulham. John, the dates of

\* If I may consider myself as included in the term survivors, his wishes, at the end of this century, at all events, have not been carried out.

whose birth and death are unknown, had issue Samuel, Philip, John, and Lydia (*ob.* March 3, 1672). In 1737, Samuel Dwight died, and about that time the Fulham pottery belonged to Margaret Dwight, who was "in partnership with a Mr. Warland, but they were not successful, for in 1746 the *Gazette* informs us that Margaret Dwight and Thomas Warland, of Fulham, potters, were bankrupts." She subsequently married William White, by whom she had issue, and died 1750.

Who was this Margaret Dwight? Chaffers ('Pottery and Porcelain,' ed. 1874, p. 872) says she was daughter of John, the founder of the business, which, as Prof. Church ('English Earthenware,' 1884, p. 44) points out, is incredible, because in that case she would have been a sister of the Lydia Dwight who died in 1672 at the age of about fifteen, and, if so, must have been about seventy at the date of her marriage with Mr. White. The last-named author thinks—and his surmise appears to me to be correct—that Margaret was a granddaughter of John. MR. FÉRÉT writes of her as the widow of Samuel Dwight. Will he kindly give his reason for doing so?

Mrs. White left one or more sons. W. J. White was, I believe, one of them, and it was he who owned the manufactory in 1800-1813.

John Dwight established a manufactory for the production of porcelain at Fulham in 1671 (not 1675). His first patent is dated April 23, 1671; the second was granted June 12, 1684. Some of his works are very beautiful—the bust of Prince Rupert, for instance. But perhaps the most interesting and at the same time pathetic relic of all is the half-length figure of a lifeless female child, evidently modelled after death. "Fortunately," says Mr. Chaffers, "we are not left to conjecture its history; it tells its own tale, for on the back is inscribed in the clay, while yet moist before baking, "Lydia Dwight, died March 3, 1672." It is now in the South Kensington Museum, where there is also a statuette of the same child, and, thanks to Sir Augustus Franks, there are some authentic examples of the Fulham ware in the British Museum.

H. G. GRIFFINHOOFÉ.

34, St. Petersburg Place, W.

DR. JOHN PARSONS, BISHOP OF PETERBOROUGH (8th S. v. 467).—In the *Gentleman's Magazine*, vol. lxxxix. part i. May, 1819, p. 481, there is a memoir of the deceased bishop, from which I extract the following, which may be useful to CANON VENABLES. Dates of academical degrees: B.A., June 27, 1782; M.A., December 17, 1785; B.D., April 24, 1799; D.D., April 30, 1799. Born July 6, 1761, at Oxford, in the parish of St. Aldate. At school "at a very early age," in the school belonging to the cathedral, from which he was "soon removed" to that of Magdalen College. At college: Admitted to Wadham June 26, 1777;

elected a scholar (of Wadham) June 30, 1780; remained at Wadham till November 29, 1785, when he became a fellow of Balliol. Presented by Balliol College to the livings of All Saints and St. Leonard's in Colchester, to which living he was instituted in 1797. Chosen Master of Balliol, November 14, 1798. Admitted to the office of Vice-Chancellor, December 29, 1807, which office he held until October, 1810. Promoted to the Deanery of Bristol, "after more than eleven years of unwearied attention to the good government of his college and of the University at large." (Date not further given; presumably c. 1809 or 1810.) Consecrated Bishop of Peterborough December 12, 1813. Died at Oxford March 12, 1819. Buried in Balliol College Chapel privately, "in accordance with the Bishop's constant disapprobation of all unnecessary display," the funeral being only attended by his near relatives and a few intimate friends. "This excellent man left an afflicted widow, but no children." He was a Delegate of the Clarendon Press. "Of his many admirable sermons, one preached before the House of Commons on the Fast Day, March 20, 1811, was printed by order of the House. Another, preached before the Society for the Propagation of the Gospel in Foreign Parts," was published by them in 1818. W. SYKES, F.S.A.

If CANON VENABLES pleases to write to Mr. Herbert Parsons, of the Manor House, Elsfield, near Oxford, who is the bishop's great-nephew, I think he will probably learn as much as can now be known.

CANON VENABLES refers to Cox's 'Recollections,' in which Cox states that the bishop did not preach often. This may have been in later years; but he was appointed one of the Select Preachers in 1804.

Dr. Ingram, in his 'Memorials of Oxford,' in the notice of Balliol College, prints at length the Latin epitaph on the bishop's monument in the chapel, p. 14. Here his character as a preacher is, "Concionandi genere forti limatoque præstans," which agrees with the notice in the 'Recollections,' His practical wisdom as Master is insisted upon. ED. MARSHALL.

He had a share in the curious imbroglio connected with White's Bampton Lectures. See "Dr. Samuel Parr," by De Quincey, 'Works,' v. 157. EDWARD H. MARSHALL, M.A.

Hastings.

LEMON SOLE (8th S. v. 509; vi. 78).—This fish was first described by Yarrell in 1829, in the *Zoological Journal*, and more fully in his 'History of British Fishes,' 1836, vol. ii. p. 260. The person who gave it the name "lemon" must have had a strange eye for colour, the rind of the fruit being a brilliant light yellow, and the back of the fish, as described by Yarrell, being "a mixture of orange

and light brown, freckled over with numerous small round spots of dark nutmeg brown, giving a mottled appearance to the whole upper surface." I have often seen the fish in the Hastings market.

J. DIXON.

CELLIWIG (8th S. vi. 67).—MR. HALLETT proposes to identify Celliwig, one of the three archiepiscopal cities where Arthur held his court, with Silchester, where he was crowned. In support of this contention he has strangely omitted to notice the identity of the name. The older name of Silchester was Calleva, which with the Welsh formative suffix *ig* would become Callewig.

ISAAC TAYLOR.

SUNSET (8th S. iv. 521; v. 71, 296, 458).—Your correspondent says "is being" is odious to him. Let him read chap. v. of Max Adeler's 'Out of the Hurly Burly' (Ward, Lock, Bowden & Co., pp. 81-3), and the phrase will perhaps become amusing to him.

W. C. B.

MR. WILSON states that the form "The house is being built" is odious. Perhaps he will tell us, as a matter of general comparative grammar, whether in languages like the English, having the form "is building," the form "is being built" is also to be found.

HYDE CLARKE.

VILLAGE SUPERSTITIONS (8th S. v. 484; vi. 75).—MR. PEACOCK may be interested in hearing of another Lindsey churchyard in which ancient burials on the north side have been found. In 1889 a small vestry was built against the north wall of Swinhope Church, and traces of seven or eight very old interments were found in digging the three short trenches for the foundations, the bodies lying very closely packed, about three feet from the surface. In one case two persons had been buried, one above the other, in the same grave, in a coffin made of loose slabs of chalk, roughly fitted together. This part of the ground, lying in the shadow of the church, has been wholly unused for burials in modern times; further to the west there have been many interments, but only within the last forty-five years, and I believe no traces have been found of any old graves in that part.

F. WM. ALINGTON.

Charing Cross Road.

THE DERBY (8th S. vi. 68, 91).—The following extract from an article contributed to the *Liverpool Mercury* of June, 1876, by a Manxman furnishes a reply to your correspondent's query:—

"The honour, if such it be, of founding 'The Derby' is due to a greater earl than he who lived in 1780. Neither was it on English soil that the first Derby was contended for. James, the seventh Earl Derby, born in 1606, called 'the great,' after the defeat of the Royalist cause by the Parliamentarians, betook himself to the quietness and repose of his little kingdom of Man. Here, in the first instance, he seems to have given himself up to literary pursuits, as his letters to his son and MSS.

in existence testify. But he was soon surrounded by troops of Royalist friends driven to the Isle of Man as exiles. These gay Cavaliers would not be likely to forget the merry days they had had in England, and therefore lost no opportunity of establishing games and pastimes such as they were wont to indulge in on English soil. The great Earl of Derby—it may be, thankful for past favours and hopeful for those to come 'when the King should get his own again'—entered with some degree of spirit into the sports of the Cavaliers. He established a racecourse, and, moreover, he gave a substantial prize to be run for. This was 'The Derby Cup,' and was contended for on July 28 in each year by horses bred in the Isle of Man. The racecourse was beautifully situated upon that strip of land which connects Langness with the mainland of the island, and close by the little fishing village of Derbyhaven, which doubtless was so named in honour of the then King of Mona. This was close to the seat of the great earl at Castle Rushen."

See also 'N. & Q.,' 3rd S. iii. 251, 398.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Mr. Walford states in 'Greater London' (vol. ii. p. 264) that "the Derby stakes were first instituted in 1780, the Oaks being the elder race by a year." He adds that both the "Derby" and the "Oaks" were named in compliment to the Earl of Derby of that day, who "had for many years a hunting-box for his stag-hounds near Epsom, which was called 'The Oaks.'" If so, there is no reason for supposing that the name came from the Isle of Man.

MUS SUBURBANUS.

In Scott's 'Peveril of the Peak,' note 5, there is a copy of the rules under which horse-racing in the Isle of Man was conducted. Only horses foaled in the Island and Calf were allowed to enter. G. J.

THE TEMPERATURE OF A PLACE WHEREIN ONE LIES DEAD (8th S. vi. 65).—That the presence of a corpse makes a room incurably cold must be, of course, the merest folk-lore. When I was a curate in a Lancashire town I have visited (*e. g.*) a cellar, where the family had but that one room. The mother would be baking the week's bread; in an opposite corner would be "the body," awaiting the funeral; perhaps in the middle of summer; the air like that of a baker's oven. In the country, a dead body upstairs, under the thatch of a cottage, is a thing to be remembered.

W. C. B.

OXFORD M.P.s (8th S. v. 448; vi. 75).—John Nixon, sometime M.P. for Oxford, was the son of John Nixon, of Bletchingdon, Oxon, husbandman. Apprenticed to William Boswell, of Oxford, mercer, on the expiration of his indentures he was, on Feb. 3, 1625, admitted a freeman of Oxford. He entered the City Council in 1627, and filled in succession the usual civic offices, and carried on the business of a mercer in a house just opposite the porch of St. Mary's Church, the erection of which by Laud so much scandalized Puritan

feeling. He was a witness against the archbishop on his trial. In 1658 he endowed a grammar school with 30*l.* a year for the benefit of forty boys, sons of freemen, the Corporation having provided a site and the building. The religious teaching was to be based upon the Assembly's Shorter Catechism. A scheme for the management of this endowment has just been settled by the Charity Commissioners. There are admirable portraits of John Nixon and Mrs. Joan Nixon, his wife (who was a benefactor to the school), in the Council Chamber of Oxford. Alderman Nixon died in 1662, and was buried in St. Mary's Church. See also 'Life of A. Wood,' edited by Bliss, 1848, pp. 78, 79. C. MOORE.  
Oxford.

SHAKESPEARE'S NATURAL HISTORY (8th S. v. 306, 436).—To those works referred to by me at the last reference should be added 'Natural History of Insects mentioned in Shakespeare,' by R. Patterson, London, 1842, and 'The Ornithology of Shakespeare,' by J. E. Harting, London, 1892, which form the basis of an article on 'Shakespeare's Birds and Beasts' in the *Quarterly Review* for April, 1894 (pp. 340-362). A. C. W.

EDINBURGHEAN GRAMMAR (8th S. vi. 8, 53).—I had no idea till I read PROF. SKEAT's note at the last reference that the abuse of the first personal pronoun was so common as he avers it to be; but I must demur to his statement that "it is common everywhere." I never heard educated people in the northern counties of Scotland make this mistake, while I have often heard it spoken of and laughed at there as an Edinburghism.

R. M. SPENCE.

Dickens wrote—and wrote twice in three lines—what MR. BIERLEY says his English examiner would never have written. "Now my dear sir," says Perker to Jingle, at the White Hart, "between you and I.....I say, between you and I, we know it." W. F. WALLER.

JEWS AND PLACE-NAMES (8th S. vi. 45).—London as a surname is uncommon, but not unknown. It is by no means necessarily Jewish. There was a Dr. London employed by Cromwell on the visitation of the English monasteries in 1535-1536. As Jews were not permitted to live in England at that time, we may feel satisfied that he was of our own race. There are many references to this person in the index to the Rev. F. A. Gasquet's 'Henry VIII. and the English Monasteries,' and in fact in many other books treating on that period. Some of his letters are given in Wright's 'Letters relating to the Suppression of the Monasteries.' From Mr. Marshall's 'Genealogist's Guide' I gather that there is a pedigree of a family bearing the name of London in Morant's 'Essex,' ii. 219.

EDWARD PEACOCK.

FRACTION OF THE HIDE IN DOMESDAY (8th S. iv. 149).—This question, asked nearly twelve months ago, to which, so far as I know, no reply has yet been received, is difficult to answer. The number of acres in a hide varied in different parts of the country, and depended on the quality of the land. In Sayer's 'History of Bristol,' vol. i. chap. v. p. 326 (1821), he says:—

"But from Domesday Book it is evident that the Hide was an ancient Saxon measurement of value, not of quantity; so that a hide of bad or barren land contained far more acres than a hide of good land, and all the hides were consequently, though of different extent, yet of equal value, and paid equal *geld* or tax."

In Faulkner's 'Chelsea' very much to the same effect will be found. PAUL BIERLEY.

LORD LYTTLTON (8th S. v. 367, 395).—Thomas, second Lord Lyttelton (states the contemned but helpful Chalmers), "closed this unhappy life" in 1779, and in 1780 was published a quarto volume of 'Poems,' which his executors publicly disowned, as "great part whereof are undoubtedly spurious." But this nobleman married Apphia, daughter of Broome Witts, Esq., of Chipping Norton, and widow of Joseph Peach, Esq., Governor of Calcutta ('Annual Register,' xxii. 249).

EDWARD H. MARSHALL, M.A.

The Brassey Institute, Hastings.

TROY TOWN (8th S. iv. 8, 96; v. 37, 76, 351).—The statement made at the last reference, that Walter Mapes supplied Geoffrey of Monmouth with the book of Breton legends on which his history was founded, is incorrect, as Walter Mapes was not made Archdeacon of Oxford till 1196, some forty years after Geoffrey's death. The Walter referred to is Walter Calenius, who was Archdeacon of Oxford at the time of the publication of Geoffrey's 'History' (1147). E. S. A.

GEORGE SAMUEL (8th S. vi. 28).—If your correspondent will turn to 'N. & Q.,' 6th S. ii. 236, 316, he will find the different places where this artist resided, the number of pictures exhibited by him, and the manner of his death. Should he experience any difficulty in referring to the volume, mine is open for his inspection.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A copy of "Grove-Hill, a Descriptive Poem, with an Ode to Mithra, by the Author of 'Indian Antiquities' [Rev. Thomas Maurice], the Engravings on Wood by J. Anderson, from Drawings by G. Samuel," 4to., London, 1799, finds a place in the British Museum Library. For an account of Samuel's works see 6th S. ii. 236, 316.

DANIEL HIPWELL.

DANTEIANA (8th S. v. 481).—Dante in making ghosts do acts which could be expected only from substantial creatures follows Homer and Horace.

Homer in the 'Odyssey' makes the ghosts drink blood. Horace, in the eighth satire of the first book, makes the witches pour blood into a trench, evidently in order that the ghosts which are raised may drink.

E. YARDLEY.

Dante, in the 'Inferno,' xiv., xxxi., xxxiii., xxxiv., mentions "Coeytus," which was one of the streams of Tartarus, and is introduced into the Vulgate version of Job xxi. 33. See 'N. & Q.,' 8th S. ii. 125, where references to Dante and to Plato's 'Phædo' should be added. PROF. TOMLINSON approaches too nearly to subjects of theological controversy, forbidden to 'N. & Q.'

W. C. B.

A PERSIAN AMBASSADOR (8th S. v. 428).—I regret that I am unable to answer E. H. A.'s query, but I am interested in Hullmandel, on account of that distinguished lithographer having resided at Dunganon House, Fulham. Would E. H. A. kindly tell me the date of the portrait? I notice that he writes "Hullmandell" with two *l*'s at the end. Is this correct? (My reference is, of course, to Charles Joseph Hullmandel).

CHAS. JAS. FÈRET.

THE PHARAOH OF THE OPPRESSION (8th S. v. 174, 245, 311, 414).—A friend of mine, now deceased, told me that he had on one occasion bathed in the Dead Sea, and that he should never forget the remarkable buoyancy of the water, upon which he could float without exerting the slightest effort. This was in days long before a visit to the Holy Land was so common an occurrence as it is now, and when "personally conducted tours" were things wholly unheard of.

It will prove interesting to mention some instances of megaliths in existence which seem to indicate that the account of Lot's wife being turned into a pillar of salt has pervaded the world. In the small remote parish of Little Rollright,\* on the extreme border of Oxfordshire, is a remarkable circle of stones, and about eighty yards distant, situated in Warwickshire, is a megalith or monolith, usually called the King. It is 8 ft. 6 in. in height, 7 ft. broad, and 12 in. in thickness; and the legend runs that the king and his army were turned into stone when invading England. Popular tradition asserts that the gigantic stones at Stonehenge, "on Sarum's lonely plain," once were human beings, and that the stones at Stennis, in Orkney, were once endowed with life. Sir Walter Scott, in the 'Black Dwarf' (chap. i.), has given a realistic description of Mucklestone Moor and the large fragments of stone upon it, called the Grey Geese, whilst a "huge column of unbewn granite raises its massy head and towers above them." To

\* See an article on 'The Rollright Stones' in 'N. & Q.,' 5th S. xii. 125, describing more fully a visit paid by me to that relic of antiquity.

go back to the mythical period, we read of Perseus, son of Zeus and Danaë, turning people into stone by showing them the head of the Gorgon Medusa fastened on his ægis.

The idea seems to have been as prevalent and universal as that of the deluge or cataclysm, which is frequently alluded to by many writers amongst the most civilized as well as barbarous nations in the world. Yet classic writers, as Lucian, Ovid, and Pindar, confine the cataclysm to Hellas.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

That Rameses II. carried on wars with the Hitites in the land of the Canaanites has been known ever since the third Sallier papyrus was translated and understood, which is many years back, and it was precisely in reference to the new discoveries with respect to the Hitites that the discussion about the Pharaoh of the Exodus was carried on in the *Times* in the autumn of 1892. In the Oriental Congress of the same year Prof. Hechler gave an address on this very subject, and, after giving cogent reasons for supposing Thothmes III. to have been the Pharaoh of the Exodus (*i.e.*, of the Oppression), he said he "protested against the statement which was continually being made that Rameses II. was the Pharaoh of the Exodus."

Will MR. LYNN kindly inform me what proof there is that Prof. Hechler and the other Egyptologists mentioned in my previous communication have altered their opinions about the Pharaoh of the Oppression, and what the new discoveries exactly are that have induced them to do so?

C. R. HAINES.

Uppingham.

If, as PROF. TOMLINSON admits, we have a shower of solids, apparently salt, whenever crossing the comet's path a short way behind it, I see no escape from the conclusion that the comet drops these salt meteors. There is no historical case of a fall of salt; but I have found no account of a visit to the salt hill at Biskrah that does not insist on its appearance of having fallen from the sky.

I find that Gomorrah is not to be connected with the Amorites any more than with Amarus, as it began with a different letter.

E. L. G.

"THIS EARTH'S IMMORTAL THREE" (8th S. v. 508).—The context shows clearly enough that in Mr. Andrew Lang's line

Yet art thou with this earth's immortal three

the word *with* is to be taken in the sense of "numbered with." Jeanne d'Arc is one among the three most conspicuous instances in the world's history of slandered beneficence, of goodness regarded as impiety. Mr. Lang is not the first to have associated the names of Socrates and Jesus in this connexion, and, I think, not the first poet; others may be able to furnish a parallel. Among

these victims of calumny, these types of judicial murder, a Dutchman might with justice desire to include John of Barneveldt as a fourth in "this strange [?] company."

As to the point of grammar, it is an insignificant licence compared with Milton's famous solecism,

Adam the goodliest man of men since born  
His sons, the fairest of her daughters Eve.

R. BRUCE BOSWELL.

2, Hawkwood Villas, Chingford.

COCKNEY (8th S. vi. 64).—Almost a volume might be written about this word. Tyrwhitt said it was probably a word of contempt borrowed from the kitchen to describe an inhabitant of Lubberland—

Far in see by West Spagne  
Is a lond ihothe Cokagne.

Hugh Bigod doubtless meant London, a place of luxury and sloth, when he snapped his fingers at  
— the King of Cokeney.

A very interesting article on 'Cocayne and the Cockneys' appeared in the *Gentleman's Magazine* of 1838. It is reprinted in the "Gentleman's Magazine Library"—'Dialects, &c.,' 1884, pp. 131-39.

MR. C. W. ERNST seems to be familiar with the 'N. E. D.' and Prof. Skeat's treatment of the word. The old jape of a citizen's son's surprise at the cock *neighing* has often been told, as of

A daf, a cokenay.

Perhaps Boileau's lines are not so familiar:—

Paris est pour un riche une corruption de Cocagne :  
Sans sortir de la ville, il trouve la campagne.

Satire vi. 119-20.

In a note to this M. Geruzez, one of Boileau's editors, says:—

"On n'est pas d'accord sur l'étymologie de ce mot. Huet veut que ce soit une corruption de *gogaille*, *gogue*, *goguette*. La Monnoye le fait venir de *Merlin Coccaie* (Folengo), qui, dans sa première Macaronée, décrit une contrée qui serait un paradis pour les gastrelâtres..... Ne pourrait-on pas tirer tout simplement son nom de *coquina*, cuisine? Le savant La Monnoye se trompe évidemment..... Nous avons un fabliau du XIII<sup>e</sup> ou du XIV<sup>e</sup> siècle, qui a pour titre : *C'est li fabliaus de Coquaigne*. La manière dont ce mot est écrit vient à l'appui de l'étymologie que nous proposons. Voici quelque vers de ce fabliau, l'un des plus piquants du recueil de Méon (tome iv. p. 175):—

Li païs à nom Coquaigne  
Qui plus y dort, plus y gaaigne ;  
Cil qui dort jusqu'à miedi,  
Gaaigne cinc sols et demi,  
De bars, de saumons et d'aloses,  
Sont toutes les maisons encloses ;  
Li chevrons y sont d'esturgons,  
Les couvertures de bacons (jambons)  
Et les lates sont de saucisses, &c.

Le pays de Cocagne (Coquaigne) est donc une vaste cuisine offerte par la nature à l'appétit des gourmands. C'est l'*Utopie* des gastronomes."

Brachet's French dictionary states that the

derivations of *gogue*, *goguette*, &c., are unknown, also of *coquin*, which latter word seems to come near our subject. Ten Brink refers to the old fable of the Land of Cokayne (as he spells it), and a version satirizing the lazy life in a monastery ('Early English Literature,' 1891, vol. i. 259). A quaint English ballad on 'Lubberland' may be found in several collections. I fear I have only touched the fringe of the subject.

JAMES HOOPER.

Norwich.

The remarks at this reference explain nothing. The word *cockney* was trisyllabic in Chaucer's time, and was spelt *cokenay*. This, as the suffix shows, is quite a different word from *cokinus*, which is merely the modern French *coquin*. I can say this the more readily because I at one time advocated (in the Supplement to my larger 'Etymological Dictionary') this very idea; but I am grateful to say that I now know better, thanks to Dr. Murray. The word *cockney* was unknown in the thirteenth century. It first appears in the fourteenth, when it is used by Chaucer as a very strong term of reproach.

WALTER W. SKEAT.

Taylor, in his 'Antiquitates Curiosæ,' makes the following suggestion for the origin of this word:—

"A citizen of London making an excursion with his son to the neighbourhood of Highgate, the lad (who had never before taken a journey of such magnitude and extent), happening to hear a horse neigh (which was quite new to him), hastily exclaimed, 'How that horse barks, daddy!' 'Barks, you booby!' replied the father; 'neighs, you mean!' They had not proceeded far when the youth, finding his ears assailed by the sudden crowing of a cock, was so fascinated with the shrill and unexpected sound, that he instantly attracted his companion's attention with 'Hark, daddy, how that cock neighs!'—to which happy effusion of fancy the citizens of London will probably stand indebted for the name of Cockney to the end of time."

C. LEESON PRINCE.

"FIFTY-DOLE" (8th S. vi. 47).—Worthy, in his 'Practical Heraldry' (1889), p. 212, under the heading of "Liveries," says:—

"*Livery* is derived from the French word *livrer*, to deliver or give, and thus, from time to time, it has really signified anything given or delivered. The distribution of provisions amongst retainers or the poor has been called *liveries*, and in the neighbourhood of the city of Exeter there is a place called Livery Dole, which is derived from this term, and where some almshouses of an ancient foundation still stand."

And in the same author's 'History of the Suburbs of Exeter' (1892), speaking of Livery Dole, he says:—

"*Dole* is a Saxon word, which literally means a part or pittance, thence an alms. I incline to the opinion that the place received its name because this chapel was unendowed and depended for its support upon the gifts and alms of the charitable, who by their free offerings thus provided the prayers and masses for the souls of departed criminals. Jenkins in his 'History of Exeter' gives a different reason, and says that it was so called

'because the magistrates and citizens, in their midsummer watch and other processions, dressed in their lively gowns, here dispensed their alms to the poor.' This explanation, however, is scarcely likely to be correct, if for no other reason, because the spot is outside the limits of the ancient *glacis* of the Exeter fortifications, and therefore beyond the jurisdiction of the city authorities. The earliest mention of Livery Dole occurs in a deed dated Exeter, the first day of August, 1270; and in another deed of 2nd Richard II., 1379, some land is said to be bounded by 'the highway leading from Lever-dole towards Monkinlake'; and again, in 1440, there is a record of 'the lane called Rygway, which leads from Livery Dole up the highway, leading from Exeter to Polso. There is no mention of Livery Dole chapel in a deed preserved at the Guildhall, dated in 1418, which mentions the chapels of St. Loye and of St. Clement. Still the 'doles' may have been provided for prayers or masses for the objects I have mentioned, to be said in the chapel of Exeter Castle, or even Heavitree Church, and the absence of a chapel at Livery Dole—the place of execution—where the alms of the charitable were collected and given to the priest, would not interfere with my supposed origin of the name."

The Rev. Thomas Benet, M.A., who was burnt to death as a heretic on Jan. 15, 1531/2, is believed to be the last person who suffered at Livery Dole, the place of execution being removed soon afterwards to Ringswell. When excavating for the foundations of the new almshouses at Livery Dole, in 1851, the iron ring that was wont to encircle the victims' bodies, and the chain used to fasten them to the stake, were dug up.

It will be seen by the above that Lieut. Worthy's references to the use of the word *dole* are very much earlier than is the sixteenth century one H. J. C. calls attention to. Its meaning, as given in Routledge's 'Dictionary,' that happens to be before me, is "anything dealt out, provision or money given in charity, portion, lot, grief, sorrow"; and these seem to be the precise definitions I should expect to hear given in any part of the English-speaking globe. Certain it is that it does not occur in Mrs. Hewett's 'Peasant Speech of Devon' (1892). She gives (pp. 71-80):—

"Doiled=silly. 'Thee 'rt agoed doiled tū-day, by tha lūkes o't! Whot iver 'ast abin adūing we' thee zel?'"

"Dollop—a big lump. 'Whot iver dided put zich gert dollops or suet intū the pudden vur, Lizzie?'"

"Dotty=half-witted. 'Poor old Mrs. Fangdin is getty dotty, th' of'er've a knaw'd a theng or tū in'er life-time za well's Dr. Budd?'"

These three words are the nearest approach I find in my good friend Mrs. Hewett's pleasant little work upon the local dialect "down-along" to that of *dole*.

Since writing the above, it occurs to me that Dol, in Brittany (known in Roman times as *Campi dolentes*), is another illustration of the use of the word *dole*. It dates from very early times, for so long ago as A.D. 843 Convoion, Bishop of Redon, crowned Nomenoe, King of Brittany, there. I certainly remember hearing, on the spot, that either the cathedral or the land on which it

stands was given by one benefactor, hence its name Dol.  
Fair Park, Exeter.  
HARRY HEMS.

"GOOD INTENTIONS" (8th S. v. 8, 89, 212, 276).—Is there not a body of theological controversy lying under the proverb about the paving of pandemonium? MR. ADAMS finds it first in English in 1640. But it seems to be only a crisp and pungent form of one of the propositions condemned as heretical by Archbishop Warham in 1530: "Beware of good entents; they are dampned of God." Quoted from Wilkins's 'Concilia,' p. 729, in Hart's 'Ecclesiastical Records,' p. 397.  
GEO. NEILSON.

LADY HESTER STANHOPE (8th S. vi. 88).—She was daughter of Earl Stanhope, and niece of William Pitt, whose house she kept when he lived in Downing Street. An account of her eccentricities and her life in the East will be found in Mr. E. Walford's 'Tales of Great Families,' vol. ii., second series.  
MUS IN URBE.

Is Mr. Pitt's niece forgotten so soon? She was born 1776, and died (on Mount Lebanon) 1839. See 'Annual Register,' for long obituary. Kinglake met her, and a chapter in 'Eothen' is devoted to her.  
EDWARD H. MARSHALL, M.A.  
Hastings.

CHURCHES IN THE CITY OF LONDON (8th S. vi. 44).—MR. TEGG, quoting the often repeated "prophecy" about the evil consequences to ensue when the dragon of Bow Church and the grasshopper of the Exchange shall meet, attributes the authorship of the prediction to Mother Shipton. Can you refer me to any evidence on this point, or tell me whether the "prediction" is really older than the 'Wonderful Prophecy breathed forth in the Year 1712,' by Dean Swift? In this burlesque effusion, among other tokens of the woe denounced upon London, and of the approaching end of the world, the dean assures us that "the Dragon upon Bow Church and the Grasshopper upon the Royal Exchange shall meet together upon Stocks Market, and shake hands like brethren." Did the dean borrow this prediction; or has his fame as a "prophet" been eclipsed in this instance by that of Mother Shipton?  
F. WM. ALINGTON.

"SOJOURNERS": "ADVENA" (8th S. vi. 27).—The first word must be intended for sojourners, temporary residents. The latter is the Latin for a stranger or foreigner.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"Advena" (*venire ad*) simply means one who has left his own native place to inhabit another, as opposed to *indigena* (*quasi inde genitus*), a native of the place he lives in. The meaning of both words is shown in the following, from 'Livy,' bk.



21, 30, "Nec majores quidem eorum indigenas, sed advenas." G. T. SHERBORN.  
Twickenham.

"Sojourner" is a description to be found in most parish registers. Your correspondent is probably correct in his supposition. "Advena," would, I think, indicate a new-comer, or one who had recently acquired a settlement; but this I write without any grave authority for the statement.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

"DURING" (8th S. vi. 28).—Your correspondent seems to be under a misconception. "During the week" is an ablative absolute, as we used to be taught. The week was enduring, *i. e.*, still going on, when the two books were issued. Sometimes a clerk is instituted to a benefice *sede vacante*; but this does not imply that the act of institution occupied the whole period of the vacancy.

W. C. B.

MR. BAYNE asks whether "it is correct to use *during* with reference to a point of time and the occurrence of a particular event; or whether the word should not always denote continuity of existence or action"; and he cites as an instance of the misuse of the term such a sentence as this, "Two books.....have been issued during the week." The word is here correctly used, and does, of course, denote continuity; but MR. BAYNE seems to have been misled by a confusion of ideas. He refers "during," in the example he gives, to the act of publication, whereas it really applies to the continuance of that portion of time which is called a week. The publication might have occupied only "a point of time," but even so it would have taken place *during* the week, *i. e.*, while the week was "during" or "enduring," or, as MR. BAYNE himself phrases it, "in the course of the week." *During* was originally, says Prof. Skeat, the present participle of the (obsolete) verb *dure*, to last; and surely the week was lasting while the publication took place.

GEORGE BRACKENBURY.

19, Tite Street, Chelsea.

'GROVES OF BLARNEY' (8th S. v. 488).—This song was written about 1798, by Richard Alfred Milliken, born at Castlemartyr, co. Cork, on Sept. 8, 1767, and died Dec. 16, 1815. He was buried at Douglas, near Cork, and his remains were honoured with a public funeral, his loss being so deeply lamented. There are various readings of some of the verses. Thomas Crofton Croker, in his 'Popular Songs of Ireland,' adopted the following version, which he states he printed from a MS. of the author:—

There's statues gracing this noble place in,

All heathen goddesses so fair—

Bold Neptune, Plutarch, and Nicodemus,

All standing naked in the open air.

Samuel Lover, in his 'Lyrics of Ireland,' 1858, gives the following variation in the second line:—

All heathen gods and nymphs so fair.

The Rev. Francis Mahony (Father Prout, of Watergrasshill, co Cork), in his celebrated 'Reliques,' has adopted Sir Walter Scott's rendering of the lines.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The song, with its "original" Greek, may be seen in Father Prout's 'Reliques.' The second version (Scott's) is the correct. There are others also.

EDWARD H. MARSHALL, M.A.

Hastings.

DOUBLE SENSE: "COME" AND "GO" (8th S. v. 126, 234, 336, 494).—MR. WARD is ingenious, but not convincing. I asked my friend to "come," and he said he would "go." I maintain that he ought to have said he would "come." It is MR. WARD who poses as a grammarian, not I. I do not regard this as a question of grammar. The prosperity of a message (as of a jest) lies in the ear that hears it; the sender, to make himself immediately intelligible, ought to put himself sympathetically in the place of the recipient. My friend's message seems to incite that he was thinking more of his own movements than of my attitude; it was addressed to his own thought rather than to my feelings. Moreover, "come" would have expressed his meaning, even to himself, more completely than "go" did. "Go," as MR. WARD virtually admits, requires supplementing, "He will go from where he is to-morrow, and so doing will arrive at, or come to your place." The one word "come" would have expressed all this. I am really not unaware that we cannot come to one place without going from another; but where the fact of arrival is the main point, it is proper to use the word that denotes arrival. And in good English this is invariably done; the other form is a peculiarity of our northern speech.

C. C. B.

MR. WARD will not need to be reminded of Browning's:—

Say "No!"

To that pulse's magnificent come-and-go.

'The Laboratory.'

EDWARD H. MARSHALL, M.A.

Hastings.

TEAGUE (8th S. ii. 161, 230, 350, 498).—MR. J. HOOPER says that I derived Teague from Montague. I have not the number referred to in reach. It is at the binder's. I am very shy of philology, and I hardly think I can have ever intended to make this effort. I cannot recall such an opinion. Probably what I meant was that the name Montague is corrupted in Ireland by the Irish to Teague in some cases. This is the case, and an ordinary instance of substituting a word they are familiar with for one like in sound or appearance that they

do not know. Teague is an ancient Irish name (more often Tige), and will be found in the 'Annals of the Four Masters' and other historical works.

H. C. HART.

P.S.—I certainly did not say Mr. Matheson's paper appeared in the *Ulster Journal of Archaeology*. It was printed in Dublin in 1890.

OASTS : HOSTELERS (8th S. iii. 107, 134, 173, 271 ; vi. 97).—As an addition to my note on this subject it may be interesting to add that in 1503 "John Osteler, of Norwich, fishmonger, otherwise called John Patherton," was buried in the church of the White Friars in that city (see J. Kirkpatrick's 'Religious Houses in Norwich,' pp. 184-5).

PAUL BIERLEY.

ARKWRIGHT (8th S. v. 308, 375, 497).—It may be well to note that the word *ark* (=chest or coffer), though it came to be widely used by our farmers and peasants, is really a Latin word, and therefore probably "came in with the Normans." Horace writes (1 Sat., i. 67), "Nummos contemtor in arcâ."

E. WALFORD, M.A.

Ventnor.

JEMMY=SHEEP'S HEAD (8th S. v. 345, 437).—Had not Mr. FÈRET asked for further information, I should write no more about this word. With regard to the meaning "sheep's head," I think that the popular etymology, as set forth in the alternative term "sanguinary James," is correct, though I cannot account for it. Animals are sometimes designated by names borrowed from human onomatology; but this is perhaps the only example of such a name used to denote a particular member of a particular animal.

I will now consider other meanings of the word. An older name for the burglar's implement appears from the glossary of cant words in Bailey's 'Dictionary' to have been *bess*, *betty* (or *bettee*). I find also in the same repertory, "*Jenny*, an Instrument to lift up a Grate, and whip any Thing out of a Shop-window"—the same instrument, no doubt, and equally lady-like in name; but there is a variant *ginny* which momentarily complicates the etymology, suggesting the *gin* of "engine." As "*Jenny*" is commonly pronounced "*Jinny*," the spelling is of no importance. It seems reasonable, however, to treat the *jemmy* of later days as an alteration of *jenny*; mayhap the English crackman took the hint of sex-change from his French *confrère*, who wittily called the tool *monseigneur*. For more about *betty* see the 'N. E. D.'

Passing to another meaning, I note the following in Davies's 'Supplementary Glossary': "*Jemmy*, as an adjective=neat, smart. See [Latham], who adds that the word is used substantively, but gives no example." Mr. Davies is wrong; he either did not notice, or did not heed, Latham's direction, "See *Jessamy*," under which word

appears a quotation containing two examples of *jemmy* as a substantive, with the respective meanings of fop and walking-cane or switch. The word in the former of these senses occurs in an old song, entitled 'Jacky and the Cow,' and written, I think, by T. Dibdin. Jacky, Farmer Thrasher's son, is sent apprentice to a barber in London, and returns home on a visit with manners and habiliments very different from those he took with him to town. This is how he bursts upon the old people:—

His spencer he sported, his hat round he twirld,  
As, whistling a tune, he came bolt in;  
And bedock'd and belopp'd, zounds! he look'd all the world  
Like trimm'd bantams or magpies a moulting.

"Oh dear! 'tis our Jacky; come bring out the ale!"

And dame fell a skipping around him.

"Our Jacky! why, dang't, he's got never a tail;  
Here, Roger, go take him and pound him!"

"'Tis the kick, I say, old un, so I brought it down,

Wore by jemmys so neat and so spunky."

"Ah, Jacky, thou went'st up a puppy to town,

And now thou be'st come back a monkey!"

These three stanzas, quoted *memoriter*, do not contain the point of the song, but I cannot quote more (though I know the whole song by heart) on account of space. This *jemmy*, however, seems not to be derived from *James*. As an adjective it appears sometimes as *gin* and *jim*, and is probably identical with the northern *jimp* as we find it in the Cumberland poet Anderson's song of 'King Roger':—

"Ay, fadder!" cried our lal Roger,

"I wish I were nobbet a king!

I'd wear neyce wheyte cottinet stockings,

And new gambaleery clean shoes,

Wi' jimp lively black fustin briches,

And ev'ry feyne thing I cud choose."

F. ADAMS.

80, Saltoun Road, Brixton, S.W.

MR. ADAMS has, I think, conclusively shown the error of Mr. Davies in assuming the reference to the savoury article of diet by Dickens to mean "baked potatoes." These, as has already been pointed out, are more generally spoken of in vulgar parlance as "spuds" or "murphys." No one appears to have noticed that the word is contained in Camden Hotten's 'Slang Dictionary.' I find the word in the 1860 edition (the second); the first was published in 1859. Strange Mr. Davies should have overlooked this. This authority also gives us the synonyms (if I may venture to call them so), "Sanguinary James"="a raw sheep's head," and "Bloody Jemmy"="an uncooked sheep's head." A less sanguinary appellation for a sheep's head is "mountain-pecker." C. P. H.

CHURCH NEAR THE ROYAL EXCHANGE (8th S. v. 407, 470 ; vi. 92).—If it is any satisfaction to CANON VENABLES, I may inform him he was not "alone" in his identification of the church inquired for by MR. PICKFORD with St. Benet Fink. I, too, had

written an answer in the same terms, but refrained from burdening your columns with it on seeing CANON VENABLES'S clear and explicit letter. MR. PICKFORD has now described the site of St. Benet Fink so exactly as to leave no "possible, probable shadow of doubt" whatever. I have a view of the church now before me. It stood, as he says, "at the corner of Threadneedle Street, on the left-hand side as you walked from Broad Street to Cornhill, and its site was on the Exchange flags, near [where is now] Mr. Peabody's statue." I have in my possession the cutting from the *Illustrated London News* to which MR. PICKFORD refers, and a copy of it is very much at his service if he would signify, through you, his wish to have it. It begins, "This church has just been taken down in the progress of the improvements consequent upon the re-edification of the Royal Exchange." As to the church itself, it was a most unattractive structure, though built by Wren; it is described more or less in all the histories of London, such as Maitland, Chamberlain, Hughson, Lambert, and so on. Godwin, in his 'Churches of London,' depreciates it much. By the by, I was once told by an old citizen that Mr. Benetfink, the head of the well-known vast ironmongery establishment in Cheapside, who is now dead, was so named by the parish authorities from having been found deserted on the steps of this church; and that, having been apprenticed by the guardians, he rose, through his own exertions, to the high position he ultimately occupied. Is this true? If so, it was very much to Mr. Benetfink's credit; but I would not revive the story had I not been further told that the old gentleman himself rather gloried in his humble origin.

R. CLARK.

Walthamstow.

In 1839 the old Exchange had been burnt, but no new one designed till late in that year. I well remember two churches of Wren, on opposite sides of Threadneedle Street, called St. Benet-finke and St. Bartholomew by the Exchange. The latter must have been the nearer, and was on the south side, covering the present site of the Peabody statue. The other was on the north side, and, with its churchyard, furnished the site for No. 52, which seems now perhaps the handsomest house-front in London.

E. L. G.

AUTHORS OF QUOTATIONS WANTED (8<sup>th</sup> S. vi. 49).—

When danger's rife, &c.

This is a variation of "God and the doctor," on which see 3<sup>rd</sup> S. iv. 499; v. 62, 469, 527; 7<sup>th</sup> S. i. 300. Both comparisons are stated in Gosson's 'Schoole of Abuse,' 1579 (Arber, p. 49): "The patient feeds his phisition with gold in time of sickness, and when he is well, scarcely affords him a cup of water. Some there are that make gods of soldiers in open wars, and trusse them vp like dogs in the time of peace."

W. C. B.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*Child Marriages, Divorces, and Ratifications, &c., in the Diocese of Chester, A.D. 1562-6.* Edited by F. J. Furnivall for the Early English Text Society. (Kegan Paul & Co.)

THE subject of early marriages has been more than once discussed in 'N. & Q.,' and has attracted much attention. MR. J. P. EARWAKER has done much to spread and popularize knowledge concerning these curious contracts or troth-plights. With customary and characteristic energy, DR. FURNIVALL has taken up the subject, the result of his labours appearing in the goodly and very interesting volume now before us, which constitutes No. 108 of the original series of the Early English Text Society. The work does not confine itself to child marriages and the divorces by which they were frequently and naturally followed. It deals with adulteries, affiliations, wills, clandestine marriages, and other matters, and furnishes thus a singularly animated picture of England at the period of Shakespeare's birth. Of all the subjects dealt with, child marriages are the most interesting and extraordinary. We can scarcely conceive any motive strong enough to induce our ancestors to take to church, hold in their arms, and wed a tot of two to three years of age, incapable of repeating the words of the ceremony, or even, in subsequent days, of recalling that she took part in it, or the priest holding back the boy who refused to say any more lessons, and wanted to go and play. Judging from the examples DR. FURNIVALL has collected, the practice of child marriages must have been much more common than was generally believed. The motives seem to have been always mercenary, the least shameless being those in which it was sought to obtain some form of assured protection for the child. Not seldom it was, however, that the father might obtain some pecuniary relief, and for the sake of this he would drive the girl to church with his walking-tick. Astonishingly naïve are many of the proceedings described. We hear, thus, of one young gentleman of ten, after his marriage, refusing his supper, and crying to go home, but compelled to share the couch of his still more tender companion. In another case two elder sisters separate during the night the bridegroom from the bride. These buffooneries—they can scarcely be otherwise described—were not universally carried to such an extent. The children went to school or to labour, and if when they arrived at maturity they refused to fulfil the contract, and had had no intimate access to one another, a divorce was without difficulty obtained. Not seldom this enforced relationship led to a very hearty aversion. There seem to have been cases, however, in which the result was successful. It is difficult to believe how naïve are many of the descriptions, and how quaint facts come out in evidence. They are not, however, as a rule, suited to our columns, and the book itself belongs to the class of *Κυρράδια*. It is none the less a mine of information, invaluable to students of all classes. The very writer of fiction will find "human documents" in abundance to his hand. DR. FURNIVALL has done his work zealously and well, and his forewords supply a complete digest of what follows. His jokes at Cheshire antiquaries are characteristic. He urges that one should be slain to encourage the others to be less neglectful of their county documents. Against this we have nothing to urge. We see with regret, however, that DR. FURNIVALL introduces fiercely controversial matter into a book which forms part of a series intended for scholars. Nothing can well be more damaging than this to the interest of the society. The book itself deserves, and will receive a warm welcome.

*Charles III. of Naples and Urban VI. Also Cecco d'Ascoli, Poet, Astrologer, Physician.* Two Historical Essays. By St. Clair Baddeley. (Heinemann.)

WHETHER we agree with Mr. Baddeley's conclusions or not, we always find his pages amusing reading. The mediæval history of Italy is very puzzling to an Englishman. In England, France, and to a less extent in Spain, and even in Germany, there is a centre around which it is possible to arrange our ideas. In Italy it was not so. The Papacy was the dominant spiritual power; but it was not, except when an energetic and powerful Pope ruled, the centre of gravity for political life. Hence has arisen a confusion which none but specialists can make clear. Mr. Baddeley must pardon us for saying that, though he is deeply read in Italian chronicles, he does not fully grasp the meaning of the events of which he treats. The Italian chronicles are more difficult to deal with than those of any other country in Europe. Many of them are mere party pamphlets in the guise of history.

Urban VI. fell far short of being a hero; but we do not think Mr. Baddeley does him justice. It was necessary for the welfare of Europe that the sojourn of the Popes at Avignon should be put an end to. The Pope's removal to Rome was the real cause of the great schism which is one of the most perplexing events in Christian history.

We see Mr. Baddeley at his best when treating of Cecco d'Ascoli. He is one of those men of whom we encounter so many between the twelfth century and the sixteenth, who had a most praiseworthy craving for extending the boundaries of the field of knowledge, but who were misled by the phantom lights of astrology and magic. It is to be deplored that both the Church and the State looked with suspicion on these men. Foretelling future events by the stars was not a mere harmless craze, as it is in our time, but too often a dangerous political engine. In England we have had several Acts of Parliament condemning pretended prophecies. These things were, no doubt, far more harmful in Italy, where war was always in the air.

We are not clear as to what was the kind of magic for which Cecco d'Ascoli suffered. Probably it was for invoking evil spirits and compelling them to do his bidding; but how even Inquisitors could get evidence of such things is a mystery we do not pretend to fathom.

*The Scientific Chronology of the World in its Relation to the Advent of Christ.* (Privately printed.)

THE author informs us that his object is "to demonstrate that all the events of history, and consequently of religion in its historical aspect, are evolved in succession, and in a chain of causes and effects, according to the operation of a law; that is to say, that the great events of history which mark the eras in its progress towards a consummation are evolved in regularly recurring periods of time." Chronology is the anatomy of history, and if it can be treated in this way, a vast deal of trouble will be saved to its students, not to mention the certainty of the conclusions thus made attainable in distant periods. The year of the Metonic Cycle is still called the Golden Number, although the story has long been discredited that the Athenians showed their sense of the value of Meton's discovery by ordering the number of his cycle to be engraved in gold on a public place. But golden, indeed, would this cycle be if, as our present author affirms, it and multiples formed from it were the foundations whence could be deduced all the important epochs in the world's history. Four of these periods, it seems, (forming the well-known Calippic period) are a week, and sixteen a month, in sacred chronology. But that a week in Jewish reckoning is formed of seven lower periods is, we apprehend, not open to doubt. The feast

of weeks was kept at the end of seven weeks, and a sabbatical year was a week of years, whilst a jubilee took place at the end of seven of these. But those who are interested in the subject had better peruse this *brochure* for themselves; they will at least find matter for thought. We may, however, just refer to the fact, as the author alludes to the period of Halley's comet (about seventy-six years, equal to one of his sacred weeks) that that period is liable to be altered by perturbation, and some of his other epochs may be altered by perturbations of another kind. He will find it difficult to prove that the appearances of the comet were always accompanied by earthquakes.

*A History of Germany in the Middle Ages.* By E. F. Henderson. (Bell & Sons.)

It takes a full man, as every one knows, to write a small book on a great subject. The author, therefore, bespeaks our favourable judgment when he lays it down as an axiom of his belief that no one should attempt to write a popular history who is not thoroughly at home in the primal historical sources. And Mr. Henderson, we willingly admit, comes to his task well equipped. Having cleared the ground and laid his foundations in a wide preliminary study of his subject, which has already borne fruit in his volume 'Select Historical Documents of the Middle Ages,' he now proceeds to erect his edifice, and the result is this sound and thorough piece of work. His strength lies in a constant appeal to the oldest authorities and to the most recent—to the one for his facts, to the other for his conclusions and critical judgments. The book is too full of matter and too condensed to make easy reading; but it will prove invaluable as a handbook of reference for a dark period of history, and one that may be trusted for the laborious accuracy and conscientious care with which it has been compiled. It would be still more useful if the publishers had not denied us an index. Mr. Henderson lets himself drop into a colloquial Americanism which a sedate historian should avoid. Pope John XII., he says, "lived like a robber-chief, and an impure and unchaste one at that" (p. 138).

### 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.

ROBERT FERGUSON ("Rotten Row").—See 1<sup>st</sup> S. i. 441; ii. 235; v. 40, 160; 2<sup>nd</sup> S. iv. 358; 3<sup>rd</sup> S. ix. 213, 361, 443; xii. 423, 509.

### 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, AUGUST 25, 1894.

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## Notes.

## THE MANSION HOUSE.

Those who are interested in the architectural history of the Mansion House, on which there have been some recent communications in 'N. & Q.,' will do well to consult the fourth volume of Colin Campbell's 'Vitruvius Britannicus,' continued by Woolfe and Gandon (1767), which, in plates 41, 42, 43, gives a ground-plan of the principal story, an elevation of the chief front to the north, and a section of the building from north to south. From this it will be seen that the heavy superstructures, resembling gigantic Noah's arks, with which Dance burdened his fabric, popularly known as the "mayor's nests," were designed for the purpose of giving additional internal height to the two chief public apartments of the building—the banqueting room, or Egyptian Hall, and the ball-room—and lighting them more adequately. In fact, they answered the purpose of a clearstory in a church. Since the removal of the upper rows of windows neither of these apartments is too well lighted, especially the Egyptian Hall, which, now that the end windows have been filled with stained glass, cannot be used, even in broad day, except under artificial light.

It was this upper tier of windows, or clearstory, which gave its now inappropriate designation to the Egyptian Hall. As originally built, with an upper story of three-quarter composite pillars above

the tall Corinthian columns below, with windows between and a flat ceiling, the hall corresponded to the description given by Vitruvius of what he not very correctly terms an "Aula Ægyptiaca." The name remains, though the removal of the upper story, with its second colonnade, has destroyed its appropriateness, and made people wonder why it is called the Egyptian Hall. The present semi-circular ceiling, with its deep caissons, was put up when the upper story was removed. The same was the case with the ball-room, though, to the disgrace of the Corporation, the architectural decorations of the ceiling, like those of Milan Cathedral, are only painted. The removal of the upper story of the Egyptian Hall long preceded that of the corresponding excrescence above the ball-room, which many now living can well remember. This was not a nest of bedrooms, as one of your correspondents supposes, but an open clearstory. The attic over the Egyptian Hall was removed in 1796; that over the ball-room not till 1842.

The illustrations in the 'Vitruvius Britannicus' show that the Mansion House has received another and more important alteration which deserves nothing but praise. That which is now the Saloon, in the centre of the building, which may be called the chief feature of the house, where the Lord Mayor receives his guests and where the guests assemble and circulate, was originally an open courtyard, with colonnaded passages along the sides and ends, with no lateral protection from the weather, so that the dresses of ladies passing from the Long Parlour, the ordinary official dining-room, to the drawing-rooms on the other side of the court, were subject to be wetted with rain or sprinkled with snow on an inclement evening. This most desirable change was made by the younger Dance in 1795. It has since been greatly decorated and improved by the late Sir Horace Jones in 1865-6 and 1867-8. One of the chief defects of the Mansion House at present is the narrowness and steepness of the two staircases which furnish the only communication between the different stories. But for this Dance is not to be blamed. The Mansion House as he built it had a grand staircase, in keeping with the size and stateliness of the building. This, the plan shows us, was situated where the inner drawing-room is now, the upper part occupying the Lord Mayor's bedroom. Other minor alterations have been made; e.g., the police-court, or justice-room, was removed by Mr. Bunning from the front to the side of the building in 1849; the Lord Mayor's parlour, which originally corresponded with the justice-room on the other side of the entrance, has been divided up into the secretary's room and other offices; a Doric portico was put up at the side entrance in 1847; but those which I have described are the chief changes made in this much decried, but really stately and sumptuous building.

EDMUND VENABLES.

'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, 136, 222, 346, 522; iii. 183; iv. 384; v. 82, 284, 504.)

Vol. XXXIX.

P. 3 a. B. A. Glasgow. Is this correct?

P. 3. J. D. Morell. See Tennemann's 'Hist. Philos.' by J. R. Morell, 1852, p. 490. J. D. M. and J. R. M. were cousins-german.

Pp. 15 b, 187 a, 203 a, and often. Read "took holy orders."

P. 42. Maurice Morgann. See Mathias, 'Pursuits of Literature,' ed. 11, 1801, p. 353.

Pp. 68-73. Sir S. Morland. His trumpet mentioned in Leigh's 'Transposer Rehears'd,' 1673, p. 119; his arithmetical machine in Leibnitz, 'Theodicée,' 1760, i. 248; his Perpetual Almanack, reprinted in John Playford's 'Vade Mecum,' 1717.

P. 73. For "portrait in a wig" read *portrait of him in a wig*.

Pp. 74-78. Bishop George Morley. His extraordinary opposition to Bull's writings, Nelson's 'Bull,' 1714, pp. 102, 219; he left his books for the use of the clergy of the diocese of Winchester, and they were gratefully used by Joseph Bingham, then Rector of Headborn Worthly, in his 'Christian Antiquities,' 1708. Tho. Hockin, fellow of All Souls, dedicated to the bishop his 'Disc. on God's Decrees,' 1684, and praises him for his contradiction of Calvinism, his loyalty to Charles II., and his zeal in promoting religion.

P. 75 a, line 27. For "affixed" read *prefixed*.

P. 77 a, line 3 from foot. For "Creasy" read *Cressy* (see xiii. 75).

P. 95 a. For "Monongohela" read *Monongahela*.

P. 106 a. H. G. Morris died 24 Nov. 1851 (not 1852), and his tombstone is in the *churchyard of Beverley Minster*.

P. 107 b, line 3. For "1829" read *1729*.

Pp. 157-8. Richard Morton. See Locke's 'Letters,' 1708, pp. 281-4; Garth's 'Dispensary,' 1775, pp. 11, 84.

Pp. 160-5. Bishop Morton. Baxter's praise of him, 'Reform'd Pastor,' 1656, pp. 161, 186; when Bp. of Lichfield he abated his fine to increase the vicarage of Pitchley, Northants, Spelman, 'Tithes,' 1647; his anti-Roman writings, Field, 'Church,' 1628, p. 748; R. Sanderson, 'De Juramenti Obligatione,' 1647, p. 177.

P. 166. Tho. Morton, dramatist, often ridiculed by Gifford in 'Baviad.'

P. 175 a. For "Newcastle-under-Lyne" read *N.-under-Lyme*.

P. 182 a. Bishop Charles Moss. Fast Sermon at Westminster, 6 Feb. 1756.

P. 183. Robert Moss. He was one of the trustees for providing Scotland with the Book of Common Prayer, Wells, 'Rich Man's Duty,' 1715. He had a brother Charles, M.D., of Hull (died 1731), some of whose letters are in print.

P. 183 b. Brinley Hill, Brierley Hill. Are they not identical?

P. 185. Mr. Mossman presumed to ordain, for which he had to make an act of public contrition.

P. 186 b. R. Mossom. In Feb., 1657, he was living near Blackfriars, over against the Old Wardrobe.

P. 191. Sir Roger Mostyn. Farquhar's 'Constant Couple' was dedicated to him.

P. 193. George Motherby died 19 July.

P. 203 a. How could Mr. Moultrie decide to "enter the church" after his "presentation" to a living, and how could he be "also ordained" after those two events? See 'Conversations at Cambridge,' 1836.

P. 204 a. The wardenship of St. James's College, "Southleigh," was simply the headship of a private school at South Leigh, an account of which was given in a pamphlet edited by Moultrie.

P. 204 b, line 4. For "impression" read *copy*.

P. 242. Joseph Moxon. See Wrangham's 'Zouch,' ii. 143.

Pp. 246-7. Walter Moyle. Dryden also thanks him in the dedication to the 'Æneid.' See J. H. Newman, 'Miracles,' 1870, pp. 241 sq.

P. 247 a. For "whole.....were" read *whole..... was*.

P. 260 b. Z. Mudge. See Bp. Horne's 'Psalms,' pref.

P. 275. "Mulcaster, an experienced teacher, Præfat. to Cato Christ," in Robotham's pref. to Comenius, 'Janua Linguarum,' 1664.

P. 282 a. For "Kerr" read *Ker*.

P. 285 a. For "over the signature" read *under the signature*.

P. 287 a, line 4 from foot, read "regulate compulsorily."

P. 296. Motteux was assisted by Farquhar in a farce called 'The Stage Coach,' and he wrote the Prologues for F.'s 'Inconstant' and 'Twin Rivals.'

P. 303 b. For "entry on either" read *entry of either*.

P. 315 b. Banagher sand, 'N. & Q.,' 8th S. v. 486; vi. 113.

P. 321 a, line 15 from foot. For "Ashbury" read *Astbury*.

P. 330. William Mure. There is a Mure Scholarship at Westminster School.

P. 340. Father Murphy. See De Quincey's 'Works,' 1863, xiv. 248 sq.

P. 353 a. Sir David Murray. Owen has an epigram upon him, 3rd coll. i. 33.

P. 376. Sir J. Murray Pulteney. See Mathias, 'P. of L.,' p. 354.

P. 400 b (and elsewhere). For "catholic" read *Roman Catholic*.

P. 404. Thomas Murray. Two epigrams by Owen, 3rd coll. iii. 26, 86.

P. 407. William Murray. Denham's 'Poems,' 1584, p. 70.

P. 413 b. [The notes on vol. xxxvi, pp. 91-2, printed at 8th S. v. 83, should have been printed here.]

P. 414 b. The technicality about indentures still remains. Is it more "silly" than to call that indented which is not indented?

P. 424 a. Samuel Musgrave. See 'Letters of Junius,' xxxix., 28 May, 1770.

P. 427. Wm. Musgrave. See Ray, 'Three Disc.,' 1713, p. 186; Stukeley's 'Diaries,' Surt. Soc.

P. 445 b. For "Folkstone" read *Folkstone*.  
W. C. B.

DISCOVERY OF PREHISTORIC REMAINS AT MENTONE.—The following is a cutting from the *Scotsman* of July 12 :—

"M. Adolphe Megret, a Paris sculptor, writes: 'On January 12 last M. Abbo, master quarryman, who is exploiting the massive rocks known under the name of Baoussé-Roussé, near Mentone, was informed by his son, at work in one of the caverns (the Barma Grande), of the presence of a human skeleton, which he had partly uncovered. On the two following days the exhumation of this prehistoric human skeleton was completed. The precious remains were neatly embedded in the soil of the cavern, which consisted (as had been observed in previous discoveries) of a mixture of red ferruginous ore, evidently carried thither in connexion with the interment of the bodies. This sort of clay was extremely difficult to extract, inasmuch as, until a certain depth was reached, it presented the appearance as if an intense fire had nearly reduced the elements of the soil, as well as those of the bones of the skeleton, to a vitrified state. The remains were found in what seemed to have been one of the last beds superposed, known under the name of "foyers" or layers. Since the commencement of the present explorations M. Boufels, Conservator of the Geological Museum of Mentone, has counted eight of these layers in the grotto in question. They are all identical in composition, consisting of a kind of dark earth, extending horizontally over the whole surface of the cavern, and reaching to a depth of four or five feet. Mixed with the *débris* are bones of animals, some of which have been identified as belonging to primitive and extinct species, while others may have served as food for the early human inhabitants of the earth. Most of the bones seem to have been broken for the purpose of extracting the marrow. The upper part of the beds was covered with charcoal ashes and flints, while amongst these were found all sorts of primitive implements, affording undeniable evidence of the direction in which prehistoric man's industry took shape. Specimens were discovered of rough, uncut flints, hammer stones, shells, and fish bones, some of the latter articles being pierced and otherwise treated as if they had been adapted for useful or ornamental purposes. It seems to the writer as if the skeleton under notice had been one of the last of his species, the body having been discovered in one of the last deposits in the cavern, about forty feet above what appears to have been the original level of the grotto. The skeleton was lying only about ten feet above three others, which were found in a group in the

year 1892, and described by Mr. G. Evans in the *Anthropologist*, as well as by M. le Dr. Verneau, of Paris. The body lay on the right part of the wall of the cavern, the skull nearly touching it. The remains are comparatively well preserved, considering the ancient period of interment. The right arm and the carp and metacarp of the hand are perfect. The head was lying towards the north-east; the body was curved and receding to a backward position—the legs and feet being at an open angle towards the south-west. The left leg was slightly bended under the right one, the feet closed together. The right arm was folded first backward from the shoulder, the elbow touching the soil; while the forearm was extended at right angles, the hand being placed on the chest. The left hand supported the head under the jaw. Altogether the attitude of the body was that of a man who had been sound asleep and unconscious when he died. Although there are slight differences in the positions in which these remains of prehistoric man are found in these caves, all the bodies, in spite of the incalculable time which has elapsed since they breathed their last, present the appearance of a man asleep. This has been commented on by M. Riviere, and no observer can fail to notice it. It would seem as if they had been left in this position on purpose, as if to suggest that they were slumbering in an eternal sleep, and the position suggests some curious reflections. After death the body was probably just covered up as it lay, and left there for ever. The earth and iron ore with which it was covered seem to have preserved the remains from entire destruction, as their form is still visible. The forehead is crowned with a sort of head-gear composed of several rows of the vertebrae of a fish of the trout family, symmetrically interspersed with stag's teeth and various sea shells, some of which are still adhering to the forehead or are fixed in a mass of red clay which forms a kind of halo round the head. A similar adornment has been observed on the heads of the skeletons previously discovered. At the side on the ground lay a very large stone, rough and thick, of a trapezoidal form. Near the right arm was another large stone, several others being found near the left. These stones appear to have been worked, and bear traces of the action of fire."

CELER ET AUDAX.

"A MINISTER, ONE MR. SHARPE."—In Pepys's 'Diary,' under date May 4, 1660, the diarist states that on the ship which arrived with him and others at Flushing there came on board "a minister, one Mr. Sharpe," evidently one of those deputed to see and to bring over Charles II. My edition, although containing many notes by Lord Braybrooke, identifying persons and giving their history, is silent as to Mr. Sharpe. But it is clear from Mr. A. Lang's 'History of St. Andrews' that this was the minister who ended his life so disastrously as the Archbishop of St. Andrews. Harsh things have been said about Sharpe, but he seems, from Mr. Lang's account, to have been (in spite of one passage in his life) an amiable and well-meaning ecclesiastic. The details will be found in Mr. Lang's interesting book on St. Andrews.  
R. DENNY URLIN.

A QUEER ETYMOLOGY.—I have seen some strange etymologies in my time, but I think the following is the worst case.

In 'A Dictionary of Slang,' by Barrère and

Leland, p. xxi, we are offered the etymology of *gnoffe*, meaning a churl or miser.

"Its true root is probably in the Anglo-Saxon *cneov*, *cnuf*, or *cnūvan* (also *cneav*, *knave*), to bend, yield to, *cneovjan* (*genusflectere*)." *For whom is this written?* Certainly not for those who know the Anglo-Saxon alphabet. The following are the mistakes.

1. There is no A.-S. *cneov*. Some Germans write *v* for *w*; but the sound of *v* is not intended by it. Probably *cnēow* is meant.

2. But *cnēow* is a substantive, and means a knee. It is merely the old form of *knee*. What has *knee* to do with *gnoffe*?

3. There is no A.-S. *cnuf*, nor anything like it.

4. There is no A.-S. *cnūvan*. If *cnūvan* is intended, it is the old spelling of *know*; which has nothing to do with *knee*, nor anything to do with *gnoffe*.

5. There is no A.-S. *cneav*, nor yet *cneaw*. The A.-S. for "knave" is *cnafa*, or *cnapa*.

6. *Knave* has nothing to do with *gnoffe*, nor yet with *knee*, nor yet with *know*.

7. By *cneovjan* is meant *cnēovian*, to kneel. But what has this to do with *gnoffe*?

Surely it is mere charlatany to cite non-existent words, or to pretend to a knowledge of Anglo-Saxon when not even the sense of the symbols has been ascertained. It would have been better to say, in plain English, that *gnoffe* is derived from *knee*, or from *knave*, or from *know*, or from *kneel*. Then any plain man could have seen at once the absurdity of the suggestions. Of course *knee*, *knave*, and *know* are unrelated words, so we have no clue as to which of them is really meant. *Knave* comes the nearest, perhaps; but it does not much matter, as there is, even in this case, no connexion whatever.

The days are past when sham Anglo-Saxon can be seriously quoted without discovery. There must be several hundred students by this time in England, Germany, and America who have learnt the simplest rudiments of the language; and all such will regard the above performance with more amusement than respect.

WALTER W. SKEAT.

INGLESANT AS A SURNAME.—It may interest those of your readers who are lovers of Mr. Short-house's delightful romance 'John Inglesant' to know that among the ringers of "Grandsire Triples" at Quorndon on Aug. 12, 1891, was a Mr. W. T. Inglesant. HERBERT STURMER.

THE HERALDIC AND GENEALOGICAL RECORDS OF FRANCE.—As there always appears to be a doubt in the public mind as to whether there is any office in France at all corresponding to our heralds' offices in this country, I ventured to put this query to a well-known authority in Paris, together with the queries as to whether there is

any ground for the statement that the archives of the French Heralds' College were destroyed by fire by the Commune, and also if there is any Heraldic or Genealogical Society at all corresponding to the Government Office; and I received the following reply, a translation of which I venture to send for the benefit of readers of 'N. & Q.':—

"The old Government had the 'Généalogistes du Roi,' for proofs of nobility, and the 'Juges d'Armes,' such as d'Hozier and Cherieu. The Monarchical Governments of this century had the 'Conseil du Sceau des Titres,' now suppressed. The archives of these officers are now dispersed, part to the Bibliothèque Nationale (Cabinet des Titres), part to the Hôtel de Soubise (in the series M. and MM.), part to the Ministère de la Justice (for the period after 1789). In short, the equivalent of the Heralds' College of England never existed in France. However, the Conseil du Sceau had some similarity to that body. There is no Heraldic Society, but some persons, without legal authority, occupy themselves with questions of nobility, but they necessarily cannot be regarded as altogether trustworthy. Not knowing of a Heralds' College in France, I cannot accuse the Commune of having burnt the archives. The fires of 1871 destroyed the parochial registers (entries of birth, marriage, and death) preserved at the Hôtel de Ville and the Library of the Louvre, which included some precious MSS. containing some correspondence of the last two centuries."

ARTHUR VICARS, Ulster.

"BETTERMENT."—There has been a deal of "pother" of late about "betterment," and it has come to be commonly understood that for the word as well as the principle we are indebted to our friends across the Atlantic. But according to some remarks which recently appeared in a London evening paper, commenting on the evidence given before the House of Lords' Committee on Betterment, by General Vielé, a member of the United States Congress, such is not the case. In replying to one of the questions put to him by the Committee, General Vielé stated that "betterment" is not an American word, neither is "worsement." The word used in America is "benefit," not "betterment." "We were all under the impression that the word was of Transatlantic origin," remarked the Marquis of Salisbury. "Then you were all wrong," answered the general; "the word is not to be found in the English language current in America." As this word will most likely become exceedingly popular in the course of time, and will probably occupy the attention of some future lexicographer, it is as well, perhaps, to chronicle the above information in 'N. & Q.'

C. P. HALE.

273, Wilmot Street, E.

BYRONIANA.—Recently I bought in Nottingham the second volume of 'Selections of Poems,' in two thick small octavo volumes, "printed and sold by M. Hage, of Newark, 1808." The volume appears to have belonged to the Byron family, and at the beginning in pencil is the name "Mrs. Byron," and at end, "66 from the Nott<sup>m</sup> Journal," both in the



handwriting of the poet. I send a copy of the poem alluded to at p. 66, believing the same to be an anonymous poem of Byron in his early years, and not in any of his collected works. It is a sweet poem, though not, perhaps, possessing the beauty and vigour of his later pieces:—

*The Mountain Violet.*

Sweet fragile flow'r, that bloom'st unsought,  
And bloom'st by many an eye unseen,  
Thy beauty wakes my pensive thought,  
And shews thee worthy of my theme.

Expanding wild, thy rich perfume  
Impregnates sweet th' unhallow'd air  
Which reckless on thy virgin bloom,  
Sweeps not o'er thee more mild or fair.

Now brighten'd by the morning ray,  
Luxuriant spreads thy grateful breast:  
Now ev'ning comes, with tyrant sway,  
And chills thy little form to rest.

Sweet emblem of the soul-fraught mind,  
Expos'd life's keenest storms to bear;  
Yet, like thee, tenderly refin'd,  
And shrinking from ungenial air.

The ray which gilds with lucid gleam,  
Is inward peace, which none can wrest;  
The evening chill which shrouds the beam,  
The sad reflection of the breast.

Like thee, too, from the vulgar eye,  
The chasten'd mind shall live forlorn;  
For tho' no kindred soul may sigh,  
In solitude there's none to scorn.

Dear flow'r, be thou my fav'rite sweet,  
I'll rear with care thy lowly head,  
Save thy soft breast from guardless feet,  
And court young zephyrs to thy bed.

Yet if perchance, in evil hour,  
Some lawless hand invade thy shrine;  
Or nightly blast, with cruel pow'r,  
Sap the short life which might be thine:

Ah! then with sad regret I'll kneel,  
And try thy beauties lost to cheer;  
When, vain if all my hopes I feel,  
I'll, dead, embalm thee with a tear.

*Nottingham Journal.*

HENRY T. WAKE.

Fritchley, Derby.

TRANSLATIONS OF 'DON QUIXOTE.'—In his note on this subject (8th S. iv. 402), MR. H. E. WATTS said that, so far as he knew, there was only one copy extant of the first edition of Shelton's translation of the first part, and that that copy was in the possession of Mr. Yates Thompson. I have since come across—in the library of the Frome Literary and Scientific Institution—what appears to be another copy of the same. In order that MR. WATTS, or any other authority on the matter, may be in a position to say whether it is a genuine first edition, and not a subsequent reprint with a wrong date, I will give a few particulars concerning the volume. It is a small quarto, in dilapidated leather binding, and is, exclusive of the covers, about one inch in thickness. The size of each page is about seven and one-eighth by five and

three-eighths inches. The width of the column of type is three and a quarter inches, and the face of the type is about the same size as that which goes by the name of small pica. The printed matter on each page is enclosed within plain rules six and three-quarters by four and a quarter inches. Of the space within these outer rules, about three-quarters of an inch in width is cut off by another lengthwise rule to accommodate the few notes that are to be found in the volume. The total number of pages—including dedication, preface, contents, &c.—is over 600: the last but one seems to be missing. The "history" is divided into four "parts," and comprises the following chapters: Part i., 7; ii., 6; iii., 13; iv. 25. The title-page reads as follows:—

"The | History | of | the Valorovs | and Wittie | Knight-Errent, | Don-Quixote | Of the Mancha. | Translated out of the Spanish. | London | Printed by William Stansby, for Ed. Blount and | W. Barret. 1612."

It will doubtless be of interest if I reproduce the dedication in full:—

"To the Right Honourable his verie good Lord, the Lord of Walden, &c.—Mine Honourable Lord; hauing Translated some five or sixe yeares agoe, the Historie of *Don Quixote*, out of the Spanish tongue into the English, in the space of forty daies: being therevnto more then halfe enforced, through the importunitie of a very deere friend, that was desirous to understand the subject: After I had given him once a view thereof, I cast it aside, where it lay long time neglected in a corner, and so little regarded by me, as I neuer once set hand to reuiue or correct the same. Since when, at the intreatie of others my friends, I was content to let it come to light, conditionally, that some one or other, would peruse and amend the errors escaped; my many affaires hindering mee from vndergoing that labour. Now I vnderstand by the Printer, that the Copie was presented to your Honour: which did at the first somewhat disgust mee, because as it must passe, I feare much, it will prove farre vnworthy, either of your Noble view or protection. Yet since it is mine, though abortiue, I doe humbly intreate, that your Honour will lend it a favourable countenance, thereby to animate the parent thereof to produce in time some worthier subject, in your Honourable name, whose many rare vertues haue already rendred me so highly deuoted to your seruice, as I will some day giue very euident tokens of the same, and till then I rest, Your Honours most affectionate seruitor, Thomas Shelton."

The headlines used throughout the work (from p. 2) are, "The delightful Historie of the" and "wittie Knight Don-Quixote." The printing of the volume as regards the type is indifferent, and the rule work is abominable. In the same library is a set of the critical edition of the Spanish text issued by Tonson in 1738. J. COLES.

DAVID WILKINS, D.D. (1685-1745), ANTIQUARY.—It may be noted that an entry in the 'Subscription and Ordination Book,' 1706-1722, preserved in the Muniment Room of the Palace at Ely, records the ordination in 1711 of David Wilkins, A.M., born at Memela, in Prussia, 1685, for seven years and more "in Academia Regio-

montaná" (A. Gibbons, 'Ely Episcopal Records,' 1891, p. 6). He received the honorary degree of D.D. from the University of Cambridge in 1717.

DANIEL HIPWELL.

SERMON ON MALT.—This is commonly attributed to the unfortunate Dr. Dodd, who was executed in 1777. But it is to be found in a collection of 'Coffee-House Jests,' fourth ed., 1686, where it is stated that certain townsmen of Prisal compelled a preacher to discourse on this word. See Ashton's 'Humour of the Seventeenth Century,' p. 411.

RICHARD H. THORNTON.

Portland, Oregon.

OFFERTORY BY COMPULSION.—

"Agreed that every p'son coming to the Communion should pay one half-penie for brede and wyne in the place of the holy loffe which is dismissed."—Churchwardens' Accounts, 1585, St. Giles, Reading.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

MILTON'S PRONUNCIATION OF LATIN.—However, at the present day, English scholars may adhere to our insular and absurd pronunciation of Latin, it is certain that Milton, one of the most admirable Latin scholars and Latin poets, followed the continental usage. It will be remembered that Thomas Elwood was employed by Milton, when blind, to read to him Latin books. Now Elwood writes in reference to this subject:—

"At my first sitting to read to him [Milton], observing that I used the English pronunciation, he told me, if I would have the benefit of the Latin tongue, not only to read and understand Latin authors but to converse with foreigners, either abroad or at home, I must learn the foreign pronunciation. To this I consenting, he instructed me how to sound the vowels; so different from the common pronunciation used by the English, who speak their Latin *Anglice*, that the Latin thus spoken seemed as different from that which was delivered as the English generally speak it, as if it were another language."

Besides the "vowels," Elwood adds that Milton drew his attention to "some few other variations" in sounding sundry consonants, "as *c* before *e* or *i* like *ch*, and *sc* before *i* like *sh*." The interesting question then arises, How came Milton to speak Latin after the foreign fashion? Was it one consequence of his early travels in Italy, when he made the acquaintance of Galileo, and of Tasso's patron, Manson, Diodati, and others? Or, as we know that his father was born and brought up a Roman Catholic, did he inherit it from his parent? Or was the foreign pronunciation followed and taught at St. Paul's School under his master, Alexander Gill? Much of the old foreign pronunciation, as we know, has remained in many, if not in most, of the Scottish universities and colleges, and also at Winchester, where I believe to the present day "amabam" is pronounced as "amarbam," &c. The sounding of *c* like *ch* and

of *sc* as *sh*, to which Milton refers, is, I fancy, only Italian, and would not be heard in France, or in Austria, or Southern Germany.

Various efforts have been made in my own time—at Charterhouse, for instance—to revive the continental pronunciation; but they were given up, as it was found that the boys on reaching Oxford were terribly handicapped by it. Still the truth of Milton's remarks must be felt by all Latin scholars who have travelled much abroad. Is it too much to hope that one effect of railways and constant travelling on the Continent may in the course of time be the revival of the older and, *me judice*, better usage?

The change, after all, would not be so very extensive. Take, for instance, the well-known and familiar stanza:—

Stabat Mater dolorosa,  
Juxta crucem lacrymosa,  
Dum pendebat filius;  
Cujus animam dolentem  
Contristatam et gementem  
Pertransiit gladius.

I have put in italics the only vowels which would have to be sounded differently from our present insular use. The second *c* in "crucem" and the *j* in "cujus" might or might not be sounded, the former as *ch* and the latter as a softened *y*; but this would be quite optional.

E. WALFORD, M.A.

Ventnor.

'MEMOIRS OF GENERAL THIÉBAULT.'—I have just read the first volume of these 'Memoirs,' (1893, Librairie Plon), comprising the years 1769-1795, which is certainly a work of merit, throwing more particularly light on the manners and customs of French society of that epoch, rather than as a contribution to military history. Several of the minor commanders, such as General Jouy and General O'Moran, cross the stage, and the description of these comparatively little-known officers is valuable.

There is a singular anecdote of Louis XVI., which I have never seen before. The author, when acting as a National Guard, during the king's last sojourn at the Tuileries, was on one of the terraces when Louis was taking walking exercise. A lady appeared on the terrace, accompanied by a little spaniel, which passed close to the king, who struck it violently with a heavy walking-stick, breaking the animal's back. While the lady burst into tears, and the animal was dying, "le roi continuait sa promenade, enchanté de ce qu'il venait de faire, se dominant un peu plus que de coutume et riant comme le plus gros paysan aurait pu le faire." Is not this a new trait in the character of Louis XVI., as recorded in history?

There is a curious similarity between an incident related in this work and one in a very different

book, namely, the droll, though somewhat coarse, 'Lilte, Tutue, Bébeth,' of Eugène Chavette.

Thiébault relates that one Madame Schmitz, residing at Charlottenbourg, near Berlin, desired her husband one year not to bring a number of guests from the capital to celebrate her birthday; but merely to ask a sufficient number to fill one carriage. In the evening a carriage arrived, which was drawn up obliquely at the entrance of the courtyard, so that only one door could be seen. From the window Madame Schmitz saw issue from the carriage door forty-two people, one by one, coming to celebrate the auspicious occasion, the secret of the joke not leaking out till the ninth guest had emerged from the carriage. Any one who has read Chavette's book will at once recollect the comical incident related by the concierge Louis Poux, whereby Oscar contrived to oust Madame de Sainte-Opulente (who proved to be his respected aunt Bébeth), the neighbour who hindered his amours with the charming Bilboquette, by making it appear that six hundred and twenty conspirators had descended from the old lady's apartments. Chavette's droll imagination would appear to be justified by history.

W. H. QUARRELL.

### 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.

"VOLURY": "PARAGONE."—Can any reader of 'N. & Q.' help me to the meaning of the word "volury"? When the Duke and Duchess of Lauderdale occupied Ham House in 1679 one of their rooms was called the Volury Room. It was on the ground floor, looking into the garden, but had no staircase leading from it. The word would seem to suggest something spiral, and just beyond the Volury Room there was a very narrow and winding staircase leading to the top of the house.

I should also be glad of any information as to "paragone," a rich Turkish material with which some of the rooms at Ham House were hung.

MRS. CHARLES ROUNDELL.

"PROTESTANT."—Is there any instance on record before the Tractarian movement, which originated in 1832, of any minister of the Established Church of England repudiating the title "Protestant"? It would be interesting, also, to know what adherent of that movement was the first to assume this position, and when.

OXONIENSIS.

ARMS.—Will some of your correspondents who may be interested in heraldry tell me what families bear the following device on their shield, and where they dwelt in the last and seventeenth centuries? The device is a pelican or stork stand-

ing upright in her nest, surrounded by her young, wings erect.

A. E. C.

ARMORIAL.—I should be much obliged for help in determining the following arms, which appear on a fine Oriental plate in my possession. Quarterly, 1 and 4, Arg., between two coupleclooses, three martlets gu.; 2 and 3, Sa., on a bend arg., three roses gu., in the sinister chief point a chess-rook of the second (which are the arms of Smalley or Small); bearing on a shield of pretence, Arg., three cocks gu. (Cockburn?). Over all appears the crest, A demi-lion gu., holding in its paws a rose leaved proper. The arms of the family of Peach are similar to those in the first and fourth quarters, but the tinctures are exactly reversed.

G. MILNER-GIBSON-CULLUM, F.S.A.

WAR SONGS.—I am engaged upon a collection of the war songs and battle music of all nations, from the earliest ages to the present time, giving, wherever it is possible, the music as well as the words. If any readers of 'N. & Q.' can give me information on the subject I shall be most grateful. I particularly want Spanish, Portuguese, Russian, old Dutch, Danish, Italian, and any savage people's songs, or facts relating to the use of music on the field of battle or *en route* to it. I should also be glad of any authentic facts concerning the famous "death marches."

LAURA ALEXANDRINE SMITH.

12D, Portman Mansions, Baker Street, W.

HERALDIC.—Can any of your readers name the following coat? Argent, a chevron between three martlets sable, in the mouth an ermine spot. Crest, a demi-lion rampant or, holding a plant of broom.

J. G. BRADFORD.

157, Dalston Lane, E.C.

HEWETT FAMILY.—According to Marshall's 'Genealogist's Guide,' there is to be found, at p. 325 of William Berry's 'Hampshire Genealogies,' a pedigree of the Hewetts of Heckfield. There is no copy of this book in Cambridge University Library. Perhaps some reader who possesses, or has means of consulting, Berry's work, will be so kind as to send me a copy of the Hewett pedigree.

CHARLES S. PARTRIDGE.

Christ's Coll., Camb.

HAMILTON.—James, second Baron of Paisley, created Earl of Abercorn 1606, had three sons, the youngest of whom, the Hon. Sir George Hamilton, created baronet of Nova Scotia 1660, married Mary, third daughter of Viscount Thurles, and by her had six sons and three daughters. The eldest son was James Hamilton, died 1673, father of James, sixth Earl of Abercorn, and the fifth son, Richard, was in service in the French Army about 1670. He is said to be the ancestor in direct descent of the late James Douglas Hamilton, J.P., D.L. of Fintea,

Killybegs, co. Donegal, born 1802, and married, 1820, to Anne, daughter of Wm. Hutchinson, of Earby Hall, Richmond, Yorks. Can any one give me the connexion between Richard Hamilton and James Douglas Hamilton; or tell me who James Douglas Hamilton was descended from?

IRISHMAN.

BONNYCASTLE.—The 'Dictionary of National Biography' states that Sir Richard Henry Bonycastle died in 1848; but I find, by reference to the *Times*, that this general really died in November, 1847. It appears that his death took place in Canada, and the London *Times* of Dec. 4, 1847, prints a short paragraph from a local paper of Kingston, in Canada, dated Nov. 3, announcing his decease, in "this city"; it reads "this day," put, most probably, for Nov. 2, so it took a whole month to communicate between Canada and London at that time. In 'N. & Q.,' 7th S. iii. 226, I referred to this family. It appears that Prof. John Bonycastle, of Woolwich, father of the general, married a young lady named Rolt, probably of Chesham, Bucks; and I wish to ascertain if any representative of the professor still survives, possessed of family details on this subject—possibly in Canada.

A. HALL.

MONASTIC VERSES.—At the end of the fifth chapter of Peacock's delightful 'Gryll Grange' there are some lines from a hymn to St. Katharine:

Dei virgo Catharina,  
Lege constans in divina,  
Coeli gemma preciosa,  
Margarita fulgida,  
Sponsa Christi gloriosa,  
Paradisi viola.

In the eleventh chapter he says they are "genuine old monastic verses." Where is the hymn to be found? I have searched for it in vain in Daniel and Mone, and in Dreves's 'Analecta Hymnica Medii Ævi.'

J. S.

THOMAS MENLOVE.—I am informed a Thomas Menlove was owner and lord of the manors of Styche, near Whitechurch, Salop, and of Bletchley, Salop, about 1770 or 1780. Is this correct; and how came these manors in possession of present owners? Did this Thomas Menlove leave any descendants?

SALOPIAN.

QUEEN OF SHEBA.—At a distance here from anything like a learned library, I should feel much obliged to any more fortunate reader who could kindly refer to the 'Geography' of the Shereef Abou-Abdallah-Mohammed Al Edrisi (an Arabian writer of the twelfth century), and tell me by what name he speaks of the Queen of Sheba who visited Solomon, and whether he says anything specially noteworthy of her visit. Jeremy Collier, in his 'Great Historical, &c., Dictionary' (ed. 1701), cites him as "the Nubian Geographer," which Gibbon

(chaps. xlvii. and l.) calls an "absurd title" and "false description." I find that a complete translation of the 'Geography' of Edrisi was published by M. Amédée Jaubert, in 2 vols. 4to., Paris, 1837-39. I hope it may be in the British Museum, or elsewhere within reach of some obliging and not too busy correspondent of 'N. & Q.'

JOHN W. BONE, F.S.A.

Birkdale, Southport.

FITZPATRICK.—Who was the "Honourable Mr. Fitzpatrick"? In 1780 he defrayed the cost of the removal of the pulpit in Fulham Church.

CHAS. JAS. FERET.

PEDIGREE OF MASON.—I shall be obliged to any of the readers of 'N. & Q.' who will inform me on the following point. The poet Mason believed himself to be descended from the Sir Thomas Mason "who was Chancellor of Oxford, and flourished in great wealth in the reigns of Henry VIII., Edward VI., Mary, and Elizabeth." The poet had this statement from his grandfather. Is this correct? and if so, I desire to have the pedigree showing the descent from Sir Richard.

D. HACK TUKE.

THOMAS: BULLER.—Any intelligence concerning Dr. John Thomas, Bishop of Winchester in 1761, and of his wife, including a description of the coat of arms belonging to each; and also of Dr. William Buller, Bishop of Exeter, who married their daughter, would be gratefully received by

F. M. H.

ENGRAVING OF DR. CROFT.—Will you kindly ask in your paper if any one knows of an engraving of William Croft, Mus.D. Oxon, 1678-1727, other than those contained in his 'Musica Sacra' (which is engraved from the portrait in the Music School at Oxford) and Hawkins's 'History of Music'? My reason for asking is that I have lately bought a picture which I believe is a portrait of William Croft, and am anxious to identify it.

C. T. JOHNSON.

SOMERSETSHIRE FAMILIES.—Will some correspondent skilled in the heraldry of Somerstershire have the kindness to inform me of the armorial bearings of the following families, once resident in the county?—Hill of Poundsford, Sandford of Walford, Pitt of Abbott's Ile, Younge of Kelston, Rayer of Temple-Coombe, Mayowe. I shall be also glad to know the arms of the Gloucestershire families of Cartwright and Bick, both of Treddington, in that county.

S. G.

"FANCY BREAD" IN 1836.—By the Act passed in this year, and known as the Bread Act, bakers are required to sell all bread by weight, except French and fancy bread. Bakers now generally claim that loaves baked in a fancy shape, as "cottage," &c., are such as are exempted by the Act. Recent

prosecutions show that magistrates do not allow this plea. Can it be ascertained from record of parliamentary proceedings what was meant when the Act was passed?  
W. S. B. H.

**THE SIGN OF THE CROSS.**—The late Dr. S. R. Maitland, in his 'Dark Ages' (ed. 1853, p. 15), speaks of the sign of the cross on certain solemn occasions being made with the consecrated wine of the Holy Eucharist. Two instances of this practice are mentioned by Dean Milman in his 'History of Latin Christianity.' Pope Theodore, *circa* 642, seems to have ordered it, or at least consented to its being done, in the instance of the condemnation of Pyrrhus the Monothelite; and when Photius was condemned, about 869, a similar act took place (see vol. ii. pp. 129, 356). Was there any law of the Church authorizing this strange custom?  
N. M. & A.

**WELCH.**—Can any one give me information respecting a Major John Etherington Welch, 10th Dragoons, supposed to have died about 1844-45?  
J. E.

**JOHN WILLIAMS.**—Can any reader of 'N. & Q.' give me any particulars of John Williams, Esq., of Gray's Inn, who in 1696 married Catherine, daughter of Sir Hugh Owen, of Ouilton, Pembroke-shire?  
W. MACKENZIE WILLIAMS.

**HILL.**—Who was Capt. Richard Hill, a Commissioner of the Admiralty and one of Prince George of Denmark's Council, 1702-1708?  
SIGMA TAU.

**LIEUT. PETER LECOUNT.**—Will any one oblige by giving information of what became of Lieut. Peter Lecount, who wrote the well-known 'Treatise on Railways' in 1839, and also the article on Railways in the 'Encyclopædia Britannica' about the same time? He was also, I believe, author of 'Letters of Veritas Vincit.' He once resided in Birmingham; but no one now seems to remember anything of him.  
S. COTTERELL.  
196, Frederick Road, Aston, Birmingham.

**ADMIRAL SIR CHARLES SAUNDERS, K.B.**—Can any one give me details of the ancestors of this gentleman? He commanded in the expedition against Quebec in 1759; married a London banker's daughter, by whom he had a child or children; was created First Lord of the Admiralty in 1766; was buried in Westminster Abbey in 1775. I should feel very grateful for any information whatsoever. Replies may be sent direct.  
F. G. SAUNDERS.

23, Ashley Road, Crouch Hill, N.

**"PLAT" FOR "PLOT."**—In the *Bulletins* of the University of Illinois Agricultural Experiment Station I find, without exception, the word *plat* used in place of the word we would use here, *i. e.*,

*plot*. On an experimental farm we have "test plots," in Illinois they have "test plats." Which is correct?  
R. HEDGER WALLACE.

### Replies.

**THE ETYMOLOGY OF "JINGO."**  
(5th S. x. 7, 96, 456; 8th S. vi. 51, 74).

It is an old superstition that *Jingo* is derived from the Basque word for God. And I know of no reason why we should believe it. This strange notion is, however, put forward for acceptance in the 'Century Dictionary,' which has no evidence to offer but the following vague and unlikely guess that it is "probably [!] a form, introduced perhaps [!] by gipsies or soldiers, of the Basque *Jinkoa, Jainkoa*, contracted forms of *Jaingoicoa, Jangoikoa*, God; lit. the lord of the high." So that the true Basque form has first to be contracted; then used by gipsies, who notoriously come from Biscay, or else by soldiers, who must have come over the Pyrenees, and then across the whole of France to get here; and then these gipsies or soldiers further mauled the word till they reduced it to a form comfortable to swear by, and so on. And all this is so extremely probable! It all tallies with the old-world style of etymology—viz., that we must always have a make-up story, which is to be accepted without proof, and handed on as an article of faith, to disbelieve which is to be "ill-informed."

If we must have a guess, let it at least be a probable one. And this is why the rival theory, given in 'Webster's Dictionary,' is worth notice: "Said to be a corruption of St. Gingoulf." Who this was we are not told; but, of course, it means St. Gengulfus.

The statement that it is "a corruption" is erroneous. *Jingo* comes from *Gengulphus* or *Gengulfus* not by corruption, but by the strictest phonetic laws. It was not possible for it to become anything else, as any one who knows the phonetic laws of Anglo-French and of English can easily see for himself.

*Gengulphus* must, in French, become *Gengoulf*, *Gengoul*, *Gengou*, and, in English, can only be *Jingoo* or *Jingo*. We can test the ending *-ulfus* by the word *werwolf*; in the French *loup-garou* the *ou* represents the Latinized *-ulfus*, corresponding to the Teutonic *wulf*. The change of *en* to *in* is a fixed law in English; the very word "English" itself is pronounced *Inglish*, and I have given a list of words showing the same sound-change.

Who was St. Gengulphus? Alban Butler strangely omits him; yet most of us must have met with him in the 'Ingoldsby Legends.' His day was May 11, and his life is given at length in the 'Acta Sanctorum.' He was a Burgundian in

the reign of King Pepin (752-768), and was martyred on May 11, 760. It is especially noted in the 'Acta' that Belgians called him *Gengoul*—"Gengulphum Belgæ *Gengoal* vocant"—though this is surely a slight error, as the right phonetic form is *Gengoul*.

Sir Harris Nicolas quotes him as "Gengoul, Gengoux, and Gengou, in the Low Countries, or Gengulph"; and here the forms "Gengoul, Gengou" are the very ones which we know must have been evolved not by any corruption (an idiotic term, dear to all who abhor phonetic laws), but regularly.

That we should love to swear by French saints needs no proof. Even Chancer's Prioress swore by St. Loy, who was the Eligius of Limoges and Paris, just a century earlier than St. Jingo. Our ancestors swore by St. Martin of Tours, by St. Loy, by St. Denis, and many more. But we shall wait long for evidence that they ever swore in Basque! It is a pity they did not.

WALTER W. SKEAT.

It may be interesting to note that this word was added to the nomenclature of political literature by Mr. George Jacob Holyoake, in a letter of his which appeared in the *Daily News* of March 13, 1878, with the head-line "The Jingo in the Park" (see "Sixty Years of an Agitator's Life"), thus making use of the "By Jingo" in the musical ditty popular at the time.

J. C. F.

The Persian word for war contains the English sound of *u* as in *bung*; so the spelling for an Englishman is *jung*, but the scientific Jonesian spelling is *jang*, and the French spelling is *djeng*. The sound intended is the same, whatever be the spelling. Of course, you know that the word *Jingo* has nothing whatever to do with war, holy or otherwise, but simply comes from the oath "By Jingo" in the song.

F. J. CANDY.

INEZ DE CASTRO (8th S. vi. 109).—In your notes to MR. SWIFT'S Portugal this lady is said to have been a Queen of Portugal; but she never was so. She was clandestinely married to the Prince Dom Pedro, the son and heir of his father Alfonso, IV., called "The Brave," and in 1355, during his reign, which ended in 1357, she was assassinated, on account of this marriage, by Alvaro Gonçalves, Pedro Coelho, and Dom Lopez Pacheco. The whole story is related in the introduction to my translation of 'The Lusians.' Camoens himself refers to the coronation of her corpse by Dom Pedro when he mounted the throne in his well-known episode: "Depois de ser morta, foi rainha" (canto iii. st. cxviii). J. J. AUBERTIN.

"PUNCH" (8th S. vi. 64).—This additional quotation is very interesting, as it carries our information back to a date some twenty years earlier than that given by Mr. Wedgwood. That

the explanation, as here given, is correct has been well ascertained. But I do not understand the editorial note. It quotes from Fryer's 'Travels' the well-known passage copied into Mr. Wedgwood's 'Dictionary,' at the same time giving the date 1672 for that work. Is there any such edition? Lowndes only mentions one edition—that of 1698. Has the edition of 1672 any real existence, or is it a blunder? WALTER W. SKEAT.

[There is no editorial comment on this note emanating, as might be supposed by the reader, from 'N. & Q.']

THE LOGAN STONE (8th S. i. 467).—The article here referred to gives a sufficiently full account of the formation of logan or rocking stones by what is known as *weathering*. I have just been surprised to read in Mr. Leslie Stephen's interesting work 'Hours in a Library,' vol. iii., 1892, in the essay 'On Country Books,' p. 197, the following passage: "We are not in search of the scenery which appears now as it appeared in the remote days when painted savages managed to raise a granite block upon its supports for the amusement of future antiquaries." It is remarkable that so accurate a writer should thus revive an old and exploded superstition.

C. TOMLINSON.

Highgate, N.

"FLOTSAM AND JETSAM" (8th S. v. 428, 475).—Blackstone, in his 'Commentaries' (vol. i. p. 292), defining these terms, speaks of them as "barbarous and uncouth appellations," evidently on account of the un-English "look" of the words. PROF. SKEAT'S valuable note at the last reference affords, no doubt, the correct explanation of the origin of these words; but we are still left without an answer to MR. AULD'S query as to when or by whom they were introduced. *Ligan*, noted by MR. E. H. MARSHALL, is also written *lagan* (L. *ligamen*, a band).

CHAS. JAS. FÉRET.

'THE PAUPER'S DRIVE' (7th S. xii. 486; 8th S. i. 153).—The following is a cutting from the *Daily Telegraph* of June 30:—

SIR,—Will you permit me to correct a slight error in a paragraph which appears in your paper of to-day, wherein you quote "Kattle his bones over the stones" by Hood. I beg to say the 'Pauper's Drive,' from which this refrain is taken, was written some fifty-five years ago, expressly for me to set to music, by the Rev. J. M. Neil, of Maidenhead.—I enclose my card, and beg to remain, Sir, your obedient servant, HENRY RUSSELL.

CELER ET AUDAX.

ARCHIEPISCOPAL ENGLISH (8th S. vi. 45).—The curious *ex officio* incapacity to compose forms of prayer in sedate and stately English is not confined to the Archbishop of Canterbury, but is shared by his brother of York, whose 'Office for the Consecration of a Church,' recently published, abounds with solecisms, and exhibits a distressing want of acquaintance with liturgical English.

The opening collect is not only marvellously clumsy in construction, but contains a serious offence against the laws of grammar. Disentangled from its parentheses, it prays that the bishop and clergy "may ever be esteemed what they are called," meaning, probably, "may be thought worthy of the name they bear." The use of "esteemed" instead of "esteemed as" or "esteemed to be" is a venial fault, and the use of "what" in the sense of "that which" is a comparatively modern colloquialism, which might pass muster in a newspaper article or on the stage, and can be defended by the authority of the Hulsean Lectures for 1869. But the relative pronoun "what," being a neuter singular, can only be used of an antecedent which is also neuter and singular, whereas in this case the antecedent is "bishop and clergy," which is masculine and plural. The sentence is, therefore, not only clumsy but grammatically inadmissible.

The archbishop's unpleasant use of technical and liturgical terms in their colloquial modern senses is exemplified in the repeated warning that the Church is not to be employed for "ordinary and common uses." From the title-page of the Prayer Book he might have learnt that the chief use of a Church is for "common prayer," and from the prayer of St. Chrysostom that the prayers which have been offered are all "common supplications." As for "ordinary uses" they also are prescribed. Two rubrics and the preface to the Prayer Book ordain that when no "proper" Psalms or Lessons are appointed the "ordinary" Psalms and Lessons are to be used in their "ordinary course." If, therefore, the Church is not to be employed for any "ordinary or common" purposes, it could only be opened for special services, and would have to be closed for "common" worship and for the "ordinary" Sunday and weekday services.

Such phrases as "religious worship," "religious services," and "religious solemnity," are not liturgical English, but odious modern telegraphese. On p. 6 "compassionate their infirmities" should be "have compassion on their infirmities," and on p. 15 "erect this house to thy honour and worship" should be "to thy honour and for thy worship."

Worst of all, on the first page our teeth are set on edge by the opening rubric, which cites Psalm cxxii. as "LETATUS SUM" instead of "LETATUS SUM," a blunder which would have been impossible in the case of one archbishop, who took a first in the Classical Tripos, but which must be condoned in the case of the other, who was only a Junior Op.

It is no wonder that, with this specimen of his liturgical capabilities before them, the clergy of the diocese should have received without warmth the archbishop's proposal that he should compose for them a number of special services as an appendix to the Prayer Book.

EBORACENSIS.

We do not know that the Archbishop of Canterbury was the sole or chief author of the thanksgiving prayer for the birth of the Duke of York's son. But the composer of it has little to fear from your correspondent's criticisms. "Christianly trained" is almost a verbal repetition of part of the prayer used when his parents were married, "that they may see their children Christianly and virtuously brought up." The ambiguity of the word "all" is a common incident of the English language, e.g., in the Litany, "That it may please thee to forgive us all our sins"; and another instance, 8th S. v. 126. As for the use of capital letters, the Book of Common Prayer seldom uses them for pronouns relating to God; see, e.g., the "Prayer for the Queen's Majesty." A few years ago the *Church Quarterly Review* deprecated the excessive use of such capitals.

In St. John xxi. 15, "Lovest thou me more than these?" both Greek and English are ambiguous.

W. C. B.

I would remind PROF. ATTWELL (on the authority of the 'Encyclopædic Dictionary') that "Christianly," if not quite a *fin de siècle* word in form or meaning, has a good authority in its favour,—

This child Maurice was siththen emperor

Imaad by the pope and lyved cristenly.

Chaucer, 'C. T.,' 5541.

EDWARD H. MARSHALL, M.A.

Hastings.

I noticed the miserable English (especially "Christianly") of the archbishop's prayer, which PROF. ATTWELL, of Barnes, exposes. But did he notice the ghastly blunder in the same prelate's new year's letter to his clergy? He actually flung *non negligite teipsum* in the face of the diocese. Of course it should be *ne neglexeris*. This, too, was the blunder of a late head master. Is it not *ferula dignissimum*?

OXON.

CHEVALIER D'ÉON'S BOOKPLATE (8th S. vi. 88).—MR. LEIGHTON refers to the sale of books at Christie's, Pall Mall, on May 5, 1791, but the Chevalier subsequently returned to London, and another sale of his MSS. and printed books took place, by order of the administrator, at the same auction rooms, on February 19, 1813.

The Chevalier resided partly in a house a few doors from Astley's Theatre, Westminster Bridge Road, occupied by Col. Thornton, and afterwards at the house of Mrs. Cole, in Millman Street, Foundling Hospital, where he died on May 21, 1810, aged eighty-three years, and was buried in St. Pancras Churchyard on the 28th of the same month. Mr. Copeland, surgeon, of Golden Square, examined the body in the presence of these witnesses, and gave a certificate that he had "found the male organs in every respect perfectly formed."

Those who may be interested in the life of this extraordinary man are referred to 'N. & Q.,'

3<sup>rd</sup> S. xi. 209, 286; 4<sup>th</sup> S. ii. 131, 215, 236, 278, 351; 5<sup>th</sup> S. ii. 160, 200; viii. 309, 377; ix. 307, 339. Also to Kirby's 'Wonderful Museum' (iv. 1-29) for portrait and biography.

EVERARD HOME COLEMAN.

71, Brecknock Road.

D'Éon had two printed *ex libris*, both of which I possess, but the former of which alone I can now refer to. It is six inches long by two and three-eighths wide, and is merely a letterpress label, reading "The Chevalier D'Éon." The second specimen is of "La Chevalière D'Éon." When I come across it I will send a description. I do not think that I have seen an heraldic *ex libris* of D'Éon, though I believe that one exists. But I have his arms stamped in gold on the covers of the portfolio in which he kept a collection of engravings and drawings relating to himself (and very strange and startling some of these are) and also an engraved portrait of the Chevalière as Minerva, flanked by a shield displaying the following coat, On a chief azure, three mullets of six points, a fesse gules, on a base argent, a cock holding a burning heart in his dexter claw. His motto was "Vigil et audax." It would be a matter of some little difficulty to make a list of all the houses in which D'Éon resided in England, but I probably have the data in the mass of his original MSS. D'Éon's own heraldic seal is still in existence in private hands.

J. ELIOT HODGKIN.

Richmond, Surrey.

"WADSETT" (8<sup>th</sup> S. vi. 88).—A *wadset* is a mortgage of lands. In Erskine's 'Institutes of the Law of Scotland' (p. 310) it is written that in 1469 *wadsets* were executed in the form of a charter, by which the reversor (mortgagor) impignorated the lands to his creditor, to be enjoyed by him till payment of the sum lent. Then, apparently, in process of time the lawyers on each side tried to deprive the other party of its rights, so that, as Erskine says,—

"Creditors seldom chuse, by the present practice, to secure their debts by way of *Wadset*: but when they do, the right is commonly executed in the form of a mutual contract: in which the reverser does not merely impignorate, but alienate the lands, in consideration of the sum borrowed by him: and the *Wadsetter* on the other part grants the right of reversion."

*Wad*, he says, in the old Saxon language, signifies a pledge, in Latin, *vadimonium*.

J. CARRICK MOORE.

In 1831 Sir F. T. Palgrave, in the preface to his 'History of the Anglo-Saxons,' for Murray's "Family Library," pp. x, xi, anticipates the objections which may be issued to his etymology. He enters upon the history of the word from the Latin *vadiare*, the A.-S. *wadian*, to the transitions *guadiare*, *guagiare*, *gagewre*, with others, so on to *wed* or *wed* in our ancient speech, to *bet*, "a pledge

or engagement that you will pay the thing you venture," with other relatives, such as *wadset*, *wedding*, all founded upon the primary notion of *pledge*, or compact.

ED. MARSHALL.

The ordinary spelling is *wadset*, and the word means (1) "a legal deed, by which a debtor gives his lands, or other heritable subjects, into the hands of his creditor, that the latter may draw the rents in payment of the debt"; (2) a pledge in a general sense, as in Burns's

Here 's that little *wadset*,

Butle's Scrap o' Truth,

Pawned in a gin-shop, &c.

See Jamieson's 'Dictionary,' ed. 1882.

In 'Death and Dr. Hornbook' the verb *wad* occurs in the sense of pledge or wager. Death assures his listener that, in spite of the quack's acuteness, he will yet overreach him:—

I'll nail the self-conceited sot

As dead's a herrin':

Neist time we meet, I'll *wad* a groat,

He gets his fairin'!

THOMAS BAYNE.

Helensburgh, N.B.

OCCULTATION OF SPICA, a VIRGINIS, ON GOOD FRIDAY (8<sup>th</sup> S. vi. 88).—One occurred at four o'clock on the morning of April 17 (which was Good Friday), in the year 1772. No doubt there were others in previous centuries since the Christian era; but it would be a laborious matter to calculate them before the existence of nautical almanacs, nor could it serve any useful purpose.

The writer in the *Guardian* appears to limit the statement in the French papers to occultations of Spica on Good Friday; but, according to the periodical *L'Astronomie*, the assertions of some were more sweeping than this: "Les journaux [No. for May] ont annoncé que ce phénomène ne s'était pas produit depuis la mort de Jésus-Christ! C'est là une idée assez fantastique, car il n'est point rare du tout." What is the authority for saying it occurred on the day of the Crucifixion; and what day is taken to be the true one?

W. T. LYNN.

Blackheath.

CAPITAL LETTERS (8<sup>th</sup> S. vi. 24).—The late PROF. DE MORGAN, at 3<sup>rd</sup> S. vi. 103, quoted a passage from a treatise on logic by Prof. Langius, of Giessen, 1714, showing that the work

"is rendered almost unreadable by excess of a practice very common in German works of its time: namely, printing many words in italics and many in capitals. I am glad I was not an acquaintance of Langius, I am sure he dug his knuckles into the ribs of his friends at every third word."

W. C. B.

IS PROF. ATTWELL'S comparison of French and English influence correct when he attributes to the French a greater influence from the increasing pro-



minence we are giving to the study of the French language? In the recent review of French literature in the *Athenæum* it is shown that the French are giving increasing prominence to publications on the English grammar and language.

HYDE CLARKE.

"STELL" (8<sup>th</sup> S. v. 367).—*Stell* is a very common name in these days for a wide ditch or rivulet in North Yorkshire. Dr. Atkinson, in his 'Glossary,' writes, "*Stell*, the abbreviation of water stead."

EBORACUM.

TRANSLATION (8<sup>th</sup> S. vi. 68).—A translation of the song "Marlborough s'en va-t-en guerre" will be found in John Oxenford's 'Book of French Songs,' published by Warne & Co. (no date given, against which I must protest).

EVERARD HOME COLEMAN.

71, Brecknock Road.

FOLK-LORE: PERFORATED STONES (8<sup>th</sup> S. v. 308, 397; vi. 55).—When visiting Tresco, Scilly, three summers ago, the head gardener of those deservedly celebrated gardens showed me a "betrotthal stone" which had been unearthed there, a short time since, while manuring the ground. This stone consisted of an oblong slab of granite with two holes in its middle line, one above the other, the upper one the smaller of the two. When the happy pair wished to be "made one," I was informed that they joined hands through these holes, the fair one placing one of hers through the upper, while the male offered one of his through the lower.

F. G. SAUNDERS.

Crouch Hill.

I do not think that any one has spoken of the use of "holy stones" as charms to keep a boat safe. I have seen them fastened in the bows to that end—nay, I once saw a Weymouth boatman in the very act of lashing one in his craft.

H. J. MOULE.

Dorchester.

The old woman who gave me the witches' stone was born seventy-eight years ago, in Stinwold, Lincolnshire, where she has lived almost all her life; and if the gentleman who seems interested in the subject would like any further questions answered, or a pen-and-ink sketch of the stone, I shall be most happy to send him one.

J. A. PENNY.

Stinwold Vicarage, Lincoln.

This subject has been freely dealt with under the heading of 'Holed Stones,' see 4<sup>th</sup> S. ii. 392, 475, 519, 558; iii. 93, 271; v. 14, 189, 327. The writers were MR. DUNKIN and MR. CHRISTOPHER COOKE, the latter of whom dealt largely in astrology and other mysticisms.

A. H.

FURNESS ABBEY (8<sup>th</sup> S. v. 348, 474; vi. 56).—At the last reference MR. BIRKBECK TERRY has called attention to the very far-fetched theory of

Bekan as the origin of the English surname of Bacon; but, if one may be allowed to differ from so great an authority as Bardsley, I should say there is nothing uncomplimentary about these names. They are merely the signs of their first bearers' houses, representing either the cognizance of the lord or the occupation and trade of the tenant, although, of course, there may be exceptions when Bardsley's supposition would hold good.

Whilst commenting upon porcine surnames, it may be worth while to remark on the repetition of that very funny marriage licence for Thomas Hoggery and Joane Piggyn (see *Harl. Soc.*, vol. xxvi. pp. 81, 93).

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

If MR. J. FOSTER PALMER has observed *Atropa belladonna* (L.) in any unrecorded locality in North Lancashire, I shall be much obliged if he will communicate with me. In every station except one that is on record I have seen it. In the one exception it has probably been uprooted on account of children being in its neighbourhood.

When Dr. Barber's book is issued I shall see it; but at present, I believe, the sheets are not yet sewn (July 21).

LISTER PETTY.

Ulverston, N. Lancs.

INDIAN MAGIC (8<sup>th</sup> S. vi. 48, 94).—An interesting article on this subject appeared in the *Spectator* of March 31, pp. 432-4, and in the following issue of the same paper will be found a letter by Mr. Andrew Lang on the same subject. Both article and letter are too long for quotation here.

JAMES W. LOWRY.

STRANGE OATHS (8<sup>th</sup> S. vi. 48).—Nares, in his 'Glossary,' gives the following instance of the use of "herring-pond" as a popular name for the sea upwards of a century before Sir Walter Scott published his novel of 'Guy Mannering':—

"The many thousands English, Scotch, and Irish mariners, who now yearly fish for you, would hardly seek work abroad, if a fishery afforded 'em full employment at home; and 'tis odds but a finer country, cheaper and better food and raiment, wholesomer air, easier rents and taxes, will tempt many of your countrymen to cross the *herring-pond*."—'England's Path to Wealth,' 1722.

EVERARD HOME COLEMAN.

71, Brecknock Road.

What "Javotte" means in the passage cited by MR. BOUCHIER from Hugo it would be hard to say, but in the 'Tableau de Paris' of Desaugiers it is simply the name of a woman. Larousse and other authors give "*Javotte*, nom propre de femme. Pop. Femme bavarde babillarde," a sense that suits the context very well.

T. P. ARMSTRONG.

Your correspondent quotes from 'Guy Mannering' an early instance of the use of the expres-

sion "herring-pond" for the ocean. Grose, in his 'Classical Dictionary of the Vulgar Tongue,' third edition, 1796, has: "*Herring-Pond*. The Sea. To cross the herring-pond at the king's expense; to be transported." F. C. BIRKBECK TERRY.

Craven Family (8th S. iv. 148, 219, 333).—In the 'Calendar of State Papers' we find the following:—

1661, May 25. Grant of baronetcy to Anthony Craven, of Sparsholt, Berks.

1665. Grant to William, son and heir of late Sir William Craven and his brother Sir Anthony, of the title of Baron Craven in default of heirs male of the Earl of Craven.

1665. Grant of Barony of Craven, after the Earl of Craven and his heirs, to Sir Anthony Craven and his heirs, and afterwards to Sir William Craven, son of Thomas, brother of Sir Anthony.

The Sir Anthony Craven here named must probably be accepted as identical with "Anthony Craven, of Appletree Wicke, co. Yorke, Gent.," in the indenture of July, 1660, quoted by Mr. Dickinson under 'Sir Walter Raleigh' (v. 405). He must thus have received knighthood between 1660 and 1665. It is somewhat remarkable that there should be so much ambiguity respecting one who was remainder heir to a peerage.

W. D. PINK.

Tax on Births (8th S. v. 367, 472).—The following custom at Shrewsbury seems suspiciously like a tax:—

"A custom there was in this town, that a woman taking (howsoever it were) a husband, if she were a widow, she gave the king twenty shillings, if a maid, ten shillings, in what manner soever it was she took a man."—'Tenures of Laws and Customs,' p. 280.

PAUL BIERLEY.

PATER will find full details of the tax in Burn's 'History of Parish Registers in England,' 1829, pp. 31, 32. I shall be pleased to send him my copy to consult should he desire to do so.

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington.

Parish Councils and Parochial Records (8th S. v. 61, 122, 189; vi. 95).—The case of Steele v. Williams (Rector of Stoke Newington) is reported in the *Jurist*, xvii. p. 464, and was decided in 1853 (8 Exch., 655), and has already been fully discussed in 'N. & Q.' *passim*. Referring everything to precedent, the case shows that parochial registers are public documents, and that any incumbent who refused access to them might be taken into court on the strength of Steele v. Williams.

JOHN PICKFORD, M.A.

Green House, Kensington Gardens (8th S. vi. 23).—In 1754 was published 'A Plan of the Palace Gardens and Town of Kensington,' by John Rocque, upon which, numbered 11, we find a building designated the "Green House," in close

proximity to the palace itself. This building is now known as "The Orangery," and is very much in the same condition as it was after its reparation in 1815. There seems to be some little doubt as to who was its designer. I have seen it stated that Inigo Jones was the architect; but Loftie, in 'Kensington, Historical and Picturesque,' calls it a "very beautiful building of its kind, evidently from Wren's own hand." Walford, in 'Old and New London,' vol. v., speaks of it as having been "originally built for a banqueting-house," and says that it was "frequently used as such by Queen Anne." He adds that it is "considered a fine specimen of brickwork, the south front having rusticated columns supporting a Doric pediment, and the ends having semicircular recesses." In John Timbs's 'Curiosities of London' we catch a glimpse of its interior, for he tells his readers that "the interior was decorated with Corinthian columns, and fitted up as a drawing-room, music-room, and ball-room; and thither the Queen was conveyed in her chair from the western end of the palace. Here were given full-dress fêtes à la Watteau, with a profusion of 'brocaded robes, hoops, fly-caps, and fans,' songs by the court lyrist, &c." This building was completed in 1705; but when the Court ceased to hold its revels at Kensington it was devoted to the purposes of a greenhouse and for the storage in the winter of the orange trees in tubs brought out in the summer "to deck the front of the palace." It is justly considered a little masterpiece, by whosoever designed, and would be all the better for the removal of the dingy glass forcing-houses which have been placed close to it, "as if on purpose to hide its beauties" from those who admire the work of the period in which it was erected.

W. E. HARLAND-OLXLEY.

20, Artillery Buildings, Victoria Street, S.W.

A Pioneer Newspaper: The 'Northampton Mercury' (8th S. vi. 25).—I have it on the authority of the publisher that the *Lincoln, Rutland, and Stamford Mercury*, commonly called the *Stamford Mercury*, was first published in 1695, and that it is the oldest paper contained in the collection at the British Museum. The issue of July 13, 1894, is vol. cc. No. 10,395.

CELER ET AUDAX.

De Warren Family (8th S. iv. 389, 473, 509; v. 294, 452).—I have only just seen the last reference above the name of C. G. BOGER. It is to be regretted my note should read to that lady "like a conundrum." My intention was not to perpetrate riddles or jokes. The suffix and prefix I imagined would be found from previous references.

The last paragraph to which C. G. B. calls attention as being incorrect I am sorry appears so, through, most probably, my writing "Edward" in

place of Edmond; the remainder of the paragraph, I think, is accurate—at least, so far as a quotation goes.

I have come across, in 'A New History of the Succession of the Crown of England,' London, 1690, a passage in which Agatha is said to have been "the niece of the King of Hungary." So far as I remember, this is the first reference of the kind I have seen or heard of.

ALFRED CHAS. JONAS, F.R. Hist. S.

Whether the "latest," I cannot say; but there is a recent "elucidation" of the Gundreda mystery in the 'Sussex Arch. Colls.,' vol. xxxviii. (1892), by Sir George Duckett, Bart.

EDWARD H. MARSHALL, M.A.

The Brassey Institute, Hastings.

CHARLES WALMESLEY (8th S. vi. 27).—The annexed obituary notice, appearing in *Gent. Mag.*, Dec., 1797, vol. lxxvii. pt. ii. p. 1071, furnishes a brief account of Dr. Walmesley's life and career:

"Nov. 25. At Bath, in the 76th year of his age, and 40th of his episcopacy, the Right Rev. Charles Walmesley, lord bishop of Rama, vicar apostolic of the western district, and senior bishop and vicar apostolic, doctor of theology in Sorbonne, F.R.S., and the last survivor of the eminent mathematicians who were consulted and calculated the alteration from the old to the new style; author of several literary works, particularly, an explanation of the Apocalypse, Ezekiel's vision, &c. By the fire at Bath, some years since, at the time of the riots, we believe, the other valuable MSS. he had been compiling during a well-spent life of labour and travelling through many countries before his return to England, were irretrievably lost."

DANIEL HIPWELL.

The slighted but instructive Chalmers may be of use here also. He records, "Charles Walmesley, D.D. and F.R.S., was an English Benedictine monk, and a Roman Catholic bishop and vicar apostolic of the western district," who died at Bath, 1797, having written various books, mostly mathematical.

EDWARD H. MARSHALL, M.A.

Hastings.

SOME NOTES ON BURKE'S 'LANDED GENTRY' (8th S. vi. 21).—Skinner.—The author of 'Tullochgorum' was no "Presbyterian schoolmaster," but an Episcopalian clergyman, and of the staunchest. In 'Buchan,' a little book published in 1858 by the Rev. John B. Pratt, Episcopal incumbent of Cruden, is the following, under "Longside":—

"On a knoll about a hundred yards south of the village stood the old episcopal church, in which the Rev. John Skinner, the learned ecclesiastical historian, theologian, and poet, officiated for the last twenty years of his life. .... Luishart, the house he occupied for upwards of half a century..... is about half a mile southwards from the village, and it was here that his congregation assembled during the time of the persecution, when it was unlawful for more than five persons, besides the clergyman's own family, to meet within the house for religious worship. The people assembled in the area formed by the two wings outside the house, while he read the service from the

window, alike through the summer's heat and the winter's cold."

In Mr. John Skelton's charming book 'The Crookit Meg' there is a delightful chapter about the "sweet and venerable old man." I leave the correction of the pedigree to others. VERNON.

Baghot De La Bere (p. 495).—The late Rev. John Edwards, father of the present Mr. Baghot De La Bere, changed his name by royal licence, as being the representative of the ancient families of Baghot and of De La Bere, of Southam, co. Gloucester.

GEORGE ANGUS.

St. Andrews, N.B.

"TOUCH COLD IRON" (8th S. v. 160, 235, 354).—Another saying among boys is—

Give a thing and take a thing,  
To wear the devil's gold ring.

Cotgrave, s. "Retirer," has:—

"Retirer ce qu'on donne. To give a thing and take a thing; to wear the devils gold-ring (say we in a triviall proverb)."

F. C. BIRKBECK TERRY.

In this neighbourhood there used to be, and I dare say still is, a game which we called "tiggy touch wood," where if the "man" succeeded in touching a boy before he could touch wood, he in turn became the "man."

R. B.

South Shields.

POSSESSION OF PEWS (8th S. iv. 327, 396, 532; v. 97, 516).—According to Cutt's 'Dictionary of the Church of England,'

"doors and locks were probably coeval; there is one instance as early as 1515: no doubt they became gradually more common, though we find that in 1631, the Bishop of Winchester issued a monition to the churchwardens of Elvetnam, Hants, to remove them. Dr. Pocklington in 1637 wrote strongly against the prophaneness which was 'committed in close, exalted Pews.' Pepys records that one day he was fain to stay at his pew door because the sexton had not opened it."

J. BAGNALL.

Sutton Coldfield.

"TALLET," A WEST-COUNTRY WORD (5th S. xii. 246, 376, 398; 8th S. iv. 450, 495; v. 50, 231, 352).—I must decline Mr. ELWORTHY'S invitation to philosophize on the lingual perversities of Somerset. He can have that field to himself. Indeed, I do not see that it will serve any useful purpose to continue this discussion, as Mr. ELWORTHY admits that he has been writing about a subject "of which he knows nothing." The "educated native Welshman" behind the arras may be held responsible for misleading in some measure; but the reasoning, the inferences, and the theory of the "usual form" are Mr. ELWORTHY'S own, and he ought not to shirk the responsibility. Mr. MAYHEW observes a discreet silence; and I will close the subject, so far as I am concerned, by saying that the contributions on this subject of Mr. MAYHEW and Mr.

ELWORTHY are not the trustworthy and sterling stuff we expect to be cast upon the table of exchange of 'N. & Q.' JNO. HUGHES.

THOMSON (8th S. vi. 4, 70).—An earlier and a better writer has the same thought:—

Oh, that I were an Orange-tree,  
That busie plant!  
Then should I ever laden be,  
And never want  
Some fruit for him that dressed me.  
George Herbert, 'Employment.'

By the way, I am glad to endorse the reviewer's praise (p. 80) of Bagster's new edition; but does he mean to suggest that even the readers of older editions—say Mr. Willmott's, for example—can have known the sacred bard in the flesh?

EDWARD H. MARSHALL, M.A.

Hastings.

HOW LONG WILL A HORSE LIVE? (8th S. v. 248, 335, 478).—

"There is now living, and in the possession of a hawker, at Brighthelmstone, a horse, which in the seven years war of our allies in Germany was the property of the late Marquis of Granby, when he commanded the English forces there. This horse, on his return from the Continent, was sixteen years old, and at that age, in reward for past services, was turned loose, by order of the Marquis, into a park, where he lived, perfectly at his ease, sixteen more years—at the end of which term he was sold to his present master, in whose service he has been regularly worked during the last fourteen years, and is now arrived at the uncommon age of forty-six years!—The above venerable horse is of a light grey colour, interspersed with bloody spots, is in good condition, and eats hay well; his legs are quite free from windgalls, and his teeth are tolerably good, though very long."—*Northampton Mercury*, November 5, 1796.

K.

THE SCRATCH-BACK (8th S. vi. 67).—I possess a very plain but pretty scratch-back, similar to one described by Mr. ANDREWS. It was sent to me from Burmah with the following note appended: "Instrument universally used by Europeans, Chinese, Burmese, and natives, for scratching the back when suffering from prickly heat." The ivory hand is beautifully carved, and the handle, about fifteen inches long and a quarter of an inch thick, seems to be made of teak or rosewood. The thumb-nail appears to be inordinately lengthened, and this, I think, is a custom or conceit sometimes affected by Easterns. But another kind of scratch-back thrusts itself on my memory, in the shape of an instrument of torture which larking lasses at a fair are wont to pull down the backs of young lads, giving a sound as if the coat had been torn from top to bottom. The horror, consternation, and indignation of the victim constitute the joke, I believe.

TENEBRÆ.

I possess one of these instruments, which has been in my family for nearly a century. The handle is of twisted whalebone, eighteen inches

long, with a carved ivory hand, slightly curved. It may not be scarce; but I know the literature treating on the article is what the secondhand booksellers would term "very rare." Like my friend Mr. ANDREWS, I am not acquainted with any description of it, excepting in Chambers's 'Book of Days,' although I have diligently searched for it. EVERARD HOME COLEMAN.

71, Brecknock Road.

I saw a "scratch-back" in early youth, just such as is here described, with the carved ivory fittings; it was used daily by a very portly lady of eighty, as I fancy to stimulate a torpid liver.

A. H.

The article on this implement in Chambers's 'Book of Days,' vol. ii. p. 237, was probably written by that eminent antiquary the late Llewellyn Jewitt, than whom no one was more competent to form an opinion. Many years ago, Sir Frederick Ouseley showed me at St. Michael's College, Tenbury, one of these curious little implements, which had belonged to his father, Sir Gore Ouseley, Ambassador-Extraordinary and Minister-Plenipotentiary at the Court of Persia. It was called a "Persian scratch-back," and was, so far as I remember, made of ivory and beautifully carved at the extremity into the semblance of a hand. Most probably its use originated in the East, and with civilization proceeded to the West.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

There are plenty of *gratte-dos* for sale for use—not as curiosities—in Paris. An ordinary *gratte-dos* is about fifteen inches long and consists of a black (probably ebony) rod with a neatly carved ivory hand at one end. ROBERT PIERPOINT.

There are, or at least were, specimens of this quaint little implement at the South Kensington Museum.

CHAS. JAS. FERET.

49, Edith Road, West Kensington.

"THE KING'S HEAD" (8th S. vi. 7, 58).—King John is the earliest monarch whose head I have seen upon an inn signboard. This is at the "King's Head," Egham. It would be interesting to know how long it was after the signing of Magna Charta upon the neighbouring island before his visage was selected as a sign of welcome, and whether any historical connexion can be shown—as some say—between the act and the inn.

Before the "King's Head" at Harrow swings (in windy weather) the aspect of Bluff King Hal, and some thirty-eight miles away, as the crow flies, down at Hever, in Kent, another likeness of that monarch adorns the signboard of the "Harry the Eighth." In the last instance the sign is of comparatively recent introduction. During the last century the house was known as "The Bull and Butcher," and this is said to have been a corruption

of "The Boleyn butchered," a compliment to Queen Elizabeth. The only hostel portraiture of Charles I. that comes to my mind is in front of the "King's Head" at Chigwell, the "Maypole" of Barnaby Rudge.

How many of our monarchs are represented on signboards; and how many are contemporary? I have cited three, and all probably of posthumous introduction. C. E. GILDERSOME-DICKINSON.

A deed in my possession refers to the "King's Head," Southwark (which came into the possession of an ancestor of mine about 1700 and descended to me), as the inn "formerly known as the Pope's hed, now as le kynges hed, abutting on the highway called Longe Southwarke." This deed is dated 1559, and conveys the property to John Gresham (uncle of Sir Thos. Gresham and John White). The king was, of course, Henry VIII.

J. ELIOT HODGKIN.

I can well understand with MR. COLEMAN that "this sign was not adopted at inns on account of the beholding of Charles I." But it led to an old joke usually levelled at those who took a chop at the "King's Head."

W. J. F.

GREEN WAX PROCESS (8th S. v. 508; vi. 71).—This word is included in Bailey's 'Dictionary' (sixth edition, 1733), where I find the following definition:—

"Green wax [Law Term], the estreats of fines, issues, and amercements in the Exchequer, delivered to the Sheriffs under the seal of that court, made in green wax, to be levy'd in the county."

C. P. HALE.

EPITAPHS ON HORSES (8th S. v. 424).—There is one in a shed under a brick pyramid, called Farley Mount, about five miles west of Winchester. It states that the horse commemorated made a leap down a chalk-pit twenty-five feet deep, without injuring itself or its rider.

E. L. G.

DANTE AND NOAH'S ARK (8th S. iv. 168, 256, 373; v. 34, 212, 415).—In the last-mentioned page reference is made by E. L. G. to Nouri and his statement concerning the ark. Will your correspondent oblige by saying where this account may be read?

W. S. B. H.

"FOG-THROTTLED" (8th S. v. 247, 475).—It is stated at the second reference that this stupid expression has "little beyond its honest Saxon ring to recommend it." Has it even so much? "Fog" is, I believe, of Danish origin. Unless, therefore, Danish is included in the term "Saxon," we must alter your correspondent's epithet to "Teutonic."

F. C. BIRKBECK TERRY.

CREPUSCULUM (8th S. v. 306, 397, 514; vi. 92).—I have seen somewhere, but cannot remember where, *omnibi* given, in sad earnest, as the plural

of omnibus. This latter word, by the way, is not in Richardson (1836), though it occurs in the *Quarterly* for January, 1831 (p. 233): "There was seen the first *barricade*, formed by one of those long coaches called *omnibus*." Another crepuscular expression may be seen a few numbers back in 'N. & Q.,'—*imprimatur*, in the sense of printer's name and address at the foot of a title-page. *Polypi*, however, does not "belong here," as MR. F. ADAMS and MR. E. WALFORD have noted. Both second and third declension forms are good Greek, and the second declension forms, especially, are common in poetry, as Tennyson, of course, knew, and as a glance at the instances given in Liddell and Scott shows.

J. P. OWEN.

"RADICAL REFORMERS" (8th S. iv. 226, 337, 458; v. 409; vi. 53).—The main points of the "People's Charter" may be carried back at the least to May Day, 1649, the date on which Lieut.-Col. John Lilburne, with Masters William Walwyn, Thomas Prince, and Richard Overton, set his hand to "An Agreement of the Free People of England" [B.M. press-mark, E 571 (10)]. In it are claimed manhood suffrage, annual parliaments, free trade, abolition of hereditary rank or privilege, abolition of death penalty saving for murder, and many other things which make this a notable document in our political history. One of these days, when my study of John Lilburne gets itself published, it will be seen to have been no isolated event. Of the restrictions to be placed upon the "Representative," one may be extracted here in full:—

"XIX. That it shall not be in their power to continue Excise or Customs upon any sort of food, or any other goods, Wares, or Commodities longer than four months after the beginning of the next Representative, being both of them extreme burthensome and oppressive to Trade, and so expensive in the Receipt, as the moneys expended therein (if collected, as Subsidies have been) would extend very far towards defraying the public Charges; and forasmuch as all moneys to be raised are drawn from the People, such burthensome and chargeable wayes shall never more be revived, nor shall they raise Money by any other wayes (after the aforesaid time) but only by an equal rate in the pound upon every real and personal estate in the Nation."

HALLIDAY SPARLING.

THE ALMOND TREE (8th S. iv. 309, 359; vi. 97).—Both in England and in India the almond is a symbol of hope, and for the same reason—that its flowers precede its leaves. This alone may account for its being considered a "lucky" tree. It is noteworthy in this connexion that Aaron's rod was of an almond tree (see Numbers xvii. 8).

C. C. B.

BURIED IN FETTERS (8th S. iv. 505; v. 56, 157).—Richard Taylor, in his 'Index Monasticus,' p. vi, mentions that Matthew Paris relates an instance of a monk of St. Albans who, having behaved improperly in his cell, was beaten by order of the

abbot, and then sent to the cell at Binham, Norfolk, where he was imprisoned in fetters, and, dying, was buried in them. PAUL BIERLEY.

CHARLES I. AND BISHOP JUXON (8th S. v. 143, 208, 210, 271, 391).—The account of this last interview, as given by such a painstaking historical writer as Miss Strickland, may be worth adding to the notices already collected in 'N. & Q.':—

"He unfastened his cloak, and took off the medallion of the order of the Garter. The latter he gave to Juxon, saying, with emphasis, 'Remember.' Beneath the medallion of Saint George was a secret spring, which removed a plate ornamented with lilies, beneath which was a beautiful miniature of his Henrietta. The warning word, which has caused many historical surmises, evidently referred to the fact that he only had parted with the portrait of his beloved wife at the last moment of his existence."—'Lives of the Queens of England,' London, 1875, vol. v. p. 382.

A. B. G.

ADVENT PREACHERS (8th S. vi. 48).—After all, who were they? A reply that they were Lent preachers may have been sufficient in 1841, but will hardly pass muster in these days. Were they connected in any way with the Second Advent preaching of Edward Irving and his followers? By the way, did the Bishop of London appoint Wednesday and Friday Lent preachers in certain churches? What churches? Does he appoint them now? The Lord Chamberlain selects such for the Chapels Royal; but he is another person.

EDWARD H. MARSHALL, M.A.

Hastings.

No. 1 of *Willis's Current Notes* was issued in January, 1851, and No. 84 (the last published) in December, 1857. It was a monthly periodical annexed to a "Price Current of New Works published in Great Britain, Ireland, and America," and "A Catalogue of Superior Second-hand Books" on sale at Willis & Sotheran's, 136, Strand.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MILITIA CLUBS (8th S. vi. 68).—The recruiting for the Militia when these clubs were in use was by ballot. By means of the club a balloted man could engage a substitute. The legal service for balloted men was five years. The length of service for a substitute was longer, according to the war. My father, who had left the Militia before I knew him, who often spoke of his experience in the service during seven years, said he engaged as a substitute, and received 40*l.* as bounty.

JOHN SKINNER.

7, Ashley Street, Carlisle.

In the first week of October, 1810, 60*l.* was paid at Plymouth for a substitute for the Militia. If the chronicler of the 'An. Reg.' is to be trusted, "one man went on condition of receiving a shilling a day during the war, and another sold himself for

seven shillings and threepence per pound avoirdupoise." That the club's expenses should have exceeded its income whilst such rates obtained is not surprising. W. F. WALLER.

SIBYL (8th S. v. 425).—Allow me to cite the beautiful lines in 'Marmion,' canto vi., "The Battle," where this name is spelt as below:—

A little fountain cell  
Where water, clear as diamond spark  
In a stone basin fell.  
Above some half-worn letters say,  
"Drink weary pilgrim, drink and pray  
For the kind soul of Sybil Grey  
Who built this cross and well."

Stanza xxx.

And

In vain the wish—for far away,  
While spoil and havoc mark their way,  
Near Sybil's Cross the plunderers stray.

Stanza xxxiii.

And

Time's wasting hand has done away  
The simple Cross of Sybil Grey,  
And broke her font of stone.

Stanza xxxvii.

There is also the excellent novel, by Disraeli, entitled 'Sybil,' published in 1845. The name also occurs in the pedigree of Wilbraham of Rode, co. Chester, as Sybella, Sibella, and Sybilla.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I am afraid that "the parson christening" has no power to regulate the spelling of names. The transposition of the vowels in "Sibyl" is, however, not recent, for the name is spelt "Sybil" in Blount's 'Glossographia,' 1681. Similarly we have "Hylda" for Hilda, and "Smythe" (most affected spelling) for Smith.

F. C. BIRKBECK TERRY.

This note suggests an inquiry as to the date when the misplacement of the *i* and *y*, now almost general, first began. It is not due to Lord Beaconsfield's 'Sybil,' published in 1845, for "Sybil Grey" occurs in 'Marmion' (ed. 1833).

EDWARD H. MARSHALL, M.A.

Hastings.

THE CAUSE OF DEATH (8th S. ii. 428, 533; iii. 76, 154, 275, 355).—In Baldock churchyard, Hertfordshire, on a tombstone to the memory of Henry George Brown, who died on March 20, 1861, aged ten years and ten months, is the following:—  
How soon I was cut down, when innocent at play,  
The wind it blew a ladder down, and took my life away.

G. F. R. B.

HELMERAWE FAMILY (8th S. vi. 29).—Consult Halmote Rolls. C. E. GILDERSOME-DICKINSON. Eden Bridge.

GOLF (8th S. iv. 87, 178, 272, 297, 338, 378, 415, 512; v. 256, 313; vi. 118).—At the last

reference, Webster's 'Dictionary' is misquoted. Webster refers us, not to "the Danish *kolf*," but to the "D. *kolf*"; and "D." means "Dutch." He is, of course, quite right; the Danish form is *kolv*, the proper sense of which is "shaft" or "arrow," originally, a cross-bow bolt. In my 'Dictionary' I refer to the account in Jamieson's 'Dictionary,' and I quote the Dutch *kolf*, "a club to strike little bouls or balls with," from Sewel's 'Dutch Dictionary,' 1754. I ought to have cited Hexham's 'Dutch Dictionary,' 1658 (ninety-six years earlier). He gives "*Een kolve*, a Banding-staff to strike a ball." Koolman and Kluge show that *kolf* is related to E. *club* and *clump*, and even to Lat. *globus*.

WALTER W. SKEAT.

AILMENTS OF NAPOLEON (8th S. v. 248, 351, 394, 435, 517).—In the 'History of the Expedition to Russia,' by General Count Philip de Segur, there is the following passage, from which it would appear that the health of Napoleon during that memorable campaign was not what it was at Marengo and Austerlitz:—

"Let no one, however, really decide on the conduct of a genius so great and universal; we shall soon hear his own observations and statements; we shall see how he was urged on by his necessities, and that, even admitting that there was rashness in the rapidity of his expedition, yet success would in all probability have crowned it, if, instead of experiencing an early decline of health and constitution, the bodily frame of that extraordinary man had retained the vigour which was still preserved by his mind."—Chapter i.

This is extracted from a translation into English, with no author's name appended, published in 1825 by Hunt & Clarke, 38, Tavistock Street, Covent Garden. At the time, 1812, Napoleon was only forty-three years of age. The precise nature of his complaint is not stated.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Calendar of State Papers, Domestic, 1648-1649.* Edited by William Douglas Hamilton. (Stationery Office.) WE are disappointed in this volume; but that is no fault of the editor's. We find here, as in all else that Mr. Hamilton does, an amount of care and conscientiousness that is beyond praise; but the fact is that, for some reason or another, which we are not able to explain, there are fewer documents in the collection relating to the last year of Charles I. than there are for many previous periods. Were we left to glean our knowledge of that disturbed time from these records alone our estate would not be gracious. Happily, it is not so. There are not only the wilderness of pamphlets of that time, every one of which is more or less useful, the great collections of Rushworth and Whitelock, but we have in the archives of our old county families, which have been calendared by the Historical Manuscripts Commission, a wealth of contemporary documents which well makes up for the startling deficiency in this department. When we speak of deficiency, the term is, of course, only relative.

The volume before us contains many documents of a high degree of interest, now for the first time made known to the explorer. For the local history of the war, or rather wars, of the summer of 1648, the documents calendared here are invaluable. For example, there is no event in our history that has been more wrangled over and less understood than what used to be called, when the event was fresh in men's minds, the Colchester business—the siege wherein the inhabitants suffered so sadly, and which led to the military execution of Sir George Lysle and Sir Charles Lucas. A glance at the index shows that there are a great mass of papers here relating to this subject, not one of which, if our memory serves us rightly, has hitherto been printed.

The calendar of papers relating to the Navy, which are classed to themselves, will be found of great interest by any one who should make inquiries into our nautical affairs during the period of the Civil War and the Commonwealth. It is a subject almost unknown to the general public except so far as relates to the career of Admiral Blake. A few of the curious Civil War newspapers are catalogued here. There do not seem to be many in the Record Office. There is a large, but very imperfect, collection in the British Museum, and another in the Bodleian. Probably the two compose nearly a perfect set. This mine of knowledge is yet almost unworked. Is it too much to ask of her Majesty's Government to have a complete catalogue made of these highly important historical memorials between the years 1640 and 1660, showing in the margin where they are to be found? The cost would be little, and the gain to general and local history very great. Failing this, cannot private munificence be directed into this channel?

*Carmina Mariana: an English Anthology in Verse in Honour of or in Relation to the Blessed Virgin Mary.* Collected and Arranged by Orby Shipley, M.A. Second edition. (Burns & Oates.)

WE welcome gladly a new edition of this beautiful book. The fact that the first issue should so soon have become exhausted is evidence that there are many persons, not members of the religious body to which Mr. Shipley belongs, who appreciate the poetry—very much of it of a high order of merit—which has gathered around the name of Mary. As she was for many centuries the chief merely human figure in the Christian art of the West, and still continues to be so in the Oriental communions, it would be surprising if the poetry of all lands had not honoured her. Many of our readers will, however, be surprised that English literature contains so much Marian verse, and that the editor has been able to cull flowers from so many well-known Protestant authors. He has adorned his pages with gems from Browning, Poe, Coleridge, Southey, Sir Edwin Arnold, and many others for whose names we have not space.

The present reprint contains an index to the names of authors, which was unfortunately lacking in the first edition. Otherwise the two are practically identical. At first we were inclined to blame Mr. Shipley for not having added other verses, which we may be sure have occurred to him during the last two years. Had we done so we should have blundered, for a notice at the beginning of the volume, which we had at first overlooked, informs the reader that a companion volume, to be called 'Poema Domina,' is in preparation. We shall welcome it gladly when it appears.

*Old Dorset: Chapters in the History of the County.* By H. J. Moule, M.A. (Cassell & Co.)

THIS book is far superior in its arrangement to many books of the same character which have appeared in recent years. It is not made up of a series of detached papers, having little connexion with each other save

such as the printer and the bookbinder give. Mr. Moule begins with the geology of Dorsetshire. Then we are introduced to palæolithic man, and go on by easy stages till we arrive at the great Parliamentary struggle in the seventeenth century. Mr. Moule writes modestly—too modestly, perhaps, for he is very well instructed in the history of the shire, and might on some matters have spoken with more confidence than he has displayed. The chapters relating to Dorsetshire in Saxon and Danish times are especially instructive. They will, we trust, be read by many persons whose only knowledge of history has hitherto been derived from cram books. To such they will come as a new revelation. There are many persons not despicable in intellect who have no notion of history having any value except as a means of gaining marks in examinations. We do not wish to depreciate any part of Mr. Moule's volume. We cannot but feel, however, that his heart is in the more remote times, and that when he arrives at days wherein chronicles and records are plentiful they lose some of their interest.

We have met with a few passages where we are not in agreement with Mr. Moule, but only one example of positive error, and in this instance the blunder is not his own, but that of the authority he quotes. Having occasion to refer to the great peat bog in Lincolnshire and Yorkshire, commonly known as Hatfield Chace, and the timber buried therein, he considers these trees as evidence of a great forest having been felled by the Romans. This was the current opinion a hundred, perhaps even fifty years ago, but it is now admitted by almost every one who is competent to form a judgment on such a matter that the forest had perished and become buried by peat long before the Roman occupation of this island. When the trees grew the land must have been higher than it is now by some thirteen or fourteen feet.

*West Grinstead et Les Caryll.* Etude Historique et Religieuse sur le Comté de Sussex en Angleterre. Par Max de Trenqualéon. (Paris, Torre; West Grinstead, Denis; London, Burns & Oates.)

FOREIGNERS seldom devote themselves to the study of English topography. When they visit this country they have a natural desire to see our grand cathedrals. Canterbury, Durham, Lincoln, and York become as familiar to them as to ourselves. Certain historic sites, too, attract many a French and German pilgrim; but our small towns and villages are rarely visited. This is not surprising. How very few Englishmen there are, except architectural enthusiasts, who have ever tried to master the history of any of the smaller places in what is now France, over which our Angevin monarchs reigned. We are always pleased when we find cultivated inquirers straying from the beaten track in search of new knowledge. M. Trenqualéon has been attracted by West Grinstead because it was long the home of a noteworthy Catholic race, and there have grown up thereabouts several religious institutions connected with that body.

The author begins his account at a very early date. A good sketch is given of British and Roman Sussex. The story of St Wilfrid is excellently told, without any of that wild fanaticism which has so often inspired the pens of British controversialists.

The Carylls are said to have been of Irish race. There is a tempting likeness between their name and O'Carroll; but we are not sure that the connexion has been demonstrated. They were enriched through the law, and became prominent Sussex people in the sixteenth century. The third John Caryll was not opposed to Henry VIII.'s religious changes. He served that king as Attorney General for the Duchy of Lancaster, and in

the reign of his son was one of the commissioners employed in compiling the book of Common Prayer. The grandson of this person seems to have been a sincere believer in the old religion, and handed on his convictions to his descendants. John Caryll the seventh, as the author calls him, was sent by James II. on a mission to the Pope.

The volumes are enriched by several interesting portraits, and the pedigrees, so far as we can test them, seem to be accurate.

*St. Bartholomew's Hospital Reports.* Edited by W. S. Church, M.D., and W. J. Walsham, F.R.C.S. Vol. XXIX. (Smith, Elder & Co.)

"THE truth, the whole truth, and nothing but the truth," might well be the test for the value of hospital reports. Viewed from this standpoint, nothing could be better than the account of 'A Year's Surgery at St. Bartholomew's Hospital,' by Mr. Butlin, contrasting the results of the simpler method used with those obtained under the more elaborate antiseptic and aseptic methods of wound treatment, and the article by Mr. Harrison Cripps on 'Abdominal Section for Ovariotomy, &c.,' in which the various improvements in the operating theatre are fully described. The remaining articles are varied, and worthy of careful perusal, that by Dr. Claye Shaw 'On the Early Stages of Acute Insanity' being both valuable and suggestive.

WE regret to hear of the death of Mr. Wyatt Papworth, F.R.I.B.A., curator of Sir John Soane's Museum. Mr. Papworth, who was responsible for the 'Dictionary of Architecture' of the Architectural Publications Society, and who, as Master and Past Master of the Clothworkers' Company, took an active part in the promotion of technical education, was a constant contributor to 'N. & Q.' Communications from him, on his favourite architectural subjects, have appeared within the last few weeks.

MR. E. WALFORD is contributing to the *Isle of Wight Express* some 'Random Recollections of Past Life,' dealing with Charles Dickens, Walter Savage Landor, W. J. Thoms, &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."

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

W. A. HENDERSON ("Muss").—See 7th S. v. 69, 158, 'Amuss and Muss.'

CORRIGENDUM.—P. 124, col. 2, l. 14 from bottom, for "18" read 283.

### 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, SEPTEMBER 1, 1894.

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## Notes.

## "T. COMBE": A SWISS WOMAN OF LETTERS.

The place-name Combe is as common in England as its equivalent Cwm is in Wales. From Acomb in Yorkshire, to Combe Flory—Sydney Smith's 'Combe Flory—in Devon, it is scattered over the land, or at least over the southern and western counties; and we all know that Combe means a valley.

But perhaps we do not all know that the same word, and with the same meaning, is a native name in the Jura. It was from this fact that "T. Combe," herself a native of the Jura, derived the literary name which she has chosen—or rather, which her modesty chose for her. When she began to write, Mlle. Adèle Huguenin, of Locle, simply desired to hide herself from the critics under a *nom de plume*; but the Swiss public, though not the English, have long since found her out; and there is now, I think, no more popular novelist and *feuilleton*-writer than T. Combe in all La Suisse Romande. Be it understood, moreover, that in literary matters La Suisse Romande looks with a dignified and courteous contempt upon German Switzerland, though German Switzerland contains the capital and the *haute aristocratie* of Berne.

Locle, it need hardly be said, is, and has been for a hundred years and more, the centre of the

Swiss watchmaking trade. And from the days of D'Ondi del Orologio, whose name and family still exist at Padua, the masters and skilled workmen of that trade have ranked high among craftsmen. Even in England, Graham and Tompion (to mention no other names) are still famous. But in places like Locle, remote from tourists and not exposed to the superior influences of nobility and the professions, a society of educated watchmakers perhaps ranks higher than elsewhere. At any rate, it has produced T. Combe.

Mlle. Huguenin was born some thirty-five years ago at Locle, where her father was a master watchmaker. Her mother also, I believe, was of the same social degree. Their daughter received a good education at the *École Supérieure* of the place. She was trained to be herself a teacher, and in due time she became one, and held a post as such in one of the schools of the neighbourhood. But she did not like teaching, and she did like writing; and she was one of those persons, not too numerous anywhere, who write because they have something to say to their countrymen, and not merely because they wish for fame. So, under the name of T. Combe, she began, in the *Gazette de Lausanne* (one of the oldest and best of Swiss newspapers) and elsewhere, a series of *feuilletons*, little things of one or two columns long, each dealing with some homely Swiss character or incident, and each wrought out with admirable insight and charming power of description. For these merits, indeed, they deserve to be compared with the New England stories of Miss Mary Wilkins.

One of the best of these short *feuilletons* is called 'La Petite Lieutenante.' It is an account of a young girl, a "Hallelujah Lass" of the Swiss Salvation Army, who with her band of followers has the courage to appear and preach and sing in a French town beyond the frontier. She is arrested in her uniform, and brought before the *Préfet*, and sent to gaol. She goes thither calmly and contentedly, in no boastful spirit, yet sustained by the thought that she is like St. Paul at Philippi. And, like St. Paul, she converts her gaoler—not as he did, though, nor yet to the doctrine that she preached. She converts him, a married and elderly man, simply to reverent admiration of herself. So happy and uncomplaining is she, so bright and clean she makes her cell, so tidy she keeps her person and her dress, so quick she is to perceive that the gaoler lacks a button and so ready to sew one on, that he, surly as he is at first, reports her many virtues to the governor of the prison. The governor comes to see her; in him also a lack of buttons is found, and she supplies it. Finally, the *Préfet* himself visits her cell, attracted by the governor's account of her neatness and her quiet charm. The *Préfet*, of course, is full of buttons—buttons unimpeachable and gorgeous. Yet even he has a rent in one of the lappels of his

uniform coat ; she sees it, and completes her conquest of the authorities by stitching it up.

She is released, and departs, singing a hymn of thanksgiving, and artlessly ignorant that her own womanly simplicity and skill had brought about her deliverance. Such is T. Combe's brief narrative, told with no religious partisanship one way or other, but told with a feminine grace and lightness that can make any common subject charming.

Of the stories on a larger scale which Mlle. Huguenin has written, two deal with English—or rather with London—life. Both are extremely accurate and good, and one of the two has a quasi-historical interest, for it has to do with that "æsthetic" craze which, as is natural in a period of decline, has already been superseded by other follies, more ridiculous and not so refined. But by far the best of T. Combe's novels and tales are those which relate to her own Jurassien land and her own middle-class folk who dwell there. It is the land of Alice de Chambrier ; and though Adèle Huguenin is not of the noblesse, like her, and writes in plain prose, and has not, so far as one can see, the sublime ardour and lofty enthusiasm of that fair and lamented poetess, she has, at any rate, the same vivid sympathy with nature, and the same power of expressing in choice phrase and accurate detail all that she sees in nature and in human life. Perhaps no better example of these qualities can be found than her volume called 'Chez Nous,' of which a handsome edition, gracefully illustrated by Swiss artists, appeared not long ago. 'Chez Nous' is a collection of four elaborate stories, each of them concerned with the life and scenery of the Jura and its French frontier. The first of these, 'La Pommère,' takes its title from the *maisonnette* of a thriving watchmaker, who lives on one of the hill slopes looking towards the Alps. He is a botanist, and has a pretty and fruitful garden, formed and tended by himself ; and this gives occasion for the authoress to describe, in slight but suggestive detail, the beauty and the growths of such a garden. He has a noble mountain view from the house, and the varying aspects of this, its morning and evening glory, its sunshine and its shadows, are touched with all fidelity and grace. The watchmaker is a grave and upright man of fifty or so, a widower, living alone, peasant-fashion, with his servant Rosine, who had been trained as a girl by his wife, and had lived with her master and mistress for more than twenty years. Rosine is forty years old, an honest, innocent creature, slow of speech, slow of apprehension, to whom the glorious snow-peaks which she sees daily from her attic window are as nothing, save that they help to indicate the weather and the time of day. She is simply a good servant, devoted to her master, and with a heart that has never been warmed by any change of

scene or by any emotion stronger than the respect and gratitude she feels for the household which has treated her so kindly. But now a new influence comes into that household. M. le Patron has engaged an assistant, who is to live with him—a lively and travelled Genevois, selfish, good looking, bent on getting on, and penetrated with the Socialist ideas of the Internationale. He is only thirty, yet he treats his elderly employer with impertinent familiarity and takes his own time over his work. The master, respectable and old-fashioned as he is, tolerates this for a time ; he is good-natured and forbearing, and the man is a most skilful workman—when he chooses. Nor does M. le Patron perceive that this new-comer, ten years younger than Rosine, is paying attentions to his homely servant maid. Rosine herself does not perceive it for long ; but such homage, the first that was ever paid to her, has its effect. She begins to look in her glass, to adjust her cap more daintily, to wear a ribbon or two, or even a flower. At last her master observes these signs of coquetry, and divines their cause. Gravely and kindly he tells his assistant that the honest heart of *la fille* must not be trifled with, and must not be won at all, as yet, by a man who has no money and no settled position. In truth, the workman cares nothing for Rosine ; but he has by accident found out that she owns a pretty penny in the savings bank, and by its aid he means to advance himself. Shall this excellent plan be defeated by an old fogie like his master ? Certainly not ! And he retires to his room, confident of victory and determined to propose on the morrow. But that same evening M. le Patron thinks it well to learn from Rosine herself her feelings towards the stranger. He tells her to come and sit beside him on the bench outside the house-door. And very soon, in a gentle and fatherly way, he finds out that she does not love the stranger ; she simply is flattered by his preference, and she thinks that "it would be so nice to be called Madame !"

These last words of hers (which will remind an Englishman of Chaucer) suggest a new thought to her master. Why should not he himself give her the title of Madame ? He had known her since her early youth ; his dead wife had liked her and valued her and taught her ; she had been his faithful servant all these years, and he knew that, if left to herself, she would be so always. True, she was only *la servante* ; but his own origin was humble, and at his age why should he care what the neighbours might say ? He looked in her honest candid face, and thought of these things ; and at last he took her hard-working hand and told her all that was in his mind. This little scene—the tender courtesy of the master, the grateful surprise of the maid, the sudden blossoming of mere respect and regard into a warmer feeling in her heart—is charmingly touched in. She thinks

herself unworthy of him ; but, of course, as in duty bound, she accepts. And in the morning that gay and airy workman descends not to victory, but to receive his *congé*, and to go—a sadder, but probably not a wiser man.

Space will not allow me to describe in detail the longest and most important of the four stories in 'Chez Nous.' It treats of the fortunes of three sisters, the daughters of a peasant-proprietor, who occupy and own a farm in one of the pleasant upland vales of the Jura, such as those which greet you as you look back from the heights of La Tourne. Their father and mother are dead ; and how can they afford to keep the farm ? Charlotte, the eldest, aged thirty, is, indeed, an experienced *fermière* ; and the second daughter too is useful ; but Mica, the youngest and the pet, is skilled only in embroidery. The farm will not maintain them all ; and then there are the wages and keep of the bailiff and outdoor man, who has been their mainstay so long, and who is unmarried and but forty years old. Will it be proper, indeed, for them to have him with them any longer ?

But he, that outdoor man, an admirable study of the stout impassive yet affectionate Swiss peasant, tells them flatly that the farm shall not be sold. He has savings ; he has a plan. "J'ai mon idée," says he ; but he won't say what it is.

It is simply that he shall marry one of the three sisters—it does not matter which ; the sole point is to preserve his old master's property and keep the girls together. And the humour of the story—for T. Combe has much quiet humour—consists chiefly in the working out of his design. He begins with Mica ; not that he likes her best, but because he wishes to save her from the dreadful fate of going to live in a town and perhaps becoming a dressmaker. Mica laughingly but good-humouredly rejects him ; the second sister is then approached, in a different way but with a like result ; and finally, he proposes to Charlotte, with whom he ought to have begun. Each of the three sisters now knows that he has proposed to the other two ; and they all agree that such constancy and perseverance ought to be rewarded, though they are not without fear of being *déclassées* by a marriage with him. Charlotte, however, accepts him ; they marry, they live happily on the old farm, all four of them, and the rest of the story is occupied with the two younger maidens, their lovers and their lives. But the whole is set, so to speak, in a varying framework of Jura scenery ; and he who would know the farm-life of the Jura and the aspects of its hills and woods and valleys in every season of the year, cannot do better than read 'Chez Nous.'

It remains only to say a few words about the latest development of Mlle. Huguenin's work. Speaking with due reserve, one may mention that she has gone through that spiritual crisis which is

true and venerable still, though the name of it has become soiled by all misuse. Her stories, always pure and gracious, have now, I imagine, a higher aim and a more serious purpose than before. And she has established an association that may prove of great use to La Suisse Romande, and even to Eastern France. It is called "L'Union des Femmes pour le Bien," and its object, if I understand it rightly, is to unite all working women, not for any political nor any defined religious end, but for the great social purpose of "bettering themselves," in the highest—to wit, the moral and religious—sense of that phrase.

In furtherance of this enterprise, Mlle. Huguenin has already written, for circulation among the members of the union and others, some eight or ten tracts or brief stories, of a kind new in Switzerland but familiar in England, for they are not unlike the slighter publications of the S.P.C.K., the R.T.S., and other kindred societies. Each tract is of sixteen pages, and costs ten centimes ; each is exemplary, not didactic ; each illustrates some domestic vice or virtue, and shows how men—and women too—may rise on stepping-stones of their dead selves to higher things ; and each is marked by the same literary grace and skill that distinguish the writer's larger efforts. The first tract of the series, called 'Ce que fit un Géranium,' has been, or is about to be, rendered into English. And, so far as I know, it is the only work of T. Combe's that has yet been translated.

Considering that several thousand copies of each of these tracts have been sold in the course of two years or so, one may hope that "L'Union des Femmes pour le Bien" will effect much for the countrywomen of its foundress.

But her health has given way. "Sa belle santé, qui faisait envie, est très ébranlée," is, I regret to say, the latest news that I have about this amiable and popular authoress.

A. J. M.

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#### ROBERT POLLOK.

He must have been a dreadfully smart man who contributed the article on Pollok, author of 'The Course of Time,' to the latest edition of Chambers's 'Encyclopædia.' Eager to dismiss his subject with contempt, he spurns with unsparring energy. The memoir of the poet by his brother, on which the writer presumably bases his information, gives the date of Robert Pollok's birth as Oct. 19, 1798. The strenuous encyclopædist, disdainful trifles, says this "minor Scottish poet was born in 1799." The place of his birth is usually known as North Moorhouse, or simply Moorhouse, but neither of these is to the mind of this modern biographer, who styles the spot "Muirhouse." Pollok himself, it may be noted, always uses "Moorhouse" when heading his letters ; and, although he may be a minor poet, he was a Glasgow graduate, and might

fairly be expected to know how to spell the name of his birthplace.

Readers of Chambers's 'Encyclopædia' are presently given to understand that Pollok's rashness in publishing 'The Course of Time' was prompted and fostered by "Christopher North." "He published," this critical biographer avers, "by the advice of Prof. Wilson, 'The Course of Time,' in ten books." It is just possible that if Prof. Wilson had had anything to do with the author and his project, he might have advised him to compress the work into five books instead of ten; but, as it happens, the entire work was in the hands of Mr. William Blackwood before Wilson had ever spoken a word to Pollok. Publishers consult professional readers before undertaking to print the works of unknown authors—especially, perhaps, if these works take the form of religious verse; and as a prudent man and a careful publisher Mr. Blackwood submitted Pollok's MS. to Prof. Wilson and Moir (Delta) before making a bargain with the poet. The transaction, however, was entirely between themselves. Pollok gave the publisher about a fortnight to consider whether he would undertake to bring out the work or not, and then he called, with the following result:—

"That gentleman received him courteously; and said that he had read the poem, and had formed a very high opinion of it, also that he had sent the manuscript to Prof. Wilson and Mr. Moir, and that their opinion coincided with his own; he then frankly gave him their letters respecting it. When Robert had read them, Mr. Blackwood told him, that from what he thought of it himself, as well as from what his two literary friends had said of it, though he was not sure how it would take with the public, he was willing to publish a small edition of this work."—'The Life of Robert Pollok,' by his brother David Pollok, p. 316.

Certainly there is no evidence in this plain and direct account of the matter that Pollok's determination to publish was affected in the very least "by the advice of Prof. Wilson." The interview just described occurred on Dec. 5, 1826, and we learn, on the next page of the 'Life,' that Blackwood introduced Pollok to Prof. Wilson on January 3 following. Wilson then told the poet that he had rested his judgment of the work on two passages only, for he "was sure that the man who wrote them would not let anything out of his hands that was not good" ('Life,' p. 318). Pollok himself considered that he had produced something worth publishing, and it was that feeling which induced him to go to William Blackwood and ask him to take over the work. "Mr. Blackwood," he says in a letter to his father, "the only publisher in Scotland to whom I would have given it, has agreed to publish it. I have reserved the copyright in my own hand, and, of course, have secured the profits for twenty-eight years—if there be any profits." This young man, apparently, knew something of business as well as poetics, and was quite prepared to act for himself.

The biographer for the Messrs. Chambers describes 'The Course of Time' as "an attempt at a poetical description of the spiritual life and destiny of man," and it is something to find that he considers the work even approximately poetical. As to the "spiritual life," &c., he and his readers may settle it between them—his editor, it may be surmised, was satisfied that he knew what he was saying. It seems odd that even a smart biographer should have committed himself to such a series of statements as the following, and that a responsible editor should have allowed him to flow on unrestrained:—

"'The Course of Time,' which is still read in Scotland, is curiously unequal in merit, as we might except when we remember that its two sources of inspiration are Milton and the 'Shorter Catechism.'"

How does the narrator know that the poem is still read in Scotland; what evidence has he that it is not read in England, Ireland, and the colonies; and how does he account for the thirty or forty editions, including an edition illustrated by Birket Foster and others, through which the work has passed? Why should the poem not be "unequal in merit"? If Homer sometimes nods there surely need be no surprise that a youth of six-and-twenty should occasionally fall short of himself at his best. But why should Milton be blamed; and where does the weakening effect of the 'Shorter Catechism' specially appear? Answers to these questions cannot be attempted here, but it may vex readers of the 'Encyclopædia' to find them.

The date of Pollok's death is given in the 'Encyclopædia' article as the "17th September, 1827." The last sentence of his brother's pathetic account of the poet's end runs thus:—

"He then closed his eyes, and lay down again as if he had been going to sleep; remaining at ease in the same position, till one o'clock in the morning, when he died in peace, on Tuesday the 18th of September, 1827, in the twenty-ninth year of his age."

What purpose a biographer serves by altering dates and disguising facts is for himself to explain; if it is to set up a claim for freshness and originality, he certainly deserves credit for the boldness of his idea; but it might occur to him that his method is not specially calculated to enhance the authority of the work to which he is a contributor. Nor will he rise in the opinion of the inquiring reader who desires to see for himself those feeble 'Tales of the Covenanters,' which the biographer asserts "was published anonymously," and learns that Pollok is responsible for no single work under such a title. But why is all this; and why should an eminent firm like that of the Messrs. Chambers be loaded with such a serious responsibility? It is to be hoped that the rest of the 'Encyclopædia' is not put together thus. The methods of this particular contributor may, perhaps, be those affected by the modern journalist; but surely, unless all old standards and definitions are shattered

and gone, his performance cannot be classified as either wit or literature.

THOMAS BAYNE.

Helensburgh, N.B.

THE DATE OF THE PROPHET NAHUM.—It has been much discussed whether Nahum wrote contemporaneously with Isaiah and Micah, in the reign of Hezekiah, or shortly before the destruction of Nineveh, whilst Josiah was King of Judah. The question is treated in the commentary commonly called the Speaker's, where the earlier date is supported by an extraordinary confusion of argument. In the first place the traditional position of the book, between the prophecies of Micah and Habakkuk is referred to, although this is quite consistent with either date, as Habakkuk (who, if the prophetic books were arranged according to date, should follow Zephaniah), admittedly wrote after the destruction of Nineveh by the Medes and Chaldeans. The writer, however, contends for the earlier date, and then, apparently as a further support of it, mentions the prophet's reference to the capture of No-Amon, or the Egyptian Thebes (iii. 8, R.V.). On the date of this, he truly remarks, "we possessed until recently no certain historical evidence." Some supposed that Isaiah prophesied of it as near in his chap. xx., and that it occurred in the reign of Sargon of Assyria. But there is no monumental evidence that that king ever entered Egypt, though he undoubtedly defeated the Egyptian and Philistine armies on its borders. His grandson Esarhaddon made a victorious progress through it, and, as Prof. Rawlinson remarks, Nahum must allude either to a capture of Thebes by Esarhaddon, or to a later one by his son Assur-bani-pal. The description of the taking and plundering of the city by Assur-bani-pal, as given by himself in the cuneiform inscriptions, was translated by the late George Smith, of the British Museum, and is rightly referred to in the introduction to Nahum in the 'Speaker's Commentary.' But, oddly enough, the writer appears to think that this confirms the earlier date of the prophet, for he adds:—

"It should also be remarked that when Sennacherib spoke of Egypt as a bruised reed, he may fairly be understood to refer to some severe blow that she had recently received."

Possibly this may be so (although boasters like Sennacherib are apt to speak contemptuously of their foes), and he may be alluding to the victories of his father Sargon on the confines of Egypt; but this has nothing to do with the date of Nahum, who probably wrote in the reign of Assur-bani-pal, the last great King of Nineveh, and shortly before its destruction in that of his son, Assur-ebel-ili. The Greeks appear to have constructed an imaginary Sardanapalus from a confusion between the father's name and the son's fate.

W. T. LYNN.

THE FUCHSIA.—The following cutting, from the *Lincoln Herald* of November 4, 1831, is worthy of a nook in the pages of 'N. & Q.':—

"Mr. Shepherd, the respectable and well-informed conservator of the Botanical Gardens at Liverpool, gave the following curious account of the introduction of that elegant little flowering shrub, the fuchsia, into our English greenhouses and parlour windows: "Old Mr. Lee, a nurseryman and gardener near London, well known fifty or sixty years ago, was one day showing his variegated treasures to a friend, who suddenly turned to him and declared, "Well, you have not in your collection a prettier flower than I saw this morning at Wapping." "No! and pray what was this phoenix like?" "Why, the plant was elegant, and the flowers hung in rows like tassels from the pendent branches, their colour the richest crimson; in the centre a fold of deep purple," and so forth. Particular directions being demanded and given, Mr. Lee posted off to the place, where he saw, and at once perceived that the plant was new in this part of the world. He saw and admired. Entering the house, "My good woman, this is a nice plant; I should like to buy it." "Ah, sir, I could not sell it for no money, for it was brought me from the West Indies by my husband, who has now left again, and I must keep it for his sake." "But I must have it." "No, sir!" "Here (emptying his pockets) here is gold, silver, and copper"—his stock was something more than eight guineas. "Well-a-day, but this is a power of money, sure and sure." "Tis yours, and the plant is mine; and, my good dame, you shall have one of the first young ones I rear to keep for your husband's sake." "Alack, alack!" "You shall, I say." A coach was called, in which was safely deposited our florist and his seemingly dear purchase. His first work was to pull off and utterly destroy every vestige of blossom and blossom-bud: it was divided into cuttings, which were forced into bark beds and hot beds, were redivided and subdivided. Every effort was used to multiply the plant. By the commencement of the next flowering season Mr. Lee was the delighted possessor of three hundred fuchsia plants all giving promise of blossom. The two which opened first were removed into his show-house. A lady came. "Why, Mr. Lee, my dear Mr. Lee, where did you get this charming flower?" "Hem! 'tis a new thing, my lady—pretty! 'tis lovely!" "Its price?" "A guinea: thank your ladyship," and one of the two plants stood proudly in her ladyship's boudoir. "My dear Charlotte! where did you get," &c. "Oh! 'tis a new thing; I saw it at old Mr. Lee's. Pretty, is it not?" "Pretty! 'tis beautiful! Its price?" "A guinea: there was another left." The visitor's horses smoked off to the suburb; a third flowering plant stood on the spot whence the first had been taken. The second guinea was paid, and the second chosen fuchsia adorned the drawing-room of her second ladyship. The scene was repeated as new-comers saw and were attracted by the beauty of the plant. New chariots flew to the gates of old Lee's nursery grounds. Two fuchsias, young, graceful, and bursting into healthy flower were constantly seen on the same spot in his repository. He neglected not to gladden the faithful sailor's wife by the promised gift; but ere the flower season closed three hundred golden guineas clinked in his purse, the produce of the single shrub of the widow in Wapping, the reward of the taste, decision, skill, and perseverance of old Mr. Lee."

K. P. D. E.

WALLER AND GRAY.—In a letter to the *Athenæum* of July 28 some lines of Thomson are said to have suggested Gray's lines, "Full many a

flower," &c. I think that Gray imitated the earlier poet, Waller:—

Go, lovely rose !  
Tell her that wastes her time and me,  
That now she knows,  
When I resemble her to thee,  
How sweet and fair she seems to be.  
Tell her that 's young,  
And shuns to have her graces spied,  
That, hadst thou sprung  
In deserts where no men abide,  
Thou must have uncommended died.

Gray's two lines are these:—

Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

I think that Gray has made better what it was very difficult to improve. Pope has a similar thought, but not so good as those of his predecessor and his successor:—

There kept my charms concealed from mortal eye,  
Like roses that in deserts bloom and die.

'Rape of the Lock.'  
E. YARDLEY.

DR. BAILLIE. (See 'Wells on Dew,' 8th S. v. 464; vi. 4.)—The anecdote told by PROF. TOMLINSON is well known; but the following, which is very characteristic of this great Scotchman, is less common. Baillie, when at the zenith of his fame, used to work sixteen hours a day; but when his "round" was nearly done he would grow somewhat irritable. After listening to a multitude of trifling remarks from a lady patient, Baillie essayed to leave; but before he had reached the door he was summoned back. "I am going to the Opera this evening, Dr. Baillie," observed the fair but tiresome patient; "and I quite forgot to ask you whether, on my return, I might eat some oysters." "Yes, ma'am," bluntly replied Baillie; "shells and all."  
CHAS. JAS. FÉRÉT.

WELSH SURNAMES FOR CHRISTIAN NAMES.—In the earliest Book of Depositions left in the Diocesan Registry at Hereford, Erasmus Powell, vicar of Clun, deposes on Oct. 21, 1629,—

"that in some partes of Wales the christen names of the ffathers are the surnames of the children, but are not generally soe; but more are named by their fathers surnames then by their christen names."

F. J. F.

"CHERRY DAY."—Some day an inquisitive student will stumble across this festival, and will want to know what it signifies. The following cutting is from the *Daily Telegraph*, July 9:—

"It was 'Cherry Day' at the Foundling Hospital yesterday—so called because upon the occasion of the annual festival Sunday, upon which the morning service in the chapel is attended by the old boys and girls of the foundation, the inmates are regaled with cherries after their midday refection. The Bishop of Chester (the Right Rev. Dr. Jayne) was the special preacher, and founded his discourse upon the words, 'Train up a child in the way he should go, and when he is old he will not

depart from it.' The children afterwards assembled in the school room, where rewards were presented to the boys who had attained their majority and satisfactorily completed their apprenticeships since the last festival, and to the girls who, during the same period, had reached their twentieth year and been reported as of good conduct in their employment since leaving the hospital. The Bishop of Chester, supported by the Bishop of St. Albans, presided in the absence of the Duke of Cambridge, who usually takes the chair on the occasion. The gifts, which consisted of five guineas and a Church service each, were presented to six boys and a like number of girls. A large portion of the old boys wore the uniforms of the various branches of the Imperial land and sea forces, into which many of the Foundlings pass on leaving the institution."

W. A. HENDERSON.

Dublin.

"FUENTES D'ONOR."—I lately had in my hands a Peninsular war medal one of the clasps of which bore this legend. The same is officially borne by the sixteen or seventeen British regiments which took part in the drawn battle of May 5, 1811. How this comes to be one must possess the official mind to be able to understand. Of course there neither is, nor was, nor could be on the face of the earth such a place as "Fuentes d'Onor." Napier calls the little village by the Dos Casas river (every house of which was familiar to the Light Division from frequent billets therein), after an orthography of his own, "Fuentes Onoro." But Wellington sent home the right name at the head of his despatch, written "Fuentes de Oñoro"—*tilde* and all complete. Perhaps the *tilde* was too much for the official mind. Anyhow, the Horse Guards cut the word in halves, made impossible elision of the *e*, and prints "Fuentes d'Onor" unto this day.  
W. F. WALLER.

"EMPLOYÉ" OR "EMPLOYEE."—I find among my notes, under this heading, the following extract from the *Times* of Oct. 9, 1889, which I think worth reproducing:—

"Why should the French word *employé* be so much used when we have at hand the English form of the same word, which seems at once to suggest itself and answers every purpose? *Employee* is surely the English correlative of employer. When we want the correlative of examiner we say at once *examinee*, and so in other analogous cases, e.g., *licensee*, *assignee*, *addressee*, *consignee*, *mortgagee*. Some French words, like *rendezvous*, *restaurant*, *coupon*, are readily adopted into our own language. But it cannot be so with a word which requires to be written with an accent, and which further requires the addition of an *e* to indicate the feminine gender. The use of the French word has these, among other, disadvantages, that it has always to be printed in italics, and that, when spoken or written by the illiterate, as when one reads, for instance, of 'the female *employés* of the firm,' there is offence in the one case to the eye, in the other to the ear."

F. E. A. GASC.

CALVERLEYANA.—Perhaps the following passage from James Payn's 'Gleams of Memory; with some Reflections' (*Cornhill Magazine*, August,

pp. 154-5), is not unworthy of enshrinement in the well-read pages of 'N. & Q.':—

"A bearded friend of ours, Joseph W., was the occasion of a parody from Calverley's pen, 'John Anderson, my Jo.' Here is his introduction to the composition: 'Sir,—As a literary man you will be interested in the discovery I have recently made of the subjoined poem. It was written across the MS. (which I happen to possess) of one of Burns's published letters, and unquestionably in his hand. We have here no doubt the authentic version of what has been hitherto only seen in a garbled form. The absurdity, you will observe, is satisfactorily got rid of [a true Calverley touch] of persistently calling a man "Jo" whose name was "John":—

Jo Crediton, my Jo, Jo,  
When we were first acquaint  
Your chops were neatly shaven,  
Your bonny brow was bent;  
Now you're a trifle bauld, Jo,  
Atop, but all below  
You're hairy as a Hieland cow,  
Jo Crediton, my Jo."

F. C. BIRKBECK TERRY.

### Queries.

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

"DESCAMISADO."—Can any reader of 'N. & Q.' inform me to what the following quotations refer? *Descamisado* (Spanish, "shirtless, very poor") is the kind of word one looks for in the 'Stanford Dictionary,' but looks, alas! in vain. 1823, *Blackwood's Magazine*, xiv. 514, "They are, indeed, men of liberal ideas, and, in general, members of the *Descamisados*." 1848, Hare, 'Guesses at Truth,' second series (1867), 542, "What is the folly of the *descamisados* but man's stripping himself of the fig-leaf?" 1877, Wraxall, transl. Hugo's 'Les Misérables,' chap. xxiii., "We are going to the abyss, and the *descamisados* have led us to it."

J. A. H. MURRAY.

PARODY BY GEORGE STEEVENS.—Where can I find a satirical ode, written in 1769 by George Steevens, ridiculing the celebration of the Shakespeare Jubilee held at Stratford-on-Avon in that year? This ode, it is said, was a parody of Dryden's ode on St. Cecilia's Day, entitled 'Alexander's Feast.'

NATHL. STEEVENS.

STEPHEN MONTAGU.—The headings of several chapters of Lytton's 'Maltravers,' 'Disowned,' and 'Zanoni' have quotations from "Stephen Montagu." Is this the name of a book; or was there a writer of that name? If so, who and what was he? What books did he write?

T. JAMES.

ARAUCANIAN LANGUAGE.—Could any of your readers kindly inform me whether there are any

grammars or dictionaries of the language of the Araucanian Indians of Chili; and in what languages they are compiled? Has there ever been made any translation of the Scriptures, or of any parts of them into the Araucanian language; and by whom? Are there any other works of any kind that have been printed in that language?

G. DE BUTTS.

45, Leeson Park, Dublin.

PORTRAIT OF LADY NELSON.—I shall be greatly obliged if you or any of your readers can inform me if any portrait of Admiral Lord Nelson's wife exists. According to Clarke and McArthur's 'Life,' Mrs. Nisbet, the young and accomplished widow of Dr. Nisbet, who had been physician to the island of Nevis, was the daughter of Mr. Woolward, and had not attained her eighteenth year when she became acquainted with Capt. Nelson. This was at St. Kitt's, in 1784. They were married in 1787.

R. B. MARSTON.

St. Dunstan's House, Fetter Lane.

AUTHOR OF ODE WANTED.—Wanted the author of 'Ode: the Death of Wallace,' consisting of eleven stanzas of four lines, and beginning,—

Joy, joy in London now!  
He goes,—the rebel Wallace goes to death—  
At last the traitor meets the traitor's doom!  
Joy, joy in London now!

G. P. J.

SOURCE AND AUTHOR WANTED.—

Bella gerant alii, tu felix Austria nube.

Will anybody tell me when, by whom, in what piece—if in a piece—and under what circumstances the above line was written?

PATRICK MAXWELL.

Bath.

FAMILY OF THE LATE PRINCE LOUIS LUCIEN BONAPARTE.—Louis Lucien Bonaparte, the last surviving nephew of Napoleon I., died Nov. 3, 1891. He had married at Florence, on Oct. 4, 1833, an Italian lady, Marianna Cecchi. The marriage was not a happy one, and the couple separated. Princess Louis-Lucien died March 17, 1891. They had no issue. The prince, in his will, dated June 19 of the same year, left his money to his wife, Princess Clémence. Who was this lady? The 'Almanach de Gotha' knows her not. The prince left a natural son, known by the name of Louis Clavering Clovis, who figured a few years ago before the law courts. In the evidence produced in court it was stated that he had taken the name of Bonaparte by deed poll. He was let out on bail (5,000*l.*), which was paid by "the Princess his mother." Was this the same lady? The 'Almanach de Gotha' also ignored the prince's son, who died lately. The announcement of his death appeared in the *Daily Telegraph* of May 18 last, and was thus worded: "Bona-

parte.—On the 14th inst., at Chepstow-villas, Bayswater, H. H. the Prince Louis Clovis Bonaparte, aged 35." He was, therefore, born about 1861, during the lifetime of Marianna Cecchi. How, then, could he take the title of prince? Was the marriage with Marianna Cecchi annulled? G. MILNER-GIBSON-CULLUM.

"ONCE" FOR "WHEN ONCE."—Within the last few years this misuse of the word *once* has become quite common. Is it a provincialism, which has gradually slipped into common use by mere unconscious imitation? I read, "Once he had crossed the river, his victory was certain." Of course, "when once," or simply "when," is here the proper form of expression. J. DIXON.

SURNAMES.—I am collecting materials for a new dictionary of surnames, and should be much obliged by the assistance of any of your correspondents. Is there a class of surnames derived from cognizances, crests, house signs, and the like? Peacock, Gull, Bull, Rook, Sparrow, Cock, Starling, &c., look like this. But I doubt whether most or all of them may not be otherwise classed. Gull, compared with Gully, looks like a contraction of something else, possibly Guillaume. So Bull, compared with Bully, Bulleid, Boleyn, &c. Were private houses ever distinguished by signs? Every house in Karlsbad, in a German part of Bohemia, has, to this day, its sign, now usually expressed only in words—*e. g.*, "Zum Herzog von Edimburg." But there nearly every house is a lodging-house. T. WILSON.

HENRY PELHAM is said to have matriculated at Oxford on Sept. 6, 1710, aged fifteen. Can any reader of 'N. & Q.' give me the exact date of his birth? G. F. R. B.

JOHN LILBURNE.—As John Lilburne's name has cropped up again in 'N. & Q.,' I should like to say that there are several unsettled dates in his early career which I should be glad to enlist friendly aid in determining. Among them are the very important ones of his birth and marriage. Also that of the first edition of his 'Worke of the Beast,' no copy of which has yet come within my ken. For some years I have been at work upon his life, and find but little difficulty in getting full details after 1642; up to that period it is naturally not so easy. HALLIDAY SPARLING.

SOURCE OF COUPLET.—In what book does the following couplet occur? I suppose that the Holy Scriptures are meant:—

Hic liber est in quo quaerit sua dogmata quisque,  
Invenit et pariter dogmata quisque sua.

E. WALFORD.

IRISH FAMILY.—What is the "great Irish family," alluded to by Mr. Marion Crawford in

his novel 'Sant' Ilario,' "which to this day receives from another a yearly tribute, paid alternately in the shape of a golden rose and a golden spur"? F. D. H.

REFERENCE WANTED.—Washington Irving, in his 'History of New York' (pref. xxix), gives the following as an extract from Aristotle:—

"Wars, conflagrations, deluges, destroy nations, and with them all their monuments, their discoveries, and their vanities. The torch of Science has more than once been extinguished and rekindled—a few individuals who have escaped by accident reunite the thread of generations."

Is this a genuine quotation? If so, I shall feel obliged if any one will give me the reference. J. C.

TITLE OF BARON (ISLAND OF BUTE).—

"The Butemen, in fighting times, were called Brاندams, a distinction much prized, and the numerous small landed proprietors, in virtue of a charter granted them in 1506 by James IV., took the title of Baron, which is hereditary in their families. The title is all but extinct, with one or two exceptions, having passed into the Bute family."

What is the title worth? Does it confer any dignity? Is it still recognized? How many families are there on the island entitled to this distinction? As I am interesting myself in a Buteman's pedigree, I shall be much obliged if any contributor to your columns will kindly help me. YOUNG GENEALOGIST.

North Shields;

"INCENSE-BREATHING MORN."—What is the precise meaning of this epithet, which certainly has a flavour of Milton, and two instances of which I have found?—one in Gray's 'Elegy written in a Country Churchyard':—

The breezy call of incense-breathing morn,  
The swallow twittering from the straw-built shed,  
The cock's shrill clarion, or the echoing horn,  
No more shall rouse them from their lowly bed.

The other occurs in Wordsworth's 'Ecclesiastical Sonnets' (No. xl):—

Yet will we not conceal the precious Cross,  
Like men ashamed: the Sun with his first smile  
Shall greet that symbol crowning the low Pile;  
And the fresh air of incense-breathing morn  
Shall wooingly embrace it.

JOHN PICKFORD, M. A.

Newbourne Rectory, Woodbridge.

[The meaning does not seem to offer much difficulty if we accept incense=odour or perfume.]

BEDDOES.—Is it not desirable that 'N. & Q.' should take upon itself the task of unravelling the mystery that surrounds the death of Beddoes, the dramatist? The 'Encyclopædia Britannica' says that it was the result of an accident that took place while he was out riding. The 'Dictionary of National Biography' gives an account that suggests suicide. I do not know what place (if any)



Beddoes is likely to occupy in the firmament of fame; but there are so many cases in which lugubrious stories—always flatly contradicted by somebody or other—are told about the death of men of genius (I need only instance Gilbert, Otway, Jean Jacques Rousseau, and Voltaire) that it seems undesirable to add another to the number. Besides, the death of Beddoes is a comparatively recent event, and so it may be possible to arrive at the truth.

T. P. ARMSTRONG.

**HOGARTH ENGRAVINGS.**—At the sale of the property of the late Miss Langtry, of Alverstoke, the last survivor of an old Alverstoke family, a set of Hogarth's 'Marriage à la Mode' and two other Hogarth's engravings, viz., 'Paul before Felix,' and one from the painting in the Foundling Hospital, were disposed of recently, while she left another Hogarth engraving, 'Garrick as Richard III.,' to a friend.

In connexion with these prints I find the following original letter pasted in a copy of Hogarth's 'Analysis of Beauty,' opposite the name and book-plate of the Rev. Purefoy Collis, 1758. The letter is addressed to the Rev. Mr. Purefoy Collis, at Alverstoke, near Gosport, Hants, and is as follows:

DEAR PYE,—On Friday last, the day after Mr. Hogarth advertised the delivery of his Prints, I received one of the first impressions for you. I think it's very well executed and much about the size of his former of Mr. Garrick. I suppose you will have it framed in the same manner, which I'll take care to have done by the same person as soon as I receive your orders. Harry is still at Bath, and no one here knows when he intends to return from thence, but I shall expect him about Parliament time, or conclude him Pettycoately detained. They have it at Oxford! Lord Cornbury will be called up by writ to the House of Lords, the beginning of the Sessions, by which his seat for that University will become vacant, to supply which there are two candidates already thought of, S<sup>r</sup> Edward Turner and S<sup>r</sup> Roger Newdigate, both of the same way of thinking, so that in all probability the other Party will find out a Third, and make some Bustle in the Election.

Though I have had no answer, I hope you received my last with your note to Armstrong safe.

Nothing stirring in Town but Executions and Robberies. My compliments to M<sup>r</sup> Prachy [?]. I hope you have had a merry Xmas and I wish you many happy new years.

I am, Dear Pye,  
y<sup>r</sup> most aff. Friend & humble serv<sup>t</sup>  
P. DODWELL.

Craven St., Jan. 8th, 1750.

Can any of your readers suggest—(1) Judging by date of letter, which of the engravings sold at Miss Langtry's sale is referred to in the above letter; (2) what Mr. P. Dodwell, of Craven Street, wrote the letter in question; and (3) who was the Harry likely to be "Pettycoately detained" in Bath mentioned therein?

There are many elaborate genealogical notes concerning the Langtrys (stated to be originally from Lancashire), the Purefoys, and the Collises, together with notes of their arms, contained in

some other interesting books sold at the same sale, which I shall be glad to transcribe for the readers of 'N. & Q.' if of sufficient interest.

W. SYKES, F.S.A.

Gosport.

### Replies.

JOAN I. OF NAPLES.

(8th S. v. 261, 301, 369, 429, 509; vi. 29.)

Having in his first tilt at me questioned whether I had looked into Muratori's collection at all, L. L. K. now censures me for having followed at least the Chronicle of Gravina therein too closely. Was it not L. L. K. who first pushed to the front Matteo Camera, having stated that it was a "disappointment" to find that I had made no mention of him? He now rebukes me for relying on Camera, and confounds my statements as to the respective chronicles of Bazzano and Gravina, branding the former author as a prevaricator. If L. L. K. will look at the asterisk and note on p. 430, 'N. & Q.,' he will see that it is Gravina's account of the Durazzo wedding to which I referred as a fabrication, not Bazzano's. It is Gravina, in the pay of the brother of Louis of Hungary, Stephen, the Vauode of Transylvania, who romances about the said wedding, as he does about so much else. Of one thing, however, I am certain, and that is, had L. L. K. really known the Modena Chronicle he would not have thus branded its author as a prevaricator!

Muratori, in his 'Annali,' makes constant use of the Modena Chronicle; but with reference to the death of Andrew, he gives more attention to that of Gravina, and, I think, rather unfairly omits to mention that the Modena Chronicle, the author of which he elsewhere praises as "neque indiligentem neque judicii indignum," exculpates Joanna. L. L. K. shows that Muratori does not give his authority for the hearsay statement in regard to Andrew's supposed "incompetency." I think a glance at Collenuccio will tell him who the authority was, and perhaps the reason why Muratori did not mention him.

On my return to England the other day I again turned to the Ecclesiastical Annals (tom. i. H. Spondanus, Continuatio Cæsar Baronius), ann. 1348, and found the following strange little passage:—

"Die quintadecima Martii, solemnî pompâ universis obviantibus Cardinalibus, sub umbella ingressa est; et à Clementi Papâ benigne excepta atque publico consistorio audita tanta facundia, præsentibus etiam in civitate oratoribus Regis Hungariæ, Causam suam peroravit, ut omnibus ritè perpensis insons existimata fuerit necis viri sui Andreae."

Raynaldus, as has been shown by L. L. K., and as I was quite aware, gives us a letter from Clement to Louis of Hungary, in which the Pope

states that he had not wished the queen to come into the Curia at all; that he had even sent envoys as well as letters in order to dissuade her from coming, but that, she being sovereign of Provence, he was at last persuaded by his cardinals that she ought to be received in becoming style: "fuerat fratrum nostrorum Consilium quod eadam Regina recipi ut Regina debebat." But what did it not mean and involve to receive Queen Joanna and her husband at Avignon under such circumstances, she burning to clear herself of a criminal accusation and resolved to force the anxious Clement to restore her to her kingdom? Clement simply says he could not compel her to keep away. We may, therefore, take it for certain, almost, that she did come and was heard. Baluze ("Secunda Vita Clementis VI.") tells us plainly, "Venerunt ambo simul in Curiam" (Ludovicus et Johanna), that is, Luigi of Taranto and Joanna. Still, it is right to mention here that, besides clearing himself of the charge lodged against her by Louis and his mother, Elizabeth, she had to procure Clement's formal pardon for having married Luigi before the granted dispensation had reached Naples, though it was actually on the way thither. It is not improbable she and Luigi had entertained fears lest the active spies of the invader might intercept it; at any rate Acciajuoli, the man of action, who ultimately saved the situation and, possibly, the lives of his sovereign and her consort, personally accelerated the union. But L. L. K. denied formerly (8th S. v. 302) that the queen was heard in Consistory at all, yet now I find him saying, "Well, if she was heard, Clement did not consider it safe to communicate the result to Louis of Hungary."

The so-called "pre-arranged plot" in my account of Queen Joanna arose from no personal hatred of Hungary and Hungarians, but solely from my having come to the simple, but, I think, inevitable, conclusion that, actual evidence against the queen in the matter of the murder of Andrew proving to be wholly insufficient for her conviction, she was, and is, entitled to the full benefit of the doubt, if not to positive absolution. With regard to the Hungarians, I considered that the magnates of Naples, the courtiers, and the people were very naturally jealous of them; with regard to the queen, I found that her censors had been constantly careful to select certain elements of suspicion against her, and to reject any and every circumstance which at all told in her favour. Many loudly accuse her of having murdered Andrew, and invent incredible details; some declare she was only privy to the murder; while others say that, at any rate, she did not assist him, and that she did not mourn him as vehemently as she should have done; one or two only declare her to have been innocent. None brings proof. The mass of vilification that has been heaped upon her in consequence has been truly stupendous. She has been made a scapegoat for

the whole Angevine dynasty of Naples. She has been alternately described as a sort of Jael, a Jezebel, a Messalina, a Bess of Hardwick, a Jane Grey, a Mary Stuart. But to wish a certain man were not your husband, to object to his ambitions, to counteract them even, is not enough, I venture to consider, to warrant stamping one as his murderer in the event of his being politically assassinated. Yet this is, practically, what happened to Queen Joanna in her twenty-first year (she was born in 1325).

The burden of substantiating her guilt lies with some other writer than myself,—perhaps with L. L. K., if he cares to undertake the task. Let me gently remind him, while it occurs to me, that the question of her proven guilt is, perhaps, of more moment than our own reciprocal chidings, however erudite. If, therefore, he can prove her to have been guilty, by all means let him do so.

Had there been no other motive for the bungling assassination of her boy-husband than her own dissatisfaction at his resolution (prompted from Hungary) to be crowned and to rule over her (in spite of King Robert's opposing decree and the feeling against him at Naples), or than his possible inadequacy as a consort, it would clearly have been difficult to avoid arriving at the damnatory conclusion that Joan was the contriver of the crime; but we have seen that there were several reasons, and truly significant ones, in the minds of other and far older members of the royal family of Naples, as well as in the minds of their jealous dependents, for desiring, at any cost, a postponement of the long negotiated coronation of Andrew, if not for altogether getting rid of him and his Hungarian following by a deed of violence. Gravina declares that his injudicious liberation of the rebellious Pepini was the fatal step, as it had the effect of concentrating the energies of their high-placed enemies and directing the fury of these upon himself ('Chronicon. D. Gravina,' 553-4). At any rate, by means of his death the titular Empress Catherine trusted to secure the throne for one or other of her sons; and likewise by means of his death Charles of Durazzo, son of Agnes of Perigord,\* at any rate until Joanna should have a child, would advance a step nearer to that sovereignty to which his duchess, Maria, was heiress presumptive.

Andrew had been dead but three months when Joanna gave birth (Dec., 1345) to Carlo Martello, whose paternity Hungarians and Neapolitans equally declared to be above question. Nobody, I take it, but L. L. K. will find any difficulty in admitting this abundantly chronicled fact in

\* In atti lieti e gai  
Esser la mira e piacevole bellezza  
Di Peragota, nata genitrice  
Dell'onor di Durazzo.  
'Amorosa Visione,' cap. 40.

the queen's favour. Now, if she was as immoral as he adjudges her to have been, how did this uncommonly creditable circumstance come to pass?

It cannot be denied that Catherine lost no time whatever in urging the claims of her eldest son Robert to the hand of the widowed Joanna. The queen, however, seems to have resolutely eluded his aggressive advances. Evidence, as we shall see, rather tends to show that he was by no means so agreeable to her as perhaps he considered himself to be. Louis of Hungary and his mother Elizabeth, made aware of what was taking place at Naples, wrote vehemently about this affair to Clement at Avignon. Their letters are extant. In March, 1346, already, the Pope returned answer to them that he should not permit a union to take place between Joanna and Robert. In May following he further declares that he will not grant dispensation for such a union without taking time to consider it maturely (Theiner, 'Monum.,' i. 710-712).

This fact discloses two things. It shows the anxiety of Louis to prevent Joanna and the Neapolitan branch of the family becoming independent of him again, and thus checkmating his design upon the kingdom of Naples. It also shows clearly the rapid development of Catherine's own ambitious plans. Towards the ensuing autumn (1346), after the execution of the assassins, actual and suspected, Joanna had doubtless become fully persuaded there was no escaping some such remarriage. Naples was full of strife, and the Hungarian invasion was becoming a distressing fact. Clement, however, wrote exhorting her to do nothing calculated to further incense the King of Hungary, but to wait patiently. Meanwhile, finding her design not prospering, Catherine had actually forced herself, her son, Robert of Taranto, and her suite, into the Castello Nuovo, and, to the general scandal, took up her residence therein. Shocked by this audacious move, the Pope promptly sent the Abbot of Monte-Cassino to compel Robert to retire from the castello altogether, under severe spiritual threats. It now happened, however, that Catherine fell sick and died (Sept. 20, 1346), and on the occasion of her obsequies at Monte-Vergine Robert went out of the castle. Whereupon the Vatican Chronicle (c. 10) records—

"viii Octobris.....tum Domina Regina fecit licentiaro omnes familiares dicti Imperatoris [Robert] a castro, et noluit quod dictus Imperator ulterius Castrum intraret, sed ipsa [Joanna] personaliter claudi fecit ostia dicti Castri, et claves in suis manibus recepit."

In fact, Joanna turned him out, emperor or no emperor, and kept the keys of the castle, once more determined to rule her own realm. Meanwhile, Queen Elizabeth of Hungary, Gravina, and the author of the Este Chronicle lay no blame on Robert of Taranto, but spend volleys of wrath upon "Regina meretrix"—"prava Johanna," &c.

But does not this fact plainly show that she resented the unbecoming pressure put upon her by her unscrupulous kinsfolk, and that she was relieved by being able to shut her doors upon Robert? Now, it was not until nine months later still (August, 1347) that Joanna yielded to the politic persuasions of Niccolo Acciajuoli, and accepted the hand of Luigi (the second son of the defunct Catherine), to whom, let us remember, the Florentine banker had been an affectionate guardian and preceptor. Where, then, is the exceeding and indecent hurry for remarriage on Joanna's part? Because a lady is royal, beautiful, and clever, has many besieging suitors, and marries, out of necessity, a year and eleven months after her first husband's death, is she to be put down harshly for a carnally-minded woman? Is it not plain that the large opening for scandal concerning Joanna in this crucial affair was made by quite another person than herself—even by her whom authorities of every calibre declare to have been the most deeply implicated in the murder of Andrew? No wonder Petrarch, in his second Eclogue, vilified the corruption of the court of Naples. It was dislocated with intrigue. But in it he says no word against the queen herself. It is, of course, easy to say that it was politic of him not to do so. According to Donato Albanzani,\* Barbatto Sulmone and Petrarch often predicted the death of Andrew in their conversations. Unfortunately, Donato, besides making many errors of fact, is wont, like Gravina, to repeat and accentuate every scandal relative to Naples, just as northern and central Italians are wont to do in our own day; and neither he nor Benvenuto da Imola can be trusted authoritatively in this matter. Still, after his visit to Andrew in 1343, Petrarch must have formed pretty clear notions about the Tarantini and Durazzeschi. As I have related, Petrarch's mission to Naples had been made in order to procure that fatal setting at liberty of the Pepini for his friend Cardinal Colonna. No wonder, then, at the poet's intense subsequent pity for Andrew,† who liberated them, and thus brought about his own death at the hands of their foes. ST. CLAIR BADDELEY.

(To be continued.)

DERAIL (8th S. vi. 107).—The French equivalent *dérailer* (I have never seen nor heard *dérailer*) will be found in Bescherelle's 'French Dictionary' (1845), and even then the word was apparently not quite new, for, *s. v. déraillement*, he quotes a passage from "F. Tourn.," no doubt Tourneux, which is in his list of authors quoted. This F. (Félix) Tourneux, according to Vapereau (1858), was the

\* Isti vero duo S. Barbatu et Franciscu, in colloquio sepiissime predixerunt mortem ipsius regis Andree intra se post mortem ipsius regis Roberti.

† 'Epist.' lib. vi.

editor and in part author of a work called 'L'Encyclopédie des Chemins de Fer' (Renouard, 1841), so that, if the quotation is from this work, the word *déraillement* dates back at least as far as 1841, and *dérailler* would, of course, be earlier still. It is quite true that in 1841, and even in 1845, there were still no great lines of railway in France. I myself first went to Paris in 1845, and I well remember travelling by diligence from Boulogne to Paris (158 miles) in nineteen hours. But there was already a line to Versailles, and I think the line to Sceaux was made before that. Railway terms were, therefore, already in vogue, and the more so as these two lines started from Paris, and I well remember hearing the word *dérailler* during my fifteen months' stay at Choisy-le-Roi, near Paris.

As for the English *derail*, I have no doubt in my own mind that it has been borrowed from this *dérailler*. Our verbs beginning with the particle *de* are, I believe, commonly derived from French, and are, most of them, I should say, made up of *de* and another already existing verb. But where is there a verb, in common use, made up in England out of *de* and a substantive, either originally English or thoroughly naturalized? We have not yet got, fortunately, *deway*, *deroad*, or *desea* (= to strand), so why should *derail* have been put together here? The French, on the contrary, have often made up a verb out of *de* and a substantive—e. g., *dévoier* (*voie*), *dérouter*, *détraquer*, &c., so why not *dérailler*? *Dérailler* (which has so long been in constant use) sounds very well, quite as well as the genuine French word *débrouiller*, which differs from it only, both as far as form and pronunciation are concerned, in having a *b*. But *derail* is hideous, and I am glad to say that, after all the years that it seems to have existed, I have not seen it in newspapers more than twice, and that quite recently, whilst I have never yet heard it, and sincerely hope I never may.

F. CHANCE.

Through the kindness of Dr. W. Sykes, of Gosport, whose labours have contributed so much to the historical treatment of scientific and technical words in the 'New English Dictionary,' my inquiry as to the use of *derail*, *derailment*, by Dr. Lardner has been fully answered, and two other correspondents, Messrs. E. H. Coleman and L. Kropf, have called my attention to the same passage, which occurs in Lardner's 'Museum of Science and Art,' published in London, 1854. In the article "Railway Accidents," p. 176, he writes:—

"Although in most cases of derailment it is the engine which escapes from the rails, yet it occasionally happens that while the engine maintains its position, one or more of the carriages forming the train are derailed."

In a foot-note he says:—

"We have adopted this word from the French: it expresses an effect which is often necessary to mention,

but for which we have not yet had any term in our railway nomenclature. By *déraillement* is meant the escape of the wheels of the engine or carriage from the rails; and the verb to *derail* or to *be derailed* may be used in a corresponding sense."

Nothing could be more satisfactory as showing the actual introduction and acknowledged source of the English word. It only remained to show that the word was used in French before 1854, and the link is supplied by Dr. CHANCE'S admirable communication (which he has already shown me). We thence learn that *dérailler* and *déraillement* were in use in French long before the dates given by Littré and the new 'Dictionnaire Général.'

It may be added that while Lardner introduced and freely used the words in 1854, they seem to have been generally adopted in America sooner than in Great Britain, probably because much more needed there. But they have been commonly used by the English newspapers and in works on railway engineering for twelve or fifteen years.

J. A. H. MURRAY.

There is a chapter on "Railway Accidents" in 'The Museum of Science and Art' (i. 34), by Dr. Lardner, published by Walton & Maberley, 1854, in which the following passage occurs:—

"Although in most cases of *derailment* it is the engine which escapes from the rails, yet it occasionally happens that while the engine maintains its position, one or more of the carriages forming the train are *derailed*."

The word is explained in the following footnote:—

"We have adopted this word from the French; it expresses an effect which is often necessary to mention, but for which we have not yet had any term in our railway nomenclature. By *déraillement* is meant the escape of the wheels of the engine or carriage from the rails; and the verb to *derail* or to *be derailed* may be used in a corresponding sense."

Possibly there may be an earlier instance of its use.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SOURCE OF QUOTATION WANTED (8th S. vi. 128).—These lines are from the 'Mourning Bride,' Congreve's only tragedy, 1697.

"The noble passage which Johnson, both in writing and in conversation, extolled above any other in the English drama, has suffered greatly in the public estimation from the extravagance of his praise. Had he contented himself with saying that it was finer than anything in the tragedies of Dryden, Otway, Lee, Rowe, Southern, Hughes, and Addison—than anything, in short, that had been written for the stage since the days of Charles I.—he would not have been in the wrong."  
—Lord Macaulay, 'Comic Dramatists of the Restoration.'

J. H. W.

The lines beginning

How reverend is the face of this tall pile,

whose origin has excited the curiosity of your correspondents N. M. & A., occur in Act II. sc. iii. of Congreve's 'Mourning Bride.' They are cited

by Dr. Johnson, in his 'Life of Congreve'; and in Boswell there is a report of a conversation between the Doctor and Garrick, in which the former rather preposterously pronounces these verses to be the finest passage in English poetry.

H. W. C.

[Very many replies are acknowledged.]

**RALEIGH FAMILY** (4th S. x. 308, 419, 505).—In order to account for the death of Elizabeth Raleigh at "the Enbrook" in 1716, I find the following clue. The manor of Enbrook, Cheriton, Kent, was then vested in the Honywood family. On referring to Burke's 'Peerage and Baronetage' I find the eldest son of Sir W. Honywood, who predeceased his father, 1719, described as "William of Cherdon, m. Frances, dau. of Wm. Raleigh, Esq." Is this correct? Should it not be William Honywood of Cheriton, married to Frances, dau. of Philip Raleigh? If so, we have tolerable evidence that Elizabeth Raleigh was on a visit to her sister Frances Honywood; but does any published pedigree prove that my theory is right?

R. J. FYNMORE.

Sandgate, Kent.

**ISLAND OF BARBADOS** (8th S. vi. 26).—MR. HERBERT STURMER renders good service in calling attention to the spelling of the name Barbados. As he remarks, the stamps of this colony have always borne the word Barbados. This is since 1852. Still, the official spelling is not generally adopted in this country. In the *Proceedings* of our own Geographical Society the name will be found spelt both with and without the *e*. Mr. Keith Johnston, in his 'School Geography,' has both spellings on two consecutive pages (356 and 357). The Rev. J. H. Sutton Moxly, in his excellent 'Guide to Barbados' (Sampson Low, 1886) adopts the official orthography.

CHAS. JAS. FÈRET.

The misspelling of Barbados is very a slight error in geographical nomenclature compared with "British Honduras," which we still find both in school-books and parliamentary papers, though it was shown by the correspondence that preceded the surrender of the island of Roatan by Lord Clarendon that the territory so called was, under the Spanish dominion, a province of the viceroyalty of Mexico, while Honduras was a province of the viceroyalty of Guatemala. This was proved to the satisfaction of the British Government by old maps and official documents produced by the diplomatic representatives of the Republic of Honduras, which showed that the name "British Honduras" applied to the territory of Belize was a misnomer.

Littleover, near Derby.

THOMAS FROST.

**EXPLANATION OF PHRASES SOUGHT** (8th S. v. 489).—Singularly enough, I had just been reading

Shadwell's 'Miser,' 1691, and had noted for inquiry the phrases given by H. A. Sr. J. M., except as to "King John's cup at Lynn." According to Murray's 'Handbook to the Eastern Counties,' 1892, p. 297,—

"A silver-gilt cup and sword, said to have been King John's gift to the town, are still carefully preserved in the custody of the mayor for the time being. The cup itself, in elegance of shape, might have come from the hand of Cellini. The figures in enamel of men and women hunting and hawking are extremely curious. Judging, however, from the costume and workmanship, this cup cannot be older than the time of Edward III.—the period of the greatest prosperity and importance of Lynn."

In his address to the reader prefixed to 'The Miser,' Shadwell says that Molière's play "having too few persons and too little action for an English theatre, I added to both so much that I may call more than half of this play my own"; and adds this comic apology: "'Tis not barrenness of wit or invention that makes us borrow from the French, but laziness; and this was the occasion of my making use of 'L'Avare.'"

I think there is little doubt that "campaigne" = champagne of to-day; though in 'The Woman Captain,' 1680, Act I., Shadwell mentions "Celery, Champaign, and Burgundy," the first named being, I suppose, Sillery.

I give up Calvin's big cup. The association of ideas seems to lack actuality. Shadwell was a Norfolk man, and his father was buried at Oxburgh, some dozen miles or so from Lynn.

In this age of reprints, it is a pity that some competent editor does not take Shadwell in hand. His plays abound in odd sayings and bits of folklore, beyond their intrinsic interest, which is considerable.

"Viper wine" from Viper's Bugloss seems rather far-fetched; but it was evidently a cordial stimulant.

I have quite a large budget of Shadwell queries, which I hope to diminish by degrees.

JAMES HOOPER.

Norwich.

Viper wine was not, as your correspondent supposes, a decoction of Viper's Bugloss, but was made by digesting live or dry vipers (the College of Physicians ordered the latter, but many practitioners preferred the former) in Canary sack.

C. C. B.

**BONFIRES** (8th S. v. 308, 432, 472).—I have referred to both the 'N. E. D.' and Prof. Skeat's 'Concise Dictionary,' but cannot say that I feel convinced about the "bone-fire" etymology being the correct one. My reasons are as follows. We are constantly told the bonfires are a pagan survival, and the custom of lighting them is as old as the hills, yet the combined efforts of all the talent engaged upon the 'N. E. D.' have not been able to

unearth a single quotation for any one of the forms given under "bonfire" of an earlier date than 1483. Were not bonfires lit before that date; and, if so, how is it that all traces of the name have disappeared? Then, who was the author of the 'Catholicon Anglicanum'? Some foreign monk who ascertained the meanings of the words *bane* and *fire* separately and explained the compound *banefire* as *ignis ossium*? Or was he a Northumbrian himself who, unwittingly, made the etymology? For suchlike etymologies one gets one's knuckles rapped in 'N. & Q.' nowadays.

The illustration selected by PROF. SKEAT, of a pail of water being turned into a pane of glass, is not on all fours with the case at issue, because pail and pane never meant the same thing, but *banefire* and *banefire* did, as can be seen by a reference to the aforementioned 'N. E. D.'

Neglecting the newer ways of spelling the word, invented by modern authors with antiquarian tastes or bias, the following are the forms given by the 'N. E. D.' with the earliest dates of their occurrence appended: Bæl (1000), bale (1400), balowe (1430), bayle (1470), bane (1483), bone (1493), bonne (1530), baill (1535), bald (? misprint for bale, 1549), bon (1556), bain (1558), boane (1581), of all of which only "bonfire" has survived. The dates are instructive. The author of the northern 'Catholicon Anglicanum' mistakes the meaning of *bane*, and unwittingly invents an etymology, and thenceforth numerous instances crop up of the indiscriminate use of the various forms, and as a bone-fire without bones would be a misnomer, bones are actually collected and burnt in the fires. The use of these ingredients is, to the best of my belief, unknown to any other people, though the custom of lighting bonfires is pretty universal. But then other nations were not hampered in their observation of Midsummer Eve by etymologies.

The editor of the 'Catholicon' does not either believe in the "bone" theory, and dubs *ignis ossium* "a very literal translation of *bonfire*."

Dr. Johnson, in 1755, suggested the etymology of *bon-fire*, but although it has its analogies (as, e. g., *bonchief* in 1340, *bonere* in 1300), it is not borne out by the history of the word, at least not by what we know of its history at present.

L. L. K.

It is almost heresy to question the authority of PROF. SKEAT on matters of etymology, and I have no intention to dispute his correctness in the present case. I plead guilty, however, to the fact that, in this instance, I did not consult his 'Concise Dictionary.' Dr. Ogilvie, while giving PROF. SKEAT's "suggestion" as to *bone-fire*, furnishes the alternative theories that the word *bonfire* is from the Dan. *baun*, a beacon, and Eng. *fire*, or the Welsh *bân*, lofty, whence *banffagl*, a lofty blaze, a bon-fire. How the English way of pro-

nouncing *baun* can be *beacon* (Anglo-Saxon *bean*, *beacen*) I do not understand. With regard to the Bel, Baal, or Baldr suggestion, I am not, of course, concerned.

CHAS. JAS. FERET.

The following examples of the word may be acceptable:—

"& so he died of evil diseases. But they made him no bonefyre/ like the bonefires of his fathers."—Tyn-dale's Bible, 1537, 2 Chron. xxi. 19.

"solempne processions and other prasynges to almightie God, with Bonefires and dauces were ordeigned in every tounne."—Hall's 'Hen. V.', f. 19 (1550).

Kindle you summon'd Spirits and unite  
Your scatter'd Atomes, in this amorous fight:  
More innocent than those of hers, whose Troy  
Was made a Bone-fire by her Firebrand boy.  
Gayton's 'Notes on Don Quixote,' 1654, p. 213.

R. R.

"HORKEYS" (8th S. vi. 84).—J. G. Nall, who never seems at a loss for a derivation, does not give the spelling *horkey*, but only, "*Hawkey*, *hockey*, Norse *hawka*, to shout, Wel. *hwa*, Med Lat. *huccus*, a cry. Hence *hawker*, *huckster*." But are there any early quotations for the word to give historical support to the above?

JAMES HOOPER.

Norwich.

This harvest doll, kern baby, ivy girl, Roman Ceres, Peruvian Perva, maiden, or harvest queen, is a very old story, which may be read in the pleasant pages of the curious Brand (ii. 16).

EDWARD H. MARSHALL, M.A.

Hastings.

"WARLLIBARTHAUCH" OR "WALLYBAROUT" (8th S. vi. 128).—Probably Warkworth, six miles from Alnwick.

T.

I fancy this must be a disguise for Wooler, a town about midway between Alnwick and Coldstream, on the old inland route between Edinburgh and Newcastle. In an account of expenses of a journey from Edinburgh to London and back in 1687, I find "Ullerhach head" mentioned as a stopping-place, which clearly stands for "Wooler-hauch-head." The "Warlli" and "hauch," in the first word given, I think stands for "Wooler hauch." What the "bart" or "bar" stands for I cannot explain. Half way between Wooler and Alnwick is Wooperton, which may be the place intended if Wooler fails.

A. W. CORNELIUS HALLEN.

Alloa.

PIN (8th S. vi. 7, 76, 117).—A four and a half gallon cask of ale—the smallest barrel of beer—so called from its being little larger than the huge wooden *pin* tankards used at the old German drinking parties, when each drinker drank down to a pin, generally of silver, in the side of the tankard. Compare Bailey:—

"*Ad Pinnas bibere* [i. e., to drink to the Pin], an old Danish custom of drinking, which was having a Pin fixed on the Side of a wooden Cup to drink exactly to the Pin, or forfeit something. Hence the saying, 'He's in a merry Pin.'"

DR. BREWER says that the custom of drinking out of a huge wooden bowl with pins or pegs at fixed intervals was common among our Saxon ancestors, and was introduced by St. Dunstan to prevent brawling. By the rules of good fellowship a drinker was to stop drinking only at a pin, and if he drank beyond it was to drink to the next one:—

No song, no laugh, no jovial din  
Of drinking wassail to the pin.  
Longfellow, 'Golden Legend.'

G. YARROW BALDOCK, Major.

The small cask of four and a half gallons is perhaps called a pin from its resemblance to a skittle pin. F. ADAMS.

80, Saltoun Road, Brixton, S.W.

Is not this word related to *penny*, i. e., one-twelfth of a shilling? One pennyweight = twenty-four grains is not, I think, one-twelfth of an ounce. Is it the weight of a silver penny? If *pin* equals one-twelfth, it means one-twelfth of a hoghead of fifty-four gallons. T. WILSON.

THE MOTHER OF ADELIZA OF LOUVAINE (8th S. v. 367; vi. 36).—Did Godfrey of Louvaine really marry his father's first cousin? As there was no important political question involved, it would seem difficult to suppose a dispensation would have been granted for such a marriage. Moreover, as Ida had a marriageable daughter in 1121 (when Adeliza married Henry I.), it would be difficult to suppose that her mother was daughter of Charles, Duke of Lorraine, who died in 991, aged thirty-seven. Duke Charles's son died in 1005, and his son-in-law, Lambert of Louvaine, died in 1015. Spenser says Ermengarde, daughter of Duke Charles, married Albert I. of Namur, and that Albert III., the father of Ida, as I take it, was grandson of Albert I.

Adeliza was young as well as beautiful, according to Lappenberg, when she married Henry I., and as she lived long enough with her second husband to have four sons and one or more daughters, we may fairly take it that she was not born much before 1100, and so her mother could hardly be a granddaughter of Duke Charles, who died 109 years before.

That Josceline, head of the second line of Percies, was brother of Queen Adeliza admits of no doubt. In the Quo Warranto of 7 Edward I. the widow of Josceline's grandson is expressly tunc Petworth, "a tempore Joselini le castleyn tunc fratris reginæ." William de Albini comes Sussexiæ, son of Queen Adeliza, calls him "Joc castellani avunculi mei." Josceline himself gave a charter of

Lewes as "castellanus de arundel." The Percies bore the lions of Louvaine or Brabant in the first quarter, says Camden, by special covenant on his marriage. The tinctures seem changed.

T. W.

Aston Clinton.

Your different correspondents have fallen into confusion between Godfrey Barbatus, of Upper and Lower Lorraine, ob. 1044, and Godfrey Barbatus, Duke of Brabant and Count of Lovaine, ob. 1069. The latter was father of Adeliza and Josceline; but who their mother was is not clearly stated. Godfrey Barbatus, of Lovaine, had two wives: (1) Sophia, daughter of Emperor Henry IV.; (2) Clementia, daughter of William II., Count of Burgundy. Freeman correctly calls Adeliza's father Count of Löwen and Duke of Lower Lotheringen. The betrothal of the Empress Matilda to the Emperor Henry V. in 1119 may have had some influence on her father's marriage to the emperor's (?) niece in 1121. J. G.

NEWS (8th S. v. 384, 431; vi. 98).—In Lord Salisbury's collection of State Papers at Hatfield is one dated March 31, 1594, containing "Matters disclosed by Robert Barwys, priest." This has the following:—

"Mr. Richard Vestegan showed me the copy of a book that was now in the press, presently to be printed, and about Easter to be sent for England.....The title is 'News from Spain and Holland'; then in the preface the collector declares how, being at Amsterdam, were consoorted thither certain travellers, some from Spain and Italy lately arrived, and upon occasion of talk, question being asked 'What news in Spain?' the Spanish traveller openeth his bosom and draweth certain papers of all that he had collected at his being in Spain."—'Calendar of the MSS. of the Marquis of Salisbury,' part iv. p. 498.

This news-book, with its foreign correspondent and political intent, was an anticipation of to-day's newspaper. ALFRED F. ROBBINS.

I have to thank PROF. SKEAT for his courteous reply to my note under this heading. But my thanks are especially due to MR. ALEXANDER PATERSON, MR. CHARLES FÉRET, and R. R. for the pains they have taken to show me that the word *news*—signifying intelligence—was in use long before the advent of newspapers. According to MR. PATERSON, the earliest printed news-sheets date no further back than 1622, whereas the word *news* occurs in a letter written by the Cardinal of York in 1513. That fact is, in itself, sufficient to dispel the notion that the four cardinal points below a weather-cock, when viewed from the north-west, suggested the word in its present sense. I beg, however, to state (1) that the idea of connecting N.E.W.S, with the word *news* did not originate with me; and (2) that I did not for one moment suppose, nor did I intend to imply, that the word *new-es* (of news) could only be pronounced *nūz*. I know a little more than that. I merely

meant to convey, what in fact I stated in just so many words, that *newes*, in the sense of tidings, has never been, and could not be, pronounced other than as a monosyllable, *nūz*, and I am still of that opinion. *E. g.*, when the Cardinal of York wrote to Henry VIII., "after this *newes*," he intended the word to be pronounced *nūz*, and not *new-es*. In fact, I challenge the learned Professor to cite an instance where the word *newes* (implying tidings) was pronounced in any other manner. I do not know at what period the word *newe* was changed to *new*, but I possess a book published in 1679 in which the word is printed without the final vowel. 'Samson Agonistes' appeared eight years earlier, and I should be interested in knowing how the word *newes* was spelt in that edition.

In conclusion, I should like to point out to Mr. CHARLES FÉRET that he is slightly in error in stating that the earliest news-letter or newspaper published in England was "some two or three centuries" subsequent to the earliest use of the word *news*.

The earliest example given in 'N. & Q.' is that cited by Mr. PATERSON, *viz.*, 1513. The first "news-letter" sheets appeared in 1622, and the first newspaper (the *Public Intelligencer*) appeared in 1663. Therefore the word *news* preceded the first newspaper by one hundred and fifty years; and the news-sheets by only one hundred and nine years.

I am not sorry to have raised this dust. It has warned me to walk with cautious steps and bated breath in the haunts of learning—never to ask questions or make suggestions (not quite a condition to which dear old 'N. & Q.' would naturally wish to reduce a well-meaning man!). And yet I have heard above the denunciations of an outraged *dominie* the small voice of a gentle and considerate prompter, who, without ostentation, and for pity's sake, gave me the information that I needed. RICHARD EDGCUMBE.

Coley Park, Reading.

[In the first edition of 'Paradise Lost' it is twice spelt *news* and once *newes*.]

REVERENCE FOR THE DOVE IN RUSSIA (8th S. vi. 25).—The dove is held sacred in the Greek Church. For much curious information on this subject, see Mr. Conway's 'Demonology and Devil Lore,' chap. xx. C. C. B.

"TO GRIDE" (8th S. vi. 8).—In the 'Imperial Dictionary,' edited by Annandale, *gride* is given with the following quotation:—

The *gride* of hatchets fiercely thrown  
On wigwag log, and tree, and stone.

Whittier.

The word is explained as a grating or harsh sound. Tennyson also is quoted for the use of the verb. The word as used by Tennyson is familiar to me. Furthermore, I have casually asked a native of

Lincolnshire what *gride* meant, and I got the answer, "The same noise as a mill makes, or the grating sound made by the heel upon a gravel path." I have heard the word applied to the noise of machinery. F. C. BIRKBECK TERRY.

In a little book of mine, 'A Key to In Memoriam,' which underwent correction by the illustrious poet, the passage which J. D. C. quotes is thus interpreted, "Brakes means *bushes* (so wrote Lord Tennyson), *grides* may mean *grates*," and so he left it. I think *creak* may have been a better synonym, though the dictionaries might not accept either. I have heard the great poet say that he could not always recall what he meant when he wrote it. Surely a great writer may expand the first meaning of a word, when it suits him to do so.

ALFRED GATTY, D.D.

I have always thought this Tennysonian expression appropriately descriptive of the rubbing of a rose-tree or vine against the window pane on a cold, wet autumn evening. I have only been able to discover one instance of its use besides that quoted from 'In Memoriam,' and that is in 'Paradise Lost':—

The griding sword with discontinuous wound  
Pass'd through him. Bk. vi. 323-9.

A foot-note in Gilfillan's edition of 'Milton's Works' explains "griding" as cutting, and "discontinuous" as separating the continuity of the parts. Dickens, in 'Nicholas Nickleby,' has given the name Arthur Gride to an old usurer, who is even more grasping and extortionate than Ralph Nickleby. JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

This means, in common use at any rate, to grate harshly, and in this sense doubtless Tennyson used it. C. C. B.

THE MACE (8th S. v. 487).—The mace was originally a potent weapon of offence, originating doubtless in that earliest and most common weapon, the wooden club. It was an essential part of a knight's accoutrement; being useful at close quarters, for ready convenience it was hung at his saddle-bow. Says an ancient poem:—

And with his heavy mace of steele  
Then he gave the kyng his dele.

The *besague* and *baston* were varied forms of the mace. The mace used on horseback was a small weapon, usually of steel. That used on foot was much longer, and commonly of wood with head armed with iron rings and spikes. It was carried by the escort of magistrates and others as a ready protection against violence. As society quieted down and its original use fell into abeyance, the thing assumed the ornamental appearance it now has, it being now carried as a mere honorary form. The ancient use of the mace introduces us to a remarkable instance of ecclesiastical casuistry. The



clergy were forbidden to shed blood, and as thus the sword was inhibited it might have been thought it was sufficient to keep them from the battle-field. But not so; they adopted the mace; though they could not cut a man's throat, yet might they break his head. So Bishop Otho, half-brother of William, fought alongside of the Conqueror at the bitter battle of Hastings with great effect, the brothers being, as you may say, a "pair of nutcrackers."

P. E. M.

LADY DANLOVE (8th S. v. 88; vi. 57, 115).—In confirmation of MR. HENDRIKS's contention that the true spelling of the name Vanlore, as used by Sir Peter Vanlore himself, was Van Loor, I would refer to Sir A. Croke's 'Genealogical History of the Croke Family,' vol. i. p. 502. He there gives a pedigree of the Van Loor family, which is taken from the Dugdale MSS. in the British Museum (No. 852, folio 324); and at the end is a facsimile of the signature of Sir Peter Vanlore, Knt. and Bart., son of the elder Sir Peter Vanlore, Knt. That signature is plainly "Pieter van Loor."

C. W. PENNY.

Wokingham.

In Dugdale's MSS., No. 352, fol. 324, the pedigree of the "Vanlore" family is given, and it is there spelt throughout "Vanlore," but signed by "Pieter van Loor." In the 'Calendar of S. P. Domestic, 1627,' the name appears as "Vanlore," and in 1628 as "Van Loor."

CONSTANCE RUSSELL.

Swallowfield, Reading.

I am much obliged to your two correspondents, MR. B. W. GREENFIELD and MR. F. HENDRIKS, for their courteous replies at the last reference. When I pointed out that Danlove was a mistaken reading for Vanlore, I did not, of course, intend to imply that Vanlore was an immutable spelling. There is, I presume, little doubt that the name is of Dutch origin. An interesting question arises here. Lady Vanlore, as I have already stated, was Jacoba, daughter of Henry Teighbot, and wife of Sir Peter Vanlore. Mary, the daughter of Sir Peter and Lady Vanlore, married Sir Edward Powell, of Munster House, Fulham, and of Pengethly. Lady Vanlore, we know, also lived at Fulham, and I am striving to ascertain her exact place of domicile. In the rate books for 1728-36 I find the Countess of Annandale assessed. This lady was, apparently, Charlotte Vanlore, heiress of John Vanden Bempde, of Pall Mall, relict of William, first Marquis and third Earl of Annandale. The countess lived at what we now call Arundel House, a name which appears to me to be a corruption of Anundale or Annandale. It seems probable, therefore, that Lady Jacoba Vanlore was an ancestress of Charlotte Vanlore. If any reader can supply me with the missing link or links of connexion, he will be doing me a great service. I

shall gladly hear from correspondents either privately or through the medium of our old friend 'N. & Q.' CHAS. JAS. FERET.  
49, Edith Road, West Kensington.

LINES ON BISHOP COLENZO (8th S. vi. 128).—These are a rather bold burlesque on the correspondence between Dr. Colenso and the English bishops. They are by Shirley Brooks, first published in French, and reprinted in his 'Wit and Humour.' C. F. S. WARREN, M.A.  
Longford, Coventry.

CHELSEA TO WESTMINSTER IN 1758: GROSVENOR FAMILY (8th S. v. 385, 435).—NEMO says, "It is well known that to the east of this spot [Chelsea] the production of milk to supply ever-growing London laid the foundation of the fortunes of the Grosvenor family." Of course, what laid the foundation of the fortunes of this family was the marriage of Mary, the daughter of Alexander Davies and the heiress of the Ebury estates, to Sir Thomas Grosvenor in 1677. In 1676 an Act of Parliament was passed for the settlement of these estates on Mary Davies, an orphan of the age of eleven, and in the following year the marriage took place at the church of St. Clement Danes. The bridegroom, who was only twenty, died at the age of forty-four, and his wife, who long survived him, passed the last thirty years of her life in confinement as a lunatic. Bourdon Farm, at Pimlico, with its magnificent dairies, for some time added to the wealth of the family, but has long since been swept away. Not so Bourdon Manor House, at the corner of Bourdon and Davies Streets, Berkeley Square, in which the youthful Mary was brought up until her father found his last rest in the north side of Westminster Abbey. The exterior of this fine old house is still in excellent repair, and I have heard that the interior, with its handsome oak staircase and panelled walls, is today as it was two centuries ago. I cannot find in the ordinary books of reference any satisfactory account of this manor house, which at the time of its erection must have stood in solitary grandeur in the fields that lay between the Oxford and Exeter roads. It cannot have been erected long, if at all, before the time of Alex. Davies; but I should be glad to learn of any references which will place its early history beyond a doubt.

W. F. PRIDEAUX.

Jaipur, Rajputana.

WOLSEY'S BANQUETING HALL (8th S. vi. 121).—I ought to have stated in my recent communication that the volume of the *Gentleman's Magazine* in which the views of Wolsey's banqueting hall in its triple guise appeared was published in 1816, in which year the final alterations were made previous to Barry's recasting. The views were accompanied with one of John Carter's trenchant

denunciations of the destruction of the older work. In the former volume of the same year (vol. lxxxvi. part i. p. 424) there is an article by him on the same subject—one of the "Pursuits of Architectural Innovation" series—in his well-known pungent style. Both papers are worth reading by those who care to pursue the subject. Carter seems to be mistaken in finishing the corner turrets with spires. The older views in Smith's 'Westminster' show them capped with domes. I should have said that these turrets remained till Barry's time, greatly increasing the archaic look of the building. There are views showing the hall in Wilkinson's 'Londina Illustrata.' EDMUND VENABLES.

MACBRIDE (8th S. v. 468; vi. 12).—In all probability some information concerning John David Macbride, D.C.L. and F.S.A., not elsewhere obtainable, would be found in a 'List of Fellows and Scholars of Exeter College, Oxford,' edited by the Rev. C. W. Boase, M.A. Dr. Macbride graduated in 1799, was Fellow of Exeter College, appointed Principal of Magdalene Hall in 1815, an office which he held until 1868. He married Mary, relict of Joseph Starkie, Esq., of Redvales, and second daughter of Sir Joseph Radcliffe, Bart. (formerly Pickford), who was created a baronet with

"the singular favour of a gratuitous patent, in requital of his prompt and judicious exertions as a magistrate during a period of insubordination, danger, and alarm, in the year 1812."—Burke's 'Peerage and Baronetage,' 1879.

Of this marriage there was issue one daughter. Sir Joseph assumed with the name the arms and crest of Radcliffe, but still retained the old motto of the Pickford family, "Virtus propter se."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

YEOMAN (8th S. vi. 104).—Not always used of one who farmed his own land. In the churchyard of this parish are two tombstones,—one to "John Hawks of Little Dean in this parish, Yeoman," who died 1777; the other, "Thomas Austen, Yeoman, who occupied a farm at Wamstone in this parish 57 years," died 1825. In both of these instances the farms were rented from those who have owned the land for several hundreds of years. The persons named may have been sons of yeomen. ARTHUR HUSSEY.

Wingham, near Dover.

MR. STURMER'S appeal comes rather late in the day, for in our early history the word is frequently employed to denote a menial servant or underling, who certainly never possessed a square yard of land. Subsequently the term "yeomen" was applied to a class of small freeholders ranking between gentlemen and hired labourers.

CHAS. JAS. FERET.

"MAY LINE A BOX" (8th S. v. 286, 394).—Your classical readers will not have forgotten the despondent lines addressed by Horace to his "little book":—

Capsâ porrectus apertâ,  
Deferar in vicum vendentem tus et odores  
El piper et quicquid chartis amicitur ineptis.

E. WALFORD, M.A.

Byron gives another example in 'Don Juan,' canto ii. stanza 16:—

And the next time their servants tie on  
Behind their carriages their new portmanteau,  
Perhaps it may be lined with this my canto.

ESTE.

NORRIS OR NORREYS (8th S. vi. 29).—Sir Thomas Norris, Lord President of Munster and Lord Justice of Ireland, died Jan. 27, 1599/1600, slain by the rebels in Munster. His wife was Bridget, daughter of Sir William Kingsmill, Knt., of Sidmanton, Hants. She married, secondly, — Packington, and died in 1608. Their only child and heir, Elizabeth Norris, who married Sir John Jephson, Knt., was born about June, 1597. (Confer Harl. MSS. 1425, fol. 51, and 1529, fol. 108; Calendar, Carew MSS. 1601–1603, p. 228; Chamberlain's 'Letters'; Ashmole MS. 852; and Kingsmill pedigree.) B. W. GREENFIELD.  
Southampton.

WOODEN LEG (3rd S. viii. 416, 501).—On fol. 239/2 of a treatise 'De Conservandâ bonâ Valetudine,' being a Salernitan work printed by the heirs of Egenolph at Frankfort in 1557, is a picture of a wooden leg. Two men meet in a field or road. One has a pointed staff. The other goes on crutches. His left leg is cut off above the ankle. The stump is bound with ligatures, and the leg, from the knee down, rests on a plate supported by a prop. The picture has no apparent connexion with the text.

RICHARD H. THORNTON.

Portland, Oregon.

NAMES OF OLYMPIC VICTORS (8th S. vi. 8).—Reference should be made to the more recent authority of H. Fynes Clinton in 'Fasti Hellenici,' 1824–34, and Oxon., 1851, 3 vols. 4to.

ED. MARSHALL.

ARTIFICIAL EYES (8th S. v. 187, 236, 379; vi. 13).—'The Art of Glass,' London, 1699, a translation from a French work by Mr. H. Blancourt, contains "An appendix showing how to make glass-eyes very natural." There is an illustration.

RHYS JENKINS.

Vizetelly, in his 'Reminiscences,' gives an account of the trade in artificial eyes in Paris.

E. LEATON-BLENKINSOPP.

THEODORE GOULSTON (8th S. v. 507).—I have a copy of his will and a great deal of information

with regard to his race. As a descendant of the Gulsons of Coventry, I have devoted much time to the construction of a true account of that family, and in so doing have taken notes about every person of that name, in its various spellings, whom I chanced to come across. Perhaps there are no more incorrect pedigrees in existence than those of the Gulstons and Gulsons as given in Henry Ecroyd Smith's 'History of the Smiths of Doncaster.'

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

'THE IMITATION OF CHRIST' (8th S. vi. 6).

—Much information on the 'Imitation' can be seen in 'The Story of the "Imitatio Christi,"' by L. A. Wheatley, in the "Book-Lover's Library," London, 1891. Chap. ix. is on "The Manuscripts," chap. x. on the "Printed Editions and Translations." There is mention of Rebecque's work in the list of authorities, p. xiii.

ED. MARSHALL.

LOCUSTS (7th S. xii. 84, 272, 410, 513).—The apt illustration does not always come just when wanted, but on its appearance it should receive a welcome. It was clearly proved at the above references that the insect locust is eaten, and is even palatable, and further confirmation of the fact may now be given, not because it is needed, but as the evidence is at first hand and possesses distinct interest. The Scottish poet Thomas Pringle (1789-1834), after being co-editor with another of the magazine that developed into *Blackwood*, and having had other untoward experiences in Scotland, settled for a time in South Africa. One result of his sojourn there was his poems entitled 'African Sketches' (1828), in one of which the 'Wild Bushman' is made to sing of his independence. One of the stanzas of his vigorous song runs thus:—

The crested adder honoureth me,  
And yields at my command  
His poison-bag, like the honey-bee,  
When I seize him on the sand.  
Yea, even the wasting locust-swarm,  
Which mighty nations dread,  
To me nor terror brings nor harm—  
For I make of them my bread.

Pringle's note on the point is to this effect:—

"The Bushmen," says Capt. Stockenstrom, 'consider the locusts a great luxury, consuming great quantities fresh, and drying abundance for future emergencies.' Locusts are in like manner eaten by the Arabs of the Desert, and by other Nomadic tribes in the East."

THOMAS BAYNE.

Helensburgh, N.B.

DR. JOHN PARSONS, BISHOP OF PETERBOROUGH (8th S. v. 467; vi. 131).—It is possible that the annexed entry in *Gent. Mag.*, August, 1793, vol. lxxiii. pt. ii. p. 766, records the future bishop's marriage: "July 22. At Mansfield, Rev. Jn. Parsons, to Miss Lindly." DANIEL HIPWELL.

My father, who, though he was of Oriel College, was well acquainted with Bishop Parsons, both at Colchester and at Oxford, often told me that he was a son of the Common Room man at Corpus Christi College. This quite agrees with the information supplied by MR. W. SYKES at the latter reference. As the bishop's wife was an Oxford lady, doubtless a search in the registers of its parishes about the end of the last century and the beginning of the present would reveal her name and parentage. It was always said in my time that the bishop took the first steps towards throwing open our scholarships, in which he was followed by that most worthy man Dr. Jenkyns, his successor in the mastership. E. WALFORD, M.A.

ST. FAGAN'S, NEAR LLANDAFF (8th S. vi. 129).

—C. S. F. F. will find a brief account of this village in the 'Imperial Gazetteer of England and Wales,' vol. ii. p. 687. It is stated that the manor belonged in the twelfth century to Sir Peter de Vele, who built here a castellated mansion. I do not, however, know whether the information will assist your correspondent. Nothing is said in connexion with the tradition of the saint.

CHAS. JAS. FÈRET.

There is a small book, 'Antiquities of St. Fagan's,' by T. Morgan, published at Cardiff, 1866. It is out of print and very rare. A copy will be found in the Cardiff Free Library. The *Transactions of the Cardiff Naturalists' Society*, vol. ix., 1878, contains two papers on St. Fagan's by the Rev. W. David, the present rector of St. Fagan's, who has been indefatigable in investigating the history of his parish.

JOHN BALLINGER.

Free Library, Cardiff.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Calendar of the Patent Rolls preserved in the Public Record Office.*—Edward III., A.D. 1330-1334. (Stationery Office.)

THIS volume, like most of its companions, has been compiled with great care. Every attention seems to have been paid to minute details, so that for nearly every purpose for which these Patent Rolls can be required by the historical inquirer or the antiquary the 'Calendar' will be found as serviceable as the original record. The index is most exhaustive, consisting of 170 double-columned pages. We trust that this 'Calendar' will become well known to continental students, for there is much in it which proves of interest to them. For example, a charter of Henry I. is recited, in which that king confirmed to the monks of Noion all that William of Evreux had given them in England, as also such land as they had received at the hands of William the Conqueror himself. The charter was executed at York. As usual, no date is given; but that might be determined within narrow limits by the names of the witnesses, among whom were Thurston, Archbishop of York; John, Bishop of Lisieux; Stephen, Earl of Mortain; and several other of the great Norman nobles. There is much, too,

about Ireland. The index gives many references, not only under "Dublin," but to nearly every important town in the island.

It is well known to Yorkshire antiquaries that the grave of Thomas of Lancaster, who was beheaded for taking up arms against Edward II., was at Pontefract, and continued to be a place of pilgrimage down to the Reformation, though it seems certain that he was never canonized. We believe that local antiquaries have differed as to the place where the body rested. This seems to be settled by a protection granted for a space of two years to Nicholas de Ponte Fracto, a monk, Robert de Weryngton, and Simon de Sartrina, and their messengers, while they were employed collecting alms for building the Church of St. John the Apostle and Evangelist, "wherein the body of Thomas, late Earl of Lancaster, lies buried," and also for a chapel which stood on the spot where he was beheaded. Many protections of this sort occur, sometimes to those who go over sea on pilgrimage, at others to persons serving the King or engaged in merchandise. Not only were the Scots unpleasant neighbours, but there were constantly serious riots, which seem to have originated rather from personal than political motives. In 1330 we find that Richard de Grey of Codenour had been besieged in his manor of Turrock, in Essex, his doors and windows broken, and his goods carried away. At about the same time the head of the great house of Mowbray complains that a band of lawless folk—seemingly from their names, Yorkshiresmen of the neighbourhood of Ripon—had stolen from him forty horses, three hundred sheep, not to mention deer, hares, rabbits, and pheasants.

*Calendar of Entries in the Papal Registers relating to Great Britain and Ireland.—Papal Letters.* Vol. I. A.D. 1198-1304. Edited by W. H. Bliss. Rolls Series. (Stationery Office.)

The archives of the Vatican were thrown open to students of all nations by order of the present Pope. In former times they were so jealously guarded that we have been told that even high dignitaries of the Roman Church have failed in gaining permission to consult them. Now we believe that there is no difficulty thrown in the way of any person who makes application having proper credentials.

The task Mr. Bliss has undertaken is one of the greatest importance. The Papal Registers consist of upwards of two thousand volumes, covering a period of more than four hundred years. The instalment before us contains the entries relating to our country in forty-seven volumes. The editor informs us that the system of registration employed in the Papal Chancery was less perfect than that employed in England, and that there are still preserved in the Record Office, the British Museum, and elsewhere many original Papal Bulls of which no copies are to be found in the Papal Registers. The cause for these omissions he does not explain. Though the series of documents recorded here is imperfect, it is still of immense value. In the Middle Ages the influence of the Roman Church was felt in every village in the land. There is probably not an old family in England whose history is not touched upon at some point or other by these Papal documents. In running our eye down the columns of Mr. Bliss's index to the present volume we have encountered several; but we apprehend that the succeeding volumes of the series will contain a far greater amount of matter of first-rate genealogical importance.

The editor has added greatly to the usefulness of the volume by giving an index of subjects. The references under the head of "Pluralities" show to what a shameful length the habit of accumulating benefices had grown. Bogo de Clara, concerning whom there are several references here, is said to have been the greatest

pluralist of his time; but he seems to have found many imitators. We apprehend that there is no one who would defend the shameful practice of giving English benefices to foreign ecclesiastics; but we are sometimes assured that the amount of the evil has been much exaggerated. This seems not to have been the case, at least during those years covered by the present 'Calendar.'

Forging of documents purporting to have emanated from the Holy See was a common practice in the thirteenth as in earlier centuries. To such a highly dangerous pitch had it reached that we find Innocent IV. communicating with a certain Master Bernard de Nimpha, a Papal agent living in England, that it was his will that certain forgers of Papal letters should be deprived of their benefices and sent to prison, while certain ecclesiastics of the dioceses of Worcester, Durham, Salisbury, Lincoln, and Winchester, who, it seems, were to have been benefited by these frauds, are summoned to Rome, that they may, if possible, clear themselves.

Did true idolatry exist in Ireland, we wonder, as late as 1256, or is the use of the word a figurative one, meaning the practice of magic? The Bishop of Raphoe was ordered to visit with the censures of the Church certain laymen in his diocese who worshipped idols, intermarried within the prohibited degree; and when told of their faults disputed against "the Catholic faith and the authority of the Apostolic See."

We most of us have an impression that, whatever may have been the faults of our mediæval forefathers, they almost universally treated the churches with reverence. There are several passages here, however, which lead to a contrary conclusion. During the pontificate of Gregory IX. the evil had become so great in the diocese of Lincoln that the Pope had to interfere to hinder the churches being made houses of merchandise.

THE next volume of the "Elizabethan Library" will be a selection from the works of Ben Jonson, under the title 'Brave Translunary Things,' edited by Dr. Grosart.

### 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."

T. ("The Rodiad").—The work is attributed to Colman in some booksellers' catalogues. We fancy the ascription rests on the authority of that astute bookseller who invented the attractive title, "The Buckle Tracts."

BRAMLEY HANTS ("Shig Shag Day").—See 1st S. xii. 100; 5th S. iv. 129, 176; 6th S. i. 474; ii. 16.

CORRIGENDUM.—P. 153, l. 20, for "Treso" read *Tresco*.

### NOTE.

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, SEPTEMBER 8, 1894.

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## Notes.

## "CONSERVATIVE" AS A POLITICAL TERM.

(See 8th S. vi. 61.)

Canning, and not Croker, was the first to use in English politics the word *Conservative* in its present sense; and too long has Thackeray's "Mr. Wenham" (Disraeli's "Mr. Rigby") had the credit which belongs to a far more brilliant man. The general assumption has been that the term was earliest employed in the *Quarterly Review* for January, 1830 (No. lxxxiii. p. 276), in an article which has been commonly said, but upon no specified authority, to have been written by Croker; but its true first use was five years and a half previously. On June 8, 1824, a dinner was given to George Hibbert, the Chairman of the West India Merchants of London, by the members of that body, and several of the leading Ministers, then serving under Lord Liverpool, the Tory Premier, were present. In the course of the proceedings, says a contemporary account,

"an observation which fell from Mr. Canning was, that the spirit of the present government, as that of all governments ought to be, was essentially *conservative*."

This appeared in *John Bull* of June 13, 1824 (p. 198), and the apt word was so obviously remarked that it was italicised, as I have shown. Years passed, and Canning had died, before the word is again to be met in English politics; but on

March 14, 1829, Charles Greville noted in his diary that:—

"Herries told Hyde Villiers that their [the Tories'] policy was conservative, that of the Whigs subversive, and that they never could act together."—The Greville Memoirs,' vol. i. pt. i. p. 192.

The word, employed by both Canning and Herries, was thus "in the air" before it was given in the *Quarterly*; and this accords with a statement made in the course of a correspondence on the 'Etymology of the Word Conservative,' which appeared in the *Standard* at the end of October, 1832, wherein it was said to have been first used in 1829, during the closing controversies upon Roman Catholic emancipation. But even after its appearance in the *Quarterly* for January, 1830, it did not obtain currency for some period; and its next employment in any form is to be noted in a letter of Nov. 30 of that year, from Croker to his patron and protector, Lord Hertford, in which he half-jestingly said:—

"The Conservative party of observation under General the Duke of Wellington and Lieut.-General Sir Robert Peel have taken their position, and will act if, and when, necessary."—Jennings's 'Croker Papers,' vol. ii. p. 79.

But it did not again appear in the *Quarterly* until it was inserted in an article on 'The Moral and Political State of the British Empire,' published in January, 1831:—

"The struggle was not now [at the assembling of the new Parliament of 1830] between two political parties for the ministry, but between the mob and the government, between the conservative and the subversive principles, between anarchy and order.....It was time that the appellations of Whig and Tory should be dropped, because they no longer designated the same differences of opinion which they had formerly denoted."—*Quarterly Review*, No. lxxxvii. p. 315.

Of Lord Brougham, then the newly appointed Lord Chancellor, it was observed in this article:—

"He is now on the conservative side, and in a position which raises him above the mists of faction."—*Ibid.*, p. 317.

And a little lower on the same page it was said, and certainly not by the pen of Croker, whose opinion was quite different:—

"As the right old royalist exhorted his son to stand by the crown, though it should be hanging on a bush, so ought the conservative party to stand by the government at this time."

In the following number (which, it may be noted, is dated February, 1831), the new-found word was put in larger type, for, discussing "Parliamentary Reform," it was said:—

"It would ill become those who desire to cherish THE CONSERVATIVE PRINCIPLE, to withhold, in circumstances like the present, on any mere party considerations, their cordial support from any government which would uphold that principle."—*Ibid.*, No. lxxxviii. p. 595.

This article, it is important to note, was not by Croker, for in it is used (p. 573) the phrase "a moderate reform," and that politician wrote to Lord Lowther on Jan. 26, when it was issued:—

"I am astonished at the support which I hear reform is to have. I see even the *Quarterly Review* talks for moderate reform. Moderate Gunpowder!"—"Croker Papers," ii. 105.

The next number of the *Quarterly* (that for April, 1831) marked, in a further article on 'Reform in Parliament' and in three places, the progress of the word :—

"It is a common reproach to the advocates of the conservative system, that they have been living in an ideal world of their own."—*Ibid.*, No. lxxxix. p. 274.

"The borough nominees form one of the main props of the Conservative system."—*Ibid.*, p. 290.

"We hold it to be very fitting that every such person should make up his mind as to what changes the conservative party, now at length re-united, might, in case of necessity, venture to concede with the least prospect of danger."—*Ibid.*, p. 334.

But by this time the term was coming into more general use; and on May 28, 1831, Peel, writing to Croker, adopted it :—

"I apprehend there are two parties among those who call themselves Conservatives.....A Radical and a Republican avowed are dangerous characters; but there is nothing half so dangerous as the man who pretends to be a Conservative, but is ready to be anything, provided only he can create confusion."—"Croker Papers," vol. ii. pp. 116-7.

As MR. OWEN has shown, *Blackwood* in the following August (as well as in the next year, in an article upon the 'Duties of the Conservative Party'), took up the word; while, on Oct. 27, 1831, it was used in a non-party and unique connexion in a "secret and confidential" letter from Lord Melbourne, then Home Secretary, to Sir Francis Burdett :—

"Both the *Times* and the *Morning Chronicle* of this morning [each at the moment a Whig organ], inculcate the necessity of an immediate general arming of the inhabitants of this city, and the forming them into a body under the designation of a Conservative Guard, or of a National Guard, the former title being new, and the latter borrowed from the French Revolution."—"Lord Melbourne's Papers," p. 138.

By the next year, however, it had come into common employment in its present political sense, though Croker—its supposed inventor—continued to use it only jestingly in his correspondence. Writing to Lord Hertford, on April 17, 1832, a semi-humorous letter, he said :—

"I dined on Saturday at the Duchess of Kent's, with a large Conservative party—four Dukes and three Duchesses, and the rest of thirty people in proportion."—"Croker Papers," vol. ii. p. 176.

But this note gradually changed. Twelve days later the Duke of Wellington sent from Strathfield-saye a letter to Croker in which he referred to his correspondent as "connected with the Conservative party" (*ibid.*, p. 173); while on May 29, Croker himself (who in serious political matters had previously adhered to the old word "Tory," with the occasional variant of "Anti-Reformer") wrote to a friend that "no Conservative Government

could be formed" (*ibid.*, p. 181); and after that he used it frequently, and twice, for example, on Aug. 28, 1832, in a communication to Lord Fitzgerald (*ibid.*, p. 185).

"Conservative" was now becoming so well-established a word as to be used in Parliamentary debate; and on May 25, 1832, on the Irish Reform Bill, Philip Cecil Crampton, the Whig Solicitor-General for Ireland, referred to an argument "with great respect to the conservatives," while O'Connell followed with the remark :—

"The Solicitor-General for Ireland candidly admitted that the details of the Bill are conservative, a word which, in fashionable society, is substituted for ascendancy. I will tell the Right Honourable Secretary [Mr. Stanley, afterwards Lord Derby], that the people of Ireland will not, ought not, and, I will humbly add, should not be satisfied with a measure which is 'conservative.'"—"Mirror of Parliament" (1833), pp. 2293, 2297.

O'Connell, it will be observed, treated the new word as if it were merely a fashionable phrase; and in the same manner that the *Quarterly* of twenty years before had talked of that which "in modern cant may be possibly stiled 'liberal,'" so Macaulay now wrote in the *Edinburgh* :—

"We see that, if M. Dumont had died in 1799, he would have died, to use the new cant word, a decided 'conservative.'"—*Edinburgh Review*, No. cx. (July, 1832), p. 557.

But by the close of the general election which was just then commencing, all idea of it being simply a slang term disappeared, for it was widely adopted by the Tory candidates, and thus became generally used. In connexion with the electoral struggle which filled the closing half of 1832, one of its earlier newspaper uses was by the *Nottingham Journal* of Aug. 11, 1832, which said :—

"It will be seen that Mr. Gladstone, a gentleman of considerable commercial experience and talent, is a candidate for the borough of Newark, on Conservative principles."

The *Times* of Oct. 4, in referring to the Newark contest, and after recording that "the champion of Toryism, Mr. W. E. Gladstone, is in the field," observed: "The Mayor, who is a Conservative, refused to call a meeting of the electors"; and the *Nottingham Journal* of Oct. 6 said: "The cause of the Conservatives of Newark looks well. The return of Mr. Gladstone may be fully calculated on."

Journalistic use of the word now, in fact, became habitual. The *Standard* of Oct. 25, 1832, wrote, in a leading article :—

"The Conservatives are a numerous, and we are happy to inform Mr. Bridges, and all others who may feel an interest in the matter, a rapidly increasing body."

The reference was to a speech at Bristol, in which a Whig had exclaimed :—

"Let us look to the real meaning of the hallowed term [Conservative]. It is derived from the Latin word *conseruo*, and this means to embalm, to preserve, or to pickle anything that is dead."

In its issue of Oct. 30, the *Standard* repeated the word in its "leader," and published a letter, headed 'Etymology of the Word Conservative,' the latter being based upon the Bristol speech. The distinguished Tory lawyer, Sir Edward Sugden (afterwards Lord Chancellor St. Leonards), in his address to the electors of Cambridge (given in the *Standard* of Nov. 3), claimed consideration "as a Conservative"; and the Duke of Wellington, then the leader of the party, attempted a definition of the term, for he wrote on Nov. 20 from Strathfieldsaye to Sir John Malcolm:—

"The Tories, now called Conservatives, wish to keep things as they now are. The Radicals and Whigs to do more."—Kaye's 'Life of Sir John Malcolm,' vol. ii. p. 589.

It was so far accepted as current political coin that in a debate in the House of Commons on colonial slavery on June 11, 1833, Rigby Wason (the then Whig member for Ispwich, and father of Mr. Eugene Wason, who now sits for South Ayrshire), explained:—

"I allude to the Conservative Government of 1830."—'Mirror of Parliament' (1833), p. 2232.

It would seem difficult to harmonize these many public and private references to the name with the statement of Mr. C. B. Roylance Kent, in an article upon 'The Names of Political Parties,' which appeared in *Macmillan's Magazine* for April, 1893, that "even in 1837 the name was comparatively strange"; but the *Spectator* as lately as September, 1841, referred to "the 'Conservative' party" as "Peel's own creation," and added:—

"The 'Conservative' party, the new invention in politics, heir to the virtues but not to the vices of the Tories, now claims to try its hand at setting straight all that is out of joint in the world."

The Hookham Frere definition, which Mr. OWEN has quoted, and very closely, from memory, does not, unfortunately, happen to be dated. In 'The Works of John Hookham Frere,' edited by his nephews W. E. and Sir Bartle Frere, it is simply recorded:—

"He especially disliked the new name under which the broken ranks of the Tories had been rallied after the Reform Bill. 'Why do you talk of Conservatives?' he asked; 'a Conservative is only a Tory who is ashamed of himself.'"—Vol. i. p. cclxxxiii.

The point, however, is whether Croker can be proved to have any title to credit at all in connexion with the use of the word. I have shown that he was not its inventor as applied to the modern developments of the Tory party, for Canning and Herries had employed it in that sense previous to the appearance of the often-quoted *Quarterly* article. But has proof ever been given that Croker wrote that particular essay? The late Mr. L. J. Jennings, M.P., in his 'Correspondence and Diaries of John Wilson Croker' (vol. ii. p. 198), said he did; but as Mr. Jennings was a year wrong in the date, the assertion carries no particu-

lar weight, especially as Croker himself scoffed at a subsequent *Quarterly* article which contained the word, and the very appearance of which shows that it is unsafe to assume that, because he wrote many political essays for that review, he furnished all. May not the author have been Lockhart, the editor (who is known, in any case, to have much manipulated the articles), or Southey, a constant writer for the *Quarterly*? Mr. OWEN has shown that twice in 1831 Southey employed the terms "the Conservative side" and "the Conservative party" in his correspondence; and on the first occasion (Southey to Brougham, Feb. 1) he used the phrase, "My Lord, you are now on the Conservative side," which was strikingly identical with the reference to Brougham ("He is now on the conservative side") in the *Quarterly* of January, 1831, given above. Croker, on the other hand, did not in private employ the word in a serious, but in a half-jesting sense for a considerable period after Southey was using it with zest, while he has not been shown to have uttered it in public at all. Why, therefore—unless it can be proved that Croker was the author of the *Quarterly* article of January, 1830—should any portion of the credit for "Conservative" be continued to be forwarded to his address?

ALFRED F. ROBBINS.

WHETSTONE PARK.—When Mr. C. A. WARD brought his valuable series of papers on 'Lincoln's Inn Fields' to a close, I carefully read them again, and I must express a regret—which is, I feel sure, shared by the commonwealth of 'N. & Q.'—that he has decided to abandon his design of travelling down Holborn and Drury Lane, and "introducing matters of human interest (drawn from a very wide range) that have never yet found fit localization in any book or paper devoted to the above run of streets." I trust he may be induced to reconsider his determination.

There are one or two points connected with the purlieus of this locality which need, I think, further elucidation. It seems to be taken for granted that Whetstone Park owes its existence and name to a certain William Whetstone, who in 1653 was keeping a tobacconist's shop in Holborn, and was overseer of St. Giles's parish in 1655. A token described by Burn proves the fact of the tobacco-shop, and the rate-books of St. Giles's probably show that Whetstone was overseer of the parish. But what evidence is there that Whetstone built Whetstone Park? I dare say it exists, otherwise Mr. Wheatley would not have endorsed the statement; but the mere fact that a man of the name of Whetstone resided in the vicinity is not sufficient proof. In the time of Charles II., and for a century afterwards, an enterprising builder, if he ran up a block of houses, called them "buildings," and prefixed his own name, as we see

in Bartlett's Buildings, May's Buildings, Bream's Buildings, and many other cases. Whetstone, if he had built the block, would probably have called it Whetstone's Buildings, and not Whetstone's Park. Does any other instance exist of a block of seventeenth century houses being called a park? Nowadays, on the *lucus a non lucendo* principle, we have several witnesses to the transmutation of woodland into bricks and mortar under the title of parks,—as Kensington Park, St. John's Wood Park, Westbourne Park, &c.; but our ancestors had too keen a sense of the realities of things to be infected with the imaginative spirit that prompts the nomenclature of the modern builder.

As the locality in question must have had some name before any buildings were erected on it, it does not seem impossible that it may have been entitled Whetstone Park at a time when such a designation would not have been a complete misnomer. At 8<sup>th</sup> S. iv. 424, MR. WARD states, on Cunningham's authority, that Whetstone Park was a scene of the lowest dissipation when, in 1632, it was attacked by the London 'prentices; and he says the ground was then unbuilt upon and only occupied by squatters. In that case, how was the place identified? It would, however, appear from a later paper that 1632 is a misprint for 1682 (8<sup>th</sup> S. v. 103).

Another difficulty arises with regard to the "three dukes" who are said to have killed the beadle on Feb. 26, 1670/1. To borrow an expression of MR. WARD's, this look very like a "parrot's tale." Most writers, including MR. WARD, follow one another in stating that these three dukes were the sons of Charles II., but neither the extract from the Rydal Hall Papers, cited by MR. HEBB, nor the verses in 'Poems on Affairs of State,' necessarily lead to this conclusion. As a matter of fact, Monmouth was the only son of Charles II. who in 1671 bore a ducal title. The other sons of the king were mere children at the time, and were not raised to ducal rank till some years afterwards. In 1676, Grafton and Northumberland, the sons of the Duchess of Cleveland, were still living in Paris with their mother, and pursuing their studies under the eye of a tutor. Excluding the royal dukes, James, Duke of York, and Rupert, Duke of Cumberland, there were, if I am not mistaken, only six dukes in 1671: Henry Howard, Duke of Norfolk, Francis Seymour, Duke of Somerset, George Villiers, Duke of Buckingham, James Scott, Duke of Monmouth, George Monk, Duke of Albemarle, and William Cavendish, Duke of Newcastle. These were men of mature age, and incapable, with the possible exception of Buckingham, of joining in such a discreditable row as that recorded by the "State Poet." It is possible that Monmouth was concerned in the affray, and that this was the reason of the king's dissatisfaction; but, so far as the evidence goes, we are only justified

in assuming that some persons of quality were involved in the affair, and that the king was so concerned that he countermanded a state ball. One duke is easily magnified into three, and exaggeration is a necessary ingredient in political satire.

W. F. PRIDEAUX.

Jaipur, Rajputana.

"OVER THE SIGNATURE."—Your correspondent who periodically supplies emendations for the 'Dictionary of National Biography' has repeatedly marked for correction the above formula, the affectation of which springs from the idea that a literary composition cannot properly be described as under a signature by reason of the signature itself being under. Such a regard for literal exactness is ridiculous. The preposition is not used in its literal sense in the phrase "under the signature" any more than in "under the name," "under the date," and many other cognate expressions. Must your card be pinned on the crown of your hat in order to justify the statement that you mix in society under the name, say, of Brown, or a date be written at the head of a letter to approve the expression "under the date"? "Under" in such phrases is equivalent to "carrying" or "bearing," and only ignorance or obstinacy would interpret it literally, that is, in the sense of "beneath" or "below."

Yet the affectation of literalism has advanced to such a point that one writer says of a certain biographical sketch that it was printed in a certain periodical (I name no names) "above the signature," &c. I suppose the thought occurred to him that "over the signature" was likely to convey the meaning that first was printed the signature, and then the matter over it, smothering it like a blanket.

Such meticulous mortals need not use the phrase "under the signature" if they are afraid of it. Let them adopt the form "with the signature," and nobly will laugh at them. The present note, for example, may be printed *under* or *with* (whichever you please) the signature of

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

TWICE-TOLD TALES.—Under the heading 'German Bands' (8<sup>th</sup> S. vi. 114), MR. ALONZO GARDINER writes in the interest of youthful inquirers at the oracle of 'N. & Q.' He suggests that they should receive brief replies instead of mere references to replies previously given. I trust that, if the suggestion is acted upon, the replies will be brief and the references full. Like many other lovers of 'N. & Q.,' I am too often away from libraries and books of reference to be unable to appreciate MR. GARDINER'S plea. Yet my sense of obligation to N. & Q.' is such that I hesitate to abuse the hospitality of its columns by propounding questions without previously ascertaining—per-



sonally if in a position to do so, otherwise through a friend—if they have been already dealt with. If I cannot ascertain, I am content to wait. Of course those who ask for the authorship of quotations, under the mistaken impression that they will obtain through 'N. & Q.' the means of answering a paper set in a schoolgirls' magazine, or who hope to be assisted to a money prize in a "missing word" or other similar competition cannot wait. These abuses are rare. But it frequently happens that a contributor, apparently in a position to ascertain with ease what has gone before, starts a discussion, without any reference to what has already been written on the subject or indication that anything has been written. Other contributors are likely to give him credit for the freshness of his subject, and so follow him with research and argument the whole of which may be found in other words in earlier numbers. But there are other questions (to say no more of those that are mercenary) which should be asked not only not twice or thrice, but not once. "Oh! write to *Notes and Queries*," is cruel advice to give to an inquirer who wants to know the way to spell "calligraphy" or the authorship of *Quis desiderio*, or where to find some lyric poetry dealing with the industrial habits of the bee, when the proper advice would be "Look in the dictionary" (*the Dictionary*, if possible), or "Go to my little boy home for the holidays," or "Ask your grandmother." To strengthen the Editor's hands in the task of rejection is the least return we can make for the judgment with which he makes his selections, my opinion of which will not be seriously impaired if, in view of the length to which this note has run, he should judge me guilty of making the hubbub I impute, and consign it to the basket from which no manuscript returns.

KILLIGREW.

SLIPSHOD ENGLISH.—What will readers of 'N. & Q.' say to the following line?—

Let *thee* and *I*, my fair one, dwell.

The italics, of course, are mine; but the line comes from no less a poet than Prior. E. WALFORD, Ventnor.

[This recalls the famous quatrain in 'Cupid's Garden':

But t' other young maid look'd sly at me  
As from her seat she ris'n;  
Says she, "Let thee and I go our own way,  
And we'll let she go shis'n,"

Where can this song be seen in print?]

BEULAH SPA, UPPER NORWOOD.—I see announced that "Beulah Spa" is about to open again, with various amusements. At the corner of Leather Bottel Lane, leading to Norbury, is the site of the once famous spa. This place of amusement was first opened in August, 1831, and was a fashionable place of resort during the summer months. The estate comprised about twenty-six acres of enclosed woodland, through which

carriage drives and winding avenues were cut. The grounds were ornamentally laid out under the direction of Mr. Decimus Burton, who also designed the spa house. At different points rustic edifices were constructed, and from the gardens and terraces fine views over a beautiful country, comprising the town of Croydon and Banstead Downs, backed by the Surrey hills westward, and the majestic tower of Windsor Castle. At that time the entertainments consisted of concerts, mild outdoor games, with a minstrel, gorgeously got up with hat and feathers, a bright green short coat, well braided with gold, and guitar held by a red sash. He sang love ballads to sentimental young ladies, who rewarded him with silver (coppers refused). I have often spent many a pleasant day wandering in the grounds. Madame Vestris, when she had the Olympic Theatre, brought out a piece called 'The Beulah Spa,' by Charles Dance, in 1833, which caused many people to visit the gardens. The popularity of the spa soon waned, and its site is now occupied by the "Beulah Spa Hotel," and a hydropathic establishment, consisting of six acres. It was from Norwood I saw the great fire of the Houses of Parliament, Oct. 18, 1834.

WILLIAM TEGG.

13, Doughty Street, W.C.

RELICS OF LANDSEER.—Lovers of Landseer will be interested to note the following, from the *Morning Post*, August 20:—

"The house of Sir Edwin Landseer, in St. John's Wood Road, is about to be pulled down. It was built after his own designs, and every room contains something worthy the attention of a relic hunter, especially the studio. In one room the door panels pictorially chronicle the visit of the Queen in 1863, and a rustic seat in the shrubbery has the deeply-cut initials, 'E. L., 1867,' and 'Edwin L.' The property has recently been acquired by a Bethnal Green firm with a view to demolition, the site being required for the new railway."

HAROLD MALET, Colonel.

NINE OF DIAMONDS=CURSE OF SCOTLAND.—Amongst the many queries and replies (see 1<sup>st</sup> S. i. 61, 90; iii. 22, 253, 423, 483; 4<sup>th</sup> S. vi. 194, 289; 5<sup>th</sup> S. iv. 20, 97, 118; 6<sup>th</sup> S. ii. 167; 8<sup>th</sup> S. iii. 367, 398, 416, 453; iv. 537; v. 11) given in 'N. & Q.' as to the nine of diamonds being called the curse of Scotland, I think that the following has not been given:—

"Diamonds, nine of, called the curse of Scotland, from a Scotch member of Parliament, part of whose family arms is the nine of diamonds, voting for the introduction of the malt tax into Scotland."—*Chronology*; or, the *Historian's Companion*, fourth edition, by Thomas Tegg, London, 1826, p. 308 (Addenda).

Could the arms of Daniel Campbell of Shawfield, member for Glasgow, contain the nine lozenges? His house was destroyed by a mob in 1727, because he was suspected of

"having given Government the information on the habits and statistics of Scotland necessary for the pro-

paration of the malt tax, as well as of having exposed a system of evasion of duties in the Scots tobacco trade."—See 'The History of Scotland,' by John Hill Burton.

In the index to the 'History,' Campbell of Shawfield's Christian name is given as David.

There is George Campbell mentioned as having caused the nine of diamonds to be called the curse of Scotland because he stole nine diamonds out of the royal crown in the reign of Mary Stuart, in consequence of which all Scotland was taxed. See 4th S. vi. 194; 5th S. iv. 20.

Neither of these explanations appears probable. The most likely is that of the card being the Pope in the game of Pope Joan. See 1st S. iii. 22.

ROBERT PIERPOINT.

THOMAS RANDOLPH.—

Wretched I,

Fatal to both my parents ! For my birth  
Ruin'd my mother, and her death my father.  
O tragic life ! I either should have been  
Ne'er born, or ne'er have died.

'Amyntas,' IV. viii.

So Mr. Hazlitt prints the passage, but adds a note to the effect that old copies read "my death." It is evident that the old copies are right, and that Mr. Hazlitt's reading is wrong. J. D. C., writing recently in the *Athenæum*, asked why there is no critical edition of Randolph. He well deserves a good editor. The edition of Mr. Hazlitt has many errors, and the notes are few and worthless. Not to enlarge on the merits of Randolph (which are well known), I may note a passage interesting to lovers of Keats,—

The grasshopper chants not his autumn choir  
So sweet, nor cricket by the chimney fire.

'The Jealous Lovers,' III. v.

And I cannot refrain from quoting from the same play the fine close of Act V. sc. vi.:—

Man is a ship that sails with adverse winds,  
And has no haven till he land at death.  
Then, when he thinks his hands fast grasp the banks,  
Comes a rude billow betwixt him and safety,  
And beats him back into the deep again.

C. C. B.

"LENGTHY."—The *Athenæum* for Feb. 17 contains an interesting note on the Philadelphia reprint of Wordsworth's 'Lyrical Ballads.' The writer (J. D. C.) gives the American publisher's "Advertisement," dated Philadelphia, January, 1802, in which there occurs the following sentence:

"This (edition) containing the following lengthy Preface.....did not reach this Country till after the present one had been put to Press, and the First Volume nearly finished."

Southey and others on this side of the water were not long in pouncing upon "lengthy":—

"The cause of the increase of the poor, which this 'eminent philosopher'.....has assigned, and the remedy by which he proposes to counteract it.....have been expanded into what, to borrow a Transatlantic term, may truly be called a *lengthy* work."—*Quarterly Review*, viii. 320 (December, 1812).

"This title-page is what, in the jargon of his country, an American would denominate a *lengthy* one."—*British Critic*, N.S., iv. 362 (1815).

J. P. OWEN.

### 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.

ENGLISH GLASS-MAKING IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.—1. In the 'State Papers, Dom.,' Eliz., Add. No. 89, Jean Carre states that he had erected a glasshouse in London, by leave of the Lord Mayor, for the manufacture of crystal glass. The date assigned to this letter is correctly given as 1567. Is anything further known respecting this undertaking? From the correspondence preserved in the 'State Papers, 1567,' Nos. 42, 43, and 44, it would be natural to suppose that the site chosen was on the river side.

2. Burn, 'Hist. For. Ref.,' p. 253, asserts that the patent of the above individual for window-glass was prolonged, at the request of the assignees, in October, 1576. It is not improbable that some such application was made; but the Lands MSS. 59, art. 72 and 75, prove that the patent was not renewed. I should be glad of the reference to the source of this statement.

3. Verselyn's patent for Venetian glass is dated December 15, 1574, and the manufacture was first started in the hall of the Crutched Friars, which was destroyed by fire in the following year. Burn (*ibid.*) places the manufacture at Greenwich. When did the transfer take place; and what authority is there for connecting this establishment with Verselyn's patent?

4. In a patent granted (Jan. 12, 12 Jac. I.) to Sir Jerome Bowes, Verselyn's successor, it is stated that a certain Thomas Percival had proved the possibility of using coal instead of wood as fuel in the glass manufacture. This change, which I am informed effected a complete revolution in the industry, necessitated (1) the use of closed retorts, (2) a much higher temperature in the furnace, thereby paving the way to the use of a more fusible charge in the glass-pots. I should be glad of any information respecting Thomas Percival and the place where the experiment was first tried; also the approximate date of the commercial use of oxide of lead in the glass manufacture for the production of what is known as flint-glass.

E. WYNDHAM HULME.

[See 1st S. v. 322, 382, 477; vi. 323; 4th S. i. 187, 534, 608; 5th S. iii. 189.]

"ALGERINE ACT."—Why was this statute so called? Those who are familiar with Irish political history of sixty years ago will know that it is often

mentioned. From a passage in the late Mr. J. A. Roebuck's 'History of the Whig Ministry of 1830' (ii. 22) I gather that the nickname was given by O'Connell to a statute passed in the tenth of George IV. for the suppression of dangerous combinations in Ireland. K. P. D. E.

WILLIAM ASHURST.—Will any one kindly tell me all he knows of William Ashurst, M.P. for Newton, Lancashire, in the Long Parliament, and refer me to books giving trustworthy biographical notices? Answers direct would be much appreciated. CHARLES L. LINDSAY.

34, Cadogan Terrace, S.W.

GENERAL WOLFE'S SWORD.—I saw the other day that General Wolfe's sword had been acquired by Canada, being purchased by a gentleman from Messrs. Sotheby & Wilkinson. I thought it was deposited in the United Service Museum. Indeed, there was the representation of a sword, said to belong to the general, in the *Illustrated London News* in 1849, and I should like to know how it came into Messrs. Sotheby's hands.

G. A. BROWNE.

Montcalm, Dagmar Road, Camberwell.

PRONUNCIATION OF "HINDOSTAN."—In 'Lines addressed to Mrs. Heber,' 1824, Bishop Heber writes this stanza:—

Then, on ! then, on ! where duty leads,  
My course be onward still,  
O'er broad Hindostan's sultry mead,  
O'er bleak Almorah's hill.

The proper name, no doubt, is here pronounced in accordance with the fashion of the time. Does any one pronounce it so now; and is Hindostān merely due to modern habit? The pronunciation of Afghanistan seems to be very uncertain. When the affairs of that country received considerable attention a few years ago, a speaker proclaimed his social standing, in certain quarters of Scotland, according as he said Afghānistān, Afghānistān, or Afghānistawn.

THOMAS BAYNE.

Helensburgh, N.B.

GISELA.—Was not this the name of the mother of the Emperor Henry III. of Germany? X.

'THE LORDS AND COMMONS.'—A book published in 1853, entitled 'The Lords and Commons,' in speaking of the House of Commons, has the following:—

"Over the fair sex they formerly exercised despotic sway, and the right of rigidly excluding it, except from peeping through an air-pipe; but latterly they have extended their gallantry so far as to permit the ladies to look upon them, like veiled prophets, through a screen."

This must refer to the old house, which had no gallery for ladies until 1835, when a quarter of the Strangers' Gallery was partitioned off, to hold twenty-four ladies. The report of 1835 on 'The

Admission of Ladies to the House of Commons' makes no mention of their being obliged to view the debates through an "air-pipe." Perhaps some of your readers could throw some light on this matter. B. A. COCHRANE.

Common Room, Lincoln's Inn.

"SIDE VIEW" SUPPER.—MR. ADAMS'S note on 'Sheep's Head,' 8<sup>th</sup> S. v. 347, reminds me that a friend of mine was lately invited to a house in Brixton to a "side view" supper. He had no idea what kind of a supper he was to have until he reached his destination, when he discovered that it consisted of lambs' heads. Is this a general expression, or only local? PAUL BIERLEY.

ALICE BARNHAM.—Can any one give me information as to the date of birth of Alice Barnham, wife of Francis, Lord Chancellor Bacon?

W. GRIMSTON.

MILTON'S 'COMUS.'—Why does Milton speak of Hope as being "white-handed" (l. 213)?

G. J.

BIGG, AT DOVER.—The inscription over the monument of Thomas Bygg, Esq., of Lenchwick, co. Worcester, in the church of Norton, near Evesham, states that Henry VIII. "gave him a castle by Dover." Can any Kentish antiquary identify this for me? Mr. Bigg was a soldier, and was at the taking of Boulogne. Probably the king put him in command of one of the fortresses on the coast. W. C. B.

R. W. BUSS'S 'COLLEGE LIFE AT THE UNIVERSITIES.'—Can any of your readers tell me in whose possession these drawings now are? They were done by the artist for Mr. James Heywood, M.P.

G. S. LAYARD.

HAGGERSTON.—Information as to this district is wanting or scanty in a number of books about London and Middlesex. What authority can I consult for any incidents of its history before it ceased to be a country hamlet (?); and when did its name "settle down" as Haggerston? I have found it called "Agostone" on a map of date 1745. HERBERT STURMER.

WAFFERER OR WAFERER.—In the chancel of Clapham Church, Beds, is this inscription: "Here lyeth buried y<sup>e</sup> Bodey of Anne Wafferer y<sup>e</sup> | wife of Thomas Turner of audeley end in | Essex who Deceased in Childbedd the | vij<sup>th</sup> Day of February Anno Domini 1617." From the 'Visitation of Essex,' published by the Harleian Society, I learn that Ann was daughter of Adam Wafferer, of London, a "Counsellor of the Law." I shall be glad if any one can give me information about Adam Wafferer, especially his connexion with this little village. No one here knows.

W. J. WEBBER JONES.

Clapham, near Bedford.

"To ENTERTAIN TO."—Is there any good authority for the phrase "To entertain to"? One reads in the newspapers that "it is intended to entertain So-and-so to a banquet." Would not "to entertain at" be better? In W. Toone's 'Chronological Historian,' London, 1826, vol. ii. p. 333 (Feb. 28, 1784), occurs the following: "Mr. Pitt received the freedom of the City, after which he was entertained with a sumptuous dinner."

ROBERT PIERPOINT.

TRANSLATION WANTED.—Will any one favour me with a translation, or rather an explanation, of the following entry, occurring in the Court Rolls of Fulham Manor, 25 Henry VI.? William Coxston has "subarravit 1 fulcu' v're ecclesiastice" in one field called Berefeld.

CHAS. JAS. FERET.

GEASON OR GESON.—This word is in Johnson, but has surely long been obsolete. He gives the meaning "Rare, uncommon, wonderful," but none of his authorities for its use is later than the Elizabethan age. But I have lately come across a broadsheet of the year of the Restoration, 1660, entitled 'Monasticon; or, London's Gratulation to the Lord General' (meaning Monck), in which occur the lines:—

If we consider *France and Spain,*

Where Liberty is geason,

The Kings their Subjects do maintain

In peace by prudent reason.

Is there any later instance of its use? The 'Encyclopædic Dictionary' gives its derivation from A.S. *goesne*=empty, barren, but quotes no authority excepting Spenser.

W. T. LYNN.

Blackheath.

KEPLER.—The 'Opera Omnia' of Kepler were edited by Ch. Frisch in eight volumes, 8vo. Can any reader tell me in which of them I shall find the 'Somnium Astronomicum' on lunar astronomy?

C. A. WARD.

Chingford Hatch, E.

SIR DAVID RAE, LORD ESKGROVE, died on October 23, 1804. 1. When and where was he born? 2. Where was he buried? 3. According to the 'Georgian Era,' "besides writing a pamphlet to freeholders, he contributed many pieces to the periodicals of the day." What was the title of this pamphlet; and can any of these contributions be identified?

G. F. R. B.

SIR WILLIAM RAE (1769-1842), LORD ADVOCATE.—1. When did he marry? 2. When did his wife die? 3. Where was he buried? 4. Are there any portraits of him?

G. F. R. B.

'LONDON DIRECTORY.'—I wish to find out if any copy for 1748 is in existence, as I find a Theophilus Hearsey in 1749, '52, '54, '55, and should like to hear if the name appears in any earlier edition.

C. HERSEY.

CHRIST'S HOSPITAL.—Leigh Hunt said it should be Christ Hospital. Is there any authority for this? The author of 'Juvenilia' is described as "late of the Grammar School, Christ's Hospital," on the title-page of the first and second editions.

W. F. WALLER.

ST. PARNELL.—Stow speaks of the Temple Church being dedicated to St. Parnell. It must have been another church, the present one being St. Mary's, I believe. Who was this saint?

G. A. BROWNE.

SCOTTISH FAMILIES.—Can any correspondent oblige me with an explanation of the origin of the name Jossey, and tell me where I can find any account of this family previous to the middle of the seventeenth century?

MANUQUE.

"HAGODAY."—In the church of St. Gregory, Norwich, is a large antique knocker, which used to be on the church door for use by persons seeking sanctuary. This sanctuary knocker is called a "hagoday," a word I cannot find in any dictionary. What is its history and origin?

JAMES HOOPER.

AN OLD GAME.—Pepys writes in his 'Diary,' under the date February 2, 1659/60: "After this we went to a sport called selling of a horse for a dish of eggs and herrings, and sat talking there till almost twelve at night." Is it known what this game was? What other allusions are there to it?

F. C. BIRKBECK TERRY.

LUSIGNAN.—About thirty-five years ago a very excellent clergyman of this name officiated in one of the old churches in Thames Street, near London Bridge. I think it was the recently sold All Hallows the Great, and believe the worthy man was connected with the great Greek family of that name, for I remember an old but rich hatchment hanging in his small room which served as study, dining-room, and bed-room. I think he was there for many years, but may have had only a lectureship. Can any correspondent enlighten me regarding him?

TENEBRÆ.

BARBADOS NEWSPAPERS.—What newspapers have been published in Barbados since 1630; the date of their first number; and where can files of them be consulted in this country?

C. MASON.

29, Emperor's Gate, S.W.

"GRASS-WIDOW."—Halliwell gives the meaning "An unmarried woman who has had a child," and refers to "MS. Century Book, No. 77." "Grass-widow" has a dual meaning nowadays—a woman whose husband has deserted her, his whereabouts unknown, and a woman whose husband is away for a time, his whereabouts known. Is Halliwell's definition current anywhere?

THOS. RATCLIFFE.

*Replies.*

## NEW TUNBRIDGE WELLS.

(8th S. vi. 69.)

If C. L. S. will make a pilgrimage to Lloyd's Row, Clerkenwell, he will find the house belonging to "New Tunbridge Wells" still standing, with an inscription in stucco on its front, reading (the last time I saw it) as follows: "Islington Spa or New Tunbridge Wells." The place appears to have received this name from the similarity of the composition of its waters to those of the famous southern resort. It came into notoriety about 1685, and the virtues of its waters and its attractions were advertised pretty freely. Here is a sample from the *Postman* (April 27, 1700):—

"These are to give notice, that New Tunbridge Wells, at Islington, will be opened the 5th day of May, where will be music for dancing all day long every Monday and Thursday during this summer season. No masque admitted."

Dr. Buchan, in his well-known work on domestic medicine, commends the waters of the spa as "a pleasant, clear, light chalybeate." To drink them became a fashionable recreation in the eighteenth century, up to about 1780. Lady Mary Wortley Montagu was a great believer in their efficacy. The gardens received their crowning glory in 1733, when the Princesses Amelia and Caroline, daughters of George II., frequented the place daily during the season. See *Fogg's Journal*, June 2, 1733:—

"Wednesday morning the Princess Amelia, having gone to New Tunbridge Wells to drink the waters, at her entrance was saluted under the discharge of several small pieces of cannon, and likewise received the compliments, on account of her birthday, from the assembly on the walks."

There are references to these gardens in Ned Ward's works 'The Islington Wells; or, the Threepenny Academy' (1691), and 'A Walk to Islington' (1699). See also 'The Humours of New Tunbridge Wells at Islington' (1734), and Colman's play, 'Spleen,' acted in 1766. A view is to be found in Bickham's 'Musical Entertainer' (1737). George Daniel, in 'Merrie England in the Olden Time' (1840), has a detailed account. Several of the London historians mention them, but generally confuse them with others. The best description will be found in Pinks's 'History of Clerkenwell' (1880 edition), a work easily obtainable.

R. CLARK.

Walthamstow.

T. Cromwell, in his 'History of the Parish of Clerkenwell,' tells us that after the ascension of James II. the Islington Wells were advertised under the name of the New Tunbridge Wells, the medicinal qualities of the waters being very similar to those of the Kentish Spa, the fame of which had

been greatly added to by the visits of Charles II. and his court.

The new name appears to have added considerably to the attractiveness of the wells, which, from their nearness to town, seriously interfered with those of Hampstead, which, however, maintained a certain popularity down to the days of the Kit-Cat Club and Johnson and Richardson.

New Tunbridge Wells frequently appears in the advertisements of 1732-3. In 1699, when Ned Ward wrote his burlesque poem 'A Walk to Islington,' he describes the spa as situated close to "Sadler's Musick House," "where lime trees were placed at a regular distance, and scrapers [fiddlers?] were giving their wofull assistance."

In 1733 the visits of the Princesses Amelia and Caroline, daughters of George II., who drank the waters daily, made the spa and the gardens surrounding it the very focus of fashion. This was the culmination of the wells' success; the place fell into the wicked ways of its local predecessors, and very soon New Tunbridge Wells is only heard of as the resort of very inferior company.

C. A. WHITE.

[Numerous replies, embodying the same information, are acknowledged.]

A SHOWER OF FROGS (8th S. vi. 104).—In order to understand such occurrences as showers of frogs and other living creatures, it is necessary to state a few elementary scientific data.

The mean average pressure of the atmosphere is fifteen pounds on the square inch of surface,—that is, atmospheric pressure will support a column of mercury contained in a tube one inch square to the height of thirty inches, which column weighs about fifteen pounds. If the neck of a glass flask be furnished with a brass cap and stopcock it can be screwed to the table of an air-pump or to the end of an exhausting syringe, and most of the air contained in it can be pumped out. If the stopcock be closed and be reopened under water the atmospheric pressure on the water will force it up into the flask. If we place one end of a straw, free from knots, in the mouth and the other end in water it is popularly said that we can draw up the water by suction. This is not true; the mouth acts as an air-pump in withdrawing air from the straw, and atmospheric pressure forces the water into the mouth.

If these simple facts be clearly understood we can proceed a step further. When two opposing currents of air meet they produce a small cyclone (for we are not now dealing with the larger cyclones or hurricanes), in which the air at the centre or axis is, from the nature of the motion, in a rarefied condition. If this cyclone be blown over a pond, for example, atmospheric pressure will force the water, together with frogs or fishes contained in it, into the rarefied portion, and in

this way the cyclone, with its living cargo, may travel a considerable distance before it meets with obstacles that break it up, and scatter the creatures about.

All the cases mentioned by MR. WALLACE are doubtless authentic, and the only objection I have to make is that the frogs did not fall from the sky, but from some short distance from the ground. These small cyclones may be formed in any part of the world, by sea or by land. At sea they form waterspouts, and may even draw from a cloud water which descends along the rarefied portion to meet the column of water raised from the sea. In the sandy deserts columns of sand will be raised, as described by Bruce and others, and many columns, representing as many cyclones, may co-exist. When the cyclones pass over snow they raise columns of that substance; they will also gather up any loose material that may be lying about—leaves, hay, or clothes spread out to dry; and in India, where these cyclones are named devils, they have been known to carry away the tablecloth and things prepared for luncheon in the open air.

A few authentic examples may serve to confirm the above statements. That intelligent traveller in South Africa, Mr. Burchell, says that in the dry season, when the thermometer frequently stood at ninety-six degrees in the shade, he often witnessed small whirlwinds which drew up pillars of dust, and these passed rapidly along, carrying up every light substance to the height of one hundred to four hundred feet. Prof. Smyth, while at Tenerife, noticed this curious effect: a small whirlwind passed close to their tent and seized upon the end of a roll of blue cloth that was hanging out of a chest, unrolled it, although it was forty yards long, and carried it up into the sky, so high that it looked like a piece of ribbon; there it sailed slowly round in a circle, accompanied by some hats, caps, and other smaller matters, after which, descending leisurely, it fell about four hundreds yards away.

Showers of fish have been often recorded in India and elsewhere. In 1839, at about two o'clock P.M. of September 20, at a place twenty miles south of Calcutta, such a shower fell, accompanied by rain. The fishes were all of one kind, about three inches in length. They fell in a straight line; those falling on the hard ground were killed, but those on grass were uninjured.

Many accounts of showers of frogs have been reported to the French Academy. In August, 1804, two gentlemen, returning from Toulouse, noticed a black cloud, which burst upon them, and they were surprised to see an immense shower of frogs, which fell on their cloaks and covered the road and the fields, so that a diligence passing along killed a large number. There are many such cases. If the reader has seen a pond swarm-

ing with tadpoles, which in a day or two were metamorphosed into small frogs, he will understand, after what has been said, how a small whirlwind passing over the pond would have both water and frogs forced up into its rarefied portion, and, travelling to a considerable distance, burst over some spot, and even cover the roof of a house with its living freight.

I trust that these details will throw some light upon the whole question, which embraces such a number of particulars that a volume would be required to give the subject an air of completeness.

C. TOMLINSON.

Highgate, N.

I send the following cutting from the *Somerset County Mail* for August 9:—

"During a recent thunderstorm at Bath there fell many thousands of small jelly fish, and the pavements and roads were spattered with them. They were of about the size of a shilling."

Possibly some reader of 'N. & Q.' who resides in Bath will be able to enlighten us as to the truth or otherwise of the above phenomenon.

C. W. PENNY.

Wokingham.

I have read with more than usual interest your correspondent MR. WALLACE'S notes with regard to these showers, having had a similar experience myself to that related by him as having occurred at Lassodie, near Dunfermline. This happened some twenty years ago, when, as a boy, I was on a visit to the neighbourhood of Godalming, in Surrey. One day during the term of our visit we had in the morning a very severe thunderstorm, which lasted for some time. After the storm had abated and the weather had cleared up somewhat my parents and myself started out to visit some friends in a neighbouring village. On approaching the outskirts of the place we were surprised to observe an unusual commotion among quite a gathering of people thereabouts, and on coming up with them were amazed to find that the roadway was literally alive with a vast number of small black frogs; the whole place, just about the spot where we were, was swarming with them. Such a remarkable phenomenon I had never before, nor have I since, witnessed. As was but natural in the circumstances, we were much impressed by what we saw, and endeavoured to ascertain whence they had come, upon which we were informed by the inhabitants thereabouts that the late storm had brought them, or, to put the matter in the more popular form, it had "rained frogs." This appeared to be the only reasonable solution of the problem presented, as there was apparently no other sufficient to account for the remarkable phenomenon we had witnessed. I have been informed that only recently there was an account of a shower of frogs given in one of the dailies.

As this is a recent occurrence, perhaps it might be worth unearthing.

C. P. HALE.

273, Wilnot Street, E.

In the month of June, 1841, when residing at Tutbury, in Staffordshire, I witnessed, during a severe thunderstorm, a shower of small frogs. For several minutes they continued falling from the housetops in countless numbers; but they were quickly washed into the river Dove by the accompanying very heavy rain.

C. LEESON PRINCE.

This paragraph is taken from the *Diss Express*, August 10 :—

"Great excitement has been caused in Thatto Heath, near Wigan, by successive showers of frogs or toads. Rain had fallen heavily during the early hours of the morning, and workmen passing along the road to their work at half-past five o'clock were surprised to see toads in great numbers. The men could scarcely walk along without treading on the small creatures. That they had come down with the rain there is said to be no doubt whatever. Previous shoals that made their appearance had practically disappeared, visitors having collected the animals, which had been taken in fifties and hundreds to St. Helens."

F. C. BIRKBECK TERRY.

WILLIAM WALLER, of FLEET STREET, BOOKSELLER (8th S. v. 487; vi. 91).—The name of the firm was Waller & Son, booksellers, 58, Fleet Street. I knew both father and son. After the death of the former the son carried on the business, adding to that of books autographs; this he continued for some time, but, never liking the trade of bookselling, he parted with the book business to his assistant and retired to Hampstead, I think, whence he used to issue his catalogue of autographs, on which he was a great authority. MR. CLARK is just in saying "Mr. Waller was an admirably courteous and cultivated man." The father also, to those who knew him, carried the respect and affection of many friends :—

Praising what is lost

Makes the remembrance dear.

WILLIAM TEGG.

13, Doughty Street, W.C.

Perhaps the following, taken from Fussell's 'Topography of Kent,' p. 291, will be useful :—

"Speldhurst, near Tunbridge, Kent, is the burial-place of the family of Waller (but not of the poet himself, who lies interred at Beaconsfield, in Buckinghamshire); and many very curious monuments of his ancestors were to be seen there until a destructive fire, in 1791, consumed the church, and by its intense heat even melted the bells."

KNOWLER.

I remember Mr. Waller quite well, as I dealt at his shop in Fleet Street, close to Præd's bank, for autographs and franks whilst I was a boy at the Charter House. I do not think that he ever lived at Hampstead. His son, of the same name, still lives, and I believe he still sells autographs.

His address is, or was till quite lately, in Artesian Road, Bayswater. E. WALFORD.  
Ventnor.

ANTHONY HORNECK, D.D. (8th S. vi. 128).—Evans's 'Catalogue' mentions a portrait of this divine, engraved by White from a painting by Beale, 8vo. size, no doubt that accompanying Bishop Kidder's 'Life of Horneck,' London, 1698. The painter is Mary Beale (1632–1697), whose portrait, from a painting by herself, is engraved in the Strawberry Hill edition of Walpole's 'Anecdotes of Painting,' and who died in Pall Mall, and is buried under the altar in St. James's Church. The engraver is probably Robert White (1645–1704), whose mezzotints are rare and highly prized (see Redgrave). There is a list of Horneck's works, eleven in number, exclusive of sermons, in Wood's 'Athen. Oxon.,' in which he is described as "a frequent and florid preacher, and very popular in London and Westminster." Horneck was educated in Germany, and entered at Queen's College, Oxford, 1663, in which year he was incorporated M.A. from the University of Wittemberg (but query Heidelberg), and appointed chaplain of his college. His career, one of some notoriety and distinction, is exhaustively summed up in the 'Dict. Nat. Biog.'

ROBERT WALTERS.

Ware Priory.

In Dean Stanley's 'Historical Memorials of Westminster Abbey' it is stated (p. 312) that Dr. Horneck was buried in the south transept. The following is the notice of him :—

"Not far from those indigenous giants of Westminster (Busby, South, and Vincent) is the monument of Antony Horneck, who, though a German by birth and education, was, with the liberality of those times, recommended by Tillotson to Queen Mary for a stall in Westminster. He was the glory of the Savoy Chapel, where his enormous congregations caused it to be said that his parish reached from Whitechapel to Whitehall. He presented the rare union of great pastoral experience, unflinching moral courage, and profound learning. The Hebrew epitaph bears witness to his proficiency in Biblical and Rabbinical literature."

An account of his life and a list of his works will be found in the 'Dictionary of National Biography.'

HENRY DRAKE.

The monument and burial-place of Anthony Horneck are mentioned in Dean Stanley's 'Historical Memorials of Westminster Abbey,' third edition, 1869, p. 322: the former as being near the monuments of Busby, South, and Vincent, which "look down the transept," the latter as being in the south transept. Dean Stanley says that he was a German by birth and education, and was recommended by Tillotson to Queen Mary for a stall in the Abbey. Further on he says that "the Hebrew epitaph bears witness to his proficiency in Biblical and Rabbinical literature."

He gives the date of his burial as February 4, 1696/7.

The monument is described and the epitaph given in 'The Antiquities of St. Peter's; or, the Abbey Church of Westminster,' third edition, 1722, vol. ii. p. 58. (Jodocus Crull was the author of this book; see p. x of Stanley's 'Westminster Abbey,' also Allibone's 'Dictionary.')

The monument is said to be "at the north end of the south cross, almost in the middle on a pillar," and he is said to lie "interred here." After the Latin inscription on the monument Crull describes the arms of Horneck, and then says, "At the foot of the Pillar, lyes a plain blue Marble Grave-stone, over the Body, with the same Arms." He gives the gravestone inscription, which ends with two lines of Hebrew, of which he does not give a translation.

ROBERT PIERPOINT.

See 'Dict. Nat. Biog.,' xxvii. 367-8; 'N. & Q.,' 7th S. xii. 104.

W. C. B.

"FIFTY-DOLE" (8th S. vi. 47, 135).—How is it that MR. HEMS did not think (being in Brittany) of the Celtic *dol* as a more likely origin of the place-name Dol?

C. C. B.

HEAVING: LIFTING (8th S. vi. 29).—MR. C. R. WELD, in 'The Pyrenees, West and East' (1859), gives a graphic description of the pilgrimage to Font Romeu on Mont Odeillo, where he saw,

"the celebrated and singular dance 'La Bayes,' which is an especial favourite among the peasants in Roussillon. The men open the dance by circling round with joined hands at a continually increasing speed. At a given signal the women join the men. The music now becomes wilder and quicker, and the dancers whirl round in a state of frenzied excitement. This continues for some minutes, when suddenly the men seize their partners beneath their arms and raise them as high as they can. The great feat is to hold up the girls seated on the palm of the hand, but in consequence of the robust build of the ladies, this *tour de force* can only be accomplished by powerful men."

I do not find "La Bayes" either in Littré or in Avril's 'Dictionnaire Provençal-Français.' Can any one throw light on it?

Brighton.

C. DEEDES.

CUNDALL OR DE CUNDALÉ (4th S. viii. 203).—While searching through some of the earlier volumes of 'N. & Q.' for information on another subject, I noticed the above inquiry for the armorial bearings of the family, and therefore submit the following. It is taken from a framed and illuminated representation hanging in the office of a friend of that name in the Midlands. The shield there shown is an impaled one, suspended by its guige from a tree, Dexter, Argent, on a chevron azure three bezantée, on a chief gules two cinquefoils or (Young). Sinister, Or, a cross gules, over all a bend azure (Cundall). Crest, out of a wreath two ears of wheat in saltire proper.

Motto, "Semper Juvenis." That the motto belongs to the Young family is obvious; but I have verified the correctness of both arms and crest by reference to Burke's 'General Armory,' 1878 edition.

W. DREYHELLER-WATSON.

FITZPATRICK (8th S. vi. 148).—The Hon. Mr. Fitzpatrick after whom MR. FERRET inquires was, no doubt, the Right Hon. Richard Fitzpatrick (younger son of the first Earl of Upper Ossory), who was for many years M.P. for Beds, and was Secretary for War in 1783 and again in 1806. He was a special friend of C. J. Fox and of Lord Holland, and one of the intimates of Holland House. The earldom became extinct by the death of his elder brother in 1818; see Burke's 'Extinct Peerages.'

E. WALFORD.

Ventnor.

The Hon. Mr. Fitzpatrick in 1780 can only have been Richard, younger son of the first Lord Gowran and brother to the first Earl of Upper Ossory. His nephew Richard, younger son of the Earl, was a General and M.P., and would doubtless have been so described.

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

Longford, Coventry.

This gentleman was the Hon. Richard Fitzpatrick, second son of Richard, first Lord Gowran, and brother of John, second Lord Gowran, who was created Earl of Upper Ossory. The title became extinct on the death of the second earl, who left no legitimate male issue. In Little Marylebone Churchyard (now opened as a public pleasure-ground) there is a handsome stone mausoleum erected by Mr. Fitzpatrick to receive the remains of his wife who died in 1759. He and their children are also buried there. Mr. Fitzpatrick had a house in Hanover Square, and also, I believe, a villa at Fulham. In an old family prayer-book, containing a few entries in his handwriting, the baptism of his eldest child, "by the Rev. Mr. Croft, of Fulham," is recorded. He had considerable estates in Ireland, which passed to his younger daughter and eventually sole heiress, Anne, Baroness de Robeck.

G. H. R.

"DESCAMISADO" (8th S. vi. 167).—The term was originally applied to the revolutionary party in Spain in 1820. The movement, which professed to have for its end the re-establishment of the Constitution of 1812, was headed by Riego, and suppressed by French troops under the Duc d'Angoulême. The term *descamisados* occurs in a proclamation issued by Ferdinand VII., circa 1823.

W. F. WALLER.

"PUNCH" (8th S. vi. 64, 150).—At the last reference PROF. SKEAT asks whether there is an earlier edition of Fryer's 'Travels' than that of 1698. There is not. The association of the year



1672 with extracts from the work is probably due to a misreading of the title, which runs as follows: "A New Account of East-India and Persia in eight letters. Being Nine Years Travels, Begun 1672. And Finished 1681." The travels, not the letters, were begun in 1672. As, however, the letter in which the word *paunch* occurs was written long before 1698, the year of publication, it may be of service to PROF. SKEAT to try to fix the date of the passage. Fryer sailed from Gravesend on Dec. 9, 1672, and landed at Bombay on the same day in 1673. Although the first letter is undated, it is clear that the end of it cannot have been penned (after correcting old style to new) before the last fortnight in December, 1673. The second letter is dated from Surat, Jan. 15, 1674/5 (*i. e.*, 1675), and the third from Bombay, Sept. 22, 1675. The fourth letter, that in which the word *paunch* occurs (p. 157), is not dated, but was concluded some time after Dec. 11, 1676, and a reference (made a few lines below the passage in question) to an expedition to Carwar on "New Year's Day, *Stilo Veteri*," enables us to conclude that Fryer either wrote the words quoted by Mr. Wedgwood, or made notes on which they were based, in or about December, 1675. The practice of dating every quotation from Fryer 1672 is clearly wrong. To adopt the year 1698 would, however, seem to be equally open to objection; and probably PROF. SKEAT will consider that the use of the word *paunch* (for *punch*) by Fryer may fairly be placed in 1675.

A much earlier instance is, however, to be found in a letter printed on p. cxiv of the seventy-eighth volume of the Hakluyt Society's publications. This letter was written from Rájmahal on Feb. 1, 1658 (*i. e.*, 1659), by Mr. Henry Aldworth to a Mr. Thomas Davies, and contains the following passage:—

"Arrived this place where found the Bezar almost burnt and many of the People almost starved for want of Foode which caused much Sadnes in Mr. Charnock and my Selfe, but not soe much as the absence of your Company, which wee haue often remembered in a bowle of the cleerest punch, hauing noe better Liquor."

PROF. SKEAT no doubt is acquainted with the still earlier instances (1638 and 1653) of the use of the word in Dutch which are cited on pp. 559 and 846 of Yule and Burnell's 'Glossary of Anglo-Indian Words.'

ARTHUR T. PRINGLE.

In the 'Stanford Dictionary of Anglicised Words and Phrases' there is a quotation from Evelyn, 'Diary,' 1662, vol. i. p. 383 (1872): "Amongst other spirituous drinks as *punch*, &c., they gave us Canary." And also this passage: "I drank very immoderately of *Punce, Rack, Tea*, &c.: R. Head, 'Engl. Rogue,' 1665, sig. Hhh<sup>3</sup>o."

F. C. BIRKBECK TERRY.

NOYADE (8th S. vi. 127).—I am afraid that I cannot help your correspondent with respect to the

revolutionary *noyades*, but these references touching the subject in general may not be out of place. See St. Matt. xviii. 6, on which Bishop Wordsworth refers to Casaubon, Sueton., Octav. 67. (The word *κατερόντισε* occurs in Psalm lxxviii. 3, in LXX.). Tyrannio, Bishop of Tyre, was martyred by drowning, Bright, 'History of the Church,' 1869, p. 1. See 'N. & Q.,' 2nd S. v. 171; vii. 384, 445; viii. 37; 3rd S. iii. 187, 238; 4th S. iv. 160, 222, 340; Stow's 'Survey,' ed. Thoms, 1842, pp. 9, 25 n; 'Rad. de Hengham,' 1616, pp. 87, 153; 'Scaligerana' (case of a woman at Geneva).

W. C. B.

A short chapter on this subject will be found in 'Old Time Punishments' by William Andrews. Many interesting articles have also appeared in 'N. & Q.,' but more particularly relative to this mode of punishment in England and Scotland. See 2nd S. v. 171; vii. 384, 445; viii. 37; 3rd S. iii. 187, 238; 4th S. iv. 160, 222, 340; 5th S. x. 406.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The word *noyade*, from the French *noyer*, to drown, is duly given in the 'Imperial Dictionary.' DR. LAWRENCE-HAMILTON will find a very complete account of Carrier's atrocious crimes, in connection with these *noyades*, in Sir Archibald Alison's 'History of Europe,' 1854, vol. ii. 279 *et seq.*, iii. 89. The story is too revolting for the pages of 'N. & Q.'

CHAS. JAS. FÉRÉT.

THE CURFEW BELL (8th S. v. 249, 376, 433; vi. 74).—I am sorry that E. A. and Y. should have had so much trouble; but it is well to have error rectified. I am not guilty of a practical joke in this matter; I simply quoted from an 8vo. edition of Milton's 'Works,' published by Chidley, 1842, "with seven embellishments by Fuseli, Westall, and Martin." The word "cloisters" should certainly be in the possessive case. If, in Milton's words, we are

To span

Words with just note and accent, not to scan  
With Midas' ears, committing short and long,

it may be observed that, eight lines above the reference to "due feet" there is a halting line, requiring the word "may" to be inserted. It would then read—

With such consort as they *may* keep  
Entice the dewy-feather'd sleep.

By "small bell" I meant the smallest of the peal, which, I consider, would generally be used for curfew ringing.

P. E. MASEY.

[Surely when the accent on *consort* is on the first syllable, as seems then to have been customary, the insertion of an extra syllable is unneeded.]

EDWARD PICK (8th S. vi. 107).—The information required as to Dr. Edward Pick's treatment of dates and numbers can be obtained from him

personally. He has been lecturing in different parts of the United States for the last six years, and his present address is 203, Ontario Street, Chicago. I may add that my father having lectured at the Oxford and Cambridge Universities is sufficient proof that he has nothing in common with the charlatans sometimes associated with systems of mnemonics.

EDWARD A. PICK.

HERALDRY OF MATTHEW PARIS (8th S. vi. 9).—My edition of Boutell's 'Heraldry,' 1864 edition, quoting from the Roll of Henry III., gives, Per pale or and vert, a lion rampant gules for Le Mareschal; and speaking of banners the author, referring to the Montfort arms, says:—

"Thus Simon de Montfort, Earl of Leicester (*temp.* Henry III.), whose shield is, Gules, a lion rampant argent, the tail fourchée, bears a Banner per pale indented argent and gules, the tinctures of his shield."

He also quotes from the Roll of Edward II., "De Montfort: Argent, crusilée gules, a lion rampant azure," evidently the differenced coat of a later generation. In his smaller work, 'English Heraldry,' he gives, "For Fitz-Alan, Earl of Arundel, Gules, a lion rampant or (Henry III)," and the same among his examples from the Roll of Edward II.; but in the larger work referred to the seal of John, Earl of Arundel (fifteenth century) is given as a quartered shield with his arms, Gules, a lion rampant argent.

For Richard, Earl of Cornwall, I find, "As Earl, Poictou, within a bordure of Cornwall, that is, Argent, a lion rampant gules, crowned or, within a bordure sable, bezantée." The following is from Appendix B. Lower's 'Curiosities of Heraldry':—

"Richard, second son of King John, in the ninth year of King Henry III., his brother, being crowned King of the Romans, writ himself Semper Augustus, and had his arms carved on the breast of the Roman eagle. He bore Argent, a lion rampant gules, crowned or, within a bordure sable bezantée.—Morgan's 'Armilogia.'"

"He had," says Nesbit,

"nothing of his father's royal ensigns, his arms being composed of his two noble Feus, viz., Argent, a lion rampant gules, crowned or (the arms of Poictiers), surrounded by a border sable bezantée or (the arms of Cornwall), and which were on his seal of arms appended to instruments, anno 1226.—'Armories.'"

W. DREYHELLER WATSON.

'SHAKESPEARE'S EARLY DAYS' (8th S. vi. 108). This historical play, by C. A. Somerset, was printed by "John Cumberland, 2, Cumberland Terrace, Camden Town" in his 'British Theatre' (it is in the twenty-eighth volume of my copy), from the "Acting Copy, with Remarks, Biographical and Critical, by D—G." This critic considers the author "has performed his task with reasonable success." The cast of characters as performed at Covent Garden, October 29, 1829,

is given (it includes the names given in the editorial note at the above reference), with stage directions and costumes. From the latter we learn that C. Kemble wore a "light blue shape and cloak trimmed with velvet, black cap and feather, russet boots. In the Court scene, in addition to the preceding, a short black cloak." C. A. Somerset also wrote 'A Day after the Fair,' 'Crazy Jane,' 'Yes!' and 'Sylvania,' all of which are included in J. Cumberland's collections. Can any reader of 'N. & Q.' say who D—G, the critic of this acting edition of the British drama, was? In his introductory notices to the various plays one meets with biographical notes and remarks on the style of acting of bygone stage celebrities, which are really valuable to us of a later generation.

CHAS. WISE.

Weekley, Kettering.

This play is printed in Cumberland's 'British Theatre.'

WM. DOUGLAS.

1, Brixton Road.

BYRONIANA (8th S. vi. 144).—Does MR. WYKE think it likely that Byron, even "in his early years," would have written *unseen* as a rhyme to *theme*; or, within the space of five stanzas, have twice used the word *breast* to end a line?

JAYDEE.

IRISH FAMILY (8th S. vi. 168).—That of Lord Dufferin.

D.

ORIGINAL KNIGHTS OF THE GARTER (8th S. vi. 109).—Beltz, 'Memorials of the most Noble Order of the Garter,' 1841, p. 57, and 'The Complete Peerage' (*voce* Grey de Rotherfield), both state that John Grey, Lord Rotherfield, was made Knight of the Garter in 1344, being one of the founders. Sir John de Grailly (Beltz, p. 28) was also one of the founders. He was Captal de Buch; he succeeded his father, Sir John de Grailly, in the captalate about the year 1343. The family held the hereditary office of captains of the fort now called "La Tête de Buch."

A. W. CORNELIUS HALLEN.

Alloa, N.B.

The list of these knights as given by Burke agrees with that printed in Beltz's 'Memorials of the Garter' (London, 1841), except that the latter mentions John de Grailly, Captal de Buch, in the fifth place. John, Lord Grey of Rotherfield, is mentioned, the fifteenth in order, in both lists. The Captals of Buch were the hereditary proprietors and captains of a fort situated on the promontory known as "La Tête de Buch," in the Bassin d'Arcachon, famous for its oyster beds, to the south-west of Bordeaux.

L. L. K.

In the 'New Peerage,' by G. E. C., it is stated that John, first (not second) Lord Grey de Rotherfield (1300-1360), was made "K.G. 23 April, 1344,

being one of the founders of that order." Ashmole does not mention him, but gives instead John, Lord Grey of Codnor. In a note to that title G. E. C. says: "He is often (by mistake) thought to have been a Knight of the Garter, being confused with his cousin John, Lord Grey de Rotherfield." There seems some doubt as to the identity of Sir Cupdall de Buche. Wryley (p. 109) says "Sir John de Gralhy, Capitall de Buz," was "one of the Knights elected by the first founder of the Garter into that noble order"; but his Garter-plate in St. George's Chapel describes him as "Le Capitom de la Bouch, Monsieur Piers." Ashmole enters somewhat fully into the question of the identity of this knight, but comes to no satisfactory conclusion. H. J. B. CLEMENTS.  
Killadoon, Cellridge.

I do not know what edition of Burke's 'Extinct Peerage' Mr. TOTTENHAM quotes from, but in mine (1866) Lord Grey's name is found in the list he mentions, and there are twenty-six names, inclusive, not exclusive, of the sovereign. The list thus given appears to be correct by Beltz's 'History of the Order,' p. cxlix. Sir John Grailly was Captal, or captain, of a fortress or castle called Buch, fourteen leagues from Bordeaux.

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

Longford, Coventry.

The names of the first twenty-five Knights Companions of the Order of the Garter made by King Edward III. will be found in the 'Encyclopædia Heraldica,' by William Berry, fifteen years Registering Clerk to the College of Arms, London. In this list Sir John Grey appears under number fourteen, Piers Capitom de la Bouch occupying the fourth place.

EVERARD HOME COLEMAN.

71, Brecknock Road.

LINES IN A CEMETERY (8th S. v. 306, 412; vi. 12).—I could give scores of queer rustic epitaphs repeated again and again in certain localities. Perhaps the explanation is that cemetery masons, and, I believe, some undertakers, keep books of epitaphs, from which sorrowing relatives can select their doggerel—as it so often is.

JAMES HOOPER.

Norwich.

"SALZBERY" AND "SOMBRESET" (8th S. iii. 101, 197, 272, 370; iv. 31, 154).—I now find that the MS. referred to by me has been published in vol. xxii. (5th S. ii.) of the 'Bibliothèque de l'École des Chartes,' and that the two Englishmen are therein described also as "l'ambassadeur du Roy d'Angleterre, qui se nommoit Messire Gauffray Bleist [? West]; avec luy estoit pour officier d'armes Sombrecet, herault" (p. 178). The author of the MS. was, according to Le Roux de Lincy, the contributor, "Pierre Choque dit

Bretagne," who was "un des rois d'armes de la reine-duchesse Anne de Bretagne," wife of Louis XII. The *post mortem* inquisition mentioned by me was held, of course, on Katherine, Countess of Suffolk. The blunder is obvious.

L. L. K.

ARMS (8th S. vi. 147).—The "pelican in her piety," or the "pelican vulnerate," as heralds variously blazon the figure of a pelican feeding her young with blood from her own breast (according to the fabulous story), is a frequent bearing in British and continental heraldry. Among others, the family of Ellem, of Ellemside, in Berwickshire, bore Gules, a pelican in her piety, argent, vulned proper. It is also the crest of Stewart, Earl of Galloway, with the motto "Virescit vulnere virtus." This motto was differently illustrated by one of the devices of Mary, Queen of Scots, viz., a hand holding a pruning knife, cutting a dead branch from a vine.

HERBERT MAXWELL.

ARCHBISHOPAL ENGLISH (8th S. vi. 45, 150).—OXON does not quote the New Year's letter of the Archbishop of Canterbury to his clergy quite as it stands in the *Canterbury Diocesan Gazette* for January. The line there is "Quicquid dealiis sit non negligas teipsum," not *non neglige*. However it may be, either a correction or an explanation is wanted of a line which always seemed very peculiar.

CANTAB.

The Archbishop of Canterbury's form of thanksgiving for the birth of the Duke of York's son was, from the nature of the case, of national importance and cognizance. Forms made by a diocesan bishop concern his own diocese only. EBORACENSIS criticizes some compositions by the Archbishop of York, to which we cannot refer, and therefore we cannot be sure of the fairness of his criticisms. The composition of prayers, however, is not the *ex officio* duty of a bishop. It is a gift, but not necessarily given at ordination or consecration. Some clergy may have it, as also some laymen. If a bishop happen to write a lame prayer, he is none the worse bishop for that. St. Augustine, like Sigismund, could afford to be *super grammaticam*.

The verb to *esteem* does not require to be followed by *as* or *to be* (see Isaiah liii. 4; Phil. ii. 3). EBORACENSIS says "what" should be *that which* and should be masculine and plural, but in that case we should have "Let them be esteemed those which they are called." The verb to *compassionate* is used by the dramatists Marston and Massinger, 1598-1632.

The Archbishop is right in asking that churches may not be used for "common" purposes. "Common" can be akin to "unclean" (Acts x. 14) and to "mean"; a seventeenth century poet, in a celebrated passage, writes of a great king that, in

the grand crisis of his life, "he nothing common did or mean." This is not a "colloquial modern" sense of it. To shut up the word to the one sense in which it is principally used in the Book of Common Prayer is a restraint which is not loyalty but lifelessness. Otherwise, *e.g.*, we must use the word *caution* in the sole sense of a deposit of money.

The Archbishop of York magnifies his office by his activity. Readers of 'N. & Q.' will easily forgive a busy man for not noticing the misprint "ω" for *α*, a misprint as patent to the printer's boy as to the man in the first class of the Classical Tripos. Yet EBORACENSIS says that to him this is the "most of all," and sets his classical teeth on edge.

W. C. B.

"Ordinary" is certainly a word with a double meaning in episcopal ears, even if the wearer does not dine with farming churchwardens. But "common" does not always mean "congregational"; for a well-known passage has the word in another sense: "What God hath cleansed, *that call not thou common*" (Acts x. 15). But surely there is no ambiguity about *πλεῖον τούτων* in St. John xxi. 15. It must mean "more than these love me"; for had "more than you love these" been implied, must not the words have been *πλεῖον τούτους*?

EDWARD H. MARSHALL, M.A.

Hastings.

PIPERDAN (8th S. vi. 89, 118).—If this place was, as MR. NEILSON believes, "in the north of Berwickshire, within the bounds of the present parish of Cockburnspath," the English force must have marched twenty miles beyond the Tweed before encountering Douglas. Ridpath, however, in his 'Border-History' (p. 400), says:—

"The Earl of Northumberland with a body of four thousand men, advanced towards the Scottish marches, but was met within his own territories at a place called Pepperden on Brammish, and not far from the mountains of Teviot."

The river is the Breamish, which rises under the Cheviot Hills and from Berwick onwards is called the Till. According, therefore, to Ridpath, Piperden is in the north of Northumberland. With him agrees Maitland who says ('Hist. of Scotl.,' i. 611) that the engagement took place at "Popperden in Northumberland."

But for this explicit testimony, I should have suggested Piperdeen, in Cumberland, near Longtown, of which I know nothing more than the name; probably it is in the tract of ground formerly called the Debatable Land.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

HORN FAIR, CHARLTON (8th S. vi. 126).—It is more pardonable than easy to refer to vol. ii. of the 'Kentish Note-Book,' which has not yet

reached the Reading Room of the British Museum. But the horn tenure is, I presume, that mentioned by Cunningham and others as the accompanying condition of the miller's possession of those fields which lay all along the river from the foot of the height on which Charlton Church now stands till his view was bounded at the bend of the river at the top of Limehouse Reach, where Cuckold's Point still marks the extent of the "damages" obtained from King John. Though the annual horn-bearing procession continued long after King John and the miller whose special obligation it was to wear them had been gathered to their fathers, the ceremony had degenerated when I attended it in the forties into a pleasure fair of rather boisterous type, where girls sold ginger nuts and bruisers showed their "manly merit"; and the site of the fair was away from the brow of the hill and on slightly lower ground, whence the miller's possessions of former times were not in view.

Possibly the present inquiry may drift into a discussion on the appropriateness of the condition imposed by King John. Why common speech should assign the nuptial ornaments and noble weapons to the representative of the animal that has been vanquished instead of to the victor is one of those riddles that not 'N. & Q.' has elucidated. We still have to say, with Coleridge, that no one has discovered even a plausible origin. But we can, at all events, bear in mind that, as it was as well known in the second century as in the thirteenth, it is useless to bring forward an explanation of later date.

KILLIGREW.

An interesting article on the subject of this fair appeared in the *Illustrated London News*, Oct. 25, 1845. It was accompanied by an engraving from a drawing in the possession of Sir Thomas Maryon Wilson, of Charlton House, entitled 'Opening of "Horn Fair" at Charlton, in 1745.'

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

AYEAHR will do well to refer to Mr. Walford's 'Old and New London,' vol. vi. p. 233, where its origin is fully discussed.

MUS SUBURBANUS.

VISITING CARDS (8th S. vi. 67, 116).—Madame D'Arblay, writing in 1798, uses the term "damage-card": "Mr. Dickenson, or Captain Dickenson, as his name-card says" ('Diary and Letters,' 1854, iv. 85).

JAYDEE.

REFERENCES SOUGHT (8th S. vi. 108).—The poetical quotation given by LUCIS is neither verbatim nor continuous, nor even given correctly, for according to the report in the *Guardian* certain words are the archbishop's. The passage is in Keble's 'Christian Year,' in the poem for the second Sunday after Easter. This book, the

constant companion of the last generation, and I hope of very many in the present, is seemingly unknown to LUCIS; but his time will not be lost in studying both it and the rest of Keble's poetry.

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

Longford, Coventry.

One of the philosophic preachers referred to by the Archbishop of Canterbury is probably Bishop Butler, one of whose sermons is on the character of Balaam. The lines quoted by your correspondent are the well-known ones in Keble's 'Christian Year,' second Sunday after Easter, but he has not given them correctly. They run thus:—

O for a sculptor's hand  
That thou might'st take thy stand,  
Thy wild hair floating in the eastern breeze,  
Thy tranced yet open gaze  
Fix'd on the desert haze,  
As one who deep in heaven some airy pageant sees.

In outline dim and vast  
Their fearful shadows cast  
The giant forms of engines on their way  
To ruin: one by one  
They tower and they are gone,  
Yet in the Prophet's soul the dreams of avarice stay.

W. T. LYNN.

Blackheath.

Balaam, "Taking his stand," Keble, 'Christian Year,' second Sunday after Easter. Sermons: Bishop Butler, serm. vii.; J. H. Newman, IV. ii.; Waterland, II. xiii. The "greatest word painter" is a subjective statement, depending on the view of the preacher. Is it A. P. Stanley?

ED. MARSHALL.

REV. CALEB CHARLES COLTON: JOHN THURTELL (8th S. v. 167, 230, 350, 456).—I have found the following extract in Pierce Egan's 'Recollections of John Thurtell,' 1824, p. 25:—

"Previous to the execution of Thurtell, a gentleman of the name of Richards, a Fellow of one of the Colleges at Cambridge, arrived in Hertford, and immediately called at the gaol, and stated that the Rev. Mr. Colton, of whose mysterious disappearance so much has been said of late, had been a member of the same College with himself, and that having heard of John Thurtell's conviction, he came up for the purpose of asking him whether he knew anything of that gentleman, and whether he was disposed to communicate what he might know as to his fate. The chaplain, to whom the enquiry was stated, took an opportunity of asking the question of Thurtell, and he distinctly said, he knew nothing of Mr. Colton whatever."

MR. POLLARD's dates are, of course, correct. The trial was opened on Friday, Dec. 5, 1823, but adjourned by Mr. Justice Park till Jan. 6. In the affidavit which was produced in support of the application for the adjournment of the trial, it was stated, on the authority of the *Morning Chronicle* of Nov. 6, that Thurtell's father has been re-elected Mayor of Norwich on the very day on which the murder was committed. I see that Mr. G. A. Sala, in his recently published 'Things I have Seen and

People I have Known,' ii. 92, says that Thurtell "in his youth had actually been an officer in the army." Thurtell had been an officer in the Marines, and in his defence he averred that while he was serving under the king's colours he had fought and bled for his country. Capt. M'Kinlay testified on the trial that Thurtell had served under him in the *Bellona* from 1812 to 1814, and that he had always acted with correctness as an officer. He was only thirty-one when he died.

I have most of the literature on the subject, and think the best and most accurate account of the trial is Pierce Egan's, which is cited by Mr. PEACOCK at v. 93. I have also the account published by the *Observer* newspaper, which is illustrated by many curious woodcuts, and the *Medical Adviser* of Jan. 17, 1824, with its 'Phrenological Observations on Thurtell's Head.' Another curious pamphlet is Hodgson's 'Dreadful Confessions of Joseph Hunt,' with a coloured frontispiece in five compartments, signed by W. H., i. e., William Heath. There is an account of the murder in Thorne's excellent 'Handbook of the Environs of London,' 1876, under "Radlett," which cites in full Sir Walter Scott's description of his visit to Gill's Hill Lane, as mentioned by Mr. PICKFORD at v. 351. Forty years ago and more, when I was a lad in residence at Aldenham Grammar School, the memory of the events was fresh in the minds of several of my humble acquaintances at Letchmore Heath and the neighbouring villages. As Radlett was on the road to St. Albans, my favourite place of pilgrimage on whole holidays, I often used to turn aside to look upon the scene of the mysterious murder at Gill's Hill.

Weare was buried in Elstree Churchyard, which also contains the remains of another victim of a murderer's bullet, Martha Reay, who was killed by the Rev. Mr. Hackman in 1779. Mr. Thorne gives, under "Elstree," a verse of a song which was composed on the occasion, and may serve as a pendant to the celebrated lines on Mr. William Weare:—

A Clergyman, O wicked one!  
In Covent Garden shot her;  
No time to cry upon her God,  
It's hoped He's not forgot her!

W. F. PRIDEAUX.

Jaipur, Rajputana.

TRENCH FAMILY (8th S. v. 423).—The alleged descent of the Irish Trenches from the De la Tranchées is extremely improbable. The pedigree in Ulster's office, it is true, begins with Frederick de la Tranche, "a protestant who passed into England in consequence of civil war in France, and established himself in Northumberland in 1574," and Foster repeats this. But it is curious that in the letters of denization to this Frederick's alleged son, James—the first of the name in Ireland—he

is not only described as of "Scotch birth and blood," but is named James Trinch. Further, on his tombstone in Clongell the inscription is (or was), "Hic jacet Jacobus Trynche," &c. It is evident these spellings give the then pronunciation of the name. In this James Trench's will the name is indifferently spelt Trenshe and Trenche, and there is no reference to De la Tranche.

## SIGMA TAU.

HERALDRY: HASTINGS (8th S. iv. 29, 213; vi. 95).—The statement by Mr. Doyle, in his 'Official Baronage,' that the tinctures of the coat of Hastings are indicated on a seal of 1468, requires some explanation as to how this was effected; failing which it can hardly be quoted as an authority, though there is little doubt (*abundè*) that they were (as there stated) "argent" and "sable." The tinctures of the crest from this same (all-informing) seal are also given by that most industrious though somewhat credulous writer. G. E. C.

LEMON SOLE (8th S. v. 509; vi. 78, 131).—Blackie & Son's 'Popular Encyclopædia' states that the "*Solea pegusa*, or the Lemon French sole," is so named from its yellow colour. Mackenzie's 'National Encyclopædia' has: "The *Lemon Sole* (*Solea aurantiaca*) is another British species with a more southern range, being taken on the south coast of England in deeper water than the common sole." The Latin epithet has, of course, reference to its colour.

## F. C. BIRKBECK TERRY.

SIR RICHARD PERRY, BARON OF THE EXCHEQUER (8th S. v. 367, 435).—It may be added that his wife, Dame Mary Perry, the eldest daughter of Henry Browne, Esq., of Skelbrooke, co. York, died April 19, 1795, in her seventy-fourth year, and was buried on April 27 following. Sir Richard, who died on January 2, 1803, in his eightieth year, was interred January 10 in the family vault in the new burial-ground of the parish of Twickenham, co. Middlesex. Was Maria Perrin, buried at Twickenham on March 12, 1768, in any way related to the judge's family?

## DANIEL HIPWELL.

"HA-HA" (8th S. vi. 66).—MR. DIXON is referred to Stormonth's 'Dictionary,' where both the meanings of a sunk ditch and a hedge are given, with the variant *haw-haw*, while *hawthorn* is explained as a prickly tree or shrub for making a *haw*, or hedge. I may also refer to Ha-Ha Bay, on the Saguenay river, province of Quebec, the most beautiful *cul-de-sac* in that romantic region. The guide-books attribute its name to the exclamation of the early explorers, about 1534, who had been unable to obtain any anchorage till they arrived at that spot. But guide-books in such matters are not to be implicitly trusted; and as the bay looks like the continuation of the river when

ascending it, the exclamation may have arisen by their coming on the obstacle and being compelled to return. I have, however, in my own mind, greater belief in the phrase being of Indian origin.

## TENEBRÆ.

Mr. Walford, describing the improvements in Kensington Gardens effected by Bridgeman, observes:—

"The low wall and fosse was introduced by Bridgeman as a substitute for a high wall, which would shut out the view of the broad expanse of park as seen from the palace and gardens; and it was deemed such a novelty that it obtained the name of a 'Ha! ha!' derived from the exclamation of surprise involuntarily uttered by disappointed pedestrians."—*Old and New London*, v. 154.

The 'Imperial Dictionary' tells us that *ha-ha*, a sunk fence or ditch, is a reduplicated form of *haw*, a hedge, from the A.S. *haga*, a hedge, inclosure. In my opinion both explanations are very wide of the truth.

The Rev. W. J. Loftie, in 'Kensington Picturesque and Historical,' thinks that the *ha-ha* of Kensington Gardens may possibly represent the boundary set when Charles II. gave Sir Heneage Finch leave to dig up the ditch and fence between his land and Hyde Park. CHAS. JAS. FERET.

See 'N. & Q.,' 4th S. x. 37, 95, 158, 216, 284, 362.

JONATHAN BOUCHIER.

WATERMARKS ON PAPER (8th S. vi. 107).—A. will find nearly a hundred cuts on wood of early paper-marks in 'The Typography of the Fifteenth Century,' by Samuel Leigh Sotheby, London, 1845. The advertisement in the book states that comments on the watermarks will be printed in the 'Principia Typographica' (by S. Leigh Sotheby, pub. London, 1858, 3 vols. 8vo.). 'Paper and Paper-making Ancient and Modern,' by Robert Herring, London, 1863, contains information on the subject. JOHN RADCLIFFE.

This query, in some form, has already appeared in six out of the eight series of 'N. & Q.' A reply will be found so recently as 8th S. v. 352, in which authorities are quoted, as well as references given to all the very numerous articles in 'N. & Q.' on this subject, which it is quite unnecessary for me to repeat.

EVERARD HOME COLEMAN.

71, Brecknock Road.

JOSHUA JONATHAN SMITH (8th S. iv. 308, 497; v. 72, 238, 435; vi. 17).—What is the foundation for the statement, twice repeated in 'N. & Q.,' that Alderman Smith was, conjointly with Lady Hamilton, executor of the last will and testament of Viscount Nelson? Is it anything more than Nicholl's account of the Ironmongers' Company, privately printed? Orme's 'History of Nelson' gives an abstract of the will and codicil, proved December 23, 1805, and states that the executors who proved were Earl Nelson and William Hasle-

wood. The 'Naval Chronicle,' vol. xiv. p. 202, confirms Orme, but says that the celebrated codicil, written on the eve of Trafalgar, leaving Lady Hamilton as a legacy to king and country, was proved July 4, 1806. Nicolas's 'Nelson Letters' gives the will at length, with all the codicils. No other executor is mentioned than Earl Nelson and the hero's old friend William Haslewood, of Booth & Haslewood, solicitors, 3, Craven Street, Strand.

HANDFORD.

KEATS'S SONNET TO A CAT (8th S. v. 361).—I am disappointed that my note, suggesting that John Hamilton Reynolds was the author of the sonnet to Mrs. Hamilton's cat, attributed to Keats, has not elicited some further remarks. MR. POLLARD's note, *ante*, p. 106, is not much to the point, and adds but little to what we know about Reynolds. I should have liked to learn from Mr. Forman—whose attention appears to have been first directed to the sonnet by Reynolds's venerable sister—whether he had any other ground for including the sonnet in the poet's works, and also from Mr. W. M. Rossetti whether he considers that there is any internal evidence to justify the attribution of the poem to Keats. My point is that, although the poem was well known, it was not included by Lord Houghton in his collection, and that it exhibits a finer sense of humour than we know Keats possessed.

JNO. HEBB.

Willerden Green, N.W.

BRAZIL SALTS (8th S. vi. 108).—Is this an old name for the popular but inefficacious sarsaparilla? One variety comes from Brazil, and Wood's 'Therapeutics' (p. 558) tells us that "Sarsaparilla contains a crystallizable principle, first discovered by Palotta in 1824," which "crystallizes in fine needles" or "in star-like clusters of plates." These would be the salts, exhibited in water or alcohol, and producing, said Palotta, "vomiting, constriction in the throat, weakness, diaphoresis, and depression of the circulation"; but, according to the experience of Böcker, of Bonn, "not producing any symptoms whatever."

EDWARD H. MARSHALL, M.A.

Hastings.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Castle Dangerous* and *Chronicles of the Canongate*. By Sir Walter Scott. Edited by Andrew Lang. (Nimmo.) MR. NIMMO's spirited and ambitious enterprise has been conducted to a safe termination, and the most ideal edition of the "Waverley Novels" in existence is now completed. Congratulations are due to the publisher and to the able editor, and also to the public, which has at length the entire series within its reach. The two latest volumes are less interesting than their predecessors. When he wrote 'Castle Dangerous' Scott was a broken man. To criticize the work savours, as Mr. Lang hints, of impiety. The subject in his earlier days would have

inspired him; but his hand had lost its cunning, and the work was *manqué*. The shorter stories, meanwhile, which Scott included under the title 'Chronicles of the Canongate,' fell somewhat flat. Mr. Lang owns that in binding together a number of short narratives Scott was not at his best. As a rule the stories are gloomy and depressing, though they are, it must be owned, full of character. The opening portion is valuable, in embodying a kind of personal revelation, of which Scott was chary. Whatever may be the merits or defects of these two volumes, they form an integral portion of the "Waverley Novels," from which they cannot be omitted. The illustrations are of the same high order as before. Those to 'Castle Dangerous' are by Mr. Macbeth Raeburn, and consist of a gloomy and impressive picture of Douglas Castle, and four subjects, 'The Travellers,' 'The Hunting Feast,' 'The Escape,' and 'The Lady watches the Combat.' Mr. G. D. Armour has drawn, and Mr. D. T. Cameron etched, the illustrations to the 'Chronicles.' First comes a picture of cattle; then 'At Elspet's Hut,' 'The Execution of Hamish,' 'Before the Mirror,' and 'The Tapestry Chamber' follow. We can but once more congratulate the possessors, ourselves included, of this charming edition.

*A Key to Tennyson's In Memoriam*. By Alfred Gatty, D.D. (Bell & Sons.)

A PLEASANT and an unmistakable tribute to the value of Dr. Gatty's key to 'In Memoriam' is supplied in the fact that it has already reached a fifth edition. There are few students of Tennyson's noble poem who will not find their labours cheered by this volume, the cheerful, wise, meditated philosophy of which commends it to independent perusal.

#### *Journal of the Ex-Libris Society.*

It is pleasant to find from official lips that the Ex-Libris Society has expanded beyond the wildest dreams of its founder, and that its journal has now taken an assured and important position amongst the journals of the learned societies. The verification of book-plates now forms an important feature. Dr. Dubbs writes on 'German Book-plates of Pennsylvania,' and Mr. W. G. Brown on 'Tinctures in Heraldry.'

A MARVELLOUS panegyric on the work of the late Mr. Pater is supplied to the *Fortnightly* by Mr. Lionel Johnson, obviously one of the most fervid of disciples. A good contrast to this is the 'Shakespeare and Racine' of M. Paul Verlaine, which, without being quite exact, is a masterly piece of criticism. 'Professor Drummond's Discovery' receives but scant mercy from Mrs. Lynn Linton, who is in her most warlike vein. M. Hugues le Roux gives an excellent account of 'The Rajahs of Sarawak.' Mr. Frederic Harrison has much to say that is worthy of attention concerning 'The Municipal Museums of Paris,' and Mr. A. H. Savage Landor gives a stimulating account of 'A Journey to the Sacred Mountain in China.'—Among many papers in the *Nineteenth Century* on matters theological, political, or in some way controversial, three stand out of general interest. First in order among these is 'Smoke,' by Mrs. Frederic Harrison. The title is perhaps misleading, and should be 'Shall Women Smoke?' To the query so propounded it is to be hoped that the answer will be an emphatic No; but here, too, we approach controversy. In 'The Parish Priest of the Past' Dr. Jessopp maintains the superiority, between the Conquest and the Reformation, of the parish priest to the monks, who were much less true subjects of the king than bigoted adherents of the Pope. Once more controversy seems not distant. In 'Mutual Aid in the Mediæval City' Prince Kropotkin maintains what, at least, will

not be denied, the superiority of the great mediæval cathedral to "a meaningless scaffold like the Paris iron tower" or "a sham structure in stone intended to conceal the ugliness of an iron frame, as..... the Tower Bridge." Even, here, however, the question is begged. Mr. Bent, the indefatigable traveller, depicts 'A Journey in Southern Arabia.' It is interesting to find Mr. Bent describing the Hadrami females as "as externally repulsive as the most jealous of husbands could desire." The most interesting portion is the description of the palace of Al Katan.—The most pleasing paper in the *New Review* is Miss Hall Caine's 'A Child's Recollections of Rossetti.' The house in Cheyne Walk seemed to her "childish fancy big, heavy, and dull." It was generally a little grave, but it had another aspect. Concerning its supposed ghostly visitants Miss Hall Caine has much that is striking to say, and she gives a pleasing picture of the life at Birchington. Further revelations upon the Court at Spain are given, and there are 'Some Unpublished Reminiscences of Napoleon.' The other articles, with the exception of an unfinished fantasia by Sarah Grand, are unsuited to our columns. One even is in defence of anarchy!—Mr. W. O. Oliphant sends to the *Century* a pleasant paper on 'Addison the Humourist.' There is a capital account of 'Poe in Philadelphia,' drawn from his correspondence with Washington Irving, Dickens, and others. 'Across Asia on a Bicycle' is continued, and still lacks descriptive vivacity. 'A Jaunt into Corsica' is good, as is 'Colo[u]r at the Far North.' Mr. Aubrey Vere begins his reminiscences. These at present deal principally with Ireland. They are interesting enough, but include one well-known Joe Miller—or shall we, out of regard for an American magazine, say "chestnut." The letterpress is good throughout, and the illustrations, which include two portraits of Poe, are admirable.—Mr. F. Marion Crawford's description of 'Bar Harbo[u]r,' in *Scribner's*, inspires a longing to visit the place, which has a very pleasant and homelike appearance. The illustrations are excellent. Very animated is the account of 'Tarahumari Life and Customs.' A most interesting people is this, differing in many respects from most primitive races. A wonderfully clever marine sketch is 'The Folly of Mocking at the Moon.' 'A Third Shelf of Old Books,' by Mrs. James T. Fields, deals in very attractive fashion with Milton and Johnson.—Mr. Saintsbury continues, in *Macmillan's*, his account of 'The Historical Novel,' dealing exclusively with Scott and Dumas. 'A Forgotten Fight,' by Col. Hill, depicts the battle of St. Pierre, or Mouguerre, by Bayonne, and celebrates the deeds of Sir Rowland, afterwards Viscount Hill, probably a relative of the writer. 'Philornithus in the Park' gives a most readable account of the birds in St. James's Park. 'Ravenna and her Ghosts,' by Vernon Lee, is delightful.—To the *Gentleman's* the Rev. D. Gath Whitley sends an account of 'The Buried Elephants in the Arctic Regions.' The Rev. J. E. Field writes on 'Swans and Swan Songs,' and Mr. Percy Fitzgerald on 'Diocletian's Palace at Spalato.'—'Poet, Parson, and Pamphleteer,' in *Temple Bar*, deals with W. Lisle Bowles, and will repay perusal. 'Louisa, Marchioness of Waterford,' is also a good sketch. 'Alexander, Lord Pitligall,' revives a forgotten story of virtue, heroism, and endurance.—In a good number of the *English Illustrated* an account of 'The Moated Castle of Leeds' is pleasantly conspicuous, both as regards letterpress and designs. 'Memoirs of Prato,' by Miss Mary F. Robinson, is delightful. The pictures to 'Silent Sentinels of the Cornish Coast' are very striking.—'White Sea Letters,' in *Longman's*, gives a very readable account of Archangel and the north of Russia. Dr. Sebastian Evans supplies a fine Eastern allegory, entitled 'The Cavern of the Great Death.' Mr. Grant Allen

describes india rubber under the title of 'The Cinderella of Civilization.'—Mr. James Payn concludes, in the *Corahill*, his 'Gleams of Memory.' His recollections are most interesting, and supply many valuable autobiographical revelations. 'Clichés and Tags' is short and suggestive.—'Occult Science in Thibet,' which appears in the *Arena*, will have much interest for our readers. 'Male and Female Costume' is amply illustrated.—*Belgravia*, the *Idler*, *Household Words*, and *All the Year Round* have the usual variety of contents.

CASSELL'S *Gazetteer*, Part XII., has a map of Stafford, Shropshire, and part of Derbyshire, and carries the alphabet from "Clifton" to "Cooleagh."—Caswell's *Storehouse of Information*, Part XLIV., "Seattle" to "Sol-fa," includes Shakespeare, and gives pictures of spots in Stratford. Siam is also dealt with.

We are glad to welcome the first part of a new and enlarged edition of Dr. Brewer's *Dictionary of Phrase and Fable* (Casell & Co.). We content ourselves for the present with chronicling the appearance of a useful and desirable book, and hope to indicate the respects in which it is an improvement upon the previous edition.

We are glad to congratulate *Temple Bar* upon the appearance of its one hundredth volume, which takes the shape of an index to the previous ninety-nine volumes. At the close of its jubilee *Temple Bar* still maintains its character as conveying historical information with the utmost possible amount of vivacity. Long may it flourish.

EARLY in October Effingham Wilson & Co. will issue a book which deals somewhat exhaustively with the history of the banks and bankers of Northern England. It is by Mr. Maberly Phillips, a member of the Society of Antiquaries, and one of the staff of the branch Bank of England at Newcastle-on-Tyne, and is issued in a limited edition.

### 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."

MRS. JOHNSTON STEWART ("Princess Elizabeth").—The only lives are in Green's 'Lives of the Princesses of England' and the 'Dict. Nat. Biog.'

DE V. PAYEN-PAYNE ("Land of Green Ginger").—See 'N. & Q.,' 5th S. x. 408; xi. 388, 437, 455.

Z. ("First catch your hare").—See 7th S. ii. 398.

W. WRIGHT ("Bath Post": "Bristol Boards").—Consult 'N. E. D.,' under "Bath" and "Bristol."

CORRIGENDUM.—P. 164, col. 2. 1. 15, for "except" read *except*.

#### 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, SEPTEMBER 15, 1894.

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## Notes.

ELIZABETHAN LITERATURE AT THE  
BRITISH MUSEUM.

The following, from the *Times* of August 31, will be of keenest interest to bibliophiles:—

"The Trustees of the British Museum are to be congratulated on the latest additions made to their stores of Elizabethan literature. Owing to the sagacity of Dr. Garnett, the Keeper of Printed Books, the Trustees acquired last month twenty-four rare volumes in verse and two in prose, ranging in date between 1579 and 1613, from the library of Sir Charles Isham, at Lampport Hall, Northamptonshire. No copies of any of these works have been previously in the possession of the Museum.

"Much excitement was created in literary circles in the autumn of 1867, when Mr. Charles Edmonds announced in the *Times* (October 4, 1867) his discovery in a disused lumber-room at Lampport Hall of a small collection of the choicest Elizabethan books. Many of them were unique, and were not previously known to be in existence, while the majority were only known in single copies elsewhere. The precious collection included an edition of Shakespeare's 'Venus and Adonis' of 1599, the existence of which had never been suspected. At its side lay a finely preserved copy of Shakespeare's 'Passionate Pilgrim' of the same date; and the more harshly used exemplar of the work at Trinity College, Cambridge, is believed to be the only other extant. One welcome peculiarity of these newly recovered volumes was that they were exceptionally free from the stains of age; and although in some cases the bindings were missing, in other instances the original vellum covers, with linen or silk strings attached, looked almost as fresh

as when they first left the binder's workshop some three centuries before. That the whole of this treasure-trove, when it came into the market this summer, did not find its way to the shelves of the British Museum is matter for deep regret. The larger portion has been acquired by a private owner, whose resources are ampler than those which the Treasury places at the disposal of the directors of the nation's library. Nevertheless, the public will learn with satisfaction that the negotiations set on foot by Dr. Garnett and his colleague Mr. R. E. Graves a few months since have resulted in the transference to the British Museum of a rich fragment of the Lampport collection.

"Of the new acquisitions—all of which are now being exhibited in the King's Library at the British Museum—two are absolutely unique. One of these volumes is entitled 'The Lamentation of Amintas for the Death of Phillis; paraphrastically translated out of Latine into English Hexameters by Abraham Fraunce. Newly corrected.' London, 1596. This is a translation of Thomas Watson's Latin poem of 'Amintas'—itself an adaptation from Tasso. Fraunce's work is an interesting endeavour to acclimatize the hexameter in English verse. The author was the friend of Edmund Spenser and of Sir Philip Sidney, and shared with them the belief that the metre of Homer and of Virgil could be made to flourish on English soil. It is curious to note that of two earlier editions of Fraunce's book, appearing respectively in 1588 and 1589, no copy in either case is known. The second unique volume is a poem by the powerful but rugged dramatist Cyril Turner (or Tournure). It is entitled 'The Transformed Metamorphosis,' 1600, and is an obscurely phrased satire on current iniquities in Church and State. The author of 'The Atheist's Tragedy' is thus shown in something of the light of a political reformer.

"In the case of fifteen of the new accessions only a single copy of each is known elsewhere. First in interest among these, if not first in interest in the whole of the newly acquired collection, comes Marlowe's masterly poem of 'Hero and Leander' as completed by George Chapman in 1598. 'The Two Sestiads' of this poem, which can alone be claimed for Marlowe, appeared separately in the same year, but of that edition no copy is in the Museum; a unique exemplar belongs to Mr. Christie-Miller at Britwell. The Lampport copy of the completed work, which is now the nation's property, is a beautiful specimen of typography. The paper is spotless throughout, and the original vellum cover is unsoiled. The intrinsic literary merits of this volume, combined with its fine material condition, places it among the most coveted possessions of the British Museum. With it are bound up two narrative poems by a contemporary poetaster, Francis Sabie. The one is entitled 'The Fisherman's Tale' (a rhyming version of Robert Greene's 'Pandosto'), the other 'Flora's Fortune.' Both are dated 1595. 'Adam's Complaint,' 1596—a third volume from the same pen—is all but unique, and forms part of the new collection. It versifies portions of the Scriptural narrative. Although Sabie's literary powers were of modest dimensions, all the published works of men like him ought to be accessible to the student at the Museum, and we are glad to notice that the three books by him now added, combined with those already in the hands of the Trustees, nearly complete the roll of his publications.

"The works of Nicholas Breton, whose remarkable facility as a writer in both prose and verse is inadequately recognized by the general reader, have long been reckoned among the most valued prizes of the collector. Breton is responsible for forty-eight published volumes, and each of them is worth its weight in some metal more precious than gold. Before this summer the Museum

possessed twenty of them, three of which were unique. The Lamport accessions now add five more, of which only single copies are known elsewhere. The Museum's collection of Breton's works is thus rendered somewhat larger than that of Mr. Christie-Miller, who previously stood supreme and unapproached among owners of Breton's books. Four of the newly acquired volumes are in verse: their titles are 'Bowre of Delights,' 1597; 'Old Madcappes New Gallymawfay,' 1602; 'No Whippinge or Trippinge, but a Kind Friendly Snippinge,' 1601 (with imperfections supplied in facsimile); and 'Honest Counsaile: a Merry Fitte of a Poetical Furie,' 1605. The fifth volume is in prose, and is entitled 'A Merry Dialogue betwixt the Taker and Mistaker,' 1603.

"Among the other volumes are an almost unknown poem of considerable merit—'Philochasander and Elanira, the Faire Lady of Britaine,' 1599, by Henry Petowe, the author of a rare continuation of Marlowe's 'Hero and Leander'; poetical pieces by Robert Tofte, collected, in accordance with a common contemporary fashion, under the title of 'Laura,' 1597; a sharp satire by Edward Hake, called 'Newes out of Powles Churchyarde,' 1579; and a copy of the first edition of Greene's romance of 'Arbasto,' 1584 (without a title-page).

"Two of the books will be of peculiar interest to the literary historian. A witty mock-romance in prose, by Robert Anton, called 'Morio-Machia,' 1613, concludes with an account of a duel between the Knight of the Sun and the Knight of the Moon, which the author compares to that of Don Quixote and the barber 'about Mambrioe's enchanted helmet.' 'Don Quixote' was first published at Madrid in 1605, and no copy earlier than 1620 of the first English translation (by Shelton) is known, but it has long been suspected that this famous version of a famous book was published some years before. The suspicion is now confirmed by Anton's familiar reference in 1613 to an episode in Cervantes's immortal novel. Another of the volumes, an 'Epicidium' on Lady Helen Branch, the widow of a Lord Mayor of London (1594), is apparently by William Herbert (or Harbert), the author of 'A Propheay of Cadwallader.' This book is rendered exceptionally attractive by a highly complimentary reference to Shakespeare's poem of 'Lucrece,' which was not itself published till 1594. Two succeeding lines praise, however, with almost equal warmth 'Sad Cornelia,' a tragedy of far inferior value, by Thomas Kyd, the author of 'The Spanish Tragedy.'

"A fragment in the collection supplies the first sheet of a previously unknown poem by Robert Southwell, the Roman Catholic poet, whose religious fervour lends a pathetic beauty to everything that he wrote. The work is entitled 'A Fourfold Meditation of the Four Last Things' (1606), and future editors of Southwell's works will find it necessary to give it close study. Another curious fragment is the first sheet of Thomas Edwards's fervid poem, 'Cephalus and Procrias,' 1595, which the Roxburge Club reprinted in 1882. The only other known copy is in the library of Peterborough Cathedral, and as it is improbable that that copy will ever be offered for sale, the Museum may be credited with having acquired the sole portion of the work likely to be purchasable.

"But while we fully appreciate the value and interest of these accessions, it is our duty to emphasize the moral to be drawn from the circumstances attending their acquisition by the British Museum. The productions of the Elizabethan era are rightly reckoned among the chief glories of English literature, and it is just to expect those who control the national library to spare no effort to secure for their shelves a copy of every original edition of an Elizabethan or Jacobean book. At the national library the student should be able to consult the works of

Shakespeare and of Marlowe, of Greene and Peel, of Nash and Lodge, of Beaumont and Fletcher in the form in which they left the authors' hands. But in the case of none of these writers, nor of fifty others that could be named, is this opportunity at present offered to the reader at the British Museum. The lacking volumes are of rare appearance in the book market, and much time must, under any conditions, elapse before all the gaps can be filled. Dr. Garnett and his colleagues are fully alive to the needs of the situation, as their action in the matter of Sir Charles Isham's books amply proves. But it is not their energy alone that can fill, when the opportunities arise, the *lacunæ* in the collections under their charge. The Treasury must supply them with adequate funds. By foreign Governments it is held a point of honour to maintain the State libraries at the highest point of efficiency. In England the conscience of the Government is more elastic, and to only a very small section of our legislators is it probably of the remotest interest whether or no the national library possesses a complete set of the works of those authors whose genius has helped to make the nation's reputation. Sentimental considerations cannot perhaps be expected to exert much influence on the relations of the English Government with its museums, art galleries, and libraries. But educated public opinion ought at least to ensure that institutions like the British Museum should be able to compete on something like even terms with private persons when collections of undoubted national interest, like the Lamport collection, are offered for sale."

H. T.

#### RHYMING SLANG.

For the amusement of those who have not read the *Pall Mall Gazette* regularly, and who may not have noticed an article under the above heading which appeared on July 4, I extract portions, in the hope that better informed correspondents may supplement the examples given from their own experience:—

"Rhyming slang expressions may be divided into two classes, the simple and the complex. The simple method consists in substituting for a word some other word or phrase which rhymes with it. Not that every one is free to choose his own rhymes. Usage has established certain rhyming slang equivalents for certain words, and although, no doubt, new rhymes are always being introduced on trial, yet when one has become recognized as belonging to the dialect it can never be dislodged. For instance, the rhyming slang for 'pocket' is 'sky-rocket,' and neither 'locket' nor 'socket' would be tolerated. The eyes are 'mince-pies,' the ears and the nose are (oddly enough) the 'frosty and clear,' and the 'I suppose.' How, when, and why these particular rhymes were universally adopted will never be known. .... Who was 'Charlie Prescott,' whose name is immortalized as a synonym for 'waistcoat'? And why should coat and trousers be concealed under such circumlocutions as 'I'm afloat' and 'round the 'ouses'? Other examples of rhyming slang are 'cat and mouse' (house), 'elephant's trunk' (drunk), 'bull and cow' (row), and 'I'm so frisky' (whiskey). But if I am asked how 'daisies' can be the rhyming slang for 'boots,' I answer that we have here an example of the second, or complex form of the jargon, in which it finds its highest development in the mouths of experts. Having got your rhyme—say, 'sky-rocket' for 'pocket'—you are permitted, within certain ill-defined limits, to make your slang equivalent shorter and more occult by omit-

ting the rhyming portion. Thus 'pocket' becomes 'sky,' and 'daisy-roots'—the simple or first standard form for 'boots'—is contracted into 'daisies.' In the same way, no master of the language would ever give brandy or gin their primitive names, 'Jack the dandy' or 'Brian O'Lynn.' The one is always referred to as 'Jack,' the other as 'Brian.' It will be seen that words treated in this way must have a tendency, in constant use, to lose sight, as it were, of their original forms, and to become merged in the great mass of ordinary prosaic slang. For instance, in Act I. scene i. of 'The Cotton King' at the Adelphi, some one says that somebody has 'a streak of black across the chivvy.' Adelphi audiences know, of course, that 'chivvy' means 'face,' but the earlier form of the word, 'Chevy Chase,' being now rarely, if ever, used, the rhyming original is probably known to few playgoers, and the word 'chivvy' is thus in danger of being left with no more poetry about it than is attached to such terms as 'conk' or 'boko,' the ordinary slang for nose.

"Sometimes an unfamiliar slang expression which has puzzled the hearer may be interpreted by considering it as a possible example of rhyming slang in one of its forms. For example, a philologist who overheard the following conversation at Waterloo Station was very much perplexed until he applied this test. 'Is this right for Woking, Bill?' 'Dunno, Jim: ask the *Christ-mas*.' To one who has the key, the solution is obvious: Christmas=Christmas card=guard. We hear a great deal about the way in which slang has invaded our conversation and our literature, but in spite of the recent popularization of the coater, I doubt if much rhyming slang is heard in West-End drawing-rooms. I have only come across one example of its employment (excepting occasionally in a music-hall song) in what might be called a literary form. There is a poem which begins thus, and readers who have followed me so far will find no difficulty in translating it:—

I was sitting one night at the *Anna Maria*,  
Warming my plates of meat,  
When there came a knock at the *Rory O'Moore*  
Which made my raspberry beat."

This article, which was apparently written in earnest, gave me much light. Never before had I realized the infinite capacity possessed by such a system for the complete transformation of language. While tolerably acquainted with "Great Scott!" I always regarded that expression as a proof of the lasting popularity of the gifted author of 'Waverley.' Although, as time wore on, I began to suspect that this tribute might not have been intended in that sense, I never realized what a deep hidden meaning might lie concealed beneath those mysterious words. In due course even "Great Scott" entered the cycle of oblivion, while the more homely, if not less mysterious, "Scotland Yard" usurped his place. There may be some connexion between these expressions, but in their simple nakedness they throw no light upon the mystery of conception.

One evening, a short time after reading the *Pall Mall* article from which I have quoted, I happened to be on the King's Road, at Chelsea. A boy on roller skates flew along the pavement in high glee, while a breathless youth, trying hard to keep pace with the fugitive, shouted, "Why, Jim, you've got your new boots on!" "Not a bit of it!" retorted the young Parthian, as he shot

back a glance of disdain upon his pursurer; "they're my burners." If the rollicking youth had mentioned the word "daisies," I might perhaps have understood him; but, "burners!" What on earth are burners?

RICHARD EDGUMBE.

Springfield House, Hatfield Peverel.

RUSSELL OF STRENSHAM, LITTLE MALVERN, &C. (See 4th S. viii. ix. *passim*, x. 129, 190, 279; xii. 414.)—H. S. G. (4th S. xii. 414), after enumerating the sons of Sir W. Russell, Bart., of Strensham, and coming to the decision that the male issue of all the younger sons has failed (a conclusion which I do not at present propose to discuss), goes on to say that the Russells once settled at Charlestown, Massachusetts, were not descended from any of these sons. In this he is correct, as he is in his statement that Richard Russell (the earliest Russell of his branch settled at Charlestown) was living there in 1659, and that he sealed his will, dated 1674, with his coat of arms, but these arms the writer declares to have been those of the Russells of Little Malvern, and this is the statement I shall endeavour to prove to be incorrect. The writer has probably been misled into making this statement by the action of this Richard Russell's direct descendant, James Russell of Clifton, who in 1820 "obtained a grant of the arms of the Little Malvern Russells with a difference." In so doing James Russell departed from the arms on the seal of his direct ancestor, the said Richard Russell, which arms are Argent, a chevron between three cross crozlets *fitchée* sable, for the cross crozlets on the coat of the Little Malvern Russells are invariably *non-fitchée*, though they were undoubtedly a branch of the Russells of Strensham, in whose arms the cross crozlets are (in all the Visitations without exception delineated and described) *fitchée*, as are those on Richard Russell of Charlestown's seal (Burke alone, see 'Extinct Baronetages,' having given the cross crozlets of the Strensham Russells as *non-fitchée*, an error on his part). The Little Malvern Russells bore Argent, a chevron between three cross crozlets sable with a bordure gules, charged with eight bezants,\* and they invariably quartered with these arms those "of Aldervill," or Alderbrod, "of Presteigne in the marches of Wales"†—viz., Argent, a *saltire* sable, in the

\* See description of the Little Malvern Russells' coat in Visitation of Worcestershire, bound up with that of Derbyshire. Harleian MS. No. 1486. See also for the *non-fitchée* cross crozlets and for the eight bezants the delineations in Harleian MS. No. 1566, &c. On only one delineation (that of Visitation of Worcestershire, bound up with Cambridgeshire), are the bezants ten in number.

† Being those of Jane Alderbrod, the first heiress after they branched off. The name is given in some of the Little Malvern Russell pedigrees as Alderford, instead of

centre of it a dragon's head erased or. This quartering having a degree of resemblance with the impalement in the coat of arms on the ring with which Richard Russell of Charlestown sealed his will, doubtless misled Richard's descendant James Russell into claiming the arms of the Russells of Little Malvern, which was *not* the branch of the Russells of Strensham to which he belonged; whilst he appears to have ignored the marked difference, before mentioned, between the cross crozlets of the Little Malvern Russells and those on his ancestor's seal, which last were, as I have before said, like those of the Strensham Russells, fitchée. His error is much to be regretted, as creating confusion where none need have existed.

That the Little Malvern Russells were a younger branch of the Strensham family has never been disputed, their continuance in the same county being probably the reason; but neither in their pedigree in Nash's 'Worcestershire' nor in that of any of the Visitations in Nos. 1043 or 1486 or 1566, &c., Harleian MSS., is their descent from the Strensham Russells made out; each pedigree beginning with John Russell of Little Malvern, who married Jane Aldervill before mentioned. I am *now* able to show the exact generation in which they branched off, and can furnish proofs of this statement should I wish to do so.

#### C. COITMORE.

The Lodge, Leominster, Herefordshire.

SAMUEL BEAZLEY, ARCHITECT (1786-1851).—I have been lately looking up some particulars of the life of Samuel Beazley, architect and dramatic author, with the following result:—

The *Athenæum*, Nov. 1, 1851, has this paragraph, which is remarkable as containing at least three inaccuracies in the course of as many lines, the date of Beazley's death and his age being wrongly given and his name misspelt. "On Saturday week [October 18th] died Mr. Samuel Beazeley, the architect, in the 70th year of his age."

The 'Dict. Nat. Biog.' spells the name correctly, but describes Beazley's father as an architect, which was not the case.

The 'Dict. of Architecture' (A.P.S.), edited by the late Wyatt Papworth, a most conscientious and accurate writer, gives the date of his death as Oct. 12, 1851, and his age as sixty-five, which is, I think, correct, as he was born in 1786. He is described as the nephew (not the son) of Charles Beazley, and as having been buried in the family vault in the burial-ground of Bermondsey Old Church.

*Gent. Mag.*, vol. xxxvi. N.S., 559, under date of Oct. 12, 1851, has, "At Tunbridge, aged 65, Samuel Beazley, Esq., of Soho Square and Tun-

Aldervill or Alderbrod, and the arms are the same as those of Alderford of Knightwick, Worcestershire.

bridge Castle, Kent." In a memoir in the same volume of the *Gent. Mag.* he is described as having been born at Whitehall, in 1786, and that his father Charles Beazley was a surveyor. This latter statement is an error. In 1812, Beazley published a pamphlet in defence of the enclosure of waste lands, in which he is described as Samuel Beazley, Jun., architect and surveyor, his father's name having been Samuel. The pamphlet is dedicated to Sir Jos. Mawbey, Bart., Lord of the Manor of Epsom, and is dated from 2, Whitehall Place, where his uncle Charles carried on business as a surveyor. Charles Beazley, who is described as of Whitehall and Walmer, Kent, died at West Hampstead, Jan. 6, 1829, aged sixty-nine.

The following, from the 'Ann. Reg.,' 1851, appears to be correct:—

"At Tunbridge Castle, Kent, in his sixty-sixth year, Samuel Beazley, Esq., architect. Mr. Beazley was born at Whitehall, in the City of Westminster, in 1786, the son of Mr. Beazley, an army accoutrement maker, and was the nephew of Mr. Chas. Beazley, an architect, who built the beautiful church at Faversham."

Beazley lived at 29, Soho Square, a house on the south side of the square at the corner of Bateman's Buildings, the site of which is now absorbed into the Hospital for Women. J. HEBB.  
Willesden Green.

A HANDFUL OF QUEER ETYMOLOGIES.—To find startling etymologies we have only to consult books upon English antiquities written in the eighteenth century or in the early part of the present century. The fashion at that time was to favour such as were most outrageous, or, at any rate, to quote them with admiration and respect.

Hampson's 'Medii Ævi Kalendaria' (1841) is a capital book with an awkward title. It contains several etymologies which are highly ingenious. I quote a few.

"*Perseus*, from *P'Eres Zeus*, the sun" (*sic*), p. 53. *Zeus* is, I suppose, Greek; to what language *P'Eres* belongs no clue is offered, nor are we informed how it comes to mean "the sun."

"*Charing Cross*, as it was erected by Edward *pour sa chere reine*, has been plausibly derived from the French." I believe this delicious piece of humbug is still admired. See p. 190.

"*Gauch*, whence *jocus*," p. 212. *Gauch*, here quoted, is the German for a simpleton. Germanic words are so often derived from Latin that it is quite refreshing to find a Latin word derived from German, for a change.

"In Yorkshire, a third part of the county is of vast extent, and shires, hundreds, and wapentakes being formerly set out *per ambulationem*, by processions on foot, this was performed by processions made on horseback; and hence the name of Ryding," p. 228. This is not Hampson's own; it was invented by Dr. Kuerden, "a learned antiquary of the seventeenth century." Hardy guess-work

was evidently regarded as "learning," not by any means as presumptuous ignorance.

"The word *goblin* has been derived from *God Belin*, who is the same as *Bel* or *Belus*," p. 249. Certainly *God Belin* is excellent French.

"*Pales*, the tutelary deity of husbandry and grazing, whose name bears a great affinity to *Baal*, *Belus*, the sun," p. 249. All our old antiquaries had "Baal" on the brain; it was a blessed name to them.

"Hills in England which have been the site of heliacal idolatry [how is this ascertained?] are commonly called *Toot Hills*, from the Egyptian *Thoth*, *Taut*, *Tent*, *Tet*, or *Taautres*, who is the same as *Mercury*, or *Buddha*, *Osiris*, and *Maha Deva*. He was known to the Irish as *Tuth*, and gave rise to the English letter *Te*, the Greek *Tau*, and the Hebrew *Thau* and *Teth*," p. 254. This is all a revelry of delight. It follows that the Hebrew "*Thau* and *Teth*" are the same letter, and that Egyptian was freely spoken all over England.

"I suspect that we owe the word *aroynt* to the rowan-tree.....*quasi*, a roant thee, or a roan to thee, witch," p. 272.

"*La-ith-mas*, the day of the obligation of grain, is pronounced *La-ee-mas*, a word readily corrupted to *Lammas*; *ith* signifies all kinds of grain, particularly wheat; and *mas* signifies all kinds of fruit, especially the acorn, whence the word *mast*," p. 334. *La-ith-mas* is meant to be Irish. It follows that *Candle-mas* is "candle-mast."

WALTER W. SKEAT.

STEWART D'AUBIGNY : COCKBURN : MENIPENY.—Many references to MS. pedigrees, &c., of the French branches of these Scotch families are given in the 'Chroniques de Louis XII.' par Jean d'Auton, published by the Société de l'Histoire de France, vol. i. pp. 47, 73, 98, 105, 122, 157, and probably elsewhere; but there is no index yet published.

L. L. K.

EYE-WITNESSES AND CONFLICTING ACCOUNTS OF EVENTS WHICH THEY CHRONICLE.—It is a common experience of readers of historical works to find the writers expressing the difficulties that they have encountered in bringing into agreement the varying accounts of contemporary chroniclers, often professing to be eye-witnesses of the event which they record. In this connexion it may be of sufficient interest to the readers of 'N. & Q.' if short reference is made to the statements of the various reporters of the London daily newspapers with regard to the number of people who took part in the demonstration in Hyde Park against the House of Lords on Sunday, Aug. 26. On the day following the *Times* stated that "the plain and undoubted fact of the matter is that there were not more than 5,000 or 6,000 *bonâ fide* demonstrators" in the park. The *Morning Post*

does not venture to hazard a guess as to the number present; but after stating that the procession took thirty-five minutes to enter the park, but that at frequent intervals the police stopped the processionists in order to allow the ordinary traffic to pass, continues, "A more complete breakdown than that of yesterday has never been witnessed." The *Daily Telegraph* affirmed that "at the moment of passing the resolution the platforms were almost deserted." On the other hand, the *Daily News* said, "there may have been 200,000 present, there were certainly not fewer than 100,000." The *Daily Chronicle* describes the procession as "a brilliant pageant," and goes on to state that it is safe to say that when the resolution was put, "fully 60,000 hands were held up in support of it." While the *Standard* reporter declared that the demonstration was "one of the most abortive and ineffectual attempts to organize public opinion of which Hyde Park has been the scene; at none of the platforms did the audience number more than a couple of hundred." Of course, party bias has warped the judgment of all these writers; but some such cause occasions the disparities of all eye-witnesses, at all periods, and on all occasions, whether it be battles upon which the fate of empires depend or the ephemeral demonstrations of lowly Hyde Park agitators. Still a modern instance of glaring inconsistencies in a contemporary record of a gathering of some little public interest deserves to be noted.

F. A. RUSSELL.

HUME'S TOMB.—A brief note on a singular distinction accorded to Hume's tomb may interest those whose attention is directed to the historian. On the occasion of a recent visit to Edinburgh I observed that among the urns, obelisks, altars, and other erections which abound in the Calton burying-ground the only Christian symbol, with the exception of an Iona cross, is on the tomb of David Hume. The tomb is a circular tower, within which the bodies of the historian and his nephew, Baron Hume of the Exchequer, were buried. Over the entrance stands a Latin cross on a stone bracket, and this emblem appears again on a memorial tablet within. Any one who remembers how Hume's philosophical writings gave employment to the pens of Dr. George Campbell and Archdeacon Paley will not unnaturally remark even so small a matter as that a cross has been placed on this tomb.

F. JARRATT.

CROMARTIE EARLDOM. (See 'Mackenzie,' 6th S. ix. 48.)—This is in reply to a query that appeared so long ago as 1884; but I have only recently discovered the facts, which I believe to be unknown to any save myself. Certainly they are partially omitted from Sir W. Fraser's valuable book upon the subject.

The Hon. Roderick Mackenzie, (? second) son of John, second Earl of Cromartie, by his second

wife Mary, eldest daughter of Patrick, second Lord Elibank, was born in or about 1707, and, having served in the fleet at Gibraltar, entered the army in 1727 as a cornet of Dragoons. On April 28, 1735, he is described as of the parish of Greenwich, bachelor, aged twenty-eight, when he had licence (V.G.) to marry with Sarah Allen, of Blackheath in Lewisham, spinster, aged twenty, by consent of her father, Bennet Allen, of the same. The ceremony was solemnized two days later (May 1) in the chapel of Dulwich College.

Roderick and Sarah Mackenzie had issue three sons and three daughters as follows:—

1. George, baptism not found, a legatee in the will of his uncle Robert Allen, drowned on a voyage to India some time before 1789.

2. Kenneth, baptism not found, married firstly Mary Anne —, by whom she had issue an only child, Mary Anne Mackenzie, surviving unmarried in 1796. Married secondly, at St. George's, Hanover Square, May 29, 1792, Jane, daughter of Charles Petley, of Riverhead, in Sevenoaks, Kent, Esquire, by whom, who survived (and married secondly a Mr. Macleod) he had no issue. Kenneth Mackenzie having succeeded his cousin in the Cromartie estates in 1789, died at his lodgings in Orchard Street, November 4, 1796, and was buried in Greenwich Church November 10.

3. Sarah, baptized at Greenwich, September 16, 1739, married Col. Matthew Smith, Major of the Tower of London, who died at the Governor's House, February 18, 1812, aged seventy-three, leaving issue. His widow died at Croom Hill, in Greenwich, August 22, 1813, "aged seventy-five," and was buried in that church, M.I.

4. Bennet Allen, baptized at Greenwich November 24, 1740; buried there January 21 following.

5. Maria Margareta, baptized at Greenwich January 17, 1741/2, died unmarried on a return voyage from India (? *circa* 1788).

6. Jane, baptized at Greenwich November 26, 1744; married by licence (Bishop of London) March 3, 1768, at St. Martin's-in-the-Fields, Major William Blair, H.E.I.Co., who died at Stratford Place, April 27, 1814. She died January 22, 1808, and was buried in Greenwich Church.

I have not discovered when or where Roderick and Sarah Mackenzie died, and there do not seem to be wills for either of them at the P.C.C. Sarah's father Bennet Allen was some time captain R.N. After the marriage of his daughter to Roderick Mackenzie he went to reside at Greenwich, in which church he was buried September 10, 1750—that is, eight days before his death is recorded in the *Gent. Mag.*! He had issue, besides Sarah, Robert, of Greenwich, esquire, seized of lands in Clavering and Barton, Essex, died unmarried, buried at Greenwich March 8, 1752/3 (will P.C.C. 56 Bettesworth). Frances, born *circa* 1713, married first by licence (Bishop of London) dated

November 16, 1731, George Harrison, of St. Ethelburga, London, bachelor, and, second, a Mr. Gregory; and Jane, born *circa* 1716, executrix to her brother, from whom she inherited his Essex estates; resided at Croom Hill, Greenwich, and died there, unmarried, March 18, 1807, aged ninety-one; buried in Greenwich Church, M.I.

I should like to discover the name of Bennet Allen's wife and the first Mrs. Kenneth Mackenzie.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

[See also 'Cromartie Earldom,' 8th S. iv. 461.]

**PUZZLING FRENCH WORDS.**—I here give a few French words, chiefly names of places and persons, which are apt to be pronounced incorrectly by English people. The words I select on this occasion are: Broglie, Claretie, *enfouir*, *été*, *était*, &c., *eu*, *eut*, &c., Guinée, Guise, Guizot, Le Mans, Montaigne, *ouate*, St.-Ouen, *ouest*, Rheims, Sens (the town), St.-Saëns. I will now go through them one by one.

(1) Broglie. This name, of Italian origin (the variant Broglio is still preserved in Italy), is commonly pronounced *Brogl-e, i. e.*, the *gl* preserves its Italian sound, and the *ie* is pronounced like the *e* of *de*. (2) Claretie. *Trie* at the end of a word in French is often = *sie* as in *ineptie*, *suprématis*; but in Claretie the *t* has its ordinary sound, probably in consequence of the preceding *r*. (3) *Enfouir*. See what I say further on (9) about the words beginning with *ou*, for the *ou* in *enfouir* is pronounced similarly. (4) *Été*. When this means "summer" the first *é* is distinctly *fermé* (close); but when it is the participle of *être* this *é* is more open, and reminds one of the *et* in *Etty*, and this is also the case with the *é* of *était*, &c. (5) *Eu*, *eut*, &c. The *eu* in these words is by exception pronounced like the French *u*. And so it is also (in Paris and, perhaps, elsewhere), but very vulgarly, in Eugène and Eugénie. (6) Guinée, Guise, Guizot. The *Gui* in these three words is generally pronounced like the Ital. *ghi*; but I formerly used also to hear the last two pronounced with the *ui* as in *lui* (the *u* having more or less of a *w* sound), and I believe that this pronunciation is still occasionally to be heard. As for Guinée, a French lady tells me that she once heard it similarly pronounced, and that by a lieutenant in the French navy. In these three cases the *w* is much less guttural than in (9), as the *u* which it replaces is pronounced near the teeth. (7) Le Mans. The *s* is not sounded.\* (8) Montaigne. The *ai* is pronounced as usual, and the pronunciation *Montagne* is not correct. (9) *Ouate*, St.-Ouen, *Ouest*. The *ou* is here pronounced as in *oui*, *i. e.*, a good deal like our *w*, but more guttural, for, as this French *w* is nothing more than the *ou* consonantized, and the

\* The genitive and dative (or ablative) are "du Mans" and "au Mans," with the *d* and the *a* small.

*ou* is pronounced rather far back in the mouth, it is natural that this gutturalness should be imparted to the *w*.\* As for St.-Ouen, the *w* is not quite so strong as in the other two cases, seeing that the *t* of the "Saint" is carried on to it. The *en* is pronounced *ain*, whilst in Rouen the *ou* = *ou* (our *oo*) and the *en* = *an*. (10) Rheims. This used to be a great stumbling-block to English travellers, but I think it is now pretty generally recognized that the pronunciation is as if the word were spelt *Rains*. (11) Sens. This is pronounced *Sanss*, as the subst. *sens* (=sense, &c.) ordinarily is, though Littré says this latter ought to be pronounced *san*. (12) St.-Saëns. This is commonly pronounced *Saint Sanss*, though the diæresis (*tréma*) might readily lead one to suppose that the *en* has the sound of *ain*. Vapereau, however, writes it Saens.

F. CHANCE.

Sydenham Hill.

### 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.

"HEAD OR TAIL?"—So universal is the gambling spirit that a phrase similar to our "Head or tail?" must, one would think, exist wherever coins that lend themselves to "tossing" (*i. e.*, which have an obverse and a reverse of different design) are in use. It would, I think, be worth while to obtain and record a list of such phrases; and I would be allowed to ask contributions to such a list from readers of 'N. & Q.'

With the Romans "Head or tail?" was "Capita aut navim?" The most common form of the *as* had the two-faced head of Janus on one side (hence the plural *capita*), and the prow of a ship on the other. In our "Head or tail?" only the obverse side of the coin is described, "tail" simply indicating the opposite or other side. But there is a vulgar substitute for "tail," familiar, so far as I can learn, in and about London (or, perhaps, in the South) only, in which the Britannia of the reverse of bronze coins becomes "woman"—"Head or woman?"

Strutt's 'Sports and Pastimes' speaks of "cross and pile," or, with us, "head and tail," as "a silly pastime known among the most vulgar classes of the community, and to whom it is, at present, very properly confined." "Formerly, however," the writer continues,

"it held higher rank, and was introduced at the Court. Edward II. was partial to this and such like frivolous diversions.....In one of his wardrobe rolls we meet with

\* One generally hears *la ouate*, though, according to Littré, *l'ouate* may also be used. But it is always *l'ouest*, and not *le ouest*, though I do not know that there is any difference in the pronunciation of the *ou* in the two cases.

the following entries: 'Item, paid to Henry the king's baker, for money which he lent the king to play Cross and Pile, five shillings. Item, paid to Barnard usher of the king's chamber money which he lent the king, and which he lost at Cross and Pile: to Monsieur Robert Watteville eight pence.'—'Antiq. Repert.' vol. ii. p. 53."

The origin of the word *pile* in the phrase "jouer à la croix et pile, jouer à pile ou face," is uncertain. A *pile* was an iron tool used in stamping money. With this, Du Cange says, a sanctuary or a church—*pila*—was frequently impressed, and hence the term *pile* was given to the reverse side of the coin.

The Germans say "Münz oder Flach?" and "Kopf oder Schrift?" In Dutch the cross reappears, "Kruis of Munt?" and also in Spanish, "Cara ó Cruz?" When was the cross first prominent upon Christian coins?

The interest of the list would be enhanced if the literal meanings of the words equivalent to *head* and *tail* were explained where (as, *e. g.*, in the Slavonic languages) they are not likely to be familiar to the general reader.

HENRY ATTWELL.

Barnes.

"Man or woman?" is more common than "Head or woman?" In Ireland "Head or harp?" was, and perhaps is, general.]

MRS. ELIZABETH INCHBALD.—Information is wanted as to the whereabouts of a certain commonplace book and sundry letters belonging to Mrs. Elizabeth Inchbald, afterwards in the possession of Mrs. Frances Phillips, wife of John Phillips, of Pall Mall. I should like to put myself into communication with the heirs of the said Mrs. Frances Phillips and those of James Boaden. ARTIST.

ASTRONOMICAL.—Can any of your readers give me information as to where I can learn (1) the time of sunrise on or about December 21 and January 21 at Melbourne; (2) the (approximate) number of hours of moonlight there on the first and fifteenth days of a lunation, or the time of the moon's rising on those days; (3) the (approximate) duration of twilight there? T. NICKLIN.

SERIAL ISSUE OF NOVELS.—Mr. Henry Herman's new story entitled 'Sword of Fate' is now appearing serially in the *Southern Weekly News*. Two chapters appear each week, and to each subsequent instalment of two chapters is prefixed a synopsis of the previous chapters. This arrangement is certainly convenient for those readers who may not have commenced reading the story from the beginning, as it enables them to see the drift of the story so far as it has appeared in print. Is not this a new departure in the serial issue of novels? I do not remember to have come across it before. The synopsis, too, has its further use, as forming an analytical table of contents to the novel when published in book form.

A. C. W.

[The custom, which is not new, has, we believe, been introduced from America.]

**CROSSES FOR KISSES.**—When my little grandchildren write to me they fill up the space under their names with as many crosses as it will contain. These mean kisses, and I calmly took them as such, and never thought they might have an antiquarian value until, rereading 'Robinson Crusoe,' I found that after Crusoe's return to Europe he received a letter from his partner in Brazil in which he described their property,

"how many slaves there were upon it, and, making twenty-two crosses for blessings, he told me he said so many Ave Marias to thank the Blessed Virgin that I was alive."

Defoe represents this as having been written about the end of the seventeenth century; and I think it most likely that he represented a custom amongst Roman Catholics of that time which may have had a long past origin, and that even the "kisses" my grandchildren send me may have had their origin in pre-Reformation times. Can any of your correspondents throw light upon the subject? H. B. HYDE.

5, Eaton Rise, Ealing, W.

**SARAH BRAMSTONE.**—In the churchyard of Upton, near Slough, there is a tombstone with the following curious inscription: "Here lieth the body of Sarah Bramstone, of Eton, spinster, a person who dared to be just in the reign of King George II. Obijt January 30, 1765, aged 77." There is surely a history attached to a woman whose temerity could have led her into being just at such a period. Her tombstone has apparently had a bad time of it since it was first placed over her body, for it is much broken and battered.

W. ROBERTS.

86, Grosvenor Road, S.W.

**ALFRED CLUB.**—When was the Alfred Club, which was in Albemarle Street, Piccadilly, first opened; when did it cease to exist; when was it amalgamated with the Oriental Club, Hanover Square? Was it not about 1856?

ALFRED BURTON.

**PENINSULAR WAR.**—In reading the 'Diary of a Cavalry Officer in the Peninsular and Waterloo Campaigns,' by Lieut.-Col. William Tomkinson (Swan Sonnenschein & Co., 1894), I have come across the following paragraph, under March 7, 1801:—

"We marched to Algiberota, one league beyond Alcabaca. The convent of Alcabaca exceeded anything I ever saw as a work of destruction. They [the French army] had burnt what they could, and destroyed the remainder with an immense deal of trouble. The embalmed kings and queens were taken out of their tombs, and I saw them lying in as good preservation as the day they were interred.....An orderly book found near the place showed that regular parties had been ordered for the purpose."

A foot-note runs: "Pedro el Cruel and Innes de Castra [sic] were, I believe, the two I saw." I

have never seen this chronicled elsewhere, to the best of my recollection. Can any reader give me references? Was the convent restored in any way; and were the bodies replaced in the tombs? Was Alcabaca the ancient royal mausoleum of Spain? W. H. QUARRELL.

**HERALDIC.**—Will some one with books at hand be good enough to give the arms borne by the following?—

1. Sir Thomas Ashton, of Ashton-under-Lyne, Knt., *circa* 1450.

2. Sir John Savage, of Clifton, co. Chesh., Knt., *cir.* 1500.

3. Lord Edmund Howard, father of Queen Catherine Howard.

4. Sir Ralph Leicester, of Toft, co. Chesh., *cir.* 1500.

5. Sir Humphrey Davenport, of Sutton, co. Chesh., Lord Chief Baron of the Exchequer, *cir.* 1600.

6. Richard Ashton, of Croston, *cir.* 1650.

7. John Dalton, of Thirnam, co. Lanc., *cir.* 1700.

8. George Meynell, of Dalton, co. York.

I should be glad to learn also the tinctures of the arms of Culcheth of Culcheth, and the history of the singular charge. Is it in any way connected with the crest of the senior branch of the Lathoms? H. N.

Tamworth.

**PAINTING.**—I have an old oil painting on panel of a banquet, with some ten or twelve figures, male and female, sitting round a table, and in the background a servant bringing in a peacock on a dish. In the top left-hand corner, in the fold of a curtain, are the letters P. E. V. L. and date 1634. The colours are wonderfully fresh and well preserved, and the faces of the banqueters, in most cases turned towards the spectator, give the impression of their being probably portraits. I shall be much obliged if any of your readers can give me an idea as to who was the painter.

J. W. G. WOLLEN.

[Can it be by Pieter van Laar, known as Bambiccio, d. 1642? He painted subjects of this kind.]

**LINES WANTED.**—Can you give me the few lines bringing out the varied meanings of the word "body"? It is a sort of doggerel rhyme, but I have quite forgotten how it begins. C. T. S.

**SIR WILLIAM BUTTS.**—This eminent physician died Nov. 22, 1545, if we may believe the two inquisitions taken at his death; but his epitaph at Fulham Church, as restored by Leonard Butts in 1627, says Nov. 17, 1545. Can this discrepancy be reconciled? It seems feasible to suppose that a descendant, eighty-two years after the death of his relative, would have been in possession of correct information. From which of the three



sons of Sir William was this Leonard Butts descended? Is Butt or Butts the correct spelling? The will gives the former. Sir William left to his son Edmund his "bedde w<sup>t</sup> all things thereunto belonging in the Toure Chamber in ifulham." Can any reader suggest an explanation of "Toure Chamber"?

CHAS. JAS. FERET.

TUSCULUM UNIVERSITY, U.S.—Can any reader give me a list of the European graduates of this university, with some particulars of its history?

F. S. REYNOLDS.

Paris.

"KIN" IN ENGLISH SURNAMES.—In Dr. Barber's recent book on 'British Family Names' I find no mention of one which, for its formation, possesses for me, at least, a peculiar interest. I refer to the name Clarkin. Some students of surnames fancy—they adduce no evidence—that it originally signified "kin of the Clares." Does this seem probable? It seems to me that "kin," so frequently the final syllable in British surnames, deserves special attention.

C. H. CROSS.

Providence, Rhode Island, U.S.

"BLANDYKES."—This is a Stonyhurst word, which is said to mean indulgences in the matter of dietary. In one of the numerous paragraphs on the college centenary which have found their way into print I find it stated that "blandykes" is the connecting link between the old school at St. Omer and the present school. I take it, then, that the term is a corruption of the French *blandices*, in this sense=treats for good boys. No doubt some Stonyhurst man will be good enough to confirm, or to correct, this view.

W. F. WALLER.

RIVERS FAMILY.—Two brothers named Rivers entered at Christ's College, Cambridge, in 1628. They were the sons of Sir John Rivers, a Kentish baronet. Can any one tell me whether this Kentish family of Rivers was connected with the family of the Earl of Rivers?

A. WILSON VERITY.

DUKE OF ORLEANS.—Who was this duke, stated, in Murray's 'Guide to Sussex,' to have been captured at Agincourt by Richard Waller, of Groombridge, and detained prisoner at Groombridge Place for twenty-five years? And why was he kept there so long?

THORNFIELD.

HADLEIGH CASTLE, ESSEX.—Can any reader of 'N. & Q.' inform me if there is in existence a ground plan of Hadleigh Castle, Essex, or if a theoretical elevation has ever been constructed?

MORRIS PAYNE.

WOOD FAMILY.—Information will be esteemed as to this family, which came from the vicinity of Halifax, Yorks, many of whom are buried in Elland. The father of Michael Wood had several sons. Aaron was the eldest and Moses the second.

The latter went to America in 1819. The grandfather of Robert is believed to have been one Michael, who died in 1750. A son of Aaron's was buried in the same grave with Michael, and his name is inscribed on the same tombstone.

LAVENS M. EWART.

Glenbank House, Belfast.

AUTHORS OF QUOTATIONS WANTED.—

They out-talked thee, hiss'd thee, tore thee!  
Better men fared thus before thee;  
Fired their ringing shot and pass'd  
Hotly charged—and sank at last.

DE V. PAYEN-PAYNE.

Gifts are the beads of mem'ry's rosary,  
Whereon we reckon kind remembrances  
Of friends and old affections.

H. DUNAND.

### Replies.

"SHOTERS HYLL" AND "STANGAT HOLE."

(8th S. vi. 68.)

The former of these names will perhaps be familiar to your Transatlantic correspondent in the modern spelling Shooter's Hill. This lofty eminence, made famous by Byron ('Don Juan,' xi. viii.) as the scene of his hero's encounter with the footpad, is situated eight miles and a quarter from London on the Dover road, at the intersection of the cross road from Woolwich to Eltham. It is said to have been the place where Chief Justice Popham in his youth eased travellers of their purses; and there is a story in the first chapter of 'Harman's Caveat' (printed in 1567, and reprinted in the E.E.T.S. Extra Series, No. 9) of an old man who had been up to London to sell his wares, "and as he was cominge homeward on blacke heathe next to shotars hyl, he ouer tooke two rufflars," and chatted with them for company as he rode slowly along. They did not, however, set about their work of plunder "vntyll they weare one the toppe of the hyll, where these rufflars might well beholde the coaste about them cleare." See more about Shooter's Hill in Walford's 'Old and New London' (vi. 233).

As to the other place (variously written Stane-gate, Stonegate, Standgate) I have very scanty information. It was about sixty-four miles from London on the Great North Road, near Alconbury Hill, in Huntingdonshire. The only book in which I have seen a notice of it says that it was "formerly a great place for highwaymen, on the North road."

F. ADAMS.

"Shoters hyll" is doubtless Shooter's Hill, which is seven miles and a half from London on the road to Dover. It was in times past notorious as a resort for highwaymen. Dickens, in 'A Tale of Two Cities' (chap. ii.), says:—

"When every posting house and ale house could produce somebody in 'the captain's pay,' ranging from the landlord to the lowest stable nondescript, it [i. e., anybody on the road being a robber or in league with robbers] was the likeliest thing upon the cards. So the guard of the Dover mail thought to himself, that Friday night in November one thousand seven hundred and seventy-five, lumbering up Shooter's Hill."

When Jerry Cruncher overtook the mail there, having a message for Mr. Lorry, he was suspected by the guard of being a highwayman.

ROBERT PIERPOINT.

Much has been collected about Stangate Hole in 'N. & Q.,' 3rd S. i. 13, 155, 494; viii. 421, 529, 541. W. C. B.

FURNESS ABBEY (8th S. v. 348, 474; vi. 56, 153).—I may assure your correspondents, by my own personal testimony, that the plant growing in Furness Abbey, from which, but probably erroneously, the valley in which it stands is said to have taken its former name, is the true "deadly nightshade," *Atropa belladonna*. The other plant known as "nightshade," and sometimes carelessly called "deadly nightshade," *Solanum dulcamara*, probably grows there also. It is a very common plant, to be found in all parts of England. But the *Atropa* grows among the ruins in some abundance, and on my last visit I gathered it in full fruit, its glossy dark purple berries, in shape and colour not unlike a blackheart cherry and with a sweetness of taste by no means disagreeable, presenting a fatal attraction to the ignorant or unwary. That the valley was called "Bekansghyll," from "Bekan," a presumed old name for the nightshade, though vouched for by the monkish lines—

Hæc vallis tenuit olim sibi nomen ab herba  
Bekan

—is, as MR. FELL has told us, quite untenable. There is no evidence that in any language the plant ever bore that name. The English name for the *Atropa* is "dwale," a word, according to Prof. Skeat, connected with the A.-S. *dwala*, an error, stupefaction, and the Danish *dwale*, a trance, stupor, the narcotic berries causing stupefaction. Indeed, instead of the Cistercians finding the nightshade in the place where they founded their abbey, it is far more probable that it was introduced by them as a medicinal herb. It is a well recognized fact that the plant is chiefly found in the neighbourhood of monastic ruins or sites. It grows in remarkable abundance in the vicinity of Bisham Abbey, near Marlow, and is to be met with in other conventual precincts. MR. FELL is probably correct in regarding "Bekan" as a Norse proper name, "Bekansghyll" equalling the valley or gorge of Bekan. EDMUND VENABLES.

CURIOUS LATIN (8th S. vi. 85).—I think that Sir James Ley must have been desirous of letting readers of his 'Reports' know that he had some

knowledge of Persius, Martial, Horace, and Plautus. Thus, "Pecus Arcadicum" reminds us of Persius, iii. 9, "Arcadiae pecuaria rudere credas"; while "maligniorum rhonci" recalls Martial, i. 4, 5, "Maiores nusquam rhonci"; "blaterent" and "suspendant naso" suggest Horace, 'S.,' ii. 7, 35, and i. 6, 5. We should read, I think, "Iollio [sic] victitantes," which brings before us Plautus, Miles, ii. 3, 50 (ed. Weise); "blenni et buccones" (*Anglicè* "cheeky duffers") may be traced to 'Bacchides,' v. 1, 2; "Liræ, Liræ" (see Forcellini, s. v.) is from 'Poenulus,' i. 1, 9. *Liræ* appears to be the equivalent of *λῆροι*, which Weise reads "neque ciccum interdum," comes from 'Rudens,' ii. 7, 22, and means "I would not give a pomegranate core for them." P. J. F. GANTILLON.

The words which puzzle your correspondent are, I suppose, "Liræ Liræ mihi neque Ciccum interdum." The language is Plautine, and the expression may be roughly translated, "Mere balderdash, balderdash, as far as I am concerned, and I would not give a straw for it."

F. C. BIRKBECK TERRY.

EASTER SEPULCHRES (8th S. vi. 27, 114).—The Easter sepulchre at Northwold, in Norfolk, is stated to be the largest relic of the kind in England. It stands on the north side of the chancel, partly hollowed in the wall, partly projecting from it, is composed of church or chalkstone, and is 12 ft. high and 9 ft. long, but formerly was much loftier. Below, in front of the altar-tomb, are four sleeping soldiers, guardians of the sepulchre (as in Lincoln Cathedral), while the upper part is a mass of niches and tabernacle work. There is also a fine Easter sepulchre at Heckington, in Lincolnshire, of circa 1380, that in Lincoln Cathedral being put at about 1350, and Northwold about 1480. JAMES HOOPER.

Norwich.

There is an Easter sepulchre in Hartington Church, near Southall, Middlesex. It is described, with an illustration, by Mr. Walford in 'Greater London,' vol. i. pp. 199, 200.

MUS SUBURBANUS.

THE BASQUE PEOPLE (8th S. vi. 128).—Probably the book inquired about by K. P. D. E. is entitled 'Roadside Sketches in the South of France and Spanish Pyrenees,' by Three Wayfarers, London, Bell & Daldy, 1859. The details concerning the Basque people are meagre. I shall be happy to send my copy to K. P. D. E. for reference, should he have any trouble in procuring one.

HAROLD MALET, Colonel.

Penn. Bucks.

PEDIGREE OF MASON (8th S. vi. 148).—MR. TUKE will find an account of this family in Foster's 'Yorkshire Pedigrees.' The chart there given starts with the poet's great-great-grandfather, the

Rev. Valentine Mason, of whom the 'Alumni Oxoniensis' adds further particulars. 'The History of Smith of Balby,' by H. Ecroyd Smith, also contains an account of the family; but the latter work is mostly untrustworthy.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

"THIS EARTH'S IMMORTAL THREE" (8th S. v. 508; vi. 134).—Mr. Andrew Lang sentimentally intimates that Joan of Arc is "with this earth's immortal three," which, as an apparent penetration of the mysteries, is a very fair statement, so far as it goes. He is good enough to indicate Jesus Christ and Socrates as two of the others in the company, and I desire, in a humble way, to know the remaining member. MR. BRUCE BOSWELL says there are only three in all, and that Joan herself is the third of these immortals. Thus, if I say, "Mr. Lang is with the three greatest writers of these days—he is with Mr. Stevenson and Mr. R. Haggard," I mean that "with" is equivalent to "one of." Apparently versifiers as well as poets need commentators. THOMAS BAYNE.

Bohn's edition of Milton has this note on the "famous solecism":—

"That is, Adam was a goodlier man than any of his sons, and Eve fairer than any of her daughters. The superlative is here used for the comparative degree, a peculiarity borrowed from the Greek language."

I suppose this is meant in justification of Milton's grammar. However this may be, I believe the passage has been imitated by later poets, or at least by one, though I cannot at the moment remember by whom. C. C. B.

"TAKE TWO COWS, TAFFY" (8th S. v. 488; vi. 112).—I am not a Low Dutch scholar, but no doubt some of the readers of 'N. & Q.' are such. I wish one of them would tell us whether the lines given by Mr. Ker are really Low Dutch, and what they mean. They look to me very doubtful, whether as equivalents of the English rhymes or as having any other meaning.

HENRY H. GIBBS.

Aldenham.

In my early days in Cheshire I often listened to the wood-pigeon's cry, "Take two cows, Taffy," ending his appeal with "Take two." In Lincolnshire I have noticed that he ends with the word "Take." I should like to know whether others have observed the same difference of termination.

C. B. J.

[For Mr. Ker's book and its value, see 6th S. xii, 109, 374.]

BARBADOS RECORDS (7th S. xii. 44, 117, 173, 274; 8th S. i. 40).—Will X. BEKE kindly state (in detail) how the 500L. voted in 1891 by the Barbados Legislature towards the preservation of the

old records has been disposed of, and what classes of records have been dealt with, thus fulfilling his promise made at the fourth reference? Will he also state if the Colonial Government Committee there spoken of made and printed their report; and, if so, where a copy of it can be obtained? Has that Legislature voted any further sums towards the same object since 1891? C. MASON.

29, Emperor's Gate, S.W.

SOURCE AND AUTHOR WANTED (8th S. vi. 167).

—For the distich, with its history, see Büchmann's 'Geflügelte Worte,' Berlin, 1892, pp. 412, 413.

ED. MARSHALL.

The question has been waiting an answer in 'N. & Q.' for twenty-six years. There are two lines:—

Bella gerant alii, tu felix Austria nube,  
Nam quæ Mars alii dat tibi regna Venus.

Wage wars the rest; thou, lucky Austria, wed,  
Rich not from battle-field but marriage-bed.

The 'New Dictionary of Quotations,' the only book of the sort in which I see the lines, does not give their source, but refers to the preface to Coxe's 'House of Austria,' in which the fortunes of that house are likened to those of the Danube, starting from insignificance and receiving rapid aggrandizement from tributary streams. But there seems no reason to suppose that the Archdeacon had the couplet in his head. As it was parodied at the beginning of the French Revolution, it must be at least as old as 1791. The starting-point of the saying has been indicated in Ovid's

Bella gerant alii: Protesilaus amet.

For previous discussion in 'N. & Q.' see 4th S. i. 533, 593; 5th S. vi. 426. KILLIGREW.

SOURCE OF COUPLET (8th S. vi. 168).—In 'N. & Q.,' 2nd S. i. 140, J. S. replies as follows to a similar question:—

"The author of this epigram was the learned theologian, S. Wehrenfels, who, in the early part of the last century, was Professor of Divinity at Basil. It has for title, 'S. Scripturæ abusus,' and is the forty-ninth in his collection of epigrams. See his 'Opuscula,' published in two volumes, 4to., Leyden and Lieuwaarden, 1772."

ED. MARSHALL.

ARAUCANIAN LANGUAGE (8th S. vi. 167).—Prof. Sayce, 'Introduction to the Science of Language,' vol. ii. p. 54, gives a list of the chief books on Araucanian. They are mostly in Spanish. Dr. Cust does not include Araucanian in his exhaustive lists of languages into which the Bible has been translated. ISAAC TAYLOR.

CUP-CAKE (8th S. vi. 49).—These are not unknown delicacies in this country. Are they not baked in small tins, about the size of the glasses from which we get "cup-custards"? I believe there is no more mystery in their making than in that of any ordinary cake. PAUL BIERLEY.

**SURNAMES** (8th S. vi. 168).—Monosyllabic surnames, such as Gull, Fish, Codde, Chubb, Spratt, Ray, Pegge, Clodd, Cobb, Bugg, Bull, Grubbe, Hooke, Buck, or Rook, seem to be nicknames, and may usually, I think, be traced to East Anglia, where the strong infusion of Scandinavian blood among the fishermen may possibly account for the prevalence of nicknames, as well as for their piscatorial character. Gull, Bull, Hook, Hawk, Glum, and Rook are Scandinavian names or nicknames. See Nall's 'East Anglian Coast,' p. 445. Rose and Bell are probably from shop signs, as well, perhaps, as Cock and Swan. ISAAC TAYLOR.

I have heard (but do not recollect the authority) that Prynne is the earliest surname recorded in England. I should very much like to know where my own name sprang from. Instinctively I think it Dutch. HARRY HEMS.

Fair Park, Exeter.

**PARODY** BY GEORGE STEEVENS (8th S. vi. 167).—The satirical ode to which MR. NATHANIEL STEEVENS refers was entitled 'Shakespeare's Feast: an Ode on the recent Rehearsal in the Town Hall of Stratford':—

'Twas at the solemn feast, for laurels won  
By William, old John Shakespeare's son,  
Aloft in awful state  
The Mayor of Stratford sat,  
Rais'd on a wool pack throne, &c.

The poem is too long for the columns of 'N. & Q.,' but MR. STEEVENS will find it on p. 170, vol. vi. of my 'Collection of Parodies' (Reeves & Turner); or if he will favour me with his address I will send him the part containing this parody with much pleasure. I believe the poem originally appeared in the *Court Miscellany*, 1769.

WALTER HAMILTON.

16, Elms Road, Clapham Common, S.W.

It appears from 'N. & Q.,' 2nd S. vi. 397, that 'The Ode on dedicating a Building and erecting a Statue to Le Stue, Cook to the Duke of Newcastle at Clermont, by Martinus Scriblerus,' 4to., 1769, was a parody on Garrick's 'Ode to Shakespeare's Statue,' which was probably written by G. Steevens. It is reprinted in 'The Repository,' by Dilly, with this note: "Consult Davies's 'Life of Garrick,' ii. 226-8, 1808." ED. MARSHALL.

**CORNELIUS** = O'CONNOR (8th S. vi. 86).—Dr. Charnock, in 'Prenomina,' 1882, says Cornelius, the Latin name, is "à belli cornu," according to Littleton's 'Latin Dictionary,' 1735, or in Greek Κορνήλιος, which some translate "horn of the sun." He also quotes Viscount Gort ('N. & Q.,' 4th S. x. 300), as saying that the name Connor has been transformed into Cornelius. On the other hand, Dr. Charnock derives Connor from Conchobar, which O'Reilly renders help, assistance, but Mac Dermott, in 'Annals of Ireland,' the

helping warrior, from *cu*, gen. *con*, a dog or warrior, and *cobhair*, aid. All of which makes a thoroughly Irish tanglement. JAMES HOOPER.  
Norwich.

"GOODIES" = SWEETMEATS (8th S. v. 425).—Does not your correspondent's suggestion ask too much of us? Is it not more rational to suppose that, as sweetmeats are "good" to a child, so it would naturally call them "goods" or "goodies," with which we may compare the Fr. *bon-bons*. At the present time we hear such infantile delights called also "sweeties." In Atkinson's 'Cleveland Glossary,' s. "Goodies," these words are compared: "Sw. D. *guttur*, sweetmeats; Swiss *guteh*, sugar sweetmeats for children. Comp. Sw. D. *götte*, raisins." F. C. BIRKBECK TERRY.

**SERMON ON MALT** (8th S. vi. 146).—MR. THORNTON is wrong in attributing this sermon to Dr. Dodd, the forger. The author of this celebrated impromptu discourse was the Rev. John Dod, Rector of Fawsley, Northamptonshire, 1624-1645. For further information concerning this celebrated divine I would refer MR. THORNTON to a pamphlet entitled 'Memorials of the Rev. John Dod, M.A.,' Taylor & Son, Northampton, 1881. The contents of the pamphlet are as follows:—

1. A Sermon upon the word Malt, Preached in the Stump of a Hollow Tree by the Revd, John Dod, M.A., Author of the Remarkable and Approved Sayings, to which is prefixed a brief Account of the Life of the Author.

2. The Text of Three MS. Versions of the Sermon on the word Malt.

3. The worthy Sayings of old Mr. Dod. Fit to be treasured up in the Memory of every Christian.

4. Bibliographical List of the Writings of John Dod, with Biographical Notice by the Rev. W. D. Sweeting, M.A.

5. References to Bibliographical Notices of John Dod.

6. Addenda.

I notice in the above-mentioned addenda that the 'Sermon on Malt' has been referred to in 'N. & Q.' under the reference numbers 1st S. xii. 383, 497; 6th S. ii. 327; iii. 13, 116.

MORRIS PAYNE.

3, Forest Villas, South Woodford.

It is a pure blunder (caused by the confusion of two men with similar names) to attribute the 'Sermon on Malt' to Dr. William Dodd, the forger. John Dod, the Puritan divine, who died at the rectory of Fawsley, Northants, in 1645, is generally supposed to have been the author; but the identification is far from certain. There is a life of Dod in the 'Dictionary of National Biography,' in which his supposed authorship is mentioned.

HENRY B. WHEATLEY.

**HOW LONG WILL A HORSE LIVE?** (8th S. v. 248, 335, 478; vi. 156).—There hangs in my house of Monreith an oil painting of a very old horse. On the back of the frame is the date

1842, and the words "C. Fortescue, after Townes." There is also the following letter to my father, from a gentleman whom I very well remember:—

29 Sept., 1862.

MY DEAR MAXWELL,—I am sorry I cannot give you a copy of the certificate of the birth of the old horse Billy, as it is packed up with other things not easily got at. He was 62 years old. The original picture is by Town. My father, fortunately for the credibility of the story you and I have often told of the age of old Billy, met the man who bred and broke him in to plough, and his account is so circumstantial as to leave no doubt of its accuracy. Ever yours, CHARLES EARLE.

I have always been told that old Billy, the subject of this picture, worked on a canal near Manchester till he was sixty. Of course, the letter quoted above is no evidence; indeed, the certificate given by a man who had bred a horse which was sixty-two at the date of certifying would be of very dubious validity, as the certifier must in that case have been over fourscore himself. I do not mean that gentlemen of fourscore are not veracious; but memory is scarcely to be trusted in such a small matter as the birth of a work-horse sixty years ago.

HERBERT MAXWELL.

TIE'S EVE: LATTER LAMMAS (8th S. iv. 507; v. 58, 132, 193, 298, 438).—Brady explains Latter Lammas as

"a period which was allowed to tenants to bring their wheat to their Lords in backward seasons; an indulgence, which however requisite at times was often abused, and at length occasioned.....the old proverb, 'He will pay at Latter Lammas,' that is, never."

He further states that when the Spanish Ambassador told Elizabeth "the terms on which she might be saved from the Armada, he spoke in Latin; which she answered extempore," as follows:

Worthy king, know that your will,  
At Latter Lammas we'll fulfil.

So Fuller translated it. The queen said, "Ad Græcas, bone Rex fient mandata calendas." See Brady, 'Clavis Calendaria,' vol. ii. pp. 116-20, third edition, 1815.

PAUL BIERLEY.

May I draw the attention of your correspondent MR. ADAMS to the fact that the Danish devastation to which he refers took place in 870, not 970? It was doubtless a slip of the pen. The suggestion of MISS NORA HOPPER, at the last reference, is, of course, quite untenable.

CHAS. JAS. FERET.

CHURCHYARD IN 'BLEAK HOUSE' (8th S. v. 227, 289, 417).—I think the following paragraph, taken from the *Daily Telegraph* of Aug. 14, should fitly find a place under the above heading:—

"By the demolition of some old houses in Catherine Street, Strand, and in Drury Lane, what may be regarded as a classic spot has been exposed to view. This is the old churchyard which Charles Dickens graphically described in 'Bleak House,' and which is approached by a narrow passage leading from Russell Court. The

churchyard on the left-hand side of Drury Lane, higher up, has frequently been talked of as 'Jo's Churchyard,' but the miserable burial-ground which received the remains of poor 'Nemo' is that on which the sunlight is now allowed to shine through the clearing away of the rookeries which previously hemmed it in on east and west. At the end of the Russell Court passage the gate, with its iron bars, through which Jo pointed out to Lady Dedlock the grave of his benefactor, still hangs on its rusty hinges, although the graveyard itself has been asphalted over and turned into a playground. Some thousands of the admirers of Dickens's works, including a large number of Americans, have visited the spot within the past few weeks."

Vide *Daily Graphic*, Aug. 20:—

SIR,—I venture to think that the identity of the burial-ground in Russell Court with the graveyard described in 'Bleak House,' and referred to in your interesting article, is not fully established. Charles Dickens's description applies very closely to the surroundings of the dismal place in Russell Court, but it serves with almost equal accuracy for another God's acre (save the mark!), now asphalted and used as a playground, which I have long believed to be the burial-ground in question. I refer to the old graveyard in Bream's Buildings, Fetter Lane. Although it is obvious that of late years many alterations have been made in the vicinity, this spot presents certain close resemblances to the burial-place described by Dickens; and there are other strong, if not convincing, reasons for believing that this must be the ground which he had in his mind.

I have visited both places this morning, and am strongly impressed with the probability that the graveyard in Bream's Buildings is the ground so powerfully depicted in 'Bleak House.' It is, and apparently always has been, pretty well "hemmed in," and houses even now look in on every side. It must be added that one of these is a modern School Board building, another is a new office of a weekly journal, also that the street and some open iron railings intervene on one side; moreover, the ground has been "beautified," by the planting of narrow strips of turf and of rows of headstones in military array. This burial-ground is approached by "devious ways"—from Chancery Lane, by Cursitor Street and Greystoke Place, and from Holborn, by Fetter Lane, and a continuation of the "place," or passage, just named. There is an entrance by an "iron gate" (really an iron gate—not a half-door, half-gate), at the end of a narrow court, which may have been a covered "tunnel" before the school buildings were erected; and opposite to the opening of this court is a gas-lamp, high up, projecting from the wall of a house. The level of this burial-ground is raised, and, like that at Russell Court, is approached by steps within the gate. In short, though there are differences, for which modern changes are sufficient to account, the resemblances to the place described in the novel are very striking.

But the strongest reason for supposing that Dickens pointed to the burial-ground in Bream's Buildings is its locality. All the closing scenes of the miserable life of the law-writer in 'Bleak House' were laid in the district bounded by Holborn, Lincoln's Inn, Fleet Street, and Fetter Lane; and it appears probable that he would have been buried in this graveyard. Why should his bones have been "rattled over the stones" right away to the other side of Lincoln's Inn Fields, into quite another neighbourhood? Surely a proper parochial spirit would have necessitated his decent and orderly interment near the "kitchen winder" of one of his own neighbours! His chief patron had been meek, good-natured little Snagsby, the law stationer, of "Cook's

Court, Cursitor Street," and Took's Court, Cursitor Street, is within fifty yards of Bream's Buildings. "Nemo" died at the "rag and bottle shop," "in the shadow of the wall of Lincoln's Inn," and the inquest was held at the "Sol's Arms," which would appear to have been in a court at the end of Chichester Rents.

All these events occurred within the same limited area (every yard of which Dickens, from his previous residence in Furnival's Inn, on the other side of Holborn, must have known especially well), and the outcast's remains would, in all probability, be huddled into the nearest available "foot or two" of earth.

It is, perhaps, worth mentioning that Halbot K. Browne's illustration of 'Jo and Lady Dedlock,' shows an iron gate, without any woodwork, and with a lamp immediately over it, beneath an arch. This does not accurately represent either of the existing gateways above alluded to.

Dickens may not have intended to exactly describe the place he thought of; but I suggest that many circumstances point to the Bream's Buildings burial-ground.

—Yours faithfully, EDWY GODWIN CLAYTON.

43 and 44, Holborn Viaduct, E.C.,

London, August 18th, 1894.

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

'THE LORDS AND COMMONS' (8th S. vi. 187).

—The place from which ladies formerly viewed the old House of Commons was always known as "the ventilator," and was such as a fact.

D.

MACBETH (8th S. vi. 8).—In the *Nineteenth Century* for April, 1877, there is an article by Mr. Henry Irving on 'The Third Murderer in Macbeth.'

HORACE HOWARD FURNESS.

'The Third Murderer in Macbeth' was written by Mr. Henry Irving, in the *Nineteenth Century*, i. 327; and 'Notes of an Actor' by the same author, and in the same magazine, v. 260.

ESTE.

COUNTY MAGISTRATES (8th S. iv. 489; v. 13).—There were always, so to speak, conservators of the peace from the sovereign downwards; but in Edward III.'s reign special persons, "good men and lawful," were assigned by the king's command to keep the peace in each county. These conservators, where the statute of Edward III., c. 1, gave them the power to try felonies, acquired the more honourable appellation of justices, a dignity which in these democratic days there seems to be a decided tendency to depreciate. MR. PIGOTT will find much useful and interesting information with reference to the origin and history of justices of the peace in Blackstone's 'Commentaries on the Laws of England,' Reeve's 'History of the English Law,' Burn's 'Justice of the Peace,' and in that ancient but excellent work on the same subject by Lambard, the exact title of which I forget, but I know a copy is to be found in the Inner Temple Library.

J. S. UDAL.

Fiji.

"DURING" (8th S. vi. 28, 137).—When inquiry is made regarding some trick of current speech or

fashion of literary expression, the explanations offered are frequently too etymological or metaphysical, one wants the results of observation and experience, having abundance of philology, &c., on one's bookshelves ready to command. Now, here is a plain issue. When I say, "I was in London during the week," what does the statement imply? Does it mean that I was in town all the week—a happy but very rare experience—or that I was there on some day or days in the course of the week? Again, what would be the special significance of the remark, "I came to London during the week"? Let it be understood that I know all about the origin of the word *during* as told in dictionaries, &c., and that I do not consider "during the week" an example of what is called the nominative or ablative absolute.

THOMAS BAYNE.

Helensburgh, N.B.

CURIOUS APPLICATION OF THE WORD "AGAINST" (8th S. v. 469, 518).—Why curious? "Against" in more than one of its meanings indicates juxtaposition. If I lean against a thing I stand against it. Originally, I suppose, "against" in this sense meant more than "near," it implied contact. Even now it usually carries the sense of very close proximity. "Was he near you?" "Oh, yes; close against me." Is not this its meaning in Chaucer ('The Clerke's Tale,' 127)?—

*Agayns* his doughter hastily goth he.

Of course it is easy to talk dialect without knowing it; but I cannot think this use of the word is peculiar to any county.

C. C. B.

The following is a note on 1 Cor. iv. 4, in the 'Annotated Bible,' by the Rev. J. H. Blunt:—

"For I know nothing by myself."—Literally, 'I am conscious of nothing to myself.' The Apostle's conscience does not convict him of any of the matters for which the Corinthians condemn him. Perhaps he had in his mind the words of a recent Roman poet:—

Hic murus æneus esto,  
Nil conscire sibi, nulla pallescere culpa.

Hor., 'Ep.,' i. 1, 60.

In Old English the word 'by' was used in the sense of 'concerning' with a leaning towards that of 'against.' Thus Cranmer writes to Henry VIII. respecting Anne Boleyn: 'I am exceeding sorry that such faults can be proved by the Queen as I heard of their relations.' [Jenkyns's 'Cranm.,' i. 165; and in Hollingshead's 'Chronicle,' Throckmorton says: 'I then know no more by Wyatt than by any other man.']

See 'Illustration of 1 Cor. iv. 4,' 6th S. vii. 25, 296, 513; viii. 212.

CELER ET AUDAX.

This peculiar usage of the word "against" is not uncommon. It is frequently heard in London, and is occasionally to be met with in print. One often hears such sentences as, "We sat against him at the theatre," where the meaning of proximity is intended. Another usage is in such as one person "living against," *i. e.*, "near to," a

certain place. Most of the later dictionaries will, I think, be found to recognize this usage of the word. Ogilvie's 'Comprehensive Dictionary' gives to "against," among other meanings, that of "opposite in' place," "abreast," which will, I think, cover such usage as that referred to.

C. P. HALE.

273, Wilmot Street, E.

This obviously is a contraction for "over against." In the *Hastings Observer* of June 16, a French gentleman, who says,—

"Room, furnished, wanted by French gentleman in quiet house, against moderate rent, being for permanency, or in return for tuition,"

gives a very literal translation of *à*, or whatever else is the Gallic phrase.

EDWARD H. MARSHALL, M.A.

Hastings.

"And He sat down over against the treasury" (St. Mark xii. 41). E. LEATON-BLENKINSOPP.

The expression "against," or "over against," = next to, is common enough.

CHAS. JAS. FÈRET.

[See also 'N. E. D.']

BATTLE OF NASEBY (8th S. vi. 9, 122).—On reference to Baker's 'History of Northamptonshire,' under "Holdenby," I think your correspondent will gather that Whyte-Melville has based his story of 'Holmby House' upon that portion of the work. A tract entitled 'A Letter from his Majesties Court at Holmbie,' 1647, gives the original particulars of Lady Cave importuning to kiss the king's hand with a design of delivering a letter to the king. The tract further relates: "The Commissioners after they had examined her sent her prisoner to the Mayor of Northampton. She is a very handsome Lady, and wondrous bold."

JOHN TAYLOR.

Northampton.

ADMIRAL SIR CHARLES SAUNDERS, K.B. (8th S. vi. 149).—The only relations which he mentioned in his will were "his sister Anne, widow of Peter Kinsey, and her children Charles and James Kinsey, his late uncle Thomas Jenkinson, of Cubley, co. Derby, and his children, and his cousin Harriet Egerton, daughter of Col. Egerton, deceased" ('Chester's' Westminster Abbey Registers,' 1876, p. 420). G. F. R. B.

LIEUT. PETER LECOUNT, R.N. (8th S. vi. 149).—I find two entries in an old printed catalogue of the Library of the Institution of Civil Engineers under the name of Lecount. One of these is of a book on Barlow's experiments and one of a tract on the polarization of light. Both were printed at Birmingham, the former in 1836, the latter in 1841. Lecount does not seem to have belonged to or read a paper before the Institution. At least his name

does not occur in the printed 'Name-Index' to the first fifty-eight volumes of the 'Minutes' (before 1878). L. L. K.

WAR SONGS (8th S. vi. 147).—Your correspondent is referred to 'N. & Q.,' 4th S. vi. 167, 194, 244, 267, 304, 307, 315, 341, 353, 365, 375, 383; vii. 10, 145, 158; 5th S. vii. 392; 7th S. viii. 307, 434; also to 'Lyrics of Ireland,' by Samuel Lover ('Patriotic and Military Songs,' 197-234), and 'Book of French Songs, Revolutionary and Patriotic,' Chandos Classics.

EVERARD HOME COLEMAN.

71, Brecknock Road.

GERMAN BANDS (8th S. vi. 28, 114).—Has not the superstitious connexion of German bands with rain originated in the fact that before rain, sounds, often at a long distance, such as church bells, trains, bands, &c., are very distinctly heard, and by degrees the ignorant have connected the hearing of a German band, even when close at hand, with rain? It is a not uncommon remark to hear in many places, "We are going to have rain, as I heard the Sticklehurst bells to-day," or the "Great Smashem trains," as the case might be—sounds perhaps three, four, or more miles away, usually inaudible, but which, owing either to the condition of the atmosphere or the direction of the wind, are to be heard before rain. If Sticklehurst bells and Smashem trains had been peripatetic, like the German bands, the ignorant would probably have attached the same foolish superstition to them. C. H. SP. P.

To the list of counties in which the advent of a German band is held to betoken a proximate downpour may be added Surrey. A friend of mine informs me that the people of Redhill, where he has lived for twenty-five years, are firm believers in the superstition, as I call it, but not he, though he is a man of education. One would think, however, that their faith must have been put to a severe strain in the dry weather of last year.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

The superstition that the appearance of a German band forbodes rain is current at Chertsey, Surrey. A native of Romsey informed me, some time ago, that whenever an organ-grinder or a German band goes by it is sure to be wet; but the most infallible sign is "an old man with a drum." Does not this drum carry the belief back to the days before "The Fatherland, the happy Fatherland, sent those German bands to us"? W. P. M. Shepperton.

"SORELLA CUGINA" (8th S. vi. 88).—Brothers (the word standing alone) are those who have the same father and mother; brothers *german* have the same father, but different mothers; brothers

uterine the same mother, but different fathers. VERNON'S "sorella cugina" I take to be the daughter of his mother's sister; his "prima hermana" she of his father's brother.

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

Longford, Coventry.

ENGLAND IN 1748 (8th S. vi. 84).—Boots and riding whip to show that one was about to ride or had just ridden. Compare Theodore Hook's novel 'Jack Brag':—

"By.....the exhibition of a whip in his hand and a pair of spurs on his heels, the pretender let it be inferred that he had ridden up to town."

GEORGE ANGUS.

St. Andrews, N.B.

THOMAS NOEL (8th S. v. 487; vi. 52).—He matriculated from Merton College, Oxford, February 19, 1819, aged nineteen, as the eldest son of the Rev. Thomas Noel, of Kirkby Malory, co. Leicester, and graduated B.A. in 1824 (Foster's 'Alumni Oxonienses, 1715-1886, vol. iii. p. 1026). His father's death is thus recorded in *Gent. Mag.*, February, 1854, New Series, vol. xli. p. 214:—

"Aug. 22 [1853]. At his residence in Plymouth, aged 79, the Rev. Thomas Noel, M.A., for fifty-five years Rector of Kirkby Malory, co. Leic., to which church he was presented by Thomas Noel, Lord Viscount Wentworth, in 1798."

DANIEL HIPWELL,

A Mr. Noel was sent by English Evangelicals in 1824 to convert the Irish people ('Life of Bishop Doyle,' i. 370).

A. M. N.

EXITS=EXIT (8th S. v. 248, 478; vi. 118).—I quite understand the point of MR. BIRKBECK TERRY'S objection to the use of *exits*; but he is sadly in error if he supposes that any one proposes to supplant "the long-continued stage directions *exit* and *exeunt*" by a verb to *exit*. The directions used by Shakespeare and in the old plays are purely Latin words, without a taint of Anglicizing. (See 'Stanford Dictionary of Anglicised Words and Phrases,' by C. A. M. Fennell, D.Litt., 1892.) It is, nevertheless, quite allowable to say "he exits," "they exit," &c., using the ordinary inflections of English verbs. Whether we need a verb to *exit* is, of course, quite another point. The substantive *exit* we unquestionably possess.

CHAS. JAS. FERET.

"THE KING'S HEAD" (8th S. vi. 7, 53, 156).—When I visited the village of Hever, about sixty years ago, I took luncheon at the inn then known, if I remember rightly, as the "King's Head." The house was also known as the "Bull and Butcher." A figure of King Henry VIII.—a three-quarters length, I think—was displayed as a sign, and in a corner of the painting was a small axe or chopper. Before the visit I had heard that a well-known antiquary of the county of Kent, a relative of

mine, when visiting the place in one of his tours through the county, had, in a playful humour, suggested to the landlord that the true sign of the house was the "Boleyn Butcher," "Bull and Butcher" being a corruption of what was meant as a title for King Henry, once the husband of Anne Boleyn. The axe had been added on the sign-board as a fit emblem.

D. R.

At Sedlescomb, the "loveliest village" near Hastings, the "Queen's Head" inn, a charming wooden-fronted hostelry, commemorates Queen Elizabeth. She once visited Northiam, not many miles off, and there her shoe is still to be seen. Tradition says a desire to make known the Cinderella-like proportions of her foot was the cause of her leaving this sign of conquest behind her.

EDWARD H. MARSHALL, M.A.

Hastings.

EDINBURGHIAN GRAMMAR (8th S. vi. 8, 53, 133).—"Between you and I" has been used by a vast number of English authors of repute, from Shakespeare to Browning; see 'N. & Q.,' 5th S. ix. 275, 412; x. 18, 139, 190, 237, 291, 331, 357, 397. In 1774 Horace Walpole called it a "female inaccuracy," and was surprised that Lord Chesterfield should be constantly guilty of it; but in 1782 Mason fell into the same error ('Correspondence of Walpole and Mason,' 1851, i. 147-8, ii. 261).

W. C. B.

Your correspondent at the last reference may be right in stating that educated people in the northern counties of Scotland are never guilty of "the abuse of the first personal pronoun"; but I certainly can corroborate what PROF. SKEAT has written, for I have frequently heard "the abuse" from the lips of persons belonging to various parts of Great Britain and Ireland.

"Let you and I the battle try,

And set our men aside."

"Accused be he," said Percy,

"By whom it is denied!"

is a verse known to all readers of 'Chevy Chase.'

F. C. BIRKBECK TERRY.

I quite agree with MR. BIERLEY that Charles Dickens, though largely self taught, would never have spoken or written such a phrase as "Between you and I." The words quoted by MR. WALLER are put into the mouth of "Perker," and belong to him. Dickens rightly and naturally makes his characters speak in their own "vulgar tongue."

E. WALFORD.

Ventnor.

Mr. Terriss used the phrase "Between you and I" on the first night of 'The Fatal Card,' at the Adelphi, September 6.

H. T.

THOMAS: BULLER (8th S. vi. 148).—Consult 'Lives of the Bishops of Winchester,' by S. H.



Cassans, and compare the very full account there given of Dr. John Thomas with that of his episcopal namesake as related by Chalmers.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

An account of Bishop Thomas, with a notice of his family, as well as the arms of Buller in Exeter Cathedral, may be seen in Cassans's 'Lives of the Bishops of Winchester,' 'Lives of the Bishops of Salisbury.'

ED. MARSHALL.

For John Thomas see 'Alum. Oxon,' 1715-1816, part iv. 1406, and *Gent. Mag.*, 1781, p. 242. For William Buller see 'Alum. Westmon.,' 1852, p. 549; 'Burke's Landed Gentry,' 1894, vol. i. p. 246; and *Gent. Mag.*, 1796, part ii. p. 1061.

G. F. R. B.

'PILGRIM'S PROGRESS' (8th S. v. 425).—I have an old copy of the 'Pilgrim's Progress' which contains three parts. In addition to the usual parts i. and ii., part iii. opens with the same title as the others, 'The Pilgrim's Progress From this world to that which is to come, Delivered under the similitude of a Dream.' Then follows this introduction, "Shewing the several dangers and difficulties he met with, and the many victories he obtained over the world, the flesh, and the devil; together with his happy arrival at the celestial city, and the glory and joy he found, to his eternal comfort." Then comes "The Preface to the Christian Reader," signed J. B. Then there are two sets of laudatory verses, one addressed to the Author and the other to the Reader. The first is signed with the initials B. D. and the other with L. C. After these the narrative begins of a young man named Tender-conscience leaving the City of Destruction, struggling through the Slough of Despond, entering at the Wicket-gate, following the course of the original Christian, with varied experiences, till he crosses the river at last. I cannot believe that this part was written by Bunyan. The style and subject-matter are very inferior to the other two parts. Unfortunately my title-page with the date is gone. There is writing on the fly-leaves dated 1775, and the book has every appearance of age. Old as it may be, the famous original passage in part i. which states that the lock on the outer gate of Doubting Castle "went damnable hard" has been modernized to "very hard." Who wrote part iii.; and how old is it?

DOLLAR.

Neeah, Wisconsin, U.S.

[The third part, which is denounced as spurious and contemptible, first appeared in 1692, and reached a sixth edition in 1705.]

THE MOTHER OF ADELIZA OF LOUVAIN (8th S. v. 367; vi. 36, 175).—I do not suppose it is of very great importance to discover the parentage of Adeliza, Queen of England; but certainly it is of

some interest to any person who, like myself, believes he is descended from her. T. W. and J. G. have not, I am afraid, done much to make out the first wife of Godfrey of Louvain, and the latter gentleman has made a great mistake in his dates, for he has put the two Godfreys to death in 1044 and 1069, when, of course, it ought to have been 1069 and 1139. It is not generally known that three different persons are put forward as the first wife of Godfrey Barbatous. The editor of Orderic, Collins's 'Peerage,' and, no doubt, others, give Ida of Namur. Now, I find mention of Sophia, daughter of Emperor Henry IV. I was lately informed by the Professor of History at Göttingen that the real person was a lady of the family of Montreuil, and sister of Alberos, Archbishop of Trèves. It would require another Paris to decide this question, and the three persons were, no doubt, great beauties. It is not possible that Clementia, second wife of Godfrey, could have been mother of Adeliza, for her first husband, Robert of Flanders, only died in 1111. I may say that Collins, in his old 'Peerage,' under the head of "Percy," vol. ii. p. 288, enters fully into this question, and quotes no end of foreign authorities. I hope that some one will one day be able to tell me who was Milicent de Camville (8th S. v. 509), Queen Adeliza's cousin.

DOMINICK BROWNE.

Clevedon.

MILICENT OF LOUVAIN (8th S. v. 509).—Did not the daughter of Roger de Tony, who was named Godhilda, after her ancestress Godhilda of Barcelona and Catalonia, marry Baldwin II. of Jerusalem?

HYDE CLARKE.

NOYADE (8th S. vi. 127, 193).—The literature of *Les Noyades* would not be complete without reference to Swinburne's powerful poem 'Les Noyades,' in which occur the following lines:—

In the wild fifth year of the change of things.

When France was glorious and blood-red, fair

With dust of battle and deaths of kings,

A queen of men, with helmeted hair;

Carrier came down to the Loire and slew,

Till all the ways and the waves waxed red.

'Poems and Ballads,' John Camden Hotten, 1873.

JOHN C. FRANCIS.

ATTERCOP (8th S. v. 379).—This word, though not in general use, is still occasionally heard in the North Riding of Yorkshire. I believe it survives also in Cumberland. Some years ago I heard it used in North Lancashire.

F. C. BIRKBECK TERRY.

CREPUSCULUM (8th S. v. 306, 397, 514; vi. 92, 157).—*Omnibì* will be found in Howitt's 'Visits to Remarkable Places,' ed. 1840, vol. i. p. 200: "In summer all the inns there are filled jam-full; trains of omnibusses or omnibì are flying down to the

Broomielaw every hour." Having used it, apparently with some hesitation, further on (at p. 202) he goes in boldly for it: "O ships, on loch or frith, or ocean, propelled by engines of three hundred horse power! cabs and cars and omnibi and stages, &c." I have never seen it used in earnest elsewhere.

G. H. THOMPSON.

Alnwick.

DANTE AND NOAH'S ARK (8<sup>th</sup> S. iv. 168, 256, 373; v. 34, 212, 415; vi. 157).—The account given by J. J. Nouri (said to be now in an American madhouse) is in No. 46 of *Science Siftings*. There are traces of something like lunacy about it; but I cannot see why the ark's remains should not be still visible. The Armenians insist they are on the top of the mountain, but inaccessible. Of course they are not on the present top, but the place that was the top in Noah's time.

E. L. G.

ABBAS AMARBARICENSIS (8<sup>th</sup> S. v. 469).—I cannot find "Amarbarica" or "Amarbaricum" in any gazetteer, modern or ancient, and can give your correspondent no more help than may be derived from the following quotations. The first is from the 'Abregé de l'histoire de l'ordre de S. Benoist,' 1684, ii. 681:—

"Il a esta observé que Charlemagne divisa la Saxe en plusieurs dioceses. La ville de Werden, ou de Ferden fut honoré d'un siege Episcopal & eut pour premier Pasteur saint Suidbert qu'un Historien du pais dit avoir esté Religieux de profession, & Abbé. Il [saint Suidbert] bâtit le monastere d'Amarbaric pour des Religieux Scots c'est à dire nés en Irlande [sic], ou dans l'Angleterre Septentrionale qui l'avoient suivi dans la Saxe, ou qu'il y fit venir. Les deux premiers Abbez furent saint Patto, & saint Tanco."

The second quotation is from the 'Acta Sanctorum,' Feb. tom. ii. p. 890:—

"Altera controversia de patria et monasterio Amarbaricensi est. Fitzimon Catalogo Sanctorum Hiberniæ adscriptis. Hunc secutus Colganus in Actis Sanctorum Hiberniæ, duabus motus rationibus; prima, quod omnes Scoti, qui temporibus istis et superioribus in Gallia et Germania pietate aut doctrina claruerunt, fuerint Hiberni. Secunda, quod Amarbaricense monasterium arbi-retur *Armachanense* apud Hibernos legi debere."

The writer, however, dissents from both of these theories, but gives no geographical explanation, so that we are left in doubt whether Amarbaric is the name of a place in Saxony or in Scotland.

F. ADAMS.

AN ANCIENT CUSTOM AT ST. CROSS (8<sup>th</sup> S. vi. 86).—MR. HALE'S note reminded me of another custom which it was my good fortune to witness when on a recent visit to the Hospital of St. Cross. It was the day before Easter Sunday, and as I passed through the kitchens my attention was drawn to the concoction of an enormous plum-pudding of a like nature to those eaten at Christmas. I was told it was a "gaudy" pudding, partaken of by the brethren on special feast days in the year,

of which Easter Sunday was one. Originally on these days the brethren had a quarter of gin allotted to them. This dole of gin increased with the flight of time, until at last it became so large that the brethren suffered severely from such an overdose. With a view to remedy this, it was agreed long since that a pudding should be made, and part of the money formerly spent on gin was accordingly expended in pudding.

F. G. SAUNDERS.

"HANGING AND WIVING GO BY DESTINY" (8<sup>th</sup> S. vi. 106).—I notice that your correspondent, MR. C. R. HAINES, at the above reference, spells the name of the Dean of Exeter, first Heynes, and subsequently Haynes. The writer of the article in the 'D. N. B.' keeps to Heynes. Can your correspondent tell me which is the more usual or correct? I should also like to know the maiden name of the dean's wife, Joan, and the circumstances and date of Heynes's imprisonment in the Fleet. Dr. Simon Heynes was Rector of Fulham from 1536 till his death in October, 1552 (Wood's 'Athen. Oxon.,' vol. i. p. 672). The exact date of his death I cannot discover. As the information I solicit does not directly bear on the title of this note, perhaps MR. HAINES would kindly communicate privately with me.

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington, W.

There is the following allusion to this proverbial saying in 'Hudibras,' part ii. canto i. v. 839-44, published in 1664:—

If matrimony and hanging go  
By dest'ny, why not whipping too?  
What med'cine else can cure the fits  
Of lovers when they lose their wits?  
Love is a boy, by poets styl'd,  
Then spare the rod, and spoil the child.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

This expression, with a slight variation, occurs in the 'Proverbs of John Heywood,' 1546:—

Be it far or nie, wedding is destiny,  
And hanging likewise, sayth the proverb, sayd I.  
Reprint 1874, p. 15.

In the 'Schole-hous of Women,' 1541 (Hazlitt's 'Popular Poetry,' vol. iv. p. 116), are the lines:—

Truely some men there be,  
That liue alway in great honour,  
And say: it gooth by destinye  
To hang or wed: bothe haue but one houre.

F. C. BIRKBECK TERRY.

GREEN HOUSE, KENSINGTON GARDENS (8<sup>th</sup> S. vi. 28, 154).—A letter, signed R. J. F., concerning the above, appeared in the *Athenæum* of July 11, 1885. The writer very minutely describes both the interior and exterior of the building. He speaks of it as having been "built by Sir Christopher Wren," and details many of the alterations

which have from time to time taken place and marred its beauty. The letter contains an urgent appeal that "a building, historically interesting as well as artistically valuable," should be put to better use than as a storehouse for garden lumber.

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

THE ALMOND TREE (8th S. iv. 309, 359; vi. 97, 157).—MR. D. D. GILDER draws attention to the use of the almond in the superstitious customs of India. The following instance is from Mr. Rudyard Kipling's fine story 'Without Benefit of Clergy,' in 'Life's Handicap':—

"Now look," said Ameera. She drew from an embroidered bag a handful of almonds. "See! we count seven. In the name of God!" She placed Mian Mittu, very angry and rumped, on the top of his cage, and seating herself between the babe and the bird she cracked and peeled an almond less white than her teeth. "This is a true charm, my life, and do not laugh. See I give the parrot one half and Tota the other." Mian Mittu with careful beak took his share from between Ameera's lips, and she kissed the other half into the mouth of the child, who ate it slowly with wondering eyes. "This I will do each day of seven, and without doubt, he who is ours will be a bold speaker and wise." —P. 144.

W. A. HENDERSON.

C. C. B. says "the almond is a symbol of hope" because "its flowers precede its leaves." But the flowers of the Judas-tree also appear before the leaves; which tree is named after Iscariot, who hanged himself, it is said, on one of that kind; so that it should be a symbol of despair.

W. C. B.

UDAL TENURE (8th S. v. 47, 138).—I am too late, I see, to answer MR. RENDEL's query as to the meaning of this tenure, or wherein it differs from its opposite, or feudal tenure; which may shortly be summarized as a holding of lands in absolute possession, without acknowledging any superior lord, as distinguished from feudal lands, which are held of a superior (see Wharton's and Cowel's 'Law Lexicons'). There are no udal or allodial lands in England, according to Sir E. Coke (Co. Litt., 93a); and see Hallam's 'Middle Ages,' chap. ii. p. 1. Your correspondent may be interested in knowing that a "Udal League" has recently been formed (I received a prospectus shortly before leaving England in 1889, but I cannot now lay my hands upon it), having for its object, if I remember rightly, the restoration of the old udal, or allodial, rights of the inhabitants of Zetland (now the Orkney and Shetland Isles) in the lands of their forefathers, of which they considered they had been deprived by Scottish aggression and occupation. What success attended the formation of this league I have been unable to learn since my removal to the other end of the world.

J. S. UDAL.

Fiji.

COL. TORRENS (8th S. iv. 68, 132, 219).—The inscription on a tombstone in the burial-ground of the parish of Paddington, co. Middlesex, records that Col. Robert Torrens, late Major-General and Adjutant-General of Her Majesty's Forces, Bengal, died May 18, 1840, in his fifty-sixth year. A further inscription on the same stone furnishes the information that his sister, Jane Isabel Torrens, died at Clifton, Jan. 30, 1846, in her sixty-fifth year.

DANIEL HIPWELL.

TABITHA, ACTS IX. 40 (8th S. vi. 86).—It may be passingly interesting to remark that about the year 1849, in Barnsbury Chapel, Islington, N., a minister, named Gilbert, baptized a female child in the name of Tabitha Cumi. She was the infant daughter of Mr. Crouch, hairdresser, Clark's Place (now Upper Street), Islington. I witnessed the ceremony.

HARRY HEMS.

[Should it not be *Talitha Cumi*?]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Calendar of the Patent Rolls in the Public Record Office, Edward I., A.D. 1281-1292.* (Stationery Office.)

The text of this important volume has been prepared under the supervision of Mr. H. C. Maxwell Lyte by Mr. J. G. Black and others. It follows the same lines as the Patent Roll Calendar, 127-1330, which was published a short time ago. Those who have been accustomed to use the rolls, and those only, can estimate the value this series of calendars will possess for historians and students of local antiquities when they have them before them in their entirety. No calendar, however well constructed, can ever stand in the place of the originals. There must be occasions when the rolls themselves will require to be inspected; but in most cases the calendar will fulfil all the purposes of the originals. This will prove a great advantage, for two reasons. The student can follow up his researches by his own fireside instead of being compelled to make a journey to Fetter Lane, and, which is a most important consideration, the rolls will be saved from needless friction. Every care is taken by the officials for their preservation, and those who consult them are, almost without exception, equally thoughtful; but parchment which has existed six hundred years since it formed the skin of a sheep is tender and fragile; every time these old rolls are unfolded some damage, however slight, is likely to accrue.

To those of our readers who have not read the luminous preface to the former volume it is not easy to explain what is the nature of the Patent Rolls. It would not be true to say that all public documents were enrolled thereon; but it is so nearly accurate that we shall not endeavour to correct the exaggeration. Any number of bits we might quote from the volume before us would throw little light on the rest. Commissions and pardons form a considerable portion of their contents; from these we may sometimes gain a glimpse of the state of society in the places to which they refer. Here, for instance, is a picture of life in the North Country in 1283. Just six hundred years ago Alexander de Kyrketon and John de Lythegreynes received a royal commission to investigate an affray which took place at Elesden, in Northumberland. There was by royal charter a weekly market on Thursdays and a fair on the eve, day, and morrow of

the feast of St. Bartholomew. The lord of the manor had set up a pillory, a tumbrel, and other useful articles appurtenant to fairs, when his men were maltreated and these articles carried off by a crowd of riotous Borderers—Reeds, Kerrs, Foresters, Bells, and others, who bore good old Border clan-names. We have no means of explaining the riot. Probably it arose out of some long-standing family feud.

The reign of Edward I. was, notwithstanding the wars in which the king was constantly engaged, one of great progress in almost every direction. One would not have expected to find a patent granted for laying out a new town, yet such was in 1286 the case at Gotowresuper-Mare, in the parish of Stodlaund. There were to be "sufficient streets and lanes and adequate sites for a market and church and plots for merchants" to expose their wares upon.

We perhaps hardly need say that the volume has a very copious and excellent index.

*An Exact Account of the Church and Priory of Goring, in the County of Oxford.* Set down by Percy Goddard Stone. Duly printed by William Knott at Brooke Street, within the Parish of Saint Alban the Martyr, Holbourn, and published by Henry L. Smith at the Post-Office, Goring on Thames, MDCCC and XXIII.

THIS is a quaint and interesting pamphlet of some fifty odd pages. The author is evidently not at present a skilled antiquary, but he has zeal and discretion. We have none of those foolish guesses by which many local books are encumbered.

The little nunnery of Goring on Thames fell with the lesser monasteries. Very little seems to be known concerning it. We cannot but think Mr. Stone might have come on more details than he has discovered. He is not even quite certain to what order it belonged. He has, however, given us, what will be very useful, a list of the prioresses from 1200 to 1530. It is confessedly imperfect. One of them bore the uncommon name of Eularia.

Two interesting mediæval bells yet remain in the church tower; one is dedicated to St. Blaise, the patron of wool-combers, the other asks for prayers for the soul of Peter, Bishop of Exeter. This is Peter de Quivil, who was Bishop of Exeter at the end of the thirteenth century.

The church of Goring contains a monumental brass which would be of surpassing interest could we believe in the truth of what it records. It is in memory of a certain Hugh Whistler, who is stated to have died in 1615, aged 216 years. Of course there is some error. Mr. Stone gives an engraving of it, and the figures are clear enough. Mr. Stone thinks that the artist has been told to engrave two score and sixteen. It may be so, but in that case it seems strange that the family did not discover the error and insist on an accurate memorial being furnished to them.

*Dictionary of the Proverbs and Proverbial Phrases of the English Language relating to the Sea.* By Frank Cowan. (Greensburgh, Pennsylvania, Oliver Publishing House.)

THIS is a work of much erudition, and of wider compass than the title denotes. It is of a class to commend itself warmly to our readers.

*Landmarks of Church History.* By Henry Cowan, D.D. (Black.)

To their series of "Guild Text-Books" Messrs. Black have added Dr. Cowan's compendium of Church history. It is a sound compilation, carrying the information from the apostolic age to the death of Calvin, 1564. Students will find it of great practical utility, which, however, would be enhanced by the addition of an index.

UNDER the pleasantly punning title of *Green Pastures* Mr. Grosart has issued (Stock) a series of extracts from the writings, prose and poetical, of Robert Greene. In this cheap little pocket volume the reader unfamiliar with sixteenth century literature will find much exquisite verse.

MR. W. L. RUTTON, F.S.A., has issued a short and very readable and trustworthy *History of Sandgate Castle, Kent, 1539-1894*. Not very eventful has been the history of this castle, which has stood no siege, and witnessed but few events of importance. Henry VIII., its founder, and Queen Elizabeth visited it, and Thomas Keys, who married poor little Lady Mary Grey, was a prisoner there. Among the captains was Sir Thomas Allin—Peppys's Sir Thomas Allen. It is pleasant to hear that this little brochure owes its origin to 'N. & Q.'

MR. E. H. MARSHALL has supplied (*Hastings Observer* Office) an *Alphabetical Index to the Printed Sermons* in the Reference Library at the Brassey Institute, Hastings, with a valuable preface on the utility of this class of composition. The arrangement is excellent, and the work will commend itself to a large number of readers.

MR. WILLIAM THYNNE LYNN'S *Celestial Motions: a Handy Book of Astronomy* (Stanford), first published in 1882, has reached its eighth edition, and its value and authority are still unassailed.

MISS MARY HOWARD'S useful *Guide to Hastings and St. Leonards*, a model work in its class, has appeared in a revised form, with information brought up to date. The publisher is Mr. E. Stanford.

NEW editions have appeared of Percy Lindley's *Tourist Guide to the Continent and Walks in Belgium and the Ardennes*. Both are amply illustrated.

CLARK'S *Civil Service Annual*, useful to candidates for the Civil Service, has to be added to the list of new annuals.

MR. JOHN SULLIVAN, a local antiquary, has issued a third edition of his *Le Vier Marchi Guernsey*, a work patronized by the Queen.

### 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. H. SP. P. ("The Initial Ff").—See 1<sup>st</sup> S. xii. 126, 169, 201; 5<sup>th</sup> S. xi. 247, 391; xii. 57, 157, 392, 438; 6<sup>th</sup> S. x. 323; xi. 16, 93, 179.

INQUIER ("Assignats").—These are well known, are not rare, and are of very little value.

CORRIGENDUM.—P. 196, col. i. l. 43, for "Berwick" read *Bewick*.

### 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, SEPTEMBER 22, 1894.

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Notices to Correspondents.

## Notes.

## "CONSTITUTION" IN A POLITICAL SENSE.

A glance at any book of reference (e.g., 'Chambers's Encyclopædia') in which this political term is treated will show that

"it is commonly understood that (elsewhere than in England) since the formation of the federal government of the United States of America, or, at least, since the first French Revolution, the idea of a 'Constitution' has been generally that of a body of written public law, promulgated at once by the sovereign power."

Macaulay says ('Hist.' i. 1):—

"A constitution of the Middle Ages was not, like a constitution of the eighteenth or nineteenth century, created entire by a single act, and fully set forth in a single document.....As eloquence exists before syntax, and song before prosody, so government may exist in a high degree of excellence long before the limits of legislative, executive, and judicial power have been traced with precision."

I think it will be acknowledged by the historical student that the treatment of this word—one of the most important in the English language—in the 'N. E. D.' is hardly satisfactory, so far as sections six and seven are concerned. Under section seven, there is a very long editorial note to the effect that the sense—

"the system or body of fundamental principles according to which a nation, state, or body politic is constituted and governed.....gradually arose out of the prec. between 1689 and 1789."

The quotations in illustration of that position are: 1689, 'Declar. Estates of Scotl.,' April 11 (which is given in *extenso* in Steele's 'Crisis'); 1735–8, Bolingbroke, 'On Parties'; 1750, 'Chesterf. Letters' (1744), iii. 2; 1789, 'Const. U.S.,' Preamb.; 1789–92, A. Young, 'Trav. France, 124'; 1791, Paine, 'Rights of Man.'

There is no such *terminus a quo* for the meaning in this section of the great dictionary. Written documentary constitutions were no eighteenth century novelties. The portent would have been—to borrow Cicero's joke about the snake and the crowbar—the sudden bursting of a full-blown unwritten constitution upon a startled world. The following quotations have been picked up almost at random along the highway of English history; and any reader of 'N. & Q.' can easily add to them out of his own treasury.

Taking the last reference as a starting point, I find the following in "A Defence of the Pamphlet ascribed to John Reeves, Esq., and entitled 'Thoughts on the English Government,' by the Rev. J. Brand, A.M." (not the antiquary), 1796:—

"It will be of use, therefore, to commence these observations with a definition of the term Constitution, in its genuine and original sense. Our Laws are divisible into two classes: Those which relate to the subject as such; and those which relate to the Governors as such; or in the exercise of the functions of Government. The whole mass of the latter form the Constitution of Government; the parts of which are found scattered up and down in the Statute and Common Law, and the Constitution is, in this sense, what is so already constituted, and nothing else."

From Reeves's 'Thoughts on the English Government' (1795), I may quote:—

"The abdication of King James the Second, and the transactions that ensued upon the vacancy thereby made in the Throne.....have.....been vulgarly called the *Revolution*; upon what authority, I know not; it was not so named by Parliament, nor is it a term known to our Laws. This term had certainly no better origin than the conversation and the pamphlets of the time. ....Too many among us.....have no love for the *Constitution*, but for that which was formed at the *Revolution*; and they are good subjects and loyal, only upon *Revolution principles*."—P. 89.

"They [i.e., "the Republicans, Presbyterians, and Sectaries.....who had taken their stand among the Whigs"] invented the term *Revolution*, to blind and mislead.....and by the glorious spell of—the *Constitution*—they can conjure up any form, fashion, modification, reform, change, or innovation in Government they please, and it shall still be nothing more than the genuine true English Constitution.....The term *Constitution* has nothing in itself objectionable; a plain man might receive it without suspicion of any mischievous implication lurking under it. It might be understood as a short way of speaking, for the *Constitution of the Government*. But those who introduced this mode of expression were men famous for doing nothing without design."—P. 45.

"But these visionary zealots were reserved for a disgrace more mortifying than this, and from a quarter where it was, to say the truth, not deserved, and not at all to be expected. We live in an age of *Constitutions*; all the world are writing and talking upon *Constitutions*.

.....At this moment of culmination and triumph, the Constitution-makers of France and America, having arrived at such skill in this trade as to out-do their masters, turn upon them, and tell them, 'The English have no Constitution at all!' and they follow up this assault by attacking the *Revolution* itself; questioning and reviling it in such terms as if they would insinuate that we had no more of a Revolution than of a Constitution."—P. 54.

To digress for a moment; I am here reminded of what the writer of the article "Constitution" in the 'Penny Cyclopædia' (1837) says:—

"The practice of torturing the words of all written law, till in effect the law or rule is made to express the contrary of what seemed to be at first intended, appears to be deeply implanted in the English race, and in those of their descendants who have established constitutional forms on the other side of the Atlantic. The value of all written instruments, whether called constitutions or not, seems considerably impaired by this peculiar aptitude to construe words which once seemed to have one plain meaning only, so that they shall mean anything which the actual circumstances may require, or may seem to require."

But to return to my task of traversing the 'N. E. D.'s' century. In Arthur Young's pamphlet 'The Example of France a Warning to England' (second edition, 1793) I find the following on p. 123:—

"They have been paying their incomes into the hands of men who are ready to convert the interest they make upon it to the establishment of a Convention in England, to consist of brother citizens of equality; to subscribe money, food, cloaths, and arms for the assassins and regicides of France, to enable them, by success at home, to subdue the *vices of the British constitution, by a radical reform*. This supine inattention, which turns a man's money to his own destruction, is highly reprehensible. Let those who are real friends to the constitution, expend their income with men whose principles are known, and not become, unthinkingly, promoters of sedition, and encouragers of republicanism."

I pass by Burke's celebrated work, and only advise the younger reader to study it in Mr. Payne's edition, with its suggestive introduction and scholarly notes. See also 'Thoughts on the Present Discontents' (1770).

Lord Chatham, in his speech on Jan. 9, 1770, said:—

"My Lords, it is to your ancestors, it is to the English barons that we are indebted for the laws and constitution we possess.....My lords, I think that history has not done justice to their conduct, when they obtained from their sovereign that great acknowledgment of national rights contained in Magna Charta; they did not confine it to themselves alone, but delivered it as a common blessing to the whole people."

Bolingbroke's brilliant 'Remarks on English History' swarms with the term *constitution* in its various bearings.

Reever, in the pamphlet already quoted from, refers to a 'Discourse on the English Constitution,' extracted from Roger North's 'Examen.' The 'Examen' was finished in 1714, but the passage quoted by Reeves is probably much earlier than that date:—

"And here it may not be amiss to observe that instead of the old way of expression, the Laws of this Kingdom, or nation, his Majesty's laws, the laws of the land, or the common law, some affect to use the word constitution; which in itself is no bad word, and means no other than as before. But it is commonly brought forward with a republican face, as if it meant somewhat excluding or opposite to the monarchy, and carried an insinuation as of a co-ordination, or coercion of the monarchy."

I cannot give the page, but it may easily be found, as the 'Examen' is indexed. But whether North wrote that about the time of the Scottish Declaration, or later, it is quite certain that the term meant at that date "no other than as before."

Somers's famous tract, 'The Security of Englishmen's Lives; or, the Trust, Power, and Duty of the Grand Juries of England Explained,' begins as follows (I quote from the reprint of 1682. In the preface to the reprint of 1766 it is stated that "Bishop Burnet informs us that this tract was written on occasion of the Grand Jury of the City of London returning an *Ignoramus* upon a bill of indictment presented against Lord Shaftesbury in the year 1681"):—

"The Principal Ends of all Civil Government, and of Humane Society, were the Security of Mens Lives, Liberties and Properties, mutual Assistance and Help, each unto other, and Provision for their common Benefit and Advantage; and where the Fundamental Laws and Constitution of any Government have been wisely adapted unto those ends, such Countries and Kingdoms have increased in Virtue, Prowess, Wealth and Happiness, whilst others, through the want of such excellent Constitutions, or neglect of preserving them, have been a Prey to the Pride, Lust, and Cruelty of the most Potent."

J. P. OWEN.

48, Comeragh Road, West Kensington.

(To be continued.)

#### BUNHILL FIELDS BURIAL-GROUND:

REV. DR. RIPPON.

The annexed transcript of a MS. paper at this time in my keeping appears from its interesting character to merit publication in the columns of 'N. & Q.' Dr. Rippon's petition was presented at the meeting of the Court of Common Council held on Oct. 11, 1827:—

"To the Right Honourable Anthony Brown, Esq., Lord Mayor, the Aldermen, and Commons of the City of London, in Common Council assembled.

"The Memorial of John Rippon, of Dover Place, in the New Kent Road, in the County of Surrey, D. D. F. A. S.

"Sheweth, — That your Memorialist many years since contemplated writing the History of Bunhill Fields Burial Ground, in the City Road (an estate which has been for nearly two centuries in the hands of the City of London), and of publishing the same, with the biography of several hundred of most eminent and learned persons who have been interred there since the year 1665, when the same was consecrated and enclosed with a Brick Wall, at the sole Charge of the City of London, in the Mayoralty of Sir John Lawrence, Knight."

"That with a view to such object, and particularly in order to avail himself of the fullest means of research as

to the families and interments connected with that cemetery, your Memorialist first of all proceeded to obtain a copy of the Register of Burials from the time of its commencement in the year 1713, which your Memorialist was enabled to accomplish under the friendly auspices and permission of Mr. William Mountague, the then Keeper of such burial ground; and your Memorialist, with his own hand, and by the dictation of his son, Mr. John Rippon, then a lad, then penned from the said Register an Alphabetical and Chronological Copy of all Burials there, and down to the year 1790, consisting of nearly forty thousand names.

"That in furtherance of such your Memorialist's design, he devoted two half-days of time weekly during several summers, aided by his said son and several other persons, in obtaining and copying all the inscriptions then visible on the several thousands of tombs and monuments placed in such ground—for the accomplishment of which, and in the brushing, washing, cleansing, and digging up of many hundreds of them which had either become nearly obsolete or had sunk below the surface of the earth, vast labour and expense were incurred.

"That the only aid which your Memorialist and his said son have ever obtained in their research, has been afforded to them by the use of a very scarce and small publication of inscriptions, printed in 1717, by Mr. Richard Rawlinson, an antiquarian, and by Mr. John Strype's improved and enlarged edition of 'Stowe's Survey of the City of London,' printed in 1720, both of which works, nevertheless, only contain about 150 inscriptions, and many of which have long since mouldered into dust.

"That in order to the precise identity of all such monuments, and particularly of those nearly obsolete, most of which were monuments for persons of the greatest learning and celebrity, who have ever been deposited there, your Memorialist then also identified the situations of every one of the monuments then erected and standing, and at the same time corrected every manuscript inscription taken, and inserted thereon, with his own hand, its exact situation, according to certain numbers, then recently placed on the walls, for the purpose of future ascertainment of places of interment.

"That in the midst of your Memorialist's pursuit and prosecution of such intentions relative to the said history, and after the preparation of the biography of several hundreds of the most learned and eminent persons interred in such ground, it pleased Divine Providence sorely to afflict him in his bodily health, insomuch that he was for a long time in imminent danger, and his life was despaired of; and he was also assailed by other considerable family afflictions, which became the occasion of the said work being then laid aside and abandoned by him.

"That your Memorialist's said son, with a view to the final completion of such work, has since the year 1790, continued to obtain and copy a continued Alphabetical and Chronological Register of the burials there, down to the end of the last year (1826), and has also continued, from time to time, down to the same period, to obtain and copy *verbatim et literatim* all the inscriptions which have been subsequently placed on the same, and all additional monuments which have been erected; and he hath likewise, within the last three months, identified the present situation of every tomb, head and foot stone, that is now standing there, with a view to the preparation and publication of a map of the said ground, and of its said intended history.

"That all of such inscriptions, with their respective places of situation, additions, and variations, have been ascertained and examined up to the present time, designating the same as they now appear, or have appeared,

and that too lineally; and also pointing out the characters of letter in which they are cut; whether in Old English, Capital, Italic, Roman, German Text, or otherwise, and showing whether inscribed in words at length, or contracted, and how contracted; and the same have been bound in six large quarto manuscript volumes in alphabetical order.

"That in the course of such labour and examination, several hundreds of tombs and head stones were found to be, and have since become, quite defaced, unintelligible, and incapable of future identity or use; nevertheless, great numbers of them have, during the series of years in which your Memorialist and his said son have continued their researches and investigation, been capable of identity by them; and can now by their said manuscripts be pointed out to the descendants of the families of any such of them who have not become extinct; or who, by receipts for premiums paid, and other proofs of title in them, may have just right to their appropriation and use; but without which, however, your Memorialist submits that the same will ever hereafter be worse than useless, as such monuments occupy several hundreds of places which, in common justice, ought to be used and appropriated for the benefit of the public, and the increase of the annual revenue of the City of London, which would be produced from the employment thereof.

"That your Memorialist and his said son are, consequently, able, by their said manuscripts, to point out and identify all such tombs and other monuments, as have long been, or are now incapable of identity by any persons, except themselves, and they can likewise distinguish therefrom, if necessary, all such of them as have not been interred in, or used within the last three generations, whereby the just rights of the public may be ascertained and preserved, the eminence of the most renowned depository of the dead in all Europe continued and increased, and the annual revenue of the City of London arising from that estate must be greatly augmented.

"That it is the intention of your Memorialist and his said Son, to publish an elegant map of the ground, containing the names of all the persons upon whose tombs and monuments inscriptions are now visible, in the situations which they occupy, according to the numbers placed on the walls, and likewise to publish the said History and Inscriptions in chronological and alphabetical order, to be interspersed with the biography of the most distinguished persons whose remains have been deposited there, together with great numbers of their portraits, autographs, arms, and other embellishments, executed by the first artists.

"It is also intended to publish the said History by subscription, and in parts, and to dedicate the same, if permission be granted, to the Right Honourable the Lord Mayor, Aldermen, and Commons of the City of London."

DANIEL HIPWELL.

A MS. PRAYER BOOK OF MARY, QUEEN OF SCOTS.—In the *Catholic Magazine and Review* of November, 1831, is a very interesting account of a beautiful MS. Latin Prayer Book which belonged to Mary, Queen of Scots. The writer of the article, who signs M. H., says he saw this relic some time since at Cheltenham, through the kindness of a Catholic gentleman there, in whose possession it was. He describes the MS. as on vellum, splendidly illuminated and adorned with

innumerable pictures; a small quarto, with rich crimson cover and gold clasps. He adds that it far exceeded in beauty all the illuminated MSS. he ever saw, and, from internal evidence, he should judge it was written in France some 200 years before the time of Mary. He proceeds to say that it has been well ascertained that it was used by the captive queen in her prison of Fotheringay, and delivered as a legacy of departing affection to her faithful companion Dorothy Willoughby, daughter of Sir Christopher Willoughby and of Elizabeth, sister and heiress of Gilbert, Lord Talbois, of Kine, Lincolnshire.

The book commences with a beautiful calendar. At the head of each month a sign of the zodiac is elegantly painted. The following very ancient and curious Leonine verses are also written at the head of each month:—

January.  
Prima dies mensis et septima, truncat ut ensis.  
February.  
Quarta subit mortem, prosternit tertia fortem.  
March.  
Primus mandentem, disruptit quarta bibentem.  
April.  
Denus et undenus est mortis vulnere plenus.  
May.  
Tertius occidit et septimus ora relidit.  
June.  
Denus pallescit, quindenus foedera nescit.  
July.  
Tredecimus mactat Julii, denus labefacta t.  
August.  
Prima necat fortem, perditque secunda cohortem.  
September.  
Tertia Septembris et denus fert mala membris.  
October.  
Tertius et denus est sicut mors alienus.  
November.  
Scorpius est quintus et tertius est nece cinctus.  
December.  
Septimus exanguis, virosus denus ut anguis.

A detailed list of various pictures in the MS. is given, and from the Litany of Saints a number of names not commonly met with; among others, Oswald, Alan, Wollepande, Agapitus, Bavo, Amand, Petronilla, Amilburga, Ossatha, Tecla, Elena, Faith, Hope, Charity, and Susanna.

St. Thomas of Canterbury is erased, in accordance with an order of Henry VIII. that his name should be blotted out from the calendar and litanies when his bones were burnt.

At the close of the office of the Passion is a very curious antiphon, headed "Loco Salve Regina ista Antiphona est dicenda."

There is also a long paraphrase on every word of the "Salve Regina" in Latin verse, preceded by these five lines:—

Has videas laudes qui Sacra Virgine gaudes,  
Et venerando piam studeas laudare Mariam,  
Virginis intactae dum veneris ante figuram,  
Prætereundo cave ne taceatur Ave,  
Invenies veniam sic salutando Mariam.

On the lower margin of p. 43 is written

"Elysabeth y<sup>e</sup> Quene's," the last word, and two others which follow it, being nearly illegible.

It may be that this volume is well known, and that it is safely housed in some great collection, but in any case I think these much curtailed notes may interest some readers of 'N. & Q.' The month verses seem to me particularly curious and noteworthy.

JAMES HOOPER.

Norwich.

BREWER'S 'DICTIONARY OF PHRASE AND FABLE.'—It is a treat to find a new edition of this wide-embracing work, to which querists of all sorts have for many years been under obligations, issued in a form in which it can be easily interleaved, and bound at one's discretion.

May I make humble objection to the retention of the phrase à l'outrance in the part just issued? In former editions the phrase was given as French; it is now given as Anglo-French. I would venture the assertion that it was never French, and that now it is not even Anglo-French, though in the early days of the 'Dictionary' it was so. An extract from a *Standard* of those days is retained as an example. Those were the days in which Taine wrote to an English paper an English letter, into which he introduced, for want of a good English equivalent, the French phrase à outrance, and found when it had passed through the press the Anglo-French à l'outrance substituted. But now in the office of a well-edited English paper the process would, if necessary, be reversed. Hayward, indeed, wrote à l'outrance in the *Quarterly*, but it is nearly sixty years since, and I do not think the *Quarterly* would pass it now.

If we want to put on record current specimens of Anglo-French have we not our dear old *chaperone*, and, *pace* Dr. Brewer, *nom de plume*?

KILLIGREW.

All readers of 'N. & Q.' will observe with pleasure that the venerable Dr. Brewer is issuing a new and enlarged edition of his valuable work; but in this age of "up-to-dateness" it is to be deplored that several old errors have been retained.

Thus, under "Æsop's Fables" we are told that Babrius was a Greek. Now Babrius has been shown by Crusius to have been a Roman, probably one Valerius Babrius, tutor to Branchus, son of the Emperor Alexander Severus.

"Ave Maria" is said to be "the first two words of the angel's salutation to the Virgin Mary" (Luke i. 28). This passage as given in the Vulgate is *Ave gratia plena*; the "Maria," as Albertus Magnus states, was added by the Church.

Under "Avalon" we are told that the name Glastonbury "is derived from the Saxon *glastin* (green like grass)." Prof. Skeat (introduction to 'Joseph of Arimathie,' E.E.T.S.) says that it means "the borough of the sons of Glast."



Under "Ambrosian Chant" Gregory the Great is made responsible for the introduction of Gregorian chants. There is no reliable evidence to show that Gregory the Great took the slightest interest in music, and the term "Gregorian" was merely used to denote the Roman method of chanting as opposed to the Ambrosian or Milan use. "It is more than probable (almost certain) that the system of music to which St. Gregory's name has, without any reason, been assigned came into existence between the eighth and tenth centuries" (R. C. Hope, 'Mediæval Music,' p. 54).

But perhaps the most startling information contained in the first part of Messrs. Cassell's issue is that Thomas à Becket wrote three of the Arthurian romances, viz. 'The Launcelot,' 'The Quest of the San Graal,' and 'The Mort d'Arthur.'  
E. S. A.

PARLIAMENTARY NICKNAMES.—The few nicknames by which Edmund Burke was, at various times during his parliamentary career, known, are probably familiar to most readers of 'N. & Q.' Of these Mr. Frey has recorded and explained some three or four in his work on 'Nicknames and Sobriquets,' but I do not find included there among them one which I have recently lighted upon, to wit, the "Dinner Bell." In an article dealing with Burke in Parliament in 'Curiosities of Orators and Oratory, Past and Present,' the compiler writes as follows:—

"One of his [Burke's] friends remarks: 'Though upon great occasions Burke was one of the most eloquent men that ever sat in the British senate, he had in ordinary matters as much as any man the faculty of tiring his auditors. During the later years of his life the failing grew so much upon him that he more than once dispersed the House, a circumstance that procured him the nickname of the *Dinner Bell*.' There is a story told of a gentleman going one day into the House and meeting a great number of people coming out in a body. 'Is the House up?' said he. 'No,' answered one of the fugitives, 'but Mr. Burke is up.'"

It is curious to observe how the phrase "— is up," in a parliamentary sense, persists. Even at this day, in the now fashionable daily "pictures of life at Westminster," the descriptive writer frequently adverts to the excitement which prevails in the House when the word goes round that some one of importance "is up." In Macaulay's time things were very much the same in this respect. In a 'History of the Session 1852-3' the author makes passing reference to the effect of the intelligence on members of the House when the word was passed, "Macaulay's up." From the lobby it was a veritable race by the members towards the House when they learned Macaulay was "in for a speech."  
C. P. HALE.

"THEY WERE EACH OF THEM."—In Mr. Leslie Stephen's account of the late Mr. Kinglake, in the 'Dictionary of National Biography,' he

takes occasion more than once to praise that writer's "refined" and "polished" style. But in his 'Invasion of the Crimea' there is one phrase—unnecessary in itself, and annoying by its repetition—which I submit is both inelegant and inexact. For instance, "they were, each of them, in a condition to be.....rolled up"; "they were neither of them on ground from which any Russian could be seen" (1877, v. 194, 204). To what verbs, respectively, are "each" and "neither" the nominatives?  
W. C. B.

"BLIM."—This word appears in Halliwell, where it is explained as meaning "to gladden" on the authority of the 'Promptorium.' It is true that in the Harl. MS. of this dictionary there occurs *blym*, with the Latin rendering *letifico*; but in the King's College MS. the word is written *blyym*, and Pynson prints *blithen*. It is quite clear that *blym* is due to an older reading *blyym*, and that *blyym* is an error for *blyyin*, written for *blybin* (cp. the next gloss). In the Harleian and Winchester MSS. the character *y* frequently does duty for *þ* as well as *y*. Halliwell also cites for the word *blim* a passage from 'Guy of Warwick,' quite unintelligible and hopelessly corrupt, and therefore properly ignored by Dr. Murray in the 'N. E. D.'  
A. L. MAYHEW.

Oxford.

LORD LYNEDOCHE AND MRS. GRAHAM.—A fine portrait of Sir Thomas Graham, the hero of Barossa, three-quarters length, in a standing posture, wearing the uniform of a general officer, was painted by Sir Thomas Lawrence, and is well engraved in Chambers's 'Dictionary of Eminent Scotsmen' (vol. v.). Is it known in what collection the original portrait is to be found? His military career, a very distinguished one, originated from the following circumstance. Born about 1749-50, he entered the army at the mature age of forty-three, owing to his inconsolable grief at the death of his wife, a most beautiful woman, to whom he was devotedly attached. Graham fleshed his maiden sword at an age two or three years younger than that at which Wellington and Napoleon fought their last battle (Waterloo), affording a parallel to Julius Caesar, whose career was political until a similar age. Graham died in 1843, at the great age of ninety-four.

There is a noble portrait of Mrs. Graham—perhaps the *chef-d'œuvre* of Gainsborough, which when once seen can never be forgotten—in the National Gallery at Edinburgh. She is represented as a very beautiful woman, in the prime of life, in a standing posture, quite life sized, perhaps a little larger, with her dress thrown open in order to show the quilted satin petticoat underneath, and in her hand she holds a fan of feathers. The glazing of the picture has tended much to its preservation, for the colouring is remarkably fresh,

though it must have been painted more than one hundred years ago, as Mrs. Graham, a daughter of Lord Cathcart, was married in 1774, and died in 1792, fifty-one years before her husband's death. The picture reminds one of the fine lines of Pope, in his 'Epistle' to Mr. Jervas:—

Yet still her charms in breathing paint engage;  
Her modest cheek shall warm a future age.  
Beauty, frail flower that every season fears,  
Blooms in thy colours for a thousand years.

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

**SEA-MONSTER.**—The following narrative of an encounter with a nondescript inhabitant of the ocean appeared in the *Daily Telegraph*, Aug. 16. Apparently this huge salt-water animal had no near affinity with the so-called "sea-serpent," its length being a mere paltry thirty feet; yet, insignificant as it may be considered in comparison with the more famous dweller in the deeps, its first appearance before the eyes of man is worth recording.

"A remarkable encounter with a strange sea monster is reported by the crew of the barque *Loongana*, which arrived from the Gilbert Group to-day. The vessel was drifting along somewhere in the vicinity of the Santa Cruz group when the helmsmen shouted out that there was a whale alongside. According to the mate, the visitor, which almost touched the vessel's side, was not a whale at all, but a monster 30 ft. long and 11 ft. broad, completely different to anything ever seen before by any one on the ship. It had a mouth large enough to take in half a dozen men. It resembled a whale about the tail, but was differently formed about the head, and was of a dark colour spotted with white. The eyes were visible. Fearing an attack from the monster, two shots were fired at his body from a Winchester rifle, but the bullets appeared to have not the slightest effect. A third shot, which struck its head, had the desired result, and with one sweep of the tail it turned and disappeared as suddenly as it had hove in sight."

Has any one ever been at the trouble of compiling a trustworthy catalogue of the books, magazines, and newspapers giving authenticated information relating to the appearance of the sea-serpent and other marine monsters of unknown species?

T. R. E. N. T.

**JOHN SMEATON, F.R.S. (1724-1792), CIVIL ENGINEER.**—John Smeaton, born at Austhorpe, co. York, June 8, 1724, and baptized at Whitkirk, in the same county, on June 24 following, was the eldest son of William Smeaton, attorney-at-law, of Austhorpe Lodge in the said parish of Whitkirk, born July 13, 1684, baptized in the parish church of Leeds, Aug. 6 *seq.*, married at Kellington, co. York, April 8, 1722, Mary Stones, of Beal, spinster, and died April 17, 1749. The said Mary Smeaton died Oct. 18, 1759, aged sixty-five, and was buried at Paddington, co. Middlesex.

Smeaton married on June 8, 1756, Ann — (ob. Jan. 17, 1784), and had issue three daughters, Ann, Mary, and Hannah; he died Oct. 28, 1792,

and was interred in the family burying-place in the chancel of Whitkirk Church. His arms were: Az., a fess between three ploughs or, impaling a fess ar., and in chief three estoiles. Crest, a bird. (See *Harl. MS.* 1045, fol. 56; 'Records of the Parish of Whitkirk,' p. 60, ed. by George M. Platt and John Wm. Morkill, 8vo., Leeds, 1892.)

DANIEL HIPWELL.

**A SISTER OF DICKENS.**—The appearance of the novelist's elder sister as a pianist, on the stage of Drury Lane Theatre, has not, I think, been noticed by any writer. Her name occurs in the playbill on the occasion of Harley's benefit (May 29, 1827) among the performers in a concert introduced between the pieces, and supported by Miss Stephens, Miss Fanny Ayton, and others. She was announced thus: "Miss Dickens (of the Royal Academy of Music), the celebrated pupil of Mr. Moscheles, will perform her master's 'Recollections of Ireland.'" For the same actor's benefit, in the following year, she played 'Anticipations of Scotland,' also by Moscheles. Harley appears to have been an early friend of the Dickens family, and it was probably to his interest that Dickens owed the production of his plays at the St. James's Theatre, which happened while Harley was stage manager there.

WM. DOUGLAS.

**DEADLOCK.**—The metaphorical application of the term "deadlock" is now so common that it is surprising to find that, apparently, this usage has a comparatively recent origin. Judging from Wilkie Collins's 'Woman in White,' one is led to the inference that it was fairly establishing its claim to recognition when that work was written. In chap. iii. of Mr. Gilmore's portion of the narrative we find, "In the detestable slang of the day, we were now both 'at a deadlock,' and nothing was left for it but to refer to our clients on either side." As Mr. Gilmore wrote ostensibly in the end of 1849, the conclusion to be drawn is that this particular form of expression is only half a century old. Dr. Brewer, in 'Phrase and Fables,' s.v. "Dead Lock," quotes, without date, from the *Times*, "Things are at a dead-lock." THOMAS BAYNE. Helensburgh, N.B.

**RELICS OF CHARLES I.**—In the vestry of the church of Ashburnham, Sussex, are still preserved the following relics of Charles I., viz., the shirt, stained with blood, in which Charles I. was beheaded; his watch, which he gave to Mr. Ashburnham; also his white silk drawers, and the sheet that was thrown over his body. These relics were given in 1743 by Mr. Ashburnham to the clerk of the parish and his successors for ever, and were exhibited as great curiosities.

BEAUFORT GRIMALDI.

[See 1<sup>st</sup> S. vi. 173; x. 469. At the earlier reference is a query by CANON SPARROW SIMPSON, to which the above contribution furnishes a reply.]

### 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.

**TRAY-CLOTH.**—Can any one explain to me the meaning of the pattern woven in a tray-cloth in my possession, where the linen was made, and its probable date? The cloth is thirty-one inches wide and forty inches long. Round it runs a conventional border, and within this border is the following design: Firstly, the words "König George" (not "Georg"), repeated several times. Then, below this name, three wreaths, each surmounted by a crown, and enclosing a harp. Below these again, twice repeated, a man on a prancing horse—the king, apparently—wearing a flowing wig, and holding a *bâton*. Then a town, with churches, towers, and battlements, before which flows a canal or river, bearing men in boats. Beneath the water there are heaps of cannon-balls and wheel-lock guns, and under these men with battle-axes, and military tents. Below these, once more, the words "König George," and a repetition of the pattern.

C. H. C.

**INIGO JONES.**—What is the origin of Inigo as a name? To what language does it belong? We are accustomed to make the second syllable short, as in the Latin verb *inigo*; but Swift seems to make it long:—

As when a lofty pile is raised,  
We never hear the workmen praised,  
Who bring the lime, or place the stones,  
But all admire Inigo Jones.

'To Stella,' 1720.

JAYDEE.

**ROYALIST OFFICERS.**—In the grounds of Rush-ton Hall, co. Northampton, are the following lines, inscribed on a stone in a small alcove:—

Where yon blue field scarce meets our straining eyes,  
A fatal name for England, Naseby, lies,  
There hapless Charles beheld his fortune cross'd,  
His forces vanquish'd, and his kingdom lost.

There gallant Lisle a mark for thousands stood,  
And *Dormer* seal'd his loyalty in Blood;  
While down yon hill's steep side, with headlong force,  
Victorious *Cromwell* chased the Northern Horse.  
Hence Anarchy, our State and Church profan'd,  
And Tyrants in the mask of freedom Reign'd.  
In times like ours, when party holds command,  
And Faction scatters discord through the land,  
Let these sad scenes a useful lesson yield,  
Lest future *Nasebys* rise in every field.

August, 1783.

Who were Dormer and Lisle?

JOHN TAYLOR.

Northampton.

**DOMESTICATION OF SWALLOWS.**—I wish to know whether any one has ever been able to keep swallows in a cage. I should like to try to domesti-

cate some next summer, so as to send them out to New Zealand, where such things are unknown.

DOMINICK BROWN.

**DISPOSITION OF PROPERTY FROM THE PULPIT.**—Did a custom prevail in the seventeenth century of persons disposing of their effects by means of the offices of a clergyman, in lieu of a will; and was each clergyman bound by any law or rule to publish particulars of such disposal on the church doors or from the pulpit? W. R. BRADSHAW.

**COLECLOUGH OF TINTERN ABBEY.**—Who was the wife of Blest Coleclough, brother of Sir Caesar, and son of Sir Adam Coleclough, whose daughter and heiress Margaret married William Swinerton? The William Salt Society gives no further information.

P. L.

Falheiro, Putney.

**DR. COYLE, R.C. BISHOP OF RAPHOE.**—Is there any engraved or other portrait known of Dr. Coyle, R.C. Bishop of Raphoe, Ireland, circa 1780? He is reputed to have been the author of 'Collectanea Sacra,' about the same period. Does such a work exist?

T. W. C.

Dublin.

**PEPYS'S 'DIARY': MR. WEST.**—In Pepys's 'Diary,' among "A List of all persons to Whom Rings and Mourning were presented upon the occasion of Mr. Pepys's Death and Funeral," occurs (in the list of General Retainers):—

"Scrivener, Mr. West, a ring, value 15s.; ditto, his Clerk, Mr. Martin, a ring, value 10s.

Also "Mr. Pepys's Verbal Request after the execution of his Will," viz.:—

"In Plate to Mr. West, some small Piece, made good to him by large pair of Tumblers, weighing 23 oz. 10 dwts."

Can any of your readers inform me whether the above entries refer to Mr. John West, of Stocks Market, scrivener, and deputy of the Ward of Walbrook, who gave estates to Christ's Hospital, London, and died November, 1723?

GILBERT W. WEST.

**ARCHBISHOP CHICHELE'S WILL.**—Would some one kindly tell me where there is a copy of Archbishop Chichele's will? It is not at Canterbury, Lambeth, Somerset House, or All Souls' College.

A. S. BICKNELL.

**DIPLOMATIC LANGUAGE AT MADRID AND ROME.**—Can any of your readers inform me on this question? At what period did French supplant Latin as the diplomatic language in the courts of Spain and Rome?

PAUL BARBIER.

**GEORGE CHARLES, LL.D.**—The degree of the above, High Master of St. Paul's School (for the answers to my previous query with regard to whom I am extremely grateful), in the earlier half

of the last century, was not, so far as existing records may be trusted, granted by any degree-giving body or person in the United Kingdom. He appears to have had intimate relations with persons of influence in the American colonies. Was there at the time any body or person in America empowered to grant degrees? He had been tutor to the Duke of Cumberland. What German universities then gave the degree of LL.D.?

R. J. WALKER.

[See 8th S. v. 147, 232.]

STANSTEAD.—Can any of your readers inform me of the locality and the particulars of a Stanstead (I believe such to be the name) Church, near Epping Forest, which boasts of great antiquity, and is a rare specimen of a log church? There are two or three Stansteads near London and in the neighbourhood named, but none of them, according to any itinerary or guide-book, seems to possess a church of the kind alluded to.

M. BAINES.

11, Cranley Place, S.W.

[Is it not Greenstead of which you are thinking?]

POEMS BY T. K. HERVEY.—Is there a collected edition of the poems of T. K. Hervey? In the thirties his verses had no little reputation, and were often to be seen reproduced in the newspapers. Some of them—as, for example, 'Venice the Bride' and 'Venice the Widow'—have considerable merit. A fragment of a poem by Hervey is quoted in Barker's 'Three Days of Wensleydale.' It relates to a country churchyard, and is of great beauty.

K. P. D. E.

[Hervey published through Bull the 'Poetical Sketch-book, Australia,' &c.]

GREENCASTLE, IRELAND.—Can any one kindly give information regarding the origin, history, date of erection, &c., of Greencastle, county Donegal, N. Ireland, situate on the shores of Lough Foyle? Local residents know nothing of its history.

WILHELM.

RECENT WORDS.—Could any of your learned readers oblige me with the derivation of these words that have come into recent usage—*commandeer*, *id* (in biology), and *melinite*? What, moreover, does *commandeer* actually mean?

STUDENT.

[For *commandeer* consult 'N. E. D.' No derivation of *melinite* is given in the 'Century.']

SNAKE STONES.—References to works or articles relating to this subject will greatly oblige. Replies may be sent direct.

F. G. SAUNDERS.

23, Ashley Road, Crouch Hill, N.

FAMILIES OF HILL.—In Robson's 'British Herald,' 1830, the arms of Hill, of Truro, co. Cornwall, Modbury, co. Devon, and Brigstock,

co. Northants, are given as Arg., a chevron between three water-bougets sable. Of these three families, that of Truro was a branch from that of Modbury, which bore the above arms; but I have not been able to connect the Hills of Brigstock with the Devon family (of which I have got a pedigree). In W. C. Metcalfe's 'Visitations of Northants,' 1887, three descents of the Hills of Brigstock are given, but no arms. The first name is "Edward Hill, of Leighton Hall, co. Devon," but he does not fit into my pedigree. I should be glad to know if the Brigstock family really bore the same arms as the Modbury Hills, and how they may have been related. Also, is there any book treating of the connexion and origin of the different Hill families, especially those of the West Country? Please reply direct.

R. H. ERNEST HILL.

3, Lombard Court, E.C.

"HOLDING MY BACK HAND."—Can any of your correspondents tell me the meaning of the expression "Holding my back hand"? It may be a quite innocent technicality in card playing; but as Scott, in 'St. Ronan's Well,' two or three times makes his disreputable Lord Etherington use the expression, one is apt to attach to it a bad meaning.

A. D. M.

LOUIS XIV. AND THE PYRENEES.—What is the earliest authority for the often-quoted saying of Louis XIV. in regard to the Pyrenees; and what was its precise form? J. R. Green, in his 'Short History of the English People,' says:—

"In 1701 the Duke of Anjou peaceably entered Madrid, and Lewis proudly boasted that henceforth there were no Pyrenees."

But there was a very similar remark published in a London newspaper in the winter of 1700, in the course of the following anecdote:—

"The Spanish Ambassador at the French Court is so extremely pleased with the Elevation of the Duke of Anjou to that Monarchy, that he lately expressed his Joy by a high-flown Metaphor, saying, That now the Pyrenean Hills are melted, and there is no Barrier remaining between the Kingdoms of France and Spain."—*English Post*, No. 19, Nov. 22-25, 1700.

Was this an anticipation or an echo of the Louis XIV. remark?

ALFRED F. ROBBINS.

MISS E. M. JAMES, OF BATH.—Can any of your readers give me any particulars of the life of this lady, who was the author of a story called 'Jenny Spinner,' and the intimate friend of Lord Lytton, Mary R. Mitford, and W. Savage Landor? Are any of her letters to Miss Mitford extant; and are there any persons living who were well acquainted with her?

GEORGE W. MILLER.

White House, Chislehurst.

DEFT.—What is the earliest instance of the word *deft* in English literature?

P. M.

[*Deft* occurs in the 'Bestiary,' 'Old Eng. Misc.,' ed. Morris. See 'Century Dictionary.']

FRENCH ILLUSTRATIONS OF FURNITURE, &c.—I have before me a thick folio of lithographed plates, headed "Meubles et Armures Anciennes" and "Meubles et Armes du Moyen Age," and numbered consecutively from 1 to 144. The publishers were Veith & Hauser, of Paris. Can any one give me information as to the title and authorship of the volume?  
JAMES DALLAS.

AGOSTINO CAZZA.—Will any reader kindly furnish information as to this Italian poet, who was living in 1546, particularly as to the titles of his various works and dates when and where published?  
W. L. WEBB.

AUTHORS OF QUOTATIONS WANTED.—

To sit on rocks to muse o'er flood and fell.  
ARTHUR TAPP.

One other landed on the eternal shore!  
One other garnered into perfect peace!  
W. F.

Earth is crammed with heaven  
And every common bush affire with God.  
F. M. M.

*Replies.*

JOAN I. OF NAPLES.

(8th S. v. 261, 301, 369, 429, 509; vi. 29, 169.)

To show how the Tarantine Empress Catherine had domineered over Joanna, probably had over-awed her by her uncrupulous proceedings, the Cardinal of St. Marco was despatched to Naples six weeks after her decease, in order to make her sons surrender to the Holy See lands which they had obtained from Joanna (Theiner, *op. cit.*, 731). At this time Clement seems to have entertained some lingering hope that if the queen remained unmarried a little longer, and would send her infant son to Avignon, Louis of Hungary might still be brought to forego his projected invasion of Naples.

Now, as it was not until August, 1347, that Joanna gave her hand to Luigi, Robert of Taranto's younger brother—that is to say, all but two years after Andrew's death, and when the invasion of her realm was becoming an accomplished fact—I cannot but think that L. L. K. lets his judgment escape somewhat too cheaply when he says, "the undue haste with which Joan married husband after husband proves that she was a carnally-minded woman." Is it, then, so difficult to realise the critical position of an attractive, cultured,\* and youthful female sovereign under such trying circumstances, domestic and political, in so lurid a period of history as the fourteenth century? Are royal matrimonial proceedings to be judged by conventions which govern the same proceedings

on the part of private people? If so, what shall we not say to certain recent royal matrimonial happenings in our own nineteenth century London? The fact was that Clement seriously consulted with the King of France (Theiner, 734) as to the policy of Joanna's second union, and came to the conclusion, as did Joanna and her people, that it was expedient her marriage with a prince of the blood of Naples should take place.\* Acciajuoli, the Angevine banker and diplomatist, especially pressed its fulfilment and assisted at the ceremony, which took place at the Castello Nuovo before the dispensation from Avignon had arrived. This bit of precipitancy was certainly caused by pressure of political circumstances. Possibly even grave doubts were entertained lest the promised dispensation should be intercepted by the spies or allies of Louis of Hungary, on the way to Naples (Tanfani, 'Vita Niccolo Acciajuoli'). De Blasis shows that both Raynaldus and Muratori equally err in stating that the Papal dispensation was given a year later ('Archivio. Storico per li Provin. Napol.', xii. 2, 366).

As Luigi of Taranto died in May, 1362, and Joanna did not remarry until May, 1363, still in hopes of begetting an heir to her throne, and urged to do so by Urban V., I am once more at a loss to discover solid ground for L. L. K.'s sweeping statement. He makes no allowance for the circumstances. A like decency of interval was observed by her after the death of her absentee husband, James of Majorca; and to each of these unions she was forcibly impelled by reasons of State, whatever may have been her own legitimate inclination. What, indeed, would have become of her or of Naples had she trusted to rule alone in such an age as the age of the Condottieri? Surely L. L. K. is not the austere judge of female human nature his expressions tend to make one believe.

Before I proceed further with points and details of defence in this controversy, let me be permitted to quote here a passage bearing upon our subject from a pamphlet by Gaetano Amalfi, a contemporary author—one, indeed, by no means inclined to favour Joanna—which to my thinking contributes not a little to justify the view I have taken as to the loose imputations so liberally heaped upon the queen's character:—

"Qua e là vi è mescolata un pò di leggenda, o vogliamo dire di esagerazione; e quegli scrittori, non di rado, si facevano eco di quanto forniva la maldicenza, il pettegolezzo, accreditati dalle apparenze, che spesso ingannano. Non nego che vi sia un fondo storico; ma certo una vita così variamente avventurosa, in un'epoca di tradimenti, di adulterii, di tresche e di corruzione, doveva rappresentare quei personaggi con una tinta fosca nella fantasia del popolo, e porgere largo campo à racconti di fatti

\* Angelus di Ubaldis, the great lawyer, calls Joanna "Incyta Regina, decus Orbis, et unica lux Italie" (*vide* 'Consigli,' cx. p. 74).

\* I quite agree with L. L. K. that the letter which he quotes refers evidently to the ill-balanced and ill-starred James of Majorca, and that it has become misplaced and misdated since.

straordinarii, alla legenda, accumulando sul capo della Regina colpe, che, forse non le appartengono. Anzi, la Tradizione si ha formato come.....un tipo, detto della 'Regina Giovanna' mentre è risaputo, che ve ne furono non meno di cinque di questo nome; e varii aneddoti, secondo accenero più giù, si riferiscono esplicitamente alle altre. Lunga di me l'idea d'una repugnante riabilitazione, non mi accorderei mai col Collenuccio [and L. L. K.], sostenitore che i quattro mariti furono segno della pudicitia di lei, non costumando cio le donne rotte al vizio."—'La Regina Giovanna nella Tradizione,' Napoli, 1892.

As to the Huns and Hungarians, I venture to doubt if L. L. K. is quite sure of the precision of his own inferences as to their non-relativity. I am tempted to this because my late friend Sir Richard Burton used to declare that the Hungarian (*i. e.*, Magyar) "is a white Turk! a Tartar with a coat of veneer and varnish." "The peasantry are men on horseback, in the matter of preserving the customs of their Hun and Tartar ancestors" ('Life of Sir R. Burton,' 1893, vol. ii. p. 505). Some short time ago in Italy I put the question to Signor Comporetti (*pace* L. L. K.), an acknowledged authority in Ugrian literature. He likewise replied that, so far as he believed, the Hungarians are direct descendants of the ferocious Huns. But L. L. K. doubtless is more enlightened. He has convicted me of using the terms almost interchangeably. Let me, then, subjoin a practical bit of evidence as to the mild habits of the Hungarian soldiers in Italy at that period, and ask him how and why it is that, even in the wildest flights of his fancy, he would not refer to the marauding Hungarian cavalry of the fourteenth century as "those wild Huns."\*

With regard to the illness of Joanna, it is of no use to argue this little point. It is not improbable she had more than one illness in her early married life. Camera distinctly refers us thus: "Ex Regest. ann. 1345-46, lit. D. fol. 125," for the illness, and, moreover, shows that she visited Quisisana in July, 1345, signing a document there: "Die viii Juli regnor nostror. ann. III." As King Robert had died in January, 1343, July of the third year of her reign was in 1345, or two months before the murder, and five before her child was born.

L. L. K. has blamed me for following Petrarch in his vivid but disagreeable account of Friar Robert, and for ignoring his flattering but elegiac account of Andrew. In December, 1343, speaking of Andrew while living, Petrarch says: "He promises to become noble minded if only he succeeds in placing on his head the disputed

crown" (lib. 5, lit. 6). Petrarch certainly had known both individuals personally. Andrew, however, was a boy, a king's brother, and a queen's husband; while Friar Robert was merely an exalted and apparently arrogant monk, acting as master-guardian to Andrew. Petrarch himself was a diplomatist, a rhetorician, a scholar, and a poet; much more self-restrained, I venture to think, as a man than as a writer. Some will say, further, that he was a greater scholar than poet. Royal people compelled his rhetorical reverence as divinely descended beings; they were, in his eyes, living classics. Andrew, too, was not only of the race of St. Louis and of King Robert, but he was destined presumptively to fill King Robert's throne and to continue that monarch's patronage of Petrarch. The opinion of Petrarch, so far as the dead Andrew is concerned, is therefore to be valued chiefly as *post-mortem* enthusiasm, idealized promise put for fact. Had my work been on a full scale I certainly should have had no business to set aside that pathetic description. What, however, is more heinous, I have made the Neapolitans detest the Hungarians. Nevertheless, I am still far from satisfied that Hungarian civilization, in spite of its elaborated intentions, had at this period attained anything like the superlative superiority L. L. K. would have us believe when he uses the word "infinitely."

This brings me to the story of Felician Zách, introduced into the controversy by L. L. K. in order to show "that an infinitely higher code of morals prevailed in Hungary than at Naples." In my first reply to L. L. K. I termed this illustration "singularly infelicitous." My reason for doing so was as follows: Casimir of Poland, brother of Queen Elizabeth and uncle of King Louis, behaved indecently to Clara, Zách's daughter. Felician, her father, to revenge the unpunished outrage to his child, fell upon the royal family in their banqueting hall at Visegrád, hoping to kill Casimir. Instead, in his frenzy, he inflicted serious wounds on the king and queen, cutting off four of the latter's fingers. He was felled to the ground and despatched by Cselenyi, the Treasurer. For this wild act of a justly exasperated father the unfortunate outraged Clara had her lips, nose, ears, and hands cut off, and was dragged to death at the tail of a horse; her kith and kin were likewise exterminated to the third degree. That the Hungarians considered the sentence ferocious I sincerely hope, though I have no proof that they did. The Neapolitans, I think, would have considered it so. Now let me remind the reader that this sentence was pronounced and carried into effect by the father and mother of Andrew, Joanna's husband. Had Hungarian justice limited itself to the execution of Zách, and recompensed, as far as might be possible, the unfortunate Clara, the instance would, in my humble opinion, have been a triumphant

\* "Il Gravina, cronista di parte Unghera, racconta (p. 716) con vivi colori le inumanità orribili che commettevano questi soldati sfrenati quando prendevano e distruggevano qualche terra o borgata; i poveri prigionieri erano martoriati con ogni tormento: si strappavano loro denti, si tagliavano loro mani e naso."—Cipolla, 'Storia delle Signorie Italiane,' p. 106.

illustration of the very advanced state of Hungarian civilization and of the vaunted superiority of Hungarian morals. At the same time, I should be loth to imply that the Magyars were not at all times a more moral race than the Neapolitans (despite things I have personally known of Buda-Pesth), or than the quasi-French upper class of Naples. But I ask, Where do their superior morals come in this story? That education was more advanced, that law was more developed, in Hungary than at Naples in 1345 would, I think, severely task my censor to prove. However, I pretend to know nothing about Hungary, although I may have mentioned already that I have at least been both at Visegrád and Buda.

Lastly, as to Boccaccio, I had better once and for all explain, if necessary, that the offending word "expurgated," in parentheses, in the passage quoted from my volume anent the poet's story-telling, was slipped in by me for the simple reason that I did not choose to suppose the youthful genius would have made a degrading use of his verbal powers by pouring things corrupt into girlish ears. At all periods of his mature life Boccaccio must have had a fund of tales, both humorous and tragic, upon which to draw at will. Of his other amorous works, owing their inspiration to his residence at King Robert's court and to the combined influences of Ovid and Fiametta, let me call to L. L. K.'s attention 'La Teseide,' 'L'Amorosa Visione,' 'Filostrato,' 'L'Ameto.' "In Napoli può dirsi che non solo si formi il romanziere e il poeta, ma s'annunci anche l'umanista" ('Studi sul Boccaccio,' V. Crescini, p. 49, 1887).

In spite, therefore, of the strictures of L. L. K., I think I shall always be able to maintain that the licentiousness prevailing at the Neapolitan court was not created by Joanna, and that during the early years of her reign she could have had very little, if any, power to restrain it; also, that, instead of being the victim of her murderous nature, Andrew was the victim partly to his own impudence in liberating the Pepini, though still more to the ambition and jealousy of his Neapolitan kinsfolk. As to the queen's differences with Andrew, Cipolla appositely reminds us that in 1801 Paul I. of Russia fell victim to a conspiracy headed by Count Pahlen, and was succeeded by Alexander I., who had fully consented to his deposition, though by no means to his father's assassination.

ST. CLAIR BADDELEY.

[The Editor is anxious to bring to a conclusion matter which has now become controversial rather than historic, and begs his contributors to aid him in so doing.]

WOLFE'S SWORD (8th S. vi. 187).—The sword worn by General Wolfe in Canada and when he was killed at Quebec is now in the museum of the Royal United Service Institution at Whitehall, having been presented in 1849 by Mr. George Warde. As

to the genuineness of this sword there is no doubt whatever. Wolfe's mother gave it to General the Hon. George Warde, who was the hero's school-fellow and lifelong friend, and who inherited a legacy from him. General Warde was executor to Wolfe's mother, and he bequeathed the sword to his nephew, who presented it to the Institution.

The sword lately sold by Messrs. Sotheby was picked up some hundred years after the fight near where Wolfe fell; but there is no proof that it ever belonged to Wolfe. It is just as likely to have belonged to any other officer who fell on the same occasion, and therefore is of no value. It was presented to Col. Dunn, who commanded the 100th Regiment (Royal Canadians), and at his decease sold, with his medals, &c., to the Minister of Militia in Canada by Messrs. Sotheby.

R. HOLDEN, Major.

R.U.S. Institution, Whitehall.

HAMILTON'S 'CALENDAR OF STATE PAPERS' (8th S. vi. 159).—I see in your notice of Mr. Hamilton's 'Calendar' the writer states that there is a large but very imperfect collection "of Civil War newspapers in the British Museum." Perhaps he would be glad to know that the collection in the small and large quartos of the Thomason Collection in the Museum is as near completeness as can be reasonably expected. I suspect he has been led astray by consulting the Catalogue of Old Newspapers. These are, as he says, very defective.

SAMUEL R. GARDINER.

SIR DAVID RAE (8th S. vi. 188).—He was born in 1729; was the son of the Rev. David Rae, a clergyman of the Episcopal persuasion in Edinburgh, at one time in St. Andrews; was buried in Inveresk Churchyard. His portrait, by Raeburn, in hall of Parliament House, Edinburgh, presented by his granddaughter, Eliza Colt Rae. Lord Cockburn takes notice of him in his 'Memorials,' p. 118 (Edinburgh, 1856, Black). See biographical sketch in Kay's 'Portraits' (Edinburgh, Paton, 1837); 'Scottish Nation,' vol. iii. p. 732 (Fullarton, 1863).

WM. CRAWFORD.

SIR WM. RAE (8th S. vi. 188).—His wife died in 1839. She, as well as her husband, was interred at Inveresk. He died at his seat, St. Catherine's, near Edinburgh. His wife was Mary, daughter of Col. Charles Stuart; but by her there was no issue, and on his death the baronetcy became extinct. (Tombstone, 'Scottish Nation,' vol. iii. p. 733.)

WM. CRAWFORD.

"DESCAMISADO" (8th S. vi. 167, 192).—At the beginning of 1820 the revolution against the Spanish monarch Ferdinand VII. compelled him to restore the constitution of the Cortes of 1812, which he had abolished in 1814. Absolutism was re-established in 1823 by the armed intervention of the French; but during the period of popular

government the name *Descamisados* was applied by the royalists to the most violent section of the liberal party. These, however, might have replied in the language of Casti (Novella ii. *fin.*):—

Quei che felici son, non han camicia;

for they not only accepted, but prided themselves on the opprobrious name, like their similarly named French prototypes of 1793 the *Sans-culottes*. The name, perhaps, still survives in Spain as a general term for persons of ultra-liberal views.

DR. MURRAY might have found the information he seeks in Larousse's 'Dictionnaire Universel,' which treats *Descamisados* at some length, and gives a translation of an ordinance of Ferdinand VII. in which the word occurs more than once.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

The 'Encyclopædic Dictionary' gives *camisado*, and in Elwes's 'Spanish Dictionary' will be found "*Descamisado* = without a shirt, very poor." These words seem much the same as the older *sans-culottes*.

EDWARD H. MARSHALL, M.A.

Hastings

WILLIAM WALLER, OF FLEET STREET, BOOKSELLER (8th S. v. 487; vi. 91, 191).—MR. E. WALFORD is quite right. My old friend and for some time neighbour in Fleet Street Mr. John Waller still lives, and continues to issue his catalogues of autographs from his residence, 2, Artesian Road, Bayswater. His father took him into partnership on his coming of age, in 1837, the business being then conducted in a very old house, now pulled down, near to St. Dunstan's Church, Fleet Street. On the expiration of the lease his son removed to No. 58, next to Mr. Adams's, the publisher of Bradshaw's guides, and continued there until his retirement in 1875.

JOHN C. FRANCIS.

William Waller, a native of Suffolk, the second son of Thomas Waller, bookseller at Wickham Market, in that county, commenced business as a bookseller at 188, Fleet Street, in 1835, in an ancient house (demolished 1859) two doors west of St. Dunstan's Church. He died May 24, 1869, aged eighty-three, and was interred in Highgate Cemetery. The business was continued at 58, Fleet Street, until his retirement about twenty years since, by his only son, Mr. John Waller (born April 20, 1816), to whom the writer is indebted for the information contained in this note.

DANIEL HIPWELL.

GEASON OR GESON (8th S. vi. 188).—The more correct spelling is with *ea*, as the Middle English was *gesen*, with open *e*. It means "rare" rather than "wonderful," and a still better translation is "scarce." It was fairly common in the sixteenth century, and previously; but I should say that it was not much used after 1660. The A.-S. form was

not *goesne*, because there is no *oe* in Anglo-Saxon, though the symbol occurs in Northumbrian. The A.-S. word was *gæ sne*, with long *æ*, which produced long open *e* in Mid. English, and such words were spelt with *ea* in Tudor times. It is allied to A.-S. *gād*, Goth. *gaidw*, lark.

For examples, see four in Stratmann's 'Mid. Eng. Dictionary'; five in Halliwell's 'Dictionary,' under "Geason" and "Geson"; and further, in my 'Notes to P. Plowman,' p. 318, where I observe that Ray notes "Geason, scarce, hard to come by," as being an Essex word. As Ray wrote in 1691, he gives a later instance than that in 1660; but he considered the word provincial, and I dare say it is still in use. Nall includes it in his East-Anglian glossary, printed in 1866.

WALTER W. SKEAT.

A quotation from 'Poor Robin' of so late a date as 1712 is given in Nares's 'Glossary' by his editors:—

Still oysters and fresh herrings are in season,

But strawberries, cherries, and green pease are geason.

Coles, in his 'English Dictionary' (my copy dated 1732), notes *geason* as an Essex word, and our old writers seem to have treated it merely as a useful rhyme. Halliwell's three examples occur probably in rhyme, as do three of my own noting:—

Whenne eggis and crayme be gesoun.

Russell's 'Boke of Nurture,' p. 170 (ed. Furnivall).

So by reason theyr gaynes be geason.

'Hye Way to the Spytell House,' 691.

Good women he wrot were very geason.

'Schole-house of Women,' 942.

A prose example, "geasone and scant," occurs in Lindsay of Pittscottie's 'Chronicles,' p. xxiii, ed. Dalryell. The A.-S. word quoted by your correspondent should have been printed *gæ sne*, or better *gæ sen*, but the inaccuracy is probably not his.

Readers who can refer to the E.E.T.S. 'Babees Book,' &c., will find a marvel of interpretation in the line from Russell quoted above. Dr. Furnivall actually glosses *geson* as "plentiful," its very contrary. Evidently the word was an utter stranger to him; but the unlucky gloss is connected with a no less curious interpretation of "Custade Costable" at the end of the previous line as "a kind of custard"! With *geson* correctly interpreted, it would have occurred to him that when eggs and cream are "scarce" in the market custards may be "costly" (*costable*). Or we may put it conversely. True is it that blunders, like misfortunes, are fond of company.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

[Other replies to the same effect are acknowledged. MR. F. C. BRKBECK TERRY deplors the loss of a word furnishing a rhyme to *reason* and *season*, and, we will add, *treason*.]

CHURCHES IN THE CITY OF LONDON (8th S. vi. 44, 136).—I have a faint remembrance that the



dragon and grasshopper did once meet together, for regilding, at the house of some artificer, years ago, but I do not think anything came of it. Perhaps Sir John Bennett may be able to fix the date.

GEORGE UNWIN.

Chilworth, Surrey.

The literary history of the dragon and the grasshopper will not be complete without a reference to what is said about these fabulous animals in the "Little Britain" chapter in Washington Irving's 'Sketch-Book.'

EDWARD H. MARSHALL, M.A.

Hastings.

ADDRESS WANTED (8th S. v. 509).—At this reference some one inquired for the address of C. P. G. Scott. He was an associate editor of the 'Century Dictionary,' and a letter care of the Century Company, New York, should reach him; but that failing, a letter addressed to his teacher, Prof. Francis A. March, LL.D., Lafayette College, Easton, Pa., U.S.A., will almost certainly reach him.

C. A. H.

SIR MARTIN WRIGHT (8th S. vi. 108).—Foss, in his 'Judges of England,' is wrong in the conjecture that Sir Martin Wright came of a Hampshire family.

His grandfather, William Wright, sen., was an alderman of the city of Oxford, and one of its representatives in Parliament from February 1678/9, to March, 1681. He died Oct. 30, 1693, aged ninety-eight.

His father, William Wright, jun., was aged fifteen years in November, 1674, when he entered Trinity College, Oxford. He became a barrister of the Inner Temple, Recorder of Oxford in 1688, and a Welsh judge in 1714. He died in 1721, and by his second wife, Dorothy Finch, of St. Clement's Danes, in the Strand, Middlesex, whom he married in June, 1687, in her twenty-first year, he had two sons who survived him, viz., Martin and Thomas.

The eldest son, Sir Martin Wright, was born March 24, 1691. He was entered of Exeter College, Oxford, in March, 1708/9; called to the bar of the Inner Temple, 1718/9; a bencher of that Inn and Serjeant-at-Law in 1733; Baron of the Exchequer, 1739; and a Justice of the K.B., November, 1740, from which he retired in February, 1755. He died at his house at Fulham, Sept. 26, 1767, leaving by his wife, Elizabeth, daughter and heir of Hugh Willoughby, M.D., of Barton-Stacey, Hants, two sons and two daughters surviving.

His eldest son, Martin Wright, of Epsom, died, in consequence of a fall from his horse while hunting, Oct. 6, 1783, a bachelor.

Thomas Wright, the second son, was of St. John's College, Cambridge, and a barrister of Lincoln's Inn. He was born about 1727. He survived his two maiden sisters, who left to him

all their property. Elizabeth, the last surviving sister, died at her house at Fulham in September, 1794, and he died March 14, 1814, a bachelor, aged eighty-seven years. He was of an eccentric character, and by his will disposed of his large property in a very extraordinary manner to several legatees who were personally unknown to him, making Lady Frances, wife of Sir Henry Wilson, Knt., of Chelsea Park, daughter of Thomas, Earl of Ailesbury, his residuary legatee, including his estates in Hampshire, deer, parks, and fisheries, amounting to 3,000*l.* per annum. His will was contested by Sir Berkeley Guise, Bart., his first cousin once removed and heir-at-law, being grandson and heir of Thomas Wright, of Laurence Lane, London, younger brother of Sir Martin Wright, the judge.

This Thomas Wright, of Laurence Lane, married Elizabeth, eldest daughter and co-heir of William Woodford, M.D., of Epsom, and by her had an only daughter and heir, Elizabeth Wright, who married, on June 28, 1770, John Guise, of Highnam Court, co. Gloucester, created a baronet in 1783. Sir John Guise died in May, 1794, and Lady Guise in 1808. They were succeeded by their eldest son, Sir Berkeley William Guise, Bart., before mentioned.

B. W. GREENFIELD.

Southampton.

THE SKULL OF SIR THOMAS BROWNE (8th S. vi. 64).—The leaden coffin of Sir Thomas Browne was found when workmen were digging the grave of Mrs. Bowman, wife of the then Vicar of St. Peter Mancroft, in August, 1840. The shield-shaped coffin-plate bore the following:—

"Amplissimus Vir Dns. Thomas Browne, Miles, Medicinæ, Dr. Annos Natus 77 Denatus 19 Die Mensis Octobris, Anno Dni. 1682, hoc Loculo indormiens. Corporis Spagyrici pulvere plumbum in aurum Convertit."

Mr. Fitch, a local antiquary, who was present when the coffin was found, wrote a description of the skull and hair to the Society of Antiquaries, and the communication is quoted in the *Gentleman's Magazine* for January, 1841.

It is said that the coffin-plate was placed in the parish chest; but it is not now to be found. Mr. Fitch directed the sexton to restore the remains to the grave; but the sexton removed the skull and a portion of the hair, which he sold to Dr. E. Lubbock, in whose collection they remained till his death in 1847, when they were handed over to the Museum of the Norfolk and Norwich Hospital, where they now are.

The present Vicar of St. Peter Mancroft, the Rev. Pelham Burn, was a member of Pembroke College, Oxford, Sir Thomas Browne's college, and was for a time on the Hospital Board of Management, but was moved to take action for the recovery of the skull by the remark of some gentleman in London on the matter. Mr. Pelham Burn

naturally considers that the theft of the skull, &c., was a very gross act of sacrilege, and that the hospital authorities ought, as Christian men, to restore the remains for reburial; he also urged that the skull is an ordinary one, of no scientific interest. The doctors, however, have the skull, which was duly paid for, and refuse to part with it.

Whether Sir Thomas Browne would call the episode "a tragical abomination," or side with the fraternity of which he was a member, who shall say?

Norwich,

JAMES HOOPER.

PLACE-NAMES ENDING IN "SON" (8th S. vi. 127).—As MR. WILSON has only given modern forms, which are useless for etymological purposes, no definite answer can be given to his question. But judging from the analogy of other names of which the old forms are known, he may not improbably find that the names he mentions are corruptions of *husum* (dative plural of *hus*), signifying "at the houses." Thus we know that Newsome was formerly *Nivehusum* and *Neuhuson*; that Newsham was *Neuhuson*; that Newsholme was *Newsom*; and that Newsam was *Neuhusum*, all of which mean "at the new houses." So Howsham was formerly *Husum* and *Husun*; Huddleston was *Hunchilhuson*; Moorsholme was *Morchusum*; Wothersome was *Wodehusum*; and Loftsome was *Lofthusum*. Hence, since ancient names are usually recorded in the dative, MR. WILSON'S Milson may prove to be a corruption of *Mylnhusum* or *Milhuson*, "at the mill houses," and Stenson of *Stanhusum*, "at the stone houses." ISAAC TAYLOR.

PRONUNCIATION OF "HINDOSTAN" (8th S. vi. 187).—The right pronunciation, according to native usage, is *Indostan* and *Afghānistān*. D.

LEMON SOLE (8th S. v. 509; vi. 78, 131, 198).—We call this fish *limande sole* in French. As *limande* means flounder, the name shows that the fish partakes at the same time of the qualities of both sole and flounder. *Lemon* would thus be a corruption (*Anglicè*) of the French word *limande*.

H. D.

QUEEN OF SHEBA (8th S. vi. 148).—There is a copy of Jaubert's translation of Edrisi's 'Geography' in the British Museum. Under the "First Climate," section 6, the author, in describing the coast of Arabia from Aden eastwards, says:

"Dans ce dernier pays [that of Hadramaut] il existe deux villes éloignées l'une de l'autre d'une journée: ce sont celles de Sabam et de Mariam. Au nombre des villes de l'Hadramaut est aussi celle de [here the translator notes, "le nom a été omis et la place même manque"] qui est actuellement en ruines; c'était la ville de Saba, d'où était issue *Belkis*, épouse de Salomon, fils de David (que le salut soit sur eux!)."

Edrisi afterwards informs us that the country in question produces a species of aloe, thence called

*hadramauti*, which is of an inferior kind to that of Socotra.

Blackheath.

W. T. LYNN.

The legendary name of the Queen of Sheba was Merquerda. It was fabled that from her son by Solomon the Abyssinians and Prester John were descended. This is the story told by Rauwolf (see Ray's 'Collection of Curious Travels and Voyages').

That the title of "the Nubian Geographer" given to the Sherif El-Edrisi was a false one was well known before Gibbon wrote. The anonymous English translator of Abu'l Ghāzi's 'History of the Tatars' (London, 1730), who appears to have been familiar with his writings, notes it. For the origin of the title see the invaluable Chambers.

C. C. B.

A PIONEER NEWSPAPER (8th S. vi. 25, 154).—The *Lincoln, Rutland, and Stamford Mercury* is certainly a venerable journal; but it will be seen by facts hereafter quoted that it first appeared in 1712, and not in 1695. No complete set is known to be extant, and for some thirty-seven years after its appearance twenty-five numbers formed a volume. The issue of January 23, 1717/8, was No. 4, vol. xi. In the Burney collection of papers, British Museum, is a good copy, 8vo., of the *Stamford Mercury*, from Thursday, January 4, 1727/8, to Thursday, December 26, 1728, forming vols. xxxi. and xxxii., and another single copy I have seen of December 9, 1738, is numbered 23, vol. xxxviii. It is thus evident that its antiquity is not so high as 1695, and the vol. cc. on the last issue of August 24, 1894, does not "fix" in with those above named. It was first printed in St. Martin's, Stamford Baron, by Bailey & Thompson. At a meeting of the Hall (says the corporate records), held January 14, 1713/4, it was ordered that Thomas Bailey and William Thompson (the latter buried at All Saints', Stamford, May 5, 1732), living in St. Martin's, in the county of Northampton, be admitted free of this Corporation, on conditions following, viz., first they are to enter into articles to take a house and come to live within the borough before Michaelmas next; secondly, to print for the Corporation all such papers, warrants, passports, summonses, &c., as shall be made use of within this borough for the space of seven years next to come; thirdly, to make use of and employ such poor people in their service to dinge (? wet) newspapers, &c., as shall be recommended to them by the Mayor for the time being, and no others; and fourthly and lastly, to give security to save the town harmless from their respective charges. At a sale that took place some forty or more years ago at the Red Hall, Bourne (the seat of a branch of the Dighys of co. Rutland), was sold a copy, No. 82 (no printer's name), of the *Stamford Post*: to which is added the *Weekly Miscellany* (price one penny), from Thursday, December 27, to Thurs-

day, January 3, 1712/3. I may add that no other previous or subsequent copy has "turned up" as yet.  
JUSTIN SIMPSON.  
Stamford.

There are a number of country papers which are undoubtedly of a very great age; but, not content with this, they are striving to outdo each other in making fabulous claims to antiquity. The *Stamford Mercury* claims 1695; *Berrow's Worcester Journal*, going one better, claims 1690. The precise value of these claims is shown in Willing's 'British and Irish Press Guide,' 1894, pp. 224-6, and also in some of the previous volumes of 'N. & Q.'

WM. RAYNER.

133, Blenheim Crescent, Notting Hill.

"LENGTHY" (8th S. vi. 186).—We have sometimes had the schoolboy's remarks; this note reminds me of an observation of his rather different from the usual. One day he was construing his Homer, and often turned *δολιχόσκιος ἔγχος* by *lengthy spear*. At last his master said, "Why do you keep saying *lengthy*? Why can't you say *long*?" He humbly answered, "Please, sir, for the same reason Homer said *δολιχόσκιος* instead of *δολιχός*." The master was unequal to the occasion.

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

Longford, Coventry.

See 'N. & Q.,' 4th S. i. 313; 6th S. iv. 406, 436; Southey's 'Doctor,' 1848, p. 404. W. C. B.

YEOMAN (8th S. vi. 104, 178).—Surely there comes a time in the life of a word such as *yeoman* when it should take on itself a clear and distinctive place in the vocabulary of literary men. If *yeoman* is used only of "a class of small freeholders" (to borrow one of Mr. FÉRET's excellent definitions), literature is the richer by a most useful and definitive noun. Village life then includes squire, rector or vicar, yeomen, farmers, labourers, when it is most varied. The practical value of definite social "labels" needs no demonstration to the cultured readers of 'N. & Q.'

HERBERT STURMER.

VILLAGE SUPERSTITIONS (8th S. v. 484; vi. 75, 132).—That part of the churchyard overlooking the north was once certainly left uncared for in many parts of England. To-day, churchyard after churchyard of many of the more sequestered villages in this our country may be entered where the northern part is still untouched. Traditionally the north has always been dedicated to the demons, that outgrowth of man's imagination and superstition, and for this reason alone man would shun the idea of making his last resting-place in their midst. Origen supposed the place of everlasting damnation to be in the centre of the earth, the entrance thereto at the North Pole, the very centre of the north. The flashes of the *Aurora Borealis* continually warned man of his doom, for every time

that phenomenon was seen in the heavens man knew that again the gate of hell had been opened to receive another victim, and that the flames of eternal punishment had once more illuminated the world. One of the most striking examples of such a churchyard I have yet seen is that surrounding the beautiful church of Morwenstow, Cornwall (Hawker's "daughter of the rock").

F. G. SAUNDERS.

Crouch Hill.

SOME NOTES ON BURKE'S 'LANDED GENTRY' (8th S. vi. 21, 155).—Skinner. VERNON is mistaken in supposing that I described the Rev. John Skinner, author of 'Tullochgorum,' as a Presbyterian schoolmaster; although, if I had done so, the statement would not have been incorrect. If VERNON will read my note again he will see that the "Presbyterian schoolmaster" was the person whom Burke alleges to have been a son of Bishop Skinner, of Oxford. The Rev. John Skinner was the son of this schoolmaster, and was himself both a Presbyterian and a schoolmaster when in his teens. He was about twenty when he became an Episcopalian.

ERNEST AXON.

"BETTERMENT" (8th S. vi. 144).—If MR. C. P. HALE or General Vielé had referred to the 'New English Dictionary' the communication of the former and the positive statement of the latter would have been unnecessary. The General, and not Lord Salisbury, was "all wrong." The word "betterment" is one of many originally in use in England in the sixteenth and seventeenth centuries, but afterwards disused, until restored from the United States, where it had been preserved in its original meaning. In the 'Dictionary' the meaning is given, "amendment, improvement, amelioration," &c., with examples of its use in England in 1598 and 1649. Examples of its legal use in the United States in 1809 and 1830 are given in the sense of improvement of property. For example, in 1809 these men demand either to be left owners, or paid for their "betterments."

APPLEBY.

MR. HALE's note may be supplemented by the information supplied to the *Times* on June 9 of the present year by Mr. W. S. Eastwood, who wrote from Lincoln's Inn, that the word "betterment"

"occurs in the dialogue between Christian and Goodwill in the first part of Bunyan's 'Pilgrim's Progress,' which was written more than 200 years ago; and Todd's 'Johnson's Dictionary' (1827) and Latham's 'Dictionary' (1866), neither of which refers to this passage, both give the word with a quotation from W. Montagu, 'Essays,' pt. ii. p. 221, which was, I think, published in London in the year 1654. In the last-named dictionary the word is stated to be obsolete, and in neither of the passages cited is it used in its modern sense; but we cannot, I think, fairly charge the Americans with coining it."

POLITICIAN.

"PROTESTANT" (8th S. vi. 147).—An adequate treatment of this subject would lead us into regions forbidden to 'N. & Q.' One preliminary caution. As the present century advanced the word "Protestant" (which is unknown to the Church of England) began to imply the denial of things which that Church never has denied; so that many who accepted, and even defended, the title of old would repudiate it now. W. C. B.

Whether any one before 1832 protested against the word I do not know. But is not a protest of necessity a temporary thing? Our fathers I hold were right in protesting against certain errors of the Church of Rome of the sixteenth century; but I do not feel bound to be perpetually repeating that protest. Some of the corruptions have since been remedied from within. So I prefer to call myself a member of the Catholic Church rather than a Protestant, and thus to testify to my aspiration after unity, peace, and concord, rather than adherence to the provincial half unity of the Act of Uniformity. T. WILSON.

When Convocation met in 1700 to discuss the Comprehension Bill, the Upper House, which was then lacking in dignity and influence owing to the absence of the non-juring bishops, drew up, as was customary, a loyal address to the king:—

"The Lower House refused to adopt some of its phrases, especially one which gave the title of 'Protestant' to the Church of England, as though she were on a par with the foreign and Presbyterian communities which had broken away from Catholic traditions, and appropriated to themselves that distinguishing prefix. The Bishops were obliged to yield the point, though there ensued a conflict between the Upper and Lower Houses for a long time."—Lane's 'Church History,' ii. 212.

R. M. MARSHALL.

21, Magdalen Terrace, St. Leonard's-on-Sea.

I am under the impression that the title "Protestant" was not repudiated by any members of the Established Church before the rise of the Tractarian movement; but as neither I nor any one else has read through the whole of the theological literature of England from the date of Henry VIII.'s revolt from Rome to the days of our fathers, it is not possible to speak with perfect assurance.

I have not a set of the 'Tracts for the Times' in my book-room; but I am under the impression that in one of the early issues of that periodical, the word "Protestant" is called in question, as not being suited to define the position of the Established Church.

In or about 1853 the Rev. Henry Newland delivered in the Town Hall of Brighton a series of lectures on Tractarianism, in which he said (I quote from memory), "The Church of England is not now, never has been, and never will be Protestant."

In the debates which preceded the Act of 1829

which goes by the name of the "Catholic Emancipation Bill," the term "Protestant" was almost universally applied to the Church of England.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

IS OXONIENSIS aware that the Church of England has never recognized the epithet "Protestant"? If he searches the Book of Common Prayer and the Canons he will not find it applied to the Church; those who drew these up distinctly repudiated the epithet in its sectarian sense.

A. W.

THE PHARAOH OF THE OPPRESSION (8th S. v. 174, 245, 311, 414; vi. 134).—E. L. G. has a considerable and adequate knowledge of physical science, but he is sometimes anti-Baconian in accepting data without proof, or, what is still more objectionable, he sometimes invents his facts, and then proceeds to discuss them, as in the case of Lot's wife and Noah's ark; or, what is more objectionable still, he attributes to his antagonist opinions invented by himself, and thus makes them apparently serve his own hypothesis. Thus he represents me as admitting that "we have a shower of solids, apparently salt." This I did not do; but I challenged E. L. G. at p. 414 of vol. v. to produce evidence of the fall of a salt meteor at any time in history, whereas we have abundant evidence of the fall of metallic or even stony aerolites. I also challenged him to show "how or when a comet can produce a shower of salt meteors."

E. L. G. admits the absence of proof as to the fall of salt meteors, but still drags in the comet. Now what I want from E. L. G. is some kind of proof that a comet has any causal connexion with the fall of aerolites or meteorites or of water. Modern science has far more accurate views of the nature of comets than at the time when,—

To the forehead of the evening sky  
Return'd, the blazing wonder glares anew,  
And o'er the trembling nations shakes dismay.

There are masses of rock salt buried in the earth's crust, and occasionally seen on the surface. The latter can be easily accounted for on geological grounds; but that these masses ever fell from the sky is a wild theory, absolutely destitute of probability.

C. TOMLINSON.

Highbgate, N.

I was present when Mr. Hechler read his paper at the meeting of the Oriental Congress in 1892, and also heard his lectures in Russell Square afterwards. Although it does not touch the main question, I may just mention that I do not think Mr. HAINES correctly quotes him as saying that he protested against the statement "that Rameses II. was the Pharaoh of the Exodus." No one supposes that he was. The oppression probably began under the first kings of the Rameside or nineteenth dynasty, Ramses I. (that seems to be the preferable

way of spelling the name) and Seti I., and came to a climax under Ramses II., whose son, Mineptah II., was in all probability the Pharaoh of the Exodus. Mr. Hechler, desiring to support the old Usher chronology, contended that Thothmes III., of the preceding or eighteenth dynasty, was the principal Pharaoh of the Oppression, and thought it a sufficient answer to the objection relating to the subsequent wars of Ramses II. in the land of the Canaanites (then in the possession of the Israelites if the Thothmes theory were true), that that monarch may have simply marched along the coast, like Neco in the time of Josiah. But there is abundant evidence from the monuments that he carried his arms into the interior of the country, particularly in the eighth year of his reign. Moreover, it is now known that the Pharaoh for whom one of the store-cities called Pithom (*i. e.*, the house of the god Tum) was built by the Israelites (Ex. i. 11) was Ramses II., and the other appears to have been named from the king himself. In addition to this the recently discovered Tel-el-Amarna tablets (of the reign of Amenophis IV., one of the successors of Thothmes III.), have made it clear that Canaan was then under Egyptian rule, and the Israelitish invasion could not have taken place until after the close of the eighteenth dynasty (see Prof. Sayce, 'The Higher Criticism and the Verdict of the Monuments,' p. 241). The evidence, then, that Ramses II. was the principal Pharaoh of the Oppression and his son the Pharaoh of the Exodus appears to be cumulative and almost overwhelming. The space, however, of 'N. & Q.' is valuable, and having done my best to answer MR. HAINES with the brevity which is essential, let me now close my remarks upon the subject.

W. T. LYNN.

Blackheath.

BURIAL IN POINT LACE (8th S. v. 69, 132, 255; vi. 54).—I think that, in the absence of conclusive authority, it is hardly fair to say that Mrs. Oldfield was buried in point lace, "according to her own desire." Anne Oldfield had not the somewhat aggressive virtue of her contemporary, Braccigirle, and her failings did not, in common estimation, lean to the side of that quality, though there is no reason to believe that she was otherwise than constant to Maynward and Churchill; but she was a true womanly creature, and as the best-dressed woman on the stage, and like her successor Abington, a leader of the fashions, it would not have been surprising if she had expressed the desire to be buried in becoming apparel. To use the words of Horace, which Cibber, who both admired and respected her, applies in her case:—

Ubi plura nitent, non ego paucis  
Offendo maculis.

If, however, we are to believe the testimony of Mrs. Saunders, her faithful friend and companion,

the thoughts of Mrs. Oldfield when on her death-bed were turned to far different objects than the vanities of earthly dress. Her will is silent on the point, and Mrs. Saunders appears to have been responsible for the attire worn by the actress in her coffin. Egerton, in describing her burial, says:—

"As the Nicety of Dress was her Delight when Living, she was as nicely dressed after her Decease; being by Mrs. Saunders's direction thus laid in her Coffin. She had on, a very fine Brussels-Lace-Head; a Holland Shift with Tucker, and double Ruffles of the same Lace; a Pair of New Kid-Gloves, and her Body wrapped up in a Winding Sheet."—Egerton's 'Memoirs,' pp. 143, 144.

Pope's malicious satire was probably prompted by his hatred of Lord Hervey, who was a great friend of Mrs. Oldfield, and an executor of her will. W. F. PRIDEAUX.

Jaipur, Rajputana.

ROBERT POLLOK (8th S. vi. 163).—Lest readers of MR. BAYNE'S note on this poet should be misled as to the importance of the notice of him in 'Chambers's Encyclopædia,' it may be as well to state that it occupies about twenty-five lines. I venture to think that this is quite enough, and that Pollok's poem receives as much praise as it deserves from his "smart" and "strenuous biographer." 'The Course of Time' gave a double dullness to the Sundays of my youth.

C. C. B.

ABARBANEL (8th S. v. 229).—I possess Wolf's 'Bibliotheca Hebræa' (Hamburg and Leipsic, 1715), but I am unable to find the words quoted from it by MR. PLATT, viz., that Isaac Abarbanel "cognomen a gante [*gente*, no doubt] fert inter suos satis illustri." At the same time, I quite agree with MR. PLATT that these words (if they were there) would afford no clear explanation—indeed, he might have said no explanation whatever—of the meaning of the name. As, however, Wolf's article extends over thirteen small quarto pages, I may perhaps have overlooked the words quoted by MR. PLATT, and would, therefore, ask him to give me the page. Before speculating as to the meaning of the name, one ought, strictly speaking, to know not only its consonants but also its punctuation; and as I should say it is never found pointed, we cannot have any certain knowledge with regard to its points. The only variation found in the consonants is that a *yôd* is sometimes found after the *n*.<sup>\*</sup> It would seem, however, that at the present time the best accredited reading is *Abравanel*; at any rate, both in the British

\* This I deduce from the circumstance that (as will be seen a few lines further on in the text) Abarbanel is said in a note to have written his own name (of course in Hebrew letters) *Abравaniel*, in which the *i*=*a yôd*, and that Wolf, in the same note, also quotes the form *Abравaniel*. Other forms given by Wolf are *Abarbinel*, *Abarbenel*, and, with transposed *b* and *r*, *Abראuel* (*u*=*v* probably), *Abראinuel*.

Museum Catalogue of Hebrew Books and in Steinschneider, the reader is referred from Abarbanel to Abravanel. But if Abravanel is the true form, I can suggest no derivation for the word. Franc. ab Husen, however, who is quoted by Wolf, prefers the form Abrabanel, or rather Abrabbanel (*i. e.*, with a *dagesh* in the second *b*), though he allows that A. himself (I call him A. so that I may not commit myself to any particular way of spelling) wrote his own name Abrabaniel, with a *yôd*. And this Abrabbanel F. ab H. naturally interprets as being made up of *Ab, Rabban, El*=Father, Master, God. These words may be understood either as an apostrophe addressed to the Most High by A. himself, and then adopted by him as his own name (1); or in the meaning of "(whose) father (and) master (is) God" (2). To (1) it may be objected that it would be difficult to find a Hebrew proper name consisting of two or more words used apostrophically. To (2) the objection is that though we do sometimes meet with names composed of two words (but not three) tacked together without any connecting link, as, *e.g.*, Ab-salom (which would, however, in accordance with Biblical Hebrew, be more correctly written Abi-shalom, as in 1 Kings xv. 2, 10), Abd'-el (A.V. Abdeel, Jer. xxxvi. 26), &c., still, in these cases, the first word seems to be commonly in stat. constr. and to govern the second word—which cannot be the case here. And when this is not the case, then it very commonly happens that the two words are joined together by a *yôd*, and this *yôd* may be understood in three ways. For it may be regarded either as a remnant of an old genitive ending (1). See Røediger's Gesenius's 'Gramm.' (1869), § 90, and Gesenius himself (1817), § 127. Or as a pron. suffix= *my* (2). Or as a paragogic letter, or connecting link, Gesenius's 'Iod compaginis' (3). An example of (1) is Abdi-el (1 Chron. v. 15), for here the *yôd* cannot possibly be either (2) or (3). An example of (2) is Adoni-jah, if it="Jehovah (is) my lord," as rendered by Gesenius (Tregelles), for the *yôd* might possibly belong to (3), and the meaning be "whose lord (is) Jehovah." An example of (3) is Abi-jah="whose father is Jehovah" (Ges.),\* and where Abi cannot mean "my father," unless, indeed, in composition the long vowel of the first syllable (*kamets*) can be shortened. See note †. But (2) and (3) run more or less into one another, for "Jehovah is my lord" becomes to any one other than the person designated by the *my*, "whose lord is Jehovah."

Now, I have already pointed out that A. him-

\* Gesenius, in his 'Thes.', translates Abi-el "pater roboris"; but in Dietrich's Gesenius (sixth ed., 1863) it is translated "dessen Vater Gott ist," which I very much prefer. Similarly I would interpret Malchi-el "whose (or my) king is God," and Malchi-(j)ah, "whose (or my) king is Jehovah," and not with Ges. "God's king," "Jehovah's king"—a king appointed by God or Jehovah, which seems to me very harsh.

self is quoted as having written his own name Abrabaniel, or, as I should read it, Abrabbaniel, for the name was certainly written in unpointed Hebrew, and thus the difference between *b* and *bb* could not be marked. See F. ab Husen's Abrabanel, quoted above. And this form Abrabbaniel (which ought to be the true one, as having been used by the man who first put it together) agrees, in part at least, with what I have just said about the use of *yôd*. Rabbani-el, according to (2) and (3), would mean either "my master is God" or "whose master is God"; and the only question is, what would the Ab added before it mean? My own notion is that A. intended by it exactly what most people would have understood him to mean if he had written Abirabbaniel (*i. e.*, Abi-rabbani-el) = "whose father (and) master is God"; † and that if he dropped the first *i*, he did it for the sake of euphony, and because he thought the name would be as intelligible without it. But if he really thought this, he certainly deceived himself, for his name has remained a puzzle.

With regard to the applicability of the word Rabban to God, I must say that the Jews do not seem to apply it to him, though I see no reason why they should not. In the Hebrew prayer-book the word from the same root commonly used of God seems to be Ribbôn. We may, however, compare Rabboni in John xx. 16.

And lastly, with regard to the common form, Abarbanel, it seems to me due to a transposition only, *Abarb* being easier to pronounce than *Abrab*.

F. CHANCE.

Sydenham Hill.

P.S.—If any one wishes to know the Hebrew forms of the names used in this note, he can easily do so by referring to the index in Tregelles's Gesenius or to Smith's 'Dict. of the Bible.'

GRIFFITH=GEOFFREY (8th S. v. 507; vi. 117).—The late Rev. Thos. Griffith, M.A., Prebendary of St. Paul's and minister of Rams' Episcopal Chapel at Homerton, was very proud of his name, which I frequently heard him describe as being the Welsh for "good faith." He was awfully offended if any one ever added an *s*, which, he said, entirely altered the meaning, although I cannot say in what way, as I am not a Welsh scholar. Mr. Griffith was a very learned man, author of the 'A B C of Philosophy,' 'Fundamentals or Bases of Belief,' and many theological works, and certainly would not be likely to make a mistake in the etymology of his own name. G. YARROW BALDOCK, Major.

Miss Yonge is wrong if she says that Griffith is the equivalent of Rufus. Griffith is an attempt at the transliteration of the Welsh

† When the Abi is added, I prefer to render "whose father," &c., because in all the O.T. names compounded with Abi the first vowel is *chateph-patach*, and not *kamets*.

Gruffydd. There is no affinity between it and *rhudd*=red. It seems to me that Gruffydd is composed of *gruff*=what is fierce, and the affix *ydd*, denoting agency. *Gruff* or *grufft* is also the Welsh for that imaginary animal of compound ferocity the griffin. It then appears that Gruffydd means a fierce person, a name quite inappropriate to a messenger of the meek and mild, and it is not surprising that the famous ecclesiastic, as he came into note and office, changed it.

I read that in the year 1152 "on the death of Gilbert, Bishop of St. Asaph, Galfrai ab Arthur, foster son and nephew (a brother's son), to Uchtryd, Bishop of Llandaf, was consecrated bishop in his stead." From this I infer that Galfrai is the Welsh equivalent of Geoffrey. JNO. HUGHES.

The latter name, according to Miss Yonge ('History of Christian Names,' vol. ii. p. 176), is the same as Gottfrid=divine peace. Dr. Charnock, in his 'Prænomina,' says the name has been corrupted from Galfrid, for Walfrid, from O.S. *walt-frid*, powerful protector. He derives Griffith=Gryffydd from the Welsh *cref-fydd*, strong faith, or strong in faith. F. C. BIRKBECK TERRY.

"BULLIFANT" (8th S. v. 469; vi. 72).—I was, a few days ago, looking through the parish registers of Catfield, Norfolk, and came across many entries of this name, spelt Bulliphant.

R. W. K. GODDARD.

Nathaniel Hawthorne, in his 'Tales, Sketches, and other Papers,' devotes a chapter to "Dr. Bullivant," an apothecary in America (Cornhill) *temp.* James II., who seems to have been a character. On the fall of James he was one of fifty leaders of the Court party who were imprisoned.

CONSTANCE RUSSELL.

Swallowfield, Reading.

I have known the name Bullivant in Bedfordshire, a variant of Bullifant, probably a corruption of some other surname. There was a schoolmistress named Delavante, whose name the children altered to Dullivant. JOHN PICKFORD, M. A.

LADY CHARLOTTE EDWIN (8th S. iv. 28, 118, 295).—Charlotte Edwin, daughter of Robert Jones, of Fonnon Castle, co. Glamorgan, Esq., by Mary his wife, was married successively to Thomas Ashby, Esq. (ob. 1771), of Isleworth, Col. Charles Mawhood, and Charles Edwin, Esq., of Clearwell Hall, co. Gloucester. She died June 6, 1816, aged seventy-eight, and was buried at Isleworth, co. Middlesex. I should be pleased to learn in what relationship she stood to Lady Charlotte Edwin.

DANIEL HIPWELL.

KEPLER (8th S. vi. 188).—The posthumous work 'Somnium, sive Astronomia Lunarum,' is contained in the eighth or last volume of Frisch's edition of

Kepler's works. It was first printed in 1634, about four years after his death. W. T. LYNN.

HAGGERSTON (8th S. vi. 187).—When living in the locality, some years ago, I was informed that the districts now known as Haggerston and Dalston originally formed one estate, which at the death of a certain owner was divided between his two daughters Hagar and Dorothy. Hence the corrupted names Haggerston and Dalston. There is one old terrace with the latter name spelt Dolston, which appears to bear out the above explanation.

G. W. JACKSON.

49, Folkestone Road, Walthamstow.

### Miscellaneous.

NOTES ON BOOKS, &c.

*Dante, Beatrice, and the Divine Comedy.* By Charles Tomlinson, F.R.S. (Williams & Norgate.)

PROF. TOMLINSON, who is the Barlow Lecturer on the 'Divine Comedy,' and is, moreover, well known to our readers, has published, on his favourite subject, a volume the size of which furnishes no index to its value. It is, indeed, one of the most erudite, convenient, and agreeable guides to the study of the greatest literary production of the Middle Ages that the student or the reader can desire. The subject-matter consists of notes prepared for the first course of Barlow Lectures, delivered in 1878 at University College. The whole is in ten chapters, headed, respectively, "The Commentator," "The Scribe," "The Printer," "The Poet," "Beatrice," "Dante and Beatrice," "Body and Spirit," "Dante's Bones and Portrait," "Cary's Translation," and "La Terza Rima." Portions of two of these have already seen the light in 'N. & Q.' Age has enlarged the Professor's knowledge without damping his enthusiasm, and his work is a mine of curious and valuable exegesis and information. The cleverest student will learn much from these wise pages, and to those aiming at a knowledge of Dante the work is of the utmost importance. Special value attaches to the Professor's opinions on Cary's 'Dante,' which he regards as wanting in simplicity. It has certainly been over praised. We, ourselves, prefer Cayley. Dayman's translation, with the Italian text in face of the English, is useful to the student, but is now, we believe, not easily accessible. Prof. Tomlinson owns to eighty-six years, and complains of failing health and sight. These must impede, but will not, we hope, arrest his labours in a field in which he has so diligently and successfully wrought.

*The Manxman.* By Hall Caine. (Heinemann.)

It is no part of the function of 'N. & Q.' to review current fiction, whether prose or poetical. With a simple statement, then, that it is a work of genius or of admirably disciplined powers, and is one of the most impressive and original works of its class, we dismiss the story of 'The Manxman.' What, however, is permitted to us to say is that, from the folk-lore point, it is a work of supreme interest to our readers.

Of folk-speech, custom, and tradition in the Isle of Man it gives a description we know to be animated, and are disposed to accept as exact. The mingled simplicity and astuteness of the peasant, the quasi-Hibernian richness and blarneyism of his utterance, and other points are depicted so admirably that it may be doubted whether there are many peoples of whom we know so much as we do of the inhabitants of the Isle of Man. Of the curious forms of procedure that still linger in

that westernmost portion of northern England Mr. Caine had already shown his grasp in his former work, 'The Deemster.' The subject is to the antiquary of inexhaustible interest, and the vivacity and force of Mr. Caine's pictures detract in no wise from their authority and worth.

*Records of the Parliament holden at Westminster on the 28th Day of February in the 33rd Year of the Reign of King Edward the First. (A.D. 1305). Edited by Frederic William Maitland. (Stationery Office.)*

THE Rolls of Parliament as they were printed long ago are a wonderful series. There are defects in editorship, and misprints, some of them of a very misleading character, the names of persons and places are frequently blundered; but still, when every allowance is made for defective scholarship and carelessness, we may safely affirm that no other country possesses a record of its deliberative assembly of anything like the same amount of interest.

Despotism was, as it has been affirmed, a new thing in Europe. Almost every state had something which corresponded with our parliaments of the Plantagenet time. They nearly all of them perished, while ours, by what has been called a happy series of accidents, grew and flourished, and has in late years become the model from which many of the new representative bodies have taken their rules and modes of action. As this is so, anything which tends to bring into more clear relief the working of the parliamentary system in its earliest days is of value not only to ourselves but to almost every state of the civilized world.

The records which Mr. Maitland has edited help us to picture the English Parliament when it was a new thing. The Magnum Concilium of our Norman kings was an old institution in the earliest Edwardian time; but we can well imagine that when these rolls were new there were many cautious and timid persons who thought the new departure of an elective chamber a dangerous innovation. The documents before us lead to the conclusion that the Parliament of 1305 was a very business-like assembly, which got through its work far more quickly than its successors of our own day.

The rolls before us have never been published hitherto in their entirety, but many parts of them have long been known. Even now we gather that the record is incomplete, but it is very important that we should have in our hands every scrap that is known to exist.

The most interesting part of the volume consists of the petitions. They relate to a great number of subjects. One use of the parliament then as now was the correction of abuses. Here we find many regarding forest laws, unjust taxation, and the misdemeanours of corporations; but the petitions for favours to be granted by the king are by far the most curious. To most of them the curt reply was "Dominus Rex non concedit."

We trust some Scottish antiquary will be able to explain the meaning of the petition of the "Husbandi" of that realm, who begged that they should not be moved from year to year. This is an early example of the demand for fixity of tenure which deserves investigation.

*The Principles of Chess in Theory and Practice.* By James Mason. (Cox.)

THOROUGHLY practical in principle and up to date, this is the best work of its class that can be put in the hands of a beginner.

*Shylock and Others.* By G. H. Radford. (Fisher Unwin.) Of the eight subjects dealt with by Mr. Radford in his bright, thoughtful, and well-written volume two are on Hamlet, one on Shylock, and one on Johnson's 'Irene.'

Just half the contents are thus devoted to drama. The book may be commended for perusal. Its views are sound and its style literary.

*The Elements of English Constitutional History.* By F. C. Montague, M.A. (Longmans.)

WE have here, from the admirably competent hands of Prof. Montague, a compendious account of the growth of English institutions which will greatly facilitate the studies of those beginning to read history, and which may be conveniently studied by those who have made some progress. The works of Stubbes, Gardiner, Anson, Freeman, and Bagehot have been laid under contribution in framing a book which aims at utility rather than originality.

FROM the press of Cogliati, of Milan, has been issued *Le Ultime Poesie de Alfredo Tennyson*, translated by Signor Paolo Bellezza, who has done much to spread a knowledge of our great poet among his countrymen. The translations, which are close and have much of the music of the original, include 'The Death of Eneone,' 'Telemachus,' and 'The Dream of Akhbar,' and form a worthy continuation of Signor Bellezza's labours.

*Remarkable Comets*, by Mr. W. T. Lynn, in praise of which we have spoken, has already reached a second edition.

DR. SPARROW SIMPSON'S third volume on the history of St. Paul's Cathedral is announced for immediate publication by Mr. Elliot Stock. It is entitled 'St. Paul's Cathedral and Old City Life,' and deals mainly with civic and cathedral life from the thirteenth century to the sixteenth. The work is illustrated by many curious views and facsimiles of old plates.

MESSRS. JOHN HADDON & Co. promise a book of plates of the "Comet" Coach on the London and Brighton road. It will be an *édition de luxe*, and limited to 250 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."

HERBERT STURMER ("Old Surnames").—All the names after which you inquire, except Spinage, appear in the 'Post Office London Directory.'

PALAMÉDES ("Chink=money").—Consult 'N. E. D.' Conjectures such as you send, if printed, will bring down on you and us the lash of philologists.

E. P. WOLFERSTAN ("The many wintered crow," &c.).—Tennyson, 'Locksley Hall.'

CORRENDUM.—P. 178, col. 1, l. 23, for "1815" read 1813.

#### 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, SEPTEMBER 29, 1894.

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## Notes.

## SHAKSPEARE AND MANZONI.

I take leave to make some additions to my former note on Shakespearian reminiscences in Manzoni's 'Promessi Sposi.' The scornful apostrophe which Surrey throws at the fallen Wolsey:

Your long coat, priest, protects you; thou shouldst feel  
My sword i' the life-blood of thee else

(*King Henry VIII., III. ii.*),

is put by the Italian novelist in the mouth of Don Rodrigo in his dispute with Father Cristoforo:—

"But thank the cassock that covers your cowardly shoulders for saving you from the carresses that such scoundrels as you should receive."—Chap. vi.

The appeal of poor Lucy to the Unnamed, when a prisoner in his castle: "Oh, see! you are moved to pity: say a word, oh, say it!" (*chap. xxi.*), occurs in the prayer of the Duchess to Bolingbroke (*'K. Richard II., V. iii.*):—

Thine eye begins to speak; set thy tongue there.

The splendid simile in '*Hamlet*' *II. ii.*),—

As we often see, against some storm,  
A silence in the heavens, the rack stand still,  
The bold winds speechless and the orb below  
As hush as death,

must have been in Manzoni's mind when he wrote the following lines (*chap. xxxv.*):—

"In the country round, not a twig bent under a breath of air.....It was one of those days which are the fore-

runners of a tempest, in which nature, as if motionless without, while agitated by internal travail, seems to oppress every living thing, and to add an undefinable weight to every employment, to idleness, to existence itself."

In the sad story of Gertrude, which Manzoni introduced in his novel (*chaps. ix., x.*), the old servant is modelled on Juliet's nurse. She is, like her, a great gossip: "She talked while undressing Gertrude, she talked after she had lain down, and even continued talking after Gertrude was asleep." She had formerly been the young prince's governess, having received him from the arms of his nurse, and brought him up until he was almost a grown man. "In him she had centred all her pleasures, all her hopes, all her pride," and dreamed to see him one day wedded to a "great lady." The prince is bent on making her take the veil, as Capulet on marrying Juliet to Paris; and both, when they believe their plan successful, are so satisfied, that they derogate a little from their dignity. Thus Capulet goes in person to bring the news to Count Paris, and Gertrude's father "absolutely went himself (no little act of condescension)" to summon the vicar for the following day.

But where Manzoni shows most to have read Shakspeare "well" (as he wrote in a letter of 1816) is in his two tragedies. From these I give also some examples.

To justify the treachery of the Senate of Venice against Carmagnola, senator Marino says:—

Solo una strada alla giustizia è schiusa:  
L' arte con cui l'ingannator s'inganna,  
' Il Conte di Carmagnola,' *IV. i.*

The same reason with which Suffolk tries to exculpate himself for the murder of Gloucester:—

So he be dead: for that is good deceit  
Which mates him first that first intends deceit.  
' 2 King Henry VI.,' *III. i.*

Like Gloucester (*III. i.*), the count is surprised and arrested, and, like him, begs to know his crime:—

Dite: quai sono i tradimenti miei?  
Wherein am I guilty?

And when they see that their death is aimed at at any cost,—

(*Voi risolvete, il vedo  
La morte mia.*)

I know their plot is to have my life),

the indignation and the consciousness of their innocence tear from them the same generous cry:—

Ah, tu vedrai  
Come si muore! &c.

Well, Suffolk, thou shalt not see me blush  
Nor change my countenance for this arrest.

The Italian poet had here probably in his mind, also, another Shakespearian scene quite analogous; that in which Cranmer is accused of treason (*'King Henry VIII., V. i.-iii.*). Like Cranmer, Carmagnola asks to be accused and defended publicly:—

Voglio scolparmi a chi m'intenda; voglio  
Che il mondo ascolti le difese, e veda.

I do beseech your lordships  
That.....my accusers,  
Be what they will, may stand forth face to face,  
And freely urge against me.

The words above quoted, in which Carmagnola shows that he is aware of the intentions of his judges, recall those said by Cranmer:—

I see your end;  
'Tis my undoing.

In the same scene, the phrase of Buckingham in 'King Henry VIII,' I. i.,—

Lo, you, my lord,  
The net has fall'n upon me,

is reproduced by Carmagnola:—

To veniva all' inganno: ebbene, ci caddi!

The moving farewell of Carmagnola after the interrogatory (V. iv.) was certainly suggested by that of Othello (III. iii.). I give here the two passages:—

O campi aperti!  
O sol diffuso! O strepito dell' armi!  
O gioia de' perigli! O trombe! O grida  
De' combattenti! O mio destrier! tra voi  
Era bello il morir!

Op. V. v.:—

E quando squilleran le trombe,  
Quando le insegne agiteransi al vento,  
Dona un pensiero al tuo compagno antico.  
Farewell the pluméd troop, and the big wars,  
That make ambition virtue! O, farewell!  
Farewell the neighing steed, and the shrill trump,  
The spirit-stirring drum, the ear-piercing fife,  
The royal banner, and all quality,  
Pride, pomp and circumstance of glorious war!

The two following passages are so evidently similar that it will be sufficient merely to quote them:—

*Cassius (to Pindarus).* Come hither, sirrah:  
In Parthia did I take thee prisoner;  
And then I swore thee, saving of thy life,  
That whatsoever I did bid thee do,  
Thou shouldst attempt it. Come now, keep thine oath.  
'Julius Caesar,' V. iii.

*Guntigi.* Amri, sovventi di Spoleti?  
*Amri.* E posso

Obliarlo, signor?

*Guntigi.* Alzata  
Sul tuo capo la scure, un furibondo  
Già la calava; io lo ritenni: ai piedi  
Tu mi cadesti, e ti gridasti mio:  
Che mi giuravi?  
*Amri.* Ubbidienza e fiede  
Fino alla morte—O mio signor, falsato  
Ho il giuro mai?

*Guntigi.* No, ma l'istante è giunto  
Che tu lo illustri con la prova. 'Adelchi,' IV. ii.

The scene of the dying Ermengarda ('Adelchi,' V. i.) is likewise an imitation of two scenes in 'King Henry VIII.' (III. i., IV. ii.). Like Katharine, repudiated by her husband whom she still tenderly loves, Ermengarda sends him her pardon in his last moments:—

Gli dica: io gli perdono!  
Tell him, in death I bless'd him.

Like her, also, she will be buried as a queen:—

della mia spoglia  
Cui, mentre un soffio l'animo, si larga  
Fosti di cure, non ti sia ribrezzo  
Prender l'estrema; e la componi in pace.  
Questo anel che tu vedi alla mia manca  
Scenda meco nell'urna: ei mi fu dato  
Presso all'altar, dinanzi a Dio. Modesta  
Sia l'urna mia.....ma porti  
Di regina le insegne: un sacro nodo  
Mi fè regina.

When I am dead, good wench,  
Let me be used with honour: strew me over  
With maiden flowers, that all the world may know  
I was a chaste wife to my grave: embalm me,  
Then lay me forth; although unqueen'd, yet like  
A queen, and daughter to a king, inter me.

Both have kind words for their attendants. Katharine says to Patience:—

I have not long to trouble thee;  
and Ermengarda to Ansb erga:—

Di tue cure il fine  
S'appressa, e di mie pene.

And the invocation of Ansb erga:—

O Donna  
Del Ciel, soccorri a quest' afflitta!

answers to that of Patience:—

Heaven comfort her!

The last words of Ermengarda: "Tutta la lena è spenta!" recall those of Katharine: "I can no more!" The verse,—

Like the lily,  
That once was mistress of the field and flourish'd,  
I'll hang my head and perish,

suggested to the Italian poet the beautiful simile in his chorus on the death of Ermengarda, whom he compares to a flower which blooms in the morning and withers by the shafts of the sun.

It is scarcely necessary to say that the monologue of Adelchi (V. ii.), is modelled on the famous soliloquy of 'Hamlet.' We shall rather observe that among the many traits common to both there is the dissatisfaction with the world in which they are obliged to live. They even express this feeling with the same words:—

How weary, stale, flat and unprofitable,  
Seem to me all the uses of this world!  
'Hamlet,' I. ii.

strascinato  
Vo per la via ch'io non mi scelsi, oscura,  
Senza scopo. III. i.

The scornful apostrophe which Adelchi throws after Guntigi, who has gone off after having proposed the surrender of the town,

Va, vivi, invecchia in pace, &c. (V. ii.)  
can be compared with that which Alcibiades flings at the senators who have exiled him:—

Now the gods keep you old enough, &c.  
'Timon of Athens,' III. v.

Of the same Adelchi, his father, Desiderio says that he saw him :—

nella strage  
Spensierato tuffarsi.....siccome I. ii.  
Lo sposo nel convito.

The image was probably suggested to the poet by these words of Antony :—

I will be  
A bridegroom in my death, and run into 't  
As to a lover's bed.  
'Ant. and Cleop.,' IV. xiv.

In the battle, Adelchi's loving friend, Anfrido (the Horatio of 'Hamlet'), falls and

pregò che.....ei fosse  
Portato lungi dal tumulto, in loco III. vii.  
Dove in pace morisse.

And so Melun in 'King John,' V. iv. :—

I pray you, bear me hence  
From forth the noise and rumour of the field,  
Where I may think the remnant of my thoughts  
In peace, and part this body and my soul.

Anfrido dies, after having recommended to Charlemagne to deal kindly with Adelchi, who is no less noble, if less fortunate, than he; and concludes :—  
Un nom che muor tel dice,

Compare Buckingham in 'King Henry VIII.,' II. i. :—

This from a dying man receive as certain.

Desiderio himself is obliged to fly :—

Fuggire.....in traccia d'un sepolcro  
Privo di gloria ! III. viii.

Words which are certainly a reminiscence of those pronounced by Richard II. when obliged to renounce his crown :—

I'll give.....  
.....my large kingdom for a little grave,  
A little little grave.  
'King Richard II.,' III. iii.

Adelchi, however, succeeds in gathering some of the fugitives, and commands them to take the oath of fidelity. But one of them says :—

A' tuoi guerrieri, Adelchi,  
Risparmia i giuri, &c. III. ix.

Analogously in 'Julius Cæsar,' II. i., to Cassius, who says :—

Let us swear our resolution,  
Brutus replies :—

No, not an oath, &c.

Charlemagne, entering after the victory in the enemy's camp, exclaims :—

Ecco varcate queste Chiuse: a Dio  
Tutto l'onor. III. iv.

As, when an unexpected means of victory had been suggested to him, he had said :—

Empio colui che non vorrà la mano  
Qui riconoscer dell' Eccelso !

Compare :—

God, and not we, hath safely fought to-day.  
'2 King Henry IV.,' IV. ii.

But Heaven hath a hand in these events,  
'King Richard II.,' V. ii.

O God, thy arm was here :  
And not to us, but to thy arm alone,  
Ascribe we all !

'King Henry V.,' IV. viii.

To the fallen Desiderio, who plagues him with prayers, Charlemagne says with scorn :—

Inesausta di ciance è la sventura. V. v.

As the duchess in 'King Richard III.' (IV. iv.) :  
Why should calamity be full of words ?

And to the companions of his victory he promises :

I primi istanti  
Che di riposo avremo, io li destino  
Al guiderdon de' vostri morti : il tempo  
Questo è d' oprar. III. vi.

Words which are almost literally translated from the following, pronounced by Malcolm in a similar situation :—

We shall not spend a large expense of time  
Before we reckon with your several loves,  
And make us even with you.

'Macbeth,' V. viii.

The discussion which arises before the battle among the commanders of the Milanese army ('Carmagnola,' II. i.-iii.), can be compared with a similar scene in 'Julius Cæsar' (IV. iii.) between Brutus and Cassius; and with the dispute between Percy, Mortimer, and Glendower, in '2 King Henry IV.,' III. i., compare '1 King Henry VI.,' IV. i. From the latter scene are taken the words which Fortebraccio, the greatest commander, says to his colleagues :—

Son lieto di veder tant' ira  
Tutta cader sovra il nemico,

Compare :—

Go cheerfully together and digest  
Your angry choler on your enemies,

The battle begins, the poet sings it in an inspired chorus, and, describing the messenger who brings the news of it, says :—

Un corriero è salito in arcioni.....  
Sferza, sprona, divora la via.

The picture is evidently taken from these verses in '2 King Henry IV.,' I. i. :—

He gave his able horse the head,  
And bending forward struck his armed heels  
Against the panting side of his poor jade  
.....and starting so,  
He seem'd in running to devour the way.

In the same chorus the horrors of the civil war are characterized in the most expressive verse :—

I fratelli hanno ucciso i fratelli.

Which, however, is only a translation of Richard's words at the end of 'King Richard III.' :—

The brother blindly shed the brother's blood.

Finally, the words of Carmagnola after the battle :

Di fuggir contenti  
Quattro tai duci, contro ai qual' pur ieri  
Era vanto il resistere (III. ii.),

recall those of the dying Bedford ('1 King Henry VI.,' III. ii.) :—

They that of late were daring with their scoffs  
Are glad and fain by flight to save themselves.

PAOLO BELLEZZA.

46, Guildford Street.

DISSENTERS AT DINNER IN 1790.

"Epistola Macaronica ad Fratrem de iis quæ gesta sunt in nupero dissentientium conventu Londini habito, &c.: a Macaronic Epistle with an English Version for the use of the Ladies and Country Gentlemen. Londini, 1790."

The above is the title of a quarto pamphlet of thirty pages, which describes a dinner of Protestant Dissenters at the London Tavern in February, 1790. It is written in macaronic Latin hexameters, and a translation is appended for the use of those who were not supposed, apparently, to know Latin—ladies and country gentlemen. It is excessively rare, as no copy is to be found in the British Museum, and a skilled bibliographer has not been able to trace one anywhere.

The whole poem glows with good-humoured ridicule, and is written in a spirit of light-hearted rallery, spiced with a suspicion of sarcasm here and there. The names of those present are: Clergy, Revs. Rees (of encyclopedic fame), Lindsay, Kippis, Tower, Bolsham, Disney, and Fell; Laymen, C. J. Fox, Jeffries (Chairman), Sawbridge, Adair, Beaufoy, Burgoyne, Watson, Milford, Hayward, Brand-Hollis, Stone, Thornton, J. A. Payne, Toulmin, Bevell, and Cooper.

After a most substantial dinner and the usual loyal toasts, they drank the health of Fox in "genuine sherry." Then one Bevell got up on the table,

Breech-pocket one hand fills, tortam tenet altera chartam,  
and proposes eleven resolutions (*resolvas*), which most of the company did not want. He was supported by Cooper, "juvenis fervens Mancastrius unus," who said,

Non adeo multum, Chairman, potavimus usque,  
Ut non possimus de magnis thinkere rebus,  
Dicimus omnimodo pasandas esse resolas.

Ultimately Fox quelled the dispute, the resolutions were shelved, and they went on with their potatoes.

Aurea vox Foxi sævas percussit iras,  
Et lætos hilaresque ad pocula cura remisit.  
Pocula surripimus. Sed vae! vae! nulla manebant  
Ticketa, nam Disney (Duce take him) omnia lost had!  
Sic adeo clubbandum iterum, si vina velimus,

The tickets entitled guests to call for wine to the amount marked on them, and were given to them on entering. The translation is very lively—

Our glasses we seize—but Ohone! and Ohone!  
Our tickets, our dear little tickets were gone:  
For Disney (the devil may have him for me)  
Had lost every one—and them all—do you see!  
So again we must club, if again we would drink.

As the poet had no money, he had to clear out at 9 P.M.

Nonam resonantibus horam

Jam clockie, ferme et shuttatis undique shoppie.

The wines drunk were madeira, sherry, and burgundy. There is a humorous description of the way he dealt with a lobster at dinner. He vows to Mars:—

Si mihi Lobsteri thoracem findere dones  
Et duras braccas, fragmenta ut spolia opima  
Hisce tuis aris manibus suspensa videbis!  
Hoc voto emisso et presenti numine factus  
Couragior fistum clinclatum et napkine tectum  
Erexi, et quatuor repetitis ictibus hostem  
Smashavi!—nihil huic durissima tegmina prosunt.

Of a cod fish, once a terrible monster of the deep, the poet says:—

Nulla adeo nisu bankerii clerkus illum  
Ferro non duro sed silverspoone subegit!

The contemporary allusions are to the Austrian victory of "Landohn" at Belgrade and Rodney's defeat of the French under De Grasse. There is an amusing side hit at the absent Dr. Priestley:—

Non aderas, Priestley! Potior te cura tenebat  
Rure, ubi magna inter centum miracula rerum  
Horsleici caput in rubilantia fulmina forgis,  
Sulfuris et satagiæ subtilia grana parare,  
Church quibus et churchmen in cælum up blowere possis.  
What kept you, my Priestley, from gracing our dome?  
A better employment detains you at home,  
Where you fabricate bolts and you meditate blows  
At Horsley and Horne and Hawkins and Howes;  
And tons of sulfurous powder prepare  
To blow up the church and churchmen in the air!

This picture of a minister saying grace is excellent:—

Surrexit Myster, palmisque oculisque levatis  
Ad cælos, Numen votis precibusque rogavit,  
Ut nobis nostrisque epulis benedicere vellet.

Then up stood a parson, and raised to the skies  
The palms of his hands and the whites of his eyes  
Intreating that Heaven should hear a poor sinner  
And send down a blessing on us and our dinner.

There is no bitterness or political animus in the poem, and the chiel among them taking notes evidently enjoyed his dinner and his company. There is no allusion to anything like the Nonconformist conscience, for it would have found it difficult to swallow Fox, with all his vices and weaknesses; while advocates of temperance will be sorry to hear that after dinner they proceeded "burnantem extinguere thirstum" with "Madeira strong generous and true." Tobacco is nowhere mentioned. So far as I can learn, the author is unknown. Who was he? OXON.

Winsfield School, Burton-on-Trent.

"TOM, DICK, AND HARRY."—This is the expression by which we commonly designate people in general of no very elevated description. In one well-known illustrated book, Brown, Jones, and Robinson is more or less thus used. Similar expressions in other languages may, perhaps, be interesting.

In French, I seem to have seen Jean, Pierre, et Paul, but a French lady tells me that she has never seen or heard it, though Pierre, Paul, et Jacques is not uncommon, and Pierre et Paul alone is still more frequently heard. And there is, indeed, much reason why these last two names should be coupled together. And, if we go beyond Christian names, I may remark that the French sometimes use "le tiers et le quart" of "toutes sortes de personnes indifféremment, le premier venu." (See Littré, *s. v.* "Tiers," § 14.)

In German, I have commonly met with Hinz und (or oder) Kunz; but it seems that Heinz und Kunz, Hans und Kunz, Hans oder Kunz (which Flügel translates Smith or Jones), Hans oder Benz, Heinz oder Benz (and perhaps *und* may be substituted for *oder* in these last two), and Kunz und Peter are also used. Butz und Benz is also met with, especially in Switzerland. Some of these names may require explanation. I need scarcely say that Hans=John, and Hinz and Heinz=Henry, but every one may not know that Kunz=Conrad. As for Butz und Benz, the Germans themselves are more or less at fault, but Benz seems certainly to represent some Christian name, and it is considered to represent Bernhard, of which Benno is another shortened form. (See Pott, 123, Kleinpaul, 81.) With regard to Butz, it is not so clear that it is a Christian name, though from its conjunction with Benz this is probable, and Kleinpaul (p. 81) gives it as =Burkhard.

The Germans also use Hack und Mack, and Hack und Pack of "a motley crowd, tag, rag, and bobtail" (Flügel), but these do not seem to be Christian names. And, curiously enough, they also use two Biblical Hebrew words "Kret(h)i und Plethi" (also written "Kredi und Pledi") in much the same sense (for Sanders renders the expression "Allerlei Gesindel"), although these words in 2 Sam. viii. 18, &c., are commonly interpreted of the guards of King David, and, in one of the treatises of the Talmud, of the Synedrium (or Sanhedrim).

Sanders (from whom I have obtained more information than from any one else) also gives a quotation (*s. v.* Hinz) from which we learn that, in Hungarian, the equivalent of Hinz und Kunz is Horia and Klotzka. These are, no doubt, Christian names; but in my Hungarian dictionary no Christian names are given.

In Italian, I find in 'Marietta' (by I. L. Vigo, S. Pier d'Arona, 1884, p. 275), a religious novel, valuable as explaining all the important doctrines of the Roman Catholic Church in a readable form, "Vi sono tanti Antonii e Franceschi e Bartolomei," but a Tuscan lady tells me that this is not known in her part of the country, though they do use there Cecco, Beco, ed Antonio (of which two are really the same names, for Cecco=Francesco, whilst Beco=Domenico), and also, very commonly, Tizio,

Caio, e Sempronio. And of these last two groups, the first will be found in Petrocchi, *s. v.* Beco, under the form "O Cecco, o Beco, o Tonio," and the second *s. v.* Sempronio. And in the feminine, the Tuscan lady tells me that one often hears "Chi è questa donna? O, una Crezia qualunque," where Crezia, of course, =Lucrezia.

In conclusion, I may cite also the Hebrew P'loni Almoni, translated in Ruth iv. 1, "Ho, such a one!" (being in the vocative), but really two distinct words, though always found together.

F. CHANCE.

Sydenham Hill.

BISHOP FRASER, OF MANCHESTER.—Concerning Bishop Fraser, of Manchester, the 'D. N. B.' states that "on 24 April, 1880, his mother, who had hitherto lived with him, died, and on 15 June, 1880, he married," &c. The bishop was married at St. Peter's Church, Cranley Gardens, by Dean Stanley, on January 15, 1880. After quoting letters bearing on this event, Judge Hughes, in his 'Memoir of Bishop Fraser,' writes, "His mother only lived to witness and share her son's new happiness for three months. She died on the 24th of April, 1880, at the age of 84."

F. JARRATT.

"VIVIT POST FUNERA VIRTUS." (See 8th S. v. 129; vi. 79.)—John Owen (Audoenus) uses this saying in his 'Epigrams,' lib. iv. Epig. 198:—

Vivit enim vitium post funera, non modo virtus.

ROBERT PIERPOINT.

HENCHMAN.—This word has been often discussed in 'N. & Q.' I have to note an early use.

'The Treasurer's Accounts for the Earl of Derby's Expeditions in 1390-3,' have just been edited by Miss L. Toulmin Smith for the Camden Society. The index gives several references for *henksman*; so spelt.

The Earl of Derby had two *henksmen*, and they certainly rode on horseback at times. The first entry is: "Diversis hominibus pro tribus equis ab ipsis conductis pro equitacione domini et ij henksmen apud Dansk decimo die mensis Augusti, xv s. pr." The date is August 20, 1392. The *henksmen* were named Bernard and Henry Tylman. On another occasion a horse was hired for one of them to take a journey, and an ass for his return, whilst travelling in Judea.

WALTER W. SKEAT.

[See 7th S. ii. 246, 298, 336, 469; iii. 31, 150, 211, 310, 482; iv. 116, 318; 8th S. iii. 194, 389, 478.]

THE WASHINGTON FAMILY.—I bought a shabby little book lately on the 'Education of Young Ladies,' by Robert Codrington, who writes a flowery preface or epistle dedicatory beginning thus:—

"To the True Mirror of her Sex the truly Honourable Mrs. Ellinor Pargiter, and To the most Accomplished with all real Perfections Mrs. Elizabeth

Washington her only Daughter, and Heiress to the truly Honourable Laurence Washington Esquire, lately deceased &c. Feb. 10, 66."

Whether the Washingtons here mentioned have anything to do with the American Washingtons, I have no means of knowing, but possibly those who have taken up the subject may find interest or use in this dedication. J. F. FRY.

Upton, Didcot, Berks.

BOOK IN THE MAW OF A FISH.—The following rather droll extract from a letter by Dr. Samuel Ward, Master of Sidney Sussex College, to Archbishop Usher, is from Dr. Richard Parr's 'Life and Letters of Archbishop Usher,' p. 334:—

"There was the last week a Cod-fish brought from Colchester to our Market to be sold; in the cutting up which, there was found in the maw of the fish a thing that was hard; which proved to be a Book of a large 16<sup>th</sup> wh had been bound in Parchment; the leaves were glewed together with a Gelly. Mr. Mead.....found a table of the contents. The Book was intituled A preparation to the Cross, (it may be a special admonition to us at Cambridg.) The book will be printed here shortly. "SAMUEL WARD.

"Dated Sidn. Coll. June 27, 1628."

This letter is acknowledged by Usher, June 30. There are several letters from Ward to Usher referring to the proceedings of the Synod of Dort and to matters in dispute between Arminians and Calvinists. S. ARNOTT.

Gunnelsbury.

PHYSICIANS, THEIR HAPPINESS.—In 1891 or early in 1892 there was a query, which I cannot trace for reference, respecting the authorship of the sentence, "that physicians are happy because the sun makes manifest their successes but the earth conceals their failures."

This is one of the very common sentences of ancient times respecting physicians, who seem to have always been fair game. It is a translation from the Greek of Nicocles, which is given by Antonius and Maximus and by Stobæus, as follows. Νικοκλήσ τοὺς ἰατροὺς εὐτυχεῖς ἔλεγε, ὅτι τὰς μὲν ἐπιτυχίας αὐτῶν [their hits] ὁ ἥλιος ὁρά, τὰς δὲ ἀποτυχίας [their misses] ἡ γῆ καλύπτει ("De Medicis, serm. cccxv. ex Antonio et Maximo," in 'Locci Communes sententiarum per J. Stobæum et veteres in Græcia monachos Antonium et Maximum,' Francof. 1581, p. 804). I have not the later Stobæus of Gaisford or of Meineke for comparison. The sentence appears in this translation in 'Wit's Commonwealth,' 1688, p. 175: "Physicians are happy men, because the sun makes manifest what good success soever happeneth in their cures, and the earth burieth what fault soever they commit.—Nicocles." It may be seen in Latin 'Florilegia,' as also in Beyerlinck's 'Theatrum Magnum.' ED. MARSHALL.

THE CAPTAL DE BUZ. (See 8th S. vi. 109.)—This knight is called by MR. TOTTENHAM "Sir

Cupdall de Buz," under the heading "Original Knights of the Garter." I suppose the *u* in Cupdall is a misprint; but as to the style itself, I doubt Sir John Gralhy being ever spoken of as "Sir Capdall de Buz," however he might have been spoken to. We read (in Scott) of "Sir King" and "Sir Constable" as modes of address, but not as historical designations.

William Wyrley heads his poem (1592) on this worthy with the words: "Capitall de Buz. The Honorable Life and Languishing Death of Sir John de Gralhy, Capitall de Buz, one of the Knights elected by the first founder of the Garter into that noble order, And sometime one of the principall Gouvernors of Guyon, Ancestor to the French King that now is."

Captal, or Capital, no doubt means Chief, and must have been a title of office or dignity, held, by descent, gift, or election, by Sir John; but what or where Buz is I know not.

There were Capitaux of Bordeaux, reckoned among the earls, viscounts, and the nobles of that city. Also there were Capitouls (= Sheriffs) of Thoulouse and Orleans; so says Cotgrave.

HENRY H. GIBBS.

Aldenham.

LORD JOHN RUSSELL AS A "WENSIL."—"Lord J. Russell, or, as he is now generally called, 'the *wensil*,' he having arrogated that agnomen in the debate of Tuesday night." Thus wrote the *Standard* in its leading article on March 16, 1837; and when, some time since, I came across the passage I was puzzled with the singular nickname. Dictionaries, whether of slang or the English language, did nothing to assist, which was not to be wondered at when it was discovered that a printer's error was its origin. What Russell actually remarked during the debate referred to, which had been on the church rates question, was:—

"It has been said that his Majesty's Ministers, after having joined the Church Commission, had made an utensil of the Church; now he was of opinion that the Church wanted to make an utensil of him."

POLITICIAN.

THE LADY-APPLE.—I beg leave to suggest to lexicographers that this name of a beautiful little apple, not found in books but well known in the fruit trade, should be admitted into new English dictionaries and inserted in new editions of old ones. The apple is the *pomme d'api* of the French, with whom its peculiar beauty has become proverbial. Bescherelle says, *s. v.* "Api": "On dit d'un enfant qui a le teint vermeil et qui a la fraîcheur de la santé, que ses joues sont deux pommes d'api." F. E. A. GASC.

Brighton.

RICHARD BENTLEY.—As Prof. Jebb does not refer to the book in his excellent sketch of Bentley in the 'Dictionary of National Biography,' iv.

306-314, it may be as well to point out, for the use of future students of the famous 'Letters of Phalaris' controversy, that much curious information may be obtained from "A Short Account of Dr. Bentley's Humanity and Justice, to those Authors who have written before him," &c., in "a letter to the Honourable Charles Boyle, Esq." This little book, which was issued from the Half Moon, in St. Paul's Churchyard, in 1699, bore the imprint of Thomas Bennet, the bookseller, who played a very curious part in the controversy and who apparently wrote the above work. The spectacle of a bookseller attacking such a giant as Bentley is very amusing, but the book has many other points of interest.

W. ROBERTS.

86, Grosvenor Road, S.W.

### Queries.

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

"DERRY."—I shall be glad if any reader of 'N. & Q.' who knows antipodal English will explain what *derry* means in the following quotations from Boldrewood's 'Robbery under Arms,' 1890, p. 43: "They'd keep him there for a year and get a crop of foals by him, and when the 'derry' was off, he'd take him over himself." P. 109: "We could take a long job at droving till the derry's over a bit." The general sense is obvious, but the precise meaning of *derry* is not.

J. A. H. MURRAY.

Oxford.

SMALL MAPS.—In the House of Lords, some time ago, when speaking on the Khiva question, Lord Salisbury used an expression referring to the danger of employing small maps. I want to know the exact date of the speech, and where I can see a copy.

C. F. J.

CONCLUSION OF VERSES SOUGHT.—I find the following lines written on a document of the date of the latter half of the seventeenth century, in a contemporary handwriting:—

Hugh Reynolds is my name,  
And with my pen I wrote the same;  
And if my pen had Been—

Can any one kindly supply the rest of the rhyme?

HERBERT STURMER.

MINIATURE ENGRAVING.—I possess a miniature engraving of the celebrated Lord Cornwallis. Whether it has been originally engraved from a miniature, or whether it is reduced in the process of engraving from a larger portrait I have no means of finding out, as there is neither painter's nor engraver's name upon the print. It is a stipple, after the manner of Bartolozzi, a good impression,

so clear as to make it possible that it may be a proof before letters. There is merely the name Lord Cornwallis printed beneath it. It is, or rather the engraving upon the paper is, round, or nearly so; the figure a bust in uniform and with medals or orders on the breast. I shall be glad of any information which will lead me to identify the painter and engraver.

J. S.

LATE 34TH REGIMENT.—I shall be greatly obliged to any one who will furnish me with well-authenticated notes, anecdotes, or interesting information concerning the old 34th Regiment, a history of which is now being prepared.

J. O. GAGE, Lt.-Col.

Commanding 1st Border Regt. (late 34th).

Woolwich.

GEOLOGY.—I have been advised by Dr. Murray to apply to 'N. & Q.' for information on the first use of the word *geology*. Dean Buckland says:—

"Of the many subjects to which the attention of modern philosophy has been directed geology is perhaps the last which has been advanced to that perfection which may entitle it to be called a science: its elements have, indeed, been long accumulating, and in the accurate but limited observations of a few strong-minded individuals its seeds have been scattered irregularly on the field of knowledge; but it is not till lately that the germ has quickened, and begun to advance towards maturity. Nor can its full development be traced back to a later period than that at which it first received its name."—Inaugural Address at Oxford on the founding of the Geological Professorship in 1819.

I have searched unavailingly various dictionaries at Oxford, both in the Bodleian and Taylor buildings. Werner certainly did not use the word *geology*, but *geognosy*. He published chiefly towards the end of last century. I have just written my father, Dean Buckland's life, shortly to be published by Mr. Murray. I am wanting this information on the first use, and by whom, of the word *geology* for a book I am bringing out, compiled from Dr. Buckland's lecture notes, which I intend to call 'Geology and Geologists for the Unlearned.'

E. O. GORDON.

IRISH RECORDS: FAMILY OF RICHMOND, ALIAS WEBB.—John Richmond, *alias* Webb, a cadet of the family living at Rodbourne-Cheney, co. Wilts, accompanied his uncle Viscount Grandison to Ireland *circa* 1630. He was an officer in the army, and settled in Queen's County upon a large grant of land. He married *circa* 1640, but the name of the lady is unknown, as is the date of his death, though it is well authenticated that he left a son, Col. James Webb, who dropped the patronymic Richmond. He was much noticed by William of Orange, who gave him a miniature, still in the possession of his descendants. The date of his marriage would probably be about 1660, as his eldest son, Richmond Webb, a captain in the Guards, was born before 1662; but where it took

place or the name of his wife are not known. He died about the year 1690. His eldest son Richmond, before named, was buried at St. Margaret's, Rochester, in 1734. Only the Christian name of his wife (Anne) is known. He left an only son, Richmond Webb, who was born in 1715 or 1716, who commanded a company in Moreton's Regiment at Culloden in 1741, and in 1755 was colonel of the 32nd Foot. His marriage is known, as well as the alliances of his descendants. If any antiquary acquainted with Irish records can kindly oblige a brother antiquary with particulars of the marriages of the above-named John Richmond, *alias* Webb, James Webb, and Richmond Webb, they will be greatly valued by

E. T. J. MOORE, Colonel, C.B. F.S.A.  
 Frampton Hall, near Boston.

'BURLINGTON MAGAZINE.'—Where can I obtain copies of the *Burlington Magazine*, which ran a short course some ten or twelve years ago? I am very anxious to get hold of two stories which were published therein. One was called 'Scraps,' the other 'An October Meeting.'

M. T.

COL. TASKER.—Can any one kindly give me information or refer me to books giving biographical notices concerning Col. Tasker, who was a colonel in Cromwell's army, owner of Bloomfield Castle on Dale and of Moning Hall, co. Donegal, Ireland?

A. C. C.

GRETNA GREEN.—Was Gretna Green, in the days before the marriage laws were altered, patronized by foreign couples? If the following passage is to be understood literally, it would appear so; but I do not remember ever hearing that this was the case, although I lived for many years only ten miles south of Gretna. As it does not seem probable that Jules and Lisette, or Hans and Gretchen, or Antonio and Ninetta would have felt it necessary to go so far as the borders of Scotland when they wanted to steal a march on their "stern parents," I conclude that we must understand George Sand's statement figuratively, and take "un mariage à Gretna-Green" to mean simply a secret marriage.

"Prompt à s'abuser sur les sentiments qu'il inspirait, il entama une intrigue avec la fille d'un banquier, pensionnaire romanesque qui répondit à ses billets, lui donna des rendez-vous, et concerta avec lui un enlèvement et un mariage à Gretna-Green."—George Sand, 'Horace,' chap. xxxi.

Victor Hugo mentions Gretna Green in one of his 'Chansons des Rues et des Bois':—

La mousse des prés exhale  
 Avril, qui chante drinn drinn,  
 Et met une succursale  
 De Cythère à Gretna-Green.

The name Gretna Green having been so familiar to me in my younger days, as I have said above, it seems almost as startling to me to meet with the

name embedded in French poetry as it would be to hear broad Cumberland spoken in the Boulevard des Italiens! Gretna Green seems to have made itself famous enough, not only within the four seas, but *outré-mer* as well, as two great French writers at least mention it in their works.

JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

JAMAICA PEDIGREES.—In Capt. J. H. Lawrence-Archer's 'Monumental Inscriptions of the British West Indies' it is stated that a MS. collection of pedigrees of Jamaica families had been given to him by the late Mr. H. L. Long, of Hampton Lodge. Can any one tell me what has become of these pedigrees?

M. C. OWEN.

"GINNY DOGG."—In a survey of "Elme Close, *alias* Long Acre, belonging to Charles Stuart, late King of England," in the Augmentation Office at Westminster, "made and taken in the month of March, 1650, by virtue of a commission grounded upon an Act of the Commons of England" for the sale of the lands, occurs the following item: "All that tenement built with brick and covered with tile called by the names of Ginny Dogg seitate at the South West corner of Mercers Streete in Long Acre." What is a ginny dogg? In the same document another tenement is described as "called by the name of the eight legged Lambe."

JNO. HEBB.

Willesden Green.

POEM WANTED.—Can any of your readers tell me where to find a poem on the marriage of Napoleon III., beginning somewhat thus:—

The organ pealed in Nôtre Dame?

H. C. DENT.

MARRIAGE.—In some parishes in the county of London it is permissible for the inhabitants of ecclesiastical districts to be married in their mother church. Does this hold good in every case where a daughter parish has been carved out of the civil parish; or has custom anything to do with it?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

BERNADOTTE, KING OF SWEDEN.—Can any reader of 'N. & Q.' inform me whether there is a good biography of Bernadotte, in English or French?

M. G. W. P.

[Consult, in French, Touchard-Lafosse, 'Histoire de Charles XIV.' (Barba, 1838); Héricourt, 'Étude Biog. sur Charles XIV.' (1844); Sarrano, 'Hist. de Bernadotte,' 1845, &c.]

ALBIGENSES.—The story of how the Abbot Arnold, the papal legate, at the storm of Beziers, during the crusade against the Albigenses, said, "Slay all, the Lord will know who are His," has been repeated time after time. We always gave it full credit until a few days ago, when we were assured



that it rested on very insecure foundation. Will some one tell us what is the earliest authority for it?  
N. M. & A.

"HIGH COURT OF PARLIAMENT."—What is the exact force of this expression in the Prayer Book? Commentators do not say much. Blunt's 'Annotated Prayer Book' thinks it includes the Peers and Convocation also; but this, though quite true, no doubt, does not explain the term. Blackstone seems to restrict the "High Court" to the functions of Parliament in cases of impeachment; but obviously the prayer covers much wider ground. Was the phrase "High Court of Parliament" the usual seventeenth century name for Parliament generally?

EDWARD H. MARSHALL, M.A.

"THE INTELLECTUAL OBSERVER."—Wanted to know all about a book called 'The Intellectual Observer,'—Name of author, nature of subject-matter, and publishers.  
GREENINK.

FRANKLAND, OF ASHGROVE, CO. CORK.—I shall be grateful for any information or references, genealogical or otherwise, respecting this family.  
G. D. LUMB.

65, Albion Street, Leeds.

ARCHBISHOP THOMAS VALOIS, OF CASHEL.—On the south side of the nave of the Cathedral of Santiago de Compostela, Galicia, the following inscription, in gilt letters, arrests the attention: "Aqui yace el Illustre Confesor de la Fé Rmo. Sr. D. Tomas Valois, Arzobispo de Cashel en Irlanda. Falleció el 6 de Mayo de 1654." Was this archbishop a Frenchman by birth? Why is he called a confessor of the faith? How came it to pass that he was buried at Santiago? Was he a victim of Cromwell?  
PALAMEDES.

"A MODERN AUTHOR."—There is a beautiful passage, too long to reproduce in full, quoted from "a modern author," by K. H. Digby, in 'Compitum,' ii. 94, in which the effect of the sound of the wind at night in an old church is described with deep feeling. It begins, "Few would like to pass a night in an old church, for the night-wind has a dismal trick of wandering round and round a building of that sort, and moaning as it goes"; and ends, "It is an awful voice, that wind at midnight singing in a church." Can any one identify the passage?  
K. P. D. E.

PORTRAITS OF REGICIDES.—I am informed that at the "Star Hotel," Great Yarmouth, there are portraits of the regicides; and that the legend obtains that the death-warrant of Charles I. was signed there. I shall be grateful for any information respecting the portraits, and be glad to know if that of Col. Sir Thomas Wayte, Knt., is one of them; also, if the legend is correct as to the death-warrant.  
CELER ET AUDAX.

## Replies.

### CHURCH NEAR THE ROYAL EXCHANGE.

(8th S. v. 407, 470; vi. 92, 138.)

It is to be hoped that the following notes will serve to determine the question of the identity of the church viewed by MR. PICKFORD in 1844.

*St. Bartholomew by the Exchange.*—The annexed notice of its intended demolition was placed on the church door:—

"Pursuant to and by virtue and in exercise of the powers and provisions contained in an Act of Parliament of the Second and Third Years of the Reign of Her present Majesty, intituled 'An Act for further extending the Approaches to London Bridge, and amending the Acts relating thereto,' Notice is hereby given that the Lord Bishop of London hath by writing under his hand consented to the taking down and removal of the whole of the Parish Church of St Bartholomew Exchange in the City of London, and that it is the intention of the Governor and Company of The Bank of England; at the expiration of Three Calendar Months from the day of the date hereof, to cause the whole of the said Parish Church of St Bartholomew Exchange in the said City of London with the Appurtenances thereto belonging to be taken down. Dated this 7th day of February 1840.—Ja<sup>s</sup> W. Freshfield Jun<sup>r</sup> N<sup>o</sup> 5 New Bank Buildings Agent to The Governor and Company of The Bank of England."

Divine service was performed for the last time in this ill-fated church on Tuesday morning, April 28, 1840. The internal fittings, &c., of the church were sold by public auction on Jan. 4, 1841, preparatory to its demolition:—

"Little more than the bare walls was left for the auctioneer (Mr. Toplis) to dispose of — the pews, the flooring, and the organ, having been previously removed. The building was visited by vast numbers of people on the day of sale."

*St. Bennet Fink.*—Annexed are transcripts of the notices which were placed on the church door:—

"By Order and on behalf of the Committee appointed by the Mayor Aldermen and Commons of the City of London in Common Council assembled to carry into execution an Act of Parliament passed in the 24th year of the Reign of Her present Majesty Victoria intituled 'An Act for improving the Site of the Royal Exchange in the City of London and the Avenues adjoining thereto' Notice is hereby given that it is the intention of the said Mayor Aldermen and Commons in Common Council assembled and of the said Committee to take down the Steeple of the Church of the Parish of Saint Bennett Fink in the City of London and to use the Site thereof and also of one third part of the Burial Ground of the said Parish under the provisions and for the purposes of the said Act of Parliament, such one third part extending from North to South on the West side of the said Burial Ground and being particularly described by the part color'd red on the Plan in the margin hereof. Dated this 23rd day of April 1840.

"Fra<sup>s</sup>. B. Hookey, Comptroller."

"By Order and on behalf of the Committee appointed by the Mayor Aldermen and Commons of the City of London in Common Council assembled to carry into execution an Act of Parliament passed in the 6th year of the Reign of Her present Majesty Queen Victoria intituled 'An Act for further extending the Approaches

to London Bridge and the Avenues adjoining to the Royal Exchange in the City of London and for amending the Acts relating thereto respectively and for raising a sum of money towards opening a Street to Clerkenwell Green in the County of Middlesex in continuation of the New Street from Farringdon Street in the City of London' Notice is hereby given that it is the intention of the said Mayor Aldermen and Commons in Common Council assembled and of the said Committee to take down the remaining part of the Church of the Parish of Saint Bennet Fink in the City of London under the provisions and for the purposes of the said Act of Parliament. Dated this tenth day of July 1845.

"Guildhall. "Tho'. Saunders, Comptroller."

The materials of this church were disposed of by public auction on Jan. 15 and 27, 1846, and the sacred edifice itself was similarly sold on May 19 following. ('History of the Chvrch of St. Bartholomew, London,' 'Some Account of the Church of St. Bennet Fink,' consisting of printed and MS. papers, portraits, &c., collected by Stephen Warner, bookseller, 6, Shepherdess Walk, City Road, London, 4to. (1850 ?), Brit. Mus. press-mark 10351.h.2).

DANIEL HIPWELL.

I think there is no doubt the church in question was that of St. Benet's Fink. On reference to my collection of London scraps I find a cutting from the *Illustrated London News* of Nov. 29, 1845, which would probably be the article referred to by the REV. JOHN PICKFORD. There is a very good engraving of the church, and from the letterpress which accompanies it I have extracted the following paragraphs:—

"This church (St. Benet's Fink, Threadneedle Street) has just been taken down in the progress of the improvements consequent upon the re-edification of the Royal Exchange.....Our engraving shows the stone tower at the west end of the church, with the exterior of two of the ten sides of the main building as seen in Threadneedle Street. The tower was removed some months since; it was dwarfish and devoid of beauty; and was surmounted by a dome and small belfry; the entire height being 110 feet. The loft originally contained five bells, besides 'the saint's bell' above. The entrance doorway in the lower part of the tower was not inelegant."

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

I, too, as a boy, well recollect the north wall of this church standing after its demolition, and that several monuments were still attached to the wall. It adjoined the house formerly occupied by Lemann, the biscuit baker, and now occupied by the Scottish Amicable Insurance Company.

GEORGE UNWIN.

Chilworth, Surrey.

Your correspondent E. L. G. is quite wrong. As a Merchant Taylor boy, I remember the fire at the Royal Exchange well, and the gigantic icicles hanging from its blackened walls the next day. St. Benet Fink stood at the corner of Threadneedle Street, a few doors from Lemann's biscuit shop. Peabody's statue stands on part of the site. One

wall, with a tablet affixed, was left standing, I think, till Royal Exchange Buildings were erected. There is a view of it in 'Old and New London,' vol. i. p. 468. St. Bartholomew's was close to the corner of Bartholomew Lane—in the lane, in fact. Its position, with its ugly tower facing the side of the Bank, may be fairly seen in the print in 'Old and New London,' vol. i. p. 456. J. C. J.

EDWARD PICK (8th S. vi. 107, 193).—I am interested in MR. J. R. SHEARMAN'S query. As one who has given some little attention to the study of mnemonics, I can fully endorse his view as to Dr. Pick's system of memory improvement being very superior to most other systems in vogue, either now or heretofore. Dr. Pick, as MR. SHEARMAN implies, was no charlatan, but the originator (in so far as it was possible to be original in the science of memory) of a highly useful and practical system, well calculated to improve the power of remembering in those who would take the necessary trouble to master the principles which he inculcated. The importance of his work in this department of practical psychology is accentuated by the fact that several of the so-called professors of mnemonics are, although perhaps without due acknowledgment, indebted to him for the very kernel of their systems. It is always a pleasant task to give credit where it is due, and I cannot refrain from adding my testimony as to the high practical value of Dr. Pick's system as a means of memory improvement.

As to Dr. Pick's method of memorising dates and numbers, I do not think this is known to any except those to whom he taught his system privately. This he was still doing some four or five years ago, about which time he brought out and published a small volume, entitled 'Memory and its Doctors,' containing, for the most part, matter from his earlier venture, that 'On Memory and the Rational Means of Improving It,' a copy of which, I presume, is what MR. SHEARMAN possesses. By the way, I observe this gentleman describes the author as "the late Dr. Edward Pick." Happily this proves to be an error; at the period named above he was residing in Queen's Road, Bayswater. I have said that the author's treatment of figures is perhaps known only to his pupils; but I am inclined to think that he used what is termed a "figure alphabet," by means of which numbers were translated into words—a method adopted by many other teachers of mnemonics. A former pupil of his, the Rev. J. H. Gonerby, about three years ago published 'A Complete Guide to the Improvement of the Memory,' &c. The system which he teaches therein is in many respects similar to that of Pick; but he has more fully developed it, and gives greater scope to its practical side. Mr. Bacon uses a figure alphabet, a fact which to some extent further induces to the opinion I have previously

expressed. I believe that quite recently he has published a new edition of the work, which I can cordially recommend to the notice of MR. SHEARMAN and others interested. It is by far the most comprehensive and practical manual produced within recent years. MR. A. E. MIDDLETON'S 'All About Mnemonics' (Isaac Pitman & Son), contains interesting matter anent Pick's and other analogous systems. A really valuable work this.

C. P. HALE.

A SISTER OF DICKENS (8th S. vi. 226).—MR. WILLIAM DOUGLAS may be interested to learn that Frances Elizabeth Dickens entered the Royal Academy of Music in March, 1823, a very few weeks after the first opening of that institution. She remained till January, 1827; but after her *début* at Drury Lane it is obvious that she felt the need of further study, for the books of the Royal Academy show that she was "readmitted" in January, 1832, and finally left in June, 1834. She died, I believe, about ten year later. George Hogarth, my predecessor as musical critic of the *Daily News*, was in 1834 musical critic of the *Morning Chronicle*, and thus became acquainted with Miss Dickens. It is very probable that this friendship led to the introduction of Hogarth's daughter Catherine to the novelist, who was married to her at St. Luke's Church, Chelsea, on April 2, 1836, the register being signed "Charles John Huffham Dickens." Hogarth became musical critic of the *Daily News* on its establishment in 1846, Dickens being editor.

P. B.

"PROTESTANT" (8th S. vi. 147, 236).—I am one of those who agree with several of your correspondents, and think the word "Protestant," as applied to the Church of England, misleading and in an historical sense untruthful; but it is only candid to admit that the law of England (and the Parliament of England) are against us, and that the King of England must by law be "a Protestant."

P. I. A.

DIPLOMATIC LANGUAGE AT MADRID AND ROME (8th S. vi. 227).—What does MR. BARBIER mean by the "Court of Rome"? Doubtless the Vatican. Can it be said that French is the diplomatic tongue of the Vatican? Surely original despatches are still in Latin, though translated into various tongues for convenience.

D.

KEATS'S 'SONNET TO A CAT' (8th S. v. 361; vi. 199).—I observe that MR. JOHN HEBB pays me the compliment of inquiring whether I consider that there is any internal evidence to justify the attribution of the poem to Keats. I have not seen anything else of the correspondence on this topic. The "internal evidence" is, of course, the diction and style of the sonnet itself; and on this point I do not hesitate to say that I think it extremely likely that Keats did write the sonnet. I

see enough to confirm that supposition, and nothing to run counter to it. I notice in Mr. Forman's edition of Keats the statement: "Mrs. Reynolds communicated it [the sonnet] to her son-in-law Thomas Hood, who published it in the 'Comic Annual' for 1830"; and it occurs to me to inquire, Did Hood publish it as being the work of Keats? If so, I should regard that as conclusive.

W. M. ROSSETTI.

St. Edmund's Terrace, N.W.

THOMAS: BULER (8th S. vi. 148, 216).—If your correspondents who have kindly referred me, for an account of Bishop Thomas, of Winchester, to books which are beyond my reach, would tell me the name of his wife I should be very grateful. Her arms I could, no doubt, find out after having learnt her name.

F. M. H.

FOREIGN ARMS (8th S. v. 407).—There appears to be an error in the description. The blazon should be Or, in chief two tiles, in fesse point a lark standing upon a tile; in the base a tile between larks, all gules. They are recorded to the Thiellay family of France.

R. A. COLBECK.

38, Albert Street, Kennington Park.

KNIGHTS OF THE CARPET (8th S. v. 447; vi. 69).—MR. F. ADAMS will forgive me for saying that quotations from dictionaries and cyclopædias cannot be regarded as evidence. They are useful as showing where evidence may be sought for; but in matters of historical inquiry we must go for information to the fountain head, or, if that is inaccessible, as near the source as possible. The statements of good Dr. Rees in regard to "Knights of the Carpet" have no more weight as evidence than the statement of an editor with respect to the facts recorded in his newspaper. I am unfortunately not in a position to refer to the 'N. E. D.' or to the passages in 'N. & Q.' which are cited by MR. E. H. COLEMAN, and I should be greatly indebted to that gentleman or to MR. F. ADAMS if either could give me contemporary authority on the subject of my query. I do not think a "Knight of the Carpet" can always be equated with a "Miles Cameræ."

A "Miles Cameræ" is, I understand, a knight who had been dubbed in the king's chamber instead of on the field of battle. Knighthood on the field gave the rank of Banneret, whilst Knights Bachelors were, I apprehend, all knights who were not either Bannerets, Knights of the Bath, or Knights of the Carpet. Knights of the Bath were usually dubbed on the occasion of a coronation or some other august ceremony. At p. 4 of Metcalfe's 'Book of Knights' it is shown how the Knights of the Bath who were made with the two unfortunate young princes, Edward, Prince of Wales, and Richard, Duke of York, on Whit-sunday, 1475, were stationed in St. Edward's

Chamber at Westminster. The list comprises many historical names, including that of "young George Stanley," who ran so narrow a chance in the hands of the young prince's uncle ten years later. Knights of the Carpet seem to have been associated with Knights of the Bath. Sir John Scott and Sir John Fogge, who were mentioned by me in my first note on this subject, were dubbed Knights of the Carpet at the Tower of London, at the same time that George, Duke of Clarence, Richard, Duke of Gloucester, and several other noblemen and gentlemen were made Knights of the Bath. None of them was dubbed on the field of battle. Similarly, Sir Richard Storkey, Baron of the Exchequer, was dubbed a Knight of the Carpet at the Tower in the same week as several noblemen and gentlemen were made Knights of the Bath, on the occasion of the coronation of King Richard III.\* With deference to Archdeacon Nares, it is not easy to associate a grave Baron of the Exchequer, or a coronation either, with an occasion of "social jocularly." I therefore think that there is still an opening for further inquiry on the subject.

W. F. PRIDEAUX.

Jaipur, Rajputana.

SOURCE OF COUPLET (8th S. vi. 168, 211).—

Hic liber est in quo querit sua dogmata quisque, &c  
The source of this will probably be found in an article by W. S. Lilly, called 'In Search of a Religion,' which appeared in the *Nineteenth Century* in September, 1891, together with the following paraphrase of the lines :—

One day at least in every week  
The sects of every kind  
Their dogmas here are sure to seek,  
And just as sure to find.

Of course the reference is to the Bible.

PATRICK MAXWELL.

Bath.

"BLANDYKES" (8th S. vi. 209).—As MR. WALLER invites some Stonyhurst man to "confirm or correct" his views of this word, I venture to correct them. "Blandykes is," is not grammatical. "Blandyke" is *a*, but not "the connecting link between the old school at St. Omers and the present school." The term is not "a corruption of *blandices*." It does not mean "treats for good boys." It does not mean "indulgences in the matter of dietary."

Father Gerard, S.J., in his 'Stonyhurst College Centenary Record,' 1894 (Marcus Ward & Co., Belfast), p. 26, supplies the following information. Blandyke is a village situated a few miles from St. Omers. Here the Jesuits in 1649 purchased a piece of property where the boys of the college of St. Omers might spend their monthly holiday. These monthly days came to be known as "blan-

dykes." When the college moved from St. Omers to Bruges and thence to Liège, the country houses at these places were called respectively *Momelbeke* and *Chevremont*, but the monthly days spent there continued to be known as Blandykes. At Stonyhurst there is no country house, but the term in question is applied to all monthly holidays. The present name of the village is *Blandeques*. The word has been explained to be a corruption of "*blandæ aquæ*," as the village is situated on the river *Aa*. More probably, however, it was originally "Blank dyke." CHARLES COUPE, S.J.  
Stonyhurst College.

The following passage from the 'Stonyhurst Centenary Operetta' will sufficiently explain this word :—

There is a little house in France, across the briny water,—  
In France a house is feminine—and so St. Omers bought her;  
And once a month in summer-time, but not in winter weather,  
'Tis there we play the livelong day, and take our sport together;  
*Blandyke* its name, and ever the same we gratefully remember;  
*Blandykes* come round, as they are bound, from April to September.

Schoolboys are conservative; so it is not wonderful that the name has survived the various school migrations, and is still in use at Stonyhurst. R.

NOYADE (8th S. vi. 127, 193, 217).—A good deal of highly valuable information about Carrier's noyades can be found in some pamphlets published in 1794 and now in the British Museum. The Musée Carnavalet in Paris also possesses a fair number of *brochures* on this subject, slight and frequently inaccurate, but nevertheless of considerable value.  
LÆLIUS.

"TAKE TWO COWS, TAFFY" (8th S. v. 488; vi. 112, 211).—In Scotland (the Lothians) I have heard the wood-pigeon end his appeal with the request that Taffy should "Take two." In Rutland he ends with the word "Take."

CELER ET AUDAX.

I have heard birds in the same wood leave off at all parts of this cry. A curious thing connected with it is this, that the bird invariably begins where it left off. For instance, if it simply cries "Take," it will begin next time at "two cows, Taffy." I have heard this over and over again.

J. B. B.

BONFIRE (8th S. v. 308, 432, 472; vi. 173).—We are drifting away badly. The question originally asked by MR. F. G. SAUNDERS at the first reference concerned the folk-lore of bonfires. This query has, thus far, been but very imperfectly answered. To my own attempt in this direction (8th S. v. 432) I added a few words on the supposed etymology of the word. From this point

\* Metcalfe, 'Book of Knights,' 1885, p. 8.

correspondents have dealt solely with the derivation of the word, a matter about which Mr. F. G. SAUNDERS may possibly not be much concerned. I do not, however, regret the digression which I initiated, for if we have not placed the origin of this interesting word beyond the region of dispute, the discussion has been the means of clearing the ground. PROF. SKEAT's suggestion of *bane-fire* = *ignis ossium* is not much shaken by the arguments of L. L. K. At the commencement of the discussion I inclined to the view that *bone* (*bon*) = Dan. *baun*, a beacon; but PROF. SKEAT, in a note which he has kindly sent me, shows that this suggestion is impossible. He writes:—

"The English way of pronouncing Dan. *baun* is certainly *beacon*, for the same reason that the Danish way of pronouncing the English *beacon* is *baun*. All depends on the phonetics of the languages. The Old Norse *bákn*, a beacon, was reduced to *bágn* in Old Danish, because Danish turns its final *k* into *g*. Thus the Danish for *book* is *bog*. Next Mod. Danish turns *gn* into *un*; and so *bágn* became *baun*. Of course, Dr. Ogilvie means that we borrowed the Dan. *baun*, and stuck on *fire*. Of course, we did nothing of the sort; we had our own word *beaconfire* to denote the thing. We should never have borrowed half a word. And it is a remarkable point about Danish that it does not possess the word *fire* at all. Their word is *eld*."

CHAS. J. FÉRET.

"OVER THE SIGNATURE" (8th S. vi. 184).—MR. ADAMS has preached excellently upon my text. To imagine that "under the signature" refers to the disposition of the type is, of course, to misunderstand the English language. "Such a regard for literal exactness is ridiculous." But I submit that in the bulk of cases there is no real exactness, after all, in the use of "over the signature." For instance, on the same page of 'N. & Q.' that contains Mr. ADAMS's note, there is a communication from COL. PRIDEAUX which consists altogether of ninety-six lines, only five of which are "over" his signature.

W. C. B.

GISELA (8th S. vi. 187).—The Emperor Henry III. of Germany was the son of Conrad II., and Gisela, the daughter of Herman II., Duke of Swabia, by his wife Gerberga, daughter of Conrad, King of Burgundy.

JOHN RADCLIFFE.

MILTON'S PRONUNCIATION OF LATIN (8th S. vi. 146).—I am quite glad to see, from his pleasant paper on this subject, that Mr. WALFORD is against "our insular and absurd pronunciation of Latin." It is painful to think that a truth so obvious should be entirely neglected for centuries, merely because a few vested interests are concerned in upholding a senseless prejudice. One pities poor Charterhouse in its endeavour to revert to common sense, and finding as a reward that it had only ruined the prospects of its *alumni* at Oxford. Though it were fitter to cry on this occasion, the exhibition of such folly moves one almost irresistibly

to laughter. There is not a single argument relating to the question that can be adduced by the English Latinist that makes solidly for his side. I suppose the best argument this side has ever put forward is that the precise pronunciation of Old Latin is not known with perfect nicety. Is that a reason for flying in the face of what we do know with perfect certainty? The English language happens to have strangely revolutionized the whole of the vowel sounds in human speech, and so we vocalize Latin as no human being ever did before and probably ever will hereafter. Our perversion in this we grossly set up as a standard of right. We put our island against the universe, like Kent against all England. I wish Kent would take up Latin, pronounced properly, against the rest of our countrymen; probably it would win, and Latin might then be sometimes useful to converse in with foreigners.

May we not most assuredly affirm that Alexander Gill, of Paules, was quite innocent of the heresy of his great pupil? Euphony and Italian travel moved the poet, but Gill would have lost his chair in no time had he indulged in the heresy of being orthodox. "Crucem" pronounced "crukem" does seem to me horrible. Does any nation pronounce it so? In the "Stabat mater" quoted by Mr. WALFORD there remain to be italicized no fewer than eight *a*'s more than he has marked, and several *u*'s. Is that done with intention? He writes, for instance, "stabat"; why is it not to be "stabat"?

All the continentals do not pronounce Latin alike; but nobody except ourselves reverses the whole system of the vowel-sounds. Nobody expects us to settle all the niceties that Aulus Gellius shows to have existed amongst the Romans themselves, such as that *actitio* is short and *unctitio* is long, or that *turrim* is far harsher than *turrem*, &c. But we might be expected to pronounce the vowels like human beings, which in our Heginensian Latin we do not. This phrase of 1560 may well be revived to express English Latin now.

C. A. WARD.

Though I am not a Wykehamist, may I doubt if Mr. WALFORD is correct in saying that at Winchester boys are, or ever were, taught to pronounce *amabam* as *amarbam*? Possibly he meant *amahbam*. *C* = Mod. Eng. *ch* before *i* and *e* is undoubtedly Italian—*e. g., cinquecento*. Nor can I think *cujus* sounded *kooyōos* is optional. It is undoubtedly correct. *I* and *j* are the same in Latin MSS. and inscriptions, and so are *u* and *v*. Still I doubt if Virgil sounded *silva* as *silwah*, and for these reasons: (1) the *i* is short by nature; *hw* in *silwah* would no more "make a position" than *dh* in *adhuc*, though a mighty German scholar once advertised his want of "verse" training by suggesting *adhuc* as the termination of an hexameter line in Horace. (2) The Italian way

of sounding *silva* or *selva* as we do must have begun at some time: why not so early as Virgil's day? As to pronouncing short vowels as short, we have often heard *pater* pronounced *payter*; but did any one ever hear *tibi* sounded *tyebi*?

T. WILSON.

Let me entreat MR. WALFORD to believe that no Wykehamist ever said "amarbam" when he meant "amabam" with the broad *a*. I will not insult him by asking whether he sees no difference of sound—*e. g.*, between *alms* and *arms*. If it were so, he might as well have written "starbat marter" instead of "stabat mater."

C. B. MOUNT.

JOHN OWEN, LATIN EPIGRAMMATIST, BORN 1560, DIED 1622 (8th S. vi. 127).—John Owen (*Latine* Audoenus) is said to have been born at Armon, in Caernarvonshire, to have been educated at Winchester, afterwards becoming a fellow of New College, Oxford, in 1584, and a bachelor of laws in 1591; afterwards he was master of the school at Trylegh, near Monmouth. In 1594 he migrated to Warwick, where he was master (moderator) of the schools built by Henry VIII. At length he went to London, where he died in 1622. He was buried in St. Paul's at the expense of John Williams, his *Mæcenas*, who caused a brass effigy of him, with his temples bound with laurel, to be affixed to a column near his tomb with the following epitaph:

Parva tibi statua est, quia parva statura, supellex  
Parva; volat parvus magna per ora liber,  
Sed non parvus honos; non parva est gloria, quippe  
Ingenio haud quidquam est majus in orbe tuo.  
Parva domus textit, templum sed grande: poetæ  
Tum vere vitam, cum moriuntur, agunt.

John Vicers published some of Owen's epigrams in English verse in 1619. Thomas Pecke published six hundred of them in English verse, together with Martial's 'De Spectaculis Libellus,' selections from Thomas More, and a hundred other heroic epigrams, in 1659 with the title 'Parnassi Puerperium.' Thomas Harvey also turned all or most of Owen's epigrams into English. Philippe Sylvestre Dufour, Bernard de la Monnoye, N. Le Brun, and François Bernard Cocquard translated each some of the epigrams into French, and Francisco de la Torre translated them into Spanish verse. The above is from the "Lectori" written by Ant. Aug. Renouard, being the preface of his edition of 'Joannis Audœni Cambro-Britanni Epigrammata,' Parisiis, 1794.

According to Jer. Collier's 'Historical, &c., Dictionary,' second edition, 1701, John Williams, referred to above, being Bishop of Lincoln and Lord Keeper, and his countryman and kinsman, helped Owen in his poverty and charged himself with his burial and monument. He describes the "effigies" as "a Shoulder-piece in Brass crown'd with Lawrel." He also says that Owen's epigrams "were put into the Index Expurgatorius by the

Church of Rome, because of these two following verses:—

An Petrus fuerit Romæ, sub judice lis est;  
Simonem Romæ nemo fuisse negat."

He adds that "upon the same account an Uncle, from whom he expected Legacies, struck him out of his Will." He gives 1623 as the date of his death.

The offending epigram is the eighth of the fifth book. Renouard speaks of it as that which was chiefly the cause of the condemnation.

ROBERT PIERPOINT.

There is a life of Owen in Wood, vol. i. col. 400, 1691, from which it appears that he was "born at Armon in Caernarvonshire," that "he died in 1622, and was buried in St. Paul's Cathedral."

ED. MARSHALL.

See 'N. & Q.,' 1st S. viii. 495; 4th S. xii. 32; 5th S. vii. 59, 99, 155, 298. The title-page of my copy (1622) styles him "Cambro-Britannus," and Fellow of New College, Oxford. This book itself shows that he was educated at Winchester. I have notes of many editions.

W. C. B.

Williams's 'Dictionary of Eminent Welshmen' says "he was the third son of Thomas Owen, Esq., of Plasdu, in the parish of Llanarmon, in the county of Carnarvon." Other particulars are also given. "He died in 1622, and was buried in St. Paul's Cathedral, where his patron Archbishop Williams erected a monument to his memory." Over thirty editions of his various works are enumerated in the British Museum Catalogue of Printed Books, including the Spanish translation referred to by your correspondent Mr. HUBERT SMITH. If Mr. SMITH is unable to refer to the 'Dictionary of Eminent Welshmen,' and would like to have a copy of the article on Owen (about a page), I will gladly get it copied for him.

JOHN BALLINGER.

Free Library, Cardiff.

[Many replies to the same effect are acknowledged.]

OLD DIRECTORIES (8th S. v. 329; vi. 89).—The first 'Manchester Directory' was compiled in 1772 by Mrs. Elizabeth Raffald, author of the 'Experienced English Housekeeper,' 1769. The price of the directory was sixpence. She published two others, in 1773 and 1781, one shilling each. These were followed by the 'Manchester and Salford Directory' (by Holmes), 1788, and by two published by Joseph Scholes in the years 1794 and 1797. In 1800 G. Bancks published a 'Manchester Directory' (12mo.), which was followed by the 'Manchester and Salford Directories' of R. & W. Dean from 1804 to 1811, afterwards Dean & Pigott to 1824, thence Pigott & Son to 1840, subsequently Pigott & Slater to 1843, and thenceforward Isaac Slater and Isaac Slater & Son.

Besides the above there were the 'Manchester

and Salford Director' (Wilkinson), 1828; 'Love and Burton's Manchester Exchange Directory,' 1847; Kelly's 'Post-Office Directories,' which commenced in 1858; and the 'Business Directory of Manchester' (J. S. C. Morris, of London), 1868.

FRED. LEARY.

111, Tipping Street, Ardwick, Manchester.

I notice at the last reference that MR. E. H. COLEMAN speaks of the 'London Directory' of 1677 as the "earliest known directory of people and places." He has apparently overlooked the 'List of the Nobility and Gentry in England' compiled by Blome about the year 1673, arranged under counties. There are numerous extracts from this work in the 'London and Middlesex Note-book,' by W. P. W. Phillimore, M.A., B.C.L., under "London and Middlesex Gentry in 1673."

CHAS. JAS. FERET.

49, Edith Road, West Kensington.

There used to be, and probably still is, a long series of old Manchester Directories in the library of Chetham College in that city, valuable as showing the great alteration which has taken place in Manchester since the beginning of this century.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PISTOLS (8<sup>th</sup> S. vi. 69).—Pistols were single-barrelled about the date named, and did cock. The following words of command for the pistols, extracted from Capt. Thomas Venn's "Military Observations, | or the | Tactics | put into | Practice | Collected and Composed for the Exercise | both of | Horse and Foot, | To our Present Mode of Discipline," will be interesting to MR. BOUCHIER's friend. The book bears date London, 1672, and was printed "by E. Tyler and R. Holt, for Robert Paulet at the Bible in Chancery Lane, Thos. Passenger at the three Bibles on London Bridge, and Benjamin Hurlock over against Saint Magnus Church."

Here follow the Commands for the Pistols.

1. Uncape your Pistols.
2. Draw forth your Pistols. This must be performed with the right hand; the left Pistol first, and then to mount the Muzzle.
3. Order your Pistol. Rest your Pistol a little in your bridle hand, and then immediately take your Pistol near the middle part of it, and place the butt end upon your thigh.
4. Sink or rest your Pistol in your bridle hand.
5. Bend your Cock (or draw up your Cock to half bent).
6. Secure, or Guard your Cock.
7. Open your Pan.
8. Prime your Pan.
9. Shut your Pan, or, order your Hammer or Steel.
10. Cast about your Pistols, which is to be done against your left thigh, with your muzzle upwards in your bridle hand.
11. Gage your Flasks.
12. Lade your Pistols with Powder. For your more speedy lading of your Pistols, there is lately invented a

small powder flask, with a suitable charge; but it is not to be denied that your Cartouches are very serviceable.

13. Draw forth your Rammer.
14. Shorten your Rammer.
15. Lade with Bullett and ram home.
16. With-draw your Rammer.
17. Shorten your Rammer.
18. Return your Rammer.
19. Recover your Pistol.
20. Fix, or order your Hammer (or Steel).
21. Free your Cock.
22. Bend your Cock at full bent.
23. Present your Pistols.
24. Give fire. In the firing of your Pistols, you are not to fire directly forwards, to your Enemies horses head, but towards the right hand with the lock of the Pistol upwards.
25. Return your Pistol, &c. The soldier having fired and returned his Pistol (if time will permit him to do so) he is to take himself to the use of the Sword.—'Military Observations for the Exercise of the Horse,' chap. vi., 'The Exercising of a Troop, as Armed with a Carabine and Pistol,' pp. 14, 15.

W. SYKES, F.S.A.

Gosport, Hants.

"CONTAMINATION" (8<sup>th</sup> S. vi. 107).—As a philological term this word is used in its original etymological sense, as equivalent to Lat. *conta(g)men*, contact. It is used to signify the blending of two words which run together or infect one another by contact or contagion. Prof. Paul defines the word as follows:—

"By 'contamination' I understand the process by which synonymous forms of expression force themselves simultaneously into consciousness, so that neither of the two makes its influence felt simply and purely: a new form arises in which elements of the one mingle with elements of the other."—'Principles of Language,' p. 160. He instances the word *eminzipià*, "to begin," in the Æmilian dialect, as a "contamination" between the Italian words *cominciare* and *principiare*.

A. SMYTHE PALMER.

S. Woodford.

The writer in the *Classical Review* is perfectly correct in his employment of this word. In matters etymological "contamination" means the confusion of forms. It is strange that such a sense is new to MR. OWEN.

CHAS. JAS. FERET.

THE DATE OF THE PROPHECY NAHUM (8<sup>th</sup> S. vi. 165).—This subject will hardly pay research in face of the traditional statement that Nebuchadnezzar destroyed all the Jewish records and chronicles at the capture of Jerusalem, which, we should remember, is the basis of the further tradition that Ezra composed or rewrote the entire canon. We may well doubt if Assur-bani-pal ever wrote any description of the taking and plundering of Thebes; we have such matter stated in cuneiform inscriptions, written in the first person, but we do not know that the monarchs could read or write, still less impress characters on clay cylinders. Take, for instance, the Behistun inscription. Can we believe that Darius knew all the three languages,

written in the first person? His scribes might write anything in his name; it is, however, doubtful if he ever knew exactly what they did write; and certainly, looking at the dangerous attitude of this particular rock, it will be conceded that he never read it after it was cut in, and perhaps never visited the spot before or afterwards.

A. HALL.

13, Paternoster Row, E.C.

ST. PARNELL (8th S. vi. 188).—The answer to this question (as to many others, *e. g.*, that about *geason* on the same page) is given in my notes to 'Piers Plowman.' These notes have been plentifully pillaged by exactly one writer, but are wholly unknown to the general, who have no conception of their extent and usefulness. On this occasion I shall quote from p. 80:—

"May 31 was dedicated so S. Petronilla the Virgin. She was supposed to be able to cure the quartan ague; Chambers, 'Book of Days,' ii. 359. The name, once common, now scarcely survives, except as a surname in the form Parnell; see Bardsley's 'English Surnames,' p. 56."

WALTER W. SKEAT.

St. Parnell, or Petronilla, was fully discussed in 'N. & Q.' so recently as 7th S. xii. 467; 8th S. i. 10, 170, 258. W. C. B.

[Valuable replies are acknowledged. Their substance, however, has appeared, as stated above.]

BLACK DEATH (8th S. vi. 106).—It should be observed that the part played by Pope Clement VI. during this awful visitation was one well worthy the head of a great Church. The Jews, who were widely accused of poisoning the wells, found in him a brave champion. Dr. Hecker, in his 'Epidemics of the Middle Ages,' writing on the moral effects of the Black Death, observes (p. 45):—

"The humanity and prudence of Clement VI. must, on this occasion, also be mentioned to his honour; but even the highest ecclesiastical power was insufficient to restrain the unbridled fury of the people. He not only protected the Jews at Avignon, as far as lay in his power, but also issued two bulls in which he declared them innocent, and admonished all Christians, though without success, to cease from such groundless persecutions."

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington.

JOHN OF TIMES (8th S. vi. 109).—Joannes de Temporibus is a frequently occurring instance of longevity. The following notice of him in Verstegan's 'Restitution of Decayed Intelligence,' p. 323, Lond., 1634, shows the way in which he is spoken of:—

"Here by the way I must note unto the reader that Joannes de Temporibus, that is to say, John of the Times, who was so called for the sundry times or ages he lived, was Shield-knaue unto the Emperour Charles the Great, of whom he also was made knight. This man being of great temperance, sobriety and contentment of mind in his

condition of life, but above all of a most excelling constitution of nature, residing partly in Germany where he was borne, and partly in France, lived unto the ninth yeere of the reign of the Emperour Conrade, and died at the age of three hundredth threescore and one yeere, seeming thereby a very miracle of nature, and one in whom it pleased God to represent unto later ages the long yeeres and temperate lives of the ancient Patriarches."

This is also in Hakewill's 'Apologie,' p. 165, Oxf., 1630, with the further statement that Verstegan took it "out of the Dutch authors," meaning German. The earliest issue of the 'Restitution' was in 1605.

Hofman refers to Vincent of Beauvais; Wanley to Vincent Le Blanc ('World Surveyed; or, the Voyages and Travailles of V. Le Blanc,' fol., Lond., 1660, t. i. c. 22, p. 80). Hofman ('Lex. Univ.')

also states that he died A.C. 1120, *æt.* sixty-one, which will not agree with the statement that he was "Cat. Magni stabuli præfectus."

ED. MARSHALL.

This veteran, mentioned by Higden, is referred to in the 'Concliator' of Manasseh Ben Israel (1632), ii. 106, ed. Lindo, who says his name was properly John d'Estampes (or Jean d'Estampes, Lindo, note, p. 38). J. Weever, 'Funerall Monuments' (1631), p. 595, says:—

"Johannes de Temporibus, John of the Times (so called for the sundrie times or ages he liued) was Shield-Knaue vnto the Emperour Charles the Great."

Fuller also has a reference to him somewhere.

A. SMYTHE PALMER.

S. Woodford.

See 'N. & Q.,' 6th S. vii. 289; viii. 12.

W. C. B.

THE OLD COMPUTATION OF THE YEAR (8th S. v. 385).—The following memoranda from the registers of Wootton St. Laurence show a variety of uses in regard to the beginning of the year which, if at all common in the sixteenth century, must add very much to the difficulties of the chronologer:—

1560 (whn the register begins). Monthly order Sept. to May.

1561-3. March to Feb.

1564-75. A note prefixed to 1564 says "the year beginneth the first of Januarie."

1576-86. "The year beginneth March 25."

1587-1600. "Mr. Darling began the year at the first of Sept.....in which month he came to the place."

The last note is in the handwriting of Charles Butler (author of 'The Feminine Monarchie'), whose first entry in the register is under March 26, 1601. Thenceforward, until 1756 inclusive, March 25 begins the year.

Speaking of Butler, it may be noted that the account of him in 'Dict. of Nat. Biog.' is somewhat imperfect. He was born in 1560, became master of Holy Ghost School in Jan., 1595, and held the appointment till Michaelmas, 1600, when he was preferred to Wootton. The register sug-



gests that he resided on his benefice till 1645—his last entry Jan. 12, 1644/5—but neither monument nor entry in the register supports the statement, “where he continued to officiate for forty-eight years. He died on 29 March, 1647, and was buried in the chancel of Laurence-Wotton church.” From Butler’s last entry till May, 1647, when his successor was already vicar, there is no record, but a blank space equal to two years’ requirements. A curious fact about ‘The Feminine Monarchie’ has also escaped the attention of the ‘Dictionary’ writer. As stated by him, the book was translated into Latin; but it should have been added that this version was mistaken for an original work, and rendered back into English (1704). I came across a copy of this edition a few years ago, and presented it to the British Museum, which did not possess it.

C. S. WARD.

Wootton St. Laurence.

ASTRONOMICAL (8th S. vi. 207).—On Jan. 21 the sun rises at Melbourne (latitude 37° 50') about 7 h. 10 m. before passing the meridian; and as that occurs twelve minutes after mean noon, the actual time of sunrise is two minutes past five; on Dec. 21 he rises there at 7 h. 22 m. before apparent noon, which is then two minutes before mean noon, so that the mean time of sunrise is 7 h. 24 m. before twelve, or 4 h. 36 m. in the morning. (I need hardly point out that Dec. 21, the shortest day here, is the longest in the southern hemisphere; at Melbourne its length is 14 h. 44 m.)

MR. NICKLIN’S second query does not admit of a definite answer. The first day of a lunation is the day of new moon, on which there would be no moonlight at all. The fifteenth would be that of full moon, and she would be on the meridian about midnight; but the time of rising or setting could not be given without statement of her declination at the time, or of the year and month as a means of ascertaining it. On an average, the duration of moonlight would be twelve hours, or the whole night.

The third query is as to the duration of twilight at Melbourne. This depends very much upon local atmospheric causes; but it is always less at places nearer the equator, and at that named would seldom, if ever, amount to as much as an hour.

Blackheath.

W. T. LYNN.

DR. JOHN PARSONS, BISHOP OF PETERBOROUGH (8th S. v. 467; vi. 131, 179).—I have to express my obligations to several of your contributors, especially to my friends Mr. E. MARSHALL and Mr. E. H. MARSHALL, for the particulars they have been good enough to furnish respecting Dr. John Parsons. With most of the facts given I was already acquainted; but I am none the less grateful for them. They fail, however, to supply

the maiden name of Dr. Parsons’s wife, for which I have searched and inquired in vain. Mr. Herbert Parsons, to whom MR. MARSHALL refers me, had been already approached by me, but he was unable to supply the name. EDMUND VENABLES.

“DE GUSTIBUS NON EST DISPUTANDUM” (8th S. vi. 89).—The earliest instance that I know of is in Au. Faselius, ‘Latium,’ Weimar, 1859. I have not the book by me for reference to his observations. The fact was noticed by Horace:—

Tres mihi convivæ prope dissentire videntur,  
Poscentes vario multum diversa palato.  
Quid dem? quid non dem? Renuis tu, quod jubet alter:  
Quod petis, id sane est invisum acidumque duobus.

‘Epp.’ II. ii. 61 *egg*.

ED. MARSHALL.

“MONT-DE-PIÉTÉ” (8th S. iv. 203, 309; v. 214).—Here is a note from Rozan’s ‘Les Petites Ignorances de la Conversation’ which may interest those who have been attracted by the discussion carried on in your pages:—

“Voilà un mot qui a dû étonner bien des gens. Ceux qui ont été rue des Blancs-Manteaux, rue Bonaparte ou chez les commissionnaires, n’ont pas eu le plus petit *mont à gravir*, et quand on leur a prêté de l’argent à 9 pour 100 en leur demandant comme garantie, leur montre ou leur paletot, ils ont sans doute cherché vainement où pouvait être l’œuvre de *piété*. Le *mont-de-piété* est originaire d’Italie. Il fut créé sous le nom de *monte di pietà*, par un frère mineur de Padoue qui voulut, en fondant une association charitable arracher des mains des usuriers et des prêteurs sur gages les malheureux qui étaient forcés de recourir à l’emprunt. Bernardino de Feltri—c’est le nom du bon frère—provoqua, par ses prédications, des aumônes et des souscriptions volontaires, et forma ainsi un fonds sur lequel on prêtait aux nécessiteux en leur demandant qu’un très faible intérêt destiné à couvrir les frais. Encore cet intérêt n’existait-il pas quand la somme prêtée était peu importante. Assurément, c’était bien là une œuvre de *piété*, et surtout de *pitié*, car c’est plus spécialement le sens de l’italien *pietà*, et les bonnes intentions du religieux fondateur expliquent surabondamment les mots *di pietà*. Quant à *monte* il se dit en italien pour amas, accumulation, masse aussi bien que pour montagne, et, par conséquent il répond ici à l’idée de collecte, de cotisation. *Monte di pietà* signifiait donc, très justement alors, cotisation pour une œuvre de *piété*.”—Pp. 38, 39.

ST. SWITHIN.

JAMES II.’S IRISH ARMY LIST (8th S. vi. 88.)—It is probable that the required list of officers in 1691 will appear in the ‘Pay Lists of the Army in Ireland, 1689–1699,’ preserved in the Public Record Office.

Lists of the army in Ireland, 1689, are preserved in Brit. Mus. Add. MS. 9763, and in John D’Alton’s ‘Illustrations, Historical and Genealogical, of King James’s Irish Army List’ (1689), 8vo. Dub., 1855, second edition enlarged, 2 vols. 8vo. Dub. (1860).

DANIEL HIPWELL.

If J. D. will consult ‘Illustrations, Historical and Genealogical, of King James’s Irish Army List,’ by John D’Alton, London 1861, 2 vols., he

will find some of the information he requires. Infantry, Oliver Lord Louth's, a list of 14 captains, 13 lieutenants, 12 ensigns (vol. ii. p. 429); Infantry, Col. Henry Dillon, 28 captains, 27 lieutenants, 28 ensigns, staff, &c., 4 (p. 242); Infantry, Col. Walter Bourke, 2 captains, 3 lieutenants (p. 756).

This work gives a large amount of information respecting the persons mentioned in the lists, also muster rolls. JOHN RADCLIFFE.

WELSH SLATES (8th S. iv. 289, 436; v. 237).—At the first reference ASTARTE says that "she had hoped that Dr. Murray would have given the reason of the titular names of Welsh slates. He does not do so. Can any of your readers supply the omission?"

That has not been done up to the present time. I furnish a quotation, which I have just seen, from the 'Antiquities of Llanllechid and Llandegai,' by Hugh Derfel Hughes, which is, in my opinion, a very natural and probable account of the matter.

"About the beginning of this century, a slate merchant, of the name of Docer, going through the quarry with Lord Penrhyn, advised him that all the slates should be made of such and such a size, and this is the origin of the name 'Docers.' By this time the skill of the quarryman and of the slater found some new plan continually. One wanted to do this, and another that, and his Lordship failed to please everybody. His Lady, however, seeing him in this plight, and in continual trouble, advised him to call the slates after the names of the degrees of the aristocracy. He took up the suggestion, and called the 24 by 12 slate a Duchess, the 20 by 10 a Countess, and the 16 by 8 a Lady."

The above also disposes of the theory of L. L. K., who argues because the quarrymen were Welsh they did not use the terminology agreed upon for their guidance in making their "bargains."

JNO. HUGHES.

WOODEN LEG (3rd S. viii. 416, 501; 8th S. vi. 178).—Unfortunately the first three series of 'N. & Q.' are not in my library, so I do not know what was the original query; but I can point out earlier representations of wooden legs than that mentioned by MR. THORNTON. They are to be found in the various editions of the 'Ship of Fools,' first printed before the end of the fifteenth century. The earliest edition in my possession is 1507, and in it, on the reverse of K ii is pictured a beggar with a wooden leg. I have also a copy of Tynedale's Testament, 1552, which has a picture containing the devil with a wooden leg, sowing tares.

R. R.

Boston, Lincolnshire.

'PILGRIM'S PROGRESS' (8th S. v. 425; vi. 217).—The "spurious and contemptible" third part must have been tolerably popular, as a nineteenth edition was issued in 1761. This edition was bound up with a Bunyan's 'Pilgrim's Progress' of 1762, which states on the title-page of the second part, "The Third Part, suggested to be J. Bun-

yan's, is an Impostor." This third part bears the name (among others) of Johnston, at the Golden Ball in Ludgate Street, whose name appears as publisher of the legitimate parts of the work. Evidently he did not object to turning the "Impostor" to account. I. C. GOULD.

PENINSULAR WAR (8th S. vi. 208).—MR. QUARRELL may be referred to a very amusing book, William Beckford's 'Recollections of an Excursion [in 1794] to the Monasteries of Alcobaca and Batalha,' London 1835, where he will find mention of the sepulchral chapel of Pedro and Inez, but there is none of any other royal tomb. MR. QUARRELL of course perceives that the monastery is not Spanish, but Portuguese.

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

Longford, Coventry.

DOMESTICATION OF SWALLOWS (8th S. vi. 227).—In view of MR. DOMINICK BROWN'S query concerning this matter, the following account of the taming of a swallow may, in some respects, supply him with information of the kind he asks for:—

"The homing instincts of the swallow have been utilized experimentally in Lancashire. Mr. Hinchcliffe Kaye, the landlord of the Cross Keys Inn, Delph, keeps a number of pigeons, and lately a swallow built in the cote. This swallow he caught, and after cutting its tail, he sent it away with some pigeons to Stafford, a distance of fifty or sixty miles, giving instructions that it was to be let loose at the same time as the homers. The instructions were carried out, and one of the first birds to arrive at Delph was the swallow."—*Echo*, Aug. 3.

C. P. HALE.

The swallow is a very difficult bird to domesticate; but I do not think MR. DOMINICK BROWN would have any difficulty in sending some young birds to New Zealand. I took several over to Virginia several years ago, and though they did not thrive in confinement, they yet arrived there all right, and when liberated did not seem to be the worse for their temporary imprisonment. I secured quite young birds, and looked after them carefully during the voyage. I think I had them about a month in the cage before setting them free. I was equally successful with some English larks.

FREDERICK T. HIBGAME.

34, Bernard Street, W.C.

[How were they fed?]

"GRASS-WIDOW" (8th S. vi. 188).—A provincial term originally applied to an unmarried woman who was a mother, but subsequently to a wife who was living temporarily apart from her husband. Nares gives the original meaning, and a correspondent of 'N. & Q.,' 8th S. iv. 37, states it is still in use in the Isle of Axholme. Further references will be found iii. 426; iv. 75, 259. I have an interesting cutting from the *Indianapolis News* of 1876, which I send for the benefit of the readers of 'N. & Q.':—

"The 'Grass-widow.'—Judge Turpie has been reading a paper to the 'Fiat Lux' Society on the origin of the phrase 'grass-widow,' or rather 'grace-widow,' for the first has no foundation in fact, and is simply a barbarism, or fungus, which has attached itself to the English language. 'Grace-widow' is a term for one who becomes a widow by grace or favour, not of necessity, as by death, and originated in the earlier ages of European civilization, when divorces were granted but seldom, and wholly by authority of the Catholic Church. When such decree was granted to a woman the Papal rescript stated 'Vidua de gratia,' which interpreted is 'widow of grace.' In the law of the French it would read 'Veuve de grace,' which in England gives 'widow of grace' or 'grace widow,' 'veuve' being translated as 'widow.' In this novel and exceedingly interesting paper, Judge Turpie also makes again public two important historical facts. 1. That the whole system of law in relation to marriage and divorce originated in the Roman Church. 2. That French was the official language and court vernacular, not only in England, but of Western Europe, during this period of ecclesiastical ascendancy."

EVERARD HOME COLEMAN.

Halliwell's definition of this term, quoted by MR. RATCLIFFE, has, I should imagine, still something of a vogue. As a rule, however, it is used in one or other of the dual meanings to which MR. RATCLIFFE refers. I have an impression of having heard, or met with in reading, the word used in the sense given by Halliwell. "Grass-widow" is peculiarly a slang term. In the 'Slang Dictionary' it is defined "an unmarried mother; a deserted mistress." Here also is found the American story of "putting the wife to grass," a practice common during the gold-hunting craze in California; with this MR. RATCLIFFE is no doubt acquainted. Dr. Brewer, in 'Phrase and Fable,' says a "grass-widow" was anciently an unmarried woman who has had a child, but also gives the more modern explanation of the word. In the north of England we find yet another interpretation—one of a rather invidious character. From a 'Glossary of Yorkshire Words and Phrases,' collected in Whitley and the neighbourhood, I cull the following: "A Grass-widow, a female of easy virtue, a prostitute." C. P. HALE.

This word is still in use in the Isle of Axholme in the old sense noted by Halliwell. See 8th S. iii. 426; iv. 37, 75, 259. C. C. B.

Halliwell's meaning is prevalent in the West Riding of Yorkshire at the present time; also the second meaning given by MR. RATCLIFFE; though I fancy the latter is common to many parts of England. PAUL BIERLEY.

AUTHORS OF QUOTATIONS WANTED (8th S. v. 129, 279; vi. 39).—

Generosus nascitur non fit.

Will MR. ROBERT PIERPOINT please to refer to 6th S. vii. 255, where he will find the following information. The heading of a chapter in Cælius Rhodiginus is "An poeta nascatur, orator fiat, sicuti receptum vulgo est, neminem unum posse in multis excellere." In the course of the chapter there occurs, "Vulgo certe jac-

tatur, nasci poetam, oratorem fieri." Cælius ff. 1450-1525. It was a proverb in his time. (Cælius Rhodiginus, 'Lectiones Antiquæ,' l. vii. c. iv. p. 225, Basil., ap. Froben, s.a.) ED. MARSHALL.

(8th S. vi. 209.)

They out-talk'd thee, hiss'd thee, tore thee.

Matthew Arnold, 'The Last Word.'

C. C. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*St. Paul's Cathedral and Old City Life.* By W. Sparrow Simpson, D.D. (Stock.)

THE Sub-Dean of St. Paul's has already produced two interesting volumes upon the subject which he has made peculiarly his own—'Chapters in the History of Old St. Paul's' and 'Gleanings from Old St. Paul's.' He has also compiled an admirable catalogue of the cathedral library, which he has done much to make unique. In the volume before us he gives an aftermath of his researches, throwing together some notes and illustrations which did not come within the scope of his former volumes or have more recently come to light. These are of varied and curious interest, and bear on civil and cathedral life from the thirteenth century to the sixteenth. Dr. Simpson gives us here, amongst other things, the only four views of St. Paul's Cross which were printed while it was yet standing; he supplies copious extracts from two quaint sermons preached at the cross in the reign of Queen Mary by Dean Feckenham and Dr. Glasier, together with selections from John Birkenhead's witty satire entitled 'S. Paul's Churchyard,' 1649. There is, further, a chapter on "Hermits and Anchorites in London," a curious subject, hitherto rather neglected, and, to close with, two chapters of miscellanies, with many out-of-the-way odds and ends, such as a note on "The Screw Plot," and another on that puzzling saint, St. Uncumber, whose image adorned Old St. Paul's and was pulled down in 1538. Here, and, indeed, throughout, Dr. Simpson handsomely acknowledges his debt to 'N. & Q.'

*A Discourse of the Common Weal of this Realm of England.* First printed in 1531, and commonly attributed to W. S. Edited from the MSS. by the late Elizabeth Lamond. (Cambridge, University Press).

MISS LAMOND did not live to see this interesting work through the press. We gather that the greater part of the labour has been hers, but the final revision has been performed by Mr. W. Cunningham, of Trinity College, Cambridge. The work has been known from the days of Queen Elizabeth, and, as it bore, for some reason or other, the letters W. S. subjoined to it, there have been persons who confidently attributed it to William Shakspeare. This is, of course, nonsense; but the book has been thought to have a special interest on account of its giving a picture of the England of Shakspeare's day. It would be as reasonable to regard a volume of essays descriptive of England when Lord Grey was minister as giving a correct picture of the England of our own time. There were far greater changes in England between the middle term of the reign of Henry VIII. and the Shakspearian time than there have been between the agitation for the great Reform Bill and what may hereafter be known in history as the Home Rule struggle.

Though Shakspeare enthusiasts cannot press this book into their service, it is none the less valuable—more valuable, indeed—because it furnishes a picture of an earlier time, and that a period of transition, when the old ideas, both in ecclesiastical and civil affairs, were so rapidly giving place to the new. Every historical

student, and especially those who devote themselves to social questions, should ponder well on the evidence these pages contain. The author does not seem to have been a partisan, but he points out the evils under which he conceived the State to labour. Enclosures are a fruitful topic, but there are others on which the writer felt little less strongly. The clergy come in for a fair share of censure, but none of that reckless abuse which some of the more violent spirits of the time thought themselves justified in pouring forth. A clergyman is made to say that "ye ley men.....thinke vs vnworthie to be the leaders and pastores, or to whose doctrine ye should geve credence whom ye se in livinge far de-screpant from the same," and then goes on to blame them for making merchandise of the rites of the Church. We imagine that the writer, whoever he may have been, is a not unfair representative of the popular feeling of the time, of that large body of men which desired no fundamental changes, but only that the laws of Church and State should be strictly enforced, so that ecclesiastical persons should as a rule live lives in harmony with the duties they had taken upon themselves.

The notes which Miss Laymond had prepared show a most enviable acquaintance with the social and economic history of the sixteenth century. There is also a most excellent index. On the whole we commend the book most earnestly both to the historic and the economic student.

*Calendar of Letters and State Papers relating to English Affairs preserved principally in the Archives of Simancas.*—Vol II. *Elizabeth, 1568-1579.* Edited by Martin A. S. Hume. (Stationery Office.)

THIS volume gives a strange picture of intrigue. We hardly find one honest or upright soul mingling in the political game which was being played between Philip of Spain and Elizabeth of England. The two political parties, Protestant and Catholic—for all things wore a religious masquerade in those days—seem to have been equally conscienceless. It is sad to think that at the very time when the blood of martyrs for the old faith and the new was being poured forth like water, those who commanded the springs of action were sacrificing honour, justice, and every other noble quality to the politics of the hour. Those who examine the volume before us, whatever view they may hold of the great religious changes of the sixteenth century, cannot but feel that Elizabeth and Philip must take a far lower moral level than that on which admiring historians have hitherto placed them. Elizabeth's theft of the Spanish gold was an act of piracy which cannot be excused in any sovereign who has emerged from savagery.

The rising in the North, when

The Percy's crescent set in blood,

is illustrated by many passages in these Spanish letters. There is no doubt that the King of Spain and his ambassador in England, Guerau de Spes, wished well to the cause for which the northern earls risked everything. De Spes says, writing on Christmas Eve, 1569, that "the rising in the North is growing, and Lord Hundson, who went to York, has returned, as the whole country is up as far South as Doncaster." There is probably some exaggeration in this. Canon Raine, in his 'York,' one of the series of "Historic Towns," speaks of the movement spreading through the northern parts of Yorkshire; but he does not, so far as we can discover, mention it overflowing the southern parts of the shire. Nor, terrible as were the deeds that were done when the day of retribution came, can we call to mind that there occurred in the neighbourhood of Doncaster any of those wholesale hangings which polluted almost every hamlet in the North,

A great number of the papers here calendared relate to Mary of Scotland. So far as we can make out, they do not throw much additional light on her career or character. They will, we trust, be carefully examined by some expert to whom the details of her life are familiar.

*Cartularium Monasterii de Rameseia.* Vol. III. Edited by William Henry Hart and the Rev. Ponsonby A. Lyons. (Stationery Office.)

CARTULARIES are of great interest to the student of ancient tenures and manorial customs; they are frequently of great service to the local historian and the genealogist. We welcome the charter book of Ramsey gladly, as we should any other monastic chartulary when edited with the scrupulous care that has been devoted to the volume before us. The index, which has been compiled by Mr. R. E. G. Kirk, is a very good one.

WE have to record the death of one of our oldest correspondents, William Alexander Greenhill, M.D., which took place at his residence, 5, The Croft, Hastings, on Wednesday, Sept. 19, in his eighty-first year. Born in 1813, Dr. Greenhill was one of the earliest pupils of Dr. Arnold at Rugby (appointed head master in 1828), having amongst his contemporaries in the school Dean Stanley and Dean Vaughan, and one, his life-long friend, who still survives as a frequent and valuable correspondent of 'N. & Q.' Dr. Greenhill graduated at Oxford from Trinity College in 1839, for some years practised in that city as a physician, associating with the leading men in the university, but has since for many years resided at Hastings. He was, with the exception of Dean Liddell, the last survivor of the contributors to the original edition of the 'Dictionary of Greek and Roman Antiquities,' published in 1842, and many memoirs in the 'Dictionary of Greek and Roman Biography and Mythology,' issued a few years later, owe their paternity to his pen.

### 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."

FOSSIL HUNTER ("This world is a good world to live in").—See Washington Irving's 'Tales of a Traveller,' p. 69 (edit. 1850), where it is headed "Lines from an Inn Window." See also 'N. & Q.,' 1st S. ii. 71, 102, 156; 3rd S. v. 114; 4th S. i. 400; xii. 8, &c.

TENEBRÆ ("Chortled").—This expression was, we believe, first used in 'Alice in Wonderland.'

FRANCIS SHAW ("Ships that pass in the night").—The quotation is from Longfellow's 'Tales of a Wayside Inn,' 'The Theologian's Tale: Elizabeth,' part iv.

### 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, OCTOBER 6, 1894.

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## Notes.

## THE BATTLE OF PIPERDEN.

(See 8th S. vi. 89, 118, 196.)

MR. ADAMS has opened up a question of high interest: Where was fought the battle of Piperden? When penning my former note I was guided solely by the apparent evidence of the original authorities, and wrote without consulting any modern historians. I was not aware of the verdicts of Maitland and Ridpath cited by MR. ADAMS. Now that I have re-examined the problem I find it of so much importance as to warrant detailed discussion.

To begin with, there is a necessity for clearing up the precise locality of the Northumbrian claimant. Ridpath ('Border Hist.,' ed. 1776, p. 401) assigns the battle to "a place called Pepperden on Brammish, and not far from the mountains of Cheviot," not *Teviot*, as a slip of the pen makes MR. ADAMS misquote. The Brammish MR. ADAMS rightly identifies with the Breamish, the name borne by the upper waters of the Till as far down as Bewick. In Blau's 'Atlas' the map of Northumberland calls this stream "Bromyshe fl.," and plants near it a place called "Woperden," doubtless the modern *Wooperton*. I find no nearer semblance of Piperdene or Popperden on Breamish on the North-

umbrian maps (reduced Ordnance) present to my hand.

There appears reason to doubt the existence of such a place, for in Tomlinson's excellent 'Comprehensive Guide to Northumberland' (Walter Scott, 1888), which usually embodies the best-known historical accounts of the battles of the shire, this battle-field is shifted to ground far away from the Breamish—to Piperdean, near the village of Mindrum, some miles west of Flodden Field and about three miles south of the Tweed. Mr. Tomlinson, in his description (p. 510) of the "Border skirmish," as he calls it, now under discussion, says:—

"A mile and a half north-west of Mindrum Mill approached by Piperdean Lane, is *Piperdean*. The Presson Burn flows through it, and near it is Presson farmhouse."

As this Piperdean is little short of a score of miles distant from the Breamish, it follows that Northumberland offers not one but two sites for this Border skirmish. There is Popperden or Pepperden on Breamish (if there be such a place); and there is Piperdean on Presson Burn. Which of the two is to be preferred to the honour of contesting the question with Piperden in Berwickshire? Let Messrs. the Northumbrians decide!

As regards the situation of the latter, the Berwickshire site, there is no dubiety. In addition to previous references for its position and its antiquity I may cite the 'Register of the Great Seal,' vol. vi. (anno 1607), No. 1842, and Blau's 'Atlas' in the map of "The Merce," where "Pyperdenn" duly appears near the north-east coast of Berwickshire, beside the kirk of Old Cambus, and within the present bounds of the parish of Cockburnspath. It is noteworthy that it is marked in that early map as lying close to the line of a main road from Berwick.

I propose now to review the earlier authorities and debate the issue whether Piperden battle was fought on English or on Scottish soil.

The oldest of all the authorities is Bower ('Scotichronicon,' ed. Goodal, ii. 500-1), who unfortunately gives no sign whatever from which the locality can be determined:—

"Anno sequenti [1436\*] confictus de Piperden x. die Septembris ubi devicti sunt Angli et capti de marchianis et eorundem castellanis ad summum MD."

He mentions that the leaders of the Scots were the Earl of Angus, Adam Hepburn of Halez, and Alexander Ramsay of Dalwolsi; that amongst the Scottish slain was the Lord Elphinston, and amongst the English Henry of Clenehale; that altogether about forty persons were killed; and

\* Pinkerton, in his 'History of Scotland,' vol. i. p. 130, states that 1435 was the true date. He refers to a manuscript in the British Museum, Vespasian, F. vii. f. 48, as his warrant. Perhaps some London friend of 'N. & Q.' may find it convenient to examine the papers thus cited, and tell us whether they bear out Pinkerton, and whether they have no direct evidence as to the plan of the battle.

that Sir Robert Ogil, junior, was amongst the prisoners. His testimony has obviously formed the basis of all subsequent accounts of the fight.

In the 'Extracta e variis Cronicis Scotie' (Abbotsford Club), p. 235, which follows Bower very closely, there is in the Latin text little deviation from the original author: "Bello Piperdene Scoti de Anglis magnam habebant victoriam." But the Scots annotator of that compilation, believed to have been Sir Wm. Sinclair of Roslin, Lord Justice General of Scotland from 1559, added a line as follows, in which the significance of the word *com* will not escape the inquirer's attention: "Hare Perce of Northumberland w<sup>t</sup> 4000 men com to Piperdene."

Hector Boece (ed. Paris, 1574), p. 353, is an important witness, whose vital evidence is all contained in the following excerpt:—

"Henricus Perse incertum cujus autoritate a privata regia cum quatuor millibus militum in Scotiam incursionem fecit. Quibus occurrentes cum pari prope modum militum numero Wilhelmus Douglas Angusie comes et Adam Hepburn ab Halis, et Alexander Ramsay a Dalhousie et Alexander ab Elphinstoun ad Piperdam congressi sunt.....Ex Anglie.....trecenti quoque capti ac in Scotiam ducti aliaque vulgi turba ingens quam ut prædam abegant. Jacobus rex ubi incursiones Angolorum in regnum suum fieri exaudivit conscripto ingenti exercitu Roxburgum obsidet."

Whilst it is to be observed here that Boece does not say where "Piperdam" was, he yet says (1) that Percy made an incursion into Scotland, and (2) that the Scots met the invaders (*quibus occurrentes*) at Piperden, where they fought. I imply from this language that the field of slaughter was in Scotland. I quite see that the other side may found on the further passage, *capti ac in Scotiam ducti*, and urge that if Piperden was in Scotland, why should Boece have said that the prisoners as spoils of war were led into Scotland? But I contend that, viewing the passage as a whole, that construction would be unjustifiably narrow, and that the words are perfectly consistent with a battle in a border shire.

Holinshed, paraphrasing and translating Boece, appears to have been of my way of thinking. See his 'Historie of Scotland,' *sub anno* 1436 (ed. 1808, p. 425, or Arbroath reprint, ii. 73):—

"Henrie Persie.....invaded Scotland with foure thousand men.....Angus to resist this invasion gathered a power of chosen men.....The Earle of Angus being thus associat met the Persie, at Piperden where a sore battell was foughten.....There were taken also and brought home by the Scots as prisoners to the number of foure hundred."

Lesley ('De Rebus Gestis Sctorum,' ed. 1675), p. 265, says:—

"Interim Henricus Persæus in Scotiam irruptionem fecerat: cui occurrentes Vilhelmus Douglasius et Adamus Hepburnus ab Halis commisso prælio ad Piperdam Scoti victores evasere."

These words I cannot better render than by quoting Father Dalrymple's Scottish translation (Scottish Text Society's publication, part iii. p. 42):

"In the meane tyme the Persie brekis in upon Scotland: meitis him shortlie Wilzeam Douglas and Hepburne of Halis; they June\* battell at Piperden, quhair the Scotis the victorie obtaines."

I know of no other authorities prior to the seventeenth century whom there would be any use in citing.†

Surveying these passages, it appears to me that although they do not expressly say that Piperden was in Scotland they necessarily imply it; they state that the Englishmen had invaded Scotland; that they *com*‡ (as Sir W. Sinclair put it) to Piperden; and that Angus and his colleagues "met" them there.

It is not until the seventeenth century that there is any hint of Piperden being in England. The *fons et origo* of Maitland's placing the battle at "Popperden, in Northumberland" (Maitland's 'History of Scotland,' 1757, vol. i. 611), was Drummond of Hawthornden's 'History.' This is proved by Maitland's own marginal reference.

Probably the passage in Ridpath is to be similarly explained. Drummond's version of the fight ('Works,' ed. 1711, p. 13) is highly flamboyant. I quote only the part bearing on the point of locality:—

"These [Scots], covetous of Glory, besides the ancient Quarrel of the two Nations having the particular Emulations of their Ancestors to be Spurs unto them, make speedy Journeys to have a Proof of their Virtue and Courage. The Lists of their Meeting was Popperden, a place not far from Branston, Rhodam, Roseden, Eglingham, all cheared with the Stream of a small Brook named Brammish, which arising out of the Cheviot, loseth its Name in the Till, as the Till after many windings disgorgeth itself in the Tweed."

This is distinct and decided enough so far as it goes—which in my opinion is not very far. Not only is Drummond not an original authority, his work is historically of very small account. He had, just as MR. ADAMS and I, to examine the literary evidences, to balance probabilities, and to draw his inferences; he had not nearly the same quantity of materials for the fifteenth century as we have; he had, I believe no sources of knowledge for that period which we have not also. Well, according to his lights, he fought his battle at Popperden on the Breamish, a place which seemingly history has not been able to prove to exist. As he is thus seriously in error, and as he seems otherwise to be in conflict with the earlier authorities, I have no hesitation in respectfully declining to accept his opinion on this problem of historical topography.

Certain important facts of Scottish history bear closely on the issue involved—facts which Drummond, Ridpath, and Maitland had probably over-

\* *I. e.*, join.

† John Major, ed. 1740, p. 307, and Buchanan, lib. x. cap. 54, bring no additional light.

‡ *Com*=came. This word would have been quite inapplicable if Piperden had been conceived by Sinclair to be across the English border.

looked. The chief of these facts is that the normal and theoretical boundary in time of peace did not hold *de facto* in 1436. Not only Berwick but Roxburgh and Jedburgh were still held by the English, and in the two former places great garrisons were maintained. Percy himself, leader of this expedition, was warden of Berwick Castle. Sir Robert Ogle, junior, who accompanied him, was the son of Sir Robert, senior, who had long been warden of Roxburgh Castle. A fortnight before September 10, 1436 (Bower's date for Piperden), three hundred iron-headed lances and ten gross of bowstrings had been furnished for soldiers in those two castles. (See for these facts Bain's 'Calendar of Documents, Scotland,' iv. 1096, &c.; also, generally, 'Rotuli Scotiæ,' Rymer's 'Fœdera,' and the various Scottish chronicles.) It is far from improbable that these arms were part of the equipment of Percy's host; that his expedition marched from Berwick, where its chief was warden; that its route lay along the main road skirting the sea; and that at Piperden, some fifteen miles on, its further progress northward was effectually barred. This explanation fits the facts of the chroniclers absolutely. The English Piperdens will neither of them do. Drummond's fails because, even if it ever existed, being nearly twenty miles south of the Tweed, it would necessitate a retreat by Percy and an English invasion subsequently by Douglas, for neither of which is there any warrant in the records. The same objection applies, though in a less degree, to the other Piperdean.

The outstanding fact spoken to by the Scottish chroniclers, who are the sole authorities for this conflict, is that it interrupted the course of an invasion by Percy. That circumstance makes powerfully for the Berwickshire Piperden, in which, therefore, I reiterate my pronounced belief.

GEO. NEILSON.

Glasgow.

P.S.—After dispatching the foregoing note to the press I found in a volume of the Historical MSS. Commission Reports another credential of the Berwickshire Piperden. In the account of the MSS. of the Earl of Home (Twelfth Report, Appendix, part viii. p. 103), particulars are given of two deeds, dated respectively March 27 and May 3, 1568, both relative *inter alia* to the lands of Piperdene in the barony of Coldingham. The editor, Sir William Fraser (p. 171), in a passing reference to the battle, says Percy "was met at Piperden, a place not far from Dunglas." Dunglas, situated on the verge of East Lothian and Berwickshire, was in the fifteenth century the residence of the Home family. Having myself independently arrived at the same conclusion about the position of the place, my conviction grows that its accuracy hardly admits of doubt.

## "CONSTITUTION" IN A POLITICAL SENSE.

(Continued from p. 222.)

I have now passed beyond the 'N. E. D.'s' *terminus a quo*. It may, however, be objected that that point of departure is a formal state document. I therefore give the following. On Oct. 27, 1680, Sir F. Winnington moved in the Commons, and carried, three resolutions, the second of which was:—

"That to traduce such Petitioning as a Violation of Duty, and to represent it to his Majesty as Tumultuous or Seditious, is to betray the Liberty of the Subject, and contributes to the Design of Subverting the ancient Legal Constitution of this Kingdom, and inducing Arbitrary Power."

Again, to appease the country party King Charles II. reformed the Privy Council; the formal document, dated from the Council Chamber at Whitehall, April 20, 1679, being his Majesty's declaration for a new Privy Council, having for its object

"to constitute such a Privy Council as may not only by its number be fit for the Consultation and Digestion of all Business, both Domestic and Foreign, but also by the Choice of them out of the several parts this State is composed of may be the best Informed in the true Constitution of it, and therefore most able to Counsel him in all the Affairs and Interests of this Crown and Nation. And by the constant Advice of such a Council, his Majesty is resolved hereafter to govern his Kingdom; together with the frequent use of his great Council of Parliament which he takes to be the true Ancient Constitution of this State and Government."

As I have now reached the time of "petitioning" and "abhorring," I must break off for another digression.

Hillam says ('Const. History of Eng.,' iii., 1827):—

"Though both [Tory and Whig], as I have said, admitted a common principle, the maintenance of the constitution, yet this made the privileges of the subject, that the crown's prerogative, his peculiar care. Hence it seemed likely that, through passion and circumstance, the Tory might aid in establishing despotism, or the Whig in subverting monarchy. The former was generally hostile to the liberty of the press, and to freedom of inquiry, especially in religion; the latter their friend. The principle of the one, in short, was melioration; of the other, conservation."—P. 270.

From a letter (by Shaftesbury and Locke) giving an account of the debates and resolutions in the House of Lords, April and May, 1675, I take this:—

"With this the lords against the Bill (to prevent the Dangers which may arise from Persons disaffected to the Government) were in no terms satisfied, but plainly spoke out 'That men have been, might, and were likely to be, in either house, too much for the King, as they called it; and that, whoever did endeavour to give more power to the King than the law and constitution of the Government had given him, especially if it tended to the introducing an absolute and arbitrary government, might justly be said to do too much for the King, and to be corrupted in his judgment by the prospect of advantages and rewards.'"

Compare Shaftesbury's speech in the House, Nov. 20, 1675, beginning: "That it is according to the constitution of the government, the ancient laws and statutes of this realm, that there should be frequent and new parliaments."

Thomas Phillips ('The Long Parliament Revived'), 1661:—

"That for the present necessity, they [this Parliament] might bear the face of parliamentary authority, for preserving the peace of the nation, till his royal majesty that now is, might be happily restored, the Kingdom panting after him as their only means of Settlement; and so soon as that was effected, then to dissolve, in order to the sending forth his majesty's royal writ of summons for calling a Parliament, according to the ancient custom and fundamental constitution."

Should it, again, be objected that in the seventeenth century men had no notion of a written political instrument called a Constitution, I now proceed to bring such a consciousness home to them. The constitutions of Poland were well known in England in that age:—

Howe're it be, without oath, true it is  
That by their ancient Constitutions known,  
Their King can nothing great perform alone,  
Without consent of th' whole Estates in one.

("Alex. Tyler's Life and Actions of John the Great ..... King of Poland ..... Done in Verse ..... Printed at Edinburgh by the ..... Printer to His Imperial Majesty of Great Britain, 1635.")

In the "Memoirs of the Life of Dr. Robert South," prefixed to the 'Posthumous Works,' 1717, there is a long and most interesting account of Poland, in the form of a letter from South to Dr. Pococke, dated Dantzic, Dec. 16, 1677. From nearly a dozen passages that I have noted it will probably be sufficient to give the following:—

"As for the Laws of *Poland*, it is on all Hands agreed, that it had none till the time of *Casimir the Great*, and then but very few made by him.....yet was there never any Law or Statute of any Prince committed to Writing, but the People were contented to be governed by the Customs and Manners of their Ancestors handed down from Father to Son. *Casim'r III.* therefore (called the Great from his Prudent Administration).....receiv'd the *Saxon Laws* (now called *Magdeburg Laws*, from the City whence they were taken) by which Poland is at this Day principally Govern'd; although the Gentry have many peculiar Customs, and some Statutes, which have been since made; and which in the Time of *Sigismund Augustus*, being compil'd into one Volume, were entituled the *Statutes of the Kingdom*; and since (some having been approv'd and augmented, and others changed and alter'd in several Diets) have obtain'd the Name of *Constitutions of Poland*; to which nevertheless all that Kingdom is not subject, *Lithuania* and *Volhinia* observing its own Laws."—P. 76.

"By the Constitution of the Kingdom, the Diet ought never to sit above six weeks."—P. 86.

Sir F. Wotton's 'Short View of the Life and Death of George Villiers, Duke of Buckingham' (1642):—

"For His Majesties considering that almost all his apprehensions were without the compass of his own Reign; and moreover, that nothing alledged against him

had, or could, be proved by oath, according to the Constitution of the House of Commons, which the Duke himself did not forget in the Preface of his answers."

Pym's 'Address to the Lords at the delivery of the charge against Dr. Roger Ma(y)nwaring,' 1627 (reprint, 1709):—

"The Second (Position) the Law of England, whereby the subject was exempted from Taxes, and Loans, not grounded by common consent of Parliament was not introduced by any Statute, or by any Charter, or Sanction of Princes, but was the ancient and fundamental Law, issuing from the first Frame and Constitution of the Kingdom."

Pym's speech on the same matter in the Commons:—

"He likewise remembered the Proclamation 8 Jac., for the calling and burning of Doctor Cowell's books, for which these reasons are given, For mistaking the true state of this Parliament of the Kingdom, and fundamental constitution and Priviledges thereof."

In the Lord Treasurer's delivery of the king's message—*secundum literam*—at the conference (March 8, 1609/10) between the Houses concerning Cowell's book, the wording is not quite the same:

"He [Cowell] utterly mistook the fundamental and original grounds and constitutions of the Parliament."—See 'Parl. Debates,' 1610, Camden Society.

Dr. Maynwaring's "Second Sermon preached before the King's Majesty at Alderton, on July 29, 1627":—

"In prejudice of which Lawes of God, and Nature, if any man in the world should observe the Constitutions of Men, he did sinne mortally."—P. 47.

Sir R. Twysden's 'Government of England,' chap. ii. p. 15, Camden Society (Twysden died in 1672):—

"Yet it is certaine till of late all writers whatever have writ, held hee (William the Conqueror) was to be guided by his lawes and his politike capacity, that is, his royaltie, framed by the policy of man, expressed in the severall customes, lawes, and constitutions of the kingdom, hee was to rule his subjects according to their direction, and no otherwise."

Brand, in the pamphlet already quoted from, has a foot-note on p. 76:—

"I find the term Constitution, in its true sense to have been in common use in 1628. 'Why do we trouble ourselves,' says Sir F. Seymour, in the debates on the Petition of Right, 'with disputes about a Constitution and Franchises?' The term I suppose to have grown into disuse, and to have been revived in the days of (Roger) North."

One quotation, here, from Tudor times:—

"It is with Christians like as it is in a realm where there is a confusion, and no good order: those which are good would fain have a parliament; for then they think it shall be better with them, they trust all things shall be well amended. Sometimes the councils be good, but the constitutions like not the wicked, and so they begin to cry out as fast as they did before. Sometimes the councils be naught, then the good people cry out; and so they be never at rest."—Latimer's 'Third Sermon before the Duchesse of Suffolk,' 1552 (Parker Society's edition, i. 362). Compare pp. 54, 56.



The famous "Constitutions of Clarendon" (duly noted in the 'N. E. D.' in its third section, which Becket was induced to accept but to which he refused to affix his seal, were a reduction into writing of certain ancient customs of the kingdom. It is curious to find the 'N. E. D.' countenancing, by separating its sixth and seventh sections from the third, the arrangement of the popular single-volumes dictionaries, whereby the mere English reader would suppose that "the natural frame of body of any human being or any animal" (Stormonth), is the primary meaning, either in Latin or English. The very next word, *constitutional*, would also have been more correctly treated in the 'N. E. D.' had not the editor fallen into this cardinal mistake. When the unhappy King of France trod his thorny path to the scaffold as "Constitutional King of the French," there was (if my memory serves me) some grim jesting thereon. This, I venture to suggest, and not university slang, is the origin of the phrase "a constitutional (walk)." J. P. OWEN.

43, Comeragh Road, West Kensington.

(To be continued.)

LAGAN.—I suspect that lawyers are quite as much given to bad etymology as other people; and certainly the word *lagan* has been queerly defined.

In Cowell's 'Interpreter,' as reprinted in 1701, we find, *s. v.* "Flotson," that "*Lagon, alias Lagan or Ligan, is that which lieth in the bottom of the sea.*" Cowell here agrees with Blount's 'Nomenclicon,' which has the same, and gives the derivation from A.-S. *liegan*, to lie.

The very same work, *s. v.* "Lagan," declares that *lagan* are goods cast out of a ship, and that the sailors fastened a buoy to them. "If the ship be drowned, or otherwise perish, these goods are called *ligan*, a *ligando*; and so long as they continue upon the sea, they belong to the admiral; but if they are cast upon the land, they are then called a wreck, and belong to him that hath the wreck."

We thus gather that the goods were both at the bottom of the sea, and upon it; that they were stationary and marked with a buoy, and that they also floated about and could be cast ashore. A very remarkable story.

Of course the false spelling *ligan* was invented to get hold of a Latin etymology, from *ligare*. It is impossible that it can come from *ligare*, because the Lat. *ligamen* became *lien* in French and English; and the attempt to derive it straight from Lat. *ligamen* is hardly satisfactory.

The whole story is knocked on the head by the fact that the original Old French word was also *lagan*. It is given in Godefroy, who has: "*Lagan, lagand, lagant, laguen, s. m., débris d'un vaisseau que la mer jette sur le rivage, les épaves.*" Godefroy gives several quotations. One valuable one is

from a letter of Edward II. of England, dated July 22, 1315, in which our king says: "Tous les *lagans* qui eskient ou pueent eskier en toute le coste de le mer." All the quotations refer to wreckage thrown ashore; there is no word about buoys.

The problem is thus narrowed to this, *viz.*, to find the origin of the O. French *lagan* or *lagand*.

I have solved many such problems, and have incurred some obloquy, in consequence, from such as had pet theories of their own. Let some one else try his hand this time.

WALTER W. SKEAT.

"JIGGER."—I find in Davies's 'Supplementary Glossary' an example of this verb from Dickens's 'Great Expectations,' a work the publication of which was commenced in 1860. The phrase quoted is "I'm jiggered." The word was familiar to me in my boyhood, twelve or fourteen years before Dickens put it in print. The refrain of a vulgar ballad ran:—

And jigger his eyes whoever tries  
To rob a poor man of his beer!

The song was levelled against the temperance movement, to which Father Mathew's visit to London had given so powerful a stimulus. Mr. Davies unfortunately ventures on an etymology for the word, deriving it from the West Indian *chigoe*, corrupted in English mouths to *jiggers*. No etymology was needed; but this is as unlikely as far-fetched. We boys knew that *jigger* was formed from a forbidden word by a combined process of aphæresis and anthesis, though we did not clothe our thought in such scientific language. Indeed the imprecation in the above verses is a disguised form of a terribly foul expression which is, or was, very common among seamen. I am obliged to be somewhat enigmatical in my explanation—*dictum sapienti sat est*—but I may add that if any of us boys thought "I'm jiggered" too naughty, we further toned it down into "I'm sugared," which is not in Mr. Davies's repertory. The 'Slang Dictionary' wrongly treats *jigger* as a variant of *snigger*. The relation is the other way about. "Jiggered up" (= done up) is in Admiral Smyth's 'Sailor's Word-Book,' and no one familiar with street speech requires to be told what the "Arab" original is. F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

THE LATE MR. JAMES HEYWOOD, F.R.S.—Happening to turn into the Kensington Free Library the other day, I noticed a bust of Mr. Heywood. As the founder of the original institution at Notting Hill Gate, he would, were he alive, be delighted with the scholarly management of the librarian, Mr. Herbert Jones, and the intelligence zeal of his assistants. The contrast, indeed, between this admirable institution and that of Fulham is in every respect a painful one to

an inhabitant of West Kensington. But to return to Mr. Heywood's bust. I found that the surbase of the small pedestal on which it stands is formed of three marble volumes duly lettered, but, like some—

Painted tomes upon a painted panel, symbolical of works that have no home in the Kensington Library. If the librarian, or some other qualified person were to draw up a short sketch of the original founder's career, and include therein a catalogue, if not a *précis* of his valuable papers on 'University Reform,' &c., to be found in the *Journal of the Statistical Society* and elsewhere, the Kensington Library Commissioners would, no doubt, out of simple *pietas*, undertake the cost of printing it.

J. P. OWEN.

48, Comeragh Road, West Kensington.

TEA.—Has the following early notice of tea been recorded in 'N. & Q.'? I have taken it from a reprint of 'The Gazette. Comprising The Sum of Foreign Intelligence, with the Affairs now on Foot in the Three Nations of England, Scotland, and Ireland. For Information of the People. From Thursday, Sept. 2, to Thursday, Sept. 9, 1658.' This is the number which contains the account of Oliver Cromwell's death:—

"That Excellent, and by all Physitians approved, China Drink, called by the Chineans Toha, by other Nations Tay, alias *Tee*, is sold at the Sultanes Head, a cophee house in Sweetings Rents by the Royal Exchange, London."

By a stroke of irony, the same number of the *Gazette* that announces the great Protector's death contains an advertisement of medicines "prepared by the Art of Pyroteckny," "by which is perfectly, safely, and speedily cured all distempers incidental is Humane Nature." It is a sad pity that the great Oliver was not supplied with one or two bottles of these infallible medicines.

JONATHAN BOUCHIER.

SEARCHING FOR A SAXON CHURCH.—The following is a cutting from the *Stamford Mercury* of July 13:—

"During the present week excavations have been made in the Peterborough Cathedral precincts by permission of the Dean and Chapter with a view to tracing, if possible, the existing remains of the original Saxon monastery which stood on the site of the present cathedral. During the restoration works a portion of the old Saxon church was discovered under the pavement of the south transept, and access is obtained to it now by means of a door. By following the line of the wall it was anticipated that the base of the central tower would be discovered outside the present transept wall. The excavations have been watched with great interest by Sir Henry Dryden, Mr. Irving, Mr. Micklethwaite, and other archæologists. On Tuesday it was believed that a find had been made, as the workmen came upon some masonry, but it was afterwards discovered, upon closer examination, to be thirteenth century work, and formed part of the demolition that took place at the time of the Reformation."

CELER ET AUDAX.

MR. HAWKER OF MORWENSTOW.—The admirers of the Vicar of Morwenstow and his poems will remember 'The Dirge' ('Cornish Ballads,' p. 75), and how it was written as an epitaph, to a line which ran in the mind of a dying parishioner, "Sing from the chamber to the grave." The epitaph has lately been reprinted by "Peter Lombard" in the *Church Times*, and this has led to the discovery of the original poem or hymn containing the line on which the epitaph is based. A copy has been kindly sent me by the Rev. Samuel Pascoe, Vicar of St. Issey, and though the lines are commonplace enough, they are probably worth republication on account of their connexion with Mr. Hawker's poem. Mr. Pascoe's communication is as follows:—

"From a Memoir of Mary Bray by her son: *Bible Christian Magazine* for 1845.

"Mary Bray was born in the parish of Stoke Climland in the county of Cornwall in the year 1773.....The following hymn, which my mother learned when very young, at her own request was sung at her funeral:—

Now you, my friends, that bear me hence  
Unto my dusty bed,  
The place whereof you've heard me say  
I long to lie my head:  
Sing from my chamber to my grave,  
My friends that round me be,  
And as you sing, think too ere long  
Thus carried you will be.  
Sing praises to our heavenly King,  
Sing praises all the way;  
It was my wish that you should sing  
Upon my burial-day.  
Farewell, my fellow-saints behind,  
Do good whilst you still live;  
For death ere long will summon you,  
And give you no reprieve.  
The day comes hastening on with speed  
When Christ shall come again,  
To raise the bodies of the saints  
That they with him may reign.  
My flesh in dust shall rest in hope  
Till the great looked-for day,  
When all the sorrows of the saints  
Shall vanish quite away."

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

Longford, Coventry.

THE RELATIVE STATURE OF MEN AND WOMEN.—If any one will take note, day by day, of the influx of tourists, as they pour from our railroads and steamboats into some favourite health resort, he will observe that the young women from, say, twenty to thirty, are as tall as the young men of the like age; indeed, after giving particular attention to this matter for the last two years, I am of opinion that the average young woman is taller than the average young man. It was laid down as a rule, some sixty or seventy years ago, that the height of an average Englishman was five feet ten inches, that of a woman five feet eight inches. It will be found, on examining the average young woman, that she is nearer five feet ten than five feet eight, while a not inconsiderable number

average six feet, a phenomenon very rare at the beginning of this century. It seems, therefore, that the standard height of women has increased by some two inches in the last half century, and I am inclined to think that that of men has actually decreased; there is a larger number of young men under five feet ten than above it. I see that 35,000 recruits joined the army last year. It would be worth while to inquire of a recruiting sergeant of some experience if the stature of recruits be equal now to what it was fifty years ago; though this would not be a true test, for it is in the middle classes, not in that from which the recruit is drawn, that we see this apparent degeneration, and this is the more remarkable as there never was any time in which that class were so addicted to athletic exercises as the present.

E. LEATON-BLENKINSOPP.

### Queries.

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

**COLBY'S MULBERRY GARDEN.**—The exact site of this place of entertainment, which is mentioned in Wycherley's 'Love in a Wood,' III. ii., does not seem to be accurately known. By some topographers, such as Larwood, in his 'History of the London Parks,' ii. 16, it has been identified with the celebrated Mulberry Garden, which occupied the site of Buckingham Palace. This is clearly a mistake. Sedley, in 'The Mulberry Garden,' 1668, I. ii., makes Estridge say of Sir John Everyyoung: "He swears he'll ne'er stir beyond Hyde Park or Colby's at farthest." Where Sir John's lodgings were situated is not stated in the play; but they were probably near Charing Cross. One of his daughters, when asked in what direction she and her sister will drive, replies, "For that, sir, we shall take counsel of the weather; either up into the city or towards the park." The Everyyoung family, therefore, apparently lived somewhere between the City and Hyde Park, and it seems clear that Colby's was situated at some distance further westward, probably Kensington. The Colby family had been settled for some time at Kensington, and the parish register, as quoted by Faulkner, contains several entries regarding it. Rebecca, the wife of Mr. Philip Colby, was buried Nov. 12, 1653, and Philip Colby himself on Sept. 4, 1666. Another Mr. Philip Colby was married on Nov. 25, 1684, to Mrs. Susanna Smith. Philip Colby, gent., was buried on Dec. 7, 1692. The best known of the family, Sir Thomas Colby, was created a baronet on Oct. 15, 1720, and died, according to the inscription on his monument, on Sept. 23, 1729. Sir Thomas Colby built Colby House, in High

Street, Kensington, which was standing till within the last few years. He was a man of very penurious habits, and, according to Dr. King, his death was occasioned by a cold, which he caught one night in going from his bedroom to the parlour to look for the key of the wine-cellar. He had inadvertently left the key on the table, and was apprehensive that his servants might possess themselves of it and help themselves to a bottle of port.

I think it likely that one of the Colby family may have had a mulberry garden at Kensington, which, in imitation of its famous namesake at St. James's, was thrown open to the public for a few years. Perhaps 'N. & Q.' may be able to throw further light upon the question.

W. F. PRIDEAUX.

**MARY PILKINGTON**, authoress, *née* Hopkins, was born in Cambridge in 1766, married in 1786 a surgeon named Pilkington, resident in Ely, became a governess, then took to authorship. Where can biographical particulars be found other than are supplied in the 'Biographical Dictionary of Living Authors,' 1816. Was she ever on the stage? What were the Christian names of her husband and father? When and how did she die?

URBAN.

**TIPPINS FAMILY.**—Will some correspondent kindly tell me what is the crest of the family of Tippins, natives of Herefordshire or Radnorshire; and what is the proper orthography of the name; and, if possible, what is the origin of the name; also what is the fee for using the crest, and where to apply for it? An early answer will greatly oblige.

T. A. M.

[For the later information apply to Herald's College, E.C.]

**BELL FOUNDER.**—Wanted, the name of a bell founder of the fifteenth or early sixteenth century, whose initials were T. B., and who used as a trade mark a shield, bearing in the centre a pastoral staff headed by a cross patée rising out of a pax bearing a cross patée. On the dexter is a bell, and on the sinister two pennants or streamers are attached to the staff. A bell thus marked is in the tower of the church of Monyash, Derbyshire (see the *Reliquary*, xiv. p. 38), and I have met with another in Lancashire. There was a Thomas Bullesden, bell founder, of London, at the close of the fifteenth century, but the character of the initial letters and the trade mark are quite different from the examples just referred to.

H. FISHWICK.

**PROVERB.**—"Make a silk purse out of a sow's ear." I cannot find this in the Indexes to 'N. & Q.' Is its origin known?

C. J.

[See 4th S. i. 436, 519.]

**RICHISSA AND SOPHIA OF DENMARK.**—At the time of the Guelph Exhibition a pedigree of Mar-

garet of Denmark (wife of James III.) was published as follows: Margaret, daughter of Christian I. of Denmark, son of Hedwig of Holstein, daughter of Gerhard VI., son of Henry II., son of Sophia, daughter of Richissa, daughter of Eric Gripping, King of Denmark. In Anderson's 'Royal Genealogies' Henry II. is described as the son of Gerhard II. and his wife Helen, daughter of John II. Duke of Lauenburg, not of Sophia. How has the mistake arisen; and who were the husbands of Sophia and Richissa above mentioned, if they were the mother and grandmother of Henry II. of Holstein? J. G.

SUN-DIAL.—Will any contributor to 'N. & Q.' be so kind as to furnish a clue to the date of a sun-dial, which bears on its plate the name J. Cuffe as maker? P.

'THE BOOK OF DORROW.'—What is the date of this book; and where is Dorrow? Is the book in the British Museum? D. J.

DE LONGUEVILLE, CONDÉ, CONTI, AND SOISSONS.—1. Can you tell me where I can find a pedigree of the De Longuevilles? I have Jean Dubois, Bastard of Orleans, the founder; François, died 1491; François, first Duke, died 1512; Claude, died 1525; Leonard, Henri, and Henri II., who married Anne Geneviève de Condé, but cannot connect them. I think they became extinct in Henri II.'s son, 1672.

2. Also the continuation of Condé and Conti and Soissons families from Louis III. de Condé, died 1710, and Louis François de Conti, died 1776, down to the members in which each family became extinct. Is there any book which gives pedigrees of the numerous branches, such as these, of the French royal family, from Louis IX.'s time onward? D. M.

A CURIOUS FORM OF PRAYER.—The following paragraph appeared in the *City Press* of August 29, and is of so singular a character that I think it should be preserved in the columns of 'N. & Q.':

"A very curious and unique form of prayer is continually in use at St. Mary Woolnoth. As it is quite unexampled in the City, perhaps it will not be amiss to quote it at full length: 'Let us pray, for the whole state of Christ's Holy Catholic Church; and especially that part of it established in the Realm. And herein, first of all, let us make prayers and intercessions and giving of thanks for her Majesty our most gracious Queen Victoria, in all causes, and over all persons Supreme. Let us pray for the whole Clergy and Commonalty of this Land; for the Archbishops and Bishops; especially Edward White, Lord Archbishop of this province of Canterbury, and Frederick, Lord Bishop of this Diocese of London; for the Clergy of this Archdeaconry; for the Rectors and Curates of this Deanery, and especially the Rector of these united Parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw. In this place let us be mindful to pray for the Lord Mayor of London, here residing; the Prime Ward and Wardens of the Goldsmiths' Com-

pany; for the Church Wardens and other Officers of the Church; that each and all in their station and calling may truly and righteously serve God, in remembrance of the account which all must one day render to Him. Finally let us bless God for all the Benefactors of this Church and City; and above all for His Infinite Mercy to us in the Redemption of our souls by His Son Jesus Christ, and for the means of Grace, yet preserved to us, and the hopes of immortal glory in the world to come. And thus let us sum up all our petitions in the words which our Lord Himself taught us: Our Father, which art in Heaven,' &c.

When was this form of prayer first used at St. Mary Woolnoth; and why adopted? Is it, or has it ever been, in use at any other City church?

EVERARD HOME COLEMAN.

71, Brecknock Road.

BABAURERS.—Has any account been given of this curious-looking word, which is given in John Weever's 'Funeral Monuments,' 1631, with a marginal note that it means the "starres in Charles waine"? "Seuen Rectors and seuen Babaurers in heaven" (p. 248). Probably it is identical with *baberies* in Chaucer's 'House of Fame,' iii. 99, and denotes bosses or patines or something of that sort ("Babery" in 'N. E. D.').

A. SMYTHE PALMER.

HORNEBOLT.—In Fulham Church is a highly interesting Flemish brass to the memory of Margaret Svanders, wife of Gerard Hornebolt, painter to Henry VIII. It is inscribed:—

"Hic jacet domicella Margereta Svanders nata Ganda in Flaendria que ex magistro Gerardo Hornebolt Gandauensi | Pictore nominatissimo peperit domicellam Susannam | uxore magistri Johannis Parcker Archarij Regis que | obiit Anno Dni. mccccxxix xxvi Novebris Orate p'ia."

This lady was the daughter of Derick Svanders and widow of Jan van Heerweghe. Can any reader tell me more about her, or give me the date of her birth? How comes it that, though twice married, her maiden name is recorded on the brass? Was such a practice usual? Will any one explain the term "Archarij Regis"? The "King's bowyer" is, I know, the usual rendering. Is *archarius* or *archerius* a coined word for *bowyer* (the English "archer" done into Latin); or is the inscription an error for "Arcarij Regis," comptroller or treasurer to the king? John Parker was a Fulham man. He held the office of *valettus robarum*, or Groom of the Wardrobe. In the 'S. P. For. and Dom. 25 Hen. VIII.' he is described as "yeoman of the wardrobe of robes, *alias* of Fulham, Midd.," but nowhere *bowyer*, so far as I can find. What authority had Immerzul junior for stating that Susanna Hornebolt was the wife of an English sculptor named Worsley? Does any evidence exist to show what relation Gerard bore to Luke Hornebolt? CHAS. JAS. FERET.

GUILLIM'S 'HERALDRY.'—I trust that I am not asking a question that has already been answered

in 'N. & Q.' In all editions of Guillim's 'Heraldry' that I have seen there are certain extraordinary statements concerning the composition of heraldic tinctures. In the editions before me (third and fourth) they are as follows:—

"Yellow.....is compounded of much white and a little Red. Green.....consisteth of more Blacke and of less Red. Blew.....consisteth of much Red and of little White. Purple.....consisteth of much Red and of a small quantity of Black."

I believe that they are the same in the other editions. Is there any explanation of this original choice of primary colours? For the production of purple he admits another scarcely less startling recipe—viz., a mixture of "White, Black, Red, Yellow, Green, and Blew," all the before-named colours, and quotes for it the authority of Cassaneus.  
P. LONDON.

"TO STEW IN HIS OWN JUICE."—Was it Bismark who was the author of this inelegant expression? In Snell's 'Chronicles of Twyford,' p. 295, I see it is attributed to him:—"He decided, in the phrase of Prince Bismark, not 'to stew in his own juice.'" I always thought it was either Sir William Harcourt or Lord Randolph Churchill. To which of the three politicians mentioned does the honour belong?

PAUL BIERLEY.

[See 4th S. vii. 187, 272, 379, 522.]

COLGAN, HAGIOGRAPHER.—I am very desirous of knowing what is knowable about this historian of the Irish saints, and whether his work has been issued in any generally accessible form. I believe his chronicles teem with miracles and wonders, and perhaps some reader of 'N. & Q.' will kindly put me in the way of knowing more about him. Mr. Bradley, in the 'D. N. B.,' says he displays much critical sagacity; but is not his work considered very untrustworthy by Roman Catholic writers?  
JAMES HOOPER.

JOHN TREPSACK matriculated at Christ Church, Oxford, May 4, 1719, aged forty-five, B.C.L. July 4 in the same year. Is anything known of his life between 1699 and 1719? What became of him after 1719? The name is sometimes given as "Tressack."  
J. M. COWPER.

Canterbury.

AUTHOR OF LINES.—

Hic Locus ætatis nostræ Primordia novit,  
Annos fœlices, lætitiarūq' Dies;  
Hic Locus, ingenuus pueriles imbuat Annos,  
Artibus, et nostra laudis Origo fuit.

Who was the author of these lines; and where are they to be found? They are copied from a window pane, on which they have been written with a diamond, in an old house in Somersetshire. "Ingenuus" should, no doubt, have been written *ingenuis*.  
E. S.

## Replies.

THE SKULL OF SIR THOMAS BROWNE.

(8th S. vi. 64, 233.)

In December, 1893, the vicar of St. Peter Mancroft, Norwich, was requested by the Vestry to write to the Board of Management of the Norfolk and Norwich Hospital and desire them to restore to the parish the skull of Sir Thomas Browne, in order that it might be reinterred in the chancel of that church as near as possible to the place in which it was originally laid. This request was occasioned by the fact that its removal from the coffin in 1840 was considered by the Vestry as a wanton act of sacrilege, and they thought every means should be attempted to undo so great a sin.

The Hospital Board, after a prolonged and careful consideration of all the circumstances which pertained to the request of the Vestry, in the end, by a unanimous vote, refused to relinquish the precious relic, and they urged, among others, the following reasons:—That as there is no legal title to, or property in, any such relic, so there can be no question that this and all other specimens in the Hospital Museum belong inalienably to the Governors. That no instance is known of such a claim for restitution having been made after nearly half a century on any museum, and were the Governors to yield to this request they might be unable to resist similar claims. That the presence in a museum of such a relic, reverently preserved and protected, cannot be viewed as merely an object of idle curiosity; rather it will usefully serve to direct attention to, and remind visitors of, the works of the great scholar and physician. At a subsequent meeting of the Vestry it was decided by a majority to take no further steps in the matter, and thus the subject was allowed to rest.

Whether the coffin was broken open accidentally or not in August, 1840, will never be known; certain it is that workmen were making a grave for the wife of the then incumbent (Rev. John Bowman), when, it is asserted, they accidentally fractured with a blow of the pickaxe the lid of the coffin and thus exposed the skeleton. They then sent for a well-known antiquary, living near the church, and still living near the city, who generally displays a certain reticence whenever questioned on this particular subject. At any rate, the skull was abstracted by the sexton, one George Potter, by whom it was offered to the late Mr. G. W. W. Frith, one of the surgeons to the hospital. On his refusing to purchase it, the late Dr. Edward Lubbock became its possessor, and he, in 1845, deposited it in the pathological museum of the hospital, in which place it has been most carefully preserved to the present day. For obvious reasons no minute of the gift was entered in the hospital

books, so that the exact date of its acceptance is unknown.

The coffin-plate of brass commemorative of Sir Thomas Browne measured 7 in. by 6 in., and was broken lengthwise into two nearly equal halves. It was in the form of an heraldic escutcheon, and bore the remarkable lines most probably written by his eldest son Edward, the physician to Charles II. and President of the College of Physicians. This is said to have been placed in the parish chest, but is not now to be found. A portion of his beard is to be seen in a glass vessel close to the skull. Sir Thomas Browne died October 19, 1682, in his seventy-seventh year, on his birthday, as did two other illustrious men, Shakspeare and Raphael. Stukeley tells us Sir Thomas Browne "died after eating too plentifully of a Venison Feast."

When Sir Thomas Browne's skeleton was exposed by the "accidental" opening of his coffin, it is stated on the authority of Mr. Fitch\* that the hair was seen to be "profuse and perfect, and of a fine auburn colour." It is more than probable that this hair was not his own natural hair, but the remains of a wig. All the portraits of Sir Thomas Browne represent him as wearing one, and it was the fashion of that day to do so, and he would unquestionably be buried in it. It is difficult to believe that a man of seventy-seven, who must have suffered much anxiety and worry in an arduous practice of over forty years, and who had lost all his teeth, could have possessed a large amount of hair "of a fine auburn colour." It is much more likely to have been artificial. The alveolar ridges of his jaws are quite absorbed; the only socket remaining is one in the lower jaw.

Of the three portraits of this great man I will ask you to insert a note at a future time.

CHARLES WILLIAMS.

Norwich.

LEMON SOLE (8th S. v. 509; vi. 78, 131, 198, 234).—I have often wondered, and sometimes in London vainly inquired, what was the reason of this name. Your correspondent H. D., who derives it from its French equivalent "*limande* sole" (the *limande* being a species of flounder, and the compound name showing that the fish inquired about shares the qualities of both sole and flounder), appears to me to have probably solved the question. It remains to trace the etymology of *limande*. Brachet (1868) refers it without explanation to the Latin *lima*, a file. Scheler (1873) describes the *limande* as "a flat fish with a rough skin; in Italian, *lima*," and says that Le Duchat (1658-1735) derives it from the Latin *lima*, a file, on account of the fish's wrinkled skin. He adds, "The gerundial form '*limando*' is connected with the idea of '*limando aptus*.'" Perhaps; but this is somewhat in the style of Ménage. I would only

further ask, Has the flounder and has the lemon sole a corrugated skin? JOHN W. BONZ.

I find H. D.'s reply at the last reference very interesting, as it explains the true origin of the word *lemon*. He says: "We call this fish *limande* sole in French." I presume, therefore, he is a Frenchman, and so speaks with authority. I observed (p. 131) how utterly unlike the colour of the fish was to that of a lemon, and now H. D. dismisses that word altogether. "Flounder sole," and not "lemon sole," would be the correct English term. The fish seems to have been first known to us as frequenting French waters, where the local fishermen called it *limande*. This word was easily corrupted by Englishmen into *lemon*, and then people tried to make out that this name was suitable to the colour of the fish, the fact being that its colour is really a dull brown. Thus are words made. J. DIXON.

DOMESTICATION OF SWALLOWS (8th S. vi. 227, 258).—Several instances are known to me in which swallows, martins, sand-martins, and even swifts have been kept in confinement and have become tame enough to perch on and feed from the hand. The earliest case of the kind I remember to have seen reported is mentioned by Bewick in his account of the swallow. Other instances have been reported from time to time in the *Zoologist* and the *Field*. For example, in the *Zoologist* for 1887, p. 372, is an article on the treatment of swallows and swifts in captivity. In the same volume, p. 347, another correspondent narrates his experience with sand-martins. A tame swallow is mentioned in the *Field* of February 18, 1893, and a tame martin in the *Field*, October 21, 1893. These instances I happen to have noted; but several others might be quoted, I am sure, if I had time to search for the reports. J. E. HARTING.

Accounts of successful attempts at keeping swallows during winter will be found in Bewick's 'British Birds' and White's 'Selborne.' I have been told that they will eat bread in confinement. Their perches should be covered with flannel, as their feet are likely to swell.

E. LEATON-BLENKINSOPP.

In my note last week I should have stated that I fed the swallows on a diet of crushed hemp seed, bread crumbs, German paste, and meal worms. They are said, however, to thrive better if gentles be substituted for these last.

FREDERICK T. HIBGAME.

34, Bernard Street, W.C.

ROBERT POLLOK (8th S. vi. 163, 237).—I trust C. C. B. will excuse my saying that I fail to see the bearing of his reply to my strictures on the Pollok article in 'Chambers's Encyclopædia.' The point at issue is the number of blunders in the

\* *Proceedings of the Archæological Institute*, 1847.

article, not the number of the lines filled. C. C. B. considers the production long enough; and I may supplement his view by saying that it is much too long of its kind. It would have been greatly improved by a process of drastic excision, even towards annihilation. But the argument of C. C. B. is too peculiar and serious to be ignored. Apparently he holds that, if an article in a work of reference is brief, and of a minor character, its accuracy is of small importance. He seems further to insinuate that, if the contribution be a biography of an author against whom he has a grudge, alterations of dates and distortions of facts will find their apologist. Surely this is something remarkably strange and new. Were such whimsical fancies ever admitted as the basis of a working theory, there would straightway be a new terror for authors and golden opportunities for those whose enemies had written books. On the whole, if C. C. B. contributed the notice of Pollok to 'Chambers's Encyclopædia,' he may be excused for his amiable anxiety to defend it; otherwise his intervention is not very intelligible.

THOMAS BAYNE.

Helensburgh, N.B.

GREEN HOUSE, KENSINGTON GARDENS (8th S. vi. 28, 154, 218).—A full account of this structure will be found in Mr. Walford's 'Old and New London,' vol. v. pp. 153-6.

MUS SUBURBANUS.

SMALL MAPS (8th S. vi. 247).—This speech was in reference to a motion brought forward by Lord De Mauley, on June 11, 1877, for an address proposing the appointment of a British Consul to reside in some town in Central Asia "for the purpose of watching over the commercial and territorial interests of British India," that the Marquess of Salisbury made use of the expression to which C. F. J. refers. The speech is to be found in Hansard, vol. ccxxxiv. col. 1564; but perhaps it may be permitted to me to make the following extract, as the matter is one of general interest:—

"I cannot help thinking that, in discussions of this kind, a great deal of misapprehension arises from the popular use of maps on a small scale. As with such maps you are able to put a thumb on India and a finger on Russia, some persons at once think that the political situation is alarming and that India must be looked to. If the noble lord would use a larger map—say one on the scale of the Ordnance Map of England—he would find that the distance between Russia and British India is not to be measured by the finger and thumb, but by a rule. There are between them deserts and mountainous chains measured by thousands of miles, and those are serious obstacles to any advance by Russia, however well planned such an advance might be."

W. T. LYNN.

WALLER AND GRAY (8th S. vi. 165).—A note under the above heading detects a resemblance between Gray's famous line, "Full many a flower

is born to blush unseen," and passages in Waller and Thomson. The line quoted from Pope, "Like roses that in deserts bloom and die," seems nearer the mark; but listen to Bernard Barton, the Quaker poet:—

Many a flower by man unseen  
Gladdens lone recesses;  
Many a nameless brook makes green  
Haunts its beauty blesses.

Compare this with Gray's—

Full many a gem of purest ray serene  
The dark unfathomed caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

Gray's career was over thirteen years before Barton's began, so that the Quaker could not have sounded the note first. Query, Did he adopt Gray's idea, or did both poets follow some one else? Bernard Barton can scarcely be called a great poet; but so far as I know he was not a plagiarist, and I am inclined to think, so closely do his lines follow Gray's, both in idea and expression, that both, and perhaps also those of Waller, Pope, and Thomson, had a common origin. Is this so?  
R. CLARK.

Walthamstow.

There seems a parallel or a germ of the same idea in the beautiful canzonet by Robert Herrick (1591-1674) which begins,—

Gather ye rosebuds while ye may,  
Old time is still a flying,  
And that same flower that smiles to-day,  
To-morrow will be dying.

Edmund Waller was about contemporary (1605-1687). No doubt Herrick's mind, at his lonely country parsonage in Devonshire, often reverted to his early days spent with "rare" Ben Jonson, and to which he has alluded, and to the faded roses which once had bloomed:—

Ab, Ben!  
Say how or when,  
Shall we thy guests,  
Meet at those lyric feasts,  
Made at the Sun,  
The Dog, the triple Tun.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Perhaps Gray, when he wrote,—

Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air,

may also have had these lines in his mind,—

How gay they smile! Such blessings nature pours,  
O'erstock'd mankind enjoy but half her stores:  
In distant wilds, by human eyes unseen,  
She rears her flowers, and spreads her velvet green:  
Pure gurgling rills the lonely desert trace,  
And waste their music on the savage race.

Young, 'The Universal Passion,' Satire v., 1727.

F. C. BIRKBECK TERRY.

"HA-HA" (8th S. vi. 66, 198).—If the origin of this term meaning a sunk ditch could ever be

sought in the exclamation, it would be when the ditch was not fringed by a hedge or fence. Many years ago I was walking in Cowdray Park, near the Chestnut Race, when we came to a sunk ditch of this kind (which is probably there now), the upper bank being walled up perpendicularly, and was told it was called a "ha-ha," an exclamation of surprise. All such derivations (like *Lostwithiel*, the town in Cornwall, from *Lost within the hills*), are more than doubtful; and why in this case go so far afield, when the ordinary word, which enters so largely into the names of places and persons, at once presents itself? When I resided in Suffolk, near the Waveney, the neighbouring town of Bungay presented over the door of a shop the keeper's name *Haوارد*, which I observed was properly pronounced not *Howard*, but *Haوارد*, a ward of a wild, rough, forest district. I remember a Suffolk gentleman living in the south of England who had a gardener named *Howard*, whom, in spite of the remonstrances of his sons, he persisted in calling *Haوارد*, with a quasi-guttural sound. A very rough tract of country in Lincolnshire, some few miles from *Grantham*, is called *Heydor*, the water of the rough country. There is *Heyshot*, in *Sussex*, near the *South Downs*, and I am inclined to think this meaning belongs to more of the names of places and persons than is commonly thought. "Ha-ha" would look better if changed into "Heyhey."  
S. ARNOTT.  
Gunnerybury.

REV. EDWARD WOODCOCK, LL.D. (8th S. vi. 28, 117).—An entry in the Admission Register of *Corpus Christi College*, Cambridge, records that *Edward Woodcock*, of London, clerk in holy orders, aged twenty-four years and upwards, was entered as a fellow commoner of that society on June 23, 1759.  
DANIEL HIPWELL.

DELIA BACON (8th S. vi. 47, 74, 117).—MR. JARRATT will be interested in this excerpt, a footnote in *Karl Elze's 'Literary Biography: William Shakespeare, 1886'* :—

"To the oral communications of an English friend, who helped Miss Bacon with the publication of her work, I owe the following facts. The book was for the most part written in *Stratford-on-Avon*, where the authoress, who had been suffering from an incurable disease, had been residing for months, and where she desired to be buried. Her wish to be laid in one and the same grave with *Shakespeare*, had become a fixed idea in her mind. When she was made to understand that it would be impossible to open *Shakespeare's* grave and to place an unknown person in it, she endeavoured to make an arrangement with the sexton that her body should be buried outside the church wall, but as close as possible to *Shakespeare's* grave, and then—under the pretext that some repairs were necessary at that part—the wall was to be broken through, and her coffin smuggled into the inside of the church and into *Shakespeare's* vault. However, circumstances occurred which demanded *Delia Bacon's* return to America, where she died in a lunatic asylum.....What could *Shakespeare* or

*Shakespeare's* grave be to her, if *Bacon*, and not *Shakespeare*, had been the author of the immortal works? It was in *Bacon's* grave that she should have wished to find her last resting place."—Pp. 269, 270.

Possibly the most enduring element in her sad career was the beautiful and devoted friendship of *Nathaniel Hawthorne*. W. A. HENDERSON.  
Dublin.

MR. JARRATT will find a fairly complete sketch of *Delia Bacon* in a separate essay attached to the concluding portion of *Ignatius Donnelly's 'Great Cryptogram.'*  
C. A. H.

CHRIST'S HOSPITAL (8th S. vi. 188).—A similar question will be found in 'N. & Q.,' 7th S. iii. 517, and three replies appeared in iv. 54, 177. The school was founded on June 26, 1553, and the REV. A. W. CORNELIUS HALLEN furnished an extract from the churchwardens' account books of *St. Mary Woolnoth*, London, in corroboration of the name in use as above given, as early as the year 1583, and by which it has been known ever since.  
EVERARD HOME COLEMAN.

71, Brecknock Road.

PARISH COUNCILS AND PAROCHIAL RECORDS (8th S. v. 61, 122, 189; vi. 95, 154).—*Steele v. Williams* was against the Parish Clerk of *St. Mary, Newington Butts, Surrey*, and not the Rector of *Stoke Newington*. As well saddle the right horse as the wrong one. I have used the case with effect against a City rector, and generally have it with me when I go searching.  
W. J. G.

HADLEIGH CASTLE, ESSEX (8th S. vi. 209).—Plans, views, and historical notices of this ruin by Mr. H. W. King and Mr. C. F. Hayward will be found in the *Transactions* of the *Essex Archaeological Society*, ii. 82; iv. 70, &c. Communications from correspondents of 'N. & Q.,' with further references to works and views, are given in 4th S. iv. 217, 284, 325; vi. 233, 312.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A ground plan will be found in the *Transactions* of the *Essex Archaeological Society*, vol. ii. (Old Series), 1863, p. 91. There is also a plan of some of the apartments in vol. iv., 1869, p. 70, with "Notes of Recent Excavations at *Hadleigh Castle*."  
I. C. GOULD.

Loughton.

VISITING CARDS (8th S. vi. 67, 116, 196).—These seem to have come into use about the middle of the last century. I may refer Mr. MARCUS BRAND to an interesting article, by M. John Grand-Carteret, in *Le Livre et l'Image* for January, 1894 (tome iii. p. 38), entitled 'Cartes de Visite Ornées,' and the supplementary remarks by M. Fernand Engerand, 'Sur l'Origine de la Carte de Visite.' Originally, a visitor who found a lady "not at



home," left his name on the back of a card, which was very frequently a playing-card. In a satire of 1741 on 'Les Inconvénients du Jour de l'An,' the writer, referring to this usage, says:—

Sur le dos d'une carte on fait sa signature  
Pour rendre sa visite au dos la serrure.

Some years ago a contributor to *L'Intermédiaire des Chercheurs et des Curieux* (the French 'N. & Q.>') recorded that he found some twenty visiting cards in the interstice between the frame and glass of an old mirror, where, as in our own day, they would appear to have been stuck. They all belonged to people who were known to have lived in the eighteenth century, and were for the most part pieces of playing-cards, on the backs of some of which the names were written, and on those of others rudely engraved by an amateur.

By the end of the last century visiting cards seem to have come into general use. I have in my possession some belonging to Miss Banks, the sister of Sir Joseph. The card is coarse and thick, and the name is engraved in large italic letters. According to M. Grand-Carteret, who gives some specimens by Robida and other artists in his article, a fashion of having ornamented cards seems to be springing up. As the writer says: "Puisse bientôt l'horrible carton blanc disparaître et se trouver remplacé soit par des compositions individuelles, soit par des ornements dans un style quelconque." Should this fashion show a tendency to spread, we may expect our philatelists and ex-librists to be rivalled by another fraternity, the collectors of artistic visiting cards and those which bear the names of distinguished men and women.

W. F. PRIDEAUX.

Jaipur, Rajputana.

TUSCULUM UNIVERSITY (8th S. vi. 209).—This university, better known as Greeneville and Tusculum College, is the result of the fusion of Greeneville and Tusculum Colleges. Greeneville College was founded in 1793, by the Rev. Hezekiah Balch, D.D., a graduate of Princeton College, N.J., who went to Greene County, Tennessee, in 1780, and became permanently settled as pastor of Mount Bethel Church in 1783. Tusculum College is the outgrowth of Tusculum Academy. In 1818 the Rev. Samuel Dook, D.D., the founder of Washington College, resigning the presidency of that institution, went to Tusculum, Greene County, where he opened a private school, to which he gave the name of Tusculum Academy. In 1842 a Board of Trustees of Tusculum Academy was incorporated, with all the powers usually granted to colleges, and two years later the name Tusculum Academy was changed by the Legislature to Tusculum College. In 1868 the two institutions, Greeneville College and Tusculum College, were united and incorporated under the title of "The President and Board of Trustees of Greeneville

and Tusculum College." The Rev. William S. Dook, D.D., was chosen as president and the university became located at Tusculum. Prof. Dook died May 23, 1882, and the following year the Rev. Prof. Jere Moore, D.D., was elected to fill the vacancy occasioned by his death, a position of usefulness he still creditably maintains. Tusculum, where the college is situated, is four miles east of Greeneville and one mile south of the East Tennessee, Virginia, and Georgia Railway. The situation is delightful, scenery beautiful, climate healthful, air pure, and water pure. It is in the valley of East Tennessee, 1,500 feet above sea level, while to the south-east, near at hand and in full view, the Alleghany mountains rise to a height of 5,000 feet above the level of the sea. Twenty-seven gentlemen comprise the Board of Trustees, the President of the University acting as chairman. The classical course, leading to the degrees of B.A. and B.Sc., covers a period of four years, and at the present time there are two hundred and sixteen students undergoing training. As regards a list of the British graduates, my knowledge is very limited. Among those who have had conferred upon them honorary degrees, I may mention William Cox Bennett, the poet, who received the degree of LL.D. in 1869; Rev. J. Murdoch Pollock, M.A., Ph.D. (Giessen), Rector of Calton, York (LL.D. 1864); James Alfred Langford, F.R.H.S., author of 'The History of Staffordshire and Warwickshire' (LL.D., 1868); Alderman John Robinson, of Dewsbury, author of several volumes of verse (LL.D., 1868); the Rev. J. W. Kaye, M.A., one of our notable Yorkshire poets, Rector of Derrybrusk (LL.D., 1890); the Rev. Henry Ross, LL.D., F.C.S., late Rector of Halton (D.D., 1891); the Rev. Alfred H. Rix, late Congregational Minister, but now Curate of St. Mary's, Harrogate (LL.D., 1889); Samuel Jacob, M.A., Ph.D., Principal of the Cathedral Choir School, Ripon (LL.D., 1894); and myself (LL.D., 1888). There are, I think, two or three other honorary *alumni*, but for the moment these names escape my memory.

CHAS. F. FORSHAW, LL.D.

Winder House, Bradford.

P.S.—An interesting fact occurs in connexion with Dr. Robinson's diploma. In addition to it bearing the signature of the faculty, it is also signed by the then President of the United States.

A reference to 'N. & Q.,' 6th S. xii. 477, will probably lead MR. REYNOLDS to the conclusion that the University of Tusculum has no strong claim on consideration.

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

Longford, Coventry.

"SIDE VIEW" SUPPER (8th S. vi. 187).—I am not able to answer MR. BIERLEY's query, being unfamiliar with the phrase; but I can give an ex-

planation which will perhaps be interesting to your readers. A sheep's or lamb's head, to be cooked, must be spilt in twain from crown to muzzle. Hence, when it is served up, the guests gazing on the separate halves are presented with side views of "Jemmy"; whereupon some lively member of the party makes fun by observing that it is a "dish of side views." F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

"HORKEYS" (8th S. vi. 84, 174).—I am aware of what Brand says of kern or corn babies and so on, also of what Strutt quotes from Hentzner's 'Itinerary' in Latin, 1598. This foreigner says he saw a richly dressed image, perhaps Ceres, carried with the last load of corn near Windsor. But this is far from identifying *horkey* with the "evil spirit of the harvest," burnt to ensure good fortune. Has anybody ever come across any record or tradition of a horkey figure in connexion with East Anglian harvest homes? Robert Bloomfield says:

Home came the jovial *horkey* load,  
Last of the whole year's crop;  
And Grace amongst the green boughs rode  
Right plump upon the top.

JAMES HOOPER.

Norwich.

It seems to me that *hawkey* and *hockey* are merely mispronunciations of the word *horkey*. Some people call party, *paarty*, and chariot, *chawiot*. I was not aware, until the mention at the last reference, that sometimes dolls or figures were made to do duty as harvest queens, though now it seems to be exceedingly probable, and to date from very early times. Bloomfield, in his ballad the 'Horkey'—a rich mine of provincial and archaic words—mentions a young woman as riding on the last harvest load:—

Home came the jovial *horkey* load,  
Last of the whole year's crop;  
And Grace among the green boughs rode  
Right plump upon the top.

This way and that the waggon reeled,  
And never queen rode higher;  
Her cheeks were coloured in the field  
And ours before the fire.

Though only the poetry of humble life, yet much of the ballad is pretty and natural.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

EARL OF CORNWALL (8th S. v. 68, 273, 519).—Many thanks to DR. DRAKE for his identifying Will FitzRichard. Turolde of Pontaudemar, son of Torf, son of Bernard, had for wife Wevia, sister of wife of Richard I., Duke of Normandy. Their eldest son, Humphrey, was head of the de Bellemonts, Earls of Leicester. Collins gives three other sons, Herbert, Gilbert, and Richard. It is very probable that Richard, father of William, was one of these—another, perhaps, Gilbert, son of

Turolde, who held several manors in Gloucestershire and Domesday. This Turolde is more often written Turolf.

Aston Clinton.

T. W.

FOLK-LORE (8th S. v. 446).—Cf. the following:

"A huge flapping 'John Crow' vulture rose up from the side of the path, and lazily descended again a few feet further away. He had found some hidden carrion. Aunt Maria's eyes followed him. 'You know de story ob de John Crow, Angie? Well, it is a fact dat dere is a king 'mongst de John Crows. He perfect in ebbery way, and pure white, an' all de oder John Crows dey hab to serve him well. If a cow or oder beast die, no one ob dem birds dare to touch it or taste one bit 'til de king he come down. Den de king he fly up an' sit on de head ob de dead beast, and all de oder John Crows sit round hungry, but nebber say word until de king ask, 'What killed dis?' And den dey all say together, 'Fat killed him, Massa.' Den de king he pick out de eyes ob de dead beast—dey de best part—an' he fly 'way and leab all de rest for de oder hungry John Crows. Dat is a fact, an' although I nebber 'xactly hyar de king speak, I see him once, an' he was a berry big crow and perfectly white, not a brown feddor on him anywhere.'—'A Study in Colour' ("Pseudonym Library"), p. 108.

C. C. B.

A HANDFUL OF QUEER ETYMOLOGIES (8th S. vi. 204).—PROF. SKEAT'S 'Handful of Queer Etymologies' reminds me of a notion that has often passed through my mind, that a glossary of false derivations would be a most instructive and amusing book. I do not think there is any one who could do the work so well as the Professor himself, if he would but find time and patience for what would, after all, be an uncongenial labour. A list such as I propose should contain the guesses and blunders regarding place-names as well as those which relate to words proper. In this direction there is to be found much startling folly. Buckle's 'History of Civilization' contains several examples which ought not to be forgotten. I have not the book on my shelves, so cannot give the reference.

I can furnish a few of these things. There is a little village on the eastern side of the Trent, nearly opposite the Keadby railway station, the name of which is Guinness, though during this century it has been frequently spelt "Gunhouse." A person by no means uneducated once told my father that it was so called because during one of the Danish invasions these marauders lodged their guns there. Godfrey Higgins in his 'Celtic Druids' suggests that Brimham Rocks, near Ripon, are akin to "Bethrimmon" (p. 169). The late Edmund Waterton, in his 'Pietas Mariana' (145, second paging), quotes William of Malmesbury for the statement that Tewkesbury is "Theotokos-beria," the town of the Mother of God. He refers to the Rolls edition of the 'De Gest. Pontificum' (lib. iv. p. 294). Guildford, we are told, has its name from Sir Galaad (Southey, 'Commonplace Book,' i. 283). There are two competing derivations for the name of the River Humber. Some authorities aver that

it has its designation from the humming noise of its waters; others that it was so called because a king of the Huns was drowned in its muddy waters. Twenty years or so ago this latter derivation was taught in one of the best ladies' schools in Edinburgh. I knew a young girl who was being educated there who was visited with severe rebuke because she had the courage to call this egregious folly in question. Mr. H. Morse Stephens, in his 'Portugal,' reports that Lisbon was supposed to take its name from Ulysses (p. 51). I need not, I trust, say that this accomplished writer does not accept the nonsense which he chronicles. The late T. A. Trollope, in his 'Summer in Brittany' (ii. 359), says that some of the Breton chroniclers assert that Paris is "Par-Is"—that is, the equal of Is, a submerged city on the Breton coast.

False derivations are of two classes. Some are the guesses of ignorant persons who have no knowledge whatever of the very intricate subject on which they desire to seem learned; others are the result of what the Germans call *Volksetymologie*, a purely imaginary process, but one in which there is no trace of fraud or of ignorance parading in the garments of scholarship; both forms of error require destroying so far as is possible, but folk-etymology deserves tender treatment, while we shall hardly find language too strong for branding the other.

EDWARD PEACOCK.

BURIAL BY TORCHLIGHT (8th S. iii. 226, 338, 455; iv. 97, 273; v. 254, 436).—On or about Aug. 29, 1848, in company with my friend the late Alfred Vernon, of Basingstoke, and subsequently of Chumberd, Wynard, East India, I was passing down a narrow street leading from East Cheap to Billingsgate, and at the window of a small primitive-looking undertaker's shop saw, framed and glazed, a sheet of discoloured note-paper, which read as follows:—

"Mrs. Portallis.

"Mad",—You are desired to accompany the Corps of Mr Henry Thompson in Bartlett's Buildings, to the parish Church of St. Mary Magdalen Old Fish Street, on Wednesday the 1st of March, 1725, at 6 of the Clock in the evening precisely, the Corps to be moving by eight."

See also 'N. & Q.,' 5th S. vii. 246, 392, 438; viii. 258; xi. 349, 474; xii. 37, 215.

JAMES HARGRAVE HARRISON.

BOATS (8th S. v. 387, 516).—In the *Manchester Weekly Times* of Friday, April 6 last, there was the annexed:—

"The excavators employed by Mr. John Jackson, the contractor for the Manchester Ship Canal, while digging out the western approach to the new lock at Lower Walton on Thursday week, came across what seemed to be the trunk of a tree, but which on excavating about it further proved to be an ancient British 'dug-out.' It is of oak, hollowed out by some sharp instrument, the marks of which are still apparent. It is 12 ft. long, 2 ft. 4 in. wide at the bow, 2 ft. 8 in. wide at the centre, and

2 ft. 11 in. at the stern. The depth is 12 in. at the centre inside. Generally, the thickness of wood is about 3 in., but with great art two 'stiffeners' have been left in, dividing the bottom of the boat into three parts. The thickness of these 'stiffeners' is about 7 inches. There are two knot holes, where branches have projected from the trunk of the tree, but these were beautifully plugged with wood. In the stern is a seat, and behind the seat a slightly raised, flat, and well-curved waling; both seat and waling being fitted together and fastened by the same plugs at each end. The fastenings are mostly oak plugs, but one rivet was found of either very soft iron or very hard silver. There are no rowlocks or rudder. She was lying bottom upwards, with stern lying N.N.E., on the Arpley meadows, 60 feet from the present river course, and 18 feet below the surface. Below her was a bed of fine sand, which lays 5 feet above the boulder clay. Above a layer of black silt. She is a very light and fleet looking skiff, and in the light of the material and method of her making she is of beautiful proportions."

In an article entitled 'Barton Weir and Corn Mill on the River Irwell,' in *Manchester Faces and Places*, May 11, 1891, the following extract is given:—

"There have been some 'finds' during the excavation on this section. Among them was an ancient canoe dug out 25 ft. from the surface. It is described as having been hewn, perhaps with the assistance of fire, out of a single trunk of oak. It is destitute of all keel, and is of the most primitive description. It has been presented to the museum at Owens College. An old well has been found on Sticken's Island. It is walled round and is almost filled up with sand, through which a good supply of pure water is constantly forcing its way. This water is found to be of a higher temperature than ordinary, which Professor Boyd Dawkins, who has examined it, thinks must be on account of the probable great depth from which the water springs."

In the Manchester Museum, Owens College, I have sometimes seen this canoe, under which there is a hollowed log, whilst passing by the building. The following are the inscriptions on tablets affixed to each of them:—"Dug-out Canoe from the Manchester Ship Canal." "Hollowed Log from the Manchester Ship Canal."

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Rusholme, Manchester.

Allow me to refer your correspondent to an excellent article "Ships," by Dr. Leonhard Schmitz, in the 'Dictionary of Greek and Roman Antiquities,' in which this subject is exhaustively treated. It is, however, far from easy to understand how the very long oars in an ancient trireme or quinquereme were pulled, as some of them are said to have been thirty-eight cubits in length. The following amusing lines by a Cambridge poet, Mr. R. H. Foster, describing the woes of the Athenian triremists, and their instructor or coach, may prove of interest:—

Just imagine a crew of a hundred or two,

Shoved three deep in a kind of a barge,

Like a cargo of kegs, with no room for their legs,

And oars inconveniently large.

Quoth he "πάρες πρὸσω," and they try to do so.

At the sight the poor coach's brains addle;

So muttering "ὄμοι" he shouts out "εὐόμοι,"

And whatever the Greek is for "paddle."

Now do look alive number ninety and five,

You are "sugaring," work seems to bore you;

You are late, you are late, number twenty and eight,

Keep your eyes on the man that 's before you.

In Froissart's 'Chronicles,' 2 vols. 4to., 1839, are several illustrations of ships of the fourteenth century which seem to have been propelled by sails, and all of them have a foretop on the mast, manned by archers, and a long pennon or streamer flying.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BRAYING OF ASSES (8th S. vi. 126).—There is a variant to the couplet given at above reference :

When the ass begins to bray

Be sure you will have rain that day.

In Lancashire we are told

When the donkey sounds his horn,

It is time to house your corn.

Inwards, in his 'Weather Lore,' also says—

"If asses hang their ears downward and forward; and rub against walls, rain is approaching. If asses bray more frequently than usual, it foreshows rain."

The donkey's bray has also been treated on in 'N. & Q.' 5th S. ii. 287, 454; iii. 38.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The braying of asses in Derbyshire is considered to be a sign of wind and rain, singly or together, and the lines used by MR. TERRY are occasionally repeated when the donkey's voice is heard. In some of the places where the stockinger works at the hand-loom, or hand-frame, the remark on hearing the braying is, "Another stockiner dead."

THOMAS RATCLIFFE.

Worksop.

"HOODLUM" (8th S. iv. 17, 157, 274, 337).—I have lived in San Francisco nearly thirty-four years. The first time I heard this word was in October, 1867. The gentleman who then used it told me on my inquiring its meaning, "A gang of young rowdies in 'Tar Flat' (a low section of the city) had as their leader a man named Hood. They were a terror to all the well-disposed people of that quarter. A number of the gang had antagonized an old Irishwoman, who in resenting their 'horse-play' indignantly called them 'a blackguard lot of dirty Hoodlums.'" The word "stuck," and since then has been naturalized through the medium of the newspapers into the vocabulary in every state of our Union. MR. MALONE'S version of the origin of this word is all wrong. It has been disproved several times by well-informed writers in the local newspapers of San Francisco.

EDWARD McGRATH.

San Francisco, Cal.

CURIOUS CUSTOM AT CHURCHING OF WOMEN (8th S. v. 385; vi. 11).—In Bishop Cosins's works

(vol. v. p. 500, "Anglo-Catholic Library," ed. 1855) I find the following passage:—

"The woman that cometh to give her thanks must offer the accustomed offerings, &c. In the second of King Edward this rubric was, 'The woman shall offer the Chrism which was put upon the child at his baptism according as has been accustomed.' Against which Bucer excepted and therefore was it altered, 5 Edw., though to this day they generally observe that custom in the north parts of this kingdom."

J. H. W.

BIGG AT DOVER (8th S. vi. 187).—Henry VIII., in the twenty-eighth year of his reign, granted to Richard Toke, gent., by commission, for the term of his natural life, the post of Captain of Sandown Castle. Thomas Boys was appointed Captain of Deal, with the like privileges, and Thomas Alleyne Captain of Walmer Castle for life. The castle at Sandgate, built at the same date, 1539/40, would of course also have a captain, but his name has not yet been brought to light. May not a little research lead to the above Thomas Bigg being assigned the post?

R. J. FYNMORE.

Sandgate, Kent.

THE MANSION HOUSE (8th S. vi. 141).—It seems plain from CANON VENABLE'S history that the fashionable attention to Vitruvius led to great blunders in designing this building. An open central court does prevent the smell of cooking invading upper rooms; but in London it always eventually gets roofed. Those of club-houses, and even of the London and Antwerp Exchanges, have been covered, and the latter, once an architectural gem, was burnt down in consequence. But Dance's great blunder in the Mansion House was finishing the two great rooms with two identical garret-like clearstories. The proper way to roof them was to divide each, by two transverse arches, into three nearly square compartments, and to cover each of these by pendentives and a domed cupola, the central one higher and perhaps larger than the others. The ball-room clearstory cannot have been left till 1842, or even 1839, when I remember the outside as low as at present.

E. L. G.

ARCHBISHOP THOMAS VALOIS, OF CASHEL (8th S. vi. 249).—He was the Roman, not the Anglican archbishop. The latter in 1654 was Archibald Hamilton, who died 1659 (see Cotton's 'Fasti'). PALAMEDES doubtless knows that at the Reformation in Ireland the Roman succession of bishops was preserved, as it is still, with one or two trifling alterations, under the ancient sea names. Thus at present there is both a Roman and an Anglican bishop in each diocese, whereas in England and Scotland they differ. C. F. S. WARREN, M.A.  
Longford, Coventry.

'THE INTELLECTUAL OBSERVER' (8th S. vi. 249).—This book consists of twelve volumes (1862—

1868); also the continuation, being 'The Student and Intellectual Observer,' five volumes, 1863-71—seventeen volumes in all. The subject-matter is a review of natural history, microscopical research, and recreative science, containing articles by Shirley Hibberd, F.R.H.S., T. Spencer Cobbold, M.D., Gosse, Slack, Noel Humphreys, Pritchard, A. S. Herschel, and other eminent scientific men. Then there are three volumes of the 'Observer' with 'Recreative Science'—together twenty volumes. This is to be got, and about 6*l.* would be the price. Groombridge was the publisher.

ALFRED J. KING.

Clapham, S.W.

HOGARTH ENGRAVING (8th S. vi. 169).—Although there is a little difficulty about the date of "the day after Mr. Hogarth advertised the delivery of his prints," as mentioned in the letter cited by Mr. W. SYKES, there can hardly be any doubt that Mr. Dodwell, the writer of that letter, referred to 'The March to Finchley,' as engraved by Luke Sullivan, and published December 30, 1750, as being at the disposal of his friend and correspondent. This print measures 21½ in. by 16½ in., which is "much about the size of his [Hogarth's] former [print by Hogarth and Grignion] of Mr. Garrick." The latter, which was published in 1746, measures 20 in. by 15¼ in. No other Hogarth engraving the date of which approximates 1750 is of anything like 21½ in. by 16½ in. Mr. Dodwell probably dated his letter 1750 by a mistake which was natural so soon as the eighth day of 1751. Of course the alteration of the style did not take effect in England till September 3, 1752.

F. G. S.

RHYMING SLANG (8th S. vi. 202).—In reply to the query of your correspondent, there is an excellent poem in this jargon, better than that he quotes, in the collected works of Mr. George R. Sims.

JAS. PLATT, JUN.

"MENDING OR ENDING" (8th S. v. 486; vi. 11).—For lack of a concordance I cannot at present ascertain if Shakespeare uses "mend or end" in any of his pieces; but evidence of his familiarity with the "little jingle" occurs in 'Troilus and Cressida' (I. ii. 84), where he makes Pandarus say: "Time must friend or end." F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

LORD LYNEDOCH AND MRS. GRAHAM (8th S. vi. 225).—The following, from 'Perthshire in Bygone Days,' by the late P. R. Drummond, may help MR. PICKFORD to the information he wants:—

"His [Lord Lynedoch's] portrait had been three times painted by Sir Thomas Lawrence, and three times engraved. Perthshire may well be proud of the portrait in the County Hall (of Perth). Few such masterpieces are to be found in provincial towns."

There are two chapters in the book on the hero

of Barossa, containing personal recollections of him and his charming lady.

L. J. D.

On the authority of the 'Dict. of Nat. Biog.,' the portrait of Lord Lynedoch by Sir Thomas Lawrence is in the possession of the Senior United Service Club. The 'Dictionary' also states that the general was born on Oct. 19, 1748 (not 1749/50), and died on Dec. 18, 1843, at the age of ninety-five (not ninety-four).

A. C. W.

AMERICAN WAR OF INDEPENDENCE (8th S. vi. 127).—Benedict Arnold's second wife was Margaret Shippen, daughter of Edward Shippen, afterwards Chief Justice of Pennsylvania.

S. C. H.

THOMAS MENLOVE (8th S. vi. 148).—At Wem, in Shropshire, not many miles from Whitechurch, I am told there are several people of that name, and to my own knowledge there was a draper in the High Street with the same patronymic a few years ago. He was churchwarden of Wem.

GEORGE H. BIRCH, F.S.A.

[The name Menlove existed thirty years ago in the West Riding, but was an importation.]

GREENCASTLE, IRELAND (8th S. vi. 228).—Green Castle, near the western margin of Lough Foyle, in the parish of Moville, barony of Inishowen, and county of Donegal, is even at the present day called *Caislen Nua* (New Castle) in Irish by the natives. It was erected by the Red Earl of Ulster (Richard de Burgo) to subdue the O'Neills and O'Donnells, and check the incursions of the Scots. This castle is shown in Mercator's 'Map of Ireland,' 1629, under the name of New Castle. The 'Annals of Ulster and Clonmacnoise' agree in placing its erection in the year 1305. In 1332, Walter, son of Sir Walter Burke, was taken prisoner by the Dun Earle (Earl of Ulster) and brought to the New Castle of Inishowen. He died of hunger in the prison of the castle, which was the chief cause of the murder of the earl on Sunday, June 6, 1333, by Robert FitzRichard Mandeville and others. The magnificent ruins of the castle, still remaining, show that it was one of the strongest and most important fortresses in all Ireland, and in every respect worthy of the princely earl by whom it was erected in so important a situation. See 'Annals of Ireland,' by the Four Masters.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"VOLURY": "PARAGONE" (8th S. vi. 147).—I doubt if *volury* is correct. It may be an error for *velury*, adj. formed from *velure*. *Velure* was a kind of velvet or velveteen, from Fr. *velours*, velvet.

I imagine that *paragone* is the same as *barracoon*, explained by Phillips as "a sort of coarse camlet." If so, it is fully explained in the 'New Eng. Dict.,'

s.v. "Barracau," also spelt *barragan*. Cotgrave has: "*Baragant*, Dutch Grogeran [grogram], or Valentien Grogeran." From Pers. *barak*, a garment of camel's hair. WALTER W. SKEAT.

*Volarium* and *volerium*, a garden, are in Du Cange's 'Glossarium' as thirteenth century words. MRS. ROUNDELL says that the apartment called the Volary Room looked into the garden; possibly, therefore, *volury* may be a corrupt Anglicized form of one of the above words. *Volary* (Fr. *volière*) seems to have been formerly in use with the meaning of aviary, and a room in which a collection of birds was kept might have been called a volary room; but then your correspondent's word is *volury*. Is there no mistake?

*Paragone*, I presume, meant about the same as "paragon of Venice," the name given at Smyrna to certain beautiful silk fabrics (see the 'Complément du Dictionnaire de l'Acad. Fr.,' or Larousse's 'Dict. Univ.'). F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

*Paragon* is a richly embroidered cloth imported from the East, principally Turkey. See 'N. & Q.,' 7th S. v. 267, 437.

EVERARD HOME COLEMAN.

*Volury* is a word which is not easy to explain. If the spelling were *volary* or *voley*, it would be simply the "bird-room," the "aviary."

ED. MARSHALL.

OLD LONDON STREET TABLETS (8th S. v. 1, 41, 174, 316, 449; vi. 94).—Tomlins, 'Perambulation of Islington,' p. 192 note, when speaking of the old watch-house at the southern angle of the Green, says that "a stone now placed in the stone floor of the back kitchen of No. 6, Lower Terrace, has the following inscription, viz.: 'This Watch-house, Cage, and Stocks were built in 1769.'" Can any one say if this inscription still exists?

MR. PHILIP NORMAN, in his paper at the second reference, says that in the Guildhall Museum there is a stone with "N. R. J. Ruffords Buildings 1688," said to be from Upper Street, Islington. This is probably one of the tablets mentioned by Tomlins in the following quotation (p. 193):—

"In the Upper Street.....opposite Rufford's Buildings there existed, previous to 1812, a large wood-framed mansion, dated in front 1688; and from the accompanying initials of N. R. E. appear[ed] to have been built by Captain Nicholas Rufford. On this spot there is said to have stood an old mansion, which Mr. Ellis conjectures to have been the residence of the Fowler family before they inhabited the House in Cross Street. [See 'Campagna of London,' 1793, p. 95]. There is a 'Rufford's Buildings' on the east side of the High Street, close by the turnpike, bearing date 1685, and also inscribed RUFFORD'S BUILDINGS (*sic*). Nelson, ed. 1811, p. 256."\*

\* In this passage I have amalgamated Tomlins's text and note on the subject.

Hedge Row was, as Mr. HARRY HEMS points out, the old name of High Street, and it will be found in the parish survey of 1735, of which Tomlins gives a copy. Upper Street existed at that date, and will also be found on the map, but at that time the designation only applied to the more northern portion of the High Road towards Holloway. It swallowed up Hedge Row subsequently.

W. F. PRIDEAUX.

Jaipur, Rajputana.

CURIOUS APPLICATION OF THE WORD "AGAINST" (8th S. v. 469, 518; vi. 214).—It occurs to me that I may have put the cart before the horse in my note at the last reference. This is one of the misfortunes of poverty, the not being able to afford a copy of the 'N. E. D.' "By" is still in common use in the Midland Counties in the sense of "of" or "concerning." One of the most familiar phrases of my boyhood was the question, "What by that?" meaning "What of that?" C. C. B.

DEADLOCK (8th S. vi. 226).—It is difficult to understand why Wilkie Collins should, in 1860, have made Mr. Gilmore talk of a *deadlock* as detestable slang, while Sheridan, in 1779, made Puff, who was not addicted to slang, use the word in the most natural manner. What is the objection to it? If it shows no immediate connexion with the piece of mechanism of the same name, may it not stand on its own merits, *lock* in its sense of "a state of being fixed or immovable," *dead* as expressing intensiveness or corroborating the immobility. KILLIGREW.

To fully understand the meaning of the phrase, it may be as well to add to Dr. Brewer's definition that it is a door lock, and that the door can only be secured or opened by means of the key. Other door locks can be opened by means of the handle operating on a spring bolt. Passing through the rooms of a house, you at length come to a door which bars your progress, and without the key you are at a stand, or deadlock, because it has what in the trade is called a dead lock. Formerly, when doors did not fit so closely, or for great security, the tail of the bolt was so made that by a second turn of the key it was "thrown" out much further. This is called "twice dead." Mr. Gilmore could not proceed any further; there was no key to the situation. G. H. THOMPSON.

Alnwick.

This word is certainly more than half a century old, but it is not to be found in Latham's 'Johnson,' the only English dictionary which I can consult at the present time. The word is in Sheridan's 'Critic':—

"Puff. I have them all at a dead lock! for every one of them is afraid to let go first."—Act III. scene i.

Properly the word should be divided into two.

E. YARDLEY.

ISLAND OF BARBADOS (8th S. vi. 26, 173).—I do not know whether Mr. W. Carew Hazlitt's edition of T. Randolph's 'Poetical and Dramatic Works,' 1875, is to be relied upon in the matter of Randolph's spelling, but in 'H-y for Honesty' (p. 424) I find:—

*Penia*. O, for the *Barbadoes!* I have no place left for my entertainment.

In 'Merry Drolleries,' 1661-70-91, edited by the Rev. J. Woodfall Ebsworth, 1875, at p. 341, are the lines:—

His jests he flings at States, or at Kings,  
Or at Plays, or at Bays, or at shadows,  
Think a Verse serves as well as a Circle or Cell,  
Till he rimes himself to the *Barbadoes*.

Notice the rhyme with "shadows," which seems to indicate the then pronunciation of Barbados.

F. C. BIRKBECK TERRY.

My uncle, the late Bishop Parry, told me that the above spelling was right, and Barbados quite wrong; the name meaning "the Bearded Isles." Bishop Coleridge, his predecessor in the see of Barbados, and his successors also, as I happen to know, have always followed the same spelling.

E. WALFORD, M.A.

Ventnor.

JAMAICA PEDIGREES (8th S. vi. 248).—For the information of M. C. OWEN I mention that the late Mr. Downing Bruce, who died a district judge in Jamaica and was a born genealogist, made a searching investigation into the pedigrees of Jamaica whilst he was in the colony, and expressed an opinion which did not meet with much approbation from the residents. His representatives would probably have the notes which he made.

H. F. GIBBONS.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Dictionary of National Biography*. Edited by Sidney Lee. Vol. XL. (Smith, Elder & Co.)

THE three most important lives in the new volume of the 'Dictionary' are those of Newton, Nelson, and Newman, none of which has been taken by the editor or his predecessor. As a sailor, Nelson comes under the charge of Prof. Laughton, who writes a brilliant and faithful account of the great naval hero. So much popularity has been enjoyed by Southey's delightful but untrustworthy biography, that the wildest stories concerning Nelson find currency. While admitting the value of this life as a work of art, Prof. Laughton denies its original value. It is, he says, a condensation of Clarke and M'Arthur's ponderous work, "dressed to catch the public taste, and flavoured with a very careless hand from the worthless pages of Harrison" and other not much more trustworthy writers. In substituting in an accessible work fact for fiction, Prof. Laughton is rendering a service to the student, and, of course, enhancing the value of the great dictionary of which he is a mainstay. His life of Admiral Sir Charles Napier is also interesting and valuable, casting light upon the unpopularity from which, for a time, at least, Napier suffered. In putting

into the hands of Mr. W. S. Lilly the life of Cardinal Newman the editor has secured sympathetic treatment. A task of extreme difficulty is discharged with "cautious and instructed skill" by the writer. The whole subject bristles with controversy and offence, and though things are now calmer than they were, it is impossible that any life should satisfy all parties. Newman's share in the Tractarian movement is carefully traced, his dispute with Kingsley is given in fairly guarded language, and the account of the processes that drove him into the Church of Rome is temperate and satisfactory. A bibliography of Newman, advanced as complete, adds greatly to the value of the biography. Mr. Glazebrook, F.R.S., deals with Newton, who is treated, naturally, from the scientific standpoint. An estimate of Newton's genius Mr. Glazebrook holds to be impossible. Such errors as Newton displayed are, holds De Morgan, "to be traced to a disposition which seems to have been born with him"—an opinion which the latest biographer does not oppugn. Mr. Glazebrook's life has permanent value and importance. The editor is perhaps best represented in the lives of Thomas Nabbes, poet and dramatist—of whom more particulars are drawn together than we knew to be accessible—and Thomas Nash. Mr. Lee would raise Nabbes above the position of fifth-rate, assigned him in C. H. Firth's 'Lives of the Poets,' and confirms the opinion of Langbaine, who classes him as third-rate. He regards his masques as the chief claim to consideration, and speaks of his touch as usually light and his machinery ingenious. The stormy career of Nash is depicted in incomparable style, and a capital account of the Martin Marprelate controversy is supplied. Nash had, Mr. Lee thinks, a unique place in Elizabethan literature, due principally to the eminently caustic character of his humour. Far too long for quotation is Mr. Lee's estimate, but we commend it to the perusal of students of Elizabethan literature as masterly in insight and sanity, the latter a far from common gift. Mr. Leslie Stephen is not largely represented. He sends, however, a life of Robert Nelson, of the Society for Promoting Christian Knowledge, and one of Bishop Newton, the editor of Milton. Marchamont Needham finds a thoroughly competent biographer in Mr. C. H. Firth. One is a little surprised to find Dr. Norman Moore, who as a rule deals with physicians, writing concerning Irish kings. The late Dr. Greenhill appears among the contributors. Space fails us to deal with the valuable contributions sent by Mr. Russell Barker, Mr. Rigg, Mr. Courtney, Mr. Tedder, Mr. Bayne, and other known contributors. The whole volume maintains the fine standard of utility it has long reached.

AMONG the innumerable visitors who flock annually to Paris, how many regard it as the scene for an antiquarian ramble? Not one in a thousand, probably. Mr. Frederic Harrison, in the *Fortnightly*, dwells, however, upon the attraction to the antiquary offered by spots or buildings such as the Hotel Carnavalet, the Conciergerie, the church of St. Julien le Pauvre, and the like. We are not personally disposed to place Paris high up in a land that can boast places such as Loches, Avignon, Rouen, Aigues-Mortes, Nîmes, and Carcassonne. Mr. Harrison looks forward, however, to the day when "Paris may face the twentieth century with the proud consciousness not only of being the most brilliant and pleasant of cities, but also that she bears on her the record of twenty memorable centuries of the past." The unconquerable lust of mankind for blood and the manufacture of "arms of precision" are placing South Africa in the same position as America, and rapidly exterminating great game. Here is a subject on which Mr. H. A. Bryden writes eloquently. General Sir Evelyn Wood sends a paper of deepest interest on the Crimea

in 1854 and 1894. His war pictures are singularly bright. Mr. Wm. Graham supplies further striking 'Sidelights on the Second Empire.' Dr. Oliver here deals with 'Our Workmen's Diet and Wages,' and Mr. Frederick Carrel also contributes 'In Syria.'—In the *Nineteenth Century*, under the title of 'The Alleged Sojourn of Christ in India,' Prof. Max Müller deals very trenchantly with the pretended discoveries of Nicolas Notovitch, who, indeed, to perpetrate a barbarous pun, seems to be Not a wizard. In the polished irony with which he treats the 'Vie inconnue de Jésus-Christ' the professor includes Mr. Sinnet and Madame Blavatsky. We will not deal with any of the alleged discoveries in Thibet, but will commend the article as razor reading. Not very encouraging to collectors in general is Sir Charles Robinson in his paper on 'English Art Connoisseurship [what an uncomfortable word!] and Collecting.' There is, however, small consolation for the class. It seems, indeed, as if the wisest men, from the financial standpoint, have been those who employed the best artists of their day. Sir Herbert Maxwell gives, under the title of 'A Scottish Vendetta,' a striking picture of Scottish lawlessness and ferocity. Mr. Edmund Mitchell has something to say in favour of 'The Chitman Abroad.' Asking whether Omar destroyed the Alexandrian Library, Mr. R. Vasudeva Rau answers his own question in the negative. M. de Blowitz describes 'A Trip to Bosnia Herzegovina,' and Prof. Wallace supplies a not too practical 'Suggestion to Sabbath-Keepers,' The Countess of Galway writes on 'Wagner at Bayreuth,' and Mrs. Chapman has a 'Dialogue on Dress.'—The *New Review* depicts with some vividness the *petites misères* of the three days spent in the autumn in country houses. Mr. W. S. Lilly, under the heading, 'Christianity and Communism,' shows how far the Roman Church is in tune with socialistic aspiration. No. vi. of 'Secrets from the Court of Spain' is given, and is not less indiscreet and startling than previous instalments. 'Women in the Colonies' maintains that colonial women lead freer and more open lives than London women, and asserts that 'the vanity of the average London drawing-room is enormous, its real ignorance so vivid that it is pungent.' 'The Coming Book Season,' consisting of two papers by Mr. George Saintsbury and Mr. Arthur Waugh, is a new feature. Sir Edward Grey writes on 'Dry Fly Fishing.'—The *Century* opens with 'The Real Edwin Booth,' as revealed in letters to his daughter, by whom the article is compiled, and to his friend. Some features of an interesting and somewhat sad individuality are shown, and the letters have, the editor of them holds, an important autobiographical interest. 'The Eternal Gullible' deals with the mysteries (!) of hypnotism. 'Commercial Bookbinding,' by Mr. Brander Matthews, reproduces some modern designs, with many of which the reader will probably be familiar. These are mostly American. The account of Poe which has long progressed through the pages of the *Century* is continued. In spite of its detestable spelling, 'Folk-speech in America' will be of interest to our readers. 'Across Asia on a Bicycle' is continued, as are the 'Recollections' of Mr. Aubrey de Vere.—The frontispiece to *Scribner's* consists of an engraving of Tanoux's marvellous 'Three Waifs in an Almshouse.' 'Tarahumari Dances and Plant Worship' has unending interest to anthropologists and folk-lorists. Mr. Prout's 'Railroad Travel in England and America' has many excellent illustrations, drawn principally from this country. 'Lenox' depicts agreeably a place of American resort. 'In the Hospital' is also illustrated.—'Matchmaking Customs in Ulster,' contributed to the *English Illustrated*, has a certain value and interest. Col. Howard Vincent gives a good account of 'The Measurement of

Criminals.' The magazine, which is capitally illustrated, has a very pretty coloured frontispiece.—To *Macmillan's* Mr. C. H. Firth sends a really remarkable paper on 'Cromwell's Views on Sport.' Apart from its interest, this has genuine historical value. Mr. Saintsbury sends part iii. of his important account of 'The Historical Novel,' and Mrs. Ritchie part xi. of her 'Chapters from some Unwritten Memoirs.'—Mr. Schütz Wilson writes, in the *Gentleman's*, on 'Carlyle and Taine on the French Revolution,' showing the conflict between the views of these two eminent writers, and Mr. G. L. Apperson deals with 'Ecclesiastical Pamphlet Wars.'—*Temple Bar* has some pleasant gossiping 'Personal Recollections of the Master of Balliol.' 'With the Islanders of Ushant' is pleasantly descriptive. 'Impressions of Rajputana' has genuine interest.—Sir Edwin Arnold translates for *Longman's* 'Roses from the Gulistan of Sadi.' Some of his renderings are very happy. Mrs. Lecky deals with 'The Roman Journal of Gregorius.' Mr. Lang, in 'At the Sign of the Ship,' remains amusing, and Mrs. Walford's delightful 'Matchmaker' is finished.—The *Cornhill* has papers on 'The New Woman,' 'The Humours of Heraldry,' and 'The Country Sunday.'—Lighter literature is well represented in *Belgravia* and the *Idler*.

CASELL'S *Gazetteer*, Part XII., "Coole" to "Crieff," has a good view of the cathedral, Cork, and other smaller illustrations.—The *Storehouse of Popular Information*, Part XLV., "Solicitor" to "Sun," has a good map of the industries in the British Isles.

### 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."

MR. C. J. FÉRET would be glad of the present address of Mr. R. A. Farquharson, a former correspondent of 'N. & Q.' His last known address was 5, Hanover Gardens, Clapham Road, S.W.

J. M. M.—

The sleep that is among the lonely hills.

Wordsworth.

B. L. R. C. ("Burial Custom").—See 'Village Superstitions,' 8th S. v. 484.

CORRIGENDUM.—P. 151, col. 2, l. 5 from bottom, for "these" read *there*.

#### 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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LONDON, SATURDAY, OCTOBER 13, 1894.

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## Notes.

## PRONUNCIATION OF "NIGEL."

Presumably every English-speaking reader of 'The Fortunes of Nigel' pronounces the name of the hero as *Nijl*; yet it is very doubtful whether this was the pronunciation given to it by Scott himself, and it seems certain that the original sound of the word was widely different from that adopted by most modern readers.

The reasons for believing that Scott himself did not say *Nijl* will be found in chapters xvii. and xxiii. of the novel. When Duke Hildebrod enrols Nigel's name in the Alsatian register he writes it "Niggle"; and Scott, in a foot-note, says that his friend Dr. Dryasdust was desirous "that we should adopt the duke's orthography, and entitle the work 'The Fortunes of Niggle.'" Now, although Scott rejected the ducal spelling, it is evident that he regarded it as conveying—though not very elegantly—the sound, or something like the sound, which he himself gave to the word. Because, when the duke, in the latter chapter (chap. xxiii.), casually addresses Nigel as "my lord," and the latter replies, "I thought, sir, I had told you my name at present was Nigel Graham," the duke, bursting into a laugh, "repeats" the word, "till his voice was almost inarticulate,—Niggle Green—Niggle Green—Niggle Green!" On both occasions the duke had only heard the

name spoken, and did not see it written down; and if Scott himself had pronounced the *g* as *j*, it is hardly conceivable that he would have made the duke echo the name as "Niggle."

Evidence in the same direction is found in the genealogy of the Hebridean family of Macneill. One reads:—

"The Macneills consisted of two independent branches, the Macneills of Barra and the Macneills of Gigha, said to be descended from brothers.....The first of the family on record is Nigellus Og, who obtained from Robert Bruce a charter of Barra and some lands in Kintyre..... The Gigha Macneills are supposed to have sprung from Torquill Macneill, designated in his charter 'filius Nigelli,' who, in the early part of the fifteenth century, received from the Lord of the Isles a charter of the lands of Gigha and Taynish, with the constabulary of Castle Sweyn, in Knappdale."

It is clear from both of these cases that "Nigellus" was a Latinized form of "Neill," and that "Filius Nigelli" was "MacNeill" and "Nigellus Og" was "Young Neill" (Gaelic *og* = young). Further, it is seen that "Neill" itself is a corrupt spelling of the older "Nial," "Njal," or "Nigel" (pronounced as "Neagle").

From the above, then, it is evident that Nial could not have become Latinized into "Nigellus" if both "Nigel" and "Nigellus" had not been pronounced with a hard, or guttural *g*. And of course the *i* must have been pronounced as in Latin and Gaelic, and not as in modern English. This pronunciation, therefore, seems to have continued in vogue down to Scott's day, and his objection to Hildebrod's "Niggle" was not based upon phonetic grounds—at any rate, so far as regards the hard *g*. Although Scott wrote "Nigel," he probably said "Neagle"; and a slight difference in the vowel sound constituted the only objection to the duke's spelling, assuming the name to be written phonetically. But the eye must be consulted as well as the ear. Had Scott's hero been called "Beauchamp" he would equally have refused to entitle the book 'The Fortunes of Beecham,' although that is how he would have pronounced the name, and how Duke Hildebrod would probably have spelt it on hearing the name pronounced.

After a consideration of these statements, especially in connexion with the instances of the fourteenth and fifteenth centuries, it will, I think, be recognized that "Nigel" is an illustration of the difficulty of ascertaining the true pronunciation given to words by a past generation. The spelling may remain the same, and yet the pronunciation be absolutely different. DAVID MACRITCHIE.

## ADMIRAL SIR JOHN LEAKE.

Some time ago (8th S. ii. 249, 313) I asked a question in 'N. & Q.' relative to an inscription said to exist in Woolwich Church, to the memory of Capt. Richard Leake, Master Gunner of England. Since then I have paid several visits to

Stepney Churchyard, for the purpose of deciphering the inscription on the tomb in which lies buried Capt. Leake's famous son, Admiral Sir John Leake. After an infinite amount of trouble, owing to the decayed state of the stone-work, I have obtained a fairly satisfactory result. The punctuation is entirely obliterated; but, with one or two exceptions, I have succeeded in copying all the lettering. The grave in question is south of the church, on a portion of ground known locally as "Quality Hill." It is surmounted by a large altar tomb, protected by tall iron railings. The inscriptions are carved on each of the four sides of the tomb as follows:—

(East End.)

To ye memory of ye Hon<sup>ble</sup> Sr J<sup>no</sup> Leake  
K<sup>t</sup> Rear Adm<sup>tl</sup> of G<sup>t</sup> Brittain Adm<sup>tl</sup> &  
Commander in chief of her late Maj<sup>ty</sup>  
Queen Anne's fleet & one of ye Lords  
Commissioners of ye Admiralty Depart<sup>d</sup>  
this life ye 21 of August 1720. Etat 64 yrs 1 m 17 d  
who Anno 1689 in ye Dartmouth by engaging  
Kilmore Castle relieved ye city of Londonderry  
in Ireland also Anno 1702 with a squad<sup>n</sup>  
at Newfoundland he took and destroy'd 51  
sail of French together with all their  
Settlements Anno 1704 he forced the Van  
of ye French fleet at ye Malaga engagement  
re<sup>l</sup>d Gibraltar twice burning and taking 13  
sail of French Men of War Likewise  
Anno 1706 re<sup>l</sup>d Barcelona ye Present  
Emp<sup>t</sup> of Germany besieged therein by  
Phillip of Spain and took 90 Sail  
of Corn Ships ye Same Year taking  
ye cities of Carthagea & Alicant  
with ye islands of Ivica Majorca  
Sardinia & Minorca.

(West End.)

Here lyeth the Body of  
Stephen Martin Leake Esq one of the  
Senior Captains in the Royal Navy  
and sometime First Captain an Elder  
Brother of the Trinity House and  
in the Commission of the Peace for the  
Counties of Middx Essex & Surry  
who Died the 19<sup>th</sup> day of January 1736  
in the 70<sup>th</sup> Year of his Age  
He Married Elizabeth sister to the Lady  
Leake the wife of Sr J<sup>no</sup> Leake Kn<sup>t</sup> Admir<sup>l</sup> &c.  
to whom he was still more closely united  
by the strictest acquaintance having been  
his Captain and shared the same common  
Dangers in 20 years Wars So that the said  
Sr J<sup>no</sup> Leake having survived his wife  
and the Issue he had by her made him Heir  
to his Whole Estate and he in return for so  
great a Benefit added the Name and Arms  
of Leake to his own as the most grateful  
Means whereby he might transmit to Poste-  
rity the Memorial of their Friendship.

(North Side.)

Here lyes Interred the Body of Dame  
Christian Leake late wife of the  
Hon<sup>ble</sup> Sir John Leake Knight  
Rear Admiral of Great Brittain  
and late Commander in Chief to Her Majesties Fleet  
And Five of their Children viz  
Richard First Son who Dyed Feb 25 1677 Aged 8 Weeks

Mary Eldest Daughter Dyed Feb 2 1681 Aged 9 Months  
Hannah 2<sup>d</sup> Daughter Dyed Nov 16<sup>th</sup> Aged 18 Months  
Christian 3<sup>d</sup> Daughter Dyed May 6<sup>th</sup> 1689 Aged 4 Years  
Elizabeth 4<sup>th</sup> Daughter Dyed June 10<sup>th</sup> 1694 Aged 1  
Year 8 M<sup>o</sup>

The said Dame Christian Deceased ye 9<sup>th</sup> of December  
Anno 1709 in ye Fifty third year of her Age also ye Body  
of Cap<sup>t</sup> Rich<sup>d</sup> Leake who Died March ye 2<sup>d</sup> 1719/20  
Aged 37 years  
who Commanded sev<sup>l</sup> Men of Warr in ye Reign of  
Queen Ann.

(South Side.)

Here Lyeth interred the body of Stephen Martin  
who departed this life the 21<sup>st</sup> March 1700 Aged 2 Months  
of Mary Martin who Dyed ye 15<sup>th</sup> Febr<sup>y</sup> 1702 Aged  
8 years 7 months Also here lyeth ye body of M<sup>rs</sup>  
Mary Hills Mother to ye Lady Leake who Dyed  
Jan<sup>ry</sup> 1703 Aged 77 years 7 months & Christian  
Martin who Dyed ye 1 Ap 1721 Aged 17 years 4 m 14 d  
Also here lyes the Body of Elizabeth Martin Leake  
late wife of Cap<sup>t</sup> Stephen Martin Leake of this parish  
and Sister to the Lady Leake who departed this life  
the 14<sup>th</sup> Day of September 1723 Aged 57 Years.  
This Monument was restored in the years..... & 1831  
by John Martin Leake Esq Grandson to the above  
Stephen Martin Leake.

The remains of lettering may still be seen on the  
upper slab of the tomb, but of this I am only  
able to say that I believe the inscription com-  
memorates "Thomas Martin Leake, third son of  
Stephen Martin Leake." I would not, however,  
advise any one to proceed to the spot in the  
hope that perchance he might supplement this  
information. The locality of "Quality Hill" is  
undoubtedly unsavoury. The interior of the belt  
of shrubs which surrounds it forms a handy de-  
pository for refuse of all kinds, and a dank growth  
of churchyard weeds flourishes unchecked around  
and athwart the crumbling gravestones. The  
grave of Admiral Sir John Leake, with its long  
and historical records inscribed above it, has evi-  
dently been long ago forgotten. Judging from its  
present state, it will in a few more years have  
become a thing of the past, and in time even its  
very wreck may have disappeared beneath an  
accumulation of rubbish and decayed vegetable  
matter.

In concluding my note I may add that Lysons,  
in his 'Environ's of London' (iv. 436), gives some  
interesting particulars concerning Sir John Leake,  
and at p. 563 of the same volume mentions the  
coat of arms as "A. on a saltier engrailed S. nine  
annulets O. impaling quarterly az. and O. a saltier  
erm."

On a future occasion I hope to record some of  
the more important inscriptions over the graves of  
those members of the Leake family buried in the  
church of Thorpe-le-Soken, Essex.

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

SHAKSPEARIANA.

'ROMEO AND JULIET' (8<sup>th</sup> S. vi. 108).—Mer-  
cutio's Queen Mab speech, as it is printed in the

1623 edition, is, like most of the speeches of that character (all wherein he dominates the scene) prose. Therefore in all editions which follow the the first folio it is printed as prose. The first quarto 1597, which was the early acting version, prints the speech as blank verse where by some slight alterations the scansion of the lines is secured for all except the few concluding ones. The quarto of 1637 I believe follows the folio in having this speech in prose, but modern acting editions give it the form of blank verse. I think it was Shakspeare's intention that it should be considered prose. The change from verse to prose is a subtle means of indicating the humorous or eccentric character of the prose speaker.

JNO. MALONE.

'TROILUS AND CRESSIDA,' III. iii. 223-5.—

Appear it to your mind

†That, through the sight I bear in things to love,  
I have abandon'd Troy, left my possession.

Globe Edition.

Without any change in the text, I think that the difficulty indicated by the obelus in the Globe edition may be got rid of by means of an emended punctuation. I present the passage thus :—

Appear it to your mind

That (which) through the sight I bear : in things to love  
I have—abandon'd Troy—left my possession.

In order to induce the Grecian leaders to grant him at last the reward long promised for his desertion of the Trojan cause, Calchas prays them to try to realize in *thought* ("Appear it to your mind"), what he had to endure through *sight* ("That through the sight I bear") in having constantly in view the city which he had abandoned; the sight of which kept him ever in remembrance of all that he had left behind him there and lost ("In things to love I have left my possession"). Dr. Johnson proposed to read :—

Appear it to your mind

That, through the sight I bear in things, to Jove  
I have abandon'd Troy.

To this reading there seem to me to be two insuperable objections. (1) Shakespeare was incapable of using so un-English a phrase as "The sight I bear in things" to express, as Dr. Johnson thought it did, the soothsayer's foresight of coming events. (2) With no propriety could Calchas say that he had abandoned Troy to Jove, when Jove, but for the irrevocable decree of Fate that Troy must fall, would gladly have averted its doom.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'TWELFTH NIGHT,' I. iii. 144.—

A dam'd colour'd stock.

Several colours have been proposed in attempts to amend this reading, in any of which Sir Andrew's leg would have looked well. The editors are not unanimous in believing that any emendation is needed; but if there is an error, and it arose from

a misreading of a MS., then perhaps we should read "clare-coloured." In 2 Henry VI. the word is spelt *clarret*, which a transcriber might mistake for *damd*.

I. v. 274 :—

With adorations, fertile tears,

With groans that thunder love, with sighs of fire.

In 'Two Gentlemen of Verona,' II. iv. 131, tears, groans, and sighs are given as the three outward symptoms of Valentine's love, which makes it probable that Rann is correct in reading *adoration's* in the above passage. Some qualifying word has evidently been lost, which, of course, can be only guessed at. I think "faithful," taken in the sense of "coming from the heart" (see Schmidt, *s. v.* 4), would supply the deficiency as satisfactorily as any that could be selected :—

With faithful adoration's fertile tears.

II. v. 71 :—

Though our silence be drawn from us with *cars*, yet peace.  
May not the manuscript have read *cues* here? "Don't let his words act as cues to draw us to answer him." Fabian was a theatre-goer (III. iv. 140).

G. JOICEY.

'HAMLET,' IV. v. 172.—

How the wheel becomes it!

With reference to MR. CHILD'S explanation of this phrase in 'N. & Q.' (8th S. v. 363), it may be interesting to note that the common people of Lancashire always say, "Do I suit this?" never, "Does this suit me?"; or, "She suits it," never, "It suits her."

Perhaps the explanation of the modern inversion of the phrase lies in the present much lower value of articles of wearing apparel and finery. A lady speaking in modern English says, "Does this dress suit me?" herself holding the place of most importance in her mind. But when a new dress was, or is, the important event of a twelvemonth, and, once obtained, must be abided by for that time or longer, the natural anxious query is, "Do I suit it?"

Bury, Lancs.

A. H. H.

'ROMEO AND JULIET,' I. i.—

*Abt.* Do you bite your thumb at us, sir?

*Sam.* I do bite my thumb, sir.

I am aware of the various passages illustrative of the above lines, and indicating that by biting his thumb a man offered an insult to another; but I have nowhere seen an explanation of *why* thumb-biting was insulting. I venture, with diffidence, to offer a suggestion. The Irish Finn or Fionn acquired a power of divination by his thumb having touched the salmon of knowledge; he discovered his power by accidentally putting his thumb to his lips; afterwards, having some suspicion of a fair lady, he put his thumb beneath his teeth and she became an old hag, &c. The Shakspearian expression I

take to be the remote relic of a belief that by biting one's thumb one deprived the friend with whom he talked of any magical power which he might be using, just as to make the sign of the horns wards off the *jettatura*. Naturally to bite one's thumb implied that the other side was scarcely believed to be acting fairly and openly, and from this it is an easy step to make the thumb-biting an insult and a ready cause of quarrel, Fionn and his enchanted salmon being long since forgotten.

Insulting signs all have their history. English readers may be interested to know that in Scotland it is very easy to insult a Menteith if you want to; you have only when in his company deliberately to eat your bread-and-butter with the buttered side down, to bring the blood to his cheek, for it was by this sign, it is said, that "the fause Menteith" betrayed Sir William Wallace, the deed of treachery which Scotsmen have never forgiven.

WILLIAM GEORGE BLACK.

New Club, Glasgow.

"THE DEVIL AND HIS DAM" (8th S. iv. 442; v. 442; vi. 44).—Perhaps some of your correspondents may come across the legend, which undoubtedly I have read, which makes Lillith the mother of the devil. Of course she was not human, according to that legend. She was the first wife of Adam, but was originally a devil. This legend is not well known, for I cannot find it in the accounts of Lillith which I have consulted lately. The authority for it has quite escaped my memory. The story of the devil and his wife, mentioned in the back numbers of 'N. & Q.', has been told not only by Machiavelli, but also by Boccaccio and Straparola. It is also one of the Turkish stories.

E. YARDLEY.

SHAKESPEARE: ORIGIN OF THE NAME.—The Warwickshire pronunciation of the poet's name seemed to comply with the phonetic spelling *Shaxper* or *Shawber*. The origin of the name might be attributed to something more reasonable than the shaking of a spear. With due deference to Versteگان, I would suggest that while the breaking a spear would be quite likely to lead to the naming of a man, so commonplace a proceeding as shaking that martial instrument would not attract more than the briefest attention. Of course the pun upon the name would be as ancient as the name. I remember that in Oregon, in the time of my boyhood, a very profitable business was carried on in the backwoods where I lived by men who made *shakes*, or *shacks*, for the word was pronounced in both ways by the settlers, who brought their language across the plains in the forties from the banks of the Missouri. Although densely wooded, that part of Oregon in which I lived had no saw-mills. The only lumber obtainable was that which was split or hewn from the log. The *shake* was a board thus split from the fir, cedar, or

other timber, and was used for the roofing, weatherboarding, and flooring of the log cabins of the settlers. The houses called *shacks* on the plains take their name from the shelters built by the trappers and hunters of the Hudson Bay Company with timber split in this way. What is the origin of this old English word, lost in the untimbered homeland, to be found again in the needs of the wood-dweller of the far West? It is not in the 'Century Dictionary.' Did the family who lived in Arden get their name from some old hamlet or camp, where the shelters were built or roofed with *shakes* or *shacks*, and therefore called Shakesborough? There is a pertinent analogy in the Warwickshire name Shuckborough, still borne, I believe, by a very worthy family there. The contraction of *borough* to *ber* is not uncommon.

JNO. MALONE.

SEPULCHRAL SLAB IN NEWBOURNE CHURCH, SUFFOLK.—In this little church, in the Decorated style, is a large leger stone, oblong in form, perhaps seven feet in length, and having carved upon it in relief a cross with some attempt at ornamental floriation. Most probably it once covered, in pre-Reformation days, the remains of a priest who served the church from Woodbridge Abbey. In form it much resembles one of the sepulchral slabs in the beautiful ruin of Jervaulx Abbey, near Middleham, in Wensleydale, and is probably of the same date. Singular to relate, it is the only memorial of an ecclesiastic to be found in the church, and, more remarkable still, there is no memorial or record whatever, either in church, churchyard, or register, of any priest, either of pre-Reformation or post-Reformation times, having been laid to his rest here, except the one lying under the above-mentioned unscrubbed stone. The most diligent search has been made, but unsuccessfully. The succession of incumbents has continued unbroken, apparently, since the Reformation in 1535; and my tenure of twenty-two years is worthy of note as the longest ever yet recorded. On my first coming, in 1872, there was a strong prejudice against burial on the north side of the churchyard, the reason alleged being "that the bishop had never walked over it."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"GENT."—Mr. Sala inquires, in his 'Echoes' (*Sunday Times*, Aug. 26), who invented the term "gent," and refers to Albert Smith's 'Natural History of the Gent' (1847) and to John Fisher Murray's 'World of London' (1843). More than a score years earlier Byron was writing to Murray of

All persons in the garb of gent,  
From Mr. Hammond to Dog Dent.

But the originator of the term is, I suspect, to be looked for in the scribe who first did the official

notification in the *London Gazette* about "A. B., gent., to be Cornet," and so forth.

W. F. WALLER.

CONWAY CASTLE.—The following paragraph, recording a curious custom in connexion with Conway Castle, I cut from the *Echo* of Sept. 3:—

"The Mayor of Hereford has visited Conway Castle. According to old custom Conway Castle was held on the payment to the Crown of 6s. 8d. a year, 'and a dish of fish to Lord Hereford as often as he passed through the town.' The Mayor of Hereford declares that by charter he is entitled to the dish of fish, and it was to claim this ancient right that he made the visitation. Apparently the Mayor of Conway repudiated the claim, on the ground of its having lapsed, but saved his brother mayor's wounded feelings with a bottle of champagne."

CHAS. J. FÉRÉ.

POWEY.—This quaint old Cornish town, said to be "the haven under the hill" of Tennyson's musical lament, and celebrated for its land-locked harbour, its castle, guard-houses, and interesting church, and its mild winter climate, has its name (I believe) locally pronounced as if spelt "Foy." I have just found the name of the place spelt "Foy" in an official manuscript of the date of 1672.

HERBERT STURMER.

MISS BUTT, OF BATH, 1773.—In my copy of 'The New Bath Guide,' the ninth edition, printed by Dodsley, in 1773, I find some lines, written in an eighteenth century hand, which may interest readers of 'N. & Q.':—

*Verses on Miss Butt, the Nymph of the Stream.*

If to the Pump room Strephon, you would go—

Where from warm springs salubrious waters flow—

Oh, take the sacred draught, from Celia's hands:

Celia (the sweetest nymph) obedient stands

In loveliest attitude, to deal around

The glass of Health, inspir'd by Music's sound,

View her neat shape, her lovely features view,

Gracefully beauteous, regularly true:

Beneath a bonnet's black and envious shroud,

She looks an Angel, peeping through a Cloud,

Beneath whose shade the love-commanding eye

Almost from view does undistinguish'd lie.

Snatch from that face the sable veil away

Where Graces smile, and prattling Cupids play;

On her fair cheek the silver lily grows

And, now and then (from compliments) a rose!

Oh! could you but permitted be, to sip

One honied kiss from her delicious lip—

Could you be closely lock'd within her arms—

And by the laws Divine, secure those charms—

Then all the gods, and goddesses above

Would envy Strephon's, and his Celia's love.

January 24, 1774.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

"ROMAN QUERNS."—The other day, on looking over the small but interesting collection of antiquities and curios preserved in the Sussex Archaeological Society's Museum, in Lewes Castle, I noticed that a small stone hand-mill was labelled

as a "Roman Quern found at Clayton, in Sussex." But the iron handle for turning the upper stone is in such excellent preservation that I feel inclined to lower the above estimate of the age of the implement by at least a dozen centuries. I remember seeing a quern of exactly the same description as the above specimen, with the exception of the handle, which was of wood, in actual use for grinding rock salt for the table in the Piarist monastery at Budapest, in or about 1866, and, for all I know, it is probably still in use. Stone querns of this description must have been largely employed before the modern iron hand-mills were invented.

L. L. K.

ST. ANTHONY'S MS. BIBLE.—The following, from the *Weekly Register* of Sept. 15, seems to me worth preserving in 'N. & Q.':—

"An illuminated manuscript Bible, which originally belonged to St. Anthony of Padua, and which, says the *Ave Maria*, contains many marginal notes in the Saint's own hand, was lately offered for sale in Bologna. This precious relic of the most popular of saints was formerly the property of the Corbici family, by whom it was held in great veneration. By the death of Count Filippo Corbici, in 1778, the family became extinct, and St. Anthony's Bible came into the hands of one Signor Cesare Abbcini. It is to be hoped that this precious relic has become the property of some one who will know how to prize it."

E. WALFORD.

Ventnor.

OXFORD STATUE.—When I was last in Oxford, some years since, I was sorry to miss from the centre of the Quadrangle the familiar statuary that used to adorn it. It was usually called Cain and Abel, but some, in consequence of the implement in the hand of the upper figure, thought that it was Samson slaying a Philistine. It may be interesting to old B.N.C. men to know that an apparent solution to the difficulty is to be found in the Homilies of Ælfric the Saxon. He says that there was a tradition that Cain had slain Abel with the jawbone of an ass.

C. B. J.

"TRAM."—The following quotation from a work published in 1789 should quell the "Outram" delusion for ever:—

"Trams are a kind of sledges on which the coals are brought from the places where they are hewn to the shaft. A tram has four wheels, but a sledge properly so called is drawn by a horse without wheels."—Brand, 'History of Newcastle-upon-Tyne,' ii. 681, n.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

CITY PARISHES.—"We hear that Dr. Thomas, late Bishop of Lincoln, has by will left a ring to each of the old inhabitants of the united parishes of St. Vedast *alias* Foster and St. Michael" (*i. e.* at the Quern).—*London Chronicle*, Jan. 1, 1767.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

WHIRLWINDS=DEVILS. — PROF. TOMLINSON'S few elementary scientific data with regard to 'A Shower of Frogs' (8th S. vi. 189) are very welcome. With regard to his statement that in India small cyclones or whirlwinds are named devils, I may mention that when in Queensland, some years ago, in company with a Prussian Pole, I noticed that he crossed himself when one of these small whirlwinds passed us; and upon my asking him his reason, he replied, "It's the devil." This belief, therefore, appears to be widespread. Yet we read that Elijah went up by a whirlwind into heaven. Possibly the size bears some relation to the divine or diabolical nature of the cyclone.

H. RAYMENT.

Sidcup.

SEQUEL TO A GIPSY'S FUNERAL.—The following account of a singular custom amongst the gipsies, taken from the *Manchester City News* of Sept. 22, seems worth preserving in 'N. & Q.':—

"On Saturday a gipsy named Young was buried in the graveyard of Withernsea Parish Church, and his effects were afterwards publicly burnt in the camp. Fire was set, in the first place, to the wagon which had belonged to Young, and which, it is said, was worth 40l. when new. When it was in flames, the dead's man clothes, bedding, and even a set of china and his fiddle were thrown into the burning mass, and consumed. It was reported that the horse the man had owned would be shot, and also burnt, but nothing of this took place. The exciting ceremony was witnessed by a large crowd of visitors and inhabitants. Young leaves a widow, and by the destruction of his property she is left practically penniless. The custom of the burning of the effects is said to have been established not only to prevent quarrelling as to who should share the property that is left, but in order that the widow should not be wooed for what she might possess. It is further stated that the widow will for the next three months have to earn her own livelihood, and will not be allowed to share in any way in the earnings of her relatives."

THOMAS E. STRANGWAYS.

Ashton-under-Lyne.

SURRENDER OF MILAN TO CHARLES V.—The piece of linen described below belongs to a lady more than eighty years old, who had it from her father, a farmer in Worcestershire. The damasking shows a design (if entire!) of about three feet deep by one foot wide, repeated so as to face the right and the wrong side of the cloth alternately. Along the top are the walls and towers of a city, in front whereof are rows of tents, in one of which a man is seated; between the tents are halberds; close by, a man shooting a hand-gun; near to the tents, rows of wheeled cannons and balls in heaps. Below all these, occupying the largest and central space, a man on foot, bowing, his plumed hat in his left hand, presenting with his right hand keys on a cushion to a man on horseback with a staff in his hand; below the horse's raised forefeet a conventional lion; behind the footman, a tree; in the rear of the horse, the crowned double eagle;

on a scroll above, CAROLVS, and on a similar scroll below, DIE STAD GEHT MILAN; below this again, on a crowned shield, a lion rampant. Along the bottom edge, buildings with towers and domes, many bearing crosses. Doubtless it is of early Flemish make, and represents the surrender of Milan to Charles V. in 1521. C. H. C. may compare this with his tray-cloth, 8th S. vi. 227.

W. C. B.

"COCK CROWING ON HIS OWN DUNGHILL."—The proverbial saying as given in Bohn's 'Hand-book of Proverbs' and Hazlitt's 'English Proverbs,' is "Every cock is proud on his own dunghill." Here is a version of the proverb taken from an old play:—

"They shall find me of the nature of the Cock, that crows over the same dunghill, whose unnatural heat gave him so untimely and preposterous production."—"The Rebellion of Naples; or, the Tragedy of Massanello .....by a Gentleman who was an eye-wintes,' London, 1651, p. 33, Act III.

ROBERT PIERPOINT.

DANTE G. ROSSETTI: GEORGE MEREDITH.—In *Once a Week*, ii. 66, there is a short ballad, illustrated with a scratchy cut by H. K. Browne, and entitled 'A Border Song.' It is signed with the initials, D. G. R., and I think it cannot be doubted that it is by Rossetti, although it is not included in his collected works. He may have considered it "immature" (see his "Advertisement" to the edition of 1881), though, so far as publication goes, it is later in date than 'The Blessed Damozel' and 'The Burden of Nineveh.' A full bibliography of Rossetti is much wanted. I have myself pointed out in 'N. & Q.' contributions of his to the *Athenæum*, which have not been noticed by his biographers.

The following poems by Mr. George Meredith also appeared originally in the first three volumes of *Once a Week*: 'The Song of Courtesy,' i. 30; 'The Three Maidens,' i. 96; 'Over the Hills,' i. 160; 'The Last Words of Juggling Jerry,' i. 189; 'Autumn Even-Song,' i. 464; 'The Crown of Love,' ii. 10; 'The Head of Bran,' ii. 131; 'The Meeting,' iii. 276. Of these, the first three and 'The Crown of Love' have not, I believe, been republished.

It is by looking through the early numbers of such periodicals as *Once a Week* and the *Cornhill Magazine* that we realize the immense gulf that divides the men of 1859 from those of 1894. Thirty-five years is but a small space in human history, but the growth of ideas is not measured by time, and the emancipated male and female have been galloping apace. The difference is perhaps more apparent in art than in poetry or fiction. And yet this may be a bold assertion, when we reflect that feminine literature in the pages of *Once a Week* was represented by the tepid writings of Miss Martineau. It has since been on

the boil; but we may hope that "the woman's novel from the standpoint of woman" is but a transient phenomenon, and that Heaven may cease from twinning, and Africa farm no more. In the case of art, the prospect seems to me more serious; and when we gaze at the lurid obtrusiveness of 'The Yellow Book' and the negroid hideousness of Mr. Aubrey Beardsley's ideal woman, we cannot easily believe that the generation is scarcely yet passing away which was familiarized week by week with the restraint and sincerity, the tender types of womanhood and the sweet silent sadness of Millais and Frederick Walker.

W. F. PRIDEAUX.

Jaipur, Rajputana.

### 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.

**THREE-EYED PEACOCK FEATHERS.**—I see in reading the papers that the celebrated Viceroy Li Hung Chang has been deprived of his "three-eyed peacock feather." Can any of your readers inform me if it is a manufactured feather or a rare peculiarity of some of the peacock tribe? I have been searching in vain for information. If my unfortunate cousin Charles George Gordon were alive he would have been able to enlighten me, as he was so decorated.

AUGUSTUS HAKE.

59, Acacia Road, St. John's Wood, N.W.

**SCHOOLBOYS' "HANGING."**—I shall be grateful if any of your correspondents can kindly give me information as to the longest periods that schoolboys are able, during their competitive matches, to hang from their hams—what the acrobats term their "hocks"—with their heads inverted perpendicularly downwards. Professional gymnasts or "benders" have informed me that they can easily remain suspended with their heads inverted for intervals of from fifteen to twenty minutes, four or five times a day. I am specially anxious to know if there are any existing prints or illustrations representing persons in this abnormal position.

J. LAWRENCE-HAMILTON, M.R.C.S.

30, Sussex Square, Brighton.

**"CASTLE AND FALCON," ALDERSGATE STREET.**—Can any of your readers inform me where I can find a print or painting of this inn as it existed about the year 1800? I have searched in the Print Room of the British Museum, the Guildhall Library, and at the leading printsellers' in London, but without success.

H. JOHNSON.

59, Chancery Lane.

**TIMOTHY BRETT.**—I am anxious for particulars relating to the above-named gentleman. He was a great friend of my grandfather, who raised a

monument to his memory in the gardens at Mount Edgcombe. I am unable to give any clue as to his identity, but believe that Timothy Brett, styled on his monument "the best of friends and the best of men," was engaged at the Admiralty in the early years of the present century, or possibly towards the close of the eighteenth century. A sketch of this monument appeared in the *Illustrated London News* on July 23, but without comment. My grandfather died in 1839.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

**FAMILY OF D'AUVERGNE.**—Any clue to the names of the wives respectively of Philip d'Auvergne, Duc de Bouillon (died 1816), and Philip d'Auvergne, general H.E.I.C. (died 1818), will oblige?

F. C. H.

**SIR WILLIAM STANLEY, THIRD LORD MONT-EAGLE.**—When was he knighted?

W. D. PINK.

**"M. F. M. N."**—The Early Latin inscription on the Columna Rostrata in the Capitol Museum commemorating the naval victory of Duilius over the Carthaginians begins "C. Duilius [sic], M. F. M. N." Has any authoritative explanation been given of the last four initials?

LINK BOY.

**STORY OF "PAULS SCHOOL."**—Looking for something else, I stumbled across "I'll scourge 'em as bad as they e're did me, or the Dr. of Pauls School his Maid Gillian." It is in vol. i. p. 59 of 'A Voyage Round the World; or, a Pocket Library,' &c. Anonymous, but by John Dunton, who wrote it in 1725. What is the story of the Doctor of St. Paul's School and his erring maid Gillian?

ANDREW W. TIER.

The Leadenhall Press, E.C.

**'THE COMPLETE ENGLISH TRAVELLER.'**—I have three folio plates, engraved for the above-named work. Can you oblige me, in an early number of 'N. & Q.', with the name of publisher or editor or date of such work?

B. P. WRIGHT.

**VENOIS AND NORTON FAMILIES.**—Henry the Treasurer, in Domesday, is said to have held allodially Noelli, now Nutley, in the county of Southampton, and four freemen held it allodially of King Edward. Another official, Goisfred the Marshall, also held half a hide in the same place. Within a distance of about four miles there were at least three, if not four, Norman office holders of land at this time. Farley Wallop, next to Nutley, held by Siric the Chamberlain, and Heche, close to it, now Hatch, held by Goisfred, who is stated to have been chamberlain to Princess Matilda. Wallop, after whom Farleigh is named, was also held by four Englishmen, in Domesday, who were brothers. As Matthew de Wallop was

a holder of a hide in Nutley in the reign of King John by the serjeantry of mewing the king's birds at Winchester, it is possible the four freemen of Nutley and the four brothers of Wallop were the same persons. The Wallop family is now represented in that of the Earl of Portsmouth, who are still owners of a small portion of Nutley and the manor of Farleigh Wallop. The larger portion of the parish of Nutley passed through the De Venois family to James de Norton, who held under the service of carrying a rod in the king's court, and his predecessor, Robert de Venois, disputed the office of marshal with the Earl of Pembroke. Was this service hereditary from the Domesday holder through the Venois family to the Nortons? The connexion between the latter is known. Is the family of Henry the Treasurer known? It is strange also that the family of Mariscall, *alias* Makerel, appears in 'The History of Selborne Priory' as very closely connected with that of the Venois and Norton families, and this family of Mariscall is said to be a branch of that of Hastings, and William Marshall and William de Hastings are both said to have been marshals of the king's court. Camden says it gave them a name, and was hereditary. Concerning Nutley, it appears to be a fact that for many generations two families held land under two varieties of marshal service, afterwards, as it is known in the case of the Nortons, commuted for a money payment. A treasurer must always have been an important personage. It would be interesting to identify Henry of Nutley, especially as William de Ponte Arche very soon after Domesday, a landowner in the adjacent parish of Preston Candover, was also keeper of the king's treasure. VICAR.

JOHN RAY'S SISTER.—It is stated in Withering's 'Botanical Arrangement,' third edition, that Ray's sister collected plants for him, and it is suggested that a certain species, said to have been found in North Lancashire, was a plant so sent and mistaken in its dry state by Ray. Who was John Ray's sister; and is there any proof that she was ever in North Lancashire or Westmoreland?

Ulverston.

LISTER PETTY.

HERALDS' SKILL.—I have recently, in some English-printed book of the sixteenth or early seventeenth century, seen a passage running approximately thus, in enumerating qualities: "In a priest, chastity; in a noble [gentleman?], eloquence; in a herald, skill." Can any reader kindly point me out the quotation, any parallel passage, or the origin of the expression? C. S.

FOLK-LORE.—In a volume of essays, published last year by "A Son of the Marshes," under the title 'With the Woodlanders and by the Tide,' several south-country folk-beliefs are mentioned

and commented on. Among others it is noted that a "witch-knot," *i.e.* a woody, wart-like protuberance, frequently found on beeches and sometimes on other trees, is much prized as a cure, and also a preventive, of rheumatism, when carried in the pocket. Are such knots valued in mid-England and the northern counties; or is a belief in their efficacy known in the forest districts south of the Thames only? As potatoes are often rather like a beech-knot in form, it is not impossible that the generally known custom of carrying one about the person to keep away rheumatism and cramp, may have originated from the resemblance observed between the tubers of the strange American plant and the woodland amulet. The "Son of the Marshes" also speaks of a "luck-stone" once presented to him as a parting gift (p. 20):—

"It was one of the quaintest, most elfish-looking, grinning heads I have ever seen; and it had been carved by some rustic genius, or rather fashioned from a large peach-stone, having two small white beads inserted for eyes. The holes in the beads served as eye-pupils. The thing's head was fixed to a wooden button, a little dog's-toothed patterned collar of red and black was fixed round it, and the name of the whole was 'Jobber.' I carried 'Jobber' long about with me to laugh at, and make others laugh when I was far away from the giver; but at last I gave the fetish away to a woodland friend who had often looked at it with longing eyes; he told me over and over again that there was 'summut' in it."

Are little objects like this, carved into some resemblance with the human form, and kept with the avowed intention of ensuring luck, to be regarded as true fetishes possessed by an intelligent spirit, or are they merely amulets of superior workmanship?

P. W. G. M.

LEGH.—I should be much obliged to any correspondent who could furnish me with information, biographical and genealogical, concerning Lady Margaret Legh, daughter of Sir Gilbert Gerard, Knt., Master of the Rolls, and wife of Sir Peter Legh, of Lime, Cheshire. She bore her husband seven sons, Pierce, Francis, Radcliffe, Thomas, Peter, Gilbert, and John, and two daughters, Anne and Katherine. She died July 23, 1603.

CHAS. JAS. FERET.

N. WHITTOCK.—Can any of your correspondents give me information about one N. Whittock (qv. Nathaniel or Nathan or Nehemiah?), who about 1836 wrote a book on 'The History of London'? Any particulars as to him, with the title of his London book or books, would be much valued for bibliographical purposes.

R. CLARK.

Walthamstow.

CUNLIFFE.—In an inscription, formerly in Chislehurst Church, which is given in the 'Registrum Roffense,' vol. ii. p. 932, it is stated that Nicholas Cunliffe married Margaret, daughter of John Scrogges, Esq., of Pulmer Hall, co. Hertford,



and died June 22, 1677, aged forty-four years. But in Blomefield's 'Norfolk,' vol. ii. p. 156, Nicholas Cunliffe, of Chislehurst, is said to have married Margaret, daughter of Thomas Bancroft, of Santon in Norfolk. Was this the same Nicholas; and, if so, can any one tell me whether Margaret Scrogges or Margaret Bancroft was his first wife? Any other information about the Cunliffe family will be greatly valued.

MOUNTAGUE C. OWEN.

THACKERAY'S 'VIRGINIANS.'—We learn from John P. Kennedy's 'Life' (New York, 1871) that he was requested by the author of 'The Virginians' to write a chapter for him. Is it known whether Mr. Kennedy did eventually take a share in it? The passage in Kennedy's journal is as follows:—

"Paris, Sept. 26, 1858. Thackeray calls.....He tells me he has need of my assistance with his Virginians, and says Heaven has sent me to his aid. He wants to get his hero from Fort Duquesne, where he is confined a prisoner after Braddock's defeat, and to bring him to the coast to embark for England. Now you know all that ground (he says to me) and I want you to write a chapter for me to describe how he got off, &c."

E. SMITH.

"MADAME CHIENFOU."—Will one of your French or other correspondents tell me who this is? Is she a personage of French nursery lore?—

"Ce déguisement!" dit-elle [Cosette]. 'Père, que voulez-vous que j'en fasse? Oh! par exemple, non, je ne remettrai jamais ces horreurs. Avec ce machin-à sur la tête j'ai l'air de madame Chienfou.'—Victor Hugo, 'Les Misérables,' partie iv. livre iii. chap. v.

M. Gasc, as usual "good at need," defines *machin* as "what do you call it?.....thingumbob," &c.

JONATHAN BOUCHIER.

SUN-STONE.—Proclus talks of a sun-stone, which by its golden rays imitates those of the sun. There is another stone called "the eye of heaven," or the sun. It has a figure like the pupil of an eye, from the centre of which a ray shines. Are there any counterparts in nature to these things; or are they conjured by the magic on which our philosopher is writing? The French alchemists called red sulphur *Pierre solaire*, but this was a production of art, not nature. "Elle donne seulement la matière dont on les faits, comme elle donne le grain dont on fait le pain." This is Pernet's mytho-hermetic and magisterial dictum thereon.

C. A. WARD.

Chingford Hatch, E.

NORSE EARLS OF ORKNEY.—Can any of your readers give me a pedigree of the Norse Earls of Orkney, or tell me where I can find one? McGhee, in his 'History of Ireland,' states that they were fourteen in number. Burke ('Extinct Peerages,' edition 1883, p. 493) gives only the names of the few first and last.

J. G.

Epilits.

BEULAH SPA, UPPER NORWOOD.

(8th S. vi. 185.)

Referring to this subject, I have recently come across an article in the *Mirror* of April 14, 1832, evidently inspired by a prospectus pamphlet issued by Dr. Weatherhead, sometime Medical Director of Beulah Spa, which possibly may be of interest to MR. TEGG and others. The article is headed by a woodcut of the entrance lodge, which the worthy doctor describes in the flowery language common to prospectuses of all ages as

"an elegant rustic lodge in the best taste of ornate rusticity, with the characteristic varieties of gable, dripstone, portico, bay window and embellished chimney; the latter being in the best style of our olden architects, planned by Mr. Decimus Burton, the originator of the architectural embellishments of the Zoological Gardens."

In his description of the spa, Dr. Weatherhead says:—

"The spring rises about fourteen feet within a circular rockwork enclosure; the water is drawn by a contrivance at once ingenious and novel; a glass urn-shaped pail, terminating with a cock of the same material, and having a stout rim and cross handle of silver, is let down into the spring by a pulley, when the vessel being taken up full the water is drawn off by the cock."

The article, after describing a tastefully laid out lawn, says:—

"A few yards from the lawn a rustic orchestra is erected, whence the dulcet and harmonious sounds of music may attune with the joyful inspiration of the natural beauties of the scene."

It would be interesting if at the reopening a set of quadrilles, entitled 'The Beulah Spring Quadrilles,' which were in vogue in the early days of the spa, could be revived; but it is scarcely possible that a copy is in existence.

The spa also possessed wooded land, a maze, and a terrace. The prospect from the last is thus described by Dr. Weatherhead:—

"The ancient archiepiscopal town of Croydon lies at your feet; more remote Banstead Downs spread a carpet of blooming verdure to the sight; in the extreme distance Windsor Castle peers its majestic towers above the mist; while elsewhere the utmost verge of the horizon is bounded by the bold range of the Surrey and Hampshire Hills. Turning to the left you enjoy a view of Addiscombe Place, the seminary for cadets of the East India Company; of Shirley, the sporting seat of John Maberly, Esq., M.P.; of the Addington hills clothed with heath; and of the park, the seat of his Grace the Archbishop of Canterbury; when the prospect deepening in extent stretches as far as Knockholt Beeches, near Seven Oaks, and, winding round, comprehends the tall spire of Beckenham Church piercing through the dense woods which surround it; Shooter's Hill, Blackheath, and the village that intervenes. Immediately beneath you are the grounds of the Spa, every portion of which can be distinctly traced from this spot, and the paths winding among the woods till they disappear, as it were, in trackless solitude."

MORRIS PAYNE.

INIGO JONES (8th S. vi. 227).—Don Inigo Lopez de Recalde, commonly called Ignatius Loyola, being a Guipuscoan by birth, bore the name of Inigo, the Navarrese form of Ignatius, in which the *ñ* represents the *gn* of the Spanish Ignacio and of the French Ignace, as in Champaña for Champagne and Gran Bretaña for Gran Bretagna. The accent is, of course, on the second syllable, and the architect's name should be pronounced Ignígo, or at all events Inigo Jones. His parents having been Roman Catholics accounts for his receiving the baptismal name of the great Jesuit saint. Charnock ('Prænomina,' p. 64) absurdly makes Inigo a corruption of Heinrich or Henry. This must be a mere guess. ISAAC TAYLOR.

I do not believe that Swift pronounced the name Inigo with the penultimate long, any more than that he made the penultimate of *carmina* long when he wrote,

And should our Gantawen's art grow fallow,  
Yet, "niget quis carmina Gallo,"

in the 'Country Life.' Poets must take liberties now and then, especially when long proper names occur. The accurate Virgil does not hesitate to end a line with "Dardanio Anchisæ," "Noëmonaque Prytanisque," and a score more. In Swift's line I would pronounce *admire* as three syllables, and slur over the penultimate *i* in Inigo, and then it reads smartly enough. J. CARRICK MOORE.

PRONUNCIATION OF "HINDOSTAN" (8th S. vi. 187, 234).—A correspondent who signs himself D. states that the right pronunciation, according to native usage, of the words Hindostan and Afghanistan is respectively *Indōstawn* and *Afghānistawn*. As regards the penultimate syllables in each case I am not concerned to enter upon any discussion, but with reference to the *ō* in one case and the *ā* in the other, I am tempted to point out that the strictly classical spelling (as given in my 'English-Persian Dictionary') would make each of these vowels long instead of short. If, therefore, natives at times and in certain localities deviate from critical accuracy, such pronunciation, far from being "right," is loose and slovenly—a remark which applies with perhaps greater force to the omission of the letter *H* from the word *Hindūstān*.

Surely it would scarcely be admissible to lay down as a canon of pronunciation in this country that, "according to native usage," the words *hand* and *heart* are sounded as *and* and *eart*, albeit the fact is scarcely open to question.

ARTHUR N. WOLLASTON.

IRON (8th S. v. 327, 474; vi. 56, 96).—The notes of MR. WARREN and W. C. B. at the last reference open up the subject of pronunciation to its widest extent. None of the instances they adduce, however (into the general question of literary *versus* colloquial pronunciation I must not

venture), is at all analogous to the one under discussion, except that of *victual*. MR. WARREN says he supposes that no one would pronounce this word to rhyme with *littile*. I shall be very much obliged to him if he will give me a better rhyme to it. Does he pronounce the *c*? The spelling of *victual*, like that of *iron*, is no guide to its pronunciation. In the one case the *c* has been foisted into the word, in the other the *r* has been misplaced. In each case (whatever may be the general rule), popular pronunciation is nearer to the original form of the word than our literary form is.

I may add that Longfellow makes *forehead* rhyme with *abhorred*, and that I have never in any dialect heard the *r* in *iron* trilled so as to make the word rhyme with *Byron*. C. C. B.

[Hood makes *forehead* rhyme with *florid*.]

I think, with MR. WARREN, that the true guide to proper pronunciation is found in declamation and in the utterance of a good reader; also, with W. C. B., that the use of good singers gives a good guide for such words as this. No one would sing *iern* in Jackson, of Exeter's, good old song:—

Time hath not thinned my flowing hair  
Nor bound me with his iron hand.

But between proper and colloquial pronunciation of this and other words there is a wide gulf.

Not so wide as W. C. B. makes it in one word: "Colloquially," he writes, "we all say *apeny* for halfpenny!" "O illegitimate construction! I scorn that with my heels!" "All," indeed! I never said *apeny* in my life; and would as soon say *'eels*.

My friend MR. E. H. MARSHALL makes as few mistakes as any man; but while he is absolutely right as to *villets* and *di'monds*, I perceive a very substantial difference between my own pronunciation (and that of many others) of "diamonds" and "violet" and his rendering of it as *diremonds* and *virelets*. HENRY H. GIBBS.

Aldenham,

Ah me, the perils that environ  
The man that meddles with cold iron!

As Butler here gives the correct pronunciation, so I can truly say I never pronounced it, nor ever heard any really cultured person pronounce it otherwise. And yet PROF. SKEAT says, "We say *iern*."

So W. C. B. affirms, "Colloquially we all say *apeny*." I have lived more than threescore years and ten, and never said *apeny* in my life.

Cockneys and schoolboys are surely not to be our masters in pronunciation. I have heard some affirm that in the words of the Psalm, "Laud ye the name of the Lord!" they find no difference in sound between the first word and the last. If this is not affected, it shows the want of a delicate ear. When I say, "I see the sea," many tell me the

variation in sound between *ee* and *ea* is imperceptible.

If *diremonts* and *virelets* are not "vulgar dissyllabizations," I know not what are. The trisyllables "diamonds" and "violets" in verse only require a rapid pronunciation of the vowels to be used as dissyllables with perfect harmony of cadence. Surely, "Tell me where the violets grow," is far more euphonious than "vilets" or "virelets."

As I am on the subject of pronunciation, I will add that the intolerable vulgarism of *'umble* is now commonly taught in our pronouncing dictionaries, and not seldom disgusts us in the reading-desk. One might have hoped that this abomination would have perished with Uriah Heep. G. L. F. Clevedon.

We may well say, in regard to the pronunciation of this word:—

Who shall decide when doctors disagree,  
And soundest casuists doubt, like you and me?

The late well-known clergyman, the Rev. William Josiah Irons, D.D., was always called Dr. Ierns or Ions. Still there is no doubt as to the pronunciation of the word *irony*. Shortly after the publication of 'Ion,' in five acts, by Serjeant Talfourd, he was introduced as its author to a fashionable lady, who felt annoyed at "being introduced to Talfourd, the iron-merchant," as she called him.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

YEOMAN (8th S. vi. 104, 178, 235).—I remember very well the case of a farmer who claimed exemption from some tax, on the ground that men of his profession were not liable. The claim was disallowed because he farmed his own land, and was, therefore, not (legally considered) a farmer, but a yeoman. Eventually, however, he obtained exemption, on the ground that although one of his farms was his own property he rented the other, and was thus a farmer as well as a yeoman. This was between thirty and forty years ago. C. C. B.

There is a reference to this term in Timbs's 'Notabilia,' where a contrast is drawn between it and another word, to wit, "Esquire." In this we find an extract from Sir Thomas Smyth's 'Commonwealth of England' (ed. 1621) giving a not too flattering account of the names. He says:—

"For amongst the Gentlemen they which claime no higher degree, and yet bee to be accepted out of the number of the lowest sort thereof, be written Esquires. So amongst the Husbandmen, Labourers, the lowest rascall sort of the people such as bee exempted out of the number of the rascability of the popular, be called and written Yeoman, as in the degree next vnto Gentlemen."

A husbandman is thought to have been formerly one who tilled his own land, in distinction to a farmer, who occupied the land of another person. But it seems doubtful whether the ancient "yeo-

man" was always so important a person as a small landowner; and the idea is that such a man, whether landowner or not, was one competent to be of good service with his bow, in those times when the archers formed the backbone of our English armies. There seems to be some reason in this view, since the term signified originally a "Yewman," so called from bearing the bow in battle.

There is an interesting account of the English yeomanry in Buckle's 'History of Civilization in England,' vol. i., that will repay the trouble of perusal. C. P. HALE.

DISPOSITION OF PROPERTY FROM THE PULPIT (8th S. vi. 227).—It is often difficult to answer such questions as this without a knowledge of the ground on which they are based; the ground may really give reason for further investigation, or, as I suspect to be the case here, it may turn out to be quite insufficient. For I think it is quite safe to say that neither in the seventeenth century nor, I believe, at any other time, could any legal disposition of property be made through the parish priest, as such, without the execution of a will in the ordinary way. But there are many other ways in which the parish priest might then be concerned in the matter, as he might be still. He might draw the testator's will for him, or receive his nuncupative (*i. e.* verbal) will—these were not abolished till the beginning of the present reign; or MR. BRADSHAW'S authority may refer to the advice on the subject which the priest, in visiting the sick, was then, and is now, to give if necessary. Or, lastly, in the case of very small estates, where no disputes were likely to arise, it is quite possible that he might, by private request, make an informal distribution of effects, and might even announce this from his pulpit. It is for MR. BRADSHAW to consider which of these possibilities best suits the case he has in his eye; but I much doubt whether any legal enactment of the kind ever existed, or even anything which can be properly called a "custom." C. F. S. WARREN, M.A.

Longford, Coventry.

In Sir Henry Ellis's 'Original Letters from Eminent Literary Men,' issued by the Camden Society for 1843, there is a letter from a Mrs. Ockley, widow of Simon Ockley, Professor of Arabic, Cambridge, to the Lord Harley, in which she says (Oct. 3, 1720):—

"It is a great concern to think that I must trouble your Lordship with so melancholy a subject, but, relying upon your Lordship's clemency, do humbly beg pardon for this attempt in laying before you the deplorable state of my affairs which at present I labour under by the decease of the Professor, his debts being beyond what his effects will amount to; and the severity of his Creditors is such that the Executor is not allowed a reasonable time to make the best of his assets, but had yesterday an intimation read in Church, with the allowance but of one week to come in; by which means I am

destitute of necessarys, and also rendered incapable of assisting my children."

Wokingham.

C. W. PENNY.

CELLIWIG (8th S. vi. 67, 132).—I do not think that there is much historic value in the 'Historical Triads of the Island of Britain.' They are the productions of the dark ages, and refer to events seven centuries before. There are many reasons why Arthur could not hold his court in Edinburgh; but the fact most fatal to the triad is that that city was not built until the seventh century. It was built by Edwin, the fifth Bretwalda, who named it after himself, Edwinsburgh. For the same reason there could not be an Archbishop of Edinburgh in Arthur's time. Indeed, it was not until far into the fifth century that Scotland had a bishop of any grade. Milner, in his 'History of the Church,' tells us: "The deacon Palladius being ordained Bishop of Scotland, arrived there in the year 431. Scotland had never before seen a bishop and was in a state of extreme barbarism." I have always understood that there were only three archbishops in Britain previous to and at the time of Arthur.

Usher, in his 'Eccles. Brit.,' p. 195, says that the three archbishops of Britain attended the Council of Arles, A.D. 314, and subscribed the rules agreed upon there for the government of the Church. They were Ivor Archbishop of York, Rhystyd Archbishop of London, and Brawdol Archbishop of Caerleon on Usk. According to the 'Archæology of Wales,' vol. ii. p. 3, there were only three archbishoprics in Britain in A.D. 482, viz., London, York, and Caerleon on Usk.

Lewis's 'History of Britain,' p. 180, says that when Arthur was invited by the British people to be their king, Dyfrig=Dubricius, after consulting the bishops, consented to crown him, and the narrative proceeds:—

"On the occasion of his coronation Arthur made a feast in Caerleon on Usk, to which he invited all the kings and princes of Britain; there were also present the Archbishops of Caerleon on Usk, London, and York. On the appointed day, when all the guests had assembled, Dyfrig, the archbishop, placed the crown of Britain upon the head of King Arthur, after which he walked to the cathedral between two bishops, four kings walking before him bearing four golden swords. Gwenhwyfar, the queen, walked to the church of St. Julian between two bishops, and four queens went before her carrying four white doves. After the services they returned to the hall to dine, the men by themselves and the women by themselves, according to the old Welsh custom on such occasions," &c.

The above does not agree with your contributors in fixing Silchester as the scene of the pageant. I am inclined to accept the Welsh account, for Silchester was then a ploughed field, Aella and the South Saxons having utterly destroyed it in A.D. 493, twenty-three years before Arthur's coronation.

It might perhaps assist Mr. HALLETT to identify

Celliwig if he took into consideration the meaning of the word, for I should think that the place, wherever it is, must be in harmony with the appellation. *Celliwig* is a noun collective, and may be seen in any ordinary Welsh dictionary. *Celli*=a grove, *celliwig*=a forest. The suffix *wig* has the same significance as in *codwig*=a wood.

There is a place in Herefordshire, on the border of Radnor, known to Welshmen of the present day as *y Gelli*=the grove, but to Englishmen it is known as Hay. The forest of Radnor is not far off.

JNO. HUGHES.

17, Upper Warwick Street, Liverpool.

THE CAUSE OF DEATH (8th S. ii. 428, 533; iii. 76, 154, 275, 355; vi. 158).—An epitaph I noted in the old churchyard at Whitby is very circumstantial:—

His illness laid not in one part,  
But through his frame was spread  
The fatal disease was at his heart  
And water in his head.

ST. SWITHIN.

THE ALMOND TREE (8th S. iv. 309, 359; vi. 97, 157, 219). The fact that Judas has been said to have hanged himself on half a dozen different sorts of trees, some of which, as, e.g., the fig and the tamarisk, are almost everywhere considered trees of good omen, robs W. C. B.'s objection of its point. The Judas-tree itself is said by Gerard to be known in Spain by the name of *Arbal d'amor*, which means, I suppose, the tree of love. Not a very likely name, this, for a tree to which such a legend attaches.

C. C. B.

WILLIAM SHIELD (8th S. v. 185).—It may be noted that the inscription on a tombstone in the south cloister of Westminster Abbey records that William Shield, musician and composer, born March 5, 1748, died Jan. 25, 1829.

DANIEL HIPWELL.

LUSIGNAN (8th S. vi. 188).—The late Mr. Lusignan used to officiate for the late Rev. C. Mackenzie at Allhallows, Lombard Street; he married me in November, 1870. I think the most likely person to give you any information would be the neighbouring clergyman, Minor Canon Hall, who has been rector of St. Clements, Eastcheap, since 1865.

C. B. BARBER.

Sion College, E.C.

Crockford's 'Clerical Directory' for 1870 gives Michael William Lusignan, lecturer of Allhallows, Upper Thames Street, residing at 2, Little Bush Lane, Thames Street. There is a Constantine Adolphus Lusignan on the 'Clergy List,' who changed his name to De Lusignan. W. C. B.

SLIPSHOD ENGLISH (8th S. vi. 185).—MR. E. WALFORD OWNS that he is responsible for the italics which emphasize the syntactical iniquity of Prior.

Does he, then, really believe that *thee* is incorrect as well as *I*? Would he, in Prior's place, have written:—

Let thou and me together dwell?

"Conjunctions" formulated the far too much forgotten Lindley Murray, "connect the same moods and tenses of verbs, and cases of nouns and pronouns." "Let thou dwell" is, to my thinking, something worse than slipshod. ST. SWITHIN.

SERIAL ISSUE OF NOVELS (8th S. vi. 207).—The new departure in the serial issue of novels in the periodicals referred to by your correspondent A. C. W. is now an almost recognized institution. The custom is common among the provincial weeklies, and is not unknown in London. Although new to A. C. W., I should imagine that many readers of 'N. & Q.' are familiar with this weekly synoptical arrangement of the main incidents of serial tales. My recollection of its adoption carries me back some three or four years ago, about which time I think it was beginning to come into vogue. The system has certainly many advantages, not the least important of which is that a perusal of the weekly synopsis enables a reader to keep the main incidents of the story in view; a rather difficult task, I opine, for many, considering that the serial issue sometimes runs through as many as twenty numbers or more. I have observed, however, that in some periodicals this summarizing only appears during the first few published chapters of a serial story, and then is dropped; in other cases it will be published until within a few chapters of the end of a story, and then, probably owing to its length, be discontinued. An instance in point of the first of these practices is observable in Mr. Grant Allen's new story, 'Under Sealed Orders,' now appearing serially in the *People*. The first twelve chapters or so were preceded by a weekly synopsis, but this has now, as early as the nineteenth chapter, been discontinued, and will not again appear. In some cases, however, the custom is carried through to the end of a story.

C. P. HALE.

PARSONS'S 'CHRISTIAN DIRECTORY' (8th S. vi. 128).—Since sending the above query I have examined an old copy of 'A Christian Directorie,' with no publisher's or printer's name, but the date "Anno 1585, Augusti 30," which contains a preface in which Parsons gives the "causes of letting forth the booke of Resolutions." It contains the answer to my query, thus:—

"First, that the primitive occasion, inducing me to thinke upon this worke, was the sight of a booke intitled 'The Exercise of a Christian Life,' written in Italian by Doctor Loartes of the Societie of Jesus, and translated some years since by a vertuous learned gentleman of our countrie. Which booke for that I understood of certaintie to have profited many towards pietie and deuotions: I was moved to cause the same to be printed againe, with certain ample additions to the furnishing of some matters

which the author had omitted, deuiding my whole purpose into three several bookes, whereof the first was to persuade me unto true resolution, the seco'd to instruct us how rightly to begin, the third, how a man may hold out and perseuer. Secondly I shewed that being entered into the worke, and having set downe an other order and method to myself than that treatise of D. Loartes did observe; and having begunne the first booke touching resolution whereof no part was handled in that other treatise; I found by experience that I could not well conioine th'one with th'other, if I would satisfie either th'order or argument by me conceaved; and therefore that I was informed to resolve upon a further labour than at the first I had intended, and this was to draw out the whole three bookes myself, not omitting any thing that was in the said exercise, or other like good treatises to this effect."

J. J. H.

In Wood the report of "his enemies and those of the Protestant party is that the platform of the said Resolution was laid to his hand by L. de Granada" (vol. i. col. 307, 1691). This is not an assertion by Wood himself. There is more to the same effect.

ED. MARSHALL.

WELSH SURNAMES FOR CHRISTIAN NAMES (8th S. vi. 166).—During repeated and lengthy tarryings in Merionethshire, that Wales of Wales, I was more than once assured, with examples of the practice, that it is still far from a rare thing for a son to take a Christian name of his father as a surname for himself; thus an offspring of Robert Williams (his neighbours of the same tribe being very numerous) would be styled William Roberts, and Hugh Evans might become Evan Hughes.

F. G. S.

SALMON FOR SERVANTS (8th S. vi. 125).—This was certainly supposed to have a parallel in Gloucester:—

"It was formerly a standing condition in the indentures of apprenticeship at Gloucester, that the apprentice should not be obliged to eat salmon more than thrice a week; which was undoubtedly intended as a precaution against leprosy."

See extract from Counsel's 'History of Gloucester,' N. & Q., 2nd S. iii. 406. See also the "proofs" examined by CUTHBERT BEDE, 3rd S. viii., with a negative result, as also by the editor of the *Worcester Herald* at p. 234. On the contrary, PAUL FERREY asserts, at p. 198, that it was so at Christchurch, Hants; in support of which there are statements by J. WILKINS, B.C.L., at vol. xi. p. 123 of the same series. The controversy sprang up with fresh life at 4th S. i. 321, and is kept on at pp. 474, 518; ii. 139. Apparently there was no direct evidence to support the common supposition. But several contributors took an interest in it.

ED. MARSHALL.

ROBERT SEYMOUR (8th S. vi. 87).—The son and only surviving representative of R. Seymour, the artist, is living at 1, Wincheap Grove, Canterbury.

R. SEYMOUR.

CONCLUSION OF VERSES SOUGHT (8th S. vi. 247).—The verse occurs, written in the neat handwriting of the period, on a fly-leaf of a book in my possession, printed in 1640, and is as follows:—

Samuel Burrowes is my name,  
And with my pen I wrote the same,  
And if my pen had bin [*sic*] better,  
I would have mended it every letter.—1642.

W. R. TATE.

[And, with slight variations, C. M. P.]

TWICE-TOLD TALES (8th S. vi. 184).—I regret that my views on this subject are not in accord with those of the jocular KILLIGREW. While deprecating a wrongful use of these columns, we must not overlook the interests of those for whom 'N. & Q.' was originally planned. Roughly speaking, mankind is divided into three classes: (1) those who possess information, (2) those who require it, and (3) those to whom "ignorance is bliss." Men and women of the first class can protect themselves, the second should be encouraged, while the third may be dismissed without a word. Take the case of an individual requiring information on any given subject. If the happy possessor of a complete set of 'N. & Q.,' he has only to turn over its many indexes, and he will ascertain whether he is justified in asking for information through these columns. Possibly his researches may yield a blank, or perhaps he may be encouraged to pursue his inquiries. In either case he runs some risk of losing both his temper and his time. It is very well for those who possess a complete set of this useful work to write glibly about reference to back numbers. How few of us are in that proud position? A large proportion of those who from time to time enliven these pages are merely casual readers. They "pick up their ideas as pigeons peas, to scatter them again as gods may please." They do not possess libraries, and have no settled home. Their literary or other avocations are too urgent to justify unnecessary expenditure of time. They cannot "look in" at the British Museum, the London Library, nor, indeed, any other library. Under these circumstances they have no resource but to address their queries to the wise and kindly contributors to 'N. & Q.' In KILLIGREW'S opinion the advice given by a popular proverb should be reversed, and inquirers should consult their grandmothers. From a Celestial point of view the suggestion is sound. But supposing—what, after all, is not an impossible contingency—that a man's grandmother may have gone to London for a month to hunt up a quotation, or to the seaside for a bath, what is to be done then? Or supposing that, through some defect in her memory, she is unable to answer your question? In that case the inquirer must follow the example of the Christy minstrel, and "guv it up." Certainly we are not all of us so fortunate as

KILLIGREW. We are not blessed with learned grandmothers, nor do our friends possess "little boys home for the holidays" competent to settle off-hand questions that have perplexed the learned contributors to this work. KILLIGREW, when unable to ascertain, through friends or otherwise, whether the information he seeks has already been given in 'N. & Q.,' is "content to wait"—a patience which most of my fellow students must covet. To a correspondent in haste for information, who is unable to consult a library, and is destitute of other means to satisfy his curiosity, nothing can be more exasperating than a row of figures indicating the source of previous reference. He might as profitably peruse a page of Inman's 'Navigation Tables' as search among those figures for the information he requires. In general these figures are about as useful as hieroglyphics on an obelisk are to a hansom cabman. In conclusion, I would fain ask KILLIGREW, and those whose views coincide with his, What injury can result from the repetition of a query? The inquirer may, possibly, not have been a constant reader, or he may have missed some previous reference. In any case, he seeks information, and 'N. & Q.' is never hard on individuals suffering from that complaint. In the event of KILLIGREW'S suggestion being adopted, the regular annual crop of fresh contributors would cease, and the columns of 'N. & Q.' would, in due course, resemble those college cloisters where none but dreary pedants delight to sun themselves. In my humble judgment, pedantry in all its forms should be discouraged. It is antagonistic to the interests both of the student and of this invaluable periodical, which has always given to breezy ignorance the warmest welcome—wisely, as I think, in the hope of better things.

RICHARD EDGCUMBF.

33, Tedworth Square, Chelsea.

"PLAT" FOR "PLOT" (8th S. vi. 149).—When Edward Alleyn was in management, "platt" signified a scene-plot. Four of these "platts" were turned up by Malone amongst Alleyn's documentary property at Dulwich College. One is to be seen there still. The others, which were in the hands of Malone and Steevens, have, Collier affirms, "disappeared." The one Collier quotes is "written in a clear Italian hand, not unlike that which G. Peele wrote in 1596," and runs:—"The Platt of The Second Parte of the Seven Deadly Sinns." W. F. WALLER.

The day after its appearance in the pages of 'N. & Q.' this query received a reply from the reading-desk of every English church: "I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat." Johnson cites also from Milton "this flowery plat, the sweet recess of Eve," and from the *Spectator* "plats of willow." Holloway in his 'General

Dictionary of Provincialisms, 1838, gives it as used in Craven. Dr. Skeat points out that, while the more usual spelling *plot* is the A.-S. form, the spelling *plat* is probably due to M.E. *plat*, flat.

KILLIGREW.

This query was timely. In the first lesson for Matins of the fourteenth Sunday after Trinity we find :—

“Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.”

The reader at St. Giles-in-the-Fields laid special stress on the word at both occurrences. Had he, I wonder, been reading his ‘N. & Q.’ over-night? Any way, I suppose we cannot better Biblical English. When I was a youngster my father said, “If you want to make a noise go on the grass-plat.” “Lawn” was too smooth a word, under the circumstances.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

The Americans have preserved the older spelling—the spelling of the Bible and of Milton. In 2 Kings ix. 26 we read, “I will requite thee in this *plat*, saith the Lord. Now therefore take and cast him into the *plat* of ground.” Milton, ‘Il Penseroso,’ l. 73, has :—

Of, on a plat of rising ground,  
I hear the far-off curfew sound.

JOHNSON BAILY.

Tennyson uses *plat* in the first verse of ‘The Blackbird’ :—

O blackbird! sing me something well :  
While all the neighbours shoot thee round,  
I keep smooth *plats* of fruitful ground,  
Where thou may'st warble, eat and dwell.

JOHN RANDALL.

[Very many replies are acknowledged.]

“HAGODAY” (8th S. vi. 188).—Does MR. HOOPER object to Halliwell's spelling of this word? Halliwell defines *haggaday* as a kind of wooden latch for a door (Yorks). It would have been well had he stated what kind. For, while a querist at 5th S. vi. 48 was told that he might know a house at Huddersfield by the *haggerday* on the door, and found it a means of pulling the door to from the outside, a contributor at 5th S. vi. 195 wrote from Lincolnshire that a *haggaday* was a latch inside the door, lifted by inserting a nail or slip of wood through a narrow slit. In the first case, it might have some affinity to a sanctuary knocker; in the second, none. I have seen, near Wakefield, a knocker on the door of a private house made so as to lift the latch inside.

The sanctuary knocker at St. Gregory's, Norwich, is now on the door of the chapel at the east end of the north aisle. It is a plate with a dog's

head thereon, but the ring which should pass through the dog's mouth is missing, and so is the dog's right ear. The clerk and sexton, at the time of my visit, knew it only as the sanctuary knocker, and said that it had been found in the tower. He had never heard the word *haggaday*.

Notwithstanding the undoubted existence of this word, it does not appear in the glossaries of Craven, Cleveland, Teesdale, or Hallamshire. Has the sanctuary knocker at Durham a name? *Haggada*, from the Hebrew, looks as if made to furnish another “queer etymology.”

KILLIGREW.

Can this be a corruption of the *Hagiosiderum* of the Greeks? It was used by those subject to the Turks in place of the bell. ED. MARSHALL.

This is, I think, another form of *haggaday*, which in this part of England means a latch to a door or gate. The word is going out of use, but I still sometimes hear it from old people. In the Louth Churchwardens' Accounts for the year 1610 occurs the following :—

“To John fflower for hesses.....a sneck, a *haggaday*, a catch and a ringe for the west gate ij' vjd.”

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

MR. HOOPER should have consulted Halliwell for *haggaday*, a Yorkshire word for “a kind of wooden latch for a door”; or the ‘Catholicum Anglicum’ (ed. Hertage) for *haguday*=*vetes*. The word is still current in Lincolnshire, being thus explained by Mr. Peacock in his ‘Glossary’ :

“*Haggaday*, a latch to a door or gate. A *haggaday* is frequently put upon a cottage door, on the inside, without anything projecting outwards by which it may be lifted. A little slit is made in the door, and the latch can only be raised by inserting therein a nail or slip of metal.”

I find also *haginday*=*manutentum* (evidently some kind of door fitting) in Wülcker's edition of Wright's ‘Vocabularies,’ i. 778, l. 20. The meaning of the Latin word is doubtful. F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

[E. S. A. quotes the ‘Catholicum Anglicum,’ W. J. G. sends an advertisement sheet, showing the size (this is at the service of our contributor), and MAJOR SPARROW BALDOCK quotes Bailey, ed. 1733. Other replies are acknowledged.]

ST. EDMUND HALL, OXFORD (8th S. v. 447; vi. 13).—

“It is now generally agreed, notwithstanding the contrary opinion advanced by Wood, that St. Edmund Hall derives its name from Edmund le Riche, Archbishop of Canterbury, who delivered lectures in certain schools on the same site from the year 1219 to 1226, and was soon after his death canonized by Pope Innocent V. at the prayer of the University of Oxford, the bishops of Salisbury, Bath, and Ely, and the abbot and friars of Abingdon, addressed to Gregory X., the predecessor of Innocent, in letters which are still extant. The 16th of November, the day set apart to him in the Romish

calendar, was formerly kept as a 'gaudy' by the members of the hall.....On his return [*i.e.* from the University of Paris] he opened his schools, called afterwards St. Edmund's Schools.....This Hall, or some of the tenements connected with it, after the time of St. Edmund, though still occupied by scholars, became the property of one Ralph Fitz-Edmund,\* in the year 1260.....In all the rent-rolls and other documents, till the middle of the reign of Edward III., the Hall is invariably styled Aula Sancti Edmundi."—"Memorials of Oxford," by James Ingram, Oxford, 1837, vol. ii. "St. Edmund Hall."

"The Lady chapel [of St. Peter's in the East], which stands at right angles to the north side of the choir, was built about 1240 by St. Edmund of Abingdon, the founder of the hall which is called after his name, and here the scholars of this hall used to celebrate divine service."—*Ibid.*, vol. iii. "St. Peter's in the East."

ROBERT PIERPOINT.

SOMERSETSHIRE FAMILIES (8th S. vi. 148).—Burke's 'Armory' gives the arms of Hill of Poundsford as, Gules, a chevron between three garbs or, a bordure argent. Crest, an eagle, wings expanded ppr.; in the beak an acorn, slipped vert, fructed or.

H. J. B. CLEMENTS.

Edmondson's 'Heraldry' (1780 ed.) gives "Hill of Poundsford in Somersetshire. Gules, a chevron between three garbs or, all within a bordure argent. Crest, an eagle with wings expanded proper; in his beak an acorn slipped vert, fructed or."

The other families mentioned in this query are not given. B. FLORENCE SCARLETT.

WILLIAM HURD, D.D. (8th S. vi. 107).—Though unable to give any information concerning this author, yet I can well remember, when a little boy, reading the book mentioned by your correspondent, which was lettered "Hurd's History." For many years I used to attribute its authorship to John Hurd, Bishop of Worcester. It was a thick quarto, illustrated with many curious whole-page engravings, which used to attract my juvenile eye. Prefixed was a large symbolical frontispiece depicting Moses with the tables of stone, Mahomet armed with his sword, Confucius, Jupiter Tonans, &c., all grouped together.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

T. COMBE (8th S. vi. 161).—My patriotic feelings are continually being irritated by the perverse way in which any special beauty in Somerset is coolly transferred to Devonshire; or, if that is absolutely impossible, then the scenery is Devonian. Surely Devonshire has beauties enough of its own, without defrauding its sister county. Combe Flory—the flowery vale—is not in Devonshire, but in Somers-

set, and it aggravates me considerably, whenever one mentions any specially beautiful bit of scenery in my own county, to get the almost invariable response, "Oh! is that in Somerset? I thought it was in Devonshire." Pray let me impress upon the public that the beauties of Somerset are able to hold their own against those of Devon, while in historic interest Somerset far surpasses the adjoining county.

CHARLOTTE G. BOGER.

Chart Sutton Vicarage.

EYE-WITNESSES AND CONFLICTING ACCOUNTS (8th S. vi. 205).—The following passage, quoted from article "Jerusalem" (by Mr. Fergusson, the architect), in Smith's 'Dict. of the Bible,' may help towards an understanding as to the correctness of the statement that "fully 60,000 hands were held up in support of (a certain) resolution":—

"The great Exhibition Building of 1851 covered eighteen acres. On three days near its closing 100,000 or 105,000 persons visited it; but it is not assumed that more than from 60,000 to 70,000 were under its roof at the same moment. Any one who was in the building on these days will recollect how impossible it was to move from one place to another; how frightful, in fact, the crush was, both in the galleries and on the floor, and that in many places even standing room could hardly be obtained."

This, however, implied a constant movement of some sort. For mere standing room the following calculation may serve. We must allow at least 2<sup>2</sup> feet (*i.e.*, four square feet) for each person; for 60,000 this would make 240,000 feet, or 26,666 yards, or just five and half acres; a somewhat large space to be covered by the speaker's voice, especially when placed at the edge of it (for we cannot place him in the middle, with half the audience at the back of him). Moreover, whatever might be suffered by those nearest to the platform, it is inconceivable that the outer ranks, having power to spread and small power to hear, would endure to be packed thus like herrings in a barrel; they would inevitably overflow into further acres. Those who fairly know what is meant by (say) eight acres, and who have tried to imagine what is meant by 60,000 persons, will attribute much to enthusiasm in the reporter's estimate.

C. B. MOUNT.

THE MOTHER OF ADELIZA OF LOUVAIN (8th S. v. 367; vi. 36, 175, 217).—In deciding a question of so much importance (begging MR. BROWNE'S pardon) as who was the mother of a queen of England, surely such authorities as Père Anselme and 'L'Art de Vérifier les Dates' should not be ignored! These both give Ida, daughter of Albert, Count of Namur, as the first wife of Godfrey of Louvain, and mother of Adeliza, the second wife of King Henry I.

Voigtel and Chinsole agree with Collins in giving Godfrey two wives, *viz.*, Sophia, daughter of the Emperor Henry IV., and Clementia, Countess of Flanders, daughter of William, Count of Burgundy, and widow of Robert, Count of Flanders;

\* "Wood from documents in Magdalene College and Christ Church. Hence the erroneous notion, that the name of the Hall was derived from Edmund, the father of this Radulph or Ralpb."



but they do not pledge themselves as to the maternity of Adeliza. It is quite clear that she was not the child of Clementia. Query, if Godfrey had not three wives, viz., (1) Ida, (2) Sophia, (3) Clementia; and that Adeliza was his daughter by the first? Miss Strickland, the queen's biographer, states positively that Ida was her mother.

Your correspondent T. W. is right in supposing that Albert III., the father of Ida, was the grandson of Albert I. and Ermengarde of Lorraine.

C. H.

"INCENSE-BREATHING MORN" (8th S. vi. 168).—Your esteemed correspondent is quite right in suggesting that this epithet has "a flavour of Milton." May I quote the following passages in justification of his remark?—

And early ere the odorous breath of morn  
Awakes the slumb'ring leaves, or tassell'd horn  
Shakes the high thicket, haste I all about,  
'Arcades,' ll. 56-8.

Now when as sacred light began to dawn  
In Eden on the humid flow'rs, that breath'd  
Their morning incense.  
'Paradise Lost,' ix. ll. 192-4.

F. C. BIRKBECK TERRY.

The note in Mitford's Gray will illustrate the note at the close of the query:—

And ere the odorous breath of morn,  
'Arcades,' ver. 56.

In Eden on the humid flowers that breath'd  
Their morning incense. 'Par. Lost,' b. ix. 193.

And so Pope, 'Messiah,' ver. 24:—

With all the incense of the breathing spring.

ED. MARSHALL.

Gray was probably thinking of Milton's:—

humid flowers that breathed  
Their morning incense. 'Par. Lost,' ix. 193-4.

The meaning seems perfectly clear. C. C. B.

LEMON SOLE (8th S. v. 509; vi. 78, 131, 198, 234, 270).—What is the authority for H. D.'s statement that the French name for "lemon sole" is *limande sole*? I confess I never saw or heard this name. Émile Moreau, the best authority on the subject, gives it as *sole lascaris*, and *sole pole* on the north-western coasts of France, where the fish is chiefly found. F. E. A. GASC.  
Brighton.

The derivation, or corruption, of this word is duly given in Dr. Smythe Palmer's 'Folk-Etymology,' published in 1882. It is curious that, in the same number of 'N. & Q.' as the last reference (viz., at p. 274), Mr. PEACOCK recommends the publication of a book on 'Folk-Etymology.'

WALTER W. SKEAT.

ASTRONOMICAL (8th S. vi. 207, 257).—The longest twilight at Melbourne, that of Dec. 21, is two hours, and there is none so short as one and

a half. Twilight does not depend on local atmospheric causes at the sea-level, or at any place having an open flat horizon. At Quito the day and two twilights are said to be under fourteen hours; but that is from the peculiar situation, both eight thousand feet high and in a valley, with mountains both east and west shutting out early and late sunlight. A table like that in 'Whitaker's Almanac,' p. 67, might give beginnings and ends of twilight quite as well, but the first and last lines should be reckoned to twenty-three and a half degrees instead of twenty-four degrees.

E. L. G.

A MS. PRAYER BOOK OF MARY, QUEEN OF SCOTS (8th S. vi. 223).—In the Arbuthnott Missal ('Liber Ecclesię Beati Terrenani de Arbuthnott') the months are headed with lines identically the same as those given by Mr. HOOPER. The date of the Missal is 1491. R. M. SPENCE, M.A.  
Manse of Arbuthnott, N.B.

STANSTEAD (8th S. vi. 228).—MR. BAINES is evidently, as our Editor suggests, thinking of Greenstead, when he asks about a village in Essex with a log church. A photograph of Greenstead Church, purchased on a recent visit, now lies before me. Its nave is formed of split logs of some unidentified wood (perhaps oak or chestnut), with the smooth sides inwards, and the round sides exposed to the weather. The chancel, of brick, is Elizabethan, and almost equally picturesque. The tower is of feather-boarding. The nave is traditionally said to be one of the tabernacles or temporary shrines erected over the body of the sainted King Edmund wherever it rested on its journey to Bury St. Edmunds for interment; and it is evidently of extreme antiquity. A description of it will be found in Durrant's 'Handbook of Essex,' and I suppose in every other account of the county. Greenstead is an easy walk from Ongar, which again is an easy ride from Liverpool Street on the Great Eastern Railway. There is a very pleasant walk to the old church through the fields by turning down a path on the right-hand side of Ongar High Street as you go from the railway station; and Mr. BAINES might do worse than visit it.

R. CLARK.

Walthamstow.

MR. BAINES, as already suggested, probably refers to Greenstead (or Greensted) wooden church, at Chipping Ongar, concerning which some interesting particulars have already been supplied by contributors to 'N. & Q.' (see 7th S. x. 208, 297).

C. P. HALE.

SOURCE AND AUTHOR WANTED (8th S. vi. 167, 211).—If the following reply to part of this query (viz., "under what circumstances" the verses in question were written) has not already appeared in 'N. & Q.,' it is to the point, and will be of

interest. It is from Jeremy Collier's 'Great Historical Dictionary' (ed. 1701), with slight changes of expression for clearness' sake :—

"Frederick IV. was the first that took the title of Archduke of Austria. He was chosen Emperor in 1440, and died in 1493, leaving many children, who all died issueless except Maximilian I. Having married Mary of Burgundy, daughter of Charles the Bold (the richest heiress then in Europe), Maximilian I. succeeded his father in the Empire in 1493. He died in 1519, leaving a son Philip I., call'd 'the Fair,' King of Spain. Archduke of Austria, &c., who in 1496 married Jane of Arragon, daughter and heiress of Ferdinand V. (surnamed 'the Catholick,' and King of Arragon, Granada and Sicily), and of Isabella, Queen of Castile and Leon. This new alliance raised the House of Austria to that height which it has ever since appear'd in, and gave occasion to this distich :—

Bella gerunt fortes, tu felix Austria nube ;  
Nam, quæ Mars alius, dat tibi regna Venus."

A variation in the words, and possibly in the animus, of the first verse may be noticed.

JOHN W. BONE.

"HEAD OR TAIL?" (8th S. vi. 207.)—Forty years ago many matters were settled by the toss of a copper coin, and lads and men played for money at toss, shake-toss, and show best of three. There were few Queen's pennies and halfpennies to be seen, for most of the coppers were Georges' and Williams', with some three-legs (Manx) and harps (Irish). With the older coins it was "man" or "woman" by the guesser as the coin went up with a spin from the bent thumb and finger-tip of the tosser. But when the Queen's money became more common, the tosser showed the coin before tossing, and the guesser's words were "head" or "tail." "Toss" was gambling for odd coins, and "shake-toss" gambling for two or more coppers, when the players put an equal number of coins together. In this case the guesser shook the coins first, both hands folded loosely over them, and then he placed them in the hands of the tosser, who shook in the same manner before tossing. While the coins were in the air the second player made his guess, and then picked up those of the coins which fell as he had guessed. "Show best of three" consisted in placing a coin on the back of the hand covered with the fingers, the other player guessing as he pleased, whether man or woman, head or tail, would be revealed when the fingers were removed; and if he guessed twice out of three shows, he took the coin.

THOS. RATCLIFFE.

Workshop.

In a note of mine to 'N. & Q.,' some twenty-five or thirty years ago (I regret that I cannot refer to the volume), I believe that I cited a phrase, still in use among boys in the north of France when tossing, evidently a survival of the Roman term, and pronounced, if I correctly remember the words, "capit-o-navia." My object in writing at this

moment is to chronicle a synonym for coin which I have recently met with in a letter from (Sir) William le Neve (1632), dated from Paris: "I intend this following weeke if not much crossed w<sup>th</sup> lacke of Crosses to sett out of Paris." This is clearly a care of *pars pro toto*, as in the earlier part of the letter the writer has deplored his impetuous condition.

J. ELIOT HODGKIN.

Richmond, Surrey.

Let me cite an amusing instance of this from the 'Pickwick Papers,' published in 1837. When Mr. Tupman and the "imperturbable stranger," Mr. Jingle, are intending to go to the ball at Rochester, they toss up a sovereign for payment of the tickets, calling "Man or woman?" when it is said "the dragon, called by courtesy the woman, came uppermost." The obverse of the coin had, no doubt, stamped upon it the effigy of the King, and the reverse St. George slaying the dragon. On a sovereign of the coinage of 1892 the head of the Queen is depicted on the obverse, and St. George and the dragon on the reverse.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

There is a reference in Pulleyn's 'Etymological Compendium' to "Cross and Pile," where, in addition to the quotation from Strutt's 'Sports and Pastimes,' is the following :—

"Anciently the English coins were stamped with a cross on one side. This game is evidently derived from a pastime called *ostrachinda*, known in ancient times to the Grecian boys, and practised by them on various occasions. Having procured a shell, it was smeared over with pitch on one side for distinction sake, and the other side was left white; a boy tossed up this shell, and his antagonist called white or black, and his success was determined by the white or black part of the shell being uppermost."

"White or black?" may, therefore, be added to those already possessed by PROF. ATTWELL. With reference to the form of expression common in the Metropolis, I should say that "Head or woman?"—next to "Head or tail?"—has by far the greater vogue.

C. P. HALE.

"Head or woman?" I never heard, but "Man or woman?" is very common, and is not confined to London or the south.

C. C. B.

An interesting communication on this subject will be found in 'N. & Q.' so long ago as June 1, 1861. See 2<sup>nd</sup> S. xi. 425.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The equivalent phrase in Canada and in America is "Eagle or Liberty?" from the designs on the American coinage.

CELER ET AUDAX.

ABARBANEL (8th S. v. 229; vi. 237).—I thank DR. CHANCE for his reply to my question as to the meaning of Abarbanel, and, in answer to his

demand for an exact reference, I beg to state that my quotation does not come from the body of the book (Wolf), but from the introduction, p. 23.

JAS. PLATT, Jun.

**AUTHORS OF QUOTATIONS WANTED** (8th S. vi. 229).—

Is 'Aurora Leigh' clean forgotten? Turning to the shelves of one of the best libraries in London to verify this quotation, I was surprised to find no 'Aurora Leigh,' though a collection of the authoress's poems in three volumes stood beside those of her husband. But nearly forty years of prose and poetry have passed since Elizabeth Barrett Browning wrote:—

Earth's crammed with Heaven  
And every common bush afire with God,  
But only he who sees takes off his shoes,  
The rest sit round it and pluck blackberries.

KILLIGREW.

To sit on rocks, to muse o'er flood and fell.  
This is from 'Childe Harold's Pilgrimage,' canto ii, 25.  
GEORGE BRACKENBURY.

[And others.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Eighteenth Century Vignettes.* Second Series. By Austin Dobson. (Chatto & Windus.)  
THE second series of 'Eighteenth Century Vignettes,' by Mr. Austin Dobson, are in no respect inferior to their predecessors. Like them, too, they have, with a single exception, seen the light in periodical publications, from which they are now reprinted. Four of them only deal with the chief English literary celebrities of the last century, the four in question being concerned with Richardson, Swift's 'Journal to Stella,' 'Johnson's Library,' and the 'Topography of Humphry Clinker.' Delightful as these are, and they have all Mr. Dobson's known grace, pliancy, and *verve* of style, they will probably be less valued than those upon the minor luminaries. First among these comes Robert Dodsley, the author of 'The Muse in Livery,' who, beginning life as a footman, arrived to be a known writer and dramatist, a somewhat famous publisher, and the friend of some of the distinguished poets whose verses he gave to the world. Perhaps the most interesting vignette in the volume is that of Lady Mary Coke, the daughter of John, Duke of Argyll and Greenwich, and the virgin wife of the son of the Earl of Leicester. This, which has not previously appeared, throws a powerful light upon many aspects of the last century. The materials from which it is drawn are, indeed, accessible to all; but who knows where to look for them, and who, except earnest students, would not prefer to have them in Mr. Dobson's brilliant pages? Another excellent paper is that on Silas Told, who, after a marvellous experience on board slave-ships, in which his life and limbs appear to have been in incessant peril, lived to be converted by Wesley, and became famous as an amateur prison chaplain. Upon the last century booksellers Mr. Dobson writes the opening stanza of a *ballade*, which we commend to our readers, as we commend an epilogue, all in verse, in which, for rather fantastic reasons, but in admirable verse, he explains his preference for eighteenth century themes. Concerning the two Paynes, Thomas and Roger, he has much to say, quoting some of the doggerel into which, when inspired (?) by ale, the great bookbinder was wont to burst. Mr.

Dobson quotes also one of Roger Payne's quaintly elaborated invoices. 'Nivernais in England' deals with the famous French ambassador, 'Little Roubillac' with the sculptor, and 'The Berlin Hogarth' with Chodowiecki. The book is delightful reading. In matter and style it is worthy of Mr. Dobson's reputation; and what more would readers of 'N. & Q.' have us say?

*Calendar of the State Papers relating to Ireland of the Reign of Elizabeth, 1596, July—1597, December*  
Edited by Ernest George Atkinson. (Stationer Office.)

THIS volume covers but eighteen months. Ireland was rapidly drifting towards civil war. Rebellion was everywhere in the air, and, so far as we can gather from the pages before us, except in a few places where the English force was overwhelming, no one's property or even life was safe.

The Earl of Tyrone is the central figure around which all others revolve. The great rebellion which takes its name from him was on the eve of breaking out, but there was nominal peace during the year and a half which is included in this volume. Nevertheless, Mr. Atkinson does not use too strong language when he says of the months with which he has had to deal, "The whole picture before us is dark in the extreme, and may be outlined in four words, *rapine, bloodshed, poverty, and intrigue.*"

What are we to make of the Earl of Tyrone? Was he a patriot or a selfishly ambitious adventurer? Partisan histories (and all Irish histories have hitherto been political or religious manifestoes) represent him sometimes as the one, sometimes as the other. That he did many acts which no special pleading can justify is absolutely certain, but that may not have hindered him from being zealously anxious to free his country from foreign dominion. That the English who were sent over there were many of them of the worthless description is proved by a hundred passages in these papers. They were neither powerful enough to strike terror nor sufficiently humane to conciliate. On one occasion Sir John Norrey, writing to Lord Burleigh, says that of "the 3,500 men sent over within this year, there are not 1,000 that do now bear arms, but are either dead, run away, or converted into Irish." What does converted into Irish mean? It is no use indulging in rash speculations; but the passage is very curious.

There is a long and curious letter from the Bishop of Cork and Ross (William Lyon) to Lord Hunsdon, giving an account of the state of the country. The writer was a fierce partisan. Some of his statements are untrue on the face of them. It is, however, interesting as an example of the extreme views which theological hatred will foster. Mr. Atkinson has catalogued some of the more curious words which he has encountered during his labours on these papers. We trust some one will send them to Dr. Murray for the N.E.D.

*The Gentleman's Magazine Library. — Ecclesiology.*  
Edited by F. A. Milne, M.A. (Stock.)

WE always welcome gladly each new volume of 'The Gentleman's Magazine Library' as it appears. The series, which now extends to seventeen volumes, is edited by Mr. Gomme; but the volume before us has been compiled under the superintendence of Mr. Milne. To those of our readers—and they are, we feel sure, many—to whom the architecture of churches, their fittings and decorations, has an especial charm, the volume before us will have an interest in some ways superior to that of its predecessors. Its contents are of various dates, and, consequently, differ much in value; for it must not be forgotten that ecclesiology, as a science, is little more

than half a century old. It was not until the knowledge of Gothic architecture had emerged from the condition of mere guesswork in which Carter, Rickman, and Milner found it, that rational ecclesiology was possible.

The science has had, in the past, no little obscurantism to contend with. Our elder readers will remember, or at least have heard of, the hard blows dealt by ignorant folk at the geologists because they ventured to question the accuracy of Archbishop Usher's Biblical chronology. The men who studied our old churches suffered in a like manner in the forties, because sapient people imagined that they were desirous of restoring every rite or custom which they described. Those who know the history of the Cambridge Camden Society, which, we believe, was eventually compelled to suppress itself on account of the ignorant clamour with which it was assailed, will not require further evidence to prove to them that the pioneers of ecclesiology had not primrose paths provided for them.

The papers contained in the volume before us all deserved the honour of reprinting, though we need not say that some are of more value than others. Unlike the *Ecclesiologist*, the *Gentleman's Magazine* was in no sense the organ of a theological party. Its objects were historical and antiquarian only. We need only mention the names of some few of the writers, such as John Henry Parker, C.B., F.S.A., J. T. Fowler, D.C.L., F.S.A., and the Rev. George Atkinson, of Stowe, to whom that grand Saxon-Norman church owes its preservation, to indicate that the information given reaches the highest level of the time when the various papers were written.

It is not easy to select any class of subjects for especial comment. Perhaps, however, the papers on the churches of the pre-Norman period are of the greatest general interest. They are the foundation of much of our present knowledge on the subject.

The notes on some of the bells in the city and neighbourhood of Durham and Newcastle-upon-Tyne are specially important, as there is not, so far as we know, any work devoted to the church bells of Durham or Northumberland, though it would not be fair to neglect to mention that Mr. Boyle's guide to the former county contains many, perhaps all, the mediæval inscriptions of the old County Palatine.

The account of the mural paintings discovered some thirty-five years ago in Chalgrove Church, Oxfordshire, is important. Nearly the whole series seems to have been brought once more to the light of day. It is often imagined that the pictures which decorated our church walls, ere whitewash was daubed upon them by the fanatics of the sixteenth century, were each one independent of all the rest, as pictures we see in galleries are now commonly arranged. There cannot well be a greater error. Here we find a carefully classed series, illustrating the life of our Lord and his Blessed Mother. The stained glass at Chalgrove has, we believe, perished; were it in its place, we should no doubt find that wall and window mutually illustrated and supported each other.

Glad as we are to have this ecclesiastical volume on our shelves, we trust that its publication does not indicate that the topographical series is suspended, even for a time. Four parts have already appeared. As the arrangement is alphabetical, there are many shires to follow. We assure Mr. Gomme that there are many persons who take deep interest in the counties not yet illustrated, who are most anxious for the appearance of the succeeding volumes.

JEREMY TAYLOR'S *Rule and Exercise of Holy Living* has been added to the pretty series known as 'Bagster's Christian Classics,' which already comprises 'The Christian Year,' 'The Imitation of Christ,' 'Herbert's Poems,'

and 'The Pilgrim's Progress.' The form is one of the handiest conceivable, and the book is an appropriate and a valuable addition to the series.

A PAPER by Mr. John Vinycomb, M.R.I.A., with which the *Journal of the Ex-Libris Society* for October opens, constitutes, in fact, a vindication of ex-libris collecting, which, though needless to members of the Society, may be read with advantage by its opponents—who seem, from the *Journal* itself, to be confined to Mr. Andrew Lang—and by those unaware of the work which the Society is doing. A fine book-plate of Sir Charles Frederick, Surveyor General of the Ordnance, contributed by Mr. C. Leeson Prince, and a second, supposed to be a book-plate designed for George III. by Bartolozzi, are reproduced, and there is much interesting letterpress.

BEFORE closing up his work on the old A B C horn-book, which is to contain something like two hundred illustrations, Mr. Andrew Tuer, of the Leadenhall Press, E.C., asks to be favoured with notes from those who may remember the horn-book in use, or who may have in their possession examples which he has not yet seen. Information about spurious horn-books, from the sale of which certain persons are at present said to be reaping a golden harvest, is also sought.

### 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. LAURENCE ("The River Thames").—Our columns are not suited to long explanations on matters of science. We would refer our correspondent to the late Sir A. C. Ramsay's work on 'The Physical Geology and Geography of Great Britain,' a sixth edition of which, by H. B. Woodward, F.G.S., has recently appeared (E. Stanford), where he will find, in chap. xxxi. an interesting discussion of the origin and geological dates of the river-valleys of the Thames and other English rivers.

W. L.—L'Histoire et plaisante Cronique du Petit Jean de la Saintré' is by Antoine de la Sale, or la Salle, 1398-1401, a curious work. The first edition appeared, Paris, 1517, fol. A translation is included in the publications of the E.E.T.S. De la Salle is also credited with 'Les Quinze Joyes de Mariage' and the 'Farce de Patelin,' as well as with a share in the 'Cent Nouvelles Nouvelles.'

C. J. BATTERSY ("Gods, men, and columns").—

Macaulay alludes to the well-known lines of Horace:—  
Mediocribus esse poetis

Non homines, non Di, non concessere columnæ.

### 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, OCTOBER 20, 1894.

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## Notes.

## LADY MARY GREY, ALIAS KEYS.

A paragraph lately in the newspapers announcing the reopening of the church of St. Botolph without Aldersgate, "after having been cleared of its thousand and more coffins," calls to mind the above-named lady, who, as a copy of her will (Lansdowne MSS., xxvii. 31, Brit. Mus.) shows, was in her latter years resident in that parish. That she was buried in St. Botolph's is probable; and the writer of the article Lady Mary Keys in the 'Dict. Nat. Biog.' so states, but the evidence is unknown to me. Strype, who records her death, does not refer to her burial, having, apparently, nothing before him but the will; nor does Dean Burgon, who, in his 'Life and Times of Sir Thomas Gresham,' tells Lady Mary's story; nor is the fact revealed in the State Papers, so far as calendared. I have troubled the rector of St. Botolph's with the inquiry; but he not having been able to give me more than the too frequent reply, "The register for the period has been lost," I would now refer to 'N. & Q.,' and at the same time inquire if there is likely to be a transcript of the missing registers; indeed, I would seek enlightenment as to transcripts of City parish registers generally. Do they exist; and if so, where?

I scarcely think apology necessary for inquiry as to the burial-place of Lady Mary Grey, believing that an almost universal interest pertains to the graves of the historic dead. True, she is but a

minor character in history, yet was she not so unimportant as to be passed over by Strype in his 'Annals'; and the little lady is interesting, not only from her relationship to others more famous, but from her own story, which, indeed, forms a chapter of one of the saddest stories in English annals, viz., the fate of the three Ladies Grey. Daughters of Henry Grey, Duke of Suffolk, by his wife Frances Brandon, granddaughters of Charles Brandon of the same title, and of his wife Mary Tudor, Queen Dowager of France, and as great-granddaughters of King Henry VII. in the succession to the Crown after the Stuarts, their high descent was to them an endowment of misfortune and shortened lives. Thus it is interesting to know where "after life's fitful fever" these poor ladies sleep.

The grave of Lady Jane, "sometime unfortunate Queen of England" (Strype), is known by all to be with those of the illustrious victims of ambition, their own or of others, before the altar of St. Peter's ad Vincula in the Tower of London. The Lady Katherine, who by her clandestine marriage with the Earl of Hertford incurred the vindictive anger of her cousin Queen Elizabeth, after enduring six years of persecution and captivity, died at the house of her last custodian, Sir Owen Hopton, at Yoxford, in Suffolk, and in the church there was laid to rest. To Charles Knight ('Popular History of England,' iii. 164), I think, we are indebted for bringing that to light and for correcting the current error that she died in the Tower, where she at first was imprisoned.

Lady Mary, the third and diminutive sister—"the least in all the Court," as wrote Sir William Cecil—escaped the vigilance of the queen, and undeterred by the punishment of her sister, then still living, gave her hand to Thomas Keys, the Serjeant Porter, "the biggest gentleman in the Court." Cecil describes the match as "monstrous," and certainly it was unequal in more senses than one. Yet at that time the office of "Porter" frequently indicated an honourable position; the "Porter of Calais," e.g., was a knight or gentleman of good family, and the "Serjeant Porter" at the Palace was probably equal in position to "Groom of the Chamber"; indeed, Burke designates Keys as "Groom-Porter," and other writers refer to him as "Gentleman Porter of the Queen's Household and Master of the Revels." It has been thought that Lady Mary in marrying below her own station hoped to escape the queen's anger and jealous apprehension; but if so she erred, for Elizabeth "took the matter much to heart." The marriage quickly discovered, the pair were at once separated: Keys sent to the Fleet, and Lady Mary (perhaps deemed personally too insignificant for the Tower) placed in the custody, first of Mr. Hawtrey, of the Chequers in Buckinghamshire, and latterly of Sir Thomas Gresham. In the biography of the great London merchant by Dean Burgon we have, as

well as the sad story of Lady Mary, that also of her husband; and the later published 'Calendar of State Papers' affords a few additional details.

Keys, after spending upwards of two years in the Fleet, appears to have become a prisoner on parole at Lewisham, and latterly at Sandgate Castle, on the coast of Kent, whence a letter written by him in May, 1570, to the Archbishop of Canterbury, is found with the State Papers, beseeching his grace to intercede with the queen on his behalf, "that according to the laws of God he might be permitted to live with his wife." His prayer was of no avail, and sixteen months afterwards, September, 1571, Keys died, perhaps at Sandgate, for we do not hear of his removal. Search has been made for his burial register, but so far fruitlessly.

Lady Mary was at once informed by Sir Thomas Gresham of her husband's death, which, writes Sir Thomas to Cecil, now Lord Burghley, "she taketh grievously, begging Her Majesty's leave to bring up his children"; these were by a former wife, and they are mentioned as being at one time with their father in the Fleet, but as to what became of them nothing seems to be known. It speaks also to the faithfulness of Lady Mary that having previous to widowhood used her maiden name, she, a month after her husband's death, when writing to Burghley praying to be restored to the queen's favour, "God having now removed the occasion of Her Majesty's justly conceived displeasure," signed herself Mary Keys. But not until a year later was she released from the custody of Sir Thomas; then, perhaps, she had the queen's forgiveness, for there is indication of this in her New Year's presentation to Elizabeth at Hampton Court of "two pair of sweet gloves, with four dozen buttons of gold, in one every a seed pearl," then receiving from her sovereign cousin "a cup with a cover weighing 18 oz.)\* This, however, was on Jan. 1, 1578, about six years after she had been set at liberty, and but a few months before her death, which occurred on April 20, 1578.† Her will had been made only three days before, and it shows that her last residence was in the parish of St. Botolph without Aldersgate. The will is certainly interesting in naming her friends and servants, and in its indication of her condition. Strype quotes but a portion of it, and, not aware that it has ever been wholly printed, I offer to the Editor my transcription of the copy above referred to:—

[Endorsement] A copy of the La. Mary Grayes laste will and testament.

In the name of god Amen the xvij daye of Aprill in the yeare of our lord god 1578 And in the xxth yeare of

\* Nichols's 'Progresses,' &c., ii, 65, 81.

† Fuller, in his 'Worthies,' gives the date. Lady Mary was fourteen years old in 1559, when her mother Frances Brandon, Duchess of Suffolk, died (see Inq. p.m., 'Cal. State Papers, Dum., Add., 1580-1625,' p. 404); therefore born in 1545, and about thirty-three years of age at time of her death in 1578.

the Raigne of our Sovereigne Ladye Elizabeth by the grace of god of England Franunce and Irelande Queene defendor of the faithe I the Ladye Marye Greye of the p'ishe of St. Botolphe w<sup>th</sup>out Aldersgat in the Citie of London widowe of wholl mirde and of good and perfect remembrance laude and praise be unto Almightye god therfor doe ordaine and make this my last will and testamente in manner and forme followinge repealinge herbie and utterie revokinge all former willes and testaments whatsoever hertofor by me made and ordained And furste as touchinge my soull I comitt y<sup>e</sup> same to y<sup>e</sup> mercie of god Almightye my Savior and redemer by whose deathe and passione onelie w<sup>th</sup>out any other waies or meanes I truate to be saved under whose true church I proteste myself unto the wholl world to die an humble and true repentant personne for my sinnes committed And as for my bodie I commit the same to be buried where the Queens ma'tie shall thinke most meete and convenient Itm. I will that all such debtes and duties as of right and consciens I doe owe unto any personn or persons be well and trulie contented and payde by myne excutores hereafter by me made and ordained Itm. I geave & bequeathe unto my verie good ladie and graund-mother the Dutchesse of Suffolks grace\* one paeere of hand Braceletes of gould w<sup>th</sup> a jacinte stonne in catche Bracelette w<sup>th</sup> Bracelettes were my l. grace my late mothers or els my Juell of unycornes horne w<sup>ch</sup>soever likethe here grace best to take And w<sup>ch</sup>soever herr grace refusathe I geave and bequeathe the same to my verie good ladie y<sup>e</sup> lady Susanne Countesse of Kent† Itm. I geave to my verie good lady and cosenne the countesse of Lincolne‡ one girdle of gouldsmithes worke set all w<sup>th</sup> pearle and buttons of gould Itm. I geave to my verie good l. and sister my l. Marie Bartye§ and to M<sup>r</sup> Peregrine Bartye§ her husband my best gilt cupe and my best saltceller of sylver and gilt Itm. I geave to my verie good l. and cowsene my l. Stafford|| a tablet of gould w<sup>th</sup> an aggett in it Itm. I geave to my verie good l. my l. Arrundell¶ one tankarde of sylver and gilt Itm. I geave to my l. Margaret Nevell\*\* a traine kirtle of yellowe vellet w<sup>th</sup> a foreple (?) belonginge to it of the same Itm. I geave unto her also my best gowne of blacke vellet and a kirtle of blacke vellet to the same gowne w<sup>ch</sup> is cutte under w<sup>th</sup> murrey farlett (?) Itm. I geave unto her more one petticotte of crimson saten garded about w<sup>th</sup> a blacke gard of vellet and a gould lace ymbrothered upon the same Itm. I geave to my verie good l. my l. Throckmortonne a boule of silver and gilt w<sup>th</sup> a cover Itm. I geave to my verie frend M<sup>rs</sup> Blaunche a Farre a little gilt bowlle w<sup>th</sup> a cover to

\* Katherine, only daughter and heir of William, Lord Willoughby de Eresby, fourth and last wife of Charles Brandon, Duke of Suffolk, therefore step-grandmother of the testatrix. The duceses married, secondly, Richard Bertie, Esq., and died in 1580.

† Susan, daughter of Richard Bertie, Esq., by Katherine, Duchess of Suffolk, and wife of Reginald Grey, Earl of Kent.

‡ Elizabeth, "the fair Geraldine," daughter of Gerald Fitz-Gerald, Earl of Kildare, and third wife of Edward Clinton, Earl of Lincoln.

§ Mary, daughter of John Vere, Earl of Oxford, and wife of Peregrine Bertie, eventually Lord Willoughby de Eresby, son of Richard Bertie, Esq., by Katherine, Duchess of Suffolk, who in her own right was Baroness Willoughby de Eresby.

|| Mary, daughter of Edward Stanley, Earl of Derby, and wife of Edward, Lord Stafford.

¶ Anne, sister of above Lady Stafford, and wife of Sir John Arundel, Knt., of Lanherne, co. Cornwall.

\*\* This Nevill lady I cannot identify.

it Itm. I geave to my verie good cosen Mr<sup>s</sup> Hall the elder one neaste of plaine small silver bowles Itm. I geave to my verie good cowssenn Mr<sup>s</sup> Duport the elder one standinge cup of silver and gilt w<sup>th</sup> a cover Itm. I geave to my gossoppe Mr<sup>s</sup> Morrioune a cowple of small silver bowles pyoked Itm. I geave more to my cowssenn Mr<sup>s</sup> Hall a gowne of blacke vellet set about w<sup>th</sup> buttons and a blacke vellet kirtle layed about w<sup>th</sup> a purple and blacke silke billmmer [?] lace Itm. I geave to my daughter [?] goddaughter] Janne Merrick one good fethered bedde and a boulstere to the same and the three peres of hanginge w<sup>ch</sup> I have of myne owne and a cowple of covered stools Itm. I will that the lease of my howse wherin I now dwell be sould and the money comminge therof after the rent is paid! that is due to the landlord already I geave the residue to Marrie Merrick my goddaughter to be kepte in the hand of my cossen Edmond Haul to the use and behoof of the child untill suche tyme as shee either be married or accomplishe the tearme of xxj yeares Itm. I geave to Marrie Fulleshurst x<sup>is</sup> And unto her sister Margaret Fulshurst vj<sup>is</sup> xiii<sup>is</sup> iij<sup>d</sup> w<sup>ch</sup> I will to be delivered to my cossen Mr<sup>s</sup> Toms. Duport to keepe and occupie for the wenches behaf untill suche tyme as thei either be married or accomplishe the tearme of xxj yeares Itm. I geave to Rachell Broune iij<sup>ls</sup> to be likewise kepte in the handes of my cossen Edmond Haul to the use and commoditie of the wenche untill shee come either to be married or els to the tearme of xxj yeares as aforesaid Itm. I giue to Anne Gouldwell my servant half a dozen of silver spones and two trenchers plattes of silver Itm. I giue to Katherin Duport my servant one trencher platte of silver gilt about the eddge Itm. I giue to Robt. Savell my servant my blacke coatche geldinge with my coatche and furniture belonginge Itm. I geave to Henrie Gouldwell my servant my baie coatche geldinge Itm. I giue unto William Parfoot [qy.; Parpoint erased] iij<sup>ls</sup> to binde him prentice to some good occupacon suche as my executores shall thinke meet and convenient Itm. the residue of all my goodes and cattelles bothe moveable and immoveable leasses houshold stuffe juelles platte money dettes and all other my goodes by whatsoever name or names thei beare or ought to be called w<sup>ch</sup> either I be myself or by myne owne handes have not geaven or befor in this my last will and testament not bequathed or assigned I will that of the same be made the mo<sup>st</sup> that can be And my debtes beinge payde my funerral charges & expenses performed And theiss my legacies contaigned in this my p<sup>sent</sup> testament fulfilled I will that the same be equalle devided amongst my forsaied servants And the rest not named by the handes of my trustie and welbelovied cowssenn Mr. Edmond Hall and Mr. Thomas Duport esquires whome I constitute ordaine and make my executores of this my p<sup>nt</sup> last will and testament hoping thei will finishe and accomplishe the same according to the effectes and my true meaninge herine as my asured hope and speciall trust is therein. In witness wherof that this is my verie true last will and testament I have hereunto subscribed my name; and set to my seal the day and yeare furst above written.

In this copy of the will the signature of the testatrix is not transcribed; the existence of the original is very questionable.

Reverting to the question of the burial of Lady Mary Grey, it will be observed that by her will she appointed it to be wherever the queen should think most meet and convenient. It is possible, therefore, that she was interred with other mem-

bers of her family, elsewhere than at St. Botolph's without Aldersgate. The church contains several mural monuments—not earlier, I think, than the seventeenth century—and it is to be hoped that its history, memorials, and registers will some day receive due attention. W. L. RUTTON.

27, Elgin Avenue, Westbourne Park, W.

#### "CONSTITUTION" IN A POLITICAL SENSE.

(Concluded from p. 235.)

The following additional quotations will, I think, conclusively prove the inadequacy of the 'N. E. D.'s treatment:—

"It may not perhaps be taken notice of what sort of offence it is for many persons to meet together and joyne in framing or preserving [?] presenting] Petitions, to have any of y<sup>e</sup> Constitutions of this Realme either altered or repealed especially at such a time when there is no Parliament sitting, by whom such alterations or Repeales may be made."—'Sp. of Essex to the City Council of Dublin,' March 20, 1673/4 ('Essex Papers,' vol. i. p. 189, Camden Society). Compare, "in all citys of note, y<sup>e</sup> constitution of them is so already" (Oct. 1, 1672, *ibid.*, p. 32).

"If you finde it fit to publish our orders and constitutions, yo<sup>r</sup> shall in our name signify to the archbishops and bishops that our pleasure is that no minister be prejudiced or molested for his privat opinions concernin<sup>g</sup> Church Government."—'Private Instructions from Charles II. to Lauderdale' ('Lauderd. Papers,' vol. ii. p. 187, Camden Society).

My next extracts shall be from Mr. C. H. Firth's invaluable work the 'Clarke Papers,' vol. i., 1891 (Camden Society), pp. 268 *et seq.*:—

"Ireton: Wee have said we desire [first] to have the constitution of the supream authority of this kingdome, reduced to that constitution which is due to the people of this kingdome."

"(At the Council of the Army's meeting held at Putney, October-November, 1647):—The Paper called the Agreement read. Afterwards the first Article ('that the people of England, being at this day very unequally distributed by Counties, Cities, and Burroughs for the election of their deputies in Parliament, ought to be more indifferently proportioned, according to the number of the Inhabitants.....') read by it self. Ireton: The exception that lies in it is this. It is said, 'The people of England, &c.....they are to be distributed' according to the number of the inhabitants, and this doth make mee thinke that the meaning is, that every man that is an inhabitant is to be equally consider'd, and to have an equal voice in the election of the representors, those persons that are for the Generall Representative; and if that bee the meaning then I have something to say against itt. But: if it bee onely that those people, that by the Civill Constitution of this kingdome, which is originall and fundamentall, and beyond which I am sure noe memory of record does goe—(interruption: 'Not before the Conquest'). Butt before the Conquest it was soe. If it be intended, that those that by that Constitution that was before the Conquest, that hath bin beyond memory, such persons that have been before [by] that Constitution [the Electors], should be [still] the electors, I have noe more to say against itt."—Pp. 299, 300.

"Ireton : I am sure if wee looke upon that which is the utmost within man's view of what was originally the constitution of this Kingdome, [if wee] looke upon that which is most radical and fundamentall, and which if you take away there is noe man hath any land, and your goods [or] any civil interest, that is this : that those that chuse the Representatives for the making of Lawes by which this State and Kingdome are to be govern'd, are the persons who taken together comprehend the local interest of this kingdome ; that is, the persons in whome all land lies, and those in Corporations in whome all trading lies. This is the most fundamentall Constitution of this Kingdome, which if you doe nott allow you allow none att all. This Constitution hath limited and determined itt that onely those shall have voices in Elections."

It is to be borne in mind, when the above is read, that Ireton had been a law-student.

"In the meane time the king [Edw. IV.] cauldy a parlyament at Westminster.....wherein first we revyved all suche his constitutions and lawys, which had been repealyd and abrogatyd a lyttle before by King Henry the Vith."—Polydore Virgil, 'Hist. Eng.,' translated (*temp.* Hen. VIII., p. 159 (Camden Society).

"It may please you therefor to understonde we have had befor us as well my lord deputie, the mayre, and all the counsaill of the said towne, as also diverse others of the kinges true servauntes of the same, and examyned every of them apart, what the cause is that the good olde, and holsome lawes, ordinances, and constitutions of the said towne and marches, made by the kinges highnes, have not been followed and put in due execution."—"Commissioners on State of Calais : Report to Cromwell,' 15:5 ('Chronicle of Calais,' p. 130, Camden Society).

D. Yf I do abjure me, or put me to execucyon

P. W. I dare say he breaketh no popyshe conetytucyon.

Bp. Bale's 'King Johan,' p. 33 (Camden Soc.), and cf. p. 57.

"But now are found new constitucions of procuracies and customis and other expensis, so that noither sacrament, nor benefice, nor ministry is yeven nor tan frely after Cristis bidding ; but overal goth ymonde privaly or apert."—"Apol. Loll.,' p. 78, fourteenth century (Camden Soc.).

Whence also the following :—

"But now are men lettid oftun bi maad lawis, rewliis, and constitucions, to wirk after the spirit, or to do the merciful dedis or rightfulness frely, bi autorite of Crist."—P. 80.

A reader of Bishop Russell's speeches (*temp.* Edward V.) cannot, I think, but be persuaded that the term was used in England down to that time only in the sense of a royal, imperial, or ecclesiastical constitution as above (the quotation in the 'N. E. D.' from Gower does not disprove this). The bishop is constantly hovering over the *constitutio reipublice* and the *constitutio corporis* ground, now so familiar to us, but never once (I believe) alights on it. I am inclined at present to think that the political metaphor was introduced prominently by James I., that it was immediately adopted by the opponents of the Court, and that it thus had a "republican face," almost from the start. I need not say that I would welcome any further light on this important term—whether

confirmatory or destructive of my own conclusions is, of course, immaterial.

J. P. OWEN.

48, Comeragh Road, West Kensington.

P.S.—The following passage, at the end of Bacon's essay 'Of Greatnes of Kingdomes' (1612), I quote from the excellent "Golden Treasury" edition of the 'Essays' (p. 328):—

"But certainly in the Great Frame of *Kingdomes* and *Commonwealths*, it is in the power of Princes or Estates, by ordinances, and constitutions, and maners which they may introduce, to sowe greatnesse to their posteritie and succession."

This is the essay (in an enlarged form the twenty-ninth of the 1625 edition) which points out the supreme importance of "the command of the seas"—a truth, then a truism, then a commonplace, and lastly a platitude so stale that editors of the 'Essays' (e.g., Dr. E. A. Abbott) had come to think it unworthy of note or comment, until Capt. Mahan, without going an inch beyond Bacon's warrant, has once more brought the fact home to us.

HERALDRY.—There is one great and striking difference between ancient and modern heraldry. In feudal times no two persons, however nearly connected by blood, bore precisely the same coat of arms. A coat of arms always belonged to the head of the house, all the other members of the family differencing their arms, each in a distinct way, so that no two of them bore exactly the same coat. Now all this is changed, every cadet bearing the arms of his chief without any distinction whatever. The strange part of it is that the College of Arms appears to authorize these assumptions, although it contradicts itself by the clause on differencing, which it inserts in every grant of arms it issues : "To be borne and used for ever hereafter by the said John Smith and his descendants with due and proper differences according to the law of arms." These words are invariably used in every modern grant, as words to the same effect were used in every ancient one.

I can only account for the disregard of this vital heraldic rule in the following way. The immense increase of population, and with it the corresponding increase of coats of arms, would render differencing as formerly carried out almost impossible.

Then, again, pedigrees have greatly altered from what they formerly were. In earlier pedigrees younger sons were hardly ever mentioned, unless they happened to acquire an estate by marriage with an heiress, and even then they frequently preferred taking their wife's name and undifferenced coat to keeping their own with a mark of cadency.

Failing such fortunate marriage, they retired to a monastery and were not heard of again.

Now, however, a pedigree embraces every member, male and female, of a family ; so that we see a



host of struggling middle-class people in every conceivable business and profession all claiming and using the same arms as the chief of their house. Arms may, therefore, now be said to belong to the family rather than to the individual. This modern plan may be easier, and perhaps equally shows descent, in a way; but does it not make arms a trifle too cheap? I suppose, however, in these radical times, heraldry, like everything else, has to be made popular. Of course, if every one of the multitudinous coats of arms at present in use had to be differenced *ad infinitum*, few of them would escape such mutilation as would make them useless for the purpose for which they were intended. So the Herald's College marches with the times.

The only corrective of this undifferenced arms-bearing is the fact that every one must prove his pedigree up to date in the College of Arms before he can style himself "Armiger." But this, though it lessens the number of "Armigers," does not distinguish the arms of the remainder; and, moreover, it acts in a very one-sided manner, as it denies arms to some of the best families whose pedigrees may happen not to be recorded quite up to date. It is evading the difficulty by a side wind, and only in a partial degree; whereas the good old rule, that the entire arms belong to the head of the family only, makes everything clear at once. And if cadets wish to be armigerous, let them, as in Scotland, come to the College and have their arms duly differenced and recorded.

There is, however, another alternative, if my first suggestion is either impolitic or impracticable. It is this.

Let the undifferenced arms stand, but give chiefs of coat armour some external mark by which they may be distinguished. For instance, let their shields be surrounded by rays of the sun, as were those of the Landgraves and Cassiques of Carolina. And this brings me to another point. In olden times, when the sovereign granted arms, the title of Esquire invariably went with it, not only to the grantee himself, but to his eldest son after him, and his eldest son again in perpetuity. But now that the business of granting arms has been relegated to the Earl Marshal and the Kings of Arms, a mean and sorry quibble has been raised, that, because the arms have not been directly granted by the sovereign, therefore the title of Esquire does not go with the arms. It might as well be argued that an officer is not an Esquire because his commission comes through the War Office. Grantees of arms are frequently men of ancient blood and lineage, and in virtue of their new grant they are undoubtedly chiefs of coat armour, and on this account alone they were rightly created Esquires.

ALERION.

CENTENARIANS.—Although the late lamented Dean Swift so clearly described some of the evils

of longevity in his sketch of the 'Struldbrugs,' his writings appear to have had little or no effect, for certain it is that the average duration of human life has greatly increased since his time. Greater sobriety and cleanliness, improved sanitation, better food, perhaps even the advance of medical science, may be credited with a result which some sentimental soft-hearted folks appear to consider a blessing. Why, only the other day, Mr. John Hawkes, of Moseley, Birmingham, died a fortnight after he had celebrated his hundredth birthday. He was born at Norwich in 1794; but in the West of England longevity seems to be even more fashionable, for on two adjoining slabs in the parish churchyard at Ilfracombe are the records of the lives and deaths of certain good folks who managed to kill Time for a hundred years or more, and then Time had his revenge. Perhaps some of these good people were poor, then their relatives must have had to support them; or perhaps they may have been rich, and then what must their families have thought to be kept out of their inheritances whilst, like Charles II., these connexions were an "unconscionable time dying"? I copied down the inscriptions on a bright sunny day in August last—a churchyard being a cheerful spot in which to spend a fine day, and the study of gravestones an incentive to all the virtues they so truthfully record:—

"John Pile died 17 May, 1784, aged 100 years. Sarah Williams, widow (whose maiden name was Lord), died 13 Jan. 1788, aged 107 years. William Souper died 6 Nov. 1804, aged 103 years. John Davis died 4 March, 1840, aged 102 years. Mary Ann Lamb died October 12th, 1889, aged 100 years. Elizabeth Brooks died January 10, 1858, aged 100. Nanny Vaggas (widow), born June 19th, 1758, died October 6th, 1859. Jane Richards died June 13th, 1875, aged 101 years."

Space is left for more names; but as people do not seem to die at Ilfracombe, it may be a long time before the blank is filled. Whilst I was noting down these figures a youngster at seventy accosted me and persuaded me to visit the tomb of his grandmother, one Joan Fairchild; this was a total fraud, however, as she died in 1846 at the early age of ninety-six. My acquaintance, Mr. George Comer, earns his living as a boatman; he has nine children—boys and girls he called them—and about twenty grandchildren. Yet he seemed fairly cheerful, and was certainly strong and hearty. Now a week or two ago there was a humorous article in the *Daily News* entitled 'Centenarianism made Easy,' being in part a review of a modern edition of Cornaro's famous work, 'Discorsi della Vita Sobria,' inculcating exercise and temperance as the best means for prolonging life. Cornaro, with all his sobriety and self-denial, fell short of the goal, counting but a bare ninety-nine years' lease on a peppercorn rental.

But these recommendations are founded on selfishness, pure and simple. It may be possible

to live long, in some conceivable circumstances it may even be agreeable to do so; but we owe something at least to our relatives, some consideration to our friends, whilst we have no right to inflict ourselves on society at large "in second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans—everything." WALTER HAMILTON.

SMART ADAM GIBB.—Readers of 'N. & Q.' will, I am sure, agree that this is a remarkably strange name for a woman. But from a case reported in a morning newspaper of Sept. 7, such appears to have been given. At an inquest held on the previous day at St. Pancras Coroner's Court on the body of a lady who had met with her death through falling while winding a clock, it came out that she bore the curious name which is given above. According to her son, who was called to identify the deceased as his mother, she was baptized in the name of Smart Adam Gibb, which he "supposed was a fashionable name in her days." C. P. HALE.

REINTRODUCTION OF MONUMENTAL BRASSES.—It is well to record in 'N. & Q.' the reintroduction of a lost art or a custom that has died out. I have just come upon the following passage in a letter written by Miss Mitford in the year 1845. It will be of interest to not a few of your readers:

"Did I tell you that Mr. Taylor, the medical lecturer at Guy's, and one of the cleverest persons I ever knew, was taking rubbings of the different brasses in the churches round this year? I was much struck by the simplicity and piety of the old inscriptions, and Mr. Taylor agreeing with me, he has had the goodness to procure an inscription for me to be executed in London, to be placed over my dear father and mother, in Shenfield Church. I send you a rubbing of it, which you will perhaps, my dear friend, have the goodness to return, as I wish to show it to different friends. Mr. Taylor took it to the Camden Society, where the simplicity and novelty excited very considerable sensation. Above a hundred people have taken down the name of the engraver; and it is very probable that the old fashion will be revived. I did not think of that, as you may well imagine; at the same time, I fully expect that such will be the consequence; for besides the beauty of the execution, and the durability (for the letters are cut half an inch into the brass, and it would last a thousand years), the cheapness is extraordinary, this exquisitely executed plate having only cost fifty shillings. Tell me if you do not prefer this humble inscription to the pompous epitaphs one commonly sees. I do."—*Life of Mary Russell Mitford*, edited by Rev. A. G. L'Estrange, vol. iii. p. 199.

K. P. D. E.

PORTRAIT OF ROBERT HERRICK (1591-1674).—In a charming paper, 'Robert Herrick and his Vicarage,' in 'Sketches and Studies,' by my late friend Richard J. King, of honoured memory, who died in 1879, it is stated that "no portrait of Herrick is known to exist." This means presumably no portrait in oils, as it is added that there is "an engraving of him on the title-page of his 'Hesperides,'" and "this is not attractive."

Herrick himself tells us that he was "mop-eyed," i.e., near-sighted, and "that he had lost a finger." The small portrait of the poet prefixed to the 'Hesperides' by way of frontispiece may have been executed by William Marshall, an engraver, who lived about 1650, and it is possible that there is a larger engraving in existence. A short list of Marshall's portraits is inserted in the notice of him in Bryan's 'Dictionary of Painters and Engravers,' but there is no mention of any portrait of Herrick in it. It is said of Marshall's portraits, "Although they are indifferently executed, they are interesting to the collector, on account of the personages they represent." The entry of Herrick's burial in the register of Dean Prior, in Devonshire, his country living, is "Robert Herrick, Vicker," buried Oct. 15, 1674. JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

CHARLES LAMB AND "THE MONTHS."—It may be worth noting that the descriptions of the months from the "Queen-like Closet, or Rich Cabinet, written by Hannah Woolly, and printed for R. C. and T. S., 1681," which form the subject of one of Lamb's papers, are merely abridgments of Henry Peacham's descriptions of the "twelve moneths of the yeere." See 'The Gentleman's Exercise; or, an Exquisite Practise, as well for drawing all Manner of Beasts,' &c., London, 1634, lib. ii. chap. vii. G. E. P. A.

JOHN SELL COTMAN (1782-1842), ARCHITECTURAL DRAUGHTSMAN AND LANDSCAPE PAINTER.—It may be noted, as an addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. xii. p. 285, that an entry in the parish register of Felbrigg, co. Norfolk, records the marriage, on Jan. 6, 1809, of John Sell Cotman, of the parish of St. John Maddermarket, in the city of Norwich, bachelor, with Anne Miles, spinster, of Felbrigg aforesaid. DANIEL HIPWELL.

INFORMATION FOR THE PEOPLE.—The following gem appeared in the *Echo*, Sept. 17, and ought to be preserved in 'N. & Q.':—

"The Duke of Devonshire possesses as an heirloom Claud Torraine's 'Book of Truth,' which is said to be one of the rarest and most valuable books in Europe. It has been rated by most competent and eminent book-buyers as being worth at least six times as much as the famous 'Mazarin Bible,' the most costly work in the British Museum."

The ordinary seeker after knowledge might congratulate himself that he had here some valuable facts worth remembering, viz., that there had been a very clever man named Claud Torraine, who had written a very valuable book about truth, and that of this book only a few specimens were in existence, one of which belonged to the Duke of Devonshire.

It is scarcely necessary to say there is no evidence of any man having been called "Claud

Torraine"; that the person intended never wrote a book about truth; and that copies of the work produced by the person so blunderingly alluded to are not rare, but plentiful. I have one myself.

Does the very intelligent penner of the *Echo* paragraph consider a number of original pen-and-ink and other drawings, bound together, a book, in the ordinary sense of the term? Is not such a collection necessarily more than rare—that is, unique? And how can he compare a work necessarily unique with others of which many examples exist?

Perhaps no drawings in the world have been more written and talked about than these. They are known all over Europe by Earlom's engravings. In emulation of them Turner designed his 'Liber Studiorum,' and every artist, amateur, and person with ordinary taste knows more about the 'Liber Veritatis' than the compiler of "Echo Gossip."

This is a sample of the "improved" education of the country—crass ignorance putting on airs of superior intelligence.

R. R.

Boston, Lincolnshire.

### 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.

GERMAN AND DUTCH MSS.—I am compiling a detailed catalogue of the German and Dutch MSS. preserved in all English libraries, whether public or private. Having failed to trace some MSS. since their sale in England, I should feel very much indebted to any one kind enough to give me information as to their present owners. I take this opportunity of earnestly requesting the fortunate possessors of MS. libraries to communicate with me, through the medium of this journal or by letter, whether they would allow me to examine them. The following is a list of MSS. sought for.

1. Sale of Dr. Kloss's MSS. at Sotheby's, 1835:

Lot 4538. Alani Proverbia cum versione metrica in dialecto Germ. inferioris. Sixteenth cent. 4to.

4548. Auctores Classici, M. F. Cicero, Bücher von der Vorsehung, &c. Fifteenth cent.

4566. Canticum et Hymnor. (Liber) Spiritualium, tam latine quam lingua Germanicæ infer. Fifteenth and sixteenth cent.

4569. Cato zu duytsche. Sixteenth cent. Fol.

4569. Cronik d. Herren von Erabant (Dutch). Fifteenth cent. 4to.

4572-73. Life of Margarete Ebnerin. Fourteenth cent. (1350), 4to.; fifteenth cent., fol.

4577. Hye hebt sich an die Tafell auf das puech d. heiligen Patriarchen-Landrecht. 1441.

4584. Gedichte, Sprüche, &c. 1640. 8vo.

4591. Heinrich (Bruder) Predigten über die 7 Gaben d. hl. Geistes. 1635.

4597. Hildegardis Causæ et Curisæ. Thirteenth cent.

4614. Liederbuch. About 1700.

4633. Melancthon's Opusc. Sixteenth cent.  
4639. Miscellanea in Prosa & Versen. About 1700.  
4650. Miscellaneous Germ. Poetry. 3 vols.  
4659. A Collection of Old Germ. Poems. Fifteenth cent. 4to.

4667. Theologia. Der Curs von vns lieben frawen. Predigten, &c. Fifteenth cent.

4671. Ursula (S.). Predigt. Fifteenth cent. [4to.]

2. Sale of Heber MSS. at Evans's, 1836:—

Lot 779. Moralities in Dutch. 1551-3.

1262. Pfaffe Ameis. Fifteenth cent.

1403. Saloman & Marcolf. Fifteenth cent.

1591. Tucher's (Hans) Reise nach d. hl. Grabe. 1479.

3. Sale of Libri MSS., 1859, 1862:—

Lot 40. Almanac. Fifteenth cent.

793. Pfaldorff de Ingolstat, Kalender and Medical Tract. Fifteenth cent.

993. Theologia. A Poem on the Death of Christ in Old German, &c. Eleventh to fourteenth cent.

The last two lots were bought by Mr. Kerslake, of Bristol; but I learnt from Mr. Cornish (Manchester) that most probably lot 993 was destroyed in the fire at Mr. Kerslake's.

DR. PRIEBSCH (University, Graz).

5, Lancaster Place, Belsize Square, N.W.

QUOTATION WANTED.—"The surest way not to fail is to determine to succeed." This is cited in the dictionaries from Sheridan. Will any reader of 'N. & Q.' send me a reference to the passage? Please send direct. J. A. H. MURRAY.

Oxford.

PORTER=MERCATOR.—Can the marriage be traced of Samuel Porter and — Mercator, daughter of the famous Nicholas Kaufman Mercator? It was, apparently, private, and must have taken place somewhere near 1685. The date of birth of their daughter Mary is also sought.

URBAN.

BREAKSPEARS.—What are the best books to consult concerning the life of Nicholas Breakspears or Breakspear, the only Englishman who was ever Pope—Pope Hadrian IV.? A. H. T.

[Consult the 'Dict. Nat. Biog.,' vol. i., under Adrian IV., where you will find a long list of authorities.]

IRISH SEAL AND GEM ENGRAVERS.—As I am engaged in the preparation of a biographical dictionary of Irish artists, I am anxious to make it as complete as possible, and for that reason have been searching Dublin directories, &c., in order to find what artists have practised in Dublin. Perhaps some of your readers could tell me whether they have ever met with works by any of the following seal and gem engravers, who practised in Dublin between 1780 and 1830. I have met with references to the works of some among them, but of others the names alone are known to me. John Evans, Edward Lyons, Henry and James Standish, John Logan, Hugh Caddell, Jas. Willett, John Jones, Jas. Robertson, Thos. Huddleston, George M'Question, Richard M'Question, Benjamin Mason,

John De Veaux, Robt. Fitzgerald, Benjamin Clare, Francis Dawson, Geo. Brown, John Robertson, J. Roche, John Austin, Edw. Martin, and Wm. and Margaret Clare. I should feel much obliged if answers were sent to me direct.

D. J. O'DONOGHUE.

1, Killeen Road, Rathmines, Dublin.

**RATCLIFFE COLLEGE.**—The name of the new French President is found in the French annals for many centuries past. In the year 1304 King Philip IV. of France gave by a charter leave to the Count of Nevers to receive toll for two years for the restoration of a bridge called Pont du Perier. The original of this charter is in "the Ratcliffe College Collection" (*Reliquary*, July, p. 136). I request information as to where Ratcliffe College is, its origin, and its purpose. This collection of French charters must be well worth a visit.

R. DENNY URLIN.

[Ratcliffe College is a Roman Catholic institution at Leicester.]

**HEYWOOD HILL, NEAR HENDON.**—Davies, 'Miscellanies,' iii 465, says that Mrs. Porter, the celebrated actress in the seventeenth and eighteenth centuries, lived here. Is there, or was there, such a place; or does he mean Highwood Hill, Mill Hill? Is the house occupied by Mrs. Porter at the time of her adventure with a highwayman known?

URBAN.

**JOHN POOLE, AUTHOR OF 'PAUL PRY.'**—Where is the best biography to be found of this dramatist; and is there any list existing of his works?

URBAN.

**CRUCIFIX, NAME OF A RACEHORSE.**—There was a celebrated horse called Crucifix, which in 1839 won the Criterion Stakes and in 1840 the Oaks, the Two Thousand Guinea and the One Thousand Guinea stakes. Such a name for a horse would not be surprising in Spain, Italy, or even in France, but was not to be looked for here. Can any one of your readers tell why it was selected? Crucifix was the property of Lord George Bentinck.

ASTARTE.

**LADY MORDAUNT'S 'DIARY.'**—In 1856 there was privately printed the 'Diary of Elizabeth, Viscountess Mordaunt, 1656-78,' kept by her ladyship while she resided at Peterborough House, Fulham. As I have failed with the booksellers to procure a copy, may I ask if any reader of 'N. & Q.' who may chance to possess the 'Diary' would be so kind as to lend it to me?

CHAS. JAS. FERET.

49, Edith Road, West Kensington.

**LAMMAS DAY.**—In the part of the country where I live there is always great lamentation early in August, commencing with the 1st, when the lambs are separated from their mothers. In

the calendar the 1st of August is called Lammas Day. Were masses said on that day for the preservation of the lambs; and, if so, is the custom anywhere now observed?

C. B. J.

**PHENOMENA OF THE MIDNIGHT SUN.**—Can some of your readers state the best works to acquire treating on the above subject?

A. W.

**BLACKALL.**—Where can a pedigree of Offspring Blackall, Bishop of Exeter in 1708, be seen?

F.

**LONISON.**—A person named John Lonison was Master of the Mint, 1572 (Haydn's 'Book of Dignities,' p. 201). Is anything known of him?

SIGMA TAU.

**PORTRAIT OF CHATTERTON.**—Can any of your readers inform me of the whereabouts of the portrait of the poet Chatterton painted by Gainsborough, or give any information concerning it?

CHATTERTON.

Boston, Mass., U.S.

**'SIR ETHELBERT.'**—'Sir Ethelbert; or, the Dissolution of Monasteries,' in three volumes, 1832. Can any one tell me who was the author of this book? He or she wrote 'Santo Sabastiano,' 'The Romance of the Pyrenees,' &c. I quote the title-page of 'Sir Ethelbert.'

M. A. OXON.

[The authors are the Misses Cuthbertson.]

**ARROWSMITH.**—A question was recently inserted in 'N. & Q.' as to the parentage of Thomas Arrowsmith, painter and engraver, and of his brother, John Pouncefoot Arrowsmith, who wrote a book on the art of instructing the deaf and dumb. The rector of Newent, Gloucs., kindly informs me that Thomas was baptized at Newent in 1771, and John in 1772; and that they were sons of Nathaniel Arrowsmith, of Newent, baker, and of Elizabeth his wife.

Who was the father of Aaron Arrowsmith, the geographer, who was born at Winston, Durham, in 1750, and who died in Soho Square in 1823? Also, who was the father of John Arrowsmith, F.R.G.S., born 1790, and died 1873? Were these geographers of the Gloucestershire family? There is a pedigree of the Gloucestershire family in *Gloucestershire Notes and Queries*, v. 432-437.

W. G. D. F.

[See 8th S. i. 163, 318, 453.]

**"RISING OF THE LIGHTS."**—In an early bill of mortality, I observed included among the diseases and casualties for the year a number of deaths attributed to "rising of the lights." What am I to understand by this? Has the disease anything to do with the lungs? "Lights" is slang for the lungs; and it is a well-known fact that animals' lungs are generally so called.

C. P. HALE.

ANCIENT NEW ENGLAND POET.—Judge George R. Gold, responding for the Board of Agriculture of the State of Michigan, is reported to have said :

“I am not a farmer, beyond a few years' experience, when as a barefooted boy I stubbed my chapped toes over a rough New England farm, where, according to the rhyme of one of her ancient poets :—

The Almighty from His boundless store,  
Piled rocks on rocks—but did no more.”

Queries. First, What ancient poets can New England claim? Secondly, Who is the author of the rhyme quoted? R. HEDGER WALLACE.

“IF” MEANING “WHETHER.”—Is this use of “if” good in prose? The examples given by Johnson are poetical. I give an instance from ‘N. & Q.’ (8th S. iii. 307, under ‘T. G. Wainwright’), where the use of “if” in two meanings appears to be confusing :—

“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 reprinted in any form.”

ROBERT PIERPOINT.

“THREE FARTHING OF LAND.”—I have recently examined some documents of the sixteenth and seventeenth centuries relating to lands in the manor of Collingham in the county of Nottingham. “Three farthings of land” is frequently mentioned. What does this designation or measure signify?

K. P. D. E.

SIMONDS.—Can any one kindly give me genealogical information about the Simonds, an heiress of which family married the eleventh Lord St. John of Bletshoe; and also tell me if the heiress referred to was entitled to quarter the Beauchamp arms, or was coheiress to any barony in fee?

M. V.

PLAN OF MONASTERY.—Where can I find a plan of the Grande Chartreuse or any mediæval Carthusian monastery?

M.

RAXWORTHY AND NORMAN.—The former seems a very rare name. Thomas Raxworthy (Burke's ‘Landed Gentry,’ 1849, vol. iii. p. 247) is described as husband of Gracia Norman, who was daughter of Robert Norman, of Huish Champflower and Bridgewater, who, in 1619, married Frances Sherman. Information concerning any of these persons is much desired for a genealogical purpose.

J. K.

Quinta dos Tanquinhos, Madeira.

AUTHORS OF QUOTATIONS WANTED.—

Man is immortal till his work is done.

R. ELSON.

[The question is asked 6th S. v. 309, and remains unanswered.]

Thou would'st be Hero? Wait not then supinely  
For fields of fine romance which no day brings.

J. C. KING.

## Bylines.

“CAUCUS” IN ENGLISH POLITICS.

(8th S. vi. 48.)

The ‘New English Dictionary’ has not attempted to go back to the origin of this word as applied to an English political organization, but has been content to accept without examination Mr. Chamberlain's statement as to Lord Beaconsfield being its first user. The word is now, however, so firmly established in partisan use that a little further trouble concerning it seems to be deserved.

Probably the first use of the word in any sense in British politics was in the House of Lords on Aug. 11, 1831, when Lord Strangford complained that all the peers had not been summoned to the approaching coronation of William IV.; and he added :—

“I declare here, in my place, that all the Privy Council were not summoned, but that a selection from it has been made, similar to that which our Transatlantic brethren would call a *caucus*—particular individuals, likely to carry a particular point, having been chosen, and by them the matter will, no doubt, be most satisfactorily, at least to his Majesty's Government, arranged.”—Hansard, third series, vol. v. f. 1170.

Thirteen years previously Sydney Smith, in the *Edinburgh Review*, had observed, in an article on America, that “a great deal is said about *caucus*, the cant word of the Americans for the committees and party meetings in which the business of the elections is prepared”; while twenty years after Lord Strangford's utterance, Lord Mahon (afterwards Earl Stanhope) remarked, in the fifth volume of his ‘History of England,’ that “the derivation of that word has appeared doubtful and mysterious, even to inquirers on the spot; much more, then, may it elude those of another country and another age.” The word, therefore, was still an exotic, as is shown by Bulwer Lytton's reference to it in ‘My Novel,’ first published, I believe, in 1853 :—

“I think of taking a hint from the free and glorious land of America, and establishing secret *caucuses*. Nothing like ‘em.’ ‘Caucuses!’ Small sub-committees that spy on their men night and day, and don't suffer them to be intimidated to vote the other way.”—Bk. xii. chap. xii.

The January of 1855 saw its first introduction to the pages of ‘N. & Q.’ when an ingenious questioner suggested that St. Jerome and St. Bede were the originators of the term; but several years passed, apparently, before *caucus* was employed in Parliament a second time; and then it was by Disraeli, who first used the word, and in its original connexion, in the debate in the House of Commons on May 14, 1866, upon the second reading of the Redistribution of Seats Bill, introduced by Mr. Gladstone. He observed :—

“The only result [of grouping boroughs] will be that you will create great jealousies, aggravate anomalies, and produce a constituency not homogeneous, and which

can be only appealed to by costly and complicated means of corruption. What will result from grouping but the caucus system of America? Some able man will devote his energies—it will become a profession—to securing a majority in two of the boroughs, he will then make his arrangements with the candidate, and the third borough will be neither consulted nor represented.”—Hansard, third series, vol. clxxxiii. f. 887.

The following year, however, saw it definitely introduced into English politics, in a semblance of its original meaning; and ‘N. & Q.’ has to be thanked for embalming it, for in the number for April 13, 1867, W. W. W. wrote:—

“The editor of the *Times* has twice, in the course of the present week, applied the phrase [caucus] to the political meeting lately held at the private residence of Mr. Gladstone; which I conceive to be a singular perversion of its use and meaning. The gathering at Carlton House Terrace was neither a cabal, a junto, nor a secret conclave; on the contrary, the reporters of several newspapers, without regard, I believe, to their political aims, were admitted; and the whole proceedings were as freely made known to the outside public as the debates in Parliament. *Caucus* is by no means a pretty, much less a desirable word to be added to our national vocabulary; but, if it be adopted at all, let us at least make a *right* use of it.”

But that is the very thing that has not been done: for another stride of a dozen years brings us to its use in the present meaning, which is quite different from that of its American originators. I have been unable to trace Lord Beaconsfield’s employment of it referred to by Mr. Chamberlain; but the *Times* of July 31, 1878, in a leading article upon a speech of Mr. Gladstone before the Southwark Liberal Three Hundred, wrote:—

“We may say, and say truly, that the policy of the politicians of the Midland capital [Birmingham] will bring upon us the *caucus* with all its evils, but we cannot hope to checkmate it by giving it a bad name.”

Mr. Chamberlain, writing in reply on the same day, said:—

“I observe that you, in common with the Prime Minister [Lord Beaconsfield], have adopted the word *caucus* to designate our organization. The sting does not lie in the original meaning of the word, but in its modern acceptance as involving the idea of corruption unfortunately associated with American politics.”—*Times*, Aug. 1, 1878, p. 8.

And the heading ‘The Birmingham Caucus’ was given by the *Times* to a letter, signed ‘A Birmingham Burgess,’ which appeared on Aug. 12. Only a few days now elapsed before the word made its earliest appearance in *Punch*, which always affords some indication of the date of a term first coming into common use. In the summer of 1878 the late Mr. Forster had one of his many difficulties with the Bradford Liberal Association—or *caucus*, as it was becoming the fashion to call it—and *Punch* of Aug. 24 had the conundrum: “Why is Mr. Forster like the Czar?” with the answer, “Because he declines to be stopped by the *Caucusses*.” On Jan. 18, 1879, it varied the jest by writing, on the same subject:—

“Mr. Forster is about to have his portrait painted for presentation to him by his admirers. Don’t let him be painted in coat and trousers, as Prometheus, declining to be bound to the *Caucusses*.”

But by this time the word was coming into such common use that *Punch* in its previous issue had made Lord Beaconsfield refer to “a small scratch *Caucus*,” while on Feb. 8 it compared a meeting of the Southwark Liberal Three Hundred (which body first led the *Times* to use the word) to “that other and earlier form of *caucus*, a donkey-race,” in apparently confused remembrance of Mr. Lewis Carroll’s “caucus-race” in ‘Alice in Wonderland’ (published in “the sixties”), the charm of which was that every competitor won; and a week later it made another reference to the same gathering, under the heading ‘Choice by *Caucus*,’ though in this case it was the meeting, and not the association, which it rightly described by the name.

Lord Beaconsfield’s use of the term in 1878—which would seem to have established it in English politics in its present sense—is still, however, to seek; and it is curious that although in the autumn of 1878 and the spring of 1879—the critical period in regard to the employment of the word in this country—four contributions appeared in ‘N. & Q.’ concerning the term, they all referred to the American, and not one to the English, use. In regard to this latter, politicians will note with interest two lines from a parody on Gray’s ‘Elegy,’ printed in Boston in 1789:—

That mob of mobs a caucus to command  
Hurl with dissension round a maddening land.

ALFRED F. ROBBINS.

[See 1st S. xi. 28; 3rd S. xi. 292, 430; 5th S. x. 305, 355, 525; xi. 438; 6th S. xi. 309, 451; xii. 54, 194, 336.]

POLITICIAN is quite mistaken as to the origin of this word. He will find a complete history of it in the ‘Century Dictionary.’ C. A. H.

WHETSTONE PARK (8th S. vi. 183).—I am greatly pleased at COL. PRIDEAUX’S kindly expressed wish that I should continue the series of papers on Lincoln’s Inn Fields, according to the original intention, down Holborn and Drury Lane and so back again into the Fields themselves, which, indeed, are not yet half exhausted. My reason for breaking off as I did was not owing to any trouble or difficulty in the task itself, for I have always liked the locality. I have always looked upon the Fields as the grandest and most stately square in London. You can see St. Paul’s from it, and its West Row is the work of Inigo, so that you can here touch, as it were, in petrification the brain-work of the two greatest artists in stone that England has produced.

When I reached a point at which I was to commence upon Holborn, I bethought me that the treatment must run to very great length, and I could not tell whether such length would find the

support of readers or awaken any curiosity, although I well know also that to curtail it in any way, against the inward and natural prompting of my own feelings, would be to really deprive the papers of all the little value they could possibly lay claim to. I signified this with what brevity I might to our able and always courteous Editor. In reply he was good enough to say that so far as he was concerned he liked the papers well, but that perhaps it would be best to be as short as possible. I took this to mean that quidditists generally thought but little of the topic I was upon; and as I care little or nothing whether I keep silence for ever, or put forward all the twaddle—for twaddle at best it is—I sketched out briefly what might give a taste of what my original purpose had been, and so closed up abruptly. I thought that thus I might steer clear of both Scylla and Charybdis, and that by one stress upon the rudder bands—if but the hand kept steady—I might both escape offence to readers by any too garrulous prolixity, and offence to myself by cutting down what must meander at its own unrestricted will or be dissevered from all reflective picturesqueness. If our Editor—who must always be reckoned as of himself alone to be as two or three in one—thinks he may now venture to second COL. PRIDEAUX in this, and reverse his old sentence of “best be short,” by “run on to a completion,” I can easily, as time serves, comply. My matter is much of it ready sorted, and my other notes are at hand; they only await that vivification of literary garb which when the Muses prove auspicious to any pen becomes a miracle, and will place an otherwise mad chaos before the eye “clothed, and in its right mind.” I say all this, for I do not know how else to make myself clearly understood as to why I stopped short, or why I am now willing to resume. It was no more a pique of mine than the resumption will be an act emanating from myself. If it be asked, I am ready to supply; if not wanted, I am quite willing to step aside and keep silence. I now think there are questions very much better worth ventilating; but if such stuff is wanted past folly will enable me to supply it by the yard.

As to the points critically broached by COL. PRIDEAUX, I am myself pleased to see the objections he raises. But as all antiquarian questions, I have said, are twaddle, or very near it, he will not be much displeased if I add that his remarks are foredoomed to be the same—they can hardly rise above their subject-matter. Nothing of the kind can be better attested, perhaps, than that Whetstone Park takes its name from Whetstone, from the prosperous tobacconist in Holborn, whose token is still extant, who was overseer of his parish, and was known to have first begun building there. Were blocks of houses called in his day “buildings” with their builder’s name preceding? I should think “row” or “rents” were

so quite as often, if not oftener. Here on the spot we have a cluster of three—Newman’s, Portugal, and West Rows.

As to the origin of “Park,” I think it grew out of the town slang in those Restoration times, that upset morals; when the locality grew proverbially disreputable its old name sank, and it came to be called a “park,” where the loose Court quality could hunt their “does” figuratively, as at Greenwich, Epping, and Nightingale Lane they did actually.

The date 1632 I confess to as a mistake. I am afraid my eyes were in fault, and took a 3 for an 8. There need have been no difficulty in identifying the spot, however, with or without the name of Whetstone; but as nothing happened in 1632, the fault rests entirely with myself.

As to the three dukes, the title of the street song of 1671, that I gave in full from the ‘Poems on State Affairs,’ is, I venture to think, evidence enough to justify any one in saying all that I said about it without further research. I should not at all mind being convicted of uttering a “parrot’s tale,” such pitfalls are inevitable to the antiquary. Poor man! he tries to look things up; but so much remains that he cannot look up that he must lean upon somebody, and then the reed pierces. To see whether a ballad bawled in the streets two hundred years ago was of perfect historical veracity or not would, I confess, never have entered into my head. Here, in addition to the ballad in print, I am supported by Cunningham, and was anticipated by MR. HEBB, who, generally speaking, seems to me to be one of the most clear-headed and accurate of investigators, so that I cannot plead guilty in this to the “parrot’s tale.” After all, to follow tradition, to cling to the sinking ship, is often safer than to swim to the bottom with Niebuhr. Most of our profound modern investigators lead us into ridiculous quagmires, into negations about nothings that are quite as silly as the mythologies they explode, and far less poetic. It is an immensely shallow piece of profundity that is content to commence and end in merely establishing a doubt. It is a waste of precious material, like sweeping down dirty cobwebs with the finest ostrich plumes. I do not know there were only six dukes in England two hundred years ago, and I am not so interested in such great folk as to take the trouble to inquire. If COL. PRIDEAUX be right it is no matter to anybody, unless a memorial cataloguer, like Macaulay; and if he should be wrong he has gone far out of the way to make himself so. I hope he will not think that in defending myself from the “parrot’s tale” I am showing his beak too much, as I really have to thank him for what he has said. I now stand at command for speech or silence, just as ‘N. & Q.’ may please.

C. A. WARD.

COL. PRIDEAUX’S criticism with regard to the three dukes and the beadle is quite just; the

extracts cited by me prove no more than that a brawl took place in Whetstone Park in 1670-1, in which some members of the nobility were engaged and a watchman was killed. I think it was Leigh Hunt, in the *Town*, who first suggested that the dukes referred to in the ballad were the sons of Charles II.; but there does not appear to be any authority for the suggestion. It seems clear that the occurrence occasioned some consternation at Court, from which we may infer that the persons implicated were near the king's person. It appears impossible, at this distance of time, to identify the parties. I leave it to MR. WARD to reply to the other portion of COL. PRIDEAUX'S communication.

JNO. HEBB.

Willesden Green.

"TO GRIDE" (8th S. vi. 8, 176).—For etymology, see Prof. Skeat's 'Dict.,' and for definitions, and illustrations from Spenser, Milton, and others, consult the 'Encyc. Dict.' An example occurs near the beginning of 'Sordello,' which may be quoted, as that poem is not generally known. 'Sordello' appeared in 1840, so that the poem is an earlier contemporary of 'In Memoriam.' In these lines the word is not only used, but explicitly defined:—

The thunder-phrase of the Athenian, grown  
Up out of memories of Marathon,  
Would echo like his own sword's griding screech  
Braying a Persian shield.

Lexicographers should note this passage as likely to be serviceable.

THOMAS BAYNE.

Helensburgh, N.B.

Mr. William Morris, in his poem, 'Sigurd the Volsung,' also uses this word in the sense of grating:—

Then Sigmund heard the sword-point smite on the stone  
wall's side,  
And slowly mid the darkness therethrough he heard it  
gride,  
As against it bore Sinflioti.

ALFRED JEWELL.

India Office, S.W.

Another quotation is,—

That through his thigh the mortal steel did gride  
(Spenser, 'F. Q.,' II. viii. 36),

as Newton remarks in his note on the line in Milton.

ED. MARSHALL.

THE ETYMOLOGY OF "JINGO" (5th S. x. 7, 96, 456; 8th S. vi. 51, 74, 149).—I have long been interested in the etymology of *Jingo*, because it is so puzzling. I had seen the derivation from "(St.) Ginguolph," given in Webster, and I had rejected it as unsatisfactory; and I am sorry to say that I still consider it so, in spite of PROF. SKEAT'S elaborate defence. Even so far as form goes, PROF. SKEAT has not, to my mind, made out a thoroughly satisfactory case. PROF. SKEAT first traces the gradual conversion of Gengulphus into

Gengou, and then says that this last could not become anything else, "in English," but "Jingou or Jingo." But, in the first place, although a French initial *g* undoubtedly sometimes becomes *j* in English, as in *jail* (also written *gaol*), *jelly*, and *jest*, yet, if PROF. SKEAT will take the trouble to consult his own list of "Words (French from Latin)," in his 'Dict.,' he will find that in many cases the French *j* has remained in English. And I do not find any one case in which the *g* of a Fr. initial *gen* has become *j* in English.

In the second place, it is, indeed, true that a Fr. initial *en* has often become *in* in Eng., and this has been well shown by PROF. SKEAT in his two very useful volumes on 'The Principles of English Etymology.' But in the present case the *en* is not initial, and I have not succeeded in finding a single case in which a Fr. initial *gen* has become *jin* in Eng.; and I do not know that if any other consonant than *g* preceded the *en* the *e* would in consequence become an *i*. And thirdly, and lastly, I entirely fail to see why, if Gengulphus became Gengou, the *ou* need necessarily become *oo*, much less *o*. Fr. *oo* and Eng. *oo* have, indeed, much the same sound; still, in PROF. SKEAT'S own long list, quoted above, I fail to find a Fr. word in which a final *ou* has become *oo* in Eng. In *sou*, *Anjou*, *Poitou*, the only Fr. words in *ou* used in English which I can think of just now, the Fr. *ou* is retained. We have, indeed, the Fr. *bambou* and the Eng. *bamboo*, but the original word is Oriental, and there is no reason for supposing that the Eng. form has been borrowed from the French. And as to the change of a Fr. final *ou* or of an Eng. final *oo* (derived from a Fr. *ou*) into *o*, these are very much more difficult, and I shall be very greatly surprised if PROF. SKEAT is able to give an example of either.

I have shown, then, I think, that it is more than doubtful whether Gengulphus, after passing through French and English, would ever assume the form *Jingou* or *Jingo*.

But, as every etymologist knows, and as PROF. SKEAT himself is never tired of repeating, form alone, however exact, does not suffice for the establishment of the etymology of any puzzling word. An historical account of the word is required also. And this is precisely what is wanting in the case of *Jingo*. PROF. SKEAT does not tell us, and probably does not know, when *Jingo* came into use in England. And although he does tell us that we used to swear by French saints, yet, in the case of this St. Gengulphus, who, from the account given of him in the 'Ingoldsby Legends,' seems to have been a slightly ridiculous saint, he does not even show that he was ever sworn by in France. At the present day, at any rate, he seems to be utterly unknown there. At least, three French people whom I consulted, all of them Roman Catholics, and one of them very devout



and always reading the lives of the saints, had never even heard of him, and, indeed, according to PROF. SKEAT himself, his name seems to have been more familiar to Belgians than to Frenchmen. It is scarcely likely, therefore, that English people should have sworn by him, and if they did his name would probably be found, in the first instance, at any rate, in some less contracted form than *Jingo*. Against PROF. SKEAT's view, moreover, is the fact that we never hear "St. Jingo," as we most likely should sometimes if *Jingo* were the name of a saint, and that "By the living *Jingo*" is sometimes heard, which looks as if *Jingo* were used = God. It is, indeed, a fact that, as I have endeavoured to show ('N. & Q.', 8th S. ii. 529), the names of some French saints have been used = Dieu (when = Christ), but they were all well-known saints (such as St. Pierre, St. George, St. Antoine, St. Jacques, &c.), and their title St. was retained.

In conclusion, if PROF. SKEAT is still anxious to seek for the origin of *Jingo* in a French saint, I can furnish him with one far better known than St. Gengulphus, and whose name, when modified, is, to my mind, more like *Jingo* than *Gengou* is. This is (St.) *Gingues*, given by Mistral, in his 'Prov. Dict.', s.v. "Gile," as a form of this name. Now this St. Gile (in Fr. *Gille* or *Gilles*, and in Eng. *Giles*) is a well-known saint, and the form *Gingues*, or rather *Gingue* (with the *s* dropped, as it is in *Gile* and *Gille*), would very likely yield *Jingo* in Eng.; for compare the Fr. *mangue* with Eng. *mango*, as also *langue* with *lingo*. And PROF. SKEAT should be the last person to deny that *Jingo* might become *Jingo*, though I myself, as must be evident from what I said early in this note, am by no means sure about it. And, so far as form goes, there is no other difficulty about this derivation.\* This is a long note upon a short word; but PROF. SKEAT writes so very positively about the view which he has taken up, that I think it is worth while to point out how very little real warrant he has for being so positive.

F. CHANCE.

Sydenham Hill.

I have no claim to be an expert in Anglo-Indian slang; but having been connected with India for nearly five-and-thirty years, I can testify to the fact that I have never heard the adjuration "By *Jingo*!" associated with the Persian word for war, and, *pace* M. Deloncle, I am quite sure Lord Dufferin, though a student of Persian, did not know what *jingo* means in Persian Hindustan—firstly because no such country as Persian Hin-

dustan exists, and secondly because no such word as *jingo* exists either in Persian or Hindustan.

With reference to the editorial note at p. 51, I may observe that while *Jung*, the old spelling of the word (e.g. *Jung Bahadur*), represents the pronunciation more closely, modern principles of transliteration require that it should be printed *jang*. The adjective is *jangi*, martial, warlike, and the Commander-in-Chief in India is known to the natives as the "Jangi Lā-Sāhib," or "The Lord of War."  
W. F. PRIDEAUX.

Jaipur, Rajputana.

It is stated that *Jingo* is an Irish saint in 'Letters from Continental Countries,' by George Downes, M.A., 2 vols., Dublin, Curry, 1832. Downes wrote several learned books.

W. J. F.

PRUJEAN SQUARE (8th S. v. 28, 71, 152).—I recently paid a flying visit to Horn Church and saw the tablet to the memory of Prujean, with its long Latin inscription, still in position on the south wall in the interior of the church. I observed, however, with regret, that the large slab which once covered his grave had been, for some reason known only to the authorities, hoisted from its place and relegated to a position in the open air close under the great east window of the church. Here it now lies, in a double sense, for on it may still be read the following inscription:—

FRANCISCVS PRVIEAN  
MILES  
Hic Jacet.

The stone is broken into three pieces; but whether or not this was accomplished in the process of its removal I am unable to say. JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

FOLK-LORE: BANAGHER SAND (8th S. v. 486; vi. 113).—Is not "That bangs Banagher," noticed by the 'N. E. D.' under "Bang," but left without explanation, more likely to have originated from the marvellous virtues attributed to the sand than from the story (probably invented for the occasion) which Dr. Brewer prints in his 'Phrase and Fable' under "Beat"? Whence did he get it?

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

JOHN WILLIAMS (8th S. vi. 149).—John Williams, who married Catharine, daughter of Sir Hugh Owen, of Orierton, was son of the Rev. Hugh Williams and brother of Sir William Williams, the founder of the Sir Watkin Williams Wynne family of Wynnestay. John Williams had five sons. The eldest, Hugh, married twice, and was M.P. for Anglesey in the last Parliament of George I. John, another son, was a Welsh judge. Arthur was Archdeacon of St. David's, 1732-7. Edward married and had three daughters. He had Peniarth, and was Sheriff of Merioneth,

\* That is, about the derivation of *Jingo* from *Gingue(s)*. With regard to the connexion of *Gingue(s)* with *Gile*, I say nothing. At all events, there was a St. *Gingues* in the South of France, and thence his name may have been brought into England during our numerous wars in that region. But is *Jingo* as old as this?

1745. One daughter married. If Mr. MACKENZIE WILLIAMS wishes to know more I can give ancestry in the direct line to Eineon Velyn of the race of Cadrod and the matches of Mr. John Williams's children, but not lower.

THO. WILLIAMS.

Aston Clinton.

REV. THOMAS HARTLEY (7th S. xi. 278, 388, 492; xii. 37).—The burial of Thomas Hartley (aged seventy-seven), clerk, rector of Winwick, Northamptonshire, is recorded in the parish register of East Malling, co. Kent, under date Dec. 17, 1784.

DANIEL HIPWELL.

DERAIL (8th S. vi. 107, 171).—Dr. Lardner had used the word *derailment* before 1854; it occurs in his 'Railway Economy,' 1850, p. 326, where it is explained by the same foot-note as that quoted from 'The Museum of Science and Art,' with the exception that it commences "I have" instead of "we have."

RHYS JENKINS.

"AT THAT" (8th S. iv. 207, 298).—In a notice of Mr. Henderson's 'History of Germany in the Middle Ages,' ante, p. 140, it is said:—

"Mr. Henderson lets himself drop into a colloquial Americanism which a sedate historian should avoid. Pope John XII., he says, 'lived like a robber-chief, and an impure and unchaste one at that.'"

Is this an Americanism? If so Mr. Henderson may at least have the satisfaction of knowing that he sins in the choice company of Mr. William Morris, in the 'Story of Olaf the Holy the Son of Harald,' viz. :—

"Erling had a large cutter of two-and-thirty banks, and large of hull at that; in her he went a viking warfare, and to the falk-levy, and aboard her were two hundred men or more."

'The Stories of the Kings of Norway called the Round World (Heimskringla),' done into English out of the Icelandic by William Morris and Eiririk Magnússon, 1894, vol. ii. p. 25.

WILLIAM GEORGE BLACK.

New Club, Glasgow.

JAMES HEYWOOD (8th S. vi. 265).—The *Inquirer* for October 13 has the following:—

"This week's *Notes and Queries* startled us for a moment when we came upon a Note headed 'The late Mr. James Heywood, F.R.S.' The writer remarks that as the founder of the Kensington Free Library, originally at Notting Hill, Mr. Heywood would, *vere he living*, be delighted with the scholarly management of the librarian. He refers also to the fine bust of Mr. Heywood in the Library, and suggests that the librarian or some other qualified person should draw up a short sketch of the original founder's career. This writer ought to have been sure of his facts before publishing a paragraph like this, which might occasion much pain to friends at a distance, if not to the venerable founder of the Library himself. Mr. Heywood, we are glad to say, is still living, in fairly good health, although for some time past in comparative retirement, and we hope he will con-

tinue to live for many years longer, with all that 'should accompany old age, as honour, love and troops of friends.' As a simple matter of fact, also, a very interesting autobiographical sketch of his long and honourable career was published many years ago in the *Journal of the Statistical Society*, prefixed by a fairly good portrait, and was presented by the writer himself to the editor of the *Inquirer*."

H. T.

[Information that Mr. Heywood still lives, and, as we are glad to hear, prospers, was supplied us by Mr. MOY THOMAS.]

KEATS'S 'SONNET TO A CAT' (8th S. v. 361; vi. 199, 251).—The sonnet as printed in Hood's 'Comic Annual' for 1830 is described as being "by the late John Keats"; but this does not appear to me to settle the question of its authenticity. It appears highly improbable that an original poem of Keats should have excited no comment when it was published in 1830; but this was the case, and although the 'Comic Annual' was reviewed in the *Athenæum* no notice was taken of the sonnet by this paper nor by any of the other literary journals, so far as I have been able to discover. The sonnet was not included in the collection of Keats's poems made by Lord Houghton, nor in Moxon's edition of the poet's works which was edited with a preface by Mr. W. M. Rossetti. The existence of the sonnet must have been known to both of these editors, but they did not include it in their collections. It was reserved for Mr. Forman to give the sonnet a place among Keats's poems on the doubtful evidence of John Hamilton Reynolds's sister, who first called Mr. Forman's attention to it, and the circumstance that the sonnet had been transcribed by Charles Woodhouse in a commonplace book he kept of his friend's productions.

I believe the sonnet was the work of John Hamilton Reynolds, who had a remarkable knack of imitating the peculiarities of his contemporaries, notably of Wordsworth, whom he annoyed very much by publishing an imitation of 'Peter Bell' before the appearance of the original. I have given my reasons in 'N. & Q.,' 8th S. v. 361, to which I would refer Mr. ROSSETTI.

JOHN HEBB.

Willesden Green, N.W.

THE CAPTAL DE BUZ (8th S. vi. 246).—Mr. GIBBS's note is to some extent unnecessary. Mr. TOTTENHAM originally wrote (p. 109) of "Sir Cupdall de Buche (or de Buz)," taking the name from Burke's 'Extinct Peerage,' s.v. "Audley," where it appears simply as "Captall de Buche." It is plain that Mr. TOTTENHAM was under the momentary impression that these words were a Christian and surname, and added "Sir" as the ordinary designation of a knight, Cupdall being, as Mr. GIBBS says, plainly a misprint, and Buz—of which he says "What or where Buz is I know not"

—as plainly a various reading of *Buche*, which has been already explained by the former answers given to MR. TOTTENHAM at pp. 194, 195.

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

Longford, Coventry.

AGOSTINO CAZZA (8th S. vi. 229).—I possess the 'Rime di M. Gio. Agostino Cazza Gentiluomo Novarese detto Lacrito nell' Accademia dei Pastori,' published by the Gioliti at Venice, in octavo, 1546. The poems proper are of the usual *canzoniere* type, and towards the end of the volume are two eclogues, the 'Erbusto' and the 'Filena,' which are distinctly rustic in form, and amatory, not to say lubricious, in matter. They might be called pastoral plays, and there is a marked dialect. Further information may be found in Tiraboschi (the second Modenese edition, vii. 1149) where it will be seen that Caccia (or Cazza) had been a warrior, but also wrote satires, sportive verse, and even spiritual or religious poems. There is little of the pious in the volume I possess. MR. WEBB will no doubt be able to see copies of all Cazza's works at the British Museum.

EDWARD PERCY JACOBSEN.

13, Gordon Street, W.C.

He published 'Rime' (Venice, Giolito, 1546) and 'Le Satire e Capitoli Piacevoli' (Milan, n.p., 1549). A fine copy of the latter work fetched 2*l.* 7*s.* at the sale of the Heber Library.

OSWALD, O.S.B.

Fort Augustus, N.B.

RELICS OF CHARLES I. (8th S. vi. 225).—A list of the several genuine relics of the royal martyr should be an acceptable offering to 'N. & Q.' I send accordingly a book programme. The relics were shown at Memorial Hall, Manchester, in October, 1879:—

*Relics of King Charles I.*

These relics were preserved by Elizabeth Coventry, eldest daughter of Thomas Coventry, who had been Lord Keeper and Chancellor for sixteen years during the reign of Charles I. Elizabeth Coventry married John Hare, of Stow Hall, Norfolk; and from her they have descended from hand to hand for seven generations, namely:—

- 1st. To her son Sir Ralph Hare, born 1641.
- 2nd. To his son Sir Ralph Hare, who died 1732.
- 3rd. To his son Sir Thomas Hare, who died 1760, without sons, leaving all his personal property jointly—
- 4th. To his two daughters, Elizabeth, wife of Dr. Moore, of Warwick, who died in 1787, without children; and Mary, wife of Sir Thomas Harris, of Finchley, who also died without children in 1791, leaving all their property—
- 5th. To their two first cousins jointly, Elizabeth Thornton Astill, of Everton, Bedfordshire, who died in 1809, without children; and Jane Thornton, wife of Calverley Bewicke, of Clapham, who died in 1817, leaving her property—
- 6th. To her only surviving child, Jane Bewicke, wife of Peter Blackburn, of Clapham, who died 1843, leaving her property jointly—

7th. To her four children, Henry, Jane, Caroline, and Bewicke Blackburn.

By the courtesy of Bewicke Blackburn, Esq., their present owner, these relics are now allowed to be exhibited.

List.

1. One of two Shirts worn by King Charles I. at his execution.
2. Infant's Cloak, white satin, embroidered.
3. Pair of Cuffs to match.
4. Shirt Front, in point lace.
5. Cuffs, in point lace.
6. Collar, in point lace.
7. Piece of Point Lace, of semicircular shape.
8. Infant's Shirt.
9. Bib, with a double front.
10. Bib, small.
11. Pair of Mittens.
12. One Mitten, in point lace.
13. Triangular piece, supposed to have been worn on infant's head.

Note.—On the morning of his execution, it being a severe frost, and the Thames frozen over, Charles said to Sir Thomas Herbert, Groom of the Chamber, "Let me have a shirt on more than ordinary, by reason the season is so sharp as probably may make me shake, which some observers might imagine proceeds from fear. I would have no such imputation; I fear not death." The other shirt is at Lord Ashburnham's, at Battle.

FREDERICK LAWRENCE TAVARÉ.

Rusholme Grove, Rusholme, Manchester.

The note under this heading has a tendency to perpetuate two popular errors. Mr. John Ashburnham was not on the scaffold when the king was executed. And there is no reason for supposing that the relics were bequeathed to the parish clerk, although for many years they were exhibited in the church at Ashburnham. See the 'Sussex Arch. Colls.,' xxxvi., for a paper fully treating these questions.

EDWARD H. MARSHALL, M.A.

Hastings.

See 'Charles I.'s Shirt,' 6th S. x. 208, 278, 391; xi. 27, 272, 313, especially 6th S. x. 278.

CELER ET AUDAX.

"A MODERN AUTHOR" (8th S. vi. 249).—Instead of asking, with K. P. D. E., "Can any one identify the passage?" alluded to by Kenelm H. Digby, "Wind at midnight singing in a church," the reader might say, "Is there any one, acquainted with good modern literature, who does not at once identify it?" But a painful suspicion lurks in memory of the ignorance displayed by the new generation. The passage in question is at the beginning of Charles Dickens's 'Chimes,' p. 2 of the original edition, 1844, the second paragraph. "There are not many people who would care to sleep in a church." This is the initial statement, on which a droll excursus follows. Then comes the second paragraph, "For the night-wind has a dismal trick of wandering round and round," &c., ending, as mentioned, with the words "wind at Midnight, singing in a church!" Allow me to add that Douglas Jerrold praised 'The Chimes'

with unwonted enthusiasm when reviewing it in his own *Shilling Magazine*, 1845. There was in 'The Chimes' a closer approximation to his own spirit, as revealed in his 'St. Giles's and St. James's,' than in any of the earlier works by our great master-humourist. Thousands of copies are issued annually of the novels by Dickens and by Sir Walter Scott; they are bought and read. Yet the critics pretend that nobody cares for them.

J. W. EBSWORTH.

Ashford, Kent.

WALLER AND GRAY (8th S. vi. 165, 271).—If I had quoted another stanza from Waller I should have made the parallel more complete:—

Small is the worth  
Of beauty from the light retired;  
Bid her come forth,  
Suffer herself to be desired,  
And not blush so to be admired.

The quotation from Bernard Barton shows how a bad poet can spoil a good idea. That of MR. BIRKBECK TERRY from Young is a valuable addition to the other parallels. I had not observed it myself. The parallel between Herrick and Waller does not seem to me very close. Wordsworth has the lines:—

A violet by a mossy stone,  
Half hidden from the eye,

The thought is somewhat similar, though perhaps not exactly the same. But it is applied to a damsel in retirement. E. YARDLEY.

P.S.—I perceive that the likeness of Gray's thought to that of Young is noted in Bartlett's 'Familiar Quotations.' I do not, however, see there any reference to this similarity of thought in Waller, Pope, Thomson, Gray, and Wordsworth.

The Persian poet Sa'di, in his introduction to the 'Būstān,' has the image of the gem and the rose:—

He sets the rose upon the branch of green,  
Ruby and turquoise hides in rock unseen.

But the motive of the Persian is the wisdom and power of the Creator rather than the modest seclusion of men and things created. And I have somewhat freely translated "the backbone of the rock" by "rocks unseen."

EDWARD STRACHEY.

POEMS OF T. K. HERVEY (8th S. vi. 228).—See the 'Dict. of Nat. Biog.,' where it is stated that his poems were collected by his widow in 1866, and published (with memoir and portrait) at Boston, U.S. A. C. W.

Hervey was a poet of undoubted power, and I am surprised there is no more modern and complete edition of his poems than that published by Bull. In the charming 'Book of Gems,' one of the best specimens of the drawing-room table book

class, he is entered, and there is a short and rather wishy-washy memoir. There you can see his 'Convict Ship,' a poem full of dreamy, far-away allusions and real pathos. These lines at the end are redolent of truth, and grow upon us as we grow old:—

It is thus with our life, as it passes along  
Like a vessel at sea amid sunshine and song.  
Gaily we glide in the eyes of the world,  
With streamers aloft and with canvas unfurled;  
All goodness and glory to wandering eyes,  
Yet chartered by sorrow and freighted with sighs,  
While the withering thoughts, which the world cannot know,  
Like heart-broken exiles, lie burning below,  
As the vessel sails on to that desolate shore  
Where the dreams of our childhood are vanished and o'er.

Or, again, of the ship sailing along on a fine moonlight night:—

Who, as he watches her silently gliding,  
Remembers that wave after wave is dividing  
Bosoms, that sorrow and guilt could not sever,  
Hearts that are parted and broken for ever?  
Or dreams that he watches afloat on the wave  
The death-bed of hope and the young spirit's grave?  
Truly Hervey was more than an album poet,  
and I should like to edit him anew. OXON.  
Winefield School, Burton on Trent.

TRANSLATION WANTED (8th S. vi. 188).—I am (perhaps rashly) inclined to read the passage as "subarravit [=subarravit] unum sulcum terre ecclesiastice," and to suggest, as perhaps a possible meaning, that William Coxston gave seisin of one furrow, or ridge, or strip of the land, as a pledge that some bargain as to the whole of the field should be duly carried out afterwards. But, not having the context, I am so dubious on the point that if any less unlikely suggestion is offered, I should wish this to be suppressed.

JOHN W. BONE, F.S.A.

Birkdale.

There are probably three errors of the original scribe or the copyist. If so, the sentence is *in extenso*, "Subaravit unum sulcum terre ecclesiastice": "He ploughed up one furrow of land belonging to the church." Encroachment was easy, as any one will know who has seen the manner of cultivation in the open fields, as they were before enclosure. *Subaro* occurs in Plin., 'N. H.,' xvi. 27. If "subarravit" is the right reading it must mean something quite different.

ED. MARSHALL.

Ought it to be read "subaravit 1 sulcum terræ ecclesiæ"?

W. C. B.

"JIGGER" (8th S. vi. 265).—The "vulgar ballad" referred to by your correspondent had nothing whatever to do with Father Mathew's visit to London, but was written early in the reign of William IV., who was dead some time before the

worthy father's fame had reached so far—at all events, certainly before he came over, which was not until the second or third year (I write from memory, and am not quite certain that it was not even later) of our present queen. The first stanza of the ballad ran thus :—

Come let us all, both great and small,  
With voices loud and clear,  
So merrily sing bless Billy our king,  
For 'batin' the tax upon beer.

The said tax was "bated" (or rather abolished, only this word would not so well suit the metre) quite early in the reign of William IV. With regard to the more immediate subject of MR. ADAMS'S note, I shall only remark that he has misquoted the last two lines. The song ended thus :—

Let ministers rate their tax upon cape,\*  
And make port wine to be dear;  
But damn their eyes if ever they tries  
To rob a poor man of his beer.

F. N.

This word, as the clothed form of the word in MR. ADAMS'S enigmatical explanation, was common long enough before 1850 among schoolboys and people who toned down their "language" a bit; and I well remember the song MR. ADAMS mentions, and have heard it sung many times, with "jigger" left out, and the other word put in, and received with bursts of applause, at taverns and public-house entertainments, harvest homes, and so forth. The song sheets containing the song, as hawked about, had the objectionable word indicated thus — in some versions; and some of the singers, in "obliging" with the song, mumbled expressively instead of using "jigger" or the other word. "I'm beggered," "Begger him," "They're a beggering lot," are expressions with a similar meaning.

THOS. RATCLIFFE.

Workshop.

When I was at school, c. 1846, there was a "nigger" song, of which I remember only these lines :—

De Rose, de Rose, de coal-black Rose,  
Wish I may be jiggered if I don't lub Rose.

J. T. F.

PATENT LAWS AND TAXES (8th S. iv. 507).—Perhaps MR. LILLEY may find the information he seeks in the 'Handbook of Patent Law of all Countries,' by W. Phillips Thompson, C.E., an eighth edition of which was published in London in 1889.

J. S. UDAL.

Fiji.

THE SIGN OF THE CROSS (8th S. vi. 149).—In the account of Sir David Lindesay's meeting with Marmion, the following description of his investiture is given :—

Down from his horse did Marmion spring,  
Soon as he saw the Lion-King;  
For well the stately Baron knew  
To him such courtesy was due,  
Whom royal James himself had crown'd  
And on his temples placed the round  
Of Scotland's ancient diadem;  
And wet his brow with hallow'd wine,  
And on his finger given to shine  
The emblematic gem.

'Marmion,' canto iv. stanza viii.

An appended note at the end of the poem gives a long and full description of the importance of the office of the herald, and of the ceremonies used at the inauguration of Sir David Lindesay.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

LAPAN (8th S. vi. 265).—If PROF. SKEAT, before throwing the word *lapan* to be devoured by the dogs of philology, had consulted those two treasuries of learning, his own 'Dictionary' (s.v. "Law") and Ducange's 'Glossary' (s.vv. "Lagan," "Laga," and "Lex"), and had then combined his information, he would have found what he wanted, namely, *lapan* in the sense of *droits de mer*. Ducange cites a charter of Philip of France, remitting, *in perpetuum*, "le Lagan maris," and refers to the "Danelaga," or "Lex Danorum," for the meaning of the word.

ISAAC TAYLOR.

The quotation given under this heading from Godefroy is evidently a blunder. He has mistaken *lapan*, or rather *ligan*, for *flotson*, or *flotsam*. There are three words: *jetson*, or *jetsam*, goods thrown overboard in a storm to lighten the vessel; *flotsam*, the *débris* of a wreck which floats on the surface of the sea (referred to by Virgil, 'Æneid,' i.), often washed ashore; and *ligan*, goods thrown overboard, but tied to a cork or buoy, in order to be found again.

E. COBBAM BREWER.

THE ANCESTRY OF AGATHA (8th S. v. 421, 461; vi. 2, 101).—Hungarian history knows of only two kings of the name of Géza. The father of Béla III. was Géza II., and his mother Euphrosine, daughter of Mistzislav, Duke of Kiev.

L. L. K.

'THE BOOK OF DORROW' (8th S. vi. 268).—Probably what is meant is 'The Book of Durrow,' an early MS. of the Gospels in the Library of Trinity College, Dublin, which has often been described. There is a notice of it, with references to other works, in the introduction to Adamnan's 'Life of St. Columba,' about to be issued by the Clarendon Press.

J. T. F.

Bp. Hatfield's Hall, Durham.

Durrow (as it is usually spelt), anciently Dairmag, is a parish in the northern part of King's County, Ireland, and once formed part of the kingdom of Teathbha. It was the seat of one of the first monastic foundations of St. Columba, and the

\* "Cape Madeira" was a wine much in vogue in those days—a very different thing from "the genuine article"; but was recommended by its cheapness.

'Book of Durrow' (a copy of the Gospels in Latin, and one of the most interesting and venerable Celtic MSS. in existence) has been ascribed to the saint's own hand. Such authorities as Reeves and Petrie, at all events, do not hesitate to assign it to a date almost, if not quite, coeval with Columba. The MS. is now in the library of Trinity College, Dublin.

OSWALD, O.S.B.

Fort Augustus, N.B.

THOMAS CAREY (8th S. vi. 127).—LADY RUSSELL has probably, long before this note can reach England, given her authority for the statement that Thomas Carey died of grief at the death of Charles I. It is doubtless Anthony à Wood, 'Fasti,' i. 352, whose account has been quoted *in extenso* by the Rev. J. W. Ebsworth in the Appendix Notes (p. 238) of his admirable edition of Carew, and need not, therefore, be repeated here. But it is certain that à Wood was wrong in stating that Carey died "before the expiration of the year 1648" (*i. e.*, before March 25, 1648/9 O.S.), since among the State Papers of the year 1635 is the following document:—

"Petition of Margaret Cary, relict of Thomas Cary, one of the grooms of the chamber, lately deceased, on behalf of herself and her three daughters, to the King. Prays a commission to prosecute and compound with offenders by engrossing and exporting wools, woolfells, fuller's earth, lead, leather, corn, and grain, with an allowance of one-fourth part to the prosecutors; also a grant to petitioner of two fourth parts of the fines and compositions. Petitioner states various reasons for her request, the first being that her husband and his executors had expended great sums of money in discovering the offenders above described."—Cal. State Papers, Dom. Series, 1635-36, vol. ccvii. No. 27, p. 5.

It will be seen from this paper that Thomas Carey left three daughters, instead of one, as stated by LADY RUSSELL. Mr. Ebsworth, who has several references to Carey in his edition of Carew, also states that he left only one daughter, Elizabeth. This lady apparently survived her sisters, and, as the heiress of the Fulham property, married John, Lord Mordaunt, and became the mother of the great Earl of Peterborough and Monmouth.

W. F. PRIDEAUX.

Jaipur, Rajputana.

"TO STEW IN HIS OWN JUICE" (8th S. vi. 269).—I remember that sixty years ago the saying was attributed to Pozzo di Borgo. When Louis Philippe encircled Paris with fortifications the great Russian minister was said to have expressed his approval, since when Paris was again in revolutionary insurrection it could be made to stew in its own gravy. "Gravy" is a less "inelegant" translation of "jus" than "juice." Chaucer has the like image, if I do not mistake; but I cannot put my finger on the words. E. S.

Some excellent information regarding the earliest uses of this phrase was given in the "Replies" of

1871; but I should like to endorse the appeal made by the last writer on the subject in that year: "Would it not be well to record in 'N. & Q.' on what occasion Bismarck employed it?" This does not appear ever to have been responded to, and yet the saying has become so linked with his name that it would be interesting to fix it.

ALFRED F. ROBBINS.

COLGAN, HAGIOGRAPHER (8th S. vi. 269).—Colgan's two volumes of 'Lives of Irish Saints' are exceedingly scarce. I think it would be right to say that Colgan "displays much critical sagacity" for his own time, *c.* 1650; but no doubt he endorses many stories that would not now be accepted by educated Roman Catholics. Mr. HOOPER might consult the index to O'Curry's 'Lectures on the MS. Materials of Irish History,' a somewhat scarce book, but to be found in great libraries. I may, perhaps, extract the following from a list of authorities in a work shortly to be issued:—

Colgan, Acta Sanctorum Hiberniae, Lovanii, 1645. The first volume only, January 1 to March 31, all that was issued.

Colgan, Triadis Thaumaturgae, seu Divorum Patricii, Columbae, et Brigidae Acta. Lovanii, 1647. Uniform with the last, and called *Tomus Secundus*.

J. T. F.

Bishop Hatfield Hall, Durham.

ROBERT POLLOK (8th S. vi. 163, 237, 270).—If MR. BAYNE had been less ready to take offence where none was intended, and less ingenious in drawing inferences from nothing, he might perhaps have seen the bearing of my note. He would certainly have found no "argument" in it, for there was none, nor any attempt, either directly or by implication, to defend or excuse inaccuracy of statement. I did but hint, what I now wish to state emphatically, that MR. BAYNE'S article was disproportionately long and unnecessarily severe: faults which are to be specially avoided in the pages of 'N. & Q.' For the rest, I spoke only of a matter of opinion broached by MR. BAYNE, which I have as good a right to do as he. The suggestion that I am perhaps the author of what MR. BAYNE is pleased to term this "biography" of Pollok is entirely gratuitous. C. C. B.

DANTE G. ROSSETTI: GEORGE MEREDITH (8th S. vi. 286).—As I was sub-editor of *Once a Week* from the beginning, I can certify from memory that D. G. Rossetti was the author of 'A Border Song' in vol. ii. and also of several others. Besides those poems to which he signed his name, George Meredith was the author of many others in *Once a Week*, to which, for some reason or other, he preferred not to put his name. It is not quite true that "feminine literature was represented in *Once a Week* by Miss Martineau," if COL. PRIDEAUX means "represented by her only." From

the beginning we had very many female contributors, such as Miss Cobbe, Mrs. Riddell, Mrs. Crowe, Mrs. Crosse, Eliza Cook, Miss Mary Carpenter, and Annie Thomas; and under my editorship (1865-69) more than half of the pages of *Once a Week* were written by women. And I own that I see no reason for styling the writings of Harriet Martineau "tepid." She wrote very warmly on most social subjects. E. WALFORD.  
Ventnor.

**SNAKE STONES** (8th S. vi. 228).—Your correspondent should consult 'History and Mystery of Precious Stones,' by William Jones, p. 14; 'Glossary of North-Country Words,' by J. T. Brockett, who also gives an extract from Sir Walter Scott's 'Marmion'; and an article 'About Precious Stones' in *All the Year Round* for June 1, 1878.

EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Complete Works of Geoffrey Chaucer.* Edited by the Rev. Walter W. Skeat, LL.D., &c. (Oxford, Clarendon Press.)

CONTAINING as it does the text of 'The Canterbury Tales,' the fourth volume of Prof. Skeat's magnificent edition of Chaucer is, perhaps, of most general interest. The absence of notes and comments renders it of less importance to the close student. Wholly unlike any previously printed text is the lucid and authoritative text now supplied. The only limitation to this statement is found in the fact that some portions of the text as it now stands have been previously edited for the Clarendon Press by the professor and his associate Dr. Morris. Not until the appearance of the "splendid 'Six Text' edition," published by the Chaucer Society, was a work such as is now executed possible. In this work and the reprint by the same Society of the "celebrated 'Harleian' manuscript," "exact reproductions of seven important MSS." are supplied. On these Prof. Skeat has based his labours, taking as the original text the magnificent Ellesmere MS. in the possession of the Earl of Ellesmere, the finest Chaucerian MS. in existence, which also occupies the place of honour in the "Six Text" volume. The task of comparing with the previously printed texts the text now given must be reserved for the literary periodicals with a practically indefinite amount of space at command. We have before us Thynne's edition of the 'Works,' 1542, Stowe's edition of 1561, Speght's editions of 1598 and 1602, and other editions up to that edited by Thomas Wright for the Percy Society. The diversities between all these and the text now supplied will be startling to those unfamiliar with the professor's previous editions of separate works. We must, indeed, refer the reader to the introduction for an explanation of the symbols denoting MSS. and the different methods of numbering the lines adopted by Tyrwhitt, Wright, and the latest editor. Among the points on which the professor dwells is the fact that special attention has been paid to the suffixes required by Middle English grammar, to the scansion, and to the pronunciation. The present edition is the first complete edition in which the spelling has been tested by "phonetic considerations." Effort has been

made to render the spelling a little clearer and more consistent, and where equivalent spellings occur the simpler has been selected. The final *e*, when obviously silent, in words such as *oure*, *youre*, *hire*, and *neure*, has been omitted; the consonantal *u*, as in *neuer*, is written *never*, and *eye* at the close of a line, variously written *Iye*, *ye*, &c., is uniformly spelt *ye*. These "minute" variations will win acceptance from most, though some of them will probably provoke some controversy, to the beginning of which we will not contribute. After a reperusal of the earlier tales we can testify to lightened labour and enhanced enjoyment. In the present volume are included some additions to the minor poems in vol. i. These comprise a delightful 'Balade on Womanly Noblesse,' on which in MS. Philipps the professor came in June last, and two 'Complaints,' which he thinks may, perhaps, be attributed to Chaucer. The 'Balade' is described as being made by 'Chaucier,' and can scarcely be by any one else. Half the professor's task is now accomplished. Each succeeding volume augments the desire to possess the completed work.

*Blank Verse.* By John Addington Symonds. (Nimmo.) *Giovanni Boccaccio as Man and Author.* Same author and publisher.

OF these two posthumous works of Addington Symonds, both standing in some want of final revision, the former, which first appeared in small type as an appendix to 'Sketches and Studies in Italy,' is republished in a volume by Mr. Horatio F. Brown at the author's suggestion. The views are expressed with modesty, and will, therefore, escape the opposition they challenge. A very difficult task is taken up by one who essays in a few pages to deal with the origin and development of blank verse. It is probable that Mr. Symonds would have gone nearer convincing us had he worked out his theories with more elaboration. His views as to the development of blank verse from Surrey, through Marlowe, to Shakespeare, have won acceptance from the present generation, and there are few opinions expressed by him as to the value and importance of the contributions of Jonson, Fletcher, Webster, and the rest, from which it is necessary to dissent. The whole, however, conveys an idea of inadequacy, and portions of the ground are, as is owned, more than once trodden. In dealing with the blank verse of Milton, Mr. Symonds is at his best. Here, even, his instances are not the best that could be selected, and his method is not always acceptable. While writing on Milton's alliteration, he does not give from 'Comus' the most marked instance of all, the alliteration on *m* in lines such as

Can any mortal mixture of earth's mould,  
almost as conspicuous as the often-quoted line from 'Il Penseroso'—

Most musical, most melancholy.

There is no need, moreover, for the elision he recommends in another line:—

And linked itself by carnal sensuality,

where he would pronounce the last word *sensuality*, which, we hold, is to divest it of its specially Miltonic essence. Inadequate as it is, the volume is welcome, and will minister delight to scholars.

Of Boccaccio's somewhat obscure origin and life, and of his relations with his great contemporaries, of his share in the renaissance of letters, and of other kindred matters, Mr. Symonds writes wisely and well. In his literary verdict he uses words of so sweeping condemnation and of so crude realism, we find difficult the task of reconciling them with the estimate expressed of the man. Concerning passages of the 'Corbaccio,' he thus says that "they have the acrimony of jaundiced im-

potence," and he calls the whole work "disgusting and profoundly immoral," "profligate and odious." In Boccaccio's complaints against Niccolò Acciaiuoli he finds a "kind of ignominy," a "something which reminds us of the inevitable old bachelor, the self-important man of letters, and the confirmed comedian." In describing other works, of which he approves, he uses such terms as "carnal" sometimes as a term of reprobation, sometimes not. We do not wish to contest the value of opinions upon works some of which we have not read. The condemnation of a man who is classed with Dante and Petrarca in "an august trio" appears, however, needlessly strong. In the opening chapter, showing the descent from Dante to Boccaccio, Mr. Symonds writes at his best, and is genuinely eloquent. We are glad to possess these books, especially in the handsome form they assume. They are a necessary complement of Mr. Symonds's work, and may be perused with advantage as well as pleasure.

*Mediæval Scotland.* By R. W. Cochran-Patrick, LL.D. (Glasgow, MacLehose & Sons.)

THE present volume, which bears the comprehensive sub-title of 'Chapters on Agriculture, Manufactures, Factories, Taxation, Revenue, Trade, Commerce, Weights and Measures,' is a collection of essays, most of which originally appeared in the *Glasgow Herald* as a connected series of articles on early Scotland; but the chapters on fisheries and on weights and measures are new. It is not often that the pages of a daily paper in a large and busy centre of industry like Glasgow are open to communications which might at first sight seem to be out of touch with modern life. Yet, as a matter of fact, these essays are not devoid of points of contact with nineteenth century manners and customs, as Mr. Cochran-Patrick himself, of course, well knew must be the case. We find, for instance, that one of the very habits mentioned in more than one of the Reports of the Assistant Commissioners under the Royal Commission on Labour as noticed during their investigations into the labour question in Scotland, viz., the custom of throwing up engagements made with an employer, is old enough to have been the subject of legislation by the Scottish Parliament as far back as 1621. It is likely enough that the Assistant Commissioners of the present day were themselves hardly aware how old was the evil the existence of which they felt bound to point out. The importance of the reign of David I. from an economical point of view is rightly brought out by Mr. Cochran-Patrick, who shows how it synchronized with the establishment of the burghs, evidenced by the references frequently made by William the Lion to privileges existing in the days of his grandfather, and with the introduction of a national coinage, which "for the first time enabled a small but ever-increasing proportion of the revenue to be paid in currency." It is a far cry to the days of David I., and it is well to be able to go back to them under such a competent guide as Mr. Cochran-Patrick.

*The Pilgrim's Progress as John Bunyan Wrote It.* With Introduction by Dr. John Brown. (Stock.)

MR. STOCK has reprinted in facsimile the first edition of the 'Pilgrim's Progress' as issued by Nath. Ponder at the Peacock in the Poultry near Cornhill, 1678. The first part only of the immortal work was given at the time. Five copies of the original are known to exist. A new pleasure is experienced in reading this work in a form exactly reproducing that it originally wore and with Bunyan's own vigorous language and his etymology. Much information interesting and valuable to the book-lover is supplied in Dr. Brown's introduction,

and the book will rank with other facsimiles for which we are indebted to the same publisher.

*"Brave Translunary Things" from the Works in Prose and Verse of Ben Jonson.* Selected by Alexander Grosart. (Stock.)

THE words employed by Drayton concerning Marlowe have been chosen by Mr. Grosart to describe a selection from Ben Jonson. We might have preferred Jonson's own name 'Underwoods.' The selection is, however, excellent, and we will not be hyper-critical. This new volume is fitted in all respects to be slipped into the pocket of a lover of Elizabethan literature.

THE second part of Dr. Brewer's *Dictionary of Phrase and Fable*, in a new and enlarged edition, appears from Messrs. Cassell. It practically includes the letter B, or at least extends from "Bark" to "Buttons." Under words such as "Brisinghamen" may be found important new entries, and under "Buff" instances of considerable enlargement. In some few cases information previously supplied is justly omitted as superfluous.

WE are glad to draw attention to the promised 'English Dialect Dictionary,' with a view to the publication of which a large amount of material is now in the hands of Joseph Wright, M.A. Ph.D., of 6, Norham Road, Oxford. There is no need for us to insist to our readers upon the value of a dictionary of dialects; it is sufficient to most to say that Prof. Skeat is the treasurer, and that for twenty years extracts, weighing over a ton, have been made. Further assistance is needed, and we can only advise those interested in a work of supreme interest to apply to Dr. Wright, who will give them all requisite information. The value of folk-speech, like that of folk-lore, has been gradually recognized. We are glad to give all publicity to this contemplated work.

### Notices to Correspondents.

*We must call special attention to the following notices:*

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

WE cannot undertake to answer queries privately.

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

E. H. MARSHALL.—Longfellow's 'Elizabeth' is one of the 'Tales of a Wayside Inn,' third part, 'The Theologian's Tale.' It appears p. 436 of Longfellow's 'Poetical Works,' complete copyright edition, Henry Frowde, 1893.

E. WOLFERSTAN.—'Fortunes made in Business,' by Various Writers, was published by Messrs. Sampson Low & Co. in 1884, in 2 vols. A third volume was published in 1887.

A. B. ("Use of Cancelled Postage Stamps").—See 5th S. viii. 506, 'A Mystery Solved.'

### 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, OCTOBER 27, 1894.

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- Notices to Correspondents.

## Notes.

## "HOBELAR": "HOBIN."

(See 7th S. iii. 182, 356, 506; iv. 118, 314.)

What was a *hobelar* and what was a *hobin*? There is still need to discuss. DR. CHANCE'S primary paper, valuable though it is, debates the points on instances of too late a date. He had few examples earlier than the second half of the fourteenth century, and none before 1326. As the *hobelar* was active in the end of the previous century, to get at his true inwardness contemporary proofs are required.

The passage already cited in translation from the 'Chronicle of Lanercost' may here be repeated in its original Latin. It is a description of the army which David II. ("deceived," according to the chronicler, "like another Ahab, by the spirit of the Devil") raised for the invasion of England in 1346:—

"Omnes valentes de Scotia viri fortes et strenui ad preliandum promptissimi, comitum baronum militum et armigerorum duo milia hominum armatorum de communitate villarum qui apud eos 'Hobelers' vocantur viginti milia peditum vero et sagittariorum decem milia et ultra sicut aestimabatur."—'Chron. de Lanercost,' pp. 344, 345.

This testimony from a grey-friar of Carlisle is that the *hobelars* were "of the community of the towns" and that they were horsemen. *Apud eos* certainly seems to imply that the name they bore

was either indigenous to, or at least of peculiar vogue in, Scotland. That notwithstanding it was a well-established term in England long before 1346 admits of easy proof from the official letters and mandates recorded in the 'Rotuli Scotiæ.' During the years 1333 to 1336, for example, the *hobelarii* are mentioned continually (see 'Rot. Scot.,' pp. 225-532 *passim*). Generally the requisitions for soldiers name the classes in the order of (1) men-at-arms; (2) *hobelars*; (3) archers; and (4) infantry. Occasionally they give information about the arms. In March, 1335, Leicestershire was called on to furnish 60 *hobelars*, each with horse, acorn or plates, bacinnet or palet, pisan or collar, iron gauntlets, sword, knife, and lance ('Rot. Scot.,' i. 328, and cf. 345). The fact of sending broadcast over England demands for *hobelars*, called by that name, shows that the term, from whatever source derived, was universally known in official circles as a military technicality.

Pushing the inquiry back to the time of Edward II., I find frequent mention of our friend the *hobelar* in the third volume of Mr. Bain's 'Calendar of Documents, Scotland' (see Nos. 336, 668, 684, 772, 781, 783, 934, 1117, 1246, 1283, 1382, 1562, pp. 361-3, 394, 395, 398, 400, 409, 410, 412, a few of which belong to the reign of Edward III., but are conveniently citable here). The most instructive documents are the Army Rolls for 1311-1312 (3 Bain, pp. 394-412), which show the man-at-arms to have included the knight (*miles*) receiving 2s. a day for wages and the esquire (*scutifer*) receiving 1s. The *hobelar's* wage was 6d. a day. Mr. Bain has in some cases given the names of the *hobelars* engaged, from which it appears that their nationality was as diverse as the circumstances would lead one to expect. They were mainly Englishmen, but had in their midst many Irishmen and some Scots. In these Army Rolls of Edward II. and Edward III. there are numerous allusions to horses, which are carefully described (see especially 3 Bain, pp. 413-32), but so far as I have noticed there is not even a solitary reference expressly to either *hobin* or *hobby*. The functions of the *hobelars* happily are capable of simple inference from the context of passages about them. We may take a detachment of Irish horse in 1311-12 as affording a type of the relation they bore to the other soldiers (3 Bain, pp. 395-6). Sir William of Kauntone, a banneret, had 25 men-at-arms and 25 *hobelars*. Sir William was engaged for 4s. per day; Sir Nicholas of Curteis, "his knight," for 2s.; "his esquires" (*scutiferi*), 23 in number, at 1s.; and "his *hobelars*," 25 of them, at 6d. Similarly (3 Bain, p. 398) one body of 15 English esquires (*scutiferi*) had 15 *hobelar* colleagues, and another (3 Bain, p. 400) of 6 esquires had 8 *hobelars*. In some cases the men-at-arms outnumbered the *hobelars*, though generally when the two are associated the latter predominated. The proportion

to be observed between the two—the heavy and light horse—obviously depended on circumstances and the duty in hand.

The special work of the *hobelars*, as the scouts and light horse of any detachment of troops, is not matter of mere inference. A letter (2 Bain, 1084) dated from Lochmaben, “*la veille de la gule de Aust*” (July 31), 1299, refers to the wages of the first *hobelar* that I have come across in my studies. It describes Richard le Bret as an Irish *hobolour*, retained to spy the passings and haunts of the enemy by night and day, and states that unless Richard got his wages paid he was likely to take himself off (see also 2 Bain, 1089, 1133). This first of his tribe is eminently international. Though from Ireland he was a *Bret* by surname; he makes his *début* in Scotland in the *English* army, and his existence is chronicled in *Norman French*!

The vital difference between man-at-arms and *hobelar* is defined in the ‘*Liber Quotidianus Garderobæ*’ for 1299–1300, published in 1787. Two entries (pp. 139, 142) contain this valuable definition—the first in its mention of “*scutiferorum cum equis discoopertis qui dicuntur Hobelarii*”; and the second in similar naming of “*vallettorum cum equis discoopertis qui dicuntur Hobelarii*.” That the man and not the horse was called *hobelarius* plainly appears from other entries (pp. 245, 248, 249, 255, 256). The kernel of the whole matter is that the man-at-arms had a barbed or barded horse (*equus coopertus*), while the *hobelar* was a mounted soldier whose horse was not armoured. Three hundred *hobelars* had been requisitioned from Ireland on Jan. 17, 1300 (2 Bain, 1128), and I see no similar demand for those troops from anywhere else prior to that date.

So much for *hobelar*; now for *hobin*. It must be owned that, from whatever cause, in spite of the numberless references to the *hobelar*, the appearances of his horse apart from himself are rare in the extreme, if, indeed, there be any instances at all. In August, 1300, Edward I. gave Hugh of Karliol 4*l.*, “*pro restauo unius hobini albi*” (‘*Lib. Quot. Gard.*’ 180). That example suffers from the fact that one cannot say that Hugh was a *hobelar* (‘*Scotland in 1298*,’ p. 270). An old English historian possibly supplies one missing link in the argument. Describing the battle of Falkirk, he says that the Scots, “*ut dicitur habebant equos coopertos mille quingentos et de hobyns quingentos et pedites ducentos sexaginta milia*” (Bartholomew Cotton, *Rolls Series*, 343–4; also quoted by Mr. H. Gough in his ‘*Scotland in 1298*,’ p. xv). This perhaps does not fully define the *hobyn*, but leaves us certain, at any rate, that it was an unarmoured horse.

Bartholomew Cotton, a monk of Norwich, laid down his pen in 1298, so that his allusion to *hobyns* is the oldest instance of the word yet on record. It is thus first found in an Englishman’s mouth.

Throughout the documents of the war of 1298, army lists, proclamations, and letters, I believe there does not once occur the name of the *hobelar*.\* A well-informed English historian describes the cavalry of Edward I. in that year as consisting of 3,000 chosen men with barbed horses, besides over 4,000 armed men on horses not barbed—“*præter equitantes armatos in equis non armatis*” (Hemingburgh, ii. 173–4). The *hobelar* as a specific member of the English military service, *eo nomine*, was not yet in being. But Edward I. had learned his utility; and when next the grand old Plantagenet came a-campaigning across the border in 1300, he brought the *hobelar*† with him in strong force.

GEO. NEILSON.

Glasgow.

#### MADAME RACHEL.

The eccentric career of Madame Rachel forms a remarkable chapter in the history of human credulity, which has seldom been surpassed and which ought to serve as a warning to ladies not to be entrapped by the specious advertisements of quack nostrums for improving the complexion, so often seen in the newspapers. The history of this great swindle has never been fully written, nor is it possible to write it, but an attempt can be made to arrange the facts in chronological order, so as to make a connected narrative of the information so far as it can be collected.

Sarah Rachel Russell, the daughter of Mr. Russell, a man much liked and a great humourist, was born in London about 1806, or according to another account at Anghrim, near Ballinasloe, Ireland, on Jan. 4, 1814. She certainly received but a very limited education, as she was never at any time able to write her own name. She is said to have married an assistant in a chemist’s shop at Manchester; then, finding her way to London, she kept a fried-fish shop in Vere Street, Clare Market. She next married James Moses, who was lost in the Royal Charter in Redwharf Bay, near Moelfra, Anglesea, on Oct. 26, 1859. She shortly afterwards married Philip Levenson, who at one time resided at 25, Dean Street, Soho Square. While living in the neighbourhood of King’s College Hospital Mrs. Levenson and her family were stricken down with fever and compelled to seek relief from that hospital. Her fine flowing locks, of which she was very proud, were shaved off; but on her recovering, the doctor gave her a lotion which caused her hair to grow again rapidly, and at her earnest request the medical man furnished her with the receipt for the lotion. She soon after, apparently about 1860, set up, under the

\* I say this after having specially gone through ‘*Scotland in 1298*’ with this question in my mind.

† The campaign of 1300, which thus brought in *hobelar*, also brought in *peel* (see monograph reviewed ‘*N. & Q.*,’ 8th S. vi. 80).

name of Madame Rachel, as an enameller and a vendor of cosmetics in New Bond Street, at Brighton, in Paris, and elsewhere, and commenced colouring grey hair, removing wrinkles, &c. The business at this time could not have been successful, as on Aug. 13, 1861, she was insolvent on her own petition; on Jan. 17, 1862, she applied for a final examination in discharge of her bail, but her petition was dismissed, and she was remanded to Whitecross Street Prison.

At the end of 1862 she was again in business, and in 1863 published a pamphlet entitled "Beautiful for Ever. By Madame Rachel. London, Madame Rachel, 47A, New Bond Street. 1863. Price Half-a-Crown," 8vo., pp. 24. This work, which was written for her partly by her daughters, is an extraordinary literary production and a perfect curiosity of its kind. After speaking of the beauty of the mind, and mentioning the Queen and other noble women, she goes on to speak of the beauty of the body. She professes to be able to enamel the face, not by using cosmetics, but by the use of the "Arabian Bath, composed of pure extracts of the liquid of flowers and choice and rare herbs." She invites all ladies who are past their youth to place themselves under her hands, and tells them that she can remove all personal defects and put a bloom on old faces so as to make them look young again. Rachel's "List of Preparations" for the toilette consisted of upwards of sixty articles (the lowest price of any one article being a guinea), divided into washes for the complexion, powders for the complexion, dentifrices, hair preparations, creams for the face, and royal Arabian soaps and perfumes. Among the articles was "Magnetic Rock Dew Water of Sahara," two guineas a bottle. This water was said to come from the interior of the Sahara or Great Desert, and the sole right of importation was stated to have been purchased at an enormous outlay from the Government of Morocco. The Rock Dew Water was guaranteed "to increase the vital energies, restore the colour of grey hair, give the appearance of youth to persons far advanced in years, and remove wrinkles, defects, and blemishes." Other preparations—Indian kohl for the eyes, Arabian perfume mouth wash, Circassian golden hair wash, royal Arabic cream, and royal bridal bath soap—were each two guineas. Egyptian kohl was five guineas, Jordan water ten to twenty guineas a bottle, and Venus's toilet the same price.

By the aid of much advertising the business at last began to pay, but it would not do to enter into the particulars of the various services which Rachel rendered to some of her clients, in addition to selling them enamels and perfumes. In course of time she was enabled to elegantly furnish a house in Maddox Street, Regent Street; and in 1867 she took a pit-tier box in the opera-house at a cost of 400*l.* for the season.

A Mrs. Borradaile saw Madame Rachel's advertisement, and became a customer at the shop for cosmetics and washes. By some means not very clearly explained, Rachel, in a short time, acquired very great influence over Mrs. Borradaile, and succeeded by her blandishments in persuading her that Thomas Heron Jones, seventh Viscount Ranelagh, who occasionally visited the shop, was in love with her. In order to make her fit to become the wife of a nobleman, it was explained to her that she must be enamelled and made beautiful for ever at a cost of 1,000*l.* The lady provided the money and soon received various letters signed William, which she understood came from his lordship, to whom she also often wrote, all the correspondence passing through Rachel's hands. In the course of three months she was swindled out of 5,300*l.*, and fell into poverty, all she received for her money being some so-called "Arabian Baths." In December, 1866, she was persuaded to execute a bond in favour of Rachel for a further sum of 1,600*l.* Rachel then swore an information against her; she was arrested four times, and at last thrown into Whitecross Street Prison, and only released on giving up her military pension of 200*l.* a year. Mr. Alexander Cope, her brother-in-law, then interfered, and Rachel was indicted at the Old Bailey on Aug. 20, 1868, for obtaining 600*l.* under false pretences. The jury having disagreed, she was again put on her trial on Sept. 22, 23, 24, and 25, 1868. The evidence was very interesting, and in some parts most amusing. Lord Ranelagh swore that he knew nothing whatever about the matter, and his testimony was clear and conclusive. The defence pleaded was that Mrs. Borradaile had been carrying on an intrigue with a person called William, and that the money had gone through Rachel's hands. The plaintiff indignantly denied the suggestion; no proof was brought forward, neither the judge nor the jury had the least belief in the occurrence, and amid universal approval a sentence of five years' penal servitude was passed. On the following 5th of November a guy in the effigy of the convict was burnt with great enthusiasm; and such is fame that one of the springs on the shores of Lake Rotorna, in New Zealand, became known under the name of Madame Rachel's Bath.

In April, 1872, she obtained her release from prison on a ticket-of-leave. It would have been supposed that this experience would have been a warning to her for life, but such was not the case. Some time after her release from prison she again set up in business, first at 29, Duke Street, Portland Place, and then at 153, Great Portland Street. Now there was a Mrs. Pearce, a daughter of Signor Mario, the well-known tenor singer, who resided in Ebury Street, Piccadilly. One day, in 1877, Mrs. Pearce, in passing through Duke Street, was attracted by the sign "Arabian Per-

fumer to the Queen," and going into the shop made some purchases of tooth-powder and violet powder. On a subsequent occasion she bought a bottle of wash "which came from the East," a preparation which, if used during some months, would make the user beautiful for ever. Rachel had at this time in her shop a bust of Rachel-Felix, the tragédienne, to whom she claimed to be related. She told Mrs. Pearce that one of her clients was Lady Dudley, whom she had made beautiful at a cost of two thousand guineas, for payment of which sum she held jewellery worth 8,000*l.* It need hardly be said that there was not one word of truth in this statement, and as a matter of fact Lady Dudley's jewels had been stolen from the Paddington railway station on Dec. 12, 1874, and never recovered. Rachel, in reply to an inquiry why she did not make herself beautiful, said she was eighty-five, but at other times she gave her age as sixty-three. In some way Rachel soon obtained an influence over Mrs. Pearce, the same as she had in former years over Mrs. Borradaile. Mrs. Pearce also became intimate with Mrs. Turner, a singer, one of Rachel's daughters. In consideration of this circumstance and of the fact that she was not a rich woman, Rachel consented to make her beautiful for 500*l.*, bringing the sum down to 200*l.*, and at last to 50*l.* To guarantee this sum Mrs. Pearce deposited her jewels, which were immediately pawned at Attenborough's, 40, Duke Street. Mrs. Pearce now became suspicious, and in January, 1878, mentioned the matter to her husband. He went to Madame Rachel and demanded his wife's jewels and letters, and, on her refusal to give them up, placed the matter in the hands of George Lewis on Jan. 24. The Treasury ultimately took up the prosecution, and Rachel was indicted at the Central Criminal Court on April 10 and 11, 1878, for unlawfully obtaining two necklaces and other articles by false pretences; a second count charged her with attempting to obtain 500*l.* During the trial it was shown that the washes charged at a guinea a bottle were composed of carbonate of lead, starch, fuller's earth, hydrochloric acid, and distilled water, costing about sixpence, and that the famous baths were little else than bran and water. Rachel was found guilty; she acknowledged the former conviction, and in consideration of her age was sentenced to five years of penal servitude only. She had for some time previously been in weak health, and she died in Woking Prison on Oct. 12, 1880. She had seven children, several of whom were mentioned during the trials. GEORGE C. BOASE.

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

MARTHA REAY. (See 8th S. vi. 197.)—I take the liberty of changing the heading from 'Rev. C. C. Colton: John Thurtell,' because we have wandered into a side issue, and I add a note to

the reply furnished by COL. W. F. PRIDEAUX, whose communications are always most valuable. James Thorne's 'Handbook' gives a single stanza, but I can furnish another stanza of the Grub Street ditty, on the murder of Miss Martha Reay, *alias* Wray, the avowed mistress of John Montague, fourth Earl of Sandwich. I am reprinting in 'The Troubles of the Georges' a different 'Serious Copy of Verses on the late Miss Wray,' beginning thus:

Ye tender fair, come hear a ditty!  
Tragical my tale does run,  
Of a Murder, more's the pity,  
Was at Covent Garden done;  
On a kind and pretty woman,  
By a Minister we're told:  
For her constancy he kill'd her,  
Not to rob her of her gold.

It was published in the second week of April, 1779, before the execution of the Rev. James Hackman, who was hanged at Tyburn on April 19, "Now in Newgate is confined, till his trial does come on." He had shot her, and attempted to commit suicide with the other pistol, on the night of April 7, 1779. One of her children, Basil Montague, became the editor and biographer of Bacon, 1825-34. The other ditty was in the collection formed by Sir Walter Scott, who in 1830 quoted these two stanzas. I have traced no other exemplar beyond the one at Abbotsford:—

A Sandwich favourite was this fair,  
And her he dearly loved;  
By whom six children had, we hear,  
This story fatal proved.  
A clergyman, O wicked one!  
In Covent Garden shot her;  
No time to call upon her God,  
It's hoped He's not forgot her.

J. W. EBSWORTE.

Ashford, Kent.

Sir Walter Scott, in his 'Essay on the Imitation of the Ancient Ballad,' written in 1830, makes the following mention of the fate of Miss Reay, who was shot by the Rev. James Hackman, and of the doggerel ballad a stanza of which is quoted by your correspondent:—

"Subjects the most interesting were abandoned to the poorest rhymes, and one would have thought that, as in an ass race, the prize had been destined to the slowest of those who competed for the prize. The melancholy fate of Miss Ray, who fell by the hands of a frantic lover, could only inspire the Grub Street muse with such verses as these—that is, if I remember them correctly:—

A Sandwich favourite was this fair,  
And her he dearly loved;  
By whom six children had, we hear,  
This story fatal proved.  
A clergyman, O wicked one!  
In Covent Garden shot her;  
No time to cry upon her God,  
It's hoped He's not forgot her."

An appended note says:—

"[Miss Ray, the beautiful mistress of the Earl of Sandwich, then First Lord of the Admiralty, was assassinated

by Mr. Hackman, 'in a fit of frantic jealous love,' as Boswell expresses it, in 1779. See Croker's 'Boswell,' vol. iv. p. 254.—Ed.]

There is in existence a portrait in oils of Miss Reay, painted by Dance, which has been engraved, representing a very beautiful woman, with her hair powdered and turned back from her forehead. One of her sons by Lord Sandwich was the well-known Chancery barrister, Basil Montagu, the editor of 'Lord Bacon's Works,' reviewed by Macaulay. He was born in 1770, and died in 1851.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**SALADS.**—I read in the papers that Mr. Sala has been discoursing of salads. A passage is quoted from a 'Retrospect of Covent Garden,' in 'Things I have Seen, and People I have Known,' in which, speaking of the great variety of vegetables used by our forefathers but now comparatively little known, he says:—

"Take, for example, salsafies, cardoums, burnet, rocombole, tansey, borecole, chervil, monksbeard, described as a delicious salad; tragopogon, perslane, scorzonera, finocho, and 'all sorts of small saladerings.' I know scorzonera as an Italian vegetable answering to our goat-beard, but I have not the slightest idea of what finocho, rocombole and tragopogon may have been."

"Finocho" is probably meant for *finocchio*, the Italian name for fennel (*feniculum*). Gerard describes both the common and the sweet fennel (*F. vulgare*, and *F. dulce*), but says of the latter that it does not thrive in our country. Hence it was known as Italian fennel. It was credited with many virtues.

"Rocombole" is evidently rocambole, or mountain garlic (*Allium scorodoprasum*) of which Gerard says that "as it partakes of the temper, so also of the vertue of garlicke." "Those that worke in the mines of Germany affirme," he adds, "that they find this root very powerful in defending them against the assaults of impure spirits or divels, which often in such places are troublesome unto them."

"Tragopogon" is the name of a genus which includes two other of Mr. Sala's "saladerings," namely "salsafies," and scorzonera. Of the former of these, *Tragopogon pratensis*, or, as Gerard calls it, *T. luteum*\* (goat's beard), our herbalist speaks in great praise. The roots, he says, "boiled in water untill they be tender, and buttered as parsneps and carrots, are a most pleasant and wholesome meate, in delicate taste far surpassing either parsnep or carrot." This is the plant which country people call "Go to bed at noon," from its habit of closing its petals towards the middle of the day, and must be distinguished from another to which, as well as to this, Lyte gives the name of goat's beard, namely, our meadow-sweet. Of the other tragopogon (*T. hispanica*), Lyte says: "Scorzonera is thought to be marvellous good against the

bytyngs of vipers and snakes and other venomous beastes." He calls it "bucks's beard." "Scorzonera" has the same signification as the herb's old Latin name, *viperinum*. Of the other herbs mentioned by Mr. Sala, burnet, tansy, borecole, chervil, and perslane, or purslane, are well known; "Cardoums" is better known as cardoon (Fr. *chardon*). The name refers, of course, to the character of the plant, that of a thistle. Lyte and Gerard call it the prickly or thistle artichoke, and commend it highly, in common with the true artichoke, as a vegetable. Lyte says, "the first springes or tender impes," sodden in good broth with butter, have a singular efficacy in exciting the love passion. Other thistles, not included in Mr. Sala's list, were formerly much esteemed as pot-herbs, as were (and, indeed, still are) nettles, of which I have in my youth frequently been forced to partake, both in broth and as a substitute for "greens." They are supposed to act as a "spring medicine." Primroses and cowlips may also be mentioned in this connexion, a fact which has been profanely said to account for Lord Beaconsfield's fondness for the primrose. Lyte says they are "dayly used amongst other pot herbes." Cowslips are still much used for making "tea."

One of Mr. Sala's "salads," monksbeard, I have not been able to identify. C. C. B.

**NORTHUMBERLAND AND DURHAM BELLS.** (See 8th S. vi. 300.)—In your review of the recently issued volume of the 'Gentleman's Magazine Library.—Ecclesiology,' you state that there is not any work devoted to the bells of Northumberland and Durham. Permit me to inform the reviewer that notes by myself have appeared in the *Proceedings* (vols. ii.-v.) of the Society of Antiquaries of Newcastle, of which I am the editor and one of the secretaries, not only of all the church bells in the two counties, but of the communion plate. These notes were made use of by Mr. Boyle, with my consent, in his 'Guide to Durham,' and such consent acknowledged in the preface to the said work. ROBT. BLAIR.

**ARABELLA: ANNABELLA.**—I think it will be generally agreed that the above two names have not as yet received any satisfactory explanation. I venture to suggest that they may both find their origin, by the simple change of a liquid, in an early woman's name, Amabilla, occurring in the 'Liber Vitæ' of Durham. This is evidently from the Lat. *amabilis*, so that three names, Arabella, Annabella, and Mabel, may all be referred to one common origin. ROBERT FERGUSON.

**CARDINALS, ARCHPRIESTS, AND LORD RECTORS IN THE ENGLISH CHURCH.**—It is perhaps worth record in 'N. & Q.' that there are at this moment cardinals in the Church of England. The Rev. J. E. Vaux says that two of the twelve minor canons

\* In French, *Barbe de bouc*, and *salsify* (Gerard).

of St. Paul's Cathedral are chosen as cardinals by the Dean and Chapter, their office being to notice absence or neglect on the part of the choir, and to render an account to the Dean and Chapter; and it is decreed that, by way of recompense for their "manifold labours, they shall receive certain offerings of the faithful, and also a larger portion of bread and beer." They are officially known as "Cardinales Chori," and the present junior cardinal is that valued contributor to 'N. & Q.,' Dr. Sparrow Simpson ('Church Folk-lore,' 1894, p. 182). The Rev. R. N. Jackson, Vicar of Winchcombe, Gloucestershire, is Lord Rector of Sudeley, and says he believes there are five other lord rectors in England (*ibid.*, p. 181). Can a list of these lord rectors be given, and the origin of their distinguishing title? The Rev. F. W. Taylor, Rector of East and West Oghwell, is Archpriest of Hacombe, and has heard there is another archpriest somewhere in England, but he does not know where. He is exempt from any but archiepiscopal jurisdiction, is entitled to wear lawn sleeves, and may, by right, sit next to the bishop (*ibid.*, p. 182). What is the history of this dignity; and who is the other archpriest, or others if there be more than one?

JAMES HOOPER.

Norwich.

ILLEGITIMACY.—Parish register of Birling, Kent, Oct. 6, 1605:—

"Richard, the base born child of Jane Jacquet, was baptised, being forcible driven to our pysshe by the women of Rairshe to be delivered in the street whose habitation was last in Rairshe whose names we have subscribed, viz., Walsingham's wyffe, Wm. Casier's wyff, Busshope's wyf, Merice's wyf, Cuthberd's wyf, Jesobe's wyf, Johann Knoller who kept the land's end untill it was far in the night, and they sent for a middwyffe, whom they assisted untill she was delivered in the street and then dep'ted, leaving her all alone most barbarouse and contrarie to humanitie and nature under an ellmen tree."

On the fly-leaf at the end of "book iv." of the Bishop of London's marriage allegations is written:

"William Ewins and Kather his wife in Sething lane all hall. Barking confesse y<sup>e</sup>—Jane Wright unmarried d'd (delivered) of child begotten by Paul Tyler a body maker of leather in bere lane over against the kinges head d'd on Saterdag last night last the Judge monished them not to suffer the woman to dep't before she appeare to receyve her penaunce."—Period? *cir.* 1610.

Leicester transcripts, Markfield parish, 1634:—

"Repentance y<sup>e</sup> base daughter of Alice Brickwood bapt y<sup>e</sup> 29th of June."

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

ARGE. (See 'American Vehicle,' 8th S. v. 246.)—About the year 1830, General Ker used to say to my mother, when he intended to drive to any part of the town in a hackney coach, "Now let us hail a *barge*." Probably this was an old recollection of the days when the silver Thames was still lovely—when its pictured water-way was

skimmed by wherry and barge to the joy of royal Westminster and the grimmer City.

C. A. WARD.

Chingford Hatch, E.

"PHOTOGRAM."—An attempt is being made to introduce this word to our language as indicating what we at present call "a photograph." The idea is that *photogram* should be the noun and *photograph* the verb, as in the case of *telegram* and *telegraph*. A photographic magazine is now issued entitled the *Photogram*, and amateur photographers are advised to consistently use the word. It will be interesting to see if the new word "takes on."

W. E. WILSON.

THE THIRD LARGEST ISLAND IN THE WORLD.

—This expression has been applied in the daily papers lately to Madagascar, which is described as such in the 'Encyclopædia Britannica,' 'Chambers's Encyclopædia,' and probably other dictionaries. In the comparison Australia must, of course, be understood to be excepted, for New Guinea and Borneo are both somewhat larger than Madagascar, the area of which is about 230,000 square miles. There is a remarkable slip in the 'Encyclopædia Britannica' in speaking of the size of Borneo, which it says "is estimated by Melvill von Carnbee at 12,745 square miles." Under "New Guinea" it gives the area of that island as 306,000 square miles; and in a note states that that of Borneo is about 286,000 square miles. Thinking it would be interesting to trace the source of the error previously mentioned, giving the area at less than the twentieth part of its true value, I turned to the eighth edition, and there found that the area calculated by Baron Melvill is stated to be 12,745 geographical square leagues. If this be correct the league used must be between four and five English miles in length. Chambers gives the area of Borneo as about 284,000 square miles, or nearly a tenth part less than that of New Guinea, whilst Madagascar is considerably smaller than either.

W. T. LYNN.

Blackheath.

"HUCKSHINS."—This is explained in Elworthy's 'Somersetshire Word-book' as "the hock-shins; under side of the thighs just above the bend of the knee"; with a quotation from the 'Exmoor Scolding.' Halliwell also gives *hucksheens*, from the same. Please note that this is "folk-etymology." The real sense is not "hock-shins," but "hock-sinews," as any one may see by consulting Strattmann, *s.v.* "hoh." The verb to *hock* (Halliwell) is merely a truncated form of to *hock-sinew*.

WALTER W. SKEAT.

HISTORICAL MSS. COMMISSION.—To the many persons who, like myself, value the deeply interesting and important reports of this Commission it will be a matter for satisfaction that Part II.

of the Seventh Report, which has been so long unprocurable, has now been reprinted. Would it be too much to hope that other parts at present out of print might be similarly reproduced? I allude more particularly to Part I. of the Cecil MSS. and to Parts I. and V. of the Tenth Report, all of which were exhausted at a very early date after their issue. The first part on the MSS. of the Marquis of Salisbury must have been sold out almost before publication. I made the usual attempt to procure a copy immediately after the announcement of its issue, but was told that the whole number had been disposed of. In the case of so valuable a collection it is particularly irritating to miss the first part.

W. D. PINK.

Leigh, Lancashire.

### 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.

**ENGINEER OFFICERS.**—Was it usual in the last century to take civilians of eminent abilities in engineering into the service, and to bestow high military rank upon them? I ask, because Benjamin Robins, whose name has been so prominently brought forward in the question of the authorship of 'Anson's Voyage,' is sometimes styled "Major," sometimes "Colonel" Robins, though it does not appear that he was brought up to a military life. He was employed at Bergen-op-Zoom, and afterwards made Engineer General of the East India Company, but died within a year of his appointment.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

**CAPT. FRANCIS LIGHT.**—I should be glad of assistance regarding the pedigree of Capt. Francis Light, the first Governor of Penang and founder of the settlement. He, the inscription on his tomb states, was "born in Suffolk," and died at Penang in 1794, aged considerably over forty. His son, Col. Wm. Light (see 'Dictionary of National Biography,' vol. xxxiii.), is said to have married, first, "an Irish lady," and secondly, the daughter of the Duke of Richmond. Do any of the readers of 'N. & Q.' know anything of the latter lady, who was probably one of the three daughters of Charles, third Duke of Richmond, by Mrs. Bennett, whom he was reported to have married? Another Miss Bennett married her cousin Capt. Napier, R.N., a son of Lady Sarah Lennox. I may say that Col. William Light died, Surveyor General of South Australia, in 1838.

T. T. K.

'CAMBRIDGE CHRONICLE': 'OXFORD JOURNAL.'  
—I shall feel obliged if any of your readers will be good enough to inform me in what library are pre-

served files of the *Cambridge Chronicle* newspaper before 1811, and of the *Oxford Journal* before 1820. I am aware that the British Museum has files of the latter journal between 1753 and 1765.

E. H. W. DUNKIN.

5, Therapia Road, Honor Oak, S.E.

**ROMAN EMPEROR.**—Of which Roman emperor (not Diocletian) did Gibbon say that "he put an interval between life and death,"—meaning, I suppose, that he abdicated and went into a monastery?

E. S.

**SIR THOMAS SMITH.**—Can any reader give me the parentage of Sir Thomas Smith, Master of Requests and Latin Secretary to James I.? He died at Peterborough House, Fulham, Nov. 28, 1609, and lies buried in Fulham Church. About this period there were two or three Sir Thomas Smiths, who have been much confused. My old friend and your late correspondent Mr. J. J. STOCKEN took much trouble to investigate this matter. Only shortly before his death he wrote me a letter in which he expressed his conviction that my Fulham Smith would turn out to be the illegitimate son of Sir Thomas Smith, Elizabeth's Latin Secretary. The arms, however, are different. Smith must have been about sixty-four at his death in 1609; but I believe the date of his birth is unknown. Can any one say?

CHAS. JAS. FERET.

**ANTONIO VIEIRA.**—I should like to know if in any English book or State Paper of the time there is a notice of the visit that Padre Antonio Vieira, the celebrated Portuguese Jesuit, paid to England in 1647.

ED. PRADO.

194, Rue de Rivoli, Paris.

"HARP OF THE NORTH."—I should be grateful to any competent critic who could explain some of the opening lines in Scott's 'Lady of the Lake.' 1. Who was St. Fillan? 2. Where is, or was, the spring? 3. Why is a wych-elm said to shade it? 4. Why was the "Harp of the North" hung up there, rather than in any other place? The whole Introduction is rather confused, the harp being alternately described as taken down and played on by the Minstrel, and invoked by him as sounding by some invisible force.

JAYDEE.

**JOHN EVANS** died at Exeter in 1788. He describes himself in his will as "gentleman and esquire," and had property in the parish of St. Mary Arches in that city. His wife, whose maiden name is believed to have been Sainthill, predeceased him. Sainthill is an old Devonshire name, and may be found in 'A View of Devonshire in 1630,' by Thomas Westcote; but I have been unable to find any later mention of it. Any information about this gentleman and his wife, or any suggestion as to how to set about acquiring it, would

be gratefully received. One of his daughters married a Mr. Richard Langdon, Mus.Bac., who died at Exeter in 1804. Another married a Mr. Henry Smith, also of Exeter, and died in 1832.

F. M. EVANS.

46, Dalmore Road, West Dulwich, S.E.

THE PARENTAGE OF THE REV. THOS. LAWSON, 1630-90.—Is there anything known of the parents of the Rev. Thos. Lawson, the botanist, afterwards the Quaker? I know what particulars there are in the 'Westmorland Note-Book' and the 'Dict. Nat. Biog.' article, and have seen most of the books mentioned in the notice of Lawson in Britten and Boulger's 'Index.' Is there any proof that he was educated at Cambridge? He does not seem to have had a degree, although in orders at twenty-one.

LISTER PETTY.

Ulverston.

"A YORKSHIRE WAREHOUSE."—Was this a synonym for a cheating shop? It would seem so from the following dialogue in 'Dr. Last in his Chariot,' Act I. :—

"Prudence. One would rather choose to go to a regular physician than to a quack.

"Ailwou'd. And why so, my dainty adviser?

"Prudence. For the same reason that, if I wanted a pair of shoes, I would rather go to an established shoemaker, than lay out my money at a Yorkshire warehouse."

I do not know the date of this three-act play, which was adapted from Molière, and trimmed up by Foote.

JAMES HOOPER.

['Dr. Last in his Chariot' is by Isaac Bickerstaffe, who in one scene was aided by Foote. It was produced at the Haymarket in the summer of 1769, with Foote as Ailwou'd, Weston as Dr. Last, and Bannister as Wag, was acted six times, and was revived at Covent Garden, April 26, 1779. It was printed in 8vo. 1769.]

SARAH WILSON.—On p. 66 of vol. ii. of Dr. Doran's 'Lives of the Queens of England of the House of Hanover' is an account of a thief and adventuress named Sarah Wilson, who stole Queen Charlotte's jewels, was transported to America, and there masqueraded as the Princess Matilda, sister of the Queen, in 1771. I wish to learn further of her career. Where can I find an account of her trial and sentence? From what source did Dr. Doran obtain his information about her? Any details, in print or manuscript, of this clever female rogue will be gratefully received by

ALICE MORSE EARLE.

Brooklyn, U.S.

VICTOR HUGO: DREAMS.—Victor Hugo, in 'Les Misérables,' partie iv. livre viii. chap. vi., says that those two prettiest of lovers—hardly excepting Romeo and Juliet—Marius and Cosette, "étaient convenus de ne jamais dormir sans rêver l'un de l'autre, et ils s'étaient tenu parole. Il possédait donc tous les rêves de Cosette." Victor

Hugo—"Victor in Drama, Victor in Romance"—must certainly know better than I do; but I cannot help a *souppon* of doubt if this is possible. Has our own mighty poet,—

On whose forehead climb  
The crowns o' the world,—

who says that "we are such stuff as dreams are made of," such an idea in any of his plays or poems? It is undoubtedly a very pretty fancy; but is it more than a fancy? Moultrie, in his tender and beautiful little poem, 'Forget Thee?' says, "If to dream by night and muse on thee by day"; but Moultrie, as I understand him, means that his dreams would probably and very naturally turn on his lady-love, not that they would necessarily do so, or that he, by an act of volition, could compel them to do so. Perhaps, as there are exceptions to all rules, Victor Hugo was speaking from his own experience, and when he wrote the foregoing words he may have been thinking of his own Cosette—Adèle Foucher.

What do your readers—those of them who are not afraid of being dubbed, like Hamlet, "John-a-dreams"—say on this oneirological question?

JONATHAN BOUCHIER.

BLOODY BUSH EDGE.—In Northumberland, a little east of the Cheviot range, and four miles south of Cheviot Hill, there is a hill called Bloody Bush Edge. Why is it so called?

CELER ET AUDAX.

SETTING WATER AT THE DOOR.—Under the date of 1652 there appears in the town accounts of Uttoxeter a public notice to the inhabitants, to "set water at every door." No reason is stated. Can any reader of 'N. & Q.' suggest one?

C. A. WHITE.

CLERICAL ATTIRE.—My neighbour, Lady Jane van Koghnet, of Tittenhanger, has a portrait of William Freeman, D.D., who married Catherine Blount, heiress of that estate. His plain bands are the only apparent mark of his clerical character, his coat being of a light blue plush or velvet. I know that at some time the clergy allowed themselves much liberty in the adoption of lay dress for daily wear when not engaged in their sacred office; and the object of my query is to learn whether that was the case in 1730, the date of the portrait.

HENRY H. GIBBS.

Aldenham.

'MOODS AND TENSES.'—Some years ago a *jeu d'esprit* called 'Moods and Tenses' was recited at a public entertainment. Can you tell me where a copy of this is to be procured? S. J. W.

SIR THOMAS LAWRENCE, P.R.A.—In 1779 Prince Hoare, residing in Bath, was commissioned to paint a portrait of Lawrence, then ten years old. The subscribers to this picture were principally the clergy and heads of the colleges of Oxford—



Lawrence's first patrons. This portrait was engraved by J. K. Sherwin. I shall be much obliged to any reader of 'N. & Q.' who will inform me where I can obtain a copy of this engraving, my search through the national collections as well as the principal printsellers' in London having proved unsuccessful.

HAROLD MALET, Colonel.  
12, Egerton Gardens, S.W.

INVENTORIES OF HOUSEHOLD GOODS.—Auction catalogue of an innkeeper's furniture, &c., Staines, Middlesex, 1801:—

Three pickle leaves.—Leaf-shaped pickle-dishes?  
A footman.—Cp. dumb-waiter.  
Four scallops.—Baking-tins so shaped?  
Two cookholds.  
A pot horse.—Frame for holding pots.  
A cheese waggon.—Wheeled cheese-dish.  
A bottling boot.  
A rip.—Whetstone?  
A coach setter.  
A piggen.  
A quilting frame.  
A muller.—To mull wine.  
A bettel.—Beetle, club.

Auction catalogue of the furniture, &c., of a farmer, Castlemorton, Worcestershire, 1819:—

A kerf.  
Fillers' gears.—Shaft-horse harness.  
Cider hairs.—Hair sieves.  
Cart with wreathes.—Top bars.  
Black poles.  
Bonnet.—Cover for fire?  
Spit with cookhold.  
Iron streak fender.—Extending?  
Blood stick.  
Pipe rings.—Cp. pipe-rack.  
Chair with eeg seats.—Sedge, rush.  
Flour searce.—Sieve.  
Milk skeel.—Tub or trough.  
Cheese vats, hoops and shuters.  
Cheese cowl, ladder and tram.  
Pail, gawn, and bench.  
Bucking tub.—Washing.  
Maslin kettle.  
Iron maid.—Frame of baking stone.  
Carrying cowl.  
An Upton chair.

I shall be glad of explanations. W. C. B.

REV. J. C. EUSTACE.—Did the Rev. J. C. Eustace, the author of the well-known 'Classical Tour through Italy,' publish a quarto epic poem? Miss Mitford, in a letter dated June 18, 1814, speaks of such a thing being in preparation. See 'Life of Mary Russell Mitford,' ed. by A. G. L'Estrange, i. 277. K. P. D. E.

MARY DE BOHUN.—Where was she buried? Sandford says that she "was interred in the Cathedral Church of Canterbury, which place King Henry, out of a sincere affection to the memory of her his beloved wife, made choice of for his interment." Miss Strickland (in a footnote to 'Katherine de Valois,' vol. iii.) wrote:

"Henry V.'s mother was buried within King's College, Leicester. He paid for a likeness of her to be placed over her tomb.—Pell Rolls." The Duchess of Lancaster, who died the same year (1394) as the Countess of Derby, was buried at Leicester; but was the last-named lady entombed there also? I should be much obliged by an early reply. H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

### Replies.

DUKE OF ORLEANS.

(8<sup>th</sup> S. vi. 209.)

There is a portrait of "Charles second Duke of Orleans of the Valois line. Wounded at Agincourt, 1415; remained a prisoner in England for twenty-five years. Born 1391, died 1465," in the *Illustrated London News*, Sept. 15, p. 347. He was brother to the king, Charles VI.

The circumstances of his release in 1441 were these:—

"Notwithstanding the former warlike enterprises on both sides, there were some overtures of peace made, and at length accepted, for all parties were almost weary of the war. Some propositions as to time and place were made the last year, which being agreed upon to be at Callis (for the English would not consent to any other place): in the beginning of this spring deputies met there on both sides. For King Henry appeared the Cardinals of York and Winchester, the Duke of Exeter, and several other noble personages, bringing with them Charles, Duke of Orleans, who had been twenty-five years a prisoner in England, that he might be a means to settle a peace and procure his own deliverance..... After these matters of public concern were ended, the freedom of the Duke of Orleans was next treated of, and it was agreed that he should be released from his captivity for 400,000 crowns; but because the money was not ready, and the English would not depend upon promises he was still kept prisoner till the money could be provided. The reason why the English detained him so long a prisoner was partly to oblige the Duke of Burgundy and partly to weaken the French king's interests."

At last the Duke of Burgundy,—

"that he might lay an obligation on him to forget all grudges, shewed a great zeal for him; and having obtained a promise of him to marry the lady Mary, daughter of Adolph, Duke of Cleve, himself paid down the whole sum for his ransom."—Kennet's 'Complete History of England,' 1706, vol. i. p. 338.

ED. MARSHALL.

The Duke of Orleans, taken prisoner at Agincourt, was son of the Duke murdered by the Duke of Burgundy in 1407, and grandson of Charles V. of France.

He married in 1409 Isabella of France, known as "the little Queen," being the maiden widow of Richard II., but she died in the following year on the birth of a daughter. He bewailed her loss passionately, and being rescued from death on the

field of Agincourt by the English squire, Richard Waller, of Groombridge, was left in charge of his captor and preserver, but, Miss Strickland says, was afterwards removed to the Tower of London, where he soothed his captivity by writing most touching and graceful poems to the memory of his wife, as also on other subjects. He was as true a poet as his fellow captive, James I. of Scotland. It has been supposed that he was detained prisoner by Henry V. for having married the little Queen, to whom Henry himself had been deeply attached; but the obvious reason seems to have been his nearness to the throne of France; Henry fearing his claims, in the event of the Dauphin's death, interfering with his own and those of his infant son Henry VI.

The Duke of Orleans, on his return to France, married again, and became father of Louis, Duke of Orleans, afterwards Louis XII.

CHARLOTTE G. BOGER.

Vicarage, Chart Sutton.

The Duke of Orleans who was taken prisoner at Agincourt, and detained in captivity in England during the long period of twenty-five years, was Charles, eldest son and successor of Louis, Duke of Orleans, a younger brother of Charles VI., King of France. This Charles, Duke of Orleans, was the father of Louis XII.

Is it not probable that the great length of his captivity is to be ascribed to inability to raise the sum demanded as his ransom? His release was eventually negotiated by Philip the Good, Duke of Burgundy, and the ransom fixed at 200,000 crowns, the greater portion of which was furnished by the duke.

Charles is described in 'Biographie Universelle' as "good, humane, charitable, and one of the most virtuous personages of his time." He wrote some poems, which were first printed in 1803 (at Grenoble), and are entitled "Poesies de Charles d'Orléans, père de Louis XII., et oncle de François 1<sup>er</sup>, rois de France."

C. W. CASS.

DE LONGUEVILLE, CONDÉ, CONTI, AND SOISSONS (8<sup>th</sup> S. vi. 268).—Besides L'Art de Vérifier les Dates' and L'Histoire Généalogique' of Père Anselme, the best works of reference for French royal genealogies, with the additional recommendation that they are brought down to modern times, are Behr's genealogies of European royal houses, published at Munich (I forget the exact German title) and Garnier's 'Tableaux Généalogiques de la France.' This work, however, omits the house of Orléans-Longueville, which will be found in full in Behr's work. For the houses of Condé and Conti, or any other branch of the great house of Bourbon, there is no better work than the admirable 'Généalogie de la Maison de Bourbon,' by L. Dussieux (Paris, Lecoffre Fils et Cie., second edition,

1872), in which the minutest details are given, and which is published in the most portable and handy form. There is no modern work of its kind to approach it.

There is so little to be said about the issue of Louis François, Prince de Conty, who died in 1776, that I can give it here. He married at Versailles, Jan. 22, 1722, Louise Diane d'Orléans, daughter of the Regent, who died at Issy, near Paris, Sept. 26, 1736, having had an only child, Louis-François-Joseph, Prince de Conty, born Sept. 1, 1734, at Paris, who died March 10, 1814, at Barcelona, without issue by his wife Maria Fortunata d'Este, daughter of Francesco-Maria, Duke of Modena, by Charlotte Aglaé d'Orléans.

Louis-François, Prince de Conty, had, besides, two natural sons. (1) François Claude Fauste de Bourbon, called at first Marquis de Removille, and since 1815 Marquis de Bourbon-Conty. He was born March 21, 1771, and died unmarried June 8, 1833. (2) Marie François Félix de Bourbon, called at first Le Chevalier de Bourbon-Hattonville, and since 1815 Le Chevalier de Bourbon-Conty, born Sept. 22, 1772, married April 20, 1828, Herminie de Verteillac, by whom he had no issue, and who remarried the Duc de la Rochefoucauld-Doudeauville. He died June 6, 1840.

Louis-François-Joseph, last Prince de Conty, had also two natural sons, Louis-François, Chevalier de Vauréal, who died in August, 1785, and M. de Vénicourt, who embraced republican opinions, changed his name to Gatayes, and was father of Léon Gatayes, the celebrated *littérateur* and harpist. De Vénicourt is not registered in M. Dussieux's work, but an interesting memorial account of Léon Gatayes was written by his friend Alph. Karr in the *Figaro* at the time of his death.

G. MILNER-GIBSON-CULLUM.

The Longuevilles may be found in Anderson's 'Royal Genealogies.' Their legitimate line became extinct, as D. M. says, in 1672. There was, however, an illegitimate branch of Rothelin, which lasted till 1764. Lord Ashburton's 'Memoirs of the Royal House of France,' 1825, gives very full pedigrees of all legitimate branches. Of those inquired for in D. M.'s second paragraph, Conti and Soissons had expired before the date of this book, and Condé also expired in 1830, at the death of the father of the prince murdered by Napoleon.

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

Longford, Coventry.

D. M. will find the information he requires in Lesage's 'Atlas Historique, Généalogique,' &c., the latest edition of which was, I believe, published by Leclerc, Paris, 1826.

J. F. FRY.

Upton, Didcot, Berks.

Your correspondent D. M. will, I think, find the information he requires in the 'Dictionnaire

de la Noblesse,' by De la Chenaye Desbois and Badier, under the headings of "Longueville," "Orleans," and "Dunois." He will find a list of all books giving pedigrees of the various branches of the French royal family in Guigard's 'Bibliothèque Héraldique de la France,' Paris, 1861, 8vo.

H. J. B. CLEMENTS.

Hyde Park Court, S.W.

SIR WILLIAM PETTY (8th S. iii. 367).—What authority Roscher had for the statement concerning which E. G. F. asks, I cannot say. But Sir William Petty did, in fact, publish a book, dedicated to the king, with the following title:—

Two | Essays | in | Political Arithmetick, | Concerning the | People, Housing, Hospitals, &c. | of | London and Paris. | By Sir William Petty, | Fellow of the Royal Society. | Qui secret Regibus uti | Fastideret olus. | London, | Printed for J. Lloyd in the Middle Exchange | next Salisbury-House. 1687. | Collation: 1 l., recto blank, verso imprimatur, 26 Aug. 1686; title as above, verso blank, 1 l.; epistle dedicatory, 1 l.; text, pp. 1-21, p. 22 blank; memorandum, 1 l. The leaf bearing the imprimatur is signature [A], p. 1 is A 4, in 8vo.

Will E. G. F. kindly send me the exact German title of the *Leipzig Magazine of History and Philosophy*? I cannot identify it from the translation. The article on Petty I do not find cited by Rascher in his 'Zur Geschichte der englischen Volkswirtschaftslehre im 16. und 17. Jahrhundert' ('Abhandlungen der k. sächs. Gesellschaft der Wissenschaften,' 3 Bd., 1857), and it may contain matter not reprinted in Rascher's contribution 'Zur Geschichte.'

CHARLES H. HULL.

Ithaca, New York.

MAORILAND AND FERNANDO DE QUER (8th S. v. 349, 414).—Most of us in New Zealand believe that this country was visited by Europeans long before Tasman anchored in Cook Straits. Bartholomew Diaz in 1486, Vasco Nunez de Bilboa in 1513, and later Magellan, are said to have been here. In 1643 a book was published, dedicated to Pope Alexander VII., entitled "Memoirs relative to the establishment of a Christian Mission in the third world, otherwise called the South Land, by an ecclesiastic, a descendant from the natives of this same land." These memoirs recommended to His Holiness "the case of the poor miserable Austrians who had groaned for so many ages under the tyranny of Satan." It appears that early in the sixteenth century some French merchants equipped a ship to prosecute a voyage to the East Indies. She departed from Harfleur in June, 1503, under the command of Sieur de Gonnevillle. The writer of the memoirs, the Abbé J. Paulmer, describes the vessel meeting storms near the Cape of Good Hope, which drove it into an unknown sea, where they met birds which appeared to come from and return towards the south, which made them conclude that there was land in that direction, and steering south they came to a great country not much out of the

direct route to the East Indies. In the 'Histoire Abrégé de la Mer de Sud,' the author, the Abbé de la Borde, sets forth the theory that De Gonnevillle had touched New Zealand. Juan Fernandez, in 1576, is stated to have sailed some six weeks to the south-west from South America, and discovered some brown men, wearing cloth garments, on a fertile shore in the Pacific. An Admiralty chart of the Indian Ocean of 1827 bears the following note: "New Zealand discovered and named by Tasman in 1642, but whose eastern coast was known to the Portuguese about 1550"; and against Cook Straits are placed the words, "Gulf of Portuguese, 1550." This and more will be found in Brett's 'Early History of New Zealand.'

MONTAGUE MOSLEY.

Christchurch, New Zealand.

ANIMALS EMPLOYED AS THIEVES AND BURGLARS (8th S. v. 366; vi. 46).—May I be permitted to quote the following from my article on 'Wig-Wearing' in this month's *Good Words*?—

"When periwigs were so costly it is not surprising to find that a little underhand trade therein should have flourished. A common practice was for a burly knave dressed as a butcher, with a tray upon his head, to jostle against a fop as he passed him in the street, when a little boy, or sometimes a dog, in the tray where the meat ought to have been, and, who, of course, had been well trained for the purpose, would pluck the periwig from the crown of the gallant ere that worthy had recovered his equilibrium. Upon which nefarious process Gay has the following lines:—

Nor is the flaxen wig with safety worn,  
High on the shoulder, in a basket borne,  
Plucks the slight boy, whose hand to rapine bred  
Plucks off the curling honours of thy head."

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

DR. GREENHILL (8th S. vi. 260).—For the sake of complete accuracy, please correct date of his birth, which should be Jan. 1, 1814.

E. H. MARSHALL, M.A.

ALFRED CLUB (8th S. vi. 208).—This club was instituted in 1808, in Albemarle Street, and amalgamated with the Oriental Club, in Hanover Square, in 1855. See 'Clubs and Club Life in London,' by John Timbs, pp. 202 and 204.

A. C. W.

On reference to Haydn's 'Dictionary of Dates' I find that the Alfred Club existed 1808-1851. Possibly the secretary of the Oriental Club may be in a position to answer the latter part of Mr. BURTON'S query. CELER ET AUDAX.

OLD LONDON STREET TABLETS (8th S. v. 1, 41, 174, 316, 449; vi. 94, 278).—Referring to COL. PRIDEAUX'S note, as a matter of actual historical fact, Upper Street, Islington, never swallowed up the Hedge Row, but High Street did so, somewhere about the time I was born there, fifty-two years

ago. High Street, after annexing Clark's Place and the Hedge Row extended itself as far north as Islington Green, north of which again was Upper Street on the left and the Lower Street (now Essex Road) on the right. In more modern days, Upper Street has been extended towards the Angel as far as Liverpool Road (the back road of the old days).

HARRY HEMS.

Fair Park, Exeter.

"JYMIAMS" (8th S. vi. 5).—The suggestion of your correspondent that this word should be written *jim-jams* has been anticipated, for Nares's 'Glossary' has *jim-jam*, and quotes the passage given by your correspondent. *Jim-jam* is given also in Mr. H. B. Wheatley's 'Dictionary of Reduplicated Words,' with this quotation:—

These be as knappshe knackes,

As ever man made

For jaulls and for iackes,

A jymiam for a iade.

'Ymage of Ypocrisy,' attributed to Skelton  
(*'Works,'* vol. ii. p. 446).

In Bartlett's 'Dictionary of Americanisms' *jim-jams* is said to be used in Kentucky for *delirium tremens*.  
F. C. BIRKBECK TERRY.

Halliwell duly notes the word, and adds that in 'P. Parv.,' p. 247, it is "absurdly spelt *jym jam*." The 'Century Dictionary' has the latter form, and also *jymjam*, both in the sense of knick-knack. It is not necessary to say that *i* often takes the place of *j*. In 'Pierce Penniless,' only a few pages further on than that on which *jymiam* occurs, is the following:—

"Suppose I love a man's wife.....and cannot enjoy her for his iealous ouerlooking, phisicke, or, rather, the art of murder (as it may be vseed) will lend one a medicine, which shall make him away in nature of that disease he is most *subiect* to."—P. 34.

The italics are mine.

PAUL BIERLEY.

This is certainly a reduplicated word, *jym = gim, gimp*, meaning neat or well dressed. A *gimcrack* or *jemcrack* was a smart boy, one neat or spruce; hence the modern meaning of a pretty thing, a toy. *Gimmel* or *gimbal* and *jemmy* or *jimmy* are wholly distinct words.  
CHAS. JAS. FERET.

VISITING CARDS (8th S. vi. 67, 116, 196, 272).—Many references to visiting cards will be found in the old plays of a hundred and twenty years ago. In 'The Box Office Challenge' a visiting card, indifferently called a "card" and a "ticket," plays a prominent part. I beg to subjoin a short extract from an article I wrote on this subject in 1891:—

"The use of visiting cards is not quite so modern an institution as is generally imagined. Playing cards, of the origin of which there appears to be much doubt, and a considerable mass of conflicting information, were probably invented somewhere about the year 1390 by one Jaquenire Gringonneur, a printer, of Paris, to amuse

and divert the attention of Charles VI., King of France, who was suffering from *ennui* and melancholia. The Chinese, however, claim to have known them many thousands of years ago. But the origin of playing cards is not our concern at present. Their introduction into England is recorded as being 1463, and to this introduction may be indirectly traced the origin of visiting cards. But cards, specially for the purpose of exchanging or leaving, were not in vogue till towards the close of the eighteenth century; ordinary playing cards being used for all ordinary purposes, with name or inquiries written thereon. We have proof of this being the custom as far back as the end of the seventeenth century or the beginning of the eighteenth, as, some fifty years ago, when a house in Dean Street, Soho, was being repaired, on removing a marble chimney-piece in the front drawing-room, four or five 'visiting' cards were found, one with the name of Isaac Newton on it. The names were all written on the backs of common playing cards. The house in Dean Street was the residence of Hogarth, or his father-in-law. In 'Marriage à la Mode' (plate iv.) this celebrated picture by Hogarth supplies an additional proof of playing cards having done duty as visiting cards and cards of invitation during the middle of the last century. There are several lying on the floor in the right-hand corner of the picture. One is inscribed: 'Count Basset begs to no how Lade Squader slept last nite.' Soon after this period some particularly ingenious individual hit upon the idea of supplying fantastically hand-written cards to the 'nobility and gentry,' and very elaborate and gorgeous specimens of stationery and calligraphy these same cards were. Then the inevitable evolution set in, and cards soon developed into respectable specimens of the engraver's art, and, though various changes took place in the shapes and sizes, eventually the sensible cards, as used at the present day, soon took a hold on the public, and the neatest and plainest have remained the fashion. But the fantastic and absurd reigned for some considerable time, and stationers vied with each other as to who could produce the most elaborate. The present writer has seen some of the earlier cards quite ten inches long by six inches broad, with lace bordering! For ladies and gentlemen indiscriminately! However, we are not quite so fond of the ridiculous now, and our cards are not outrageous one way or the other."

S. J. A. F.

Gunning, in his 'Reminiscences of Cambridge,' narrates the following amusing anecdote, showing that the use of visiting cards was, about 1785, a comparative rarity in that university. He is speaking of a friend, Joseph Staines Banks, of Trinity Hall, conspicuous for his courteous and refined manners:—

"He always carried cards in his pocket, with his name and college written on them, which was considered over refinement by the generality of students, who, when they made a call, knocked a piece of mortar out of the wall with the key of their room, and with this scrawled their names on the doors of their friends. Some were refined enough to carry a piece of chalk in their pockets."  
—Vol. i. p. 22.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"ALGERINE ACT" (8th S. vi. 186).—I do not think this was the exact phrase used by O'Connell in speaking of the statute against public meetings referred to by your correspondent. What

O'Connell does style the statute in question is "Wellington's, or the worse than Algerine Act"; and this expression occurs twice in a letter addressed by him, on Sept. 20, 1830, to a Dublin merchant named O'Brien, who wrote to him for advice on the subject. Algeria was very much in evidence in 1830, the year in which it was annexed by France, after three centuries of Turkish piracy, oppression, and misrule. The application of the phrase was obvious enough, in reference to an enactment which the Liberator and his friends not unnaturally looked on as no less tyrannical than unjust.

OSWALD, O.S.B.

Fort Augustus, N.B.

The following extract may be of interest:—

"*Algerining*.—Prowling about with intent to rob, robbery. 'He goes about algerining and begging,' often said of a tramp. A very curious word. Its derivation from the Algiers pirates is self-evident."—'A Glossary of Words used in the Dialect of Cheshire,' by Egerton Leigh, London and Chester, 1877.

A friend of mine, who lives in Cheshire, tells me that the verb to *algerine* is in common use amongst old people.

ROBERT PIERPOINT.

St. Austin's, Warrington.

CHURCH BY THE ROYAL EXCHANGE (8th S. v. 407, 470; vi. 92, 138, 249).—I certainly got into an unaccountable mistake about St. Bartholomew's site. But how curiously fatal this Threadneedle Street, which had four churches, in losing them all, before any others in London were pulled down! First, St. Christopher le Stocks, much of whose parish had been covered by the old Royal Exchange, had the rest thereof covered by the Bank of England. Then, during the rebuilding the Exchange, the two of St. Bartholomew and St. Benet Fink, whose sites are chiefly covered by the Sun Fire Office and Scottish Amicable. Lastly, St. Martin Outwich gave place to the Capital and Counties Bank.

E. L. G.

SIR WM. RAE (1769-1842), LORD ADVOCATE (8th S. vi. 188, 231).—His birth is thus recorded in the *Scots Magazine*, April, 1769, vol. xxxi. p. 223:—

"April 14. At Edinburgh, Mrs. Rae, wife of David Rae, Esq.; Advocate, of a son."

The annexed entry records his marriage:—

"Sept. 9. At Edinburgh, William Rae, Esq., Advocate, to Miss Stuart, daughter of Lt.-Col. Stuart, of 63d foot."—*Ibid.*, Sept., 1798, vol. lv. p. 466.

DANIEL HIPWELL.

TUSCULUM UNIVERSITY (8th S. vi. 209, 273).—No doubt many others of your readers besides myself will feel indebted to the graduate of this seat of learning for authentic information as to its history. To me the information is of peculiar interest, because some years ago I received a letter from a person who, after speaking in terms of

admiration of a certain article to which my name was appended, generously proposed to "influence" an American university to confer on me the degree of LL.D. My curiosity was aroused, though my ambition lay dormant; and in reply to my note of inquiry my correspondent (Speakman was, I think, his honoured name) informed me that Tusculum was the university which was willing to do me what honour lay in its power. He described himself as its authorized English agent; and finally informed me that the fees would amount to 30l., for which sum I should become entitled to "wear a hood practically undistinguishable from that of the corresponding degrees at our own universities." Perhaps it is hardly needful to say that my name will not be found in the list of its "honorary alumni"! Now, will your correspondent add to his favours by giving us this further information? Are these "degrees" still influenced by an English agent? What fees are paid, and to whom? How does the "university" become aware of the merits of the eminent authors whose names appear on its Roll of Fame, and your own p. 273? Do they themselves solicit the "degree"? We are only too well aware that many American bogus associations have found a ready sale for their spurious "degrees" in the United Kingdom; and also how shamefully certain State Legislatures have misused their powers by granting the privilege of conferring degrees to private colleges, and schools of the feeblest type. Tusculum is, very probably, a case in point. Its name does not appear in the list of reputable degree-granting institutions in Mr. Wood's book on 'Degrees, Gowns, and Hoods.' But, in any case, as others may share MR. WARREN'S, and my own, impression that "the University of Tusculum has no strong claim on consideration," its "honorary alumni" should surely come forth boldly in defence of their *alma mater*, and remove, if possible, any misapprehension as to the status of a "university" where at least both the air and water are said to be pure!

J. U. D.

MR. WARREN has perhaps been a little too hasty in asserting that this seat of learning has not "any strong claim to consideration" and in referring MR. REYNOLDS to the contribution of Mr. W. E. A. AXON on the question as to where Henry Dircks, LL.D., obtained his degree (*vide* 6th S. xii. 477). I again point out that the name of this chartered institution is "Greenville and Tusculum College," and though MR. AXON asserts that Tusculum College is absent from General Eaton's exhaustive report on United States education, if he looks for "Greenville and Tusculum College," he will assuredly find it, with exhaustive particulars as to the number of students and professors, number of volumes in the library (8,000), value of lands and buildings, &c. I have been informed that the Rev. C. Clemance, B.A.Lond., a London Congre-

gational minister, received the honorary degree of D.D. several years ago.

CHAS. F. FORSHAW, LL.D.

Winder House, Bradford.

[LATE 34TH REGIMENT (8th S. vi. 247).—Very many interesting particulars respecting this old regiment, and its "honours" from the time it was raised in 1702, will be found in 'N. & Q.,' 4th S. iii. 312; viii. 237; 7th S. xi. 308, 376.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"HORKEYS" (8th S. vi. 84, 174, 274).—At the last reference we are told that *hawkey* is a mispronunciation of *horkey*. It is quite clear, however, that *horkey* is a misspelling of *hawkey*. We must not follow the late spelling of Bloomfield, but the spelling in older books.

The information in Brand really helps us. It is clear that *hawky*, or *hoky*, or *hocky* is an adjectival form, from the substantive *hawk*, *hoke*, *hock*, whatever that may mean. The substantive appears in the compound *hock-cart*, in Herrick's 'Hesperides' and in 'Otia Sacra,' 1648 (Brand). Hence *hockey-cart*, in Salmon's 'Survey'; *hoky* or seed-cake, in Sir Thos. Overbury; and in 'Poor Robin's Almanack' for August, 1676:—

*Hocky* is brought home with hallowing  
Boys with plumb-cake the cart following.

The real difficulty in this word is to know whether the vowel was originally long or short. If short, which is quite possible, that there may be a connexion with the E. Friesic *hokke*, a set-up heap of corn or turves; Low German (Bremen) *hokke*, a set of four sheaves set up in a small shock, Ger. *hocke*, a heap of corn or hay (Kluge).

The etymological difficulty is very great, so that there is a wide field for talk that cannot easily be shown to be irrelevant. WALTER W. SKEAT.

Various contributors have taken notice of the term *horkey*. There has been mention of Bloomfield's poem. May I refer to the edition with Cruikshank's illustration, Macmillan, 1882. This has an examination of the term by one who was not a professional etymologist, F. C. Burnand. He begins: "Young ladies and gentlemen, do you know what 'the horkey' is? No; probably not. Do you care to know what 'the horkey' is? Yes, you do." ED. MARSHALL.

SURNAMES (8th S. vi. 168, 212).—Will it be possible to collect a few list? Surely surnames are endless. I give a few that within the last week I have come across. Trolley, Kettle, Kite, Goldfinch, Only, Herod, Raspberry, Gudgeon. In this neighbourhood are many uncommon names. Would it not be well to classify them?—e.g., Colour: Pink, Blue, Purple, &c. Money: Money, Penny, Halfpenny, Shilling. Fish: Fish, Fisher, Bream(e),

Tench, Pike, Salmon, Codling, Gudgeon, Mussel, Sturgeon, Mackrell, Winkle, Cockell. The shortest names I remember are By and Do. All the names given I can vouch for. Norfolk has Bullard, Cornwall Cowlard. WM. VINCENT.

Belle Vue Rise, Norwich.

DR. COYLE, R.C. BISHOP OF RAPHOE (8th S. vi. 227).—Copies of his "Collectanea Sacra; or, Pious Miscellany in Verse and Prose, 2 vols. 8vo., Strabane, 1788, 87," and of another edition of the same work, vol. i. only, 12mo., T. Haydock, Dublin, 1831, are preserved in the British Museum Library. In the same repository is a copy of Dr. Coyle's 'Divine Poem, on the Church of Rome,' 16mo., Dublin (1825?). DANIEL HIPWELL.

"SAWNEY" (8th S. v. 229, 356, 496).—Though it has no bearing on MR. BLACK'S query, perhaps I may be permitted to note that possibly the stage had something to do (in England at least) with the adoption of Sawney as a national type-name. Pepys notes in his 'Diary':—

"To the King's House, and there saw 'The Taming of a Shrew,' which hath some very good pieces in it, but generally is but a mean play; and the best part 'Sawny' done by Lucy [Lacy]; and hath not half its life, by reason of the words, I suppose, not being understood, at least by me."—April 9, 1667.

"Sawny the Scot; or, the Taming of Shrew, a Comedy altered from Shakespear," was written by Mr. John Lacy. This actor's brilliant performance of Teague in Sir R. Howard's 'Committee' did much to establish Teague as an Irish character name. His adaptation of Shakespeare's comedy, and the creation of Sawny, as a Scotch servant of Petruchio, has evidently done for Caledonia what his histrionic abilities did for Hibernia. W. A. HENDERSON.

Dublin.

ABBAS AMARBARICENSIS (8th S. v. 469; vi. 218).—The mention of the City of Verden (not Werden, which is another place) leaves no doubt that the Abbot of Amorbach, in Bavaria, is the individual inquired about. Dr. Hermann Oesterley, in his 'Histor.-geographisches Woerterbuch des Deutschen Mittelalters' (Gotha, 1883), gives the following spellings of the name of the monastery: Amerbaccense in A.D. 810, Amorbachensis in 1011, Amorbach in 1024 and 1112, and Amberbacensis in 1122. According to Ulysse Chevalier's 'Répertoire des sources historiques du Moyen Age' (Montbéliard, 1894), particulars of this ancient house's history were published by J. Gropp in his 'Aetas mille annorum antiquissimi et regalis monasterii B.M.V. in Amorbach ord. S. Benedicti' (Francofurti, 1736, fol.), and by F. J. Mone, in the 'Zeitschrift f. d. Geschichte des Oehrhains' (1850), i. 14-16. For a description of the modern place, see Hildenbrand's 'Amorbach und der oestliche Odenwald' Aschaffenburg, 1882). For

the chartulary of Verden, see Wilhelm von Hohenberg's 'Verdener Geschichtsquellen' (Celle, 1856/7). Amorbach is mentioned at ii. 203.

L. L. K.

"VARSAL WORLD" (8<sup>th</sup> S. vi. 46).—Halliwell has *varsal*=universal, great, of North-Country usage. The word is also found in the 'Supplementary English Glossary,' where it is said to be "a vulgar corruption of universal." Mr. Davies quotes two examples of its usage, one from Swift's 'Polite Conversation' (Conv. ii.), and another from Smollett's 'Humphry Clinker,' i. 125. In both instances it is used in conjunction with "world."

C. P. HALE.

"KIENDER" (8<sup>th</sup> S. v. 469; vi. 73).—*Kindy*, with the meaning of *rather*, is used in the Isle of Wight, as in the expression, "I sims *kindy* queer this mornen." Cf. Mr. W. H. Long's 'Dictionary of the Isle of Wight Dialect.'

F. C. BIRKBECK TERRY.

WAFFERER OR WAFERER (8<sup>th</sup> S. vi. 187).—By *Bedfordshire Notes and Queries*, iii. 184, Anne Wafferer, wife of Thomas Turner, who died Feb. 8, 1617, was the daughter of Thomas (not Adam) Wafferer, of London.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MILLICENT DE LOUVAIN (8<sup>th</sup> S. v. 509; vi. 217).—Baldwin II. of Jerusalem, Count of Hainault, married, 1084, Ide, or Alix, daughter of Henry II., Count of Louvain, leaving issue five sons and three daughters. She died 1139.

(1) Baldwin III., his successor, (2) Arnoul, (3) Louis, (4) Simon, (5) Henry, (1) Ida, married, first, Guy Seigneur de Chievers, second, Thomas de Marle, (2) Richilde married Amauri III. de Montfort, (3) Alix, married Hugh de Rumigny.

Baldwin III. married Yolande de Gueldres, and had two sons and three daughters. He died 1120.

(1) Baldwin IV. le Batisseur, his successor, (2) Gerard, Seigneur of Dodowert, in Gueldres, (1) Gertrude married Roger de Toëni, (2) Richilde married Errard, Châtelain of Tournai, (3) Alix married Thierry d'Avesnes, ancestor of the Lords of Mortaigne.

From 'L'Art de Vérifier les Dates,' Paris, 1770, p. 634.

F. S. V.-W.

Stagbury, Banstead.

FOLK-LORE (8<sup>th</sup> S. v. 446; vi. 274).—There is a remarkable passage parallel to that quoted from 'A Study in Colour' (Pseudonym Library), p. 108, in Paley's 'Moral and Political Philosophy,' published in 1785. It may be called an analogy of relations, not of resemblance, for colour has nothing to do with the matter :—

"If you should see a flock of pigeons in a field of corn; and if (instead of each picking when and what it liked, taking just as much as it wanted, and no more) you

should see ninety and nine of them gathering all they got into a heap; reserving nothing for themselves but the chaff and the refuse; keeping this heap for one, and that the weakest, perhaps the worst, pigeon of the flock; sitting round, and looking on all the winter, whilst this one was devouring, throwing about, and wasting it; and if a pigeon more hardy or hungry than the rest, touched a grain of the hoard, all the others flying instantly upon it, and tearing it to pieces; if you should see this, you would see nothing more than what is every day practised and established among men. Among men, you see the ninety and nine toiling and scraping together a heap of superfluities for one (and this one too, oftentimes the feeblest and worst of the whole set—a child, a woman, a madman, or a fool); getting nothing for themselves all the while, but a little of the coarsest of the provision which their own industry produces; looking quietly on, while they see the fruits of all their labour spent or spoiled; and if one of the number take or touch a particle of the hoard, the others joining against him, and hanging him for the theft."—'Of Property,' bk. iii., part. i., chap. i.

This passage gained for the author the name of Pigeon Paley, and it is said, in consequence of its caustic illustration of the *sic vos non vobis* principle, lost him a bishopric from George III.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WAR SONGS (8<sup>th</sup> S. vi. 147, 215).—Italian war songs date, for the most part, from 1848. One of the best known—in Tuscany at any rate—runs as follows :—

Addio, mia bella, addio!

L'armata se ne va.

Se non partissi anch' io

Sarebbe una viltà.

Grandi saranno l' ire

Grande il morir sarà;

Si mora! E' un bel morire

Morir per libertà!

Non è fraterna guerra

La guerra ch' io farò;

Dall' Italiana terra

L' estrana cacero.

This song and the first verse of another that is not so popular may be found, with the accompaniments, in J. Ross's 'Italian Sketches,' 1887. A third cantata, written by M. Mabellini, and called 'Italia,' which evoked much enthusiasm when it was sung at the Pergola in 1847, is also mentioned.

T. P. ARMSTRONG.

THE FUCHSIA (8<sup>th</sup> S. vi. 165).—Lest some of your readers may conclude that the first introduction of the plant to botanists is described in the interesting cutting from the *Lincoln Herald*, it would be well to note (*vide* Maunder's 'Treasury of Botany') that the fuchsia was first discovered and described by Father Plumier, in his 'Works,' published in 1703. He dedicated it to the memory of Leonard Fuchs (1501–1566).

H. S. MUIR, Surg. Col.

Chester.

A HANDFUL OF QUEER ETYMOLOGIES (8<sup>th</sup> S. vi. 204, 274).—I am not competent to enter the

etymological lists. But MR. PEACOCK has omitted to state that Humber was the name of the King of the Huns, and that the derivations of the name of the river Humber from him and of Lisbon (Ulyssipo) from Ulysses are not modern, but ancient.

W. C. B.

ST. ANTHONY'S MS. BIBLE (8th S. vi. 285).—During a visit to Rome, in the spring of this year, I held in my hand the Bible to which MR. WALFORD refers, and a very beautiful and most valuable relic it is in every particular. On being informed that the Bible was for sale, I promised to make that fact known in England. On my return to London I wrote to the learned Dr. Garnett, of the British Museum, and also sent a description of the Bible to the *Athenæum*. I fear that the authorities at the British Museum have allowed this fine example of mediæval penmanship to escape them, which is the more to be regretted because the volume was in many ways unique, and of rare value. I possess copies of documents bearing upon its authenticity furnished by the best authorities in Italy, and from those documents I submitted translations which appeared in the *Athenæum*, Aug. 11.

RICHARD EDGUMBE.

33, Tedworth Square, S.W.

RICHISSA AND SOPHIA OF DENMARK (8th S. vi. 267).—According to 'L'Art de Vérifier les Dates' the wife of Gerhard V., Count of Holstein (father of Henry II.), was Helen, as given in Anderson, and not Sophia. Eric Gripping (Glippling?), King of Denmark, who died in 1286, married in 1273 Agnes, daughter of John, Margrave of Brandenburg, by whom he had three sons, viz., (1) Eric, who succeeded him, and died Nov. 13, 1319, leaving a daughter Sophia, who became the wife of Conrad, Margrave of Brandenburg; (2) Christopher, who succeeded his brother Eric on the Danish throne; and (3) Waldemar, who died in 1302. Eric Gripping had also a daughter Richissa, who married one Nicholas de Verle, of the House of Mecklenburg. That there was a Richissa, daughter of Eric Gripping, King of Denmark, seems therefore certain, but that she was grandmother of Henry II. of Holstein is not quite so clear. I will endeavour to ascertain if Richissa had a daughter Sophia, and if so, to whom she was married.

C. H.

EVE OF NASEBY (8th S. v. 303, 342, 412; vi. 92).—I am sorry to have to say that the collection of relics of Naseby Fight which so long found a home at Naseby Woolleys was, with other things, sold unreservedly by public auction on Feb. 8, 9, and 10, 1888. A catalogue of this sale now lies before me, and from it I learn that amongst the relics were helmets, spurs, swords, rapiers, horseshoes, spear-heads, stirrups, bones, cannon-balls, bullets, engravings, and a bowl said to have been "hidden in well from soldiers at the battle of Naseby."

Two of the lots deserve special mention. The first of these (94a) is described as a "strong oak table, upon which Oliver Cromwell is said to have dined before the Battle of Naseby." This description is quite erroneous, as I pointed out at the time in *Northamptonshire Notes and Queries* (vol. iii., note 433, pp. 66-8). I well remember in my boyhood's days seeing this same table standing in the kitchen of Shuckbrugh House at the time Mr. George Everard lived there, and it is a well-known fact that it is the very table around which the royalist soldiers were seated when they were surprised and butchered by Ireton's advanced guard the night before the battle. The table was eventually removed to "The Woolleys" by Capt. Ashby. It fetched 6*l.* at the sale, and is now in the possession of Lord Clifden. Lot 34 is described simply as a "Large Copper Ball." This ball for nearly seventy years occupied a commanding position on the steeple of Naseby Church, and is mentioned by Carlyle in his 'Cromwell' (vol. i. p. 188). It was held in position by iron rods, and because of its fancied resemblance to the human form was known as "Naseby Old Man." A neat this prodigy I well remember the following rhyme being current in the days of my boyhood:

Naseby Old Man was meant to be a spire,

But Naseby poor farmers could raise him no higher.

An engraving of Naseby Church, showing the "Old Man" in position, was given in the *Gentleman's Magazine*, November, 1793. I may add that the copper ball was sold to Mr. T. Buswell, of Market Harborough, for 5*l.*

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

TITLE OF BARON (ISLAND OF BUTE) (8th S. vi. 168).—For "Brandams," in the extract from an unnamed authority cited by YOUNG GENEALOGIST, must be read *Brandans*. The name has nothing to do with fighting, being derived from St. Brandan, after whom the sound commonly called Kilbrannan Sound, between Kintyre and the island of Arran, is so named. In mediæval Latin this epithet, which was not confined to natives of the island of Bute, but included also those of the Cumbraes and Arran, took the shape of "Brandanni." These facts are given in a 'History of the County of Bute,' by John Eaton Reid (Glasgow, Thos. Murray & Son, 1864), which might usefully be consulted by any one interested in Buteshire family history.

The charter to which YOUNG GENEALOGIST refers is printed by Mr. Reid, *op. cit.*, and should be perused by him. It was issued by James IV. in 1506, and grants the lands therein described in fee farm to the persons named, on the ground that the ancestors of those persons had been so enfeoffed in them, *ab antiquo*, by his predecessors. The title Baron of Bute was undoubtedly given in the island, in popular speech, to the



representatives of these families, and Mr. Reid mentions particularly the McConochies of Ambrisbeg, of whom he says (*op. cit.*, p. 246) that the then representative was "generally spoken of in Bute as Baron McConochie of Ambrisbeg." Of another family, Glass of Mid Ascog, Mr. Reid says that they may "still be considered as a link between the old Barons of Bute and the present time."

C. H. E. CARMICHAEL.

Imperial Institute, S.W.

LINES ON BISHOP COLENZO (8th S. vi. 128, 177).—When I sent my reply to this query, I said that the lines had appeared in the pages of *Punch*. Since then I have been able to verify my statement, and your correspondent will find them in the issue of *Punch* for March 14, 1863, on p. 112, headed 'The Natal Correspondence':—

My dear Colenzo,

With regret,  
We hierarchs in conclave met,  
Beg you, you most disturbing writer,  
To take off your colonial mitre.  
This course we press upon you strongly :  
Believe me,

Yours most truly,

Lambeth,

LONGLEY.

II.

My dear Archbishop,

To resign  
That Zulu diocese of mine  
And own myself a heathen dark,  
Because I've doubts about Noah's ark,  
And feel it right to tell all men so,  
Is not the course for

Yours,

COLENZO.

Kensington.

In *Punch* of April 18, 1863 (p. 157), will be found a second instalment of 'Natal Correspondence,' in which Colenzo, Bishop Prince Lee of Manchester, and Archbishop Longley are supposed to take part.

J. B. WILSON.

THE RELATIVE STATURE OF MEN AND WOMEN (8th S. vi. 266).—So far as Scotland is concerned, and so far as my own experience goes, extending over thirty years, as I have now to own up to fifty-four, your correspondent is decidedly wrong in stating that the average height of a man was considered to be five feet ten inches. It always was, and still is, five feet eight inches. I think he is wrong also with regard to the average height of the young women of the present day when he says that it is nearer five feet ten inches than five feet eight inches. I know this, at any rate,—that my eldest daughter, a girl of seventeen, is exactly five feet eight inches, and that in travelling about this summer, both in railways and steamers, she was a good deal taller than the average women we met. Of course there were some taller, but few and far between. Your correspondent's mistake in both cases, I think, is taking something very near to top for the average. It has for some time been matter

of common remark hereabouts that girls are taller than they used to be; but I never noticed, nor heard it remarked, that the men were smaller, except that they are so relatively, of course, to the girls of the past and the girls of the present. I think, however, if your correspondent took a promenade in Buchanan Street or Sauchiehall Street, Glasgow, he would admit that the average young men of the present day are taller than the average of thirty years ago, though the increase in height is not quite so marked as in the young women.

J. B. FLEMING.

Glasgow.

MR. BLENKINSOPP has opened a wide field for observation and comment, which has been neglected by the anthropologists. It is the fact, statisticians and sanitarians notwithstanding, that the streets are filled with stunts and runts. This is really the result of the improvement in medical treatment of the infant population, brought up on the bottle. They survive, but not as the fittest. The big girls seem to be an effort of nature at compensation. Another phenomenon for MR. BLENKINSOPP is that of the wings, or flap ears, which of late years have distinguished the heads of the population. In London much less deformity is to be seen in the streets than sixty or seventy years ago, due to orthopædic processes; but the constitution of the population has not improved. Squinting, once common, has ceased.

HYDE CLARKE.

MR. BLENKINSOPP'S idea that the men of the present generation are shorter than their fathers is incredible to me. I think the recruiting-sergeant and the anthropometric records will dispel this illusion. That girls are taller is true, I take it, and possibly taller relatively to their brothers.

T. WILSON.

Harpenden.

I doubt if this theory is tenable. All families with tall girls have tall males. Here we could strike an average. The proud father with "sixty feet of daughters" came of a tall family. Then, if females are found to "average six feet high," what is the excess? We know that some ladies measure "five feet nothing"; so, to attain an average of six feet, we want a display of giantesses of seven feet. But where are they to be seen? The late Prof. Faraday knew a tall family, whom he called the Anakim; but each tall sister had a taller brother.

LYSART.

TWICE-TOLD TALES (8th S. vi. 184, 294).—As a contributor of nearly twenty years' standing, I may perhaps be permitted to express my sympathy with MR. ALFONZO GARDINER (*ante*, p. 114) in his appeal to older students. Living as many of us do in localities where large libraries are unknown, and under circumstances in which it is impossible to carry about a complete set of 'N. & Q.' as a part

of one's personal baggage, it is certainly dispiriting to find merely a reference given in reply to one's inquiries instead of the information sought. It is, of course, out of the question that 'N. & Q.' should reprint its old numbers for the benefit of the present generation. It often happens, however, that, although a discussion may extend over several pages, the real kernel of the question may be compressed within a very few lines. It would, therefore, be a kind act on the part of contributors who are more favourably situated in regard to access to complete sets than the majority of us are if, while giving all the references on the subject under discussion, they were to "boil down" into a compact residuum the accumulated wisdom to be found in 'N. & Q.' on that particular topic. By this means the interests not only of the special *clientèle* of 'N. & Q.,' but of literary investigators in general, would be efficiently served. MR. E. H. COLEMAN'S reply to the query about 'Cox's Museum' (*ante*, p. 118) will serve as an illustration of my views. W. F. PRIDEAUX.

BERNADOTTE, KING OF SWEDEN (8<sup>th</sup> S. vi. 248).—'The Court and Camp of Buonaparte,' published by John Murray, 1829 (vol. viii. of "Family Library"), contains a biographical sketch (18 pages) of Bernadotte, King of Sweden.

JOHN RADCLIFFE.

ANTHONY HORNECK, D.D. (8<sup>th</sup> S. vi. 128, 191).—Perhaps the "old guide book" referred to in the query at the first reference is "An Historical Description of Westminster Abbey.....designed chiefly as a guide to strangers.....London..... A. K. Newman and co. Leadenhall Street, 1822."

It contains the following:—

"Dr. Anthony Horneck.—This gentleman was born at Wittenberg, in Zealand, but educated at Queen's College, Oxford; was King's divinity Professor and Chaplain, a Prebendary of this Church, and Preacher at the Savoy; a man, as his inscription declares, of the first rank for learning, holiness of life, and gravity of manners; an indefatigable preacher, and a smooth and florid orator. He died of the stone, Jan. 31, 1696, aged 56."—P. 108.

And,—

"On Dr. Horneck's gravestone is the following inscription in Hebrew:—

All my bones shall say,  
Lord, who is like unto thee?"

P. S. p. 194.

ROBERT PIERPOINT.

"HOLDING MY BACK HAND" (8<sup>th</sup> S. vi. 228).—A rather invidious meaning is, I should imagine, attached to this expression. The 'Slang Dictionary' has "back-hander," which is, in one sense, explained as "anything done slyly or secretly is said to be done in a back-handed manner." "Holding my back hand" might, therefore, have reference to some contemplated act of an ill character. My first impression was that it was in some way connected with card-swindling, where it

might mean the secretion of certain cards, with the idea of cheating one's partners. But, whatever it may indicate, it seems to me to refer to an act of a questionable nature. C. P. HALE.

'SHAKESPEARE'S EARLY DAYS' (8<sup>th</sup> S. vi. 108, 194).—"D—G." were the reversed initial letters of George Daniel, whose large and famous library, sold at Sotheby's about thirty years ago, secured an unrivalled "record" as to rarities and values of Shakspearian books. He wrote several small pamphlets of plays; but I cannot give details, as my priced catalogue is not accessible till I return home. ESTE.

"D—G.," the editor of Cumberland's 'British Theatre,' was the late George Daniel, of Canonbury, author of 'Merrie England in the Olden Time,' 'The Modern Dunciad,' and other poems; and of three dramatic pieces, viz: 'The Disagreeable Surprise,' 'Doctor Bolus,' and 'Sworn at Highgate,' whose fine library, remarkable for first folio Shakespeares and a collection of black letter ballads, was sold at Messrs. Sotheby's in July, 1864. WM. DOUGLAS.

1, Brixton Road.

EASTER SEPULCHRES (8<sup>th</sup> S. vi. 27, 114, 210).—A fine specimen may still be seen in Twywell Church, Northamptonshire. It is sketched on plate v. of Mr. Edwin Bradbury's 'Architectural Sketches in and around Northampton' (August 1894), where it is spoken of as "a very good example." JOHN T. PAGE.

ALBIGENSES (8<sup>th</sup> S. vi. 248).—Cesarius of Heisterbach, in his gossipping collection of anecdotes ('Dialogus Miraculorum,' ed. 1851, vol. i. p. 302), is the original authority for the statement that the Legate, Arnold of Citeaux, led on the troops at the sack of Beziers, and incited them to massacre the populace by exclaiming, "Kill all! The Lord will know his own!" This credulous monk, writing his stories far away in Germany, is, however, careful enough to say that his version of the siege rests on mere hearsay evidence. His account is totally contradicted by the contemporary historians of the crusade. The *chanson* of Guillem de Tudela, composed in the years 1210–19, states (vv. 440–530) that while the leaders of the crusade were encamped at some distance from Beziers, engaged in negotiations with some of the principal inhabitants as to the best means of saving the Catholic citizens, an unexpected sortie was made by a party of the besieged, which was repulsed by the camp followers in the vicinity. These irregular troops—"li fols ribantz mendics"—repelled the attack, drove back the inhabitants, and, after three hours' hard fighting, wherein they massacred women, children, and clergy indiscriminately, made themselves masters of the place. The Legate and chiefs, who both here and at Carcassone sternly

repressed all acts of pillage, on their arrival on the scene made the conquerors give up their booty. The latter, in revenge and out of spite, then set fire to the town.

This account is confirmed by Pierre des Vaux-Cernai (an eye-witness of most of the events which he records) in his account of the siege (chap. xvi.). He states that 7,000 were slain, and is not likely to have minimized the number. For further details see an article on the Albigenes in the *Dublin Review* of April. R. TWIGGE, F.S.A.

ARMORIAL BEARINGS (8th S. iv. 89, 335; v. 36, 136, 238).—D. J., in his interesting communication on this subject, touched a point which we in New Zealand would be glad to see investigated. He said tribes bore armorial devices. I think the Maori tribes do. Their tattoo marks—or those of the chiefs—are, I am inclined to believe, tribal. I remember some years ago being shown by the late Mr. B. Rhodes in Wellington (N.Z.) a deed of sale of land from some Maoris to him. It was dated in the early forties or late thirties, and the Maori chiefs, by way of signature, had drawn their tattoo marks on the deed. The treaty of Waitangi was signed by some of the chiefs with very peculiar marks, decidedly like tattoo marks. Several years ago, in conversation with me in the Maori House attached to the Wellington (N.Z.) Museum, Sir James Hector, noticing the carvings on the figures, suggested that possibly a study of the different tattoo marks of the various tribes might throw much light on the early history of the race. Can any of your readers afford information on this subject? MONTAGUE MOSLEY.

Christchurch, N.Z.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Charterhouse, Old and New.* By E. P. Eardley Wilmot and E. C. Streatfeild. (Nimmo.)

UNLIKE most of our accounts of great scholastic establishments, this description of the Charterhouse is written for the most part from a popular point of view. Due attention is paid in the opening chapters to historic and antiquarian detail, and full particulars of the growth of one of the most picturesque and interesting edifices in London are supplied. For the delight of the antiquary, moreover, superb etchings of the Charterhouse itself and of the Charterhouse Schools, Godalming, are given. These, which are by Mr. D. Y. Cameron, R.P.E., add a distinct grace and charm to the volume. It is not, however, while dealing with the fortunes of the Carthusian monastery or the life of Thomas Sutton, the famous founder of the scholastic Charterhouse, that our authors are at their best. It is while depicting the inner life of the school—an aspect not hitherto presented—that they enjoy themselves and are at home. Concerning the cricket (for the due cultivation of which the Charterhouse offered no special facilities), football, and other sports due enthusiasm is shown. The system of flogging is exhibited with all its mild atrocities; and the very "swishing," as the most exemplary form of punish-

ment is locally called, is in these bright pages divested of a portion of its terrors, and seems almost entitled to rank among amusements. Not so is it with *Oration Quarters*, the cloud hanging over which is not even now entirely dissipated. Concerning old Carthusians there is, as was to be expected, a pleasant chapter, and the shades of Isaac Barrow, Joseph Addison, Richard Steele, and William Makepeace Thackeray are duly summoned to light. The joys of *Exeunt Saturday* are also sung, and over the delights of the front row of the pit in the theatre the writers grow rhapsodical. So earnest are they that they cannot stop to be accurate, supplying Charles (James) Mathews with an extra *t*, and developing from their inner consciousness a superb Amy Herbert. Ruth Herbert we knew, and Amy Sheridan; but with Amy Herbert history has not concerned herself. In another and more antiquarian piece of information, also concerning theatres, on p. 56, the omission of a comma between the names Coleman and Locke in a passage dealing with Rutland House makes it inaccurate. One of the reasons advanced for the publication of the volume is but too forcible, viz., that "in spite of numerous assertions to the contrary, in spite even of sentimental Parliamentary protection, the old buildings in Charterhouse Square will eventually be compelled to bow [?] before the exigencies of Time, and give place to the demands of Trade [with a big T] and Commerce [with a big C]." Even so. Ever the old order giveth place to the new, and only in a few books such as that before us and in a paper such as that in which we write is there time to regret the substitution of stucco for stone and the reduction of most of the fairest cities and capitals of Europe to one level of conventional ugliness.

*Sir Philip Sidney, Servant of God.* By Anna M. Stoddart. Illustrated by Margaret L. Huggins. (Blackwood & Sons.)

"AD majorem Dei gloriam" the two gentlewomen who are responsible for this goodly volume might put, like theologians of old, upon their book. It is as the example of a "verray parfit gentil knight," "worthy" and "wys," "and of his port as meke as is a mayde," and an exemplary Christian to boot. That Mrs. Stoddart describes him in a book that aims at no more than giving in simple sequence the episodes of a heroic life, free from "historical and literary digressions." To young people rather than students it is dedicated, in the hope that by setting before them so perfect an exemplar of brave and stainless manhood they may be inspired with a noble emulation. The task is worthy, and is worthily discharged. Mrs. Stoddart writes earnestly and pleasingly, and supplies an animated record. The designs, meanwhile, with which the volume is illustrated add greatly to its interest and value. They consist of four beautiful views of Penshurst in different aspects, and a brilliant portrait of the hero. The head and tail pieces even are works of art, and on the handsome cover are emblazoned the Sidney arms. In its literary criticism the volume, so modestly and unostentatiously put forth, has claims on consideration.

*The Pilgrim's Progress.* By John Bunyan. Illustrated by W. Strang. (Nimmo.)

USHERED in without a word of comment and with no announcement of editorial supervision, this latest edition of Bunyan's great allegory depends for its attraction upon what may be called external adornments. These, fortunately, are sufficient to secure it a warm welcome. Its paper and type are, as with all Mr. Nimmo's publications, the best, and Mr. Strang's illustrations have just that blending of homely sincerity of detail with shadowy and mystical accessories that is in perfect harmony with the work. These designs are fourteen in all. First, as a

frontispiece, comes a portrait from a contemporary drawing of Bunyan, showing faithfully the rugged features, behind which it is easy to fancy an illuminating light of imagination and resolution. Opposite this, on the title-page, is a quaint design showing Mrs. Bunyan, by the rays of a rising sun streaming through an open window, reading the Bible to her husband, who leans over and places his hand upon the page. The following plates are very fine and spirited. Especially powerful is that in which Christian, by the aid of Help, escapes from the Slough of Despond, while Pliable slinks away discouraged in another direction. The fight with Apollyon and the whispered suggestions in the Valley of the Shadow of Death are no less powerful. In the marriage of Mercy and Matthew, as in other designs, the temptation to prettiness or sentimentality has been resisted, and the whole remains solemn, earnest, and homely. The edition is sure to be a favourite. Its text conforms to the first edition, with simple alterations of orthography, such as omitting the double *n* in "Denn," and the like. The two parts are, of course, given.

*Venice.* By Alethea Wiel. (Fisher Unwin.)

ROMANTIC as are the associations which cluster around the fair city of Venice, Mrs. Wiel has not allowed them to lead her astray from the sober, matter-of-fact style of narrative which has always characterized "The Story of the Nations" as a series. The strictness of her continence will be understood when we say that she has resisted the glamour of Ruskin, and not indulged in even a solitary quotation from Byron. Many readers would have pardoned an occasional lapse into poetics—but she holds to her straightforward prose with uncompromising severity; and after all, painstaking accuracy is the prime virtue of an historian. A few of her *obiter dicta* we venture to differ from. Thus, the Bucentaur, or Bucintoro, the state barge which played such a prominent part in the mediæval pageants of Venice, has generally been supposed to have got its name from the Greek *boukentauros* or *ox-centaur*. Mrs. Wiel is singular in deducing it from an Italian *buzin d'oro*, *buzin* being postulated from *buzo*, a ship. She points out, what will be interesting to Shakspearian students, that Cristoforo Moro, who was Doge in 1462, was the prototype of Othello, the Moor of Venice.

The *Transactions of the Leicestershire Architectural and Archaeological Society* (Leicester, Clarke & Hodgson) begin a new volume (Vol. VIII.) this year with matter of which much is deserving of the notice of antiquaries in general, whether connected with Leicestershire or not; for one of the papers, 'Notes on a Recently Recovered Register of Claybrooke,' by the Rev. E. H. Bates, M.A., tells a curious and instructive tale of the ease with which local records may be stowed away, and their very existence be utterly forgotten, though known to their proper custodians more than a century ago. The portion of Claybrooke register happily recovered during what must have been a more than usually careful search through the parish chest, on a change of churchwardens in 1893, covers the period 1701-15, and thus adds four years to the parish records of baptisms, marriages, and burials. It is still more important from the unusual circumstance that the whole of the older registers of Claybrooke, from 1558 to 1685, have since the latter of those dates "never been in the custody of their lawful possessor," as Mr. Bates writes. We submit, in the interests of accuracy, that "custodian" or "curator" is the word which should have been used here rather than "possessor." This detail, however, does not prevent our sympathizing heartily with Mr. Bates in his evident pleasure at the fortunate recovery. It is much to be wished that the actual, who are undoubtedly not the

legal, custodians of the early Claybrooke registers should be moved by a righteous impulse to reunite the long separated registers in their proper home, the parish chest. We note that the newly recovered portion contains some Washington entries, probably, says Mr. Bates, belonging to a family of that name at Frowlesworth, near Claybrooke. Among other interesting items are the accounts of Melton Mowbray Church by Precentor Venables and the present vicar, and the paper on the 'Discovery of One of the Main Sewers of Roman Leicester,' by Col. Bellairs.

MESSRS. CHATTO & WINDUS will publish next week 'Grielda the Patient, and other Poems,' by our old contributor Mr. E. Walford. The volume will comprise a collection of epigrams, and some 'Lays of Ventour.'

MR. MABERLY PHILLIPS's new book, 'Banks, Bankers, and Banking in Northumberland, Durham, and North Yorkshire,' will be published by Effingham Wilson & Co. on Monday, Oct. 29.

'A HISTORY OF THE ART OF BOOKBINDING,' by W. Salt Brassington, is announced for immediate publication by Mr. Elliot Stock. It will be a small folio volume, illustrated with about one hundred examples of rare and curious bindings, in ivory, leather, enamel, and precious metals.

### 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."

MYSTIFIED ("Triptych").—Originally a note-book of three leaves folding over one another, hence applied to a picture on three shutters.

A. ("Mumpsimus" and "Sumpsimus").—See 2<sup>nd</sup> S. iii. 370.

CORRIGENDUM.—P. 296, col. 1, l. 40, for "John Hurd, Bishop of Worcester," read *Richard*.

#### 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.

MR. GILDERSOME-DICKINSON, of Eden Bridge, UNDERTAKES GENEALOGICAL and ANTIQUARIAN INVESTIGATIONS Professionally.—For Terms address to 12, Great Turnstile, London, W.C.

### HOW to TRACE a PEDIGREE.

MR. GERALD MARSHALL SUPPLIES AMATEUR GENEALOGISTS with MATERIAL to work into a FAMILY HISTORY. The great demand for my Will Abstracts enables me to make these at a very low fixed rate. Advice free.—124, High-road, Kilburn, London.

STICKPHAST Paste sticks.

LONDON, SATURDAY, NOVEMBER 3, 1894.

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## Notes.

## SIR JOHN SCHORN.

Nares, in his 'Glossary' (1822), after giving several quotations relating to this worthy, says:—

"Of his history, or of his shrine, I have not been fortunate enough to learn anything more, but, from his being called *Sir*, we may conjecture that he had been a priest of Shorne, in Kent."

Dr. Cobham Brewer, in his 'Dictionary of Phrase and Fable'—the new edition of which will be very welcome—says:—

"It seems that Sir John Shorne was a devout man, and rector of North Marston, Bucks, at the close of the thirteenth century. He blessed a well which became the resort of multitudes, and brought him a yearly revenue of some 500*l.*"

'Norfolk Archæology,' 1849, vol. ii. pp. 280-290, contains a very interesting account of a figure of Sir John Schorn represented on the rood-loft screens of Gateley and Cawston churches in Norfolk, by the Rev. James Bulwer. He says the caps, cloaks, and hoods on these figures are of similar form and colour, the dress of a Doctor of Divinity; and he thought the same cast of features observable in both. There are representations of the figure both from Gateley and Cawston accompanying the text. It seems a question whether the little red devil is being conjured into or out of the boot, though tradition has it that the wall of Sir John's well was inscribed:—

Sir John Shorn  
Gentleman born  
Conjured the Devil into a Boot.

Perhaps this miracle was connected with the saintly man's repute for curing gout, albeit he was chiefly celebrated in cases of ague:—

To Maister Shorne, that blessed man borne,  
For the ague to him we apply,  
Which juggleth with a bote, I beschrewe his herte rote,  
That will trust him, and it be I.

These lines are quoted by Dr. Brewer from the 'Fantassie of Idolatrie,' a work with which I am not acquainted.

In 'Michael Wodde's Dialogue,' 1554, quoted in Brand's 'Popular Antiquities,' 1853, vol. i. p. 359, one of the speakers says:—

"If we were sycke of the pestylene we ran to Sainte Rooke; if of the ague, to Saint Pernel, or Master John Shorne."

Mr. R. C. Hope, 'Legendary Lore of the Holy Wells of England,' 1893, pp. 3-5, has a very interesting account of the holy well, at North Marston, Bucks, which bore Sir John Shorne's name, and was supposed to have derived its medicinal qualities from his prayers and benedictions.

Mr. Hope quotes an entry in the marriage register of North Marston, signed William Pinnock, Sept. 12, 1860:—

"It is said that the chancel of this church of North Marston, nearly four miles south from Winslow, was built with the offerings at the shrine of Sir John Schorne, a very devout man, who had been rector of this parish about the year 1290," &c.

A glass of water from the well drunk at night was said to cure any cold ere daybreak.

Besides those at Cawston and Gateley, there are representations of Sir John Schorn at Suffield in Norfolk, and Sudbury in Suffolk; the Sudbury screen, it is said, is in the possession of Gainsborough Dupont, Esq.

The Cawston and Suffield screens are assigned to the year 1450 or thereabouts, that at Gateley to 1480, and that at Sudbury to 1550. I know of no other figures of Sir John Schorn, but Mr. Rye, 'History of Norfolk,' 1885, p. 178, note, says Mr. Kent, of Bromley, has a pilgrim's leaden sign, with the devil's head just showing out of a boot.

Nares quotes from 'The Four P's' a boast of the palmer that, among other holy places, he had visited Mayster Johan Shorne in Canterbury, but I find no mention of any such shrine in Stanley's 'Memorials of Canterbury.'

The North Marston shrine was removed to Windsor by Bishop Beauchamp towards the close of the fifteenth century, by special licence from the Pope. It remained at Windsor about a century, but its place was subsequently occupied by the monument of Edward, Earl of Lincoln, Lord High Admiral in the time of Elizabeth, and Sir John Schorn's memory is now obliterated by the Lincoln Chapel.

Mr. Hope says there is much information about Sir John Schorn in vols. ii. and iii. of 'Records of Bucks,' a work to which I have not access.

In the foregoing quotations I have preserved the variations of spelling the name Schorn used by the various writers. So far the saintly rector of North Marston is a very shadowy figure, and there seems to be no contemporary reference to him, or, indeed, any reference that may be properly called historical, which, as he must have been a man of some note, and was not one hundred years behind Chaucer, is somewhat strange. Will it be possible before the 'Dictionary of National Biography' reaches S to supply material for a satisfactory notice of him in that invaluable repository?

JAMES HOOPER.

Norwich.

#### THE ORIGIN OF HERALDRY IN ENGLAND.

What are now called heraldic insignia began with the Crusades, in which it became necessary to distinguish the troops, not only of one nation, but of one chief from another; and this was done by arbitrary marks on their shields, helmets, coats, banners, and pennons, which soon became hereditary, and separated one family from another. All these early coats had allusions to the symbols and instruments of courage and war, and more especially to the war in which Europe was then engaged. Thus the first and most honourable badge was the cross. Then came lions, leopards, eagles, wolves, griffins, pales, piles, bars, bends, chevrons, escallop shells, frets, cinquefoils, checks, stars, annulets, lozenges, torteaux, manders, martlets, fleurs-de-lis, horseshoes, swords, gauntlets, ermine, stags, water-bougets, pheons' heads, arrows, &c.

To prevent the confusion of different families assuming the same coat was the business of the Earl Marshal, who had the arrangement of the field of battle; and this office soon became hereditary in the great family of Mowbray, from whom it passed by marriage to the Howards. And hence the Court of Chivalry and the College of Arms, which last was not incorporated till about Edward IV.

From these causes it will necessarily follow that such distinctive hereditary badges were highly and justly valued by families. When the knights or nobles returned from the wars to their castles and manor-houses, they hung up their blazoned shields and banners and their crested helmets in their halls, in their churches, and over their tombs, sculptured them on their gateways and walls, and had them painted in the glass windows both of their castles and their chapels, so that they became not only the ornaments of the fortress which frowned with war, but of the house of religion and peace, and waved over the silence of the grave. There cannot be a doubt that these gorgeous appearances had an influence

over the imagination of the lower orders, and aided authority and subordination. The banners of those who could fairly, and by tradition fixed in the minds of people, go up to the Crusades were especially respected. The checks of Warren, the horseshoes of Ferrers, the crosses of De Burgh and Neville, the quarterly and black bend of Lacy and Clavinger, the cross of Vesci, the blue bars of Grey, the blue lion of Percy, the torteaux of Courtenay, the manch of Hastings, the checks and fess of Clifford, the bars and torteaux of Wake, the bendlets of Byron, the crow of Corbet, the cinquefoil of Astley, the fess and martlets (or crosses) of Berkeley, the gold lion of Talbot, the escallops of Malet, the bars nebules of Blount, the bars wavy of Basset, the chevrons of Clare, the lion of Mowbray, the quarterly and star of Vere, the ten bars of Mortimer, the bend and lions of Bohun, the chevron of Stafford, the fret of Audley, the water-bougets of Roos, the fess lozenges of Montagu, the quarterly, the fret, and the bend of De Spenser, the chief of Clinton, the quarterly and bend vaire of Sackville, the lance-rests of Granville, the eagles of De Courcy, the saltier of Fitzgerald, the chief of Butler, the pile of Chandos, the bars of Burdett, the chevrons of Tyrell, the black cross of Mohun, the lions of Strange, the pheon's head of Egerton, the six lions of Lonspé, the three cinquefoils of Bardolf, &c.—all these were of a venerable and primary origin.

The feudal tenures were of a nature to render necessary public records, which furnished documents of the highest degree of certainty, to ascertain the pedigrees of those who derived their inheritances by military tenure. These Mr. Grimaldi's 'Origines Genealogicæ' sets out in a most clear and useful manner. But the early heralds, in their laziness or ignorance, made little use of such previous documents. Their pedigrees are bare, vague, unvouched, and undated. They ought to have consulted the memorials of castles, halls, churches, tombs, deeds, records, and monastic obituaries. All ancient coats must necessarily have stood only on prescription. Herald's could not sell coats; a patent of arms was comparatively a modern invention. I believe no patent goes back beyond Henry VI.

The first herald who seems to have searched records was Robert Glover, Somerset Herald in the reign of Queen Elizabeth, and his MS. collections are still held in great estimation. Then came Camden, Garter King, a learned antiquary and eloquent classical scholar, as his 'Britannia' amply testifies. His carping opponent was Rafe Brook, a disappointed herald, of minute mind and malignant temper; criticized in his turn by Vincent, another herald of better character, whose life has been given by Sir Harris Nicolas. And now came the most learned, laborious, and deep researcher in this class of antiquities, the

celebrated Sir William Dugdale, who first wrote his famous 'History of Warwickshire,' and then, with the aid of Roger Dodswell, compiled the great work the 'Monasticon Anglicanum.' He then compiled the 'Baronage of England,' a work of stupendous toil and great excellence, but dull, uncouth, and not always exact. I may here mention Sir Edward Bysshe, Garter King, who edited, with learned annotations, 'Upton de Re Militari'; but he afterwards deturpated, and became idle, dissipated, and reckless. See his character given by Anthony Wood in his 'Autobiography.' Elias Ashmole was a learned man, but superstitious, and given to astrology. His 'History of the Order of the Garter' is still esteemed. He published 'Church Notes of Berkshire,' and there records the story of the murder of the Countess of Leicester, wife of Robert Dudley, at Cumnor. At the commencement of the last century John Anstis was Garter, and also published a 'History of the Early Knights of the Garter' and a 'Treatise on the Court of Chivalry.' He was industrious and exact, but insufferably dry. William Oldys was a *litterateur* of extraordinary merit. He was an admirable bibliographer in old English literature, and especially poetry. He gave a learned life of Sir Walter Raleigh, prefixed to a folio collection of his works. Warburton, the herald, was a great collector, and dabbler in many parts of literature; but he quarrelled with his brother heralds. Joseph Edmondson was, according to rumour, a bastard of Sir Joseph Ayloffe, an ancient baronet, to whom is attributed the historical discourse on arms prefixed to vol. i. of Edmondson's 'Dictionary of Arms.' I ought, however, to have mentioned in its place Gwillim's 'Heraldry,' a book once very popular.

Sir Henry Spelman's 'Aspilogia' is a learned work; and one of the most curious works on heraldry is 'Sigilla Comitum Flandriæ,' by Uredius (Wrede, a Fleming). The topographical histories of counties are a fund of information on this subject; such as Lambard's 'Perambulation of Kent,' Burton's 'Leicestershire,' Philpot's 'Villare Cantianum,' Dugdale's 'Warwickshire,' Chauncy's 'Hertfordshire,' Atkyns's 'Gloucestershire,' and numerous other works of that time—of all which Gough has given an account in his 'Anecdotes of British Topography.' But Gough's superb work on sepulchral monuments is the most luminous and certain guide as to the usage of arms on tombs. In Scotland there are good works on heraldry, especially those by Nisbet. About 1794 there appeared in the *Gentleman's Magazine* a biographical list of all the English writers on heraldry with characters; and about the same time Dallaway's quarto volume on heraldry was published, to which was annexed a life of Gregory King, the herald and political arithmetician. Arthur Collins began the first of his numerous editions of the

peerage about 1709, and he also gave a very full and good work on the families of baronets about 1740, of which, however, two volumes were commenced in a former edition in 1720. Edmund Lodge is the only herald who has united biographical genius and elegant composition with genealogical research. His 'Notes to the Illustrations of History,' and his 'Memoirs,' both of the Holbein heads and the illustrious portraits, are admirable.

CHARLES W. OLDEHAM.

MONUMENTAL INSCRIPTIONS IN PARTIBUS TRANS-MARINIS.—I am trying to make a bibliographical list of monumental inscriptions relating to Englishmen who have been buried abroad, and shall be obliged to any correspondent of 'N. & Q.' who will add to the following fragmentary list, which for convenience of reference I have arranged in alphabetical order. So far as I am aware there is no list (worthy the name) of books giving English monumental inscriptions; but when one wants inscriptions from foreign countries or our colonies there is no catalogue at all to turn to. Of course, I have made no attempt to include American collections in this note; they are both numerous and valuable:—

- Antigua.—See West Indies.  
 Barbados.—See West Indies.  
 Bengal.—'The Bengal Obituary' (inscriptions in Bengal and Agra Presidencies), 1851, 8vo.  
 Bombay.—See Calcutta.  
 British Guiana.—See West Indies.  
 Bruges.—Nichols's 'Topographer and Genealogist,' ii. 137, 463, 535.  
 Calcutta.—'Monumental Register,' all epitaphs in Calcutta, Madras, Bombay, Isle of France, &c. By M. Derozario. Calcutta, 1817, 8vo.  
 Ceylon.—'Lapidarium Zeylandicum,' a collection of monumental inscriptions of the Dutch churches and churchyards of Ceylon. By Leopold Ludovici, Colombo, 1877, 4to.  
 Isle of France.—See Calcutta.  
 Jamaica.—See West Indies.  
 Lausanne.—*Gentleman's Magazine*, 1833, ii. 404.  
 Leghorn.—*Gentleman's Magazine*, 1821, ii. 328.  
 Madras.—See Calcutta.  
 Paris.—'Monumental Inscriptions in Huguenot Burial-Place,' 'N. & Q.', 3rd S. iii. 164. Nichols's 'Topographer and Genealogist,' iii. 298.  
 Rome.—See Venice.  
 Scutari.—Epitaphs on officers buried there, a quarto volume, circa 1856.  
 Surat.—'An Account of the Old Tombs in the Cemeteries of Surat.' By A. F. Bellasis. Bombay, 1861, 8vo.  
 Venice and Rome.—*Gentleman's Magazine*, 1822, i. 216, 412; 1823, i. 607; ii. 496.  
 West Indies.—'Monumental Inscriptions of the British West Indies.' By J. H. Lawrence-Archer. London, 1875, 4to. Includes Jamaica, Barbados, Antigua, and British Guiana.

G. W. M.

THE PARISH REGISTERS OF CLAYBROOKE, CO. LEICESTER.—It may be well to record the discovery, at Easter, 1893, of a small volume, in parchment binding, containing in strict chrono-

logical order entries of births, baptisms, marriages, and burials in the parish of Claybrooke during the years 1701-15. The importance of the find consists in the fact that the oldest register aforesaid in the vicar's keeping dated only from Lady Day, 1705, so that four years have now been added to the annals of the parish.

The recovered register, which was found among the papers preserved in the parish chest, is in an extremely defective condition, and from the rotting away of the outer edges of the leaves many of the entries are fragmentary. That the book in its present condition is mutilated appears from the portions of leaves still adhering to the threads which held the quires together. It is impossible to say how much of an earlier date has perished.

It were difficult to assign a reason for the non-appearance of the earlier portion, when the entries from 1705 onwards to 1715 were transcribed into a regular register, unless it was that the scribe would not trouble to copy so many pages of entries into what was presumably a new book in 1705. After that date the register was well kept, and the value of the old book in the clerk's keeping was forgotten, and it began to perish piecemeal in one or more of the many ways too well known to antiquaries.

The entries in the restored register are of purely local interest, and embrace *inter alia* records of the families of Byrd, Boddinton, Townsend, Grocotte, Musson, and Scotton. The name of Washington appears twice among the burials in 1703, perhaps an offshoot from the family of that name resident at Frolesworth, the nearest village to the north of Claybrooke.

The older registers, which find a resting-place in the collections of Lord Brayne, at Stanford Hall, Rugby ('Hist. MSS. Comm. Tenth Rep.' (1887), pt. vi. p. 107), are contained in three parchment books, and cover the period 1563-1685, to the death of Samuel Byrd, vicar. From that date the books have never been in the keeping of their lawful custodian. It is probable that the new vicar, Lionel Legat, on his entry into the benefice failed to obtain possession of the registers, and that, after waiting twenty years, during which the small volume, the subject of this note, was used, the churchwardens purchased, in 1705, a new parchment book, and began the registers of Claybrooke *de novo*.

Would any of the correspondents of 'N. & Q.' kindly express an opinion touching the course to pursue in order that the earliest existing registers of Claybrooke may be transferred from private keeping to the custody and control of the vicar of the parish?

DANIEL HIPWELL.

[See review, *ante*, p. 340.]

MR. LEWIS MORRIS ON CELESTIAL TELEGRAPHY.  
—Will some of your readers, and especially PROF.

TOMLINSON or MR. W. T. LYNN, kindly enlighten me on the following point? At present I am in a state of more than Egyptian darkness. In an account of an interview with Mr. Lewis Morris in the *St. James's Gazette* some months ago (I unfortunately omitted to note the date), Mr. Morris is reported to have said *inter alia*, in speaking of the future of poetry, "Think of electric wires possibly through the depths of interstellar space to some distant star. And this is what we may expect in the near future, much, perhaps, within the next ten years." Unless Mr. Morris was joking, and it is not hinted that he was, I am utterly at a loss to know what this "skimble-skamble stuff," as Hotspur says, means. There is no absolute harm in thinking of electric wires to the pole star or to any other star, as there is no harm in thinking of an old woman tossed up in a blanket seventy times as high as the moon, as the classical legend of our childhood has it; but to think of either of these contingencies as really happening seems to me wholly profitless, and such "thinking" is simply "an idle waste of thought," as we are told on the authority of the 'Rejected Addresses.' Notwithstanding the immense strides that have been made in astronomical knowledge during the present century by means of colossal telescopes, the spectroscope, &c., we are, I may say, not an inch nearer the stars or planets—or even the moon, which is, so to speak, next door—than the Chaldeans or the antediluvians were. How is such an unimaginable mass of wire as would be required to reach a star to be conveyed, or how is it even to be manufactured? How are those who convey the said wire to get out of the attraction of the earth? How are they to direct their course for millions, nay billions of miles, through infinite space? How are they to breathe with no atmosphere? I feel almost ashamed to ask such questions.

As the editor will think, very naturally, that I am inventing all this, I enclose him the paragraph in question, in order to show that I am writing *bonâ fide*. I now, with much interest, "pause for a reply."

JONATHAN BOUCHIER.

"PIGS MIGHT FLY."—This proverb was dealt with in 'N. & Q.' twenty-three years ago (4th S. vi. 321, 398; vii. 41). The querist, MR. STEPHEN JACKSON, affirmed that he had heard it in Italy; but other correspondents claimed it as of home growth. No quotations, however, were given. There is an adjunct to the proverb, different from that mentioned by your previous correspondents, to which I have been accustomed from childhood—namely, "if they had wings." (Cf. Plautus, 'Poenulus,' IV. ii. 49: "Sine pennis volare haud facile est.") I have no means of deciding whether the proverb is of native or foreign origin; but I find in my note-books an Italian variant about



350 years old. In a story by Grazzini a *fante*, giving evil counsel as usual in a love affair, observes: "Tanto possibile è che alcuna moglie provi il marito vergine, quanto che gli asini volino" ('Raccolta di Novellieri Italiani,' tom. vii. p. 512, Torino, 1853). F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

COFFEE. (See 'Tea,' 8th S. vi. 266).—I enclose an ancient notice of coffee, to match that of tea. In Wood's notice of Conopius, "a Cretan born,"—who, as he says, "in November, 1648, was expelled the University by the Barbarians—I mean the Parliamentarian Visitors—and had nothing left to maintain him as a scholar and divine. So that because of the barbarity of such who called themselves *Saints*, he returned into his own country among the Barbarians, and was made Bishop of Smyrna, commonly called *Le Smerne*, about the year 1651,"—there is this statement:—

"It was observed that while he continued in Ball, Coll. he made the drink for his own use called Coffey, and usually drank it every morning, being the first, as the antients of that House have informed me, that was ever drank in Oxford."—'Athen. Oxon.,' vol. ii. col. 658, 1892.

ED. MARSHALL.

HUFFAM: DICKENS.—The novelist's name in full was Charles John Huffham Dickens. So it stands in the Portsea register. Dickens probably did not so sign it a score times in his life. When he did, he spelt Huffham without the second *h*. In the *Times* of Aug. 4 the name so spelt and the name of the novelist's son, Mr. H. F. Dickens, Q.C., are brought together in the same column of a law report, though not in the same case—the case being Huffam v. North Staffs Railway Co. Except in Forster's 'Life,' the two names have perhaps never been so close together in print before. W. F. WALLER.

BOLIVIAN CUSTOM.—The following extract from the *Pall Mall Gazette* of Sept. 19 may be thought worthy of insertion in 'N. & Q.' It is taken from one of the articles in that paper upon Jabez Balfour's 'Diary' during his residence in the Argentine Republic:—

"On the 2nd of November he [Balfour] mentions a curious Bolivian custom on All Souls' Day, when 'they erect high swings, and old and young swing all day long, in the hope that while they swing they may approach the spirits of their departed friends as they fly from Purgatory to Paradise.' Two days later he adds: 'I have to-day heard another explanation of the Bolivian practice of swinging on All Souls' Day. They swing as high as they can so as to reach the topmost branches of the trees, and whenever they are thereby able to pull off a branch they release a soul from Purgatory.'"

A. C. W.

THE KING'S EVIL.—Snell, in his history of Tiverton, 'The Chronicles of Twyford,' gives the following account of a "cure":—

"The following cure for the king's evil is said to have been successfully applied to a boy, who is still alive to tell the tale. He paid a visit to a man named Marley, of Oakford, who was the seventh son of a seventh son. The latter gave him a small box of ointment, and told him to dip a pin's head in it, and strike the wound nine times each way. He was then to catch a toad, cut off one of its hind legs, put the leg in a calico bag, tie the bag up to the wound, and let the toad go away alive; and as the toad died the wound would heal."

The 'Chronicles' were published in 1892.

PAUL BIERLEY.

"GOD SAVE THE MARK."—In the notes attached to the 'Merchant of Venice,' "Clarendon Press" series of Shakespeare's plays, there is the following explanation of this phrase (II. ii. 20):—

"'God bless the mark' or 'God save the mark' is used as a parenthetic apology for some profane or vulgar word. So Hotspur in '1 Henry IV.,' I. iii. 56, represents the courtier as apologizing thus for mentioning such things as guns and drums and wounds."

The joint editors are very wide of the mark. It is used parenthetically, to be sure, but in no instance as an apology for the use of profane or vulgar expletives. It is a phrase which one hears frequently in Ireland, and the sense in which it is used exactly tallies with the two Shakespearean examples. It is employed sarcastically—also, I should say, in derisive mockery of pretensions ridiculously claimed, or the association of objects diametrically opposed or incongruously related. It was used by Mr. Chamberlain in his recent speech in Liverpool on Sept. 5:—

"The policy was not a British policy, but since then the policy of this party which calls itself an English party, of this Government which calls itself—Heaven save the mark!—an English Government."

The sense is here apparent as it is in '1 Henry IV.' Hotspur in the phrase mocks at the very idea of "this popinjay" talking of guns and drums and wounds. Launcelot also uses it sarcastically. I have extracted this explanation from 'Words, Facts, and Phrases,' by Eliezer Edwards:

"These words are connected with an old Irish superstition. If a person, on telling the story of some hurt or injury which another has received, should illustrate his narrative, by touching the corresponding part of his own, or his hearer's body, he averts the omen of similar injury by using as a sort of charm the words, 'God save the mark.'"—P. 239.

W. A. HENDERSON.

Dublin.

"IMMUNE."—The *British Medical Journal* for the week ending Oct. 6 makes use of this word in an article on the antitoxin treatment of diphtheria. It is new to me. C. C. B.

TATTERSALL FAMILY.—Inscriptions on a tomb stone in the churchyard of Northolt or Northall, co. Middlesex, record that Edmund Tattersall, Esq., of Grosvenor Place, St. George's, Hanover Square, died Jan. 23, 1810, aged fifty-two, and his

wife, Elizabeth Tattersall, on May 11, 1843, *æt* seventy-eight. Further inscriptions on the same stone commemorate their sons, Edmund Tattersall, of Grosvenor Place aforesaid, born July 5, 1789, died Dec. 11, 1851, and George Tattersall, born Feb. 14, 1791, who died at Newmarket on Dec. 9, 1852. DANIEL HIPWELL.

**MISQUOTATION.**—In the new edition of Dr. Brewer's 'Phrase and Fable,' which is now appearing in monthly parts, occurs a curious misquotation from Shakespeare. In illustrating the word "blow," Dr. Brewer quotes a passage from 'Henry V.,' III. i., as follows:—

But when the blast of war blows in our ears,  
Let us be tigers in our fierce department.

How Dr. Brewer could have misquoted this passage seems strange, unless he has quoted from memory. Having in my possession an original edition of the 1608 Quarto, it occurred to me it might have been taken from this edition; but on referring to it, I found the speech in which this passage appears wholly omitted.

MAURICE JONAS.

**THE ANCIENT NAME OF EXETER.**—In an article in the October number of the *Church Monthly*, *à propos* of the meeting of the Church Congress at Exeter, it is stated that the Romans gave that city the name *Augusta Brittanorum* (*sic*). There can be no doubt that *Isca Damnoniorum* was the Roman name of Exeter, and it is unlikely that they ever called it *Augusta*, which we know in the later days of the empire was their name for London. This is clearly stated by Ammianus Marcellinus, the earliest writer who mentions the appellation, when he says (xxvii. 8): "Egressus tendensque ad *Lundinium* [the first syllable spelt as we pronounce, though do not write, it now] *vetus oppidum, quod Augustam posteritas appellavit.*" It will be remembered that Pope twice, in his 'Windsor Forest,' calls London by this name, and that Thomson also uses it as a poetical designation of London in the 'Seasons.' That the town called *Isca Damnoniorum* by the Romans was the one which in subsequent times acquired the name modified into the modern Exeter has been contested, but on very insufficient grounds; and it is not at all likely that it was ever called *Augusta*.

W. T. LYNN.

Blackheath.

**VANISHING LONDON.**—From the *Echo*, Sept. 1:

"Very soon there will be little left of Old London in the way of houses. Among numerous historical houses about to be demolished is the old red-brick house at the north-west end of Fulwood's Rents, identified as Squires, the place where in the reign of Charles II. the Melbourne and Oates Clubs used to meet, and whence many papers in the *Spectator* are dated. Another is the Goose and Gridiron, London House Yard. During the building of St. Paul's Wren was the zealous Master of the St. Paul's Freemasons' Lodge, which assembled at the Goose

and Gridiron, one of the most ancient lodges in London. He presided regularly at its meetings for upwards of eighteen years. It is said to owe its origin to the following circumstance. The *Mitra* was a celebrated music house, and when it was turned into a tavern the landlord, to ridicule its former destiny, chose for his sign a goose striking the bars of a gridiron with his foot."

From the *Newcastle Weekly Chronicle*, Sept. 29:

"The hands of improvement, which have effaced so many old institutions and buildings in the Metropolis, have now been laid on Doctors' Common; which will cease to exist from to-day. The Vicar-General's office for marriage licenses, located for so many generations at old Doctors' Commons, has been removed to Creed Lane, close by, and next week the work of demolishing the old structure will be commenced. The old archway from St. Paul's Churchyard, with Sir Christopher Wren's house and offices above it, leading to the old Prerogative Will Office, is also doomed to demolition, and in a few months this once familiar and interesting locality will be completely changed in appearance. In recent years a good many changes have been made in the neighbourhood of St. Paul's Cathedral, and several old buildings, rich with old-world associations, have passed into the limbo of things forgotten."

JOSEPH COLLINSON.

Wolsingham, co. Durham.

**AN OLD KENTISH CUSTOM.**—A description of the Battle of Hastings which the late Prof. Freeman would have hesitated to adopt is to be found in the following cutting from a London newspaper of 1700, which also embodies information concerning a Kentish custom, further knowledge upon which would be interesting:—

"Last Thursday being the annual Feast of the Natives of the County of Kent, after an excellent Sermon preached at Bow Church by Dr. Ashton of Beckenham, they went to dine at Merchant Taylors' Hall. Before them march'd several in Buff Coats with Bows and Arrows, carrying green Boughs in their Hands, as a Memorial of the Invasion of William the Conqueror, who having slain King Harold with 67,974 Englishmen at Battle in Sussex, marched to Dover Castle, in order to subdue Kent; but the People being encouraged by Stigand their A. B. and the Abbot of St. Austin's, assembled in the great Woods at Swanscomb, near Gravesend, expecting D. William, with each a green Bough in his Hand; who coming next Day, was amazed to see a Wood marching against him. In this Surprise the two valiant Prelates thus address'd him; Most noble Prince, the Commons of Kent are come to receive you as their Sovereign in Peace, provided they shall for ever enjoy their ancient Customs, Liberties and Estates: If not, they resolve rather to die Free, than to live Slaves. The Conqueror not knowing their numbers consented to their Demands."—*English Post*, No. 19, Nov. 22-5, 1700.

ALFRED F. ROBBINS.

**TURNER'S PICTURES.**—In addition to my former communication I send you two other criticisms on Turner's pictures. They appear in the *Sporting Magazine* for May, 1818:—

"Raby Castle, J. M. W. Turner, R.A. This will never do but for a sign of the Green Man upon Blackheath or any other heath; seen at a distance from the top of a stage, it may look like something, but nearer, alas! alas! Now let us look at No. 166: though not a sporting sub-

ject we stand amazed and delighted before this Claude-like, noble sea-piece, and question how the same hand can have produced pictures so different in value."—P. 89.

"The Field of Waterloo (or anything else), J. M. W. Turner, R.A. It is really astonishing how Mr. Turner could not see that this daub of real and unpardonable nonsense cannot be called a performance worthy of the pencil of an academican. Recipe: Take a rough canvas, or anything else, brush away with all the mingled colours of a mad pallet, as they come; keep a place or two filled up with yellow, red, and blue, and call it anything."—P. 90.

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.

**CURIOS.**—An investigation into the subject of curios which I am directed to make as chairman of a Committee of the Woman's Literary Club of Baltimore, has resulted in nothing at all but a definition of the word in the 'Century Dictionary,' and three clever articles on 'Curious Curios' in *Saturday Review*, vol. lxxviii. No earlier dictionary, no cyclopædia has the word. The Index of 'N. & Q.' does not contain it, and Poole's 'Index' gives only the three papers, above mentioned, on 'Curious Curios.' Will not some of the readers of 'N. & Q.' tell where more may be learned about curios?

MARY WILLIS MINOR.

853, Park Avenue, Baltimore, Maryland, U.S.

[See 'N. E. D.' for quotations.]

**BOOK OF RHYMES WANTED.**—Can any one help me to trace a book of rhymes based on well-known nursery tales, but told in grandiloquent language?

J. E. F.

'KILLIGREW'S JESTS; OR, A POCKET COMPANION FOR THE WITS,' 1764.—Being interested in Thomas Killigrew, and supposing the above-mentioned work to be ascribed to him, I ordered it from the latest catalogue of that eminent Parisian bookseller M. A. Claudin. I find the book, of which this is the fourth edition, is ascribed to Ferdinando Killigrew, Esq., an obvious pseudonym. It has a frontispiece, showing Charles II. and four courtiers, one of whom is doubtless intended for Tom Killigrew, with the distich:—

Charles and his merry Courtiers here you see  
Sporting with Wit, and Jest, and Repartee.

Poor enough are the contents, which, however, claim, according to the preface, "to promote mirth without offering an Affront to Religion or Morality." It is almost certainly futile to ask if anything is known concerning the book or its editor. Lowndes mentions it under "Jest Books," but does not record the sale of a copy. I fancy it is scarce. I have not previously seen or heard of it. H. T.

**OLD SHORTHAND.**—Can any of your readers decipher a few shorthand notes on a pedigree in my possession? The shorthand is believed to be that formerly used by students at Newport Pagnell Dissenting College, and may possibly be Rich's system with Doddridge's developments.

FREDK. WM. BULL.

Riodene, Kettering.

**THOMAS BRIDGE, CLOCKMAKER.**—Will any one learned in the history of clockmaking in this country tell me when Thomas Bridge, of London, made tall clocks, and where he lived? Likewise will such a scholar say what was the epoch of one Quarman (Quarryman or Quatermain), of Temple Cloud, near Bristol, who, like Thomas Bridge, made a tall clock, which now belongs to me? O.

**ISAAC DU HAMEL, CLOCKMAKER.**—According to F. J. Britten's 'Former Clock and Watchmakers' (London, 1894), Isaac du Hamel was "known as a maker of bracket clocks, about 1790." A friend of mine, who is the happy possessor of a very fine long case clock by the same craftsman says that the date should be 1690. Is anything else known about him? His shop was in London.

L. L. K.

**SHELL GROTTTO.**—While at Margate recently, I saw the shell grotto, with which I was much interested. Beyond a short article in *Temple Bar*, written in July, 1885, I have been unable to find any account of this so-called grotto. Can any of your readers assist me with information, as to the supposed origin of what appears to me a very interesting relic of bygone ages?

A. WINSTANLEY.

**FRANCIS ALLEN, THE REGICIDE.**—Is anything known of his parentage and family? He was a citizen and goldsmith of London, and elected Alderman of the Ward of Farringdon Without on Oct. 2, 1649, the House of Commons resolving on Dec. 5, 1649, "that it be left to his own election touching his acceptance of the place of Alderman of the City of London." He was discharged from this office in 1652, without having served as either Sheriff or Lord Mayor. He contested a Parliamentary by-election at Cokermonth, in Cumberland, in April, 1642, and was returned by a second indenture, together with the rival candidate, Sir Thomas Sandford. This second return was, however, sent up by the Sheriff, and Sandford took the seat. Allen petitioned; but owing to the troubles of the times, no report was made from the Committee of Privileges before Dec. 3, 1645, when Sandford's return was declared void and Allen seated. Joining the extreme party in the House, he retained his seat until the dissolution of April, 1653. He was one of the members of the House appointed to be the King's judges, and was present at every sitting of the High Court, but did not

sign the warrant for the King's execution. He was a member of the Council of State, in 1651 and 1652, died Sept. 6, 1658, being excepted post-mortem out of the Act of Oblivion. I shall be glad of any further information respecting him. What special interest in Cumberland had this London alderman to ensure his election for Cocker-mouth? W. D. PINK.

IRISH ENGRAVERS AND COPPER-PLATE PRINTERS.—Between 1780 and 1830 a large number of line and other engravers flourished (or otherwise) in Dublin, and the work of many of them is to be found in Dublin books and magazines of that period. As I am collecting information of this nature for a biographical dictionary of Irish artists, I should feel grateful if readers of 'N. & Q.' could tell me of engravings executed by any of the following persons. I ought to add that if those possessing Dublin editions of English classics or any Dublin-printed works containing engravings would be so kind as to examine them, they would be in a position to render me the assistance I require. Any answers sent to me will be thankfully acknowledged. The following is the list of names above referred to: Samuel Close, Chas. Maguire, P. Maguire, W. Esdall, John Debenham, John Duff, Paget Halpin, Patrick Halpin, Luke Jackson, Jas. Butler, John Mannin, Wm. O'Connor, Jas. Ford, Robt. Jackson, Chas. Henegy, Henry Brocas, John Byrne, Richard Jackson, Joshua Lacy, Thos. Badge, Patk. Conolly, Geo. Fleming, Wm. Gonne, Geo. Gonne, Geo. Waller, J. and Theodore Waller, Joseph Byrne, P. Carroll, Wm. Carey, B. S. Brunton, Bland Gal-land, John Holbrooke, Anne Henegy, John Taylor, Jas. Kirkwood, Patk. Fitzpatrick, Edw. Fitzgerald, John Jos. Byrne, John Martyn, Jas. Kennedy, Geo. Shea, Henry Rooke, John Robinson, Jonathan Hodges, John Ferrall or Farrell, Geo. Allen, Benj. Clayton, Mathew West, Jos. Wright, T. Fleming, Stewart Graham, Geo. Burke, Thos. Forster, Roger O'Connor, Samuel Shaw, Jas. Marsh, and Wm. Carroll.

D. J. O'DONOGHUE.

1, Killeen Road, Rathmines, Dublin.

"WHAT'S YOUR POISON?"—This expression, meaning "What will you have to drink?" is common enough. Is it an old expression? In 'The Hunchback,' I. i., I find, "It is as palatable poison as you will purchase within a mile round Ludgate." PAUL BIERLEY.

CONTINUATION OF 'EDWIN DROOD.'—In a book entitled 'Rifts in the Veil,' London, 1873, there is an account of the continuation of this book by a medium, J. P. James, of Vermont, U.S., alleged to have been inspired by the spirit of Charles Dickens himself. I do not give details, as I do not know how well known, or otherwise, this affair may be ;

but I should be glad if any one could give me further information on the subject. C. H. W.

NUMBERS OF MANKIND AT THE RESURRECTION.—In "Another Essay in Political Arithmetick, concerning the Growth of the City of London; with the Measures, Periods, Causes, and Consequences thereof. 1682. By Sir William Petty, Fellow of the Royal Society. London: Printed by H. H. for Mark Pardoe, at the Black Raven, over against Bedford-House, in the Strand, 1683," 12mo., the author, after having calculated the rate of increase of mankind since the Deluge, continues (p. 22):—

"We did (not long since) assist a worthy Divine, writing against some Scepticks, who would have baffled our belief of the Resurrection, by saying, that the whole Globe of the Earth could not furnish Matter enough for all the Bodies that must Rise at the last Day, much less would the surface of the Earth furnish footing for so vast a Number; whereas we did (by the Method aforementioned) assert the Number of Men now living, and also of those that dyed since the beginning of the World, and did withal shew, that half the Island of Ireland would afford them all, not only Footing to stand upon, but Graves to lye down in, for that whole Number; and that two Mountains in that Country were as weighty as all the Bodies that had ever been from the beginning of the World to the Year 1680, when this Dispute happened."

Can any of your correspondents throw light upon this discussion, more particularly upon the part of Petty in it; or identify the "worthy Divine"? It may be helpful to note that Petty probably went to Ireland in March, 1680, and remained there until December, 1682. CHARLES H. HULL.  
Ithaca, New York.

LAUNCESTON AS A SURNAME.—In the "Literary Gossip" of the *Athenæum* for October 6 appears the following:—

"We hear that the works of Phil Launceston, an Australian poet and a friend of Adam Lindsay Gordon's, will shortly be collected."

Is this a genuine surname? It is not to be found in the 'London Directory,' and I have previously met with it only in fiction, "Marion Launceston" having appeared in L. E. Wilton's 'Mary Browne,' a three-volume novel published in 1880. "Viscount Launceston" was a title borne by three successive Princes of Wales in the eighteenth century, while "the Duchess of Launceston" is twice referred to, but never seen, in Mr. Henry Arthur Jones's comedy 'The Crusaders,' produced in November, 1891. A "John de Lancevetone," or "John of Launceston," also was a distinguished cleric in the reign of Edward II.; but Phil Launceston is new to me, and I should be glad to know something further concerning him. DUNHEVED.

A BLIND PERSON'S SENSE OF HEARING.—I was speaking upon this subject the other day with a neighbour (now middle-aged), who was accidentally

deprived of sight when very young. In the course of the conversation he said (I do not pretend to give his very words):—

“We who cannot see have a sense different from any you possess. For instance, when walking down the street, if I pass a stationary vehicle, even though there is no horse in it, I am conscious of its proximity; if I pass a house I can tell by my feeling of a difference in the air whether the door is open or shut; when driving, in spite of the noise of my trap, I can tell by the same means when I pass a house or other large object.”

I suggested that this might be because such objects obstruct sounds; to which he replied that his feeling when passing them was that of “a fullness in the air,” which when such objects are not near feels to him “empty.” He further assured me that his wife, who was born blind, “went far beyond” himself in this particular. Immediately upon waking in the morning she would know if there were snow upon the ground, not because of any difference in the sounds that might be abroad (sounds travel further, and are heard more distinctly over snow, as over water), but when to ordinary senses there was no sound at all; purely by reason of some subtle difference in the air. My friend did not attempt to explain this, and said he could not at all understand it; but of the fact he spoke confidently. Can any explanation be furnished? I suppose it is the sense of hearing that is affected; but how? One can hardly think the air of a room would be sensibly affected by a fall of snow, whatever might be the case as regards the air outside.

C. C. B.

“DOG” DENT. — John Dent, immortal as “Dog” Dent, the inventor of the dog tax, was M.P. 1796. What constituency did he represent?

W. F. WALLER.

[See p. 284.]

FOLK-LORE: TOAD.—In a short article on love-philtres, which appeared in the *Graphic*, Sept. 22, p. 327, it is stated that under the Roman emperors among the ingredients used to compel affection were the bones of the left side of a toad which had been eaten by ants. The bones of the right side, on the contrary, caused hatred. Further, there was a belief that if a toad's skeleton were thrown into water the bones that floated were noxious, while those that sank, when wrapped in white linen and worn round the neck, would excite love. I am anxious to know the exact authority for these superstitions, as they strongly resemble ideas yet current in some Lincolnshire villages. Naturalists sometimes assume that the popular horror of the toad arises from an exaggerated belief in the venomous effects of the acrid fluid he discharges when alarmed; but the prejudice against the animal is to a great degree founded on the fact that he is connected with all kinds of wizardry and black magic, and that sorcerers not only seethe

him in their potions and potages, but assume his shape when out on their evil errands.

MABEL PEACOCK.

### Replies.

“THEY WERE EACH OF THEM.”

(8th S. vi. 225.)

Your correspondent W. C. B. deserves thanks for drawing attention to this example of composition *currente calamo*. It is “inelegant,” as he observes, because of the clumsy duplication of the same pronoun in the subject of the proposition; either “they” or “of them” is redundant. It is “inexact” because of the apposition of “each,” singular and distributive, with “they,” plural and collective, equating a part with the whole—which is absurd. In the phrase “They were each in a house” two incongruous propositions are confused, one having “they” and the other “each” for subject. The first, “They were in a house,” means that many persons were in a house together; the second, “Each of them was in a house,” means that each individual of the many was in a house by himself. There is question in the former of but one house, in the latter of as many houses as there are individuals. To be lucid as well as accurate, Mr. Kinglake ought to have written, according to the meaning he wished to convey, either “Each of them was” or “They were both.”

This erroneous construction is very common, writers being indisposed or unable to reason on the relation of their words to each other. Only two days ago I had before me a page in which a writer, treating of intestate successions in different countries, set forth a whole string of propositions composed after the following pattern: “Two children are each entitled to two-thirds of their intestate portion”—a mathematical impossibility. Two-thirds of *their* intestate portion given to each would amount to four-thirds! What, however, is meant is that “each of two children is entitled to two-thirds of *his* intestate portion”; and the phrase should have been so worded.

Confused notions prevail with regard to “each” and “every.” It is thought that because these words direct attention to multitude they may be treated as plural. Hence such phrases as “Each went their way,” “Every one has their hobby”—a sex-assertive form of speech almost peculiar to lady writers (see two examples in the *Nineteenth Century* for October, p. 580), who would only consider it ungrammatical to write “Every one have their hobby.” Another misuse of “each” and “every” is in such a phrase as “He paused between each stroke.” There can only be a pause between each stroke and another, *i.e.*, two strokes; but the assumption in the above phrase is that each stroke is equal to itself and that other, *i.e.*, 1 = 2, another

mathematical impossibility. Were "between each" good grammar, the following would be correct: "He put little vigour into each stroke, and paused between *it*." The solecism "between each" is wholly ignored by the 'N. E. D.,' though it abounds in all classes of literature, my most recent example being derived from Mr. Rider Haggard's writing.

As to the other phrase quoted by W. C. B., "They were neither of them," it may suffice, after what I have written of its companion, to say that the only accurate form is "Neither of them was." Writers have very loose ideas of "neither," examples of which as a word of plurality occur pretty frequently, and would be innumerable but for the antagonism of printers. I have met with the phrase "Neither of them are good shots"; and one writer, giving his opinion on the relative propriety of two modes of expression, informed me recently, "Neither are correct." My admiration would not have been heightened had he written "Neither form are correct," but I could not have taxed him with having loose ideas. F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

W. C. B. has a right to his opinion that "They were each of them" is "inelegant"; but is it "inexact"? To the question, "To what verb is 'each' the nominative?" I suppose the reply of an examinee would be that "each of them" (equivalent to *l'un et l'autre*), and not "each," is the subject of the verb. I remember seeing in a Latin grammar, "*Me miserum!* Supply *aspice* or *aspicite*"—one of those remarks which suggest that an idiom is only allowable when it will satisfy the rules of syntax. And I also remember Dean Alford's objecting (in his 'Plea for the Queen's English') to the *to* in "The cat jumped on to the chair," on the ground that the *to* was unneeded, and never used by any careful writer or speaker. Now a cat may jump while on a chair, after having jumped on to the chair. The *to* may, it is true, be suppressed; but *on to* is as good English as *upon*. While we are rightly jealous in guarding our language against useless and disfiguring innovations, are we not in danger of pruning it of idioms the loss of which would greatly impoverish and weaken it?

Barnes.

HENRY ATTWELL.

W. C. B. requires a needless precision in language. It is not necessary to commend the above sentence, but I think it is over critical to designate it as "inelegant and inexact." There is neither beauty nor the want of it involved in the case, and a man has to go out of his way to find it inexact. "They were, each of them, in a condition to be.....rolled up." In this sentence had "each of them" been in parentheses, instead of between commas, the question would never have been raised, and therefore I look upon it as fault-

finding without an adequate purpose. Had they been so, W. C. B. could, of course, insist that the parentheses should have contained "(each of them *was*)." But where the verb *to be* exists already in the plural *were*, to repeat it in *was* seems to me microscopical precision and worse than the original elision, if defect that be. Of course, "both of them" might have been a little less quibbleable. If my side be worth anything, the next sentence, "They were neither of them on ground," &c., is just the same; only here the printer is more at fault, for he has not separated "neither of them" by even commas, as in the previous case he did.

If we are to be so very particular about full and complete accuracy of expression, you can father a mistake upon Dryden,—

Yet both are for *each other's* use disposed.

There is no sense in that line as it stands; *each* is quite unattached to *use* and to *other's*. If the printer here had made *each other's* one word it would have been right. But when it is understood so readily by every one, is it worth comment of any sort? As with most precision, it is nonsense to waste time to secure it, for secure it you cannot. Language is nothing but a mass of signs to convey hints by, and not to convey exact realities. This fundamental condition at starting excludes precision. The sharpest hint and quickest does its work the best. Definitions are the fool's-play of philosophers and choke sense. Remember Plato's "plumeless biped," and smile or grin as broad as Πλάτων at it. I think, at this stage, we may say, as to Mr. Kinglake, "this man hath done nothing amiss," or οὐδὲν ἄποπον, nothing out of place. It is the over-precision becomes τὸ πρᾶγμα ἄποπον, the misplaced affair, here.

C. A. WARD.

Chingford Hatch, E.

"PROTESTANT" (8th S. vi. 147, 236, 251).—There is, of course, some danger in dealing with the history of this word. The feelings of many of our friends are not unnaturally sensitive regarding terms which are, or are thought to be, theological badges or nicknames. I will do my best to avoid saying anything that can be reasonably regarded as offensive. If I fail herein, I need not remind your readers that the Editor of 'N. & Q.' possesses a waste-paper basket.

The name Protestant was first applied, it is believed, to the Lutherans, who protested against the edict of Speyer in 1529. It thus became the common name given on the Continent to the Lutherans, while the followers of Calvin were called the Reformed. For upwards of a century this seems to have been the custom among non-Catholics, but there is reason for believing, I think, that among continental Catholics, Protestant was very soon employed as a designation for all those who had separated from the Roman obedience.

There can be no doubt that, in this country, Protestant at an early period became a term which included all those who did not accept the ancient teaching.

Your correspondent is right in stating that the word Protestant is not to be found in the Book of Common Prayer. It does, however, occur in the Coronation Service. The form issued in 1838 for use at the coronation of her present Majesty is given in Maskell's 'Monumenta Ritualia Ecclesie Anglicanæ.' One of the questions asked of the sovereign during that ceremony by the Archbishop of Canterbury is:—

"Will You to the utmost of Your Power maintain the Laws of God, the true Profession of the Gospel, and the Protestant Reformed Religion established by Law?"

To this the sovereign answers, "All this I promise to do" (ed. 1847, vol. iii. p. 105).

The word Protestant seems, indeed, to have been commonly used by nearly every one to designate the Church of England and the Non-conformist bodies, from the time of Queen Elizabeth until about sixty years ago. Archbishop Laud was the most prominent High Churchman of the seventeenth century. His controversy with Fisher, the Jesuit, is a remarkable book. It went through several editions. Laud, in this work, constantly employs the word Protestant as including himself and the body to which he belonged. As the work is common, and has been reprinted in the "Library of Anglo-Catholic Theology," I may be excused from taking up your space by giving extracts in proof of this point.

It will not be contested, by any one conversant with the literature of the eighteenth century, that the writers on theological and political subjects during that time were wont to speak of the members of the Established Church and the Non-conformists as alike Protestants. That this continued to be the practice till some time after 1830 does not admit of doubt. In proof of this I proceed to give a few examples, which, were it needful, might be increased a hundredfold. The first authority I shall quote is William Howley, successively Regius Professor of Divinity at Oxford, Bishop of London from 1813 to 1828, and Archbishop of Canterbury from the latter date to the time of his death, February 11, 1848. His contemporaries regarded him as a learned theologian, a wise administrator, and a conscientious politician. I have not heard that in these latter times this judgment has been reversed.

In 1821 a Bill was brought forward for relieving Catholics from the pressure of the penal laws. It passed the Commons, but was rejected in the Upper House. The following is a part of Bishop Howley's speech on that occasion:—

"To the Catholics he was always ready to grant the unfettered enjoyment of their form of worship, the free disposition of their property, the fullest personal pro-

tection, and an equal security under the laws. Beyond this was political power, and if he could not grant that, it was from a sincere apprehension for the safety of the Protestant establishment..... His great objection, however, was to the religious principle of the Catholics—to that which required, on their part, unlimited submission to a foreign authority—an authority which assumed unlimited dominion over the consciences, excluding from them all exercise of their own reason regarding all matters of religion. It was a principle of that religion to regard all dissent in spiritual matters as rebellious contumacy, and to require of its votaries the uniform advocacy of her interest and power. This was the genuine doctrine of the Catholic church, as avowed by her orthodox sons..... This reservation was implied in all the oaths or obligations of Catholics, and it pervaded every part of their religious policy. The Protestant made no such reservation—his salvo was with his God, while that of the Catholic was alone with his church as a fixed rule and imperative measure of duty..... The proposed Bill disallowed Catholicity to the king and his immediate representatives, while it allowed it to Catholic Governors of colonies, who must necessarily have considerable control over matters calculated to affect the Protestant church."—'Hansard,' April 16, 1821.

The next witness I shall call is Lord Eldon, who was Lord Chancellor under so many successive Tory Governments. Writing to Lady F. J. Bankes, on February 2, 1828, he said:—

"Nobody can read the late speeches of Palmerston and Vesey FitzGerald, without being apprehensive that most dangerous concessions are about to be thought of to the Catholics, such as shortly and surely will shake the foundations of the Protestant church."—Twiss's 'Life of Eldon,' vol. iii. p. 33, quoted in J. A. Roebuck's 'Hist. of the Whig Ministry' of 1830, vol. i. p. 44, n.

I will conclude with an extract from a letter of Miss Mary Russell Mitford, the poet and novelist, written in 1843:—

"The Bishop [Dr. Baines] is the very incarnation of taste, combined with an intelligence, a liberality, a gracious indulgence most rare among Protestant clergymen, who, frequently excellent, are seldom charming..... One may love the good of every faith, and put the Catholic Bishop by the side of the Protestant Archbishop with no injury to any person, least of all to oneself."—'Life of M. R. Mitford,' edited by Rev. A. G. L'Estrange, vol. iii. p. 175.

The testimony of an archbishop, a Lord Chancellor, and a popular writer of light literature of the highest class, is sufficient to show how the word was used and understood in the days of our grandfathers.

I have recently read several articles relating to what used to be called "The Catholic Question" which appeared in *Blackwood's Magazine* previous to the passing of the relief Act of 1829. I have not the volumes by me at present, neither did I make any extracts at the time, but I remember quite well that the word Protestant was bestowed, over and over again, on the Established Church of this country.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

The term Protestant was given to those princes who in 1529, at the Diet of Speyer, protested

against a decree of the Emperor. This is a perfectly legitimate use of the term, for it is a remonstrance of inferiors against the action of their superior; and, strictly speaking, it was, and ought to be, confined to the Lutherans, and is not applicable to all Reformed bodies. Calvinists called themselves the Reformed, not Protestants. Much less is the term suitable to the Anglican Church, for there was no protest; no such document, issuing authoritatively from the Anglican Church, appears. Throughout the whole Reformation action, the leaders of that movement always asserted the Anglican Church to be independent of the Pope; they, therefore, did not protest, but acted authoritatively. In the 'Restraint of Appeals' the Act lays down the position that "England is an empire," that is, is not subject to any external authority, Emperor or Pope, but has full power within herself to decide all questions, ecclesiastical or civil. In laying down this position, reference is made to Magna Charta, the statutes of Provisors and Premunire, as proving this assertion. To call the Anglican Church a Protestant body is a misuse of terms, for there is no protest. The legal designation of the Anglican Church in Magna Charta and other like documents is *Ecclesia Angliæ* or *Anglicana*; therefore Anglican Church is the most fitting term to designate her. It has no ambiguous signification, as Protestant has; besides this, the term is negative, not positive; whereas the Anglican position is positive, not negative.

E. LEATON-BLENKINSOPP.

[Other replies are acknowledged; but further correspondence on the subject is deprecated.]

PHYSICIANS, THEIR HAPPINESS (8th S. vi. 246).

—There are many variations of this old joke. Perhaps that current in the days of Caxton was as good as any:—

"He sawe a peyntour that was waxe a physicien, to whom he sayde thou knowest that men might se at the eye/the fawtes that thou didest in thy crafte/ but nowe they may not be perceyved for they ar hidde vnther the erthe."—'Dictees,' Reprint, 1877, f. 22.

In modern jest books this is the tale. The street in which a physician lived was being repaved, to his great annoyance. One day he vented his wrath on an Irish "rammer," saying, "You fellows do your work badly, and then throw earth on to hide it." "Arrah, by Jasus," said the Irishman, "ours is not the only bad work the earth hides." R. R.

Boston, Lincolnshire.

SIR WILLIAM STANLEY, THIRD LORD MONT-EAGLE (8th S. vi. 287).—Sir William Stanley was knighted by King Edward VI. on February 22, 1546. JOHN RADCLIFFE.

NORSE EARLS OF ORKNEY (8th S. vi. 289).—The pedigree of the Norse Earls (or Jarls) of Orkney will probably be found in 'Historia Rerum

Orcadensium,' by Thormodus Torfœus, a Danish writer of the seventeenth century. He is the principal authority on matters of Orcadian history. The line of Jarls began in the latter part of the ninth century with Sigurd, who was appointed by King Harold the Fairhaired to rule over the islands he had just conquered. In the tenth century there was another Jarl of the same name, who was converted to Christianity, with all the rest of the inhabitants, by King Olaf (at the point of the sword). In the eleventh century another Jarl, named Thorfin, was celebrated for gaining a great naval victory over King Malcolm III. of Scotland.

J. FOSTER PALMER.

J. G. will find the pedigree of the Norse Earls of Orkney in 'The Orkneyinga Saga,' translated from the Icelandic by Jon. A. Hjaltalin and Gilbert Goudie (Edinburgh, Edmonstone & Douglas, 1873). The pedigree is given at the close of Dr. Joseph Anderson's introduction to the Saga.

R. M. SPENCE.

Although three long and interesting articles on 'The Orkneys,' which appeared in 'N. & Q.,' 6th S. ix. 2, 63, 122, do not contain a pedigree of the Norse Earls of Orkney, still they do furnish particulars of many of the earls and their descendants, which may be of service to your correspondent.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A "FRONTISTÈRE" (8th S. v. 246, 358; vi. 16).—I have just met with another passage in which *frontisterium* is used:—

'Twill be the great gymnasium of the realm,  
The *Frontisterium* of Great Brittain.  
And for their better study, I will furnish them  
With a large library of draper's books.

T. Randolph, 'The Muses' Looking-glass,' III. i. p. 219, ed. W. Carew Hazlitt, 1875.

There is a note given by Steevens to the effect that the word signifies a cloister, a college, which shows that Steevens did not quite understand it.

F. C. BIRKBECK TERRY.

BURIAL PLACES OF ARCHÆOLOGISTS (8th S. v. 468).—Thomas Crofton Croker, who ob. Aug. 8, 1854, lies buried in the grave of his father-in-law, Francis Nicholson, in Brompton Cemetery.

CHAS. JAS. FERET.

SARAH BRAMSTONE (8th S. vi. 208).—The following appears in 'Records of the Churches, Rectory, and Vicarage of Upton-cum-Chalvey,' by the Rev. Pownoll W. Phipps, M.A.:—

"In the churchyard, under the northern wall, and close to the great ivy stem, lies a most interesting flat tombstone, unhappily much broken, which has attracted much attention. The inscription is: 'Here lies the bodye of Sarah Bramstone, of Eton, Spinster, a person who dared to be just in the reign of George the Second. Obijt Jan. 30, 1765, Ætat. 77.'"

This lady dared to remain loyal to her convictions



of the justice of the Stuart cause when, even in the reign of George II., such a virtue required courage for its practice; and the fact that the tombstone was allowed to be placed here may show that the vicar was a Jacobite in his sympathies.

S. O.

Though unable to supply information concerning this lady, who is buried in Upton Churchyard, Bucks, not far from Eton, yet a distant memory gives the following explanation of the expression "just" in her epitaph. An old friend of mine, the Rev. James Joseph Goodall, told me that he had seen it when a boy at Eton about 1810, and that his uncle Dr. Goodall, Provost of Eton College from 1809 to 1840, told him that it had "reference to the Jacobitical tendencies of Miss Bramstone." There could have been no one more likely to have known, as Dr. Goodall had spent the whole of his long life, with the exception of the three years at King's College, Cambridge, within the precincts of Eton.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Will any one tell me the name of the novel of Miss Jane Porter's in which Huntercombe is described? I am very curious to see it. M. B.

'THE COMPLETE ENGLISH TRAVELLER' (8th S. vi. 287).—The Complete English Traveller; a Survey and Description of England and Wales.' By Nath. Spencer, London, 1771, fol. It was written by Robert Sanders (born about 1727 in or near Breadalbane), and published under the fictitious name of Nath. Spencer. Republished in 1772-3, fol., under the fictitious names of Burlington (in England), Murray (in Scotland), Llewellyn (in Wales).

JOHN RADCLIFFE.

The Complete English Traveller, | or | a New Survey and Description of | England and Wales | containing | A full Account of whatever is Curious and Entertaining | in the | Several Counties of England and Wales, &c., by Nathaniel Spencer, Esq. London, printed for J. Cooke at Shakespear's-Head, in Pater-Noster-Row. MDCCCLXXI.

Alnwick.

T. H. THOMPSON.

The author was Robert Sanders, an English writer, born in Scotland about 1727, died 1783. It was published under the fictitious name of Spencer. No date given. ALFRED J. KING.

BEULAH SPA, UPPER NORWOOD (8th S. vi. 185, 289).—A full account of this once fashionable spa will be found in Mr. E. Walford's 'Old and New London,' vol. vi. p. 315, where we are reminded how Thackeray commemorates the "Charity Fête at Beulah Spa devised by Lady Sudley on behalf of the British Washerwomen's Orphans' Home." I possess a programme of a grand fête and promenade held there about 1836.

MUS SUBURBANUS.

TIMOTHY BRETT (8th S. vi. 287).—Timothy Brett was a naval agent. In 1764 he was made a Commissioner of the Navy, and in 1773 Comptroller of the Treasurer of the Navy's Accounts. He was on terms of close intimacy with Keppel, Saumarez, and Cleveland, the then Secretary to the Admiralty. He, Keppel, and Saumarez were, between them, the originators of naval uniform. The first mention of such a thing now to be met with occurs in a letter from Brett to Saumarez, written from London on Aug. 20, 1747. They had both been dining with Cleveland the night before.

W. F. WALLER.

THOMAS MENLOVE (8th S. vi. 148, 277).—Your correspondent SALOPIAN is probably aware that in Garbet's 'History of Wem' there is some account of the Menloves, principally, I think, of the Fox Holes, in that parish. Will he say where he got his information of their having been lords of the manor of Styche and Bletchley in Shropshire? The great Lord Clive bore the arms of Styche, quarterly with those of Clive, as representative of that family, whose heiress an ancestor had married.

LABLACE.

"SHOOTERS HILL" AND "STANGAT HOLE" (8th S. vi. 68, 209).—It may be worth while to quote Defoe's description of the former of these places, if only on account of some interesting words contained therein:—

"Shooters-hill.....Here they make those Fagots, which the Wood-mongers call Ostroy-wood, and in particular those small light Bavins which are used in Taverns in London to light their Fagots, and are called in the Taverns, a Brush, and by the Wood-men Pimps."

In the *Nineteenth Century* for July, 1891, p. 35, *pimp* is explained as a Surrey word for a "faggot made of small brushwood bound together with a green wither." Defoe continues:—

"In July 1739, a very good Design was begun to be put in Execution on Shooters-hill, a Number of Hands being employed in cutting a new Road, wide enough for three Carriages to pass abreast on the Eastern Descent of the Hill, which was formerly so narrow, that it was impossible for a Passenger, if way-laid, to escape falling into a Ruffian's Hands, and which gave Occasion to many Robberies being committed here."—"Tour thro' Great Britain," 1753 ed., i. 132.

Defoe's account of Stangate Hole was quoted by CUTHBERT BEDE, in ignorance of the authorship, 3rd S. viii. 421.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

According to Taylor's 'Antiquitates Curiosæ,' Shooter's Hill is so called—

"either because here thieves from the adjoining woods have shot at travellers and plundered them; or more probably, because the archers frequented this spot to exercise themselves in their favourite diversion."

Taylor also relates, as a well-known fact, that Henry VIII. and Queen Katherine came to "Shooters Hill" from Greenwich on May Day,

and were received on their arrival by two hundred archers, clad in green, one of whom impersonated Robin Hood, as their captain. Their majesties were entertained by an exhibition of "feats of activity" by the assembled archers.

C. P. HALE.

"GRASS-WIDOW" (8th S. vi. 188, 256).—On referring to the 'Century Dictionary,' I find "grass-widow" therein described as a wife temporarily separated from her husband, as while he is travelling or residing at a distance on account of business; also often applied to a divorced woman, or to a wife who has been abandoned by her husband. In 'N. & Q.,' 6th S. x. 526, it is stated that "grass-widows" used to be women whose husbands were working for months together at long distances from home, and so only able at intervals to visit their wives and families. A woman thus situated, whose conduct was not circumspect, was said to be "out at grass."

W. DOMETT STONE.

CUNLIFFE (8th S. vi. 288).—My attention has just been drawn to MR. MONTAGUE C. OWEN'S query as to Nicholas Cunliffe of Chislehurst. The statement in Blomefield's 'Norfolk,' vol. ii. p. 156, is an error. There was only one Nicholas Cunliffe of Chislehurst, and he never had more than one wife, *i. e.*, the Margaret Scrogges of the inscription quoted by MR. OWEN. She was the only child of John Scrogges, Esq., of Patmer Hall, in the county of Hertford, by his first wife Elizabeth Bancroft, daughter and heiress of Thomas Bancroft, of Santon, in Norfolk. It was, therefore, the granddaughter of Thomas Bancroft whom Nicholas Cunliffe married, not the daughter as alleged by Blomefield. MR. OWEN will find a pedigree of the Scrogges family in Cussans's 'History of Hertfordshire,' vol. i., "The Hundred of Edwinstree," p. 162. In this pedigree the marriage of Margaret Scrogges duly appears, but owing to a printer's error the surname of the husband appears as "Cuntiffe." The surname is, however, correctly spelt in Clutterbuck's 'History' of the same county. As to Nicholas Cunliffe himself, the following short particulars may be of interest to MR. OWEN. He was the second, but only surviving son and heir of Ellis Cunliffe, Esq., of Chislehurst, Alderman of the City of London, who was himself the second son of John Cunliffe, of Hollins, otherwise Woodhead, in the county of Lancaster, by his wife, Isabel, daughter of James Robinson, of Rough Lee, in the Forest of Pendle. This John Cunliffe had several other sons who left issue. From Nicholas, the eldest son, who married Elizabeth Hartley, of Wycoller Hall, were descended the Cunliffes of Hollins and Wycoller now represented in the female line by Mr. Edward Cunliffe-Owen, C.M.G., and in the male line by Sir Robert Cunliffe, Bart. From John Cunliffe, the third son of the first-

named John Cunliffe, is descended my own branch of the family, and although, owing to an error which has crept into most of the printed pedigrees of the family, the Cunliffe-Lister branch is generally supposed to be descended from Nicholas, the eldest son, it is in reality also descended from this same third son John. As for the Chislehurst branch, I do not know whether there are any representatives of it now in existence. I have, however, taken some pains to trace out this portion of the pedigree, and have succeeded in carrying it as far as Ellis Cunliffe, formerly of Chislehurst, but afterwards of County Carlow, Ireland, who died in the year 1757, leaving a son John, and possibly another son Edward; but of the subsequent career of these two sons I know nothing, and should be grateful for any information about them. This note is already sufficiently lengthy, so I will bring it to a close by assuring MR. OWEN of my willingness to give him such further information about the Cunliffe family as I happen to possess, if he will communicate with me directly and tell me what it is that he wishes to find out. It is very possible that I may be able to help him, since, owing to my having for some years past spent some of my leisure hours in tracing the various ramifications of the Cunliffe pedigree, my knowledge of the subject is, like Sam Weller's knowledge of London, "extensive and peculiar."

J. WILLIAMS CUNLIFFE.

17, Inverness Terrace, Hyde Park, W.

IRON (8th S. v. 327, 474; vi. 56, 96, 290).—It might be useful to inquire, in this connexion, what dialect of English we are dealing with. Is it the London dialect?—which, of course, is the literary English pure and simple.

Again, we must take into account the fact that pronunciation is constantly changing, not by fits and starts, but gradually. Under these circumstances it is impossible to say what is the correct pronunciation of any word; we can only give the pronunciation which we use ourselves and hear repeated by others.

Again, there is another difficulty. The attempt to express pronunciation by means of an inefficient alphabet must lead to misconception. I imagine MR. MARSHALL, when he gave *dremonds* and *virelets* as phonetic transcripts of the pronunciation of these words, did not intend the sound *r* to be heard at all. If instead of the *re* he had put the turned *e* which merely represents a voice-glide, he would, I imagine, have expressed more clearly his pronunciation of the words. In the same way *iron* would be written *aien*.

In my own pronunciation and the pronunciation I have been accustomed to hear (the educated speech of London), the *r* sound is never heard before another consonant sound. Nor is the *r* sound heard at the end of a word unless the next

word begins with a vowel-sound. This last use of *r* is so far extended that it is heard in cases where no *r* is written; *vide* such phrases as "the idea of," where a distinct *r* sound is heard between *idea* and *of*.

I do not say this is the correct pronunciation; I merely note it, as the pronunciation I am accustomed to hear around me. To me there is no difference in the pronunciation of *laud* and *lord*, *father* and *farther*.

I may add that I do not say *apeny*, nor am I in the habit of hearing it so pronounced; that *victual* seems the best possible rhyme to *little*; that *forehead* pronounced as two words is only used in affected speech (Stormonth gives *forred* as the pronunciation); and that, finally, if there is any difference between the pronunciation of *see* and *sea*, I am yet to learn wherein it lies.

THOMAS SATCHELL.

The Grange, Shepscombe, Gloucestershire.

Two correspondents are shocked that they should be thought guilty of saying *apeny*. They are in too great haste to defend themselves, for they misquote me. I wrote '*apeny*', intending to mark by the initial apostrophe the common faintness of the *h*, which in such phrases as *tuppence* '*apeny*' is almost unheard. But whether *hapeny* or '*apeny*', the conclusion is the same.

W. C. B.

Individuals like myself, living in rustic retirement, and readers of 'N. & Q.' must all be greatly indebted to it for the astounding revelations it has brought out respecting English pronunciation: that *diamonds* and *violets* are pronounced *diremonds* and *virelets*; that the best rhyme for *victual* is *little*; that there are those living who have never pronounced *halfpenny*, *hapenny* in their lives (what would these say to *tuppence* for *two-pence*?); and that people of culture invariably pronounce *iron*, *irun*. As to seeing no difference between *laud* and *lord*, that is quite evident from the way many pronounce it, and I remember a curate who always spoke of our Lord as *ouah Load*. To him the Jews were the *Chews*. But it used to be supposed that *victual* was so sounded that *spital* would be a rhyme for it, and that only such as our friends—"Our Mutual Friends"—Silas Wegg and Trotty Veck would speak of their *victuals* as their *whittles*. The omission of *h* in *humble* may be disagreeable, but it is perfectly correct, and has its counterpart in cacophony in other words where the *h* is sounded, as, for instance, what is more awkward than a *hotel*? It would be well if some authority would decide what words beginning with *h* are to have it sounded and what are not. *History* and *historian* I now find with the article *an* always before them; and in a standard local work I have just been reading, written by two clergymen seventy years ago, there occurs the word *horse* with the same. As it is also to be

seen on a tombstone in the same county, I presume it may have been then the local usage. If Longfellow makes *forehead* rhyme with *abhorred*, I should have thought he did quite right, but in conversation would he not, like Hood, have sounded both to rhyme with *florid*? This opens the question as to the proper sound of the letter *e* in ultimate syllables, in which a little instruction from the correspondents of 'N. & Q.' would be acceptable and prevent another time the Englishman abroad being taken up by the American lady and told that he was wrong when he pronounced the word *garden*, *gardin*.

IOTA BETA.

BYRONIANA (8th S. vi. 144, 194).—A question has arisen as to whether a poem entitled 'The Mountain Violet' is by Lord Byron. I do not think that the point is of great interest, especially as the poem was not considered worthy of a place in the three earliest editions of Byron's poems, yet the suggestion has been thrown out, and for that reason we may discuss it in 'N. & Q.' In the first place, I should like to know from Mr. WAKE what are his reasons for stating that the words "Mrs. Byron" and "66 from the Nott<sup>m</sup> Journal" are in the handwriting of the poet. I do not say that Mr. WAKE is mistaken on that point; I merely wish to know his ground for that positive statement. Secondly, I should like to know the date of the *Nottingham Journal* from which the lines were taken. Thirdly, I never heard of "M. Hage, of Newark," in 1808. There may have been a man of that name at Newark in 1808, but this is the first I have heard of him. Every one knows that 'Poems on Various Occasions,' 'Poems, the Second Edition,' and the 'Hours of Idleness,' to say nothing of 'Fugitive Pieces,' were published by the well-known Ridge, of Newark. It is, at least, unlikely that a work entitled 'Selections of Poems' should have been published by a rival bookseller at Newark, in 1808. I will await Mr. WAKE's answer to my questions before entering into more minute details in this matter.

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

FURNESS ABBEY (8th S. v. 348, 474; vi. 56, 153, 210).—In the reply at v. 474 reference is made to West's 'Antiquities of Furness,' where it is said (chap. vi. p. 66 of the 1805 edition) that "the situation is gloomy and romantic, and formerly produced abundance of the Lethal Bekan, the *Solanum lethale*, or deadly nightshade," but in the reply at vi. 56 it is suggested that the herb spoken of is perhaps the *Solanum dulcamara*, or woody nightshade, not deadly nightshade. The reply at vi. 210 states that the herb is the true deadly nightshade, *Atropa belladonna*. To confirm this last statement, refer to 'The Antiquities of Furness, by Thomas West. A new edition, with additions by William Close. Ulverston.....1805,

in which, at p. 377, in the list of the rare and most remarkable plants which the botanist will meet with in the Isle of Walney and also in other parts of Furness, collected by William Atkinson, Esq., of Dalton,\* is the following:—

"*Atropa belladonna*, deadly or sleepy nightshade. At Furness Abbey, it used formerly to grow plentifully and luxuriantly among the ruins, but is now almost exterminated."

The reference for the Latin metrical description of the abbey quoted in the reply at vi. 56 is, according to the above-mentioned edition of West's book (chap. vi. p. 66), 'Monast. Anglican.,' vol. i. p. 705.

ROBERT PIERPOINT.

There are several place-names with the prefix Becken, or Bicken, e.g., Beckenham, Bickenhall. Bican settle occurs in an Anglo-Saxon charter to Wilton Abbey ('Cartularium Saxonicum,' vol. iii. p. 84, l. 14). Mr. C. Bowles writes: "The name of Bekinsel or Bekinsel is derived, as I conjecture, from Bekinsettle, mentioned in the Saxon grant of Chalke to the Abbess of Wilton" (Sir R. C. Hoare's 'Hundred of Chalke'). Beckinsel, the friend of Leland, was a native of Broadchalke, Wilts ('Athenæ Oxon.,' vol. i. p. 129).

J. H. W.

"MICHERY," THIEVING, KNAVERY, A. D. 1573 (8th S. iv. 426; v. 38).—Barnes, in his 'Grammar and Glossary of the Dorset Dialect' (Berlin, 1863), gives *meech*, *mooch*, to gather up, as by picking, or begging; and Pulman, in the glossary in his 'Book of the Axe,' uses *meeching* in the sense of sly-looking or slinking. The word, then, in its double meaning, is still used in the West of England.

J. S. UDAL.

Fiji.

LEGH (8th S. vi. 288).—Dame Margaret Legh was the daughter of Sir Gilbert Gerard, Master of the Rolls, and his wife Anne, the daughter and heir of Thomas Radcliffe, of Wilmerley. Her grandparents were James Gerard (second son of Wm. Gerard, of Ince) and Margaret, his wife, daughter of John Holcroft of Holcroft.

Dame Margaret's two brothers were Thomas, Lord Gerard of Gerard's Bromley, and Radcliffe Gerard; her brothers-in-law were Sir Richard Houghton and Sir Richard Molyneux of Sefton, and she was a cousin of the Gerards of Harrow.

She was married in 1586 to Peter Legh, the grandson and heir of Sir Peter Legh, of Lyme and Bradley, a noted man in his county, whom he succeeded in 1590, inheriting from him artistic tastes, a great knowledge of forestry, and much sound business capacity. He improved and added largely to his estate, and took a leading part in all the important business of the time in Lancashire

and Cheshire, was M.P. for Wigan, Forester of Macclesfield Forest, and Captain of the Isle of Man under the Earls of Derby.

From Beaumont's 'History of the House of Lyme' we find that his wife was a "help-meet" for him in the best sense of the word, and her name is found, joined with his, on the old house at Bradley, which was restored and repaired by them in 1597:

The Master doth, and Mistress both,  
Unite with one Accorde,  
With Godly minds and zealous hearts,  
To Serve the living Lord.

Peter Legh was knighted in 1598, and the same year built a wall round the park at Lyme, also the handsome gateway to the hall, and it says much for the good management of their estates that, notwithstanding the large family they had, Sir Peter not only improved the property but added to it the estate of Bruche.

Dame Margaret died in London, 1603, and was buried June 3, in Fulham Church, where her husband put up a handsome monument to her. MR. FERET no doubt knows if this still exists, and also knows the inscription on it, which is copied in Faulkner's 'History of Fulham.'

There seem to have been no exciting events in the life of Lady Legh; but as we are told that the happiest countries are those which have the least history, let us hope that Lady Legh's life was as happy as uneventful. I think we can gather that she managed her house with frugality and care, keeping up at the same time the family renown for hospitality to all neighbours, rich and poor, and was a good type of the country gentlewoman, such as England has always had in the past, and I trust may always have in the future.

B. FLORENCE SCARLETT.

"MADAME CHIENFOU" (8th S. vi. 289).—I take this name to be merely a fanciful variation of *chienlit*, an odd figure, a guy. "J'ai l'air de madame Chienfou," I look something like a (female) guy.

F. E. A. GASC.

Brighton.

"COCK AND PYE" (8th S. vi. 103).—I have read MR. WARD'S note with interest, but scarcely think I have been convicted of error in believing that the old gabled tenement in Drury Lane, which was lately pulled down, was the "Cock and Pye." There was one "Cock and Pye" in St. Martin's Lane and another in Drury Lane. Larwood is clearly wrong when he says that Cock and Pye Fields derived their name from the tavern in Drury Lane. According to the 'New View of London,' 1708, p. 74:—

"Seven streets, so called, tho' there be but 4, viz., White Lyon str. from the Dyals NW and SE. St. Andrews str. N. and S. Queen str. NE. Earl str. near E. and W. for all except Queen str. do cross that space in Center, whereof is placed a Pillar with 7 Dyals, and from thence appear 7 streets. These are built in Cock

\* See Withering's 'Arrangement of British Plants,' third edition, vols. ii. and iii.

and Pye fields, near St. Giles's str. and from Charing Cross N. 780 yds. to the said Pillar."

In the map attached to the book, Cock and Pye Fields are shown as occupying the site of Seven Dials, a spot which has nothing to do with Drury Lane. I fully agree, therefore, with Mr. WARD that Cock and Pye Fields derive their name from the "Cock and Pye" in St. Martin's Lane, but do not see why the old tenement in Drury Lane should not have been the tavern which bore the sign of the "Cock and Pye" in that thoroughfare. Larwood says that a public house with such a sign was still in existence in Drury Lane in 1866, when 'The History of Signboards' was published, and he may have referred to the house which was pulled down a couple of years ago.

MR. WARD appears to confuse Broughton's "Amphitheatre" in Oxford Road with French's "Amphitheatrical Booth" at Tottenham Court; but this is "another story."

W. F. PRIDEAUX.

Jaipur, Rajputana.

YEOVIL (8th S. v. 428, 473).—CANON TAYLOR states that *Yeo* is "a name apparently invented to account for the name of Yeovil." Will he oblige me by stating on what ground he makes this statement? The river has been identified with the *Velox* of Ravennas. CHAS. JAS. FÉRET.

UNFINISHED BOOKS AND BOOKS ANNOUNCED BUT NEVER PUBLISHED (8th S. iv. 467; v. 95; vi. 92).—Bowack's 'Antiquities of Middlesex' may be included under this head. Parts i. and ii. were published in 1705. A third part, containing the parishes of Ealing, New Brentford, Thistleworth, and Hanwell, was promised, but want of encouragement led the author to discontinue his task. By-the-by, what was the date of the death of John Bowack? The 'D. N. B.' is silent on the point. He is known to have lived in Church Lane, Chelsea, and I suspect he moved from here to Sands End, Fulham, for a John Bowack appears in the assessments of the latter parish from 1730 to 1756. In 1731 he paid a fine of 5*l.* 5*s.* "for being excused serving the office of overseer." If my Sands End man be identical with the author of the 'Antiquities of Middlesex' he must have lived to a great age to have been alive in 1756.

CHAS. JAS. FÉRET.

'The Sentimentalists: a Comedy,' by Mr. George Meredith, was announced as "forthcoming" in 'Poems and Lyrics of the Joy of Earth' (Macmillan & Co., 1883), but has not yet appeared. MAURICE BUXTON FORMAN.

G.P.O., Cape Town.

Amongst these Blore's 'East Hundred (co. Rutland)' is named. Blore left his MSS. for the rest of Rutland to the late Rev. John Harwood Hill (*vide* 'Dict. Nat. Biog.'). Hill issued a pro-

spectus for continuing this work, and got a good deal of the MS. ready for the press, but it came to nothing, through lack of support. At Hill's death Blore's MSS. for Rutland were sold, and I believe they passed into the possession of the Earl of Gainsborough. Hill also prepared for the press a reissue of Nichols's scarce 'West Goscombe Hundred (co. Leicester)'; but this was never printed, through want of sufficient subscribers. W. G. D. F.

'Letters of John Calvin,' compiled by Dr. Jules Bonnet, translated by David Constable, Edinburgh, 1855. Only the first two volumes of the translation appeared. The editor, Dr. Bonnet, declined to proceed, in consequence of the very limited sale of vols. i. and ii. This is a great pity, as the letters are of great interest and value.

'The History of Christianity in India,' by the Rev. James Hough, M.A. F.C.P.S., Seeley, 1839. Two volumes, relating to the Syrian Church and Roman Missions, alone were published. It was announced that "the remaining two volumes will give the history of the Protestant Missions." This promise, I believe, has never been fulfilled.

I suppose prelatial etiquette stayed the Rev. E. H. Bickersteth's (now Bishop of Exeter) 'Thoughts for the Day' at No. 1, 1883.

G. L. FENTON.

Cleveland.

To the list already given may be added the 'Insurance Cyclopædia' of my kinsman, Cornelius Walford. Five volumes and one part of the sixth volume were completed at his death, some six or eight years since, and I fear that the rest of the work will never see the light, though much of the material exists. E. WALFORD.

Ventnor.

'Councils and Ecclesiastical Documents relating to Great Britain and Ireland,' vol. i. 1869. This republication of Wilkins's 'Concilia,' with many improvements, is still unfinished. In the part (vol. ii. part ii.) issued in 1878 there is: "Five years have now elapsed since Mr. Arthur Haddan's death, and the prospect of completing this portion of the work on the plan which he adopted is as distant as ever." Vol. iii. was published in 1872, with the reason for such anticipation in the course of publication, at the University Press, Oxford.

ED. MARSHALL.

RELIQS OF CHARLES I. (8th S. vi. 226, 315).—The Rev. ALFRED GATTY, in a communication to 'N. & Q.' (1st S. ii. 140), referring to Sir Thomas Herbert's MS. narrative of the last days of Charles I., remarked, "The same house which contains Herbert's MS. holds also the stool on which King Charles knelt at his execution, the shirt in which he slept the night before, and other precious relics of the same unfortunate personage."

DR. GATTY refrained from indicating the house where these relics were to be found. Are there any means by which it can now be identified? The mention of the stool is interesting in connexion with the recent controversy with regard to the position assumed by the king at the time of his execution.

JOHN HEBB.

Willesden Green.

ANCIENT NEW ENGLAND POET (8th S. vi. 309).

—An old writer of verses—whether “ancient” or a “poet” may be questioned—was the Rev. William Morrell, who wrote a ‘Description of New England, in Latin Hexameters,’ in 1623. A second bard was anonymous, who published ‘New England’s Annoyances’ about 1630. A third, Benjamin Tompson, wrote an epic poem, ‘New England’s Crisis,’ later on in the same century. See W. J. Linton’s ‘Poetry of America.’

EDWARD H. MARSHALL, M.A.

Hastings.

LOUIS XIV. AND THE PYRENEES (8th S. vi. 228).—The connexion of this saying with Louis XIV. has an elaborate examination by E. Fournier, in ‘L’Esprit dans l’Histoire,’ Paris, 1883, pp. 296–300. This begins :—

“Voltaire, dans sa lettre à Collini sur l’affaire de l’incendie du Palatinat, rappelée tout à l’heure, a dit avec beaucoup de sens : ‘Les historiens ne se font pas scrupule de faire parler ses héros. Je n’approuve pas dans Tite-Live ce que j’aime dans l’Homère.’ C’est très bien pensé, très bien dit. Pourquoi donc alors Voltaire s’empresse-t-il de prêter lui-même à Louis XIV. des mots que, s’il fût allé aux informations, il aurait bien su n’avoir pas été dits par ce roi ? Pourquoi, par exemple, écrit-il avec un si bel aplomb, au chapitre xxviii. du ‘Siècle de Louis XIV.’ : ‘Lorsque le duc d’Anjou partit pour aller régner en Espagne, il (le roi) lui dit pour marquer l’union qui allait désormais joindre les deux nations : “Il n’y a plus de Pyrénées.”’ ”

The expression seems to have arisen from a paraphrastic recollection of the lines of the Marquis de Dangeau in reference to the marriage of Louis XIII. with Anne of Austria :—

Puis quand ces deux grands hyménées,  
Dont le fatal embrasement  
Doit aplanir les Pyrénées.—*Ib.*, pp. 298–9.

ED. MARSHALL.

Probably quite a lot of people made the same not very profound and wonderfully pseudomantic remark. Macaulay puts it down to Louis XIV., in ‘Essay on War of Spanish Succession,’ ‘Works,’ v. 654 : “The Pyrenees,” said Louis, “have ceased to exist”—when Philip, Duke of Anjou, took possession of the Spanish throne.

EDWARD H. MARSHALL, M.A.

SHERIFFS OF LEICESTERSHIRE (8th S. vi. 68).—Edward Bouchier Hartopp, of Little Dalby, Esq., the account of whose family may be classed amongst the more accurate in the present edition of the ‘Landed Gentry,’ served the office 1832–3.

As for the separation of sheriffdoms for these and other counties consult statutes of 8 Eliz., cap. xvi., and 13 Eliz., cap. xxii.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

They were, in 1832, Edw. Bouchier Hartopp, of Little Dalby, Esq., and in 1833, John Mansfield, of Birstall, Esq. See ‘Annual Register.’

EDWARD H. MARSHALL, M.A.

SIR DAVID RAE, LORD ESKGROVE (8th S. vi. 188, 231).—His marriage is thus recorded in the *Scots Magazine*, October, 1761, vol. xxiii. p. 558 :

“Oct. [14?] David Rae, Esq., Advocate, to Miss Peggy Stewart, daughter of John Stewart, of Blairhall, Esq., deceased, and niece to the Earl of Moray.”

Mrs. Rae died at Worcester, on the road from Bath to Scotland, June 7, 1770 (*ibid.*, June, 1770, vol. xxxii. p. 343).

DANIEL HIPWELL.

AGES OF ANIMALS (8th S. vi. 46).—The note of your correspondent K. P. D. E., at this reference, opens out a highly interesting subject in connexion with the higher animal kingdom, outside of man. It is much to be desired that one competent to deal with the matter would do for the higher animals what has been done by several writers for the human race; and it is a matter of some surprise that no writer on natural history has attempted the task. Any such work could not, I think, fail to meet with approval from the large circle of readers to whom all literature of the kind is ever welcome. If your correspondent’s remarks should induce any naturalist to give his attention to this matter, it would be gratifying indeed.

But while re-echoing your correspondent’s sentiments, as above expressed, my principal object in writing is with reference to his extract and remark relating to the age of the horse. While recently turning over the pages of some old volumes of the once popular *Mirror*, I met with a short series of articles on the ‘Longevity of Animals,’ from the first of which I extract the following :—

“Of the natural age of the horse we should form a very erroneous estimate from the early period at which he is now worn out and destroyed. Mr. Blaine tells us of a gentleman who had three horses, which died at the ages of thirty-five, thirty-seven, and thirty-nine. Mr. Cully mentions one that received a ball in his neck, at the battle of Preston, in 1715, and which was extracted at his death in 1758, and in his sixty-second year.”—‘The Horse,’ ‘Library of Useful Knowledge,’ Farmer’s Series, i. 146.

A horse, who worked all his life on the towing-path of the canals adjoining Manchester, died on Nov. 27, 1822, at the positive age of sixty-two years. The stuffed skin of his head and his skull are preserved in the Manchester Natural History Society’s Museum (see *Mirror*, xxvii. 400).—

“On the death of Lady Penrhyn, in 1816, six of her horses had pensions assigned to them; each 45*l.* a year. Five of them died at the respective ages of twenty-eight,

twenty-nine, and thirty-one years. The last died lately, at the age of thirty-four years; the executors having paid for the pension of this horse 810*l.*"—*Bury and Norwich Post*, April 30, 1834.

The *Mirror*, No. 791, vol. xxviii. p. 103.

C. P. HALE.

PORTRAIT OF ROBERT HERRICK (8th S. vi. 306).—There is a portrait of Robert Herrick prefixed to an edition of his poems which I brought out for Messrs. Reeves & Turner some quarter of a century ago. It certainly is anything but "attractive"; in fact, the expression of the poet is sensual and ugly in the extreme. E. WALFORD.

A portrait by William Marshall appears as the frontispiece of vol. i. of an edition of Herrick's works in "The Muses' Library," published by Laurence & Bullen in 1891.

EVERARD HOME COLEMAN.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*London and the Kingdom.* By Reginald R. Sharpe, D.C.L. Vol. II. (Longmans & Co.)

So closely does the second volume of Dr. Sharpe's 'London and the Kingdom' tread upon the first that both bear the same date of 1894. Very short, indeed, seems the time since we dwelt upon the aim of the book, to show how the fortunes of England were influenced by the attitude taken up by the Corporation of London. In the present instalment of his work, which covers the period between the arrival of James I. and the death of Anne, the influence of London was, in some respects, at its zenith. At times during, for instance, the short and troubled reign of James II. it found itself shorn temporarily of its privileges and powers. As a rule, however, it not only illustrated history, but made it. Can any doubt that but for the support afforded Parliament by the City the maintenance of the fight against Charles by the former would have been impossible? It is to the City that all turn when Gloucester or Leicester is in danger; it is the long purse of the City which has to find the sinews of war; it is the relenting of the City, and its weariness of over many masters, that bring back the second Charles in triumph. Altogether fascinating is the story as told by Dr. Sharpe. Not that the dignity and splendour of the City come out very strongly in the civic records now utilized. There is, in fact, something approaching squalor in the way in which everything resolves itself into a matter of money. Whoever is in power, king or Parliament, the demand for subsidy is the same. If charters are to be renewed, the City must pay; if a monarch returns from exile, the City's smile of welcome is checked with a sigh when it thinks of the bill to be paid. It is not the historian's fault that the relations of king and Corporation have almost the air of a nuptial dispute as to ways and means. Records of sickness and famine are constant. Doggerel rhymes, such as have in all ages attested the sufferings, fears, and wrongs of the people, are not despised by the historian.

The corne is so dear

I dout mani will starve this yeare.

If you see not to this

Sum of you will speed amiss—

and so forth, in terms in which complaint resolves itself into menace. We see the suffering after the Fire so great

that York comes nobly to the relief of London with a contribution. A striking account is given of the insult passed at the Guildhall on the French ambassador, and the somewhat abject and futile apologies the Corporation were compelled to offer. The most interesting account of all is perhaps that of the revolt of the Templars against the pretensions of Lord Mayor William Turner to exercise jurisdiction within the Temple. This is, of course, extracted from Pepys, and not from civic documents. It none the less finds an appropriate place in the history. Not a few of the gloomiest days the City ever knew came under the sway of the restored Stuarts. It is not easy now to imagine the effect of the *moratorium*, or suspension for a year of payments out of the royal exchequer, a course pressed on Charles II. by Clifford and Ashley, when many of the bankers, including Alderman Backwell, who held a quarter of a million of revenue assignments, became utterly bankrupt. Another thing curious to note is that the treatment of the wives of citizens by the gallants of the Court, even when they came in the suite of the king, was as loose and cavalier as is the picture of it in the Restoration comedy. The third and concluding volume of Dr. Sharpe's excellent work will be eagerly awaited.

*Early London Theatres (In the Fields).* By T. Fairman Ordish, F.S.A. (Stock.)

As the second volume of the promising series known as "The Camden Library" Mr. Fairman Ordish has issued the first instalment of a history of the early London stage. He is at present concerned only with the theatres in the fields, the buildings, that is, beyond Finsbury Fields or in the Clink, which, being outside the liberties of the City, were subject to persecution less regular in violence than was experienced by houses more centrally situated. With these latter Mr. Ordish will concern himself, in a volume the appearance of which will be eagerly awaited. An important task stands thus, it is pleasant to see, in the way of being zealously and admirably executed. Malone's 'Historical Account,' first privately printed at Basle in 1800, and afterwards enlarged as a portion of Boswell's 'Shakespeare,' was a work of more importance than might be supposed by those who see how exiguous is the information supplied. It is at least all that could be gleaned from sources then accessible, some of them, unfortunately, no longer within reach. Contributions of extreme importance to further knowledge were made by Halliwell-Phillipps in his 'Outlines.' Our valued friend and contributor the late Mr. Rendle did much to illustrate the history of the Bankside and its theatres. To the memory of the two indefatigable students last named Mr. Ordish has piously dedicated his work. Mr. Fleay's contribution to our knowledge of these houses is important, and his works, when provided with indexes instead of index lists, will be of high value. Mr. Cordy Jeaffreson has thrown a light upon points of extreme interest; and from our own columns and those of the *Athenæum* invaluable matter may be extracted. These are the sources to which Mr. Ordish has gone, neglecting or mistrusting wisely the romances and forgeries of Payne Collier, now finally and definitely exposed. The book he has produced is one to be unhesitatingly commended to students. Adequately to describe or analyze its contents would take tenfold the space we are able to devote to literary notices. There are points on which we are disposed to join issue with the writer. Conjecture is unavoidable in dealing with a subject such as that he has chosen, and there are matters on which further light is desirable. Mr. Ordish has been, however, indefatigable in research, and the book, the method of which is admirable, presents in a most convenient and accessible shape all that is known

concerning the establishment of stage plays in England. With the theatres in inn yards, in which the performances of the companies of the great noblemen were given, Mr. Ordish does not in this volume concern himself. His best chapters are given to an account of the establishment of the Theatre and the adjacent Curtain, near Finsbury and Shoreditch, and that of the early theatres on the Surrey side. An animated picture is furnished of the implacable animosity of the City Fathers against stage plays—an animosity too powerful to be surmounted by the Court support readily bestowed in the time of Elizabeth, James, and Charles. Mr. Ordish's book is, in fact, a serious and all-important contribution to archæology, and deserves, and will doubtless obtain, a warm welcome. A few well-executed maps and other illustrations add greatly to its value, and render it a work of great attractiveness as well as of solid erudition.

*The Legend of Perseus.* By Edwin Sidney Hartland, F.S.A. Vol. I. *The Supernatural Birth.* (Nutt.) MR. HARTLAND will not desire a higher compliment for his "study of tradition in Story, Custom, and Belief" than is involved in saying we class it with 'The Golden Bough,' of J. G. Frazer, the most important of English contributions to the study of comparative religion. From the scientific study of folk-lore as it is conducted by Mr. Hartland in the present volume an absolute flood of illumination is cast upon the history, the development, and, incidentally, the literature of mankind. Beginning by bringing variants of the story in *märchen* and saga from different countries, he shows how widely it is spread. Reserving for a future volume or volumes the incidents of the life token, the rescue of Andromeda, and the quest of the Gorgon's head, he concerns himself with the supernatural birth and its analogous forms in tale and custom throughout the world. Scholars are, of course, familiar with the manner in which maes were fertilized in Lusitania or in Cappadocia, a poetical fiction in Virgil, but accepted as fact by men such as Pliny and St. Augustine. Scores of manners of producing similar results upon beings, human, equine, and even canine, are advanced by the author from savage nations, among some of which the vaguest ideas as to paternity seem to have prevailed. Springs have long been judged of virtue against barrenness in wedlock, and some are even now so esteemed. Rain sometimes exercises a similar influence. Fish, especially the King of the Fishes, are familiar as agents in Oriental fiction and folk-lore. Double fruit is, in various countries in Europe, held, when eaten, to produce twins, and among the Tangalás husbands even are forbidden to eat it. Eggs are held efficacious by Gipsies, and the worm in a hazel nut is sometimes eaten for a similar purpose. There are, indeed, comparatively few things that do not exercise some magical influence in this direction. It is impossible to give the pith of Mr. Hartland's argument, and it is useless to multiply instances without supplying the application. To those interested in anthropology the book is a mine of information.

*The Yellow Fairy Book.* Edited by Andrew Lang. (Longmans & Co.)  
*More Celtic Tales.* Selected and Edited by Joseph Jacobs. (Nutt.)

THE two volumes we have linked together have much in common. They are both edited by men who forego graver responsibilities for the purpose of catering successfully for children. They are both happily and abundantly illustrated, the former by Mr. Ford and the latter by Mr. Batten, and they are each ushered in by a preface which constitutes an explanation, if not an apology. Mr. Jacobs declares that he gives for the last time, *for the present*, "the children of the British

Isles a selection of fairy tales once, or still, existing among them," and expresses an heretical doubt with regard to "the evidential value of folk-tales regarded as *capita mortua* of anthropology." Mr. Lang is distinctly less minatory. He does not yet say that we may not have the cerise, the purple, the terra-cotta Fairy Book; in fact, that fairy books may not have as many shades or colours as ribbons. He expresses, however, his dismay on hearing the President of the Folk-Lore Society express his disapproval of fairy books, red, blue, green, and yellow, and he shelters himself, somewhat superfluously, behind his associate, Mr. Jacobs. In fact, no species of apology or explanation is needed. Both Mr. Lang and Mr. Jacobs stand high in the estimation of those for whom they cater, and the task of supplying children with literature at once poetical, imaginative, interesting, and wholesome, is not one for which a man need blush, or which he is called upon to disavow. The selection put forth by Mr. Lang is as miscellaneous as that given in any previous volume, and is taken from Russian, German, French, Icelandic, Red Indian, and other languages. Among the favourite stories one finds are those of 'The Emperor's New Clothes' (of which an adaptation was recently given by Mr. Tree at the Haymarket), the story of 'Big Klaus and Little Klaus,' 'The Steadfast Tin Soldier,' and 'How to tell a True Princess,' with many more which will be ever dear to childhood. The book is, like its predecessors, a delightful present for children, and may be read with something more than equanimity by those of larger growth. Celtic stories, such as Mr. Jacobs has once more collected, have a character of their own, are more imaginative and romantic, and not seldom more humorous also, than those of other countries. The opening story, 'The Fate of the Children of Lir,' has some absolute tenderness. 'Jack the Cunning Thief' is common to many languages. 'The Story of the Macandrew Family' is simple enough to be from the Russian, and 'The Leeching of Kayn's Leg' is very droll. It would tax the resources, says Mr. Jacobs, of a whole tribe of Grimms to exhaust the field of Celtic folk-lore. Under these circumstances, it is to be hoped that Mr. Jacobs will, with his unflinching taste and instinct, give us a further selection.

THE REV. HAWKES MASON, Upwell Rectory, Wisbech, is collecting notes for a monograph on altar slabs, and will be grateful for any information our readers can furnish.

### 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. T. W.—Try the *Field*.

#### 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, NOVEMBER 10, 1894.

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Notices to Correspondents.

## Notes.

## SHAFTESBURY IN 1676.

At p. 221 of the second volume of his 'Life of Shaftesbury,' Mr. W. D. Christie prints a letter from Stringer to Locke, dated February 17, 1675/6, in which Stringer says, "A friend of ours is advised to go into the country, but a law suit and some other business is like to hinder it." Mr. Christie adds, "The friend who had been advised to go into the country is doubtless Shaftesbury. It is stated in Macpherson's extracts from the Duke of York's Memoirs that Shaftesbury had refused to go out of town on the king's message to him by Secretary Williamson, on hearing he was about things contrary to his service." The correctness of Mr. Christie's explanation is proved by the following account of Shaftesbury's interview with Williamson, which is taken from a volume of the Wharton papers amongst Carte's MSS. in the Bodleian Library (vol. 228 f. 101).

17 Febr. 1675.

The King yesterday sent to my Lord Shaftesbury to acquaint him that his Majesty knew more then he thought he did of what his Lordship was adoeing, and that the terme being now ended his Majesty's advice was that he should goe out of Towne, and he thought it was good advice. The message was brought by Sir Jos: Williamson who replied nothing to what my Lord said, nor urged his message noe farther, but barely delivered it, with making an apology that he was a servant; and otherwise had all respects possible for him, and therefore beg'd his pardon.

My Lord gave him an account of severall occasions of his staying in Towne in reference to many matters of trade and adventures that way, which was well knowne to severall of the Privye Council that he named, whoe were joynd with him therein and who of late had desired his assistance in the managing thereof. That Exeter house lay upon his hand to the value of 3000<sup>l</sup>, and he was now in treaty with surveyours for altering the house see as to make some money of it. That though he thought it would not be required of him to give an account what his occasions were, yett the Secretary being his freind he troubled him with thus much of it, and assured him that he should be unwilling to leave his business in the Towne to his loss.

That without presumption he tocke leave to say he knew better what himselfe was doing then the King could possibly know: and he verily believed that the intelligence (or invention) about what he was doing arose from some other Minister then the Secretaries of State, though the matter of intelligence more peculiarly belongs to them. That he had observed it of men who have had their heades full of businesse, that it is good to keep them soe, or else they will be filled with unsavory vapours, as springs and boggye grounds are when they are empty of water, and therefore he keeps his head as full as he can, and that he hath it in his thoughts that he may be like enough within 3 or 4 yeares to rent his Majesty's Customes, and thinks he shall get such to joyne with him as shall tender a good securitie as any bodye, though he assured him he would not say whom soe long as this man is Treasurer.

That he was resolved he would not make himselfe a prisoner, and he knew soe much of the law, that if any bodye else made him a prisoner it was to remaine sign'd under their hand, and he doubted not but they should in due time answer for it.

It happened that a freind of yours was one of the first persons that saw him after this, and soe you have it piping hott.

[Endorsed.] Heads of discourse of my Lord Shaftesbury, with Mr. Secretary Williamson. Upon the King's sending to him to goe out of Towne.

C. H. FIRTH.

## THE PRONUNCIATION OF "SPA."

In Prof. Skeat's 'Principles of English Etymology,' second series, 1891, § 124, p. 173, he says "just as *spa* (*spaa*) was called (*spao*), and even spelt *spau*." I may here remark that his *aa*=*a* in *father*, and *ao*=*a* in *fall*. In my early days *spa* was commonly pronounced *spaw*, and even now I have just heard a lady under thirty-five call the town in Belgium "*Spaw*," though she had stayed there and so must have heard the name of the place pronounced by its inhabitants. The final *a* in other words was also, in those days, apt to be pronounced *aw*, as, e. g., in *bashaw*=*pacha*; and Prof. Skeat is quite right in supposing that the *a* in *ébat* was sometimes pronounced in the same way, and that not only in the last century, as he says, but even in this, for I well remember some fifty years ago an old Irish lady, dating from the last century, who habitually pronounced it so, to my great amusement. An accented *a*, even though not final, was also sometimes so pronounced, and I am afraid that I still say *vawse* (=vase), and not

*vays* or *vahse*, in one of which ways it is now almost universally pronounced. An Irish friend of mine, too, used to pronounce "tassel" *tossel*; and *wrop* (=wrap) I have certainly heard frequently in London until within the last few years, and it may, perhaps, be still used.

But in the case of *spa* there really was some excuse for the *aw* pronunciation. I have paid three visits to Spa in Belgium, and my stay there altogether exceeded three months. When I first went there in 1876 I was told that the inhabitants said "Spa" (more or less Prof. Skeat's *Spaa*) in the summer when visitors were there, and "Spo" in the winter when they were by themselves. And no doubt this was once true, when Spa was less visited than it is now. But at the present time it is "Spa" all the year round, as I learn from my friend M. Albin Body (Bibliothécaire et Archiviste de la Ville de Spa), who was born there, and has spoken Walloon and French all his life. At the same time it is quite true that Spa is pronounced differently in different parts of the Walloon-speaking portion of Belgium. The following is the account of the matter given me in a letter by M. Body himself two or three years ago. He says, "Ici [*i. e.*, at Spa], on dit Spa, *a* long ou ouvert; à Liège, on dit Spo, *o* long; à Verviers, on dit Spau." As I have not, however, seen M. Body since he wrote me the above, and delicacies of pronunciation can only be conveyed orally, there is some difficulty in ascertaining precisely what he meant by his "*a* long ou ouvert," by his "*o* long," and by his *au*. But it is possible, nevertheless, to form some approximate idea, and with this end in view I have consulted some French friends about the matter. It is pretty evident that the *a* (of which there would seem to be two pronunciations) is more or less like the *a* in *father*, and, indeed, my French friends (Parisians) pronounced it very much like this, except that they passed over it more rapidly, as it is not the habit of French people to dwell so heavily on their vowels as we do; they are too lively and too light-hearted for that. With regard to the "*o* long" and the *au*, they suggest that they are probably like the *o* in the French word *pot* and the *au* in *Pau* respectively. The *o* and the *au* in these words are similar in sound, but the *o* in *pot* is longer and rather less open than the *au* in *Pau*. The *o* is, in fact, like the *o* in *Po* (the river), as we pronounce it,\* or like the *o* in *posy*, but is less dwelt upon. But the *au* in *Pau* sounds quite short (in duration) in comparison with the *o* of *posy*.

M. Body has also told me that in no old French book† has he ever found *Spa* spelt otherwise than

\* The Italians pronounce it very differently, for the *o* is open and of very short duration.

† I must not bind down M. Body to this assertion, inasmuch as I have mislaid his letter and made no note of this part of it, as I did of that which related to the pro-

Spau, and he gave me one example (which, unfortunately, I have mislaid) from an old English book—dated 1727, I believe—in which the same spelling is adopted; and, indeed, Prof. Skeat allows that the spelling *Spaw* is found in English books of the last century, though he evidently thinks this spelling was due to the current pronunciation, whilst perhaps the exact contrary may really have been the case. Indeed, from what I have said, it really looks as if the pronunciation of *Spa* with the *a* much as in *father* has been imported into that town—shall we say from France? Bouillet says that *Spa* was anciently called *Aquæ Spadanæ*, though I do not find this among the *Aquæ* enumerated in Smith's 'Dict. of Greek and Roman Geography'; but unfortunately he does not state the origin of the adjective *Spadanus*. It is evident, however, that *Spa* must come rather from the substantive which gave rise to the adjective *Spadanus* than from this adjective itself. Now, if this substantive was *Spadus* or *Spadum*, the question is whether, in Walloon, either of these forms would be more likely to contract into *Spau* and *Spo* (the two admittedly genuine Walloon forms which I have shown to be still in use), or into *Spa*.\* Comp. the change of the acc. of *Padus* (the river) into *Po* (in which the *o* probably comes from the *au*, the *d* having fallen out), though this is Italian, and not Walloon. That there was a *d* in the original name of *Spa* is shown, moreover, by the fact that the inhabitants of *Spa* are called *Spadois*, as my own ears can testify.

In conclusion, I trust that I have shown, at all events, that the word *spa* should not hastily be classed with the other words in which a similar broad pronunciation of the *a* was formerly in vogue, and that there really is considerable ground for believing that this pronunciation is, from the etymological point of view, the more correct.

F. CHANCE.

nunciation of *Spa* in different places. He may, perhaps, have alluded more especially to Old-Walloon books (if there are any). At any rate, in a reprint (1875) of an old book entitled '*Les Bobelins, ou la Vie aux Eaux de Spa*,' written by a Frenchman (in 172—) and published for the first time at Amsterdam in 1735, *Spa* is always written "*Spa*." It is a reprint, it is true, but the old spelling is retained, and therefore the author probably wrote "*Spa*."

\* The question is, Is the *au* of *Spau* and the *o* of *Spo* the result of the corruption (here = the broad pronunciation) of the *a* of *Spa*, or are the *au* and *o* original? Grandgagnage does, indeed, tell us (I. ii.) that "*A long (d) prend souvent un son voisin de celui du o*"; and in Forir ('*Dict. Liégeois-Français*,' 1866) I find *Spa* written *Spâ*. But this way of writing the word gives us merely the pronunciation of *Spa* at Liège; it does not tell us whether (and this is what I am inquiring into) the *â*—the *a* of *Spadus* or *Spadum*, contracted into *Spa* by the dropping of the whole of the second half of the word, or whether it represents this *a* modified in sound by the vowel on the other side of the *d*.

JOAN OF ARC: TOMB OF DE FLAVY.—There is an interesting article on Joan of Arc, with a note by M. Francisque Sarcey, in the June number of the *Cosmopolitan Magazine*. It may interest some readers that M. Delhommeau describes, in the *Ami des Monuments* (No. 43, vol. viii.), the hitherto unrecognized tomb of William de Flavy, who delivered the Maid of Orleans to the English by closing the gates of Compiègne upon her.

In de la Tremblais's 'Picturesque Sketches of the Department of Indre' under the article "Belàbre" is the following note:—

"In the year 1432 according to an historian of Charles VII. a tragic occurrence took place at the castle of Belàbre. The Sire de Flavi, who closed the gates of Compiègne on Joan of Arc, justly jealous of Blanche de Danebrugh, whom he had married for her beauty, resolved to make away with her. He ordered his servants to seize Blanche, tie her in a sack and throw her at midnight into the castle moat. She, having been warned of this design, some hours before its intended execution caused Flavi to be strangled in his bed by her lover, the bastard Aubendas. Blanche then quitted Belàbre and hastened to Saumur, where she threw herself at the feet of the King who pardoned her crime."

M. Delhommeau, when on a visit to Blanc in the department of Indre, discovered, on a little island in the midst of the park of the castle of Belàbre, the tomb of the Sire de Flavy. The monument is a remarkable one, and is in good preservation; it consists of a block of calcareous stone, roughly tooled, raised on a pedestal of two steps, and flanked by eight cubes of stone. It is raised on a mound formed of rough stone. The tomb is covered by a flat stone rounded on the upper surface, supported at the angles by square pillars, under which is a life-sized figure of a knight in bas-relief, the head resting on a cushion and the hands folded on the breast. On one side of the tomb is the following inscription in roman letters:—

"Ci Git Nble. Chevalier Messire Guillaume de Flavy en son vivant Général Gouverneur de la Ville de Compiègne lequel trépassa au chateau de Belàbre le..... jour de.....lan MCCCCXXII. Dieu lvi pardonne."

JNO. HEBB.

THE CITY OF LONDON AND THE STATIONERS' COMPANY IN 1671.—The following transcript of an Order of the City of London is taken from a MS. entry on a full sheet of "post" paper. The latter has apparently been abstracted from some official book, into which it has been originally secured with paste, and the upper right hand corner is numbered "27," probably from the document forming one of a series. The water-mark of the paper is a shield bearing a horn, of the form assigned to 1670 by Mr. Denne (*Archæologia* xii., plate 17, p. 39), so that if the MS. be a transcript of the original document, it is a contemporary one. It is possible to have been the one forwarded to the Stationers' Company, as the

endorsement is in a different handwriting. Sir Richard Ford was Lord Mayor 1670-1.

It is of interest in showing the efforts of the Corporation to restrain the practices of unlicensed printers. I may add that if it be found to belong to any work in the possession of the civic authorities or of the Stationers' Company, I am quite willing to surrender it.

Ford Maior.

27.

Jovis 1<sup>o</sup> die Octobris 1671 A<sup>o</sup> qz RRs Caroli Scoti Ang<sup>o</sup> &c. xxii<sup>o</sup>

This Court in obedience to his Majestyes Letters of the Twenty third of August last signifying that severall Hereticall Schismaticall, Treasonous, and Seditious Bookes, Pamphletts, and Libells are printed, sold, and disperst by certaine persons who exercise the Stationers Trade and yet plead exemption from the Rules and inspection of the Stationers Company And therefore requiring that all Dealers in Bookes be subjected to the Orders and Government of the said Company And that this Court take some effectual course therein, for the preventing of these inconveniences for the future doth agree and order that all Apprentices who have served or shall serve with Masters of other Companies vsing printing biading or Selling of Bookes shall at the Expiration of their termes take their freedome of the Stationers and be admitted of that Company only, And that a list or notice be brought to this Court of such dealers in bookes as are of other Companies to the end that they may be convened before this Court, and all possible and Lawfull meanes vsed for the translating of them to the Company of Stationers WAGSTAFFE.

[Endorsed]. Order of the Courte of Aldermen relating vnto the Stationers Company.

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

RUM.—It is well to leave rum alone. What fate may fall upon me in case I touch rum and contradict, however deferentially, the great authorities? To be brief, rum is intimately connected with Boston, in Massachusetts. The founders of the Puritan city did not know rum, and apparently did not know brandy. Their trade with the West Indies made them familiar with sugar and molasses, and soon led to rum, its manufacture, and much else. The first rum distillery was established at Boston in 1653 (2 Suffolk Deeds 139), and led to many additional "stills," as they were called. Their product was called strong water; but in 1661 the Colony Records begin to use the term rum, and efforts were made to regulate both the manufacture and sale of rum. So early as 1653 the town of Boston licensed a man "to retail strong water." It was the first licence of the kind, and had reference, no doubt, to rum, most likely the rum manufactured by the distiller alluded to. It is not certain that rum was known in England so early as 1653, certainly not as a popular beverage. Prof. Skeat's quotations are later. It is certain, on the other hand, that rum was distilled and sold in Boston by 1653, and that it was called rum by 1661. I am disposed to think that the [term was scattered, and possibly

originated, by Boston men. They were good at such things. So early as 1633 they called any idle pastime "coasting," the earliest pastime they had being along the coast, where they went fishing, shooting and idling. Sliding down hill was called "coasting," because the founders looked upon such things as idle and vain, though the young men and women took a different view. By 1643 the men of Massachusetts had invented the term "selectmen" to denote their principal town officers. But from 1630 to 1650 the men of Boston had no distilled drink; they drank beer and wine. After John Winthrop's death, at the time when Englishmen gained a footing in the West Indies and the sugar trade, the men of Boston, Massachusetts, made rum, drank it generously, and traded it both at home and abroad. At a later stage rum became the life of the slave trade and the special enemy of the American Indian, whose glory it is that he never turned slave or servant to white men. He is a slave to rum.

C. W. ERNST.

Boston, Massachusetts.

P.S.—The Massachusetts legislature of 1657 prohibited the sale of strong drink to Indians, "whither knoune by the name of rumme, strong waters, wine, strong beere, brandy, cidar, perry, or any other strong liquors going vnder any other name whatsoever" (IV., I. Mass. Rec. 289). The word rum, then, began in 1657 or earlier. Possibly an earlier instance may be discovered in Barbados.

COLEBROOKE ROW, ISLINGTON.—Mr. W. Carew Hazlitt, in his book on 'Charles and Mary Lamb,' 1874, p. 205, note, remarks that the name of Lamb's abode is "properly Colnbrook Row, from Coln-brook, or the Coln-river." Colebrooke Cottage was situated on the banks of the New River, which flows through the valley of the Lea, and not through that of the Colne. Mr. Hazlitt may have been thinking of the village of Colnbrook, in Bucks, which is situated on the Colne, and derives its name from that river. Colebrooke (not Colebrook) Row derives its name from the family of Colebrooke, who, from the time of James Colebrooke, in 1723, to that of Sir George Colebrooke, in 1791, were lords of the manor of Highbury, in an outlying portion of which the Row, with the cottage, or lodge, in which Lamb lived from 1823 to 1826, is situated.

Since writing the above, I have come across the following paragraph in Pugin and Brayley's 'Islington and Pentonville,' 1819, p. 11:—

"Colebrooke-Row.—This pleasantly situated and respectable range of buildings was erected about the year 1768, on ground belonging to the late James Colebrooke, Esq., the then owner of the manor of Highbury, and greatest landed proprietor in Islington parish. The New River flows in a placid current in front of the houses, and behind them is a nursery-ground, which was first appropriated to that use in the year 1738. A pleasant foot-path leads from the City-road by the side of the New River to Colebrooke-row, which, at its northern

extremity, communicates by two avenues, differently named, with the Lower-street."

This description is accompanied by a plate, which is interesting as showing the appearance of Colebrooke Row a few years previous to the occupation of Colebrooke Cottage by the Lambs.

W. F. PRIDEAUX.

Jaipur, Rajputana.

DISCOVERY OF ROMAN POTTERY AT LINCOLN.—The following is a cutting from the *Stamford Post* of August 18:—

"On Wednesday, while some men were making excavations for new warehouses for Mr. W. H. Henton, ironmonger, High Bridge, Lincoln, they discovered some Roman pottery. One of the jars was nearly perfect. A Gothic doorway, with complete moulded jamb, made of Lincoln stone, was also discovered."

CLER ET AUDAX.

OLD OXFORDSHIRE BROADSIDE.—There is the following mention of a broadside in the 'Antiquary,' cited as forming the gem of the collection of Jonathan Oldbuck, at Monkbarons. There is no reason for supposing it fictitious, and it would be interesting to know whether copies of it are to be found in either the Bodleian or the libraries of any of the colleges at Oxford, or in the collection of any local antiquaries in that county. It is transcribed literally, both its plentiful sprinkling of capital letters and punctuation having been adhered to:—

"Strange and Wonderful News from Chipping Norton, in the County of Oxon, of certain dreadful Apparitions which were seen in the Air on the 26th of July 1610, at Half an Hour after Nine o'clock at Noon, and continued till Eleven, in which Time was seen Appearances of several flaming Swords, strange Motions of the Superior Orbs; with the unusual sparkling of the Stars, with their dreadful Continuations: With the Account of the Opening of the Heavens, and strange Appearances therein disclosing themselves, with several other prodigious Circumstances not heard of in any Age, to the great Amazement of the Beholders, as it was communicated in a Letter to one Mr. Colley, living in West Smithfield, and attested by Thomas Brown, Elizabeth Greenaway, and Anne Gutheridge, who were Spectators of the dreadful Apparitions: And if any one would be further satisfied of the Truth of this Relation, let them repair to Mr. Nightingale's at the Bear Inn, in West Smithfield, and they may be satisfied."—'Antiquary,' chap. iii.

An appended note at the foot of the page says, "Of this thrice and four times rare broadside, the author possesses an exemplar." The 'Antiquary' was originally published in 1816, and the date of the story is 1794-5, as Lord Howe's victory on the "Glorious First of June," and the French Revolution are alluded to in it. Fairport is most likely Arbroath. There seems no doubt as to the genuineness of the broadside, but much as to the authenticity of the matters recorded.

JOHN PICKFORD, M.A.

HALLEY'S COMET.—A very common mistake made by writers not familiar with astronomical

history is the confusion of the great comet of 1680 with the smaller but more famous one of 1682, which acquired the name of the great astronomer in question after its return, according to his confident prediction, seventy-six years afterwards (being first seen in Germany on Christmas Day, 1758), and was observed again in the autumn of 1835. The comet of 1680 was discovered by Kirch; in reference to it Newton first applied his principle of universal gravitation to the motions of a comet, and it is therefore sometimes called Newton's comet. It was at first thought that it might be identical with a comet seen 574 years before, and others at similar intervals; but subsequent calculations have shown that its period probably amounts to thousands of years in length, and that any previous appearances must have been before historic dates. Halley had just arrived in France when this comet appeared in November, 1680, and made observations of it at Paris in conjunction with Cassini.

In that exceedingly interesting and able book by Messrs. Abbey and Overton, 'The English Church in the Eighteenth Century,' we read, speaking of Robert Nelson (p. 27), that he "went to France with Halley, his old schoolfellow and fellow member of the Royal Society, and during their journey watched with his friend the celebrated comet which bears Halley's name." The only error in this sentence is contained in the last clause; and, as I have remarked above, the comet which bears his name is that of 1682, not because he observed it (which he did in London, though Flamsteed appears to have been the first to see it), but because he afterwards, by comparing its orbit with those of others previously observed, showed its identity with comets seen in 1531 and 1607, and confidently predicted its return in 1758 or 1759.

It is somewhat remarkable to find Mr. Glazebrook, in the excellent account of Newton contributed by him to the last (fortieth) volume of the 'Dictionary of National Biography,' falling into the same mistake as Mr. Abbey, and speaking of the comet of 1680 as Halley's comet.

W. T. LYNN.

Blackheath.

**HOLLINGWORTH FAMILY.**—It may be of interest to this Cheshire family to know that a handsome signet ring, which is supposed to have belonged to a member of it, was bought with other things at a sale of shipwrecked property at Cuxhafen, near the mouth of the Elbe, in the early years of the present century. It bears the motto "Disce ferenda pati," with heraldic quarterings, and is in the possession of a lady whose father purchased it at the sale referred to. A. SMYTHE PALMER.  
South Woodford.

**CAPT. GEORGE FARMER.** (See 7th S. iv. 409, 473, 537; vii. 158.)—At the above references

information is given about the engagement between the Quebec frigate and *La Surveillante*, as well as concerning Capt. Farmer's portrait and the pictures of the engagement. Mr. William Cory, in his ballad upon this engagement entitled 'The Two Captains,' has the following verse:—

'Twas the sixth day of October, seventeen hundred seventy-nine,

A year when nations ventured against us to combine,  
Quebec was burnt, and Farmer slain, by us remembered not;

But thanks be to the French book wherein they're not forgot.

The ballad was last reprinted in 'Lyra Heroica' (1892). Can any one tell me the name of the French book referred to in the verse quoted above?  
A. C. W.

**SO-HO.** (See 7th S. xii. 144, 198, 253, 296.)—The origin of *so-ho* was discussed in 'N. & Q.' some years ago, but the right result was not given.

I find that the 'Century Dictionary' is also incorrect as regards this matter. It gives the etymology as from the Eng. *so*, adverb, and *ho!* an interjection.

This, however, is only the popular etymology, due to substitution of the Eng. *so* (which makes no sense) for an Anglo-French word which was less generally understood.

By good fortune, the exact origin of the expression is precisely recorded, on high authority. It is given in the 'Venerie de Twety,' originally written in the time of Edward II.; printed in the 'Reliquiæ Antiquæ,' by Halliwell and Wright, vol. i. pp. 149-154. On the last of these pages we read: "*Sohow* is [as] moche to say as *sa-how*; for because that it is short to say, we say alway *so-how*." This means that *so-how* was the English corruption of the original Anglo-French *sa ho*, in which the sense of *sa* had been lost.

The sense of *sa* is, practically, given more than once. One of the hunting cries is given in full as "Ho, so [for *sa*], amy, so, venez a couplere, sa, arere, sohow"; and again, "Sa, sa, cy, avaut, sohow"; and the like. *Sa* is merely the Norman form of the Mod. French *ça*, which Cotgrave explains by "hither, approach, come near." Similarly *cy* is for *ici*, here. Hence the cry means "Come hither, ho!" which makes good sense.

WALTER W. SKEAT.

**WEST INDIAN SUPERSTITIONS.** (See 8th S. iv. 87.)—May I be allowed to supplement the note at the above reference?—

To cross where four roads meet at six or twelve o'clock will bring misfortune.

It is most unlucky to live in a corner house.

If you wish to enlarge your house, never do so lengthwise; if you do a member of your family will die.

If you break a bottle of olive oil you will have misfortune for seven years; also if you kill a cat.

If you keep fowls, collect all the eggs laid on Good Friday till the following Good Friday, then break them. This will ensure great good fortune.

If a dog bite you, go to a lime tree, select a ripe lime, cut half of it off, and bury it; as this decays, so will the dog's teeth, and no harm will come to you.

PAUL BIERLEY.

DUNBOY CASTLE.—This excerpt from the *Irish Times* may interest those who have read Mr. J. A. Froude's notable work 'The Two Chiefs of Dunboy':—

"The *West Cork Eagle*, in a special edition, announces the burning of Dunboy Castle, one of the oldest and finest residences in Ireland. The fire took place early on Monday, and there is reason to fear that it was not accidental. Dunboy is an old historic building, beautifully situated at the mouth of Berehaven Harbour, on the western entrance to Bantry Bay. The police have been telegraphed for, and it is feared the entire magnificent building will be totally destroyed, together with all its valuable paintings and magnificent furniture. Dunboy is the property of Mr. Harry Rixlay, and was occupied by his son-in-law, Mr. Stoddart. A large force of police is now at the scene of the disaster. The constabulary of Skibbereen and Bantry has been communicated with."

W. A. HENDERSON.

Dublin.

THE FOUNDER OF THE PRIORIES OF CLERKENWELL.—The public have lately had—thanks to the rector and churchwardens—opportunities of inspecting the fine Norman cross-vaulted crypt under the church of St. John in Clerkenwell. Many of those who went to see it have doubtless since turned to the 'Monasticon,' Pink's 'History of Clerkenwell,' and other works for some information about the priory of St. John of Jerusalem and its founder, Jordan "Briset." Jordan, who died 15 Kal. Dec., 1110, had previously founded a priory of nuns in the same neighbourhood. The following particulars about his family are, I believe, new, for I can find nothing in any of the works I have consulted to show that the writers ever thought of looking elsewhere for any information about his parentage. It is true he styles himself Jordan fitz Radulf fitz Brien in his own charters; but a reference to the indexes of Domesday Book and the 'Monasticon' (old ed.) would have revealed his father without much trouble, for he occurs in both. In the pedigree on the front page of the Register of the Priory, in Brit. Mus. (Cott. MS. Faust., B. ii.), Jordan is called "Briset" instead of "de Briseta," as, more correctly, in King Henry II.'s charters, showing that his was a local surname. The place indicated is Great Bricett, near Bildeston, in Suffolk, which we find by Domesday Book (fo. 417) was then (1086) held by Radulf fitz Brien, of Radulf Baignard. The neighbouring church of Little Briseth was given by Robert de Reines to Thetford Priory, and one of the witnesses was Jordan "de Brisseta" himself ('Mon.,' i. p. 666).

Radulf fitz Brien was also a considerable tenant of the Bishop of London in Essex, viz., in Wanstead (fo. 9 b), Hobruga (fo. 12), and Mildmet (fo. 12 b)—that place which gave name to the Mildmays. Of Ranulf Piperell, in Essex, he held Rattenden and Stanesgate (fo. 74 b), where he founded a cell to Lewes Priory. In Briseta he had, says the Survey, fifty-four acres of church land, and on this land apparently, early in the reign of Henry I., and just before his death, he founded a priory as a cell to the abbey of Nobiliac, in the diocese of Limoges ('Mon.,' ii. p. 86). From this we may conclude Radulf fitz Brien was a native of Limousin, in France. He names his wife Emma, and gives, among other things, the tithes of Smithfield, in London, by the concession of Christiana, his sister (*ib.*). According to the pedigree in the Register of Clerkenwell, Radulf was son of Brian, son of another Radulf; but it is probable the writer had no evidence for this. Jordan, it is clear, was a younger son. Brian fitz Radulf, his elder brother, was father of that Radulf fitz Brien who confirmed his grandfather's endowment of Brist Priory (*ib.*), and whose line ended with the daughter and heir of his grandson, another Radulf fitz Brien. She became the wife of Almaric Peché. Jordan de Bristet himself had three daughters and coheirs, Lecia, Emma, and Matilda; the eldest only had issue. Lecia married first Henry Foliot, evidently the younger son of that name of William Foliot, of Pontefract (Lans. MS. 207 A, p. 594). A charter of Henry Foliot and Lecia, confirming to the nuns of Clerkenwell certain lands in the neighbourhood, is witnessed by William de "Puntrait" and William his son. This document must be of late date as witnessed by Otho fitz William, "sheriff of Essex" (1181-1191). So after 1181 Lecia became the wife of William de Muntegni, and had a son Robert, which is impossible if her father died in 1110.

The arms, as given in the Register, a griffin volant, will have been borne by the later Bryan de Bristet.

A. S. ELLIS.

Westminster.

HELICAL.—As a general rule this word is strictly reserved for scientific purposes. Some dictionaries do not have it at all. The latest to which at present I have access—the 'Encyclopædic Dictionary'—gives merely an astronomical definition of the word and its variant *heliac*. It describes it as indicating "closely connected with the sun; rising just before the sun; a term used when a star rises just before the sun," &c. In 1850-1 D. M. Moir ("Delta") delivered, before the Edinburgh Philosophical Institution, a course of lectures on the 'Poetical Literature of the Past Half Century,' and in his preface to the set, as published by the Messrs. Blackwood, he says that the style and tone "were simply preferred as those most likely to conduce to effectiveness in

delivery before a very large popular audience." Now, he must have assumed that his hearers would understand the metaphorical use of "heliacal," for in speaking of Byron's 'English Bards and Scotch Reviewers' he says, "These glimpses were heliacal; the true morning of Byron's genius manifested itself in 'Childe Harold,'" &c. Possibly the lecturer was guilty of an affectation; but it is curious enough to find an Edinburgh popular audience treated to a descriptive term of which the dictionaries, half a century later, give no specific account.

Helensburgh, N.B.

THOMAS BAYNE.

### 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.

**SILVER FLAGON: INITIALS.**—There is an old silver flagon (inside measurement nine inches by four and a quarter inches) belonging to this parish, the inscription upon which I enclose. I shall be very much obliged to you if you can give me any explanation of the "C. 2." which occurs in it. Could it be "Dat Dicat Dedicat Cyathos Duo," or could the 2="que," and could it then be "Dat Dicat Dedicat Consecratque"? If you could enlighten me I should be much obliged.

Inscription on silver flagon:—

Deo & Sacris  
Ecclesie Parochialis de Shawbury  
in agro Salopiensi  
D.D.D.C.2.  
Elizabetha Relicta D. Vincentii  
Corbett de Moreton-Corbett  
Baronetti  
Anno Salutis H.  
1699.

Also, in the adjoining parish of Moreton-Corbett, there is in the church a long Latin inscription on a memorial tablet, which, after recording the death, in childbirth, of one Sara Fowke (whose maiden name was Corbett) and her infant son, proceeds as follows:—

Amplexu mutuo quiescant in Pace—Ille brevi—  
B. cum Deo.  
Interea  
Potiori Animæ suæ Dimidio (& Præcellentiori) Conjugi  
Meritissimæ  
Mœrens, & memor Conjugii Luctuosissimæ; Maritus,  
exiguum Immensi  
Amoris Monumentum L.M.P. & suos Amores Deo  
consecrat.  
— Penultimus suorum.

Can you suggest any solution of the letters "L.M.P."? The rest, I take it, would be thus rendered:—

"May they rest in mutual embrace—he (the infant son) of short life—blessed together with God. Meanwhile, to the better half of his own soul (and the more excel-

lent), his most deserving wife, her most sorrow-stricken husband, grieving and mindful of their married life, consecrates a small monument of his boundless love, and his love (or his beloved ones?) to God, almost the last of his race."

It seems very awkward to adopt the zeugma of "monumentum et amores consecrat." I should prefer to take the P. (in L.M.P.) as="ponit"; but what about the "L. M."? FREDK. VERNON.  
Shawbury Vicarage.

[We read the figure 2 as a Q.]

"THE SEA-BLUE BIRD OF MARCH" ('In Memoriam,' xci. 1).—Many people think that the bird referred to in the above stanza is the kingfisher (*Alcedo halcyon*). But Tennyson was too good an ornithologist to make this mistake; the bird is undoubtedly the wheatear (*Saxicola œnanthe*). The kingfisher is of a brilliant sapphire, rather than a "sea blue," and does not *fit* under "barren bushes," but *shoots* down a stream like a blue meteor. The description fits the wheatear exactly as to colouring, locality, and manner of flight. Moreover it arrives on our shores in March. Can any of your readers give their opinion here? I do not think the point has ever been definitely settled.

F. B. DOVETON.

Eastcliffe, Babbacombe.

**SOURCE OF EXTRACT WANTED.** (See 7th S. vi. 148).—Will you permit me to repeat the above question, to which no answer has been given? I wish to know the source of the statement "that in the time of Charles II. members of the Church of Rome solemnly *protested* against the Pope's authority, either temporal or *spiritual*, in the two kingdoms." E. L. H. TEW, M.A.

"AULD KIRK."—I am very anxious to learn without delay the reason why whisky is sometimes called "Auld Kirk," and to obtain early instances of the use of the phrase. Replies sent to me direct, to save time, are earnestly requested.

A. W. CORNELIUS HALLEN.

Alloa, N.B.

"HUMBY'S HOTEL" AND "PADDY O'RAFFERTY."—Can any of your readers explain the above terms, used by an English officer in the Peninsula, under date October 1, 1812, in the following sentence *à propos* of a ball given at Toledo by the Spanish to the British troops under Sir Roland Hill?—

"The dress and manners of the ladies and their beauty exceeds anything I have before seen in the country, but the nasty waltzified country dances made me sigh for English beauty, Humby's Hotel, and Paddy O'Rafferty."

T. A. WHINGATES, Col.

Chaddesden Moor, Derby.

**ACHON AND MATAS.**—Who were these worthies? In the novel 'A Gentleman of France,' lately published, I find this passage: "Do you want him to

serve you as Achon served Matas?" which, from the context, must mean murder him.

J. CARRICK MOORE.

CHICAGO.—I shall be glad to know the correct pronunciation of the name of this western city of America. I have heard it variously called *Shizorgo*, *Shicargo*, and *Chicargo* by Americans themselves. Some Canadian friends of mine insist on the correctness of the first of these—a monstrosity, as it seems to me—and affirm that the inhabitants of the city invariably so call it. Is this true; and, if so, is that the original pronunciation or a later importation and corruption? I shall be glad to know also the date of the founding of Chicago and the origin of the name. HOLCOMBE INGLEBY.

Heacham Hall, Norfolk.

SIR WALTER DE MANNY.—Is there any record of the arms borne by this celebrated warrior? I shall be glad if any of your correspondents can blazon them.

THOMAS BIRD.

A B C TABLETS.—Following the horn-book came handled tablets of wood or card, on which was pasted the alphabet. Peradventure some, escaping the destroyer, are cupboarded and forgotten. Grateful shall I be for an opportunity of describing them.

ANDREW W. TUER.

The Leadenhall Press, E.C.

VIRGIN AND HORN-BOOK.—In 'N. & Q.' (2nd S. ix. 207) is a reference to a stained-glass window in the church of All Saints, North Street, York, representing St. Anne teaching the Virgin to read from a horn-book. When this window was restored an ordinary volume was substituted. Is there any print depicting this interesting window in its original state? Are there other examples of stained-glass windows in which the horn-book figures?

ANDREW W. TUER.

The Leadenhall Press, E.C.

SAMUEL MORLAND, OF BETHNAL GREEN.—Where can I find any account of Samuel Morland, schoolmaster at Bethnal Green circa 1705, a friend of Dr. Samuel Clarke, and the teacher of Lord Hardwicke? The 'Annual Register' says he was one of the best scholars of his time, and Foss, in his 'Judges of England,' states that two Latin letters from him to the Earl of Hardwicke are still extant. Where are they to be found?

R. J. WALKER.

"A BLIND ALEHOUSE."—In the 'Journal' of 1727 Swift writes: "I bated at a blind alehouse seven miles from Chester." What is this? I am at a loss to know which of the numerous definitions of *blind* in the 'N. E. D.' exactly fits.

H. T.

THE TOMB OF QUEEN ELIZABETH.—At the side of this monument in Westminster Abbey

there is a facsimile of a part of the coffin, on which are cut the initials E. R. surmounted by the Tudor rose "as seen in 1869." I am desirous of learning where the account of the examination of this tomb is to be found. I read the particulars some years since, but am unable to call to mind where.

T. F. F.

ENGRAVING.—An engraving in my possession has the following inscription:—

"Their Royal Highnesses Princess Charlotte and Prince Leopold of Saxe-Coburg, &c., in their Box at Covent Garden Theatre. Drawn by Command of Her Royal Highness by George Dawe, Esq., R.A., and Engraved with Permission by W. T. Fry. Proof."

Princess Charlotte was, of course, the only child of George IV. and died in 1817, and Prince Leopold was the late King of the Belgians. Is this engraving known or held in estimation? MAG.

STATUETTE.—I have a small bronze statuette of the infant Bacchus (or Silenus), height five and a half inches, dark brown olive colour, the head and loins bound with ivy, in the right hand holding a cup and with the left arm pressing a flask to his side. The last finish is wanting. In the opinion of a connoisseur it dates from about the middle of the sixteenth century, is of North Italian workmanship, and may have been a sketch model, in which case copies may be existing. Does any reader know of such; and is anything known of the artist?

E. M.

GEORGE ELIOT ON SHELLEY'S 'CLOUD' AND "MR. B."—In one of my manuscript books I have the following passage from George Eliot; I do not know from which of her works, probably from a letter:—

"I simply declare my determination not to feed on the broth of literature when I can get strong soup, such, for instance, as Shelley's 'Cloud,' the five or six stanzas of which contain more poetic metal than is beat out in all Mr. B.'s pages."

Who is "Mr. B"? Whilst fully agreeing with George Eliot in her appreciation of 'The Cloud,' I hope "Mr. B." does not mean Mr. Browning.

JONATHAN BOUCHIER.

MENZIES.—Can any reader oblige me with correct name and particulars of death, &c., of an Italian ambassador to England (about 1840) of the name of Menzies?

LINCOLN.

BIBLIOGRAPHY OF PHILATELY.—GENERAL MAXWELL'S query (8th S. v. 509) suggests another. Has there appeared any bibliography of philatelic works in English, French, German, &c.?

I. H. G.

SIR WM. MAYNARD.—Sir William Maynard died 1630, seized of the manor of Sandford, Fulham. Will any correspondent be good enough to give me information touching his pedigree or the



descent of the manor? I do not, of course, wish to be referred to Lysons or his copyists.

CHAS. JAS. FÉRET.

**H.B. CARICATURES.**—In turning out the contents of an old portfolio I have found a dozen H.B. political caricatures. They have wandered over the world with the family baggage, and are not improved by their travels; but, as the greatest damage has been confined to the borders, which are torn and stained, I shall be very glad to know if it would spoil their value to cut the borders to the outer line, and mount them on cardboard mounts.

B. FLORENCE SCARLETT.

“HOUSE-PLACE” AND “HOUSE”=LIVING-ROOM.—It having been questioned by the reviewer of a certain novel, in a recent issue of the *Athenæum*, whether any one had ever heard of a living-room being called the “house-place,” except in a novel, Mr. R. Davies has written from Warrington to that journal, stating that in a farmhouse about two miles distant, in Cheshire, and close to his residence, there is a very picturesque old “house-place” (always spoken of as such), that is, half best kitchen and half sitting-room, where the family (and female servants usually) live and sit at nights. To this communication I have been able to add, on the information of a native of Northamptonshire, that both in that and the neighbouring county of Warwick it was usual in farmhouses some fifty years since (and may still be so) to speak of the general living-room as “the house,” the same being distinct from the “kitchen” and “parlour,” which latter was only for occasional use. Can any reader state whether these terms are or were so used in any other counties, and in what parts, &c.?

W. I. R. V.

**RICHARD NEWSHAM.**—Can any reader of ‘N. & Q.’ tell what was the surname of the wife of Richard Newsham, the patentee of the improved fire-engine, and when and where he was married? His wife’s Christian name appears to have been Elizabeth. Can any one tell the name of this Richard Newsham’s sisters and of their husbands? F. W. R.

**OTWAY.**—Can any reader of ‘N. & Q.’ say in what way the poet Otway was connected with the family of Fleming (Le Fleming)? F. W. R.

#### AUTHORS OF QUOTATIONS WANTED.—

Like to the damask rose you see,  
Or like the blossom on the tree.

Yet ’midst her towering fanes in ruin laid,  
The pilgrim saint his murmuring vespers paid;  
’Twas his to mount the tufted rocks, and rove  
The chequer’d twilight of the olive grove;  
’Twas his to bend beneath the sacred gloom,  
And wear with many a kiss Messiah’s tomb,

They dreamt not of a perishal home  
Who thus could build,

W. T.

#### Byzants.

JOAN I. OF NAPLES.

(8th S. v. 261, 301, 369, 429, 509; vi. 29, 169, 229).

As the Editor is anxious to bring to a conclusion the present controversy, I am unable to accept Mr. BADDELEY’s challenge to prove the point that the state of education in Hungary in the fourteenth century compared favourably with that prevailing in the kingdom of Naples at the same period, and shall confine myself to the following bare statements of facts. A high school modelled on the lines of the Paris University was in existence in Hungary in the reign of Béla III. (*i.e.*, 1173–1196)\* King Coloman, surnamed “the Book-worm” (1095–1114), abolished all prosecutions for witchcraft, the words of the royal edict being “de strigis vero, quæ non sunt, ne ulla questio fiat.” This was enacted many years before the wholesale holocausts of witches in France and England. Pope John XXII., at the beginning of the fifteenth century, granted to the Hungarian University at Old Buda all the privileges possessed by the universities of Paris, Cologne, Oxford, and Bologna.†

As regards the state of the law, a reference to any of the well-known histories will satisfy the reader that Hungary had as good laws as Naples, and, moreover, that they were observed by the citizens, high and low. I challenge my antagonist to show me a spot on the map of civilized Europe where the lives and goods of law-abiding people were less secure than in Naples at the period in question.‡

To return to our heroine. The “strange little passage” which MR. BADDELEY discovered “the other day,” was written nearly three centuries after the events it purports to narrate took place. Spondanus (in the margin of the 1641 edition) gives as his authorities for the account of the “trial” Thwroczy and Bonfinius,§ who both are perfectly

\* Mangold’s ‘History of Hungary’ (in Magyar).

† Cf. the text of the Papal Bull in question in the ‘Történelmi Tá’ for 1892. By the end of the fifteenth century Hungary was one of the brightest spots in Europe; and yet we are told by the authors of ‘The Great Book-Collectors’ that King Matthias “worked hard to dispel the thick darkness that surrounded the Hungarian people.” From this passage we may safely conclude that the authors have done nothing towards dispelling the Cimmerian darkness they are themselves regards Hungarian history.

‡ Cf., e.g., Petrarci’s ‘Epist. Fam.’ v. 6, and also extracts from official deeds given by Camera, on pp. 24 *et seq.* of his ‘Giovanna I.’

§ The first named is an Hungarian historian, the latter the well-known Italian writer, who stayed for many years at the Court of Matthias Corvinus. Thwroczy’s ‘Chronicle’ was printed at Buda, in 1472, that is five years before Caxton turned out his first book in England.

silent about it, Summonte, who was not a contemporary either, and gives no authority for his narrative, and Matteo Villani.

In a foot-note on p. 31, I have already alluded to a "very confused chapter about some kind of trial of Joan," in the last-named writer's chronicle.

Giovanni Villani records\* that Joan arrived at Nice on Jan. 20, 1348, with three galleys and in her company Messer Maruccio Caraccioli di Napoli, one of her favourites, "e di sua compagnia colla regina si parlava d'infamia e di male e di suspetto." Her husband, Luigi, was away at Florence, I believe. But the "baroni di Provenza" made short work of the scandal. They arrested Caracciolo with half a dozen of his boon companions and placed them safely under lock and key, and in order to prevent Joan from parting with Avignon to the French king, as rumoured, they sent her off to the "Castello Arnaldo," from which she, however, was very soon liberated. Giovanni Villani shortly thereafter fell a victim to the plague, and his chronicle was continued by Matteo Villani, who, in his turn, records in chap. xciii. of his first book that a truce was arranged between the sovereigns of Hungary and Naples, on April 1, 1351, the terms of which were that the question of Joan's alleged guilt was to be referred for investigation to the Pope and his Cardinals, and that if Joan was found guilty of Andrew's murder she was to be deprived of her kingdom or, if found innocent, Louis of Hungary was to give up to her all the strongholds and towns occupied by him on Neapolitan territory. In connexion with the same subject, the chronicler further on (bk. ii. chap. xxiv.) gives a most extraordinary account of some mock trial. He states that for ever so long the "pastori di la Chiesa" did not see their way clear how to solve their task. The representatives of both litigant parties had been staying for a long time already at the Papal Court, and yet the judges were unable to make up their minds whether to condemn or to acquit the queen. On the one hand, they could not conscientiously declare her innocent; yet, on the other hand, they were loth to declare the case proven against her. Consequently at their suggestion it was pleaded on the queen's behalf that the antipathy ("non perfetto amore matrimoniale") she felt against Andrew previous to his death was not the outcome of any corrupt intention on her part, and that she did not act of her own free will, but was prompted in her actions by some witchcraft or devilry, the machinations of which, owing to her frail female nature, she had neither the wit nor the will to resist. The defence submitted to the court several proofs in support of the truth of this statement, and Joan, having willing ears to listen to her, was acquitted and the finding of the court solemnly announced to all the

world.\* On the point as to where and when these extraordinary proceedings may have taken place the chronicler does not enlighten his readers. So much for Spondanus.

There is another passage to which I should like to call attention. It is to be found in Mr. BADDELEY's first contribution to these columns. Variouslly worded, it can be found in the writings of nearly every apologist of Joan; and as hitherto nobody has had yet either the "will or ability" to subject it to a close scrutiny, I beg leave to perform the task myself. The passage in question states that

"an opinion in favour of the queen's innocence had been evidently entertained not only by her ministers and near relatives, by the Papal Justiciaries and Cardinal Guardian of the realm (to whom was confided the terrible and unscrupulous investigation of the crime), but by Petrarca, Boccaccio, Baldus, and Angelus of Perugia."

It has already been shown that Bertrand de Baux had special instructions not to inquire into the conduct of either the queen or any of her relatives, that he refused to hand over to the cardinal the depositions made by those convicted before him and executed for participation in the crime, and that the cardinal himself, to whom was reserved the task of investigating the case against the queen and her relatives, could do nothing in the matter and left Naples with a flea in his ear. This is another proof of the highly developed state of the law in those regions at that period.

As regards the opinion of the other witnesses referred to by the queen's apologists, a passage I came across the other day in re-reading one of Prof. Huxley's well-known essays on the Gadarene swine is so much to the point that I cannot do better than quote it:—

"I may have the most absolute faith that a friend has not committed the crime of which he is accused. In the early days of English history, if my friend could have obtained a few more compurgators of a like robust faith, he would have been acquitted. At the present day, if I tendered myself as a witness on that score, the judge would tell me to stand down, and the youngest barrister would smile at my simplicity."

However, as my opponent may not be satisfied with this summary treatment of his witnesses, let us see what the four compurgators named by him have to say in the matter.†

I have been unable to find out which Baldi expressed an opinion in the matter of the queen's

\* The exact words of the chronicler are, "e la detta sentenza fece divulgare per la sua innocenzia orunche la fede giunse della detta scusa," or, translated somewhat freely, "and the said verdict that she was innocent was accepted everywhere, where people were simple-minded enough to believe her plea"; that is, "by the marines," to use a vulgar but short expression.

† I cannot deal in the same way with Joan's "ministers and near relatives" until Mr. BADDELEY can furnish me with a list of their names and references to the books, printed or MS., wherein their opinion has been recorded.

\* Liber xii. cap. cxv.

guilt or innocence of the crime, as I have not yet been able to discover any apologist of Joan who has had either the will or the ability to give chapter and verse for this statement about Baldi.

Giannone gives a translation of the opinion of Angelo of Perugia, according to whom Joan was "santissima, onore del mondo, ed unica luce d'Italia" (iv. 181), and gives the reference as "Consiglio cx." I have looked up the reference in the 1543 edition, and find that there is not a word said therein about Joan, and that the counsel in question was given in a matter altogether foreign to the subject at issue.\* The learned gentleman has evidently laid on the praise pretty thick. Your readers, I trust, have already sufficient information to be able to judge for themselves what chance of success the devil's advocate might have if it were at any time seriously contemplated to canonize Joan and he were called upon to prove his client's claim.

Angelo da Perugia's full name is Angelus di Ubaldis da Perugia, and he had a brother of the name of Baldus di Ubaldis, who was also an eminent lawyer. It is probably he who is Joan's other compurgator. What we know of this man is to the effect that he was an unscrupulous professional witness, who would swear to anything for a proper fee.

I have been equally unsuccessful in finding out where and when Petrarch expressed an opinion about Joan's innocence. From the passage which I am about to quote from the Abbé de Sade's well-known biography, it is tolerably clear that there is nothing whatever in the amorous arch-deacon's extant writings that would justify the queen's apologists to set him up as a compurgator:

"Pétrarque ne s'est jamais expliqué d'une façon bien positive sur l'innocence de la Reine Jeanne; mais l'attachement qu'il lui a toujours témoigné depuis, la manière dont il parle d'elle, me donnent lieu de penser, qu'il ne l'a croyoit pas coupable de l'horrible forfait dont on l'accusoit, malgré les indices violens qui déposoient contre elle."—'Mémoires pour la Vie de Pétrarque' (Amsterdam, 1764), vol. ii. p. 252.

On this latter point I must join issue with the learned abbé. Petrarch's silence about Joan's guilt is no proof whatever of her innocence. It has already been pointed out by Prof. Koerting† that the selfsame Petrarch stayed for many years at the court of two such bloodthirsty tyrants as Bernabo and Galeazzo Visconti, at Milan, without ever raising the slightest protest against their horrible cold-blooded cruelties. He only saw and praised their good qualities as the patrons of art and poetry, but deliberately closed his eyes to their

brutal butcheries and the wantonly cruel torturings they inflicted upon their unhappy subjects. "Patientia criminum sæpe consensui proxima est," says Petrarch the moralist; but, like so many other moralists, he evidently did not carry out his own theory in practice.

Our last witness is the "lively Giovanni." The queen's apologists, I presume, rely for their evidence in Joan's favour on Boccaccio's fulsome praise of her real and imaginary virtues in the last chapter of his book 'De Claris Mulieribus,' which, according to the proofs adduced by Prof. Koerting, must have been written after the year 1357.\* When penning this adulatory panegyric it must have slipped Boccaccio's memory that in his third 'Eclogue,' written a few years before, he had expressed a totally different opinion about the queen. The purport of the lines bearing upon our subject is as follows. Argus, the old shepherd (King Robert of Naples), is dead. His flocks are now tended by young Alexis (Andrew of Hungary), who, while driving them across the fields, little heeding any danger, encounters a she-wolf heavy with young ("gravida tum forte lupa").† The brute, trembling with rage, flies at the throat of young Alexis, and does not relinquish its hold until the youth is dead. Tityrus, the brother of the youth ("nam frater Alexis Tityrus iste fuit"), dwelling in the hollow rock, near the river Ister (the ancient name of the Danube, as we know), on hearing of his brother's death, bemoans his fate, and angrily sallies forth with innumerable hounds from the high valleys of the Danube, and with hardy neatherds to catch the she-wolf and the lions, who with her infest the woods, and to mete out punishment to the guilty. I ask with Prof. Koerting,‡ Could the poet's belief in Joan's guilt be expressed more clearly than it is in these lines?

Prof. Koerting§ is astonished that after such a declaration Boccaccio was suffered to appear at the Neapolitan Court. I do not think anything need astonish us, knowing the queen's character and the usual ways and means in vogue at mediæval Italian courts for removing "detested obstacles" out of the way. Petrarch, in one of his jeremiads laments the death of Andrew. Why? Not because an inoffensive youth had been murdered with studied cruelty|| by a gang of savages, but because he was a king, and, as such, in the poet's opinion he ought not to have been put to death with a halter, like a thief, but poignarded or poisoned,¶ either of which methods would have been more in

\* *Op. cit.*, ii. p. 732.

† The reader will remember that Joan was *enceinte* at the time of Andrew's death.

‡ *Op. cit.*, ii. 174.

§ *Op. cit.*, ii. 177.

|| Cf. the sickening details of the murder in Baluz. 'Vitæ Pontificum Avinionensium,' p. 860.

¶ *Epist. cil.*

\* Curiously enough, MR. BADDELEY gives the same reference and quotes the original text. I should consider it a favour if he would kindly let me know from which edition he quotes.

† 'Geschichte der Litteratur Italiens im Zeitalter der Renaissance' (Leipzig, 1878), vol. i. chap. vi.

accordance with the rules of polite society in mediæval Italy and more befitting the exalted position Andrew withheld.

L. L. K.

(To be continued.)

ARCHBISHOP THOMAS VALOIS, of CASHEL (8th S. vi. 249, 276).—PALAMEDES may be excused for not recognizing in "D. Tomas Valois" so undoubted an Irishman as Thomas Walsh, Archbishop of Cashel, 1626-1654, the prelate who lies buried in St. James's Cathedral at Compostella. Gams, with his usual inaccuracy, gives 1659 (in the 'Series Episcoporum') as the year of Walsh's appointment. The archbishop lived in the very thick of the Cromwellian pillages and massacres; his own cathedral and palace were three times plundered and burned by the terrible Baron of Inchiquin, and he himself, after the capture of Limerick by Ireton, in 1651, was dragged from his sick-bed to Waterford, and thence deported to Spain, where he died on May 6, 1654. In the Roman Consistorial Acts he figures as "Valesius."

OSWALD, O.S.B.

Fort Augustus, N.B.

In Gams's 'Series Episcoporum,' p. 210, we find among the Archbishops of Cashel of the Roman Catholic succession, Thomas Walsh, who is stated to have died at Compostella. "Valois," therefore, in the epitaph given by your correspondent, must be a Spanish mode of reproducing the proper name "Walsh," and the difficulty of an Irish prelate apparently bearing a French name is at once easily solved. Gams gives 1659 as the date of Walsh's consecration or translation to Cashel; but has no date for his death. This does not correspond with the date on the tombstone. Which is correct? His predecessor Terence Albert O'Brien is designated martyr, so Archbishop Walsh may well have earned the title of "Confessor." The history of these Roman Catholic Irish prelates in the middle of the seventeenth century would be an interesting subject of inquiry. How and where did O'Brien suffer "martyrdom" and Walsh make "Confessor" of the faith?

EDMUND VENABLES.

In reply to the inquiry why this prelate is styled in his Spanish epitaph in 1654 "Confesor de la Fé," I think this probably indicates that he was in exile on account of his religion. The designation "Confessor" has, from the earliest ages of Church history to the present day in the Catholic Church, been used of such persons as have confessed the faith in the face of persecution but have not suffered martyrdom. (See the 'Dict. of Christian Antiquities,' by Smith and Cheetham; and 'A Catholic Dictionary,' by Addis and Arnold.) As to the question whether the archbishop was a Frenchman, I am inclined to suspect that "Valois" may perhaps be a distortion—accidental, or even intentional—of the Irish name "Walsh," but am

unable to verify this. The Spanish pronunciation of "Valois" would be "Vah-lo-eess."

JOHN W. BONE.

JOHN POOLE, AUTHOR OF 'PAUL PRY' (8th S. vi. 308).—The following list is taken from Appendix i. of Dr. Brewer's 'Reader's Handbook':—

Christmas Festivities. 1845.  
Comic Miscellany. 1845.  
Comic Sketch-Book. 1835.  
Hamlet Travestied. 1811.  
Little Pedlington, &c. A satire on humbug and all shams. 1839.  
Oddities of London Life. 1838.  
Patrician and Parvenu (The), a Comedy. 1835.  
Paul Pry, a Comedy. 1825.  
Phineas Quiddy; or, Sheer Industry. 1842.

This list, however, is not complete. In the short notice of Poole in 'Celebrities of the Century' are mentioned, in addition,—

Who's Who? A farce produced at Drury Lane in 1815.  
Married and Single. Produced in 1824.  
Turning the Tables,  
Simpson and Co.  
A Nabob for an Hour.  
'Twould Puzzle a Conjurer.

The only reference given is to an article by Mr. Percy Fitzgerald in the *Gentleman's Magazine* for 1874; but whether this is an article on Poole or whether it is a general article, I cannot say.

A. C. W.

This dramatist died in February, 1872, at his residence in the Kentish Town Road, aged eighty-five. He owed mainly to Charles Dickens his receipt of a pension for many years from the Civil List.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Allibone's 'Dictionary of Authors' contains a short notice of this author and his writings, which were chiefly of a dramatic kind, but omits the date of his birth and death. He was a great contributor to the *New Monthly Magazine* in its early days, supplying many amusing little sketches; and I rather think that 'Little Pedlington and the Pedlingtonians' appeared originally in its pages. 'Phineas Quiddy; or, Sheer Industry' certainly did, illustrated by Phiz, and afterwards issued in three volumes.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MACBRIDE (8th S. v. 468; vi. 12, 178).—Mr. Boase states in his 'Register of Rectors, Fellows, &c., of Exeter College, Oxford,' 1879, p. 118:—

"1800. P. John David Macbride, only son of John David Macbride, of Plympton St. Maurice, Devon, Vice-Admiral of the Blue; b. Plympton 1778, matric. 28 March, 1795, age sixteen, el. 30 June and adm. 9 July, 1800, in place of Demainbray: vac. by marrying, 19 July, 1805, Mary, second daughter of Sir Joseph Radcliffe, Bart.; B.A. 23 May, 1799; M.A. 18 Feb., 1802; B.C.L. 21 Nov., 1811; D.C.L. 22 Nov., 1811; Fellow of the Society of Antiquaries, Principal of Magdalen Hall, 1813-68; Reader in Arabic 1813-68; d. Oxford, 24 Jan., 1868, age eighty-nine; his wife d. 10 Dec., 1852, in her

ninety-second year; they are both buried in Holywell Cemetery, Oxford; for his works see Bodelean Catalogue *Genl. Mag. v. p. 393-4* (1868). Also (Addenda) Delegation of the Press, 1813."

W. H. QUARRELL.

**HERALDIC QUERIES** (8th S. v. 448).—I have a book (bought at the sale of the Altieri Library at Rome in 1859) entitled "Epitome Pontificum Romanorum a S. Petro usque ad Paulum III., Onuphrio Pauvino, Veronensi, F. Augustiniano Authore. Venetiis, Impensis Jacobi Stradæ Mantuani, MDLVII.," giving the arms of the Popes and cardinals. They are tricked, with no indication of the tinctures, and a great many of the shields are left blank. The first coat given is that of Leo IX., 1049. It is, on an inescutcheon a lion rampant, over all an escarbuncle. F. D. H.

**JOSHUA JONATHAN SMITH** (8th S. iv. 308, 497; v. 72, 238, 435; vi. 17, 198).—Will some of your readers obligingly furnish me with any information relative to the birth, parentage, education, marriage, and immediate ancestry of this gentleman, who was senior partner in the sugar factory of Messrs. Smith & Seiffe, 17, St. Benet's Hill, say from the commencement of the century until after he ceased to be Lord Mayor, in 1811, when he probably retired from trade and changed his residence to "Herring Court," Richmond, Surrey? Was this in succession to the tenancy of Lady Emma Hamilton; and since Mr. Smith's occupation has the mansion been known as the "Royel Hotel"?

He was born in or about 1765, married Sarah Laura —, a spinster, about 1799, and, as may be remembered, purchased the freedom of the City in 1803, was translated from the Pattern Makers' to the Ironmongers' Company, and elected an alderman, all in the same year.

He was also of H.M. Commission of Lieutenancy, and an active magistrate for London and Middlesex, and served as one of the sheriffs in 1808-9. In 1867 he was described as "Joshua Smith, a Colonel in the British Army, deceased." This was on the espousal of the younger of his two daughters to H.S.H. Alexander, Prince of Gonzaga, Duke of Mantua, &c. There were also two sons, of whom hereafter. Where were they educated?

I should be glad of early replies in 'N. & Q.,' and of duplicates by letter direct, to enable me to blend the information with the notes I promised at 8th S. iv. 497.

JAMES HARGRAVE HARRISON.

Burgh Castle, Great Yarmouth.

**HAGGERSTON** (8th S. vi. 187, 239).—The amusing suggestion made by your correspondent, Mr. G. W. JACKSON, that Haggerston and Dalston were called after Hagar and Dorothy, the heiresses of "a certain owner," will not, I fear, bear the test of examination. Who was the owner, and when did

he live? Does your correspondent know that the name of the first-mentioned district is as old as the Domesday Book, where it is spelt *Hergo-testane*?

CHAS. JAS. FERET.

49, Edith Road, West Kensington.

**THE ETYMOLOGY OF "JINGO"** (5th S. x. 7, 96, 456; 8th S. vi. 51, 74, 149, 312).—Perhaps some who have been discussing the history of the term *jingo* are not aware that soon after the death of William III. Dean Swift employed it in 'Actæon; or, the Original of Horn Fair,' thus:—

Hey, jingo! what the de'il's the matter,  
Do mermaids swim in Dartford water?

Although Mr. Holyoake may have been, as J. C. F. tells us, the first to use the word in an offensive sense, there is no doubt it was originally employed as an adjection. Swift's use of the term seems to agree with W. J. F.'s note that St. Jingo is an Irish saint (*vide p. 312*). F. G. S.

It must be remembered that the word *jingo* comes to us through the music-halls, and it is not in the least likely to have been dug up from the unknown Basque. Gengulphus is an almost unknown saint, and no more likely to have been unearthed for a proletarian music-hall audience. Ginges for Giles would be better known; but surely we need not go so far afield for "the living Jingo," which must mean the "living Deity" in some way or other. Now, a somewhat free contraction of "Jesu-son-of-God" will give us "Je-'n-Go'" which, it seems to me, is the true solution of this much contested word. E. COBBAN BREWER.

**JAMAICA PEDIGREES** (8th S. vi. 248, 279).—I did not answer this query at once, thinking there would be many to do it; but it is not too late, I hope, to say there is a Jamaica MS. at the British Museum, which is, I think, the one inquired for. I have not the reference, but I think it is amongst the Add. MSS. There is also my own most untidy collection of Jamaica wills, in which there is much information for those who have time and patience, and that is, I suppose, also amongst the Add. MSS. Mr. GIBBON'S answer seems to me an unfortunate one. Judge Bruce's collections, which, through an introduction, I have had the privilege of seeing, are scarcely accessible to general searchers, and the impression conveyed is neither a pleasant nor a fair one. There are doubtful pedigrees in all the West Indian Islands, as there are at home, and there are many undeniably old ones in Jamaica, as there are elsewhere. VERNON.

Probably the pedigrees in question are still in Capt. Lawrence-Archer's possession. Of the MSS. left by Long, the historian of Jamaica, I have been told that most of them were left to his own family, but that a few are in the British Museum. To those who search these MS. pedigrees in the British Museum I will pass on the warning I have

received myself more than once, namely, not to take any of the pedigrees without full evidence in support of their statements, as some are very inaccurate, and have led many astray. I have a copy of Roby's 'Members of Assembly for St. James's' with "C. E. Long, 1838," on title-page and a few pencil notes in his writing.

B. FLORENCE SCARLETT.

The genealogical collections of Charles Edward Long relating to families connected with Jamaica, including rough pedigrees of the families of Lawes, Gregory, Beckford, Morgan, Archbould, Byndloss, Pitt, Ballard, Stradling, and others, with extracts from Jamaica registers, &c., are preserved in the British Museum, and form Add. MS. 27,968.

DANIEL HIPWELL.

DEADLOCK (8th S. vi. 226, 278).—Browning seems to have anticipated Wilkie Collins. In the grand outburst on Hildebrand, 'Sordello,' bk. v., we find this:—

See him stand  
Buttressed upon his mattock, Hildebrand  
Of the huge brain-mask welded ply o'er ply  
As in a forae; it buries either eye  
White and extinct, that stupid brow; teeth clenched,  
The neck tight-corded, too, the chin deep-trenched,  
As if a cloud enveloped him while fought,  
Under its shade, grim prizers, thought with thought  
At dead-lock, agonizing he, until  
The victor thought leapt radiant up.

Mr. Gilmore, in 'The Woman in White,' characterized the expression as "detestable slang" in 1849, and 'Sordello' appeared in 1840.

THOMAS BAYNE.

Helensburgh, N.B.

This word does not appear to me as in any way objectionable, but most forcible. We speak, for instance, of a "dead sleep," a "dead calm," and a "dead silence" (*altum silentium*), and it means what we should now call an "insuperable complication of difficulties." There seems to be a doubt as to whether it is one or two words, or whether it ought to be connected by a hyphen. Many earlier instances of its use might be found than the following one in 'Ten Thousand a Year,' by Samuel Warren, published in 1841:—

"I see no reason whatever to depart from the view I have already taken of this case.—J.S.' [opinion of Mr. Subtle, intended for Sir James Scarlett]."

"Here was something like a *dead lock* indeed!

"We're *done*, Gammon!" said Quirk, with a dismayed air. Gammon seemed lost, and made no answer."—Chap. x.

The difficulty was to find proof of the death of Harry Dreddlington in the lifetime of his father, when luckily an old tombstone in Yatton Churchyard was discovered which proved it. Charles Dickens, in 'Bleak House,' published in 1852, has made us acquainted with Sir Leicester and Lady Dedlock, of Chesney Wold, in Lincolnshire.

JOHN PICKFORD, M.A.

PORTRAITS OF REGICIDES (8th S. vi. 249).—If the legend to which CÆLER ET AUDAX refers be true, it is singular historians know so little of the fact. The death warrant of Charles I. was, I always thought, signed in London. There is a statement to this effect in a book in my possession entitled 'The Trial of Charles the First, and of some of the Regicides,' &c. (London, Wm. Tegg). On p. 101 there is the following:—

"The commissioners, to the number of forty-eight, met on the same day (Monday, Jan. 29), in the Painted Chamber, when they pronounced an order that the king should be beheaded on the following day, in the open street before Whitehall, and drew up and engrossed the warrant for his execution, which many of them immediately signed."

The "same day" in the above excerpt refers to the last interview between the king and his children, Henry, Duke of Gloucester, and the Princess Elizabeth.

C. P. HALE.

From the following information I should doubt the truth of the legend that the death warrant for the execution of King Charles I. was signed at the "Star Hotel," Great Yarmouth. An ordinance was issued Jan. 6, 1648, appointing about one hundred and forty-two persons, or any twenty or more of them, as commissioners to be judges for the Hearing, Trying of Charles Stuart, which were thereby also constituted and called an High Court of Justice. Many of them never sat, others withdrew at different stages of the proceedings, but seventy-one of those elected were present at the Court when the sentence of death was read on Jan. 27. Fifty-seven out of fifty-nine who signed the death warrant, dated Jan. 29, were present at the Court when the sentence was passed.

JOHN RADCLIFFE.

The following is from White's 'Norfolk,' 1854, p. 273:—

"Oliver Cromwell was a frequent visitor here, at the house of his Presbyterian friend and counsellor, John Carter, Esq., who resided on the south quay. This fine Elizabethan mansion is now still standing, and formed part of the precinct of the Grey Friary, granted at the dissolution to Thomas Lord Cromwell; but it was rebuilt in 1591. At one of the meetings held here by Cromwell and his officers, the death of the unfortunate king is said to have been proposed and determined on.....The chief apartments are richly adorned with carved wainscot panelling; the ceiling and mantelpiece in the drawing-room are of the most elaborate workmanship. Judge Bradshaw, who signed the death warrant of King Charles, resided here in the early part of his life, in the house now the Star Inn."

PAUL BIERLEY.

MARRIAGE (8th S. vi. 248).—By statute 6 and 7 Will. IV., c. 85, s. 26, which provides for the manner of licensing chapels for marriage, it is enacted, after it is stated that "Marriages may be solemnized in this chapel," to which a licence for solemnizing marriages has been given, that notwithstanding such licence the parties residing

within the specified district shall have their option to be married at the parish church, or at any chapel in which the marriage might previously have been legally solemnized. ED. MARSHALL.

As a rule, parties resident in ecclesiastical districts having churches duly authorized for the solemnization of marriage have no right to be married in the parish church (59 Geo. III., c. 134, s. 17). But this does not refer to certain licensed chapels, with regard to which an option of resorting to the parish church was given by 6 and 7 Wm. IV., c. 85. EDWARD H. MARSHALL, M.A.  
Hastings.

SLIPSHOD ENGLISH (8th S. vi. 185, 292).—Examples and authorities can be found for everything. He was no writer or speaker of slipshod English who often said, "Let you and I, sir, go together and eat a beefsteak in Grub Street" (Boswell, anno 1783). EDWARD H. MARSHALL, M.A.  
Hastings.

Certainly I would not have written "Let thou and me," but "Let thee and me." No other form of expression would have been correct, in my opinion. E. WALFORD.  
Ventnor.

INIGO JONES (8th S. vi. 227, 290).—I have not seen the notice of Jones in the 'Dictionary of National Biography.' Are any particulars there given as to his parents, beyond the fact that they were Roman Catholics? Jones is a common English or Welsh name; and if the parents were natives of this country, why should they have given their child a Guipuscoan one? If they wished to call him Ignatius, at full length, there was the famous bishop of Antioch, saint and martyr, to name him after.

MR. MOORE seems to be troubled in thinking that Swift made the second syllable of *carmina* long; but if he laid a stress on the word *yet*, and also on the second syllable of *neget* (not "niget"), *carmina* would be properly sounded as a dactyl. MR. MOORE adds a syllable too much by turning *Gaulstown's* into "Gantawen's." JAYDEE.

CANON ISAAC TAYLOR is quite wrong in saying that the Spanish name *Inigo* is accented on the second syllable; a reference to any dictionary will show that it is accented on the first.

JAS. PLATT, Jun.

[On the strength, apparently, of Collier's 'Lives of Actors,' a dubious source, the father of Inigo Jones is said, in the 'Dict. Nat. Biog.,' to have borne the same name as himself.]

"ROMAN QUERNS" (8th S. vi. 285).—Querns were in use in out-of-the-way places down to the beginning of this century, previous to the general improvement of roads, and, therefore, better inter-communications. My father collected a number

of these, taken from cottages on the Stanhope and Wolsingham moors, some sixty years ago. They were of various sizes, some with a bowl not more than six inches in diameter. They were made of hard stone, and probably the grain, or whatever had to be treated, was pounded with a pestle. I had one in my garden of large size, the bowl about eighteen inches in diameter. There was also, in a hayloft, a machine like a large coffee-mill; it was put up during the war for grinding wheat to be made into bread, when the price of corn was 5*l.* a quarter, and, consequently, flour was much adulterated, and hardly to be bought in a pure state. These querns were generally called Roman, but were really English, most of them not a century old. E. LEATON-BLENKINSOPP.

Old querns or hand mills are not uncommon in this neighbourhood, made of the hard pudding-stone found with some of the gravels. It is said that the Abbot of St. Albans confiscated them all, paved his parlour with them, and then invited the townsfolk to dinner. T. WILSON.  
Harpden.

"GENT" (8th S. vi. 284).—The use of the word "gent," as a contraction of gentleman or genteel, is much older than Albert Smith. Pope, in his imitation of Chaucer, writes:—

Ducke in his trowths hath he hent,  
Not to be spied of Ladies gent.

J. CARRICK MOORE.

The earliest use of this abbreviation that I have met with occurs on the armorial book-plate of "James Bengough of ye Inner Temple, London, Gent.," size three and a half by two and three-quarters inches, dated 1702. It is mentioned in Warren's 'Guide to the Study of Book-plates.'

WALTER HAMILTON.

PHENOMENA OF THE MIDNIGHT SUN (8th S. vi. 308).—One of the best books to consult upon this subject is the 'Land of the Midnight Sun,' by Paul B. Du Chaillu, 2 vols., 1881, which is remarkably well illustrated, and in which the author thus graphically describes the appearance of the midnight sun, after crossing the Arctic circle, at 66° 32' N., on June 22:—

"Just after midnight I began to notice a change: the glow brightened, and increased rapidly to a magnificent red. The sun's rays gilded the forest and the hills, and nature seemed to be awake again; the sun gradually became more brilliant, until at last it was so dazzling that I could not look at it."—Vol. i. p. 70.

In June, 1885, on a voyage to the North Cape in the Ceylon, I saw on June 29, at 12.15 A.M., this phenomenon in all its splendour, "all alone in my glory," for all the passengers and crew were asleep below. The sight will be ever freshly remembered. At pp. 61-64, vol. i., M. Du Chaillu explains the phenomenon at length, giving a diagram, but this is too long for transcription.

The whole book is full of interest, and invaluable as a companion to Norwegian tourists, though it rather falls off when noticing fine architectural structures. For instance, the cathedral at Trondhjem, one of the grandest specimens of pure Norman style, dating as early as 1033, is dismissed with a meagre description of a few lines. The octagonal apsidal termination of the cathedral, where it is said the bones of S. Magnus repose in a silver coffin, is particularly fine.

On my visits to the Orkney Isles I have seen the phenomenon of the midnight sun several times, or rather its effects, for about June 24 there is no real night in Ultima Thule, and once, when landing at midnight on the pier at Kirkwall, the truth of the line of Juvenal occurred to me—

Orcadas ac minima contentos orbe Britannos,  
for you might have read the smallest print with ease.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

See Skioldebrand's 'Picturesque Journey to the North Cape,' English translation, 1813.

W. C. B.

PLAN OF MONASTERY (8th S. vi. 309).—There is a small-scale but very clear plan of the Carthusian house at Clermont in Mackenzie Walcott's 'Church and Conventual Arrangement,' p. 116, and a very good one of Mountgrace Priory in the Yorkshire Archæological Society's Excursion Programme for 1882, with a suggested plan of one cell complete.

J. T. F.

Bishop Hatfield's Hall, Durham.

M. will find a very good plan of the Carthusian Monastery in London, now the Charter House, at the end of the *Carthusian*, a magazine published by the Charter House boys in my time (1839-40).

E. WALFORD.

Ventnor.

See M. E. C. Walcott's 'Church and Conventual Arrangement.' There is a plan of Clermont at p. 116.

W. C. B.

M. will find a plan of the Carthusian priory of Clermont in Walcott's 'Church and Conventual Arrangement,' p. 116, and of one of the cells in Viollet-le-Duc's Dictionary, i. p. 307. See, also, Letarouilly's 'Rome,' vol. iii. Other references could be given; but what will perhaps interest him most is the large-scale plan of the priory of Mount Grace, in Yorkshire, in the programme of the annual excursion of the Yorkshire Archæological Society, August 30, 1882. These are the only existing remains in England sufficient to show the special arrangements required by the Carthusian order.

LISLE.

WHIRLWINDS=DEVILS (8th S. vi. 286).—I have read MR. RAYMENT'S note with much interest, and as a further contribution to this subject I

quote a short notice of the phenomena in question from a graphic article in the *Fortnightly* for September, entitled 'A Journey to the Sacred Mountain of Siao-Outai-Shan, in China,' by A. H. Savage-Landor. He says:—

"In a storm of wind, I began descending towards an immense plain, like a desert, which lay stretched at my feet, while dozens of gigantic dust columns, making [query, resulting from] so many whirlwinds, were playing about, like huge ghosts, in a fantastic sort of slow dance. Now and then one suddenly disappeared only to see [query, give rise to] a new one rising from the ground in a cone-like shape, and revolving with incredible rapidity soon reached a great height. As I was crossing the plain I was nearly caught in one of these violent whirlwinds myself, as they travel so quickly, and in such a very erratic fashion, that it is not an easy matter to get out of their way. The buzzing, as it passed near, was something awful, and the dust that it raised was blinding."

C. TOMLINSON.

Keightley, in his 'Fairy Mythology,' says that when a whirlwind, raising the sand in the form of a pillar of tremendous height, is seen sweeping over the desert, the Arabs believe it to be caused by the flight of an evil Jinnee. He also says that whirlwinds of dust on the roads are thought by the Irish peasantry to be raised by the fairies, who are supposed to be then on a journey.

E. YARDLEY.

WOLFE'S SWORD (8th S. vi. 187, 231).—Yet a third claimant, metaphorically speaking, was in the field. In 1882 a pupil at the Royal Masonic School, Wood Green, informed me that he was collaterally descended from General Wolfe, and that his mother had that hero's sword hanging up at home. This boy was named Wolfe Hennah, and his mother was the widow of a Rev. Mr. Hennah. I am sorry that my details are not more precise. Is MAJOR HOLDEN right in prefixing the title of "Honourable" to General Warde?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

THE LADY-APPLE (8th S. vi. 246).—Your correspondent states that this name is not found in books. Perhaps he will be glad to have his attention directed to the following paragraph from 'Dictionary Rusticum, Urbanicum et Botanicum,' 1726:—

"*Ladies-apple*, an Apple of an extraordinary piercing lively colour, which begins to relish about December, when it may be eaten at a chop with its Coat all on; its Skin and Pulp being exceeding fine: It lasts till March and April, when 'tis wonderful good, and has a little smack of a most fragrant Perfume; it is a great Increaser, and never loses its charming Tincture."

F. C. BIRKBECK TERRY.

SALADS (8th S. vi. 325).—Your correspondent C. C. B. says he has not been able to identify "Monksbeard" among the salads which he enumerates. Monksbeard is a translation of the



French *barbe de capucin* ("variété de chicorée sauvage qu'on mange en salade," says Bouillet). This word happens to be omitted from all English dictionaries; but it is found in the 'Penny Cyclopædia,' s.v. "Chicory," and I think that the best English-French dictionaries give it. I have myself known the salad to be sold in England under the Anglicized name of Monksbeard.

By the way, C. C. B. gives *chardon* as the French for cardoon. It should have been *cardon*; *chardon* means thistle.

F. E. A. GASC.

C. C. B. has failed to identify "Monksbeard" among the several salads mentioned by Mr. Sala. I should say, in this case, "Monksbeard" was the literal translation of *barbe de capucin*, a salad very much in use in France during winter. It is the result of a peculiar growth of endive (*chicorée*), which is cut down to the root after the first leaves have developed themselves and made to grow in a cellar or other dark place. The fresh leaves become much elongated, the stems of the leaves forming a long whitish yellow appendage somewhat resembling a dishevelled beard. It is very delicate, crisp, and good eating mixed with beet-root, which mitigates its natural bitterness.

H. DUNAND.

ALFRED CLUB (8th S. vi. 208, 331).—MR. BURTON is not far out in saying that this club amalgamated with the Oriental about 1856; as a matter of fact it was in 1855. Timbs ('Curiosities of London') says that Earl Dudley described it, in his time, as the dullest place in existence, "the asylum of doting Tories and drivelling quidnuncs." Quoting the *Quarterly Review*, No. 110, he states that it was at this club that—

"Mr. Canning, whilst in the zenith of his fame, dropped in accidentally at a house-dinner of twelve or fourteen, stayed out the evening, and made himself remarkably agreeable, without any of the party suspecting who he was."

The cockney name for it was the "Half-read," though many of its members were travellers and men of letters.

"Lord Byron was a member, and he tells us 'that it was pleasant, a little sober and literary, and bored with Sotheby and Francis D'Ivernois; but one met Rich, and Ward, and Valentia, and many other pleasant people; and it was in the whole, a decent resource in a rainy day, in a dearth of parties, or Parliament, or in an empty season.'"

PAUL BIERLEY.

BEATING A DOG TO FRIGHTEN A LION (8th S. v. 407, 457; vi. 76).—An early Italian reference to the practice is furnished by a sonnet of Bonaggiunta Urbiciani's, translated in D. G. Rossetti's 'Dante and his Circle,' p. 314. It is entitled 'Of Wisdom and Foresight,' and ends thus:—

And, because even from fools the wise may make  
Wisdom, the first should count himself the last,  
Since a dog scourged can bid the lion fear.

It is into Iago's mouth that Shakespeare puts the words—

"What man! there are ways to recover the general again: you are but now cast in his mood; a punishment more in policy than in malice; even as one would beat his offenceless dog to affright an imperious lion."—'Othello,' II. iii.

ST. SWITHIN.

WILLIAM HURD, D.D. (8th S. vi. 107, 296).—I have a copy of Dr. Hurd's "A New Universal History of the Religious Rites, Ceremonies, and Customs of the Whole World." By William Hurd, D.D. Newcastle-upon-Tyne; K. Anderson. 1811." There is an introductory preface, signed William Hurd. Neither date nor place is added. In this preface he strongly asserts that

"in speaking of the different denominations and sectaries in these nations [referring to Great Britain] he has joined candour to truth in such a manner that the most rigid cannot find fault."

In spite of this disclaimer, when he deals with the seceders from the Church of Scotland his misstatements are so palpable and his strictures so severe that the editor (whoever he may be) is constrained to add a foot-note of apology. He speaks of Dr. Hurd as

"a zealous advocate for the national religion of England, yet he speaks in favourable, or at least in moderate terms of the Church of Scotland."

In dealing with the seceders of various names "candour and moderation disappear." The editor greatly regrets this illiberality, and bespeaks the charity of the reader:—

"In its association with many excellent qualities, the name of Dr. Hurd will indeed be long remembered and revered; but as he lays [sic] now reposing in the silence of death, and has no opportunity to rectify his mistakes, it would be ungenerous to treat them with great severity. We should always tread lightly on the tombs of the dead," &c.

In the account of the Methodists a similar note is appended in correction of facts. I believe these are the only instances in which the editor adds a single word. We learn from these notes that when the work was published (1811), the author was already dead. There is no clue given as to when or where he lived and laboured.

DOLLAR.

Neenah, Wisconsin, U.S.

A CURIOUS FORM OF PRAYER (8th S. vi. 268).—The following communication, which has appeared in the *City Press*, furnishes a reply to my query. From its interesting and instructive character I hope it may be reproduced in the columns of 'N. & Q.':—

SIR,—The form of prayer used at St. Mary Woolnoth, given in the "City Church Life" columns of the *City Press* of Wednesday, is, of course, only a variety of the beautiful and now neglected Bidding Prayer. The Bidding Prayer was universally read during the sixteenth, seventeenth, and eighteenth centuries at services where the congregation assembled merely for the purpose of hearing a sermon. The University sermons of

Oxford and Cambridge are, so far as I know, the only examples of this custom in regular practice now, and to those who have attended them the prayer will be familiar. The prayer may also be heard at St. Paul's and at many provincial cathedrals and churches when judges or corporations attend service in state. On these occasions the prayer is usually "sandwiched" between morning or evening service and the sermon in a place which it was not intended to take, and in which it is superfluous. In the Injunctions of King Edward VI., published in 1547, a 'Form of Bidding the Common Prayers' is given. As this prayer is the origin of our modern forms of it, I may perhaps be allowed to quote the whole of it. For the sake of convenience I adopt modern spelling. The prayer is as follows:—

"You shall pray for the whole congregation of Christ's Church, and especially for this Church of England and Ireland. Wherein first I commend to your devout prayers the King's most excellent Majesty, supreme head under God of the spirituality and temporality of the same Church, and for Queen Catherine, Dowager, and also for my Lady Mary and my Lady Elizabeth, the King's sisters. Secondly, you shall pray for my Lord Protector's grace, with all the rest of the King's Majesty's Council. For all the Lords of this realm, and for the clergy and the Commons of the same, beseeching Almighty God to give every of them in his degree grace to use themselves in such wise as may be to God's glory, the King's honour, and the weal of this realm. Thirdly, you shall pray for all them that be departed out of this world in faith of Christ that they with us and we with them at the day of judgment may rest both body and soul with Abraham, Isaac, and Jacob in the Kingdom of Heaven."

In the reign of Queen Elizabeth the form of prayer was considerably altered and lengthened, and in the Injunctions published in 1559 is given "A form of Bidding the Prayers to be used in this uniform sort." The first part of the prayer follows much on the lines of King Edward's prayer, but the concluding paragraph is quite different, and shows the change which had taken place with regard to the prayers for the dead. The prayer concludes:—

"Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example, that after this life we with them may be partakers of the glorious resurrection in the life everlasting."

A third version will be found in the *Canons Ecclesiastical* published in the reign of King James I. in 1603. The 55th Canon is headed "A form of Prayer to be used by preachers before their sermons." The Canon prescribes that "Before all sermons, lectures, and homilies, preachers and ministers shall move the people to join with them in prayer in this form or to this effect as briefly as conveniently they may." The prayer is then set out, and it is almost word for word the same as Queen Elizabeth's prayer. It is prescribed in the Canon that the Bidding Prayer shall always conclude with the Lord's Prayer. The modern versions differ only slightly from those of Queen Elizabeth and King James, but they are rather more lengthy. The one in use at St. Paul's Cathedral is printed on a card, and can be conveniently compared with the form given in the *Canons Ecclesiastical*, which are bound in the choir stall prayer-books. I have frequently asked the City clergy of my acquaintance to comply with the requisitions of the *Canons*, and to reintroduce the prayer at the mid-day lectures and sermons, the very purpose for which it was intended, and where it would be as appropriate as, and perhaps more dignified than, the mutilated forms of

common prayer now in use. This short prayer from the injunctions of Edward VI. might very well be used, making such verbal alterations as present arrangements require.—I am, &c.,

EDWIN FRESHFIELD, Jun.

5, Bank Buildings.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Those who have been accustomed at universities or cathedrals to hear the "bidding prayer" every Sunday must have been somewhat amused to find it characterized, first in the *City Press* and then in the pages of 'N. & Q.', as "a curious and unique form of prayer." I need hardly say that the form quoted by MR. COLEMAN is substantially that prescribed in the 55th Canon "to be used by all preachers before their sermons." The words ordering its use, "in this form or to this effect," permit any variations which the circumstances of the time or place may dictate. One seldom hears it in quite the same words in two different churches, irrespective of the names and titles of the persons specially commended to the prayers of the congregation; e.g., the University Officers and College Heads at Oxford and Cambridge; the Dean and Canons, &c., in cathedrals, and in the City of London the Lord Mayor and Corporation Officers, &c. May I ask if the "bidding prayer" is used every Sunday at St. Mary Woolnoth, or only on state occasions? I feel sure that it was not in use when I attended that church in 1825-6, during the year of my father's mayoralty.

EDMUND VENABLES.

[Very many replies are acknowledged.]

LORD LYNEDOCH AND MRS. GRAHAM (8th S. vi. 225, 277).—A. C. W., faithfully citing the 'D. N. B.' on the subject of Lord Lynedoch's portrait, reproduces an error which may not be beneath the dignity of 'N. & Q.' to correct. Lord Lynedoch, as presented by Sir Thomas Lawrence, still looks down on the coffee-room of the fine house for which, thanks to his persistent and much opposed exertions, the king's officers exchanged Slaughter's Coffee-house. But there is no such club as the Senior United Service. There is a Junior United Service Club. The Athenæum and the Carlton also have their Juniors. But no one speaks of the Senior Carlton or the Senior Athenæum. The club intended by the writer of the article in the 'D. N. B.' is the United Service Club.

KILLIGREW.

MARY DE BOHUN (8th S. vi. 329).—She was buried at Leicester. But Lady de Mohun, of Dunster, the daughter of Baren Burgersh, and wife of John de Mohun, eighth Baron of Dunster, was buried in the crypt of Canterbury Cathedral; having arranged with Prior Thomas Chillendon and the monks in 1395 to build her tomb and found a perpetual chantry. She left directions in her will that her body was to be buried "in the sepulchre

or monument which I have caused to be made at my expense, near the image of St. Mary in the crypt of the Church of Canterbury." The similarity of the name has caused the mistake.

ARTHUR HUSSEY.

Wingham, near over.

Sandford's notice of burial appears to come from an earlier authority, Weever's 'Funeral Monuments,' for at p. 210, Lon., 1631, there is, of Canterbury Cathedral:—

"The reason, I take it, wherefore King Henry made choice of this church for his buriall place, was, for that his first wife (the lady Mary, one of the daughters and coheires of Umphrey de Bohun, Earle of Hereford, Essex, and Northampton) was here entomb'd; who died before hee came to the towne, Ann. Dom. 1394."

ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*An Architectural Account of the Churches of Shropshire.* By D. H. S. Crange, M.A.—Part I. *Hundred of Brimstree.* (Wellington, Hobson & Co.)

It is not always fair to judge of a work by its first number. If, however, we may be permitted to do so in this case, we may congratulate Mr. Crange on having undertaken a work which will form an important addition to every ecclesiologist's library. The descriptions he has given of the churches are excellent, and show on every page that the author is a skilled architectural antiquary. The churches of Shropshire abound in architectural puzzles. Mr. Crange has encountered two or three during his researches in the hundred of Brimstree. In each case he has dealt fairly with them, and is more than once absolutely convincing. For example, there is in the church of Calverley a quantity of wood-carving of Gothic character. Its date has for many years been a matter of controversy. Some have held that it was really produced at the time which its character seems to indicate, others have with equal confidence set it down as a modern sham. Mr. Crange has, we hold, demonstrated that neither of the disputants is right. It is no sham, but a true Gothic survival, dating from the early years of the last century. It was a pardonable error when the ecclesiologists of the forties told their docile followers that Gothic died in the middle of the sixteenth century. We were instructed in this fashion, and for a time received with all docility what we were told. Soon, however, we and others discovered our error. The fact is that the true mediæval spirit never quite perished. It would no doubt be possible to show, both in England and France, a series of true Gothic works extending from say 1550 to the time when the old forms were consciously revived. With the village masons the Gothic feeling lingered, though forgotten or despised by the architects, but for some reason or other, probably because wood is more easily worked than stone, it was more fully preserved by the carpenters. So-called Gothic chairs made of mahogany are not uncommon, and are attributed to Chippendale or his imitators. We have seen carving executed in the reign of George III. that but for the colour of the wood might have been ascribed to the early years of Henry VIII.

The account of Tong Church is the gem of the book. Its noble stalls and screens have come down almost entirely unutilated. We believe every one of the

misereres is still in its place. We cannot but express a desire that the author had given a full description of each one of them. Tong Church is noteworthy for its grand series of sepulchral monuments. Perhaps there is no other parish church in the land which possesses so many old tombs in so good a state of preservation. Mr. Crange has carefully described them. We trust that he or some one else may be moved to make careful drawings of them. We have no desire to find fault with the photographic illustrations which he has given, but we are bound to say that they do not give any clear idea of these stately monuments. On a Jacobean tomb to the memory of Sir Edward Stanley are some verses which, the author tells us, are attributed to Shakspeare. They are in the taste of the day, which, to our thinking, was very bad. What possible reason there can be for attributing them to Shakspeare we cannot imagine:—

Not monumental stone preserves our fame,

Nor sky-aspurring pirimids our name;

The memory of him for whom this stands

Shall outlyve marbl and defacers' hands,

When all to tyme's consumption shall be given,

Standly, for whom this stands, shall stand in heaven.

Behind the stalls there are, we are told, several consecration crosses of perpendicular character and good design. We cannot help wishing we had been favoured with sketches of them.

This notice is already too long for our limited space. We cannot conclude, however, without saying that we await anxiously the issue of the succeeding numbers.

DEALING, in the *Fortnightly*, with the question of 'Life in other Planets,' Sir Robert Ball holds that the tendency of modern research favours the supposition that there may be life on some of the other globes. It seems, however, in the highest degree unlikely that any organism we know here could live on any other globe elsewhere. "We cannot conjecture what the organism must be which would be adapted for a residence in Venus or Mars, nor does any line of research at present known to us hold out the hope of more definite knowledge." Sir Evelyn Wood continues his admirably picturesque account of 'The Crimea in 1854 and 1894,' and depicts vividly the heavy cavalry and light cavalry charges of Balaclava and the battle of Inkerman. 'Rambles in Norsk Finmarken' deals principally with sport. Mr. Thomas Hutchinsen, in 'A Note on Wordsworth,' identifies with the poet and with Coleridge the two pictures presented in "the Castle of Indolence stanzas." Mr. Herbert P. Horne writes on 'Venetian Missals,' and doubts whether the sumptuous volumes we now possess possess the qualities of repose and of simple, effective decoration which distinguish the illustrated books of Florence and Venice during the great period of the printer's art. Mr. Savage Landor's 'Burning Questions of Japan' is a misnomer, except that it treats of the fires which occasionally destroy large numbers of houses. Miss March-Phillipps deals with 'Women's Newspapers.'—'Babies and Monkeys' is the article in the *Nineteenth Century* which is likely to attract most attention. In the organization and pursuits of babies Mr. Buckman finds proof of our simian descent, and shows that an infant's proceedings are those of an animal originally intended for tree life. It is curious to find the writer detecting in nursery ballad, both English and German, a reference to the arboreal life humanity is held to have once enjoyed. In an article in support of the Nonconformist conscience the Rev. J. G. Rogers alludes to the "thin red line" of Balaclava. This is new to us. It was not of Balaclava that the phrase was used. The conditions surrounding 'The Press in Turkey' are, according to M. Salmoné, as unfortunate as

can well be conceived. Of independence the press possesses no shred, and the manner in which portions of the contributions are blotted out renders articles entirely unintelligible. Miss Edith Sellers gives an excellent account of 'The People's Kitchens in Vienna,' institutions which enable the Viennese workman to live like an epicure. Much attention is likely to be attracted by the statistics furnished concerning 'The Parliaments of the World.' Major Hume throws 'More Light on Antonio Perez,' and the Duke of Argyll writes on 'Christian Socialism.' The entire contents are admirably varied.—In the *New Review* Mr. Arthur C. Benson writes with a fair amount of enthusiasm concerning the poems of Mr. Edmund Gosse. The criticism can scarcely fail to gratify the poet, who, however, will read with some dismay that, in spite of the commendation awarded, Mr. Benson thinks that "Mr. Gosse's true vehicle, in which he works more spontaneously, is melodious and amusing prose." The quaintest part of the paper is that in which the writer sums up in a few words the qualities of our minor minstrels, and gives each, as it were, his "imprimatur." It is delightfully patronizing and eloquent. 'The Interior' of Mæterlinck, a most eerie and touching play for marionettes, is translated by Mr. Archer. Dr. Fletcher gives an account of 'Duplicate Whist' which will interest and instruct most concerning a game which is now "the rage" at the great card clubs, where it has all but banished regular whist.—'Traced Homewards,' in *Macmillan's*, is a study of the origin of proverbial and folk speech, and conveys pleasantly much valuable information. Major Holden, F.S.A., supplies a contribution on 'Gibbon as a Soldier,' and Dr. Ireland depicts 'The Japanese Invasion of Corea in 1592.'—In the *Century* the childhood and youth of Napoleon Bonaparte are described with some fulness by Mr. W. M. Sloane. Added interest is imparted to the article by the excellent pictures supplied of the scenes amidst which the Corsican's early life was passed. Mr. Joseph Pennell has some fine views of the great churches at Arles and elsewhere in Provence to accompany a paper on the subject. 'The Hawthornes in Lenox' gives a pleasant picture of domestic life, and is accompanied by a portrait of Nathaniel Hawthorne which is not wholly prepossessing.—'The Gouvernante of Paris,' in *Temple Bar*, gives a very animated account of Madame Junot, and is thoroughly gossiping and readable. 'The Trees and Flowers of Tennyson' constitutes a pleasant page of literary criticism, and there is some account of life at 'Gibraltar.'—'Bozland' is the quaint title given in the *Gentleman's*, by Mr. Percy Fitzgerald, to a long and pleasant paper on the topography of Dickens. 'The Bretonian Isles' deals, of course, with our remote ancestors. 'Richard Jefferies,' as a descriptive writer, is the object of warm eulogy.—Like the *Century*, the *English Illustrated* has illustrations of the scenes of Napoleon's early years. 'Caged in China' is an excellent illustrated contribution of Mr. Stanley Lane-Poole. 'Popular Art' has designs after Sir John Gilbert. 'Lord Russell of Killowen at Home' will attract many readers.—In *Longman's*, Lady Verney gives, from the Verney MSS., a good account of the Burgoynes in general and Sir Roger Burgoyne in particular. Sir Benjamin Ward Richardson, F.R.S., gives his known views on 'How to make the most of Life.'—Curiosities of a Country Practice, in the *Cornhill*, gives in very agreeable fashion much curious and interesting folk-lore.—*Belgravia*, *Household Words*, *All the Year Round*, and the *Idler* have the usual variety of contents.

FIRST in interest in the publications of Messrs. Cassell is Brewer's *Dictionary of Phrase and Fable*, of which Part III., "Button" to "Cool" appears. It contains much new information under old headings as well as

under new; see what is said under "Chicken," "Coals," and other similar entries. Under "Cad" is mentioned the cadie, who since our newly developed taste for golf has become strangely popularized.—*Cassell's Gazetteer*, Part XIV., "Criffel" to "Dartray," has many illustrations, chiefly of watering-places, as Cromer, Cullercoats, &c. Does not the information under "Cromarty" need revision—*The Storehouse of Information*, Part XLVI., "Sun" to "Thorn," has many useful articles, including those on "Tin," "Tapestry," &c. The biographical information may be consulted with advantage.

THE *Journal of the Ex-Libris Society* retains, under the editorship of Mr. Wright, all its old and known attractions. The November number opens with 'The Heraldry and Book-plates of some British Poets,' by Mr. William Bolton, and reproduces from the collection of Mr. Wright the book-plates of Lord Halifax and Samuel Rogers, and from that of Mr. James Roberts Brown the book-plate of Byron. Mr. Hartshorne writes on 'Book Labels,' and Mr. Sieveking on 'Two Hamburg Book-plates.' The editorial matter is excellent, and the illustrations are numerous.

THE third number of *Bibliographica* is opened by Mr. William Younger Fletcher, who writes on Florimond Badier, the seventeenth century bookbinder, whom he dissociates from Le Gascon. Two signed bindings of Badier, consisting of all his known works, are reproduced in splendid style. Dr. Garnett supplies most interesting information concerning 'Paraguayan and Argentine Bibliography.' Under the title 'A Forgotten Book Illustrator' Mr. Housman deals with the designs, familiar enough a generation or so ago, of Houghton, whose 'Arabian Nights' even yet rests on our shelves. Many other valuable and scholarly papers appear in a periodical destined, it may be hoped, to revolutionize English bibliography.

CASSELL'S *Universal Portrait Gallery*, Part I., begins, in loyallest fashion, with a portrait and notice of the Queen. Following this come many notabilities, foreign and domestic, including the Archbishop of Canterbury, Lord Russell, the Speaker, Sir F. Leighton, Lord Roberts, Munkacsy, and very many others.

### 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."

MARIE ("French and English Dictionary").—Smith & Hamilton, Hachette & Cie.

DOLLAR ("Bric-a-bric").—The final consonant is pronounced.

#### 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, NOVEMBER 17,

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Notices to Correspondents.

## Notes.

## ST. JAMES'S PARK.

It has often been said that when King Charles II. was engaged in effecting his improvements in St. James's Park he sought the assistance of the great French architect, Le Notre. Larwood, in his 'Story of the London Parks,' ii. 86, quotes a passage from 'Lettres sur les Anglais,' Cologne, 1727, p. 87, in which the writer, a Swiss gentleman, who is said to have resided in England for thirty years, observes that Le Notre was of opinion that the natural simplicity of the park, its rural, and in some places wild character, had something more grand than he could impart to it, and persuaded the king not to touch it. Pope, in a note on the line in his 'Epistle to the Earl of Burlington,' in which he mentions Le Notre, calls him "the famous Artist who design'd the best Gardens in France; and plann'd Greenwich and St. James's Parks, &c." It is almost certain, however, that if Le Notre had personally taken the improvements in hand, some record of the fact would have come to light in the State Papers. So far as I am aware, the papers in the Record Office contain no reference to the creator of the gardens at Versailles. It is, however, quite possible that he may have been consulted by Charles, and that it was in pursuance of his advice that the greater part of the park was left in the condition in which it had existed since the days of the Tudors. In two

matters the king undoubtedly took a strong personal interest, the construction of the "river" or canal, with its "decoy" and receptacles for waterfowl, and the formation of the Royal or Privy Garden on the south side of the gardens attached to the houses in Old Pall Mall.

Mr. Peter Cunningham, on the authority of Dr. Worthington's 'Correspondence,' published by the Chetham Society, supposed that Dr. Morison was the king's chief adviser in laying out St. James's Park ('London Past and Present,' 1850, p. 258). Mr. H. B. Wheatley, in his new edition of 'Pepys,' i. 259 note, also seems to adopt this view. But Larwood, *l.c.*, points out that the only reference to the subject in Worthington is to be found at p. 344, where the doctor writes: "He [Mr. Wray] tells me of one Dr. Morison, that hath the care of the great garden now preparing in St. James's Park." Larwood thinks this was the Physic Garden. Dr. Robert Morison's appointment is notified in the State Papers. About May, 1660, orders were given for a grant to him of the offices of botanical physician and chief herbalist to the king, in the place of Matthias de Lobell and John Parkinson, with the physical garden in St. James's Fields for medicinal plants; also of overseer, director, and gardener of Hampton Court and the Privy Gardens at St. James's. The grant was not actually made out till the following September ('Cal. State Papers, Dom. Series,' 1660-61, pp. 6, 281).

It is probable, then, that Dr. Morison's duties were confined to superintending the Physic Garden in St. James's Fields and the medicinal plants in the Privy Garden to the south of Pall Mall. St. James's Fields were roughly comprised within the space which is now bounded on the north by Piccadilly, on the south by Pall Mall, on the east by the Haymarket, and on the west by St. James's Street, and had nothing to do with the "great garden now preparing in St. James's Park," which was evidently the Royal or Privy Garden. The Physic Garden appears to have been established in the time of Charles I., when, as we learn from the State Papers, the king granted his botanist, John Parkinson, a small parcel of land next the tennis court in St. James's Fields, as a garden for plants ('Cal. State Papers, Dom. Series,' 1660-61, p. 290). At that time there were only a few scattered houses in St. James's Fields, one of which was occupied by the royal children. In the time of the Commonwealth building proceeded more rapidly, especially in the direction of Charing Cross, and at all times a few unauthorized squatters were to be found in the fields. Communication between St. James's Palace and Charing Cross was effected by means of a country lane, which skirted the northern boundary of the park. All traces of this lane have long been lost, as the residents on the south side of Pall Mall, among whom was subsequently Nell Gwyn, received permission to lay out their gardens

on its site ('Cal. State Papers, Dom. Series,' 1662-63, pp. 78, 94). Soon after the Restoration, the fine street now known as Pall Mall, which occupies the site of King Charles I.'s Mall, was laid out, St. James's Street was commenced, and grants were made for the construction of a "square of great and good houses" in St. James's Fields and the establishment of a market close by. Amid these changes the Physic Garden seems to have disappeared, and nothing more is heard of Dr. Morison, whose functions seem to have ceased when Charles decided to reserve his Privy Garden for vegetables and flowers.

So far, therefore, it seems doubtful if either Le Notre or Dr. Morison had any hand in the general improvements of St. James's Park, though it is likely that the former was consulted with regard to the Royal Garden, which was one of Charles's favourite haunts, and formed the scene of the "over the garden wall," colloquy between the king and "pretty Nelly," that excited the spleen of the precise Evelyn. In the summer of 1661 a warrant was issued for the payment of 240*l.* yearly to Andrew and Gabriel Mollett, or Mollet, who had perhaps been sent over from France on Le Notre's recommendation, on account of their wages as king's gardeners, and authority was also given them to occupy the lodgings in St. James's Park belonging to the gardeners, and to keep the Royal Garden and plant fruit trees and flowers there ('Cal. State Papers, Dom. Series,' 1661-62, pp. 25, 98). On Dec. 10, 1661, a warrant was issued appointing Adrian May to be supervisor of the French gardeners employed at Whitehall, St. James's, and Hampton Court, to examine their bills, accounts, &c., and see that they had due satisfaction, with a salary of 200*l.* a year therefor (*ibid.*, 1661-62, p. 175). About the same time Gabriel Mollet went over to Paris and bought a supply of flowers for the garden at a total cost of 1,487 French livres, or 115*l.* sterling (*ibid.*, 1661-62, p. 209). Gabriel must have died immediately afterwards, for on Feb. 27, 1662/3, Charles Mollet presented a petition to the king, praying for the payment of 115*l.*, due on account of the flowers bought in Paris by his late brother, and planted in the Royal Garden in St. James's Park. On Adrian May, the surveyor of the king's gardens, being referred to, that official reported that the flowers were only anemones and ranunculuses, that they were planted without his knowledge, and were only worth 14*l.* to 18*l.* (*ibid.*, 1663-64, p. 57). It is not clear whether even this sum was paid or not, but that money was scarce at the time is shown by a petition that was shortly afterwards presented by Anthony Young and the rest of the workmen who were serving under the chief gardener, Andrew Mollet. Young represented that he and his fellow petitioners had been a year at work without a penny wages, and that he himself had been in

prison three weeks for a debt of forty shillings, which now, by way of outlawry, was recorded as a 13*l.* debt, so that, without relief, he and his family must perish (*ibid.*, 1663-64, p. 422). Other petitions followed to the same effect; one from some labourers, who asserted that they had worked in the Royal Gardens under Mr. Mollet for thirty-one weeks during the summer and had received nothing, and that their creditors had become clamorous on their being turned out in the winter (*ibid.*, p. 374); and another from a Frenchman, named Nicholas Pellais la Brie, who had come from France with some trees brought over by Mollet, and who demanded payment of 18*l.*, due to him as a gardener at two shillings a day from Dec. 1664 to June, 1665 (*ibid.*, 1666-67, p. 402). Mollet himself begged that he might be supplied with money to pay the workmen, whose wages were a year and a half in arrears, otherwise the garden must run to ruin, and would not be able to supply the privy kitchen of the king or queen (*ibid.*, 1664-65, p. 154).

The difficulties of his position seem to have been too much for poor Andrew, for shortly afterwards he followed his brother Gabriel to the grave, and John Rose was appointed in his room on a salary of 240*l.* a year (*ibid.*, 1665-66, p. 237). Rose, who was a man of considerable note as a botanist, had been working in the gardens in a subordinate position, on a salary of 40*l.* since November, 1660 (*ibid.*, 1660-61, p. 369). He was a gentleman of coat armour, and his portrait, with a pineapple, which he is said to have introduced into England, was in the Strawberry Hill collection. As an Englishman he had probably fewer difficulties to contend with than his French predecessors. He died in 1677, and was buried in the Church of St. Martin's-in-the-Fields, where, according to 'The New View of London,' 1708, p. 350, a neat white marble monument, with the following inscription, was raised to his memory:

"In memory of John Rose, Gent., late Chief Gardener to King Charles the 2d. Born at Ambrobury, in the County of Wilts, October, 1619. Deceased in this Parish, September, 1677, and is here interred with Mary his wife. Daughter of Mr. Tho. Chamberlain, who died December, 1676:—

On Earth he truly liv'd old Adam's Heir,  
In tilling it with sweating Pains and Care;  
And, by God's Blessing, such Increase did find,  
As serv'd to please his Gracious Master's mind,  
Till from those Royal Gardens he did rise,  
Transplanted to the upper Paradise.

W. F. PRIDEAUX.

Jaipur, Rajputana

#### WILL OF DR. JOHN PRESTON.

The following is a copy of the will of Dr. John Preston, the second Master of Emmanuel College, Cambridge (Barrington 77, P.C.C.). Dr. Preston was Master for six years only, and died in 1628.

He was the most successful tutor of his day in Cambridge. Having been appointed chaplain to Prince Charles, he was in attendance when James I. died, and went up from Theobalds with Charles and the Duke of Buckingham in a closed coach to have Charles proclaimed at Whitehall. He was a man of some considerable political consequence, and had he not died at an early age, more might have been heard of him. His executor, Lord Saye and Seale, is the well-known Puritan, who gave Preston his countenance and support at the conference which took place early in the reign of Charles at York House, when the books written by Montague, the clergyman of Stanford Rivers, who took up a position against Calvinism, were brought under consideration. Dr. Preston was one of the principal disputants at this conference, which was held no great while before his death. It is unnecessary to say that he took part against Montague. Readers of 'N. & Q.' will notice the bequest to godly preachers, and also the testator's belief that his soul would be admitted to eternal glory immediately after its departure from the body. The will is, however, less distinctly Puritan than might have been expected, and I am rather surprised that there is not at the beginning some expression of Calvinistic views. Possibly the long period of decay and sickness which preceded Dr. Preston's death may have led him to reflect on the imperfection of our knowledge concerning the designs or so-called decrees of the Almighty. It may, however, be observed that Preston belonged to the Elizabethan Puritans rather than to those of the Cromwellian age:—

I John Preston being in good health of body and perfect memory do declare my last will and testament in manner following first I commit my soule into the hands of Almighty God believing in my harte that all my sinnes are washed awaie thro faith in Jesus Christ and that my soule shalbe received into eternal glory imeadiately after its depture out of the body Also I comit my body to be buried according to the discretion of my Executor being fully persuaded that it shall rise again at the last daye by y<sup>e</sup> vertue of Christ's resurrection and bee joynd again to my soule and soe remaine for ever with the Lord Also I doe give to Queens' College in Cambridge 5<sup>li</sup> and 5<sup>s</sup> more to godly preachers both w<sup>h</sup> I w<sup>d</sup> have disposed at the discretion of my executour Also I give to the Lord Clinto and the Lord Saye my honourable and faithful friends in testimony of my love and due respect 2 pieces of plate of 500 price and another of the same value to Mr John Dod of Ashby in<sup>o</sup> (sic) wittnes of my love and thankfulness Also I doe give to Mr Sibbes Mr Cotton Mr Price Mr Botton Mr Hallea Mr Buckley Mr Hooker Mr James Bacon Mr John Dod of Emanuel Coll: every one a booke at the discretion of my executor Also I give to my mother 10<sup>li</sup> To my father in lawe a ringe of 26s 8d price to my brother Tho: Preston 20 markes To my brother James Preston (whose needs I conceive to be more) 40 mkes To my sister Mary a peece of plate of 500 price And the rest of all my goods and chattels and whatsoever else belongeth to mee I give to the right hon: William Lord Saye and Seale whom I make full and sole executor of this my last will In wittnes whereof I have written all

the pmisses with mine owne hand and subscribed my name:  
John Preston.

Wittnes hereof Martin Holbech.

For my accmpts wh maie happily bee left somewhat impfect I had rather receive wronge than doe it therefore if I have forgotten to sett downe any receipts I would have the word of my pupill or of their friends taken for them and if out of forgetfullnes any thinge bee left ambiguous in my reckonings or debts to any in the Towne I would have their requests readily yielded to (where there is any pability) for their advantage rather then for mine.

Probatum apud [London] coram &c. Vicesimo die mensis Augusti A<sup>o</sup> D<sup>ni</sup> millesimo sexcentesimo vicesimo octavo [William Viscount] Saye et Seall [executor].

S. ARNOTT, Emman. Coll.

Gunnerbury.

'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, 136, 222, 346, 522, iii. 133; iv. 384; v. 82, 234, 504; vi. 142.)

Vol. XL.

P. 29 a. For "entered the church" read *took holy orders*.

P. 30 a. Nalson. See 'Mem. Rip.,' Surt. Soc., ii. 309. For "Conyng" read *Coney*.

P. 44 b. For "it looks" read *it makes him look*.

P. 62. An epigram on Napier's 'Apocalypse' in Owen, first coll., iii. 40. "Le lord Nepper en Ecosse," Leibnitz, 'Theodicée,' 1760, i. 248. De Morgan 'Arithm. Books,' xxiii. 35.

P. 90 b, line 8. For "ships" read *crews*.

P. 92. James Nares. See *Yorksh. Arch. Jour.*, iii. 119.

P. 93. Robert Nares. See Mathias, 'Pursuits of Literature,' ed. 11, 1801, p. 180.

P. 95 a (and often). For "Catholic" read *Roman Catholic*.

P. 101. Beau Nash. See James Hervey's letter to him, 1736, in his 'Life,' 1772, pp. 163-179.

P. 111 a, line 14. For "vicarage" read *rectory*.

P. 133. James Nayler. See Denham's 'Poems,' 1684, pp. 110, 113; Baring Gould's 'Yorkshire Oddities'; Besse's 'Sufferings,' i.

P. 141 a. Erskine Neale. See 'N. & Q.,' 7th S. iv. 15; for "St. Hilda" read *St. Hilda's*, for "Whycotte" *Whychcotte*.

P. 143 a. W. H. Neale. Curate of St. James's, Leeds; *Gent. Mag.*, 1808, i. 265; 1824, i. 545; 1831, ii. 619; Poulson's 'Beverlac,' i. 467, 'Holderness,' ii. 286.

Pp. 143-6. J. M. Neale. Add to the list of his works: 'Mediæval Hymns and Sequences,' ded. to Rev. T. Helmore, 1851; 'Lectures on Church Difficulties,' ded. to Archd. Denison, 1852; 'Hymns of the Eastern Church,' ded. to the Clewer Sisters, 1862; 'Sermons preached in Sackville College

Chapel,' 4 vols. (with an introductory account of the college), 1871.

P. 145 a, line 33. For "in" read *on*.

P. 146 a, line 17 from foot. For "Anthony" read *Antony*; line 16, after "J. M. N." insert "1856," and remove the brackets for 'Mediæval Preachers.'

P. 157 b. For "Cestrensis" (*bis*) read *Cestriensis* (XXI. 59 b.), for "Pever" read *Peover*.

P. 150. W. Johnson Neale. See 'N. & Q.,' 7th S. i. 156.

P. 165 a. Walter Needham. Bp. Patrick records his account of the death of Charles II., 'Autob.,' 101-2.

P. 172. Abp. Neile. Anecdote of him and James I. in Ed. Waller's 'Poems,' 1722, p. vi; Wrangham's 'Zouch,' ii. 81; 'Yorksh. Diaries,' Surt. Soc., vol. lxx.

P. 173 b. For "Spalatro," "Bishopthorpe," read *Spalato, Bishopthorpe*.

P. 187 a. For "above" read *under*.

P. 209. John Nelson. See Atmore, 'Methodist Memorial'; Southey's 'Wesley'; Tyerman, 'Oxford Methodists'; Yks. *Weekly Post*, Oct. 27, 1894.

P. 212. Robert Nelson. Letter by him prefixed to Wells, 'Rich Man's Duty,' 1715; he recommended 'Elements of Christian Piety,' ed. by L. Theobald, 1715; John Allen, in his 'Oxford Univ. Sermon,' 1772, styles him "a star" in a "glorious constellation." Pearson's 'Life of Hey,' 1827, i. 147; Southey's 'Wesley,' ii. 116.

P. 216 a, line 18 from foot. Read "glory was reflected upon his brother."

P. 226 b, line 19 from foot. Newcastle. ? Northumberland.

P. 228 a. For "at Holderness" read *in Holderness*.

Pp. 258-9. Sir H. Neville. Epigram on his motto "Ne vile velis" (cp. 303 b.) in Owen, 1st coll. ii. 66.

P. 273 a, line 6. For "East" read *North*.

P. 303. Thomas Neville. Willet, 'Synopsis Papismi,' 1600, p. 961.

P. 306 a. Neville, Fauconberg. See 'Cartularium de Gyseburne,' Surt. Soc.

P. 335 a. "Issue of Rolls," omit *of*.

Pp. 336-7. Henry Newland edited Commentaries on Ephesians and Philippians, 2 vols., 1860.

P. 337 b. "Swithin," better *Swithun*.

P. 349 a, line 14. Insert inverted comma after *them*.

P. 351 a. S. Newman. Second ed. of his 'Concordance,' Cambr., 1672.

P. 366 b. For "Newbold" read *Neubald*.

P. 370. Sir Henry Newton. Letters from him in Grotius 'De Veritate,' ed. Le Clerc, Amst., 1718, and in Engl. trans. by John Clarke, 1767. Experiments in Italy communicated by him to Derham, 'Physico-theol.,' 1723, p. 133.

P. 393. Sir Isaac Newton. On some of his

relations see 'N. & Q.,' Arthur Bedford wrote against his Chronology, 1728; his bust in Queen Caroline's grotto at Richmond, Green's 'Poems,' 1796, p. 81; H. Wharton's Sermons, 1700 (A. 3); Amhurst, 'Terræ Filius,' 1726, vol. i. p. xvii; V. Bourne's 'Poematia,' 1743, 96, 235, 248; Addison's 'Evidences,' 1753, pref.; Thomson's 'Poems,' 1768, p. 175; Leibnitz, 'Theodicée,' 1760, i. 162-253; Barrow's 'Works,' 1842, vol. i. p. xxvii; Newton's ed. of the 'Geographia Generalis' of Varenus, Cantab., 1672; Sam. Clarke's ed. of Rohault's 'Physica' (ed. 4, 1718), contained notes taken from Newton.

Pp. 395-6. John Newton. See W. Barless, 'Sermons, and Corresp. with N.,' New York, 1818; 'Memoir of N.,' ed. by Bickersteth, 1835; Sir J. Stephen, 'Ecl. Biog.,' Seeley, 'Later Evangel. Fathers,' 1879; Bailey, 'From Sinner to Saint,' 1892; Miller, 'Singers and Songs'; Roberts, 'Hannah More'; 'Life of W. Wilberforce'; 'Life of Tho. Scott'; 'Eclectic Notes,' 1856; 'Life of D. Wilson,' i. 13, 18; 'Life of H. Venn,' 1835, 148, 265, 345, 361, 400, 498; Vaughan's 'Life of T. Robinson,' 1815, 80, 209, 246-8, 258; Hardy's 'Life of Grimshaw,' 1861, p. 176; Sidney's 'Life of Rowl. Hill,' 1834, 92, 135; 'Life of Pratt,' 1849, 10, 48, 231; 'Life of T. Adam,' 1837, i. 63, 110; 'Life of T. Jones,' 1851, 85, 111, 189; 'Life of C. Neale,' 1835, 2, 7, 10; Jay's 'Life of C. Winter,' 1843, 339, 430.

P. 399 b, line 22. "Angle" ?

P. 400 a, line 21 from foot. 1672 is an error.

P. 401 a. "Robert Newton, D.D." Whence was the degree obtained ?

P. 403 b, line 25. For "regrets" read *regretted*.

P. 404 b. On Bp. Newton's second marriage, see Mathias, 'P. of L.,' 351-2.

P. 405 a, line 28. For "1682" read *1782*. There was a twentieth ed. of Newton's 'Prophecies,' 1835.

P. 414. Nich. de Walkington. See Henriquez, 'Ord. Cist. Script.,' 1626, pp. 94-5; Hearne's 'Newburgh,' ii. 612; Ross, 'Celeb. Yks. Wolds.'

P. 417 b. Pits's book 'De Illustribus Angliæ Scriptoribus' is wrongly cited.

P. 419 b, line 4 from foot. "Corporeal" ?

P. 445. Wm. Nicholls. See Nelson's 'Bull,' 374.

P. 445 a, line 25-6, read "etchings by him are known." W. C. B.

Neale.—May I call attention to an article in the volume just published where there is a little nest of errors ?

Under the name of John Mason Neale (vol. xl. p. 143 b), it is said, "In Oct., 1836, he won a scholarship at Trinity College, Cambridge." He was elected scholar in his third year, April 12, 1839. "He was accounted the best classical scholar of his year." We are not told if this is



meant to apply to the College or the University, and no evidence is given in support of the statement. I very much doubt if it is correct in either sense. I have heard a distinguished man of Neale's year say that he was expected to take a high place, but I never heard him say that he was expected to be Senior Classic. Neale did not get his scholarship till the last trial, while two other classical men of his year, high in the first class of the Tripos, got theirs at the first trial. Neale also failed to get one of the Bell Scholarships, for which, as a clergyman's son, he was eligible. We may fairly ask, therefore, for some evidence for the above statement.

Neale, like a good many others, disliked mathematics; and so "would not qualify" for the Classical Tripos by first passing in the Mathematical Tripos. This, I presume, means that, in accordance with the rule then in force, he tried to pass in mathematics, and having failed, was unable to go in for Classical Honours. A distinguished living bishop was a victim to this same rule, and a good many first-class scholars have had a very narrow escape. Thus, the "wooden-spoon" in the years 1825-28 inclusive was in the first class of the Classical Tripos, and in 1832 was no less distinguished a scholar than Richard Shilleto, who is believed to have got through only by the skin of his teeth.

"The rule was rescinded in 1841." The rule was not rescinded till 1851, or rather a second loophole was then allowed for some years. It was not in 1838, but in 1839, that Neale was Members' Prizeman. "He was elected Fellow of Downing." He was never Fellow of Downing, but merely acted as lecturer for a time, after which his name was replaced on the books of Trinity. He got the Seatonian Prize in 1845 and "on ten subsequent occasions." *Ten* is an error for *nine*.

It seems to me that a very little inquiry at Cambridge would have prevented all these mistakes; and that we have a right to expect that, in a work of so great importance, writers should use all reasonable endeavours to attain accuracy. R. S.

The following additions should be made:—

Neate, Charles (p. 151).—He wrote a copy of Latin sapphics, published anonymously, on Lord Salisbury's installation, 1870, entitled "Carmen in Theatro non recitatum, eoque magis Lectoribus commendatum."

Newland, Henry Garrett (p. 336).—For an interesting memoir, see 'Parochial History of Westbourne,' by Rev. J. H. Sperling, in 'Sussex Arch. Colls.,' vol. xxii.

Nash, Richard (p. 99).—For a curious story about his cast mistress, see 'Annual Register,' xx. 175.

EDWARD H. MARSHALL, M.A.

With reference to the article on William Mure, W. C. B. states (8th S. vi. 142), "there is a Mure

Scholarship at Westminster." His statement is misleading. The Mure Scholarship was founded to commemorate the services which Mr. James Mure had rendered to the school. G. F. R. B.

OBELISK.—In the cemetery of the Reformed Church at Homburg v. d. Höhe, in Germany, I found the other day a somewhat interesting monument, consisting of a red sandstone obelisk, having on the first face, in flowing characters:—

M S  
Joannis Wellbeloved  
Eboraco in Anglia oriundi  
qui in hac urbe  
vi febris occubuit  
viii id Octob ad MDCCXCIX  
Aetat xxi  
Ne nati desideratissimi  
ingenium et virtutes  
neve hospitium et amicorum curæ  
debito testimonio carerent  
parentes hoc marmor  
ponendum curavere.

On the second face, to the left of the inscription, a skull in profile let into a book surmounted by a butterfly, surmounted again by a triangle from which issues a glory of sixteen points. Third face, a cross resting on a globe. Fourth face, an anchor hanging by a rope or snake which is twined round a chalice placed on a table or altar.

The following entry of the death of John Wellbeloved appears in the register of the Reformed Church:—

"Im Jahr Christi 1819 den 8ten October morgends [*sic*] zwischen zwei und drei Uhr starb am Nervenfieber der Studiosus der Theologie Herr John Wellbeloved aus York in England bei Mir Johann Georg Breidenstein oberhofprediger im unterricht des dasigen Professoren der Theologie Charles Wellbeloved sohn in einem alter von ein und zwanzig jahren und war den zehnten desselben monates in gegenwart des Herrn Professor der Philologie zu York in England John Kenriok und des Reformirten Glöckners Johann Georg Knapp Christlichen gebrauche nach zu seine ruhe gebracht.

"[Signed] Johann Georg Breidenstein Landgräflicher Oberhofprädiger Inspector und Consistorialrath des Königlich: Baiერიchen Civil verdienst ordens Mitgl."

No doubt some of your readers will be able to explain the symbols, which are cut in high relief on the four sides of the obelisk. It would also be interesting to know who are the representatives of the family to which Mr. Wellbeloved belonged; for although the obelisk has not moved in the slightest degree since it was erected, yet it requires a little attention.

ARTHUR F. G. LEVESON GOWER.

Homburg v. d. Höhe.

TATTOOING. (See 8th S. vi. 339).—If Mr. Mosley will refer to p. 156 of the late Prof. Terrien de Lacouperie's recently published book on the 'Beginnings of Writing,' he will find a useful bibliography of works on tattooing, either as a tribal mark or for ornament. The Professor thinks

that the Maori *moko* (or tattooing) was purely ornamental.  
ISAAC TAYLOR.

**LAURUSTINUS.**—Admiring lately a fine specimen of this beautiful shrub in flower, near Oxshott, Surrey, I could not help noticing that my sister, who was with me, called it laurustina, and I believe I have heard others do the same. Probably the mistake was first made by taking the second part of the word as an adjective and making it agree in gender with laurus. *Tinus*, however (the origin of which appears to be unknown), was the Roman name of the shrub, and is mentioned in Ovid's 'Metamorphoses,' x. 98:—

Et bicolor myrtus, et baccis cœrulea tinus.

Pliny says that it was by some thought to be a woody kind of laurel, by others a tree of a separate kind: "Tinus: hanc sylvestrem laurum aliqui intelligent, nonnulli sui generis arborem. Differt color; est enim ei cœrulea bacca" ('Hist. Nat., xv. 39).

Our ordinary word for it is evidently founded on the first of these views, considering it to be a kind of laurel or bay-tree, which it somewhat resembles; but the *tinus*, being a substantive, remains unchanged. Botanically the shrub is called *Viburnum tinus*, and belongs to the order Caprifoliaceæ.  
W. T. LYNN.

Blackheath.

**A HORRID NOISE.**—Almost every morning a cart laden with stones passes the gate that leads to my garden, and causes the most disagreeable griding noise which the ear can receive. I was glad to find that Shakspeare was familiar with this offensive sound, and could explain the cause of it:

I had rather hear a brazen canstick turn'd,  
Or a dry wheel urate on an axle-tree;  
And that would set my teeth nothing on edge,  
Nothing so much as mincing poetry.  
'I Henry IV.,' III. i.

ALFRED GATTY, D.D.

**LITERARY PUBLISHING SOCIETIES.**—The number of learned societies now engaged in publishing works of various kinds is very large, and I am not aware of any volume which gives a list of such societies. Many people have heard of the Ballad Society, the Selden Society, the Percy Society, and such like; but a full list, with addresses, date of origin, and summary of publications would be very useful, and would, I think, be suitably chronicled in the pages of 'N. & Q.' The list should include extinct associations, and might, perhaps, extend to the United States and the continent of Europe—why not say at once the whole civilized world?

JAMES HOOPER.

Norwich.

**GEORGE HALKET.**—In the *Quarterly Review*, p. 413, a writer on 'Buchan' credits George Halket with the authorship of 'Logie o' Buchan,' and

adds that "on his head a price was set by the Duke of Cumberland, for writing 'Awa, Whigs, awa.'" Now it is possible, and, indeed, not unlikely, that Halket wrote both songs, but the *Quarterly Reviewer* would confer a favour on students of Scottish literature if he would kindly condescend on evidence. The Duke of Cumberland's ire is usually said to have been roused by the perusal of an anonymous 'Dialogue between the Devil and George II.,' for the author of which, "alive or dead," he announced his readiness to pay 100*l.* In all likelihood it was Halket's head that was in danger; but here also conclusive evidence is wanting.  
THOMAS BAYNE.

Helensburgh, N.B.

**HEART BURIAL.**—The subjoined cutting will be of service to the many interested in all that pertains to the subject of burials:—

"The *Gazette de Lausanne* announces that last Wednesday evening, in the church at Aubonne, the tomb which, according to the Latin inscription on the memorial stone, contains the heart of the famous French naval commander Abraham Du Quesne was formally opened in presence of the authorities, and a small silver box was found in a cavity hollowed out of the rock. The box was opened and found to contain a human heart encased in lead. A record of the discovery was drawn up by a notary, and the box was then replaced, pending its removal to Dieppe, the municipality of which town has expressed a desire to have the relic, Du Quesne having been born at the Norman seaport in 1610. The commander, who died in 1688, was the hero of the defence of Bordeaux against the English and Spaniards in 1650. He also won a brilliant victory over the famous Dutch Admiral de Ruyter in 1676. Although known to history as Admiral du Quesne, he never enjoyed the title officially, his profession of the Protestant faith having prevented his attaining flag rank."—*Morning*, Sept. 7.

C. P. HALE.

**"BETTY," THE BURGLAR'S TOOL.**—In my note on 'Jemmy' (*ante*, p. 138) I referred readers to the 'N. E. D.' for information about "Betty." I forgot, however, to add that the earliest example of the word is wanting from that valuable repertory, which takes us back only to 1700. Littleton's 'Latin Dictionary' of 1678 contains the following item: "Vectis.....a Betty or engine to force open a door." It may be also in the 1673 edition; but a copy of this is inaccessible to me.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

**BOWDLER'S 'SHAKSPEARE.'**—In the country we are not much troubled with the new woman or with skirt-dancing. But we are cut off from the theatre and from good concerts, so that we have to make shifts for our amusements. I belong to a "literary and musical society," at whose meetings the members (of whom the more part are ladies), read Shakspeare, out of Bowdler's edition (in sixpenny parts, published by Longmans). Bowdlerism is dead and buried, and may remain so for me. But one wonders at the cool assurance

which leaves (*e.g.*) "stews" and "bona roba" in the text, without a word of explanation. Such editing presumes that we are not only ignorant of the meaning, but also not intelligent enough to inquire. When an explanation is vouchsafed it is amazingly stupid. Poins calls Falstaff "old martlemas," and we are informed that "Martinmas, St. Martin's Day, is Nov. 11," and again that a "frank" is a "sty." But "to prick," meaning "to appoint" is not explained, neither is the pun on the word "cross" = coin ("2 K. Henry IV.).

W. C. B.

### Queries.

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

DETAIL.—In military use this word occurs both as substantive and verb; in the latter use, with the meaning "to select or tell off a man or small body of men for some particular duty"; in the former it is applied to the "roster or table for the regular performance of duty," the detaching or selecting of a man or men for a particular duty, and the small party so selected or told off. I do not find these senses recorded in any English dictionary before, or, indeed, till long after, the first edition of Webster in 1827, where the authority cited is the 'Laws of Massachusetts.' The substantive, however, occurs in the first sense (*detail of duty*) in James's 'Military Dictionary,' third edition, 1810, and probably in first edition, 1803. But no quotations before *circa* 1860 have been collected by the readers for the 'Dictionary'; nor has the War Office, to which application has been made, been able to supply us with any. On the other hand, a request in the (New York) *Nation* has brought us quite a shower of quotations for both verb and noun in American use, from orders and other documents relating to the War of Independence. Several of these have been sent to me from officials of the United States Government, or of separate states of the Union. As there is reason to think that the term was used in the British Army at least as early as in that of the revolting colonies, it is important to have quotations showing this; and we shall be grateful to any persons interested in the completeness of the 'Dictionary' (among whom are numbered so many of the readers of 'N. & Q.')

who will send us quotations illustrating or bearing on the word early in the present century, or of any anterior date, or will make suggestions as to where it may be looked for. As the matter is urgent, having been already under investigation for some weeks, please send information direct, addressed to

J. A. H. MURRAY.

Oxford.

THE PRIORS OF ST. MARIE OVERIE.—The following is a list of the priors of St. Marie Overie, Southwark. Is anything of interest known respecting any of them?—

Aldgod, 1106-30; Algar, 1130-32; Warin, 1132-42; Gregory, 1142-50; Ralph, 1150-54; Richard, 1154-63; Valerianus, 1163-89; William de Oxfenford, 1189-1203; Richard de St. Mildred, 1203-5; William Fitz Samari, 1205-6; Martin, 1206-18; Robert de Oseney, 1218-23; Humphrey, 1223-40; Eustachius, 1240-53; Stephen, 1253-66; Alan, 1266-83; William Wallys, 1283-1306; Peter de Cheyham, 1306-26; Thomas de Southwark, 1326-31; Robert de Welles, 1331-48; John de Peckham, 1348-59; Henry Collingbourne, 1359-95; John Kyngeston, 1395-7; Robert Weston, 1397-1414; Henry Werke-worth, 1414-52; John Bottisham, 1452-62; Henry de Burton, 1462-86; Richard Briggs, 1486-91; John Reculver, 1491-9; Richard Michell, 1499-1512; Robert Shouldham, 1512-3; Bartholomew Linstede, *alias* Fowle, 1513-40.

Linstede surrendered the priory to Henry VIII. in 1540, and received a pension. Thirty-two priors, with no monument or relic to which we can point with certainty. D. THOMPSON.

RAFFMAN.—In the will of John Cambridge, a Mayor of Norwich in the fifteenth century, reference is made to John Gosselyn, Raffman. Blomefield says, "Raffmen, or Timber Masters"; but Mr. Mark Knights, in 'Highways and Byeways of Old Norwich,' p. 70, remarks that "rushes found ready purchasers from raffmen, or tallow-chandlers." What is the real meaning of the word and its derivation? JAMES HOOPER.

Norwich.

*£. s. d.*—Can any reader of 'N. & Q.' explain how these initial letters (which are understood to represent *lire*, *soldi*, *denari*) have come to indicate pounds, shillings, and pence? The difficulty is this. According to an old Italian dictionary (Altieri) *lira* is "Monéta che val venti soldi—a liver" (?) and *lira sterlina* is a pound sterling, twenty *shillings*. But *soldo*, according to the same authority, is a penny, not a shilling. Then, again, *denaro* (or *danaro*) is described to mean pence, *farthings* (?); all which is confusing, not to say contradictory. EDWARD P. WOLFERSTAN.

SIR JOHN RERESBY, 1634-1689).—1. Where is the MS. from which Reresby's 'Travels' were printed; and who was the editor of the 1813 edition in which they appeared? 2. Where can the 1821 and 1831 editions of the 'Travels and Memoirs' be seen? 3. The writer of the notice of Mr. Cartwright's edition of the 'Memoirs' in the *Athenæum* for June 19, 1875, appears to think that the earlier editions of the 'Memoirs' were printed "after careful arrangement of Sir John's rough notes, formed probably to a considerable extent under his direction." Is there any real ground for this conjecture? The only MS. of the 'Memoirs' I am aware of is in the British Museum

(Additional MSS. 29,440-1), and the vagaries of the various editors might easily account for the discrepancies in the various editions. 4. I should be glad to have the exact dates of the deaths of Sir John's first and second sons, William and Tamworth Reresby. 5. Are there any portraits of Reresby in existence? To save trouble, I may mention that I am familiar with the various references to Reresby in 'N. & Q.' G. F. R. B.

COLLECTION OF POEMS.—'An Original Collection of the Poems of Ossian, Orann, Ulin, and other Bards who Flourished in the Same Age,' collected, &c., by Hugh and John McCallum, and printed for the editors by James Watt, bookseller, 1816. This collection seems to be a series of extravagant rantings, much after McPherson's style. There is a long preface, and some blank verse at the end. It is accompanied by an enormous list of subscribers (mostly Scotch, however), so that it must have been heard of. Is the book one of the many frauds supposed to have been translated from the original Gaelic?—as there is an evident note of falsehood all through the preface (which most unmercifully reviles Dr. Johnson), although it is dedicated to the "Duke of York."

FRANCIS PERROT.

WILLIAM BELL, M.P. FOR WESTMINSTER, 1640-1648.—Was he the William Bell, son and heir to Thomas Bell, of London, merchant, who signed the Visitation of London, 1634? The M.P. was colleague of the celebrated Serjeant Glynne (afterwards Chief Justice of the Upper Bench) in the representation of Westminster, and with him was secluded in the "Purge" of December, 1648, but survived the Restoration. He was a trustee for the poor of Westminster, and one of the Commissioners of Sequestration. He also served as one of the Middlesex County Committee for raising and maintaining the "New Model," and for the purposes of general assessment. W. D. PINK.

THE CYPRESS OF SOMMA.—Early editions of Murray's 'Guide through Northern Italy' mentioned the cypress of Somma as the oldest tree in the world. They added that it was proved to have been growing in the days of Cæsar. Some other writers say that it is spoken of in the writings of Cæsar himself. Thanks to this tradition, or to the symmetry and majesty of the tree itself, Napoleon spared it, though it lay in the very line of his Simplon road. In 1843 the present writer was passing from Milan to Sesto Calende, on Lago Maggiore. The diligence stopped at a sharp curve Napoleon had made in order to pass round the cypress. All the passengers alighted and walked round this monumental growth. We were told that the diligence halted every day for giving wayfarers such an opportunity. No passage in any ancient author, however, has met my eye which seems to

allude to this vegetable wonder. If there be such a *locus classicus*, will some Latinist enlighten my ignorance? JAMES D. BUTLER.

Madison, Wis., U.S.

ANCIENT BRASSES.—I am anxious, if possible, to trace the present whereabouts of certain ancient brasses which once existed in Fulham Church, but which have disappeared, no one knows exactly how. Among the number were brasses of Wm. Harvey, *ob.* 1471; Sir Sampson Norton, *ob.* 1517; and Dr. Butts, *ob.* 1545. During the Great Rebellion Fulham Church and its monuments were much injured by the soldiery, who doubtless are responsible for the disappearance of some of the memorials; but others survived down to about the beginning of the present century. Mr. John Meyrick, the father of Sir Samuel Rush Meyrick, the eminent antiquary, kept at Peterborough House, Parson's Green, a veritable museum of curiosities. At his death in 1805 his effects were sold at King's auction rooms, the catalogue enumerating, among other things, "brasses out of Fulham Church." The quotation I take from a note which Faulkner made in his own copy of his 'History of Fulham,' now in the possession of the Hammersmith Free Public Library Commissioners. Can any correspondent suggest a means by which I could see a copy of this catalogue, or ascertain any particulars about the sale? CHAS. JAS. FERET.

49, Edith Road, West Kensington, W.

THE MARRIAGE OF EVELYN, DUKE OF KINGSTON.—A magazine for 1734 records among the marriages, "The Duke of Kingston, lately at Paris, to Lewisa Francisca, commonly called Mlle. de Maine, daughter of Lewis Augustus of Bourbon, Duke of Maine, one of the Princes of the Blood Royal." This was the Duke of Kingston who married the fair bigamist Miss Chudleigh. Is there any satisfactory proof that the duke married the French princess? HILDA GAMLIN.

Camden Lawn, Birkenhead.

VIEW OF WESTMINSTER ABBEY.—I should be much obliged for a reference to the book containing an engraved view of the west end of the Abbey from an unusual point of view, *viz.*, some distance down Tothill Street, showing in the foreground a few of the gable-ended houses in the street on either side. I remember seeing this plate, but cannot find it again. LISLE.

CUNDALL, YORKSHIRE.—Will some of your readers kindly give me their views on the etymology of this place-name (Domesday Cundel)? I suggest *Cyning*, a king or ruler (Ger. *könig*), and *dall*, a portion or part, or perhaps *dell*, a dale. There is also the township of Lecky, in this parish (Domesday Ledebi, and frequently spelt Letby), the derivation of which is puzzling. Is it from the same root as Leckonfield and Lackenby?

References to Anglo-Saxon charters or chronicles in which these two places, Cundall and Leckby, are mentioned would be welcome, or any notes relating to the history of the parish, of which I am preparing an account to accompany the parish registers, now in the press.  
H. D. E.  
Birkenhead.

'SEAL OF THE COUNCIL OF BASLE.—This seems to have been the only ecclesiastical council which used a great seal. It is mentioned in Milman's 'History of Latin Christianity,' 1855, vol. vi. pp. 258, 268. Is the matrix in existence; or, if not, have any impressions been preserved?

ASTARTE.

'PENNY CYCLOPEDIA.'—Is there any existing key to the writers who contributed to this old but very valuable compendium? Many of the articles are evidently written by men whose opinions and authority are unassailable even now. I refer, of course, to the biographical and historical matter, and to those things unaffected by modern knowledge and progress.  
E. S.

SIR WALTER RALEIGH. (See 8th S. v. 405.)—Is it possible to ascertain the exact site of the house, near St. James's, which formerly belonged to Sir Walter Raleigh, and subsequently came into the possession of Lord Craven and Anthony Craven?

W. F. PRIDEAUX.

FAMPOUX.—What is the meaning of this word? It is spelt with a capital F.

"Ce qui se passait dans Javert, c'était le Fampoux d'une conscience rectiligne, la mise hors de voie d'une âme, l'écrasement d'une probité irrésistiblement lancée en ligne droite et se brisant à Dieu."—Victor Hugo, 'Les Misérables,' Partie v. Livre iv. 'Javert Déraillé.'

JONATHAN BOUCHIER.

ULPH FAMILY.—Can any correspondent of 'N. & Q.' give me a few particulars of the family of Ulph and their connexion with the parish of Burnham-Ulph, in the hundred of Brothecross, co. Norfolk? Did the lands in this parish originally belong to the family? WM. JACKSON PIGOTT.

CUNE.—I am anxious to know the meaning and derivation of the word "Cune" (said to be British), part of the name of Cuneford, Coundon, &c.; in ancient documents it is variously spelt, viz., Coun, Cown, &c. In every instance it relates to water, and is said to mean a stream or source of a stream; but I want reference to authority for this.

JOHN ASTLEY.

'THE ARTIST.'—Can any correspondent give information about a periodical bearing the above title, published in London, weekly, from Saturday, March 14 till Saturday, August 1, 1807? Who was the editor; and was the publication resumed after the last-mentioned date?

ROBT. GUY.

The Wern, Pollokshaws.

## Replies.

SIR JOHN SCHORNE.

(8th S. vi. 341).

So my old friend Sir John Schorne reappears in the pages of 'N. & Q.,' bringing back with him many pleasant recollections of bygone studies, of a pilgrimage to his church and well, of researches in many directions, and of a series of papers in which I have set down all that I was able to collect about the history of this very remarkable personage.

As MR. JAMES HOOPER does not seem to have met with any of these papers, perhaps I may be excused if I begin by giving a list of them:—

1. On Master John Schorn. *Journal British Archæological Association*, 1867, vol. xxiii. 256-268.

2. Master John Schorn: His Church and Well at North Marston, Buckinghamshire. *Journal B. A. A.*, vol. xxiii. 370-378. With an illustration, the effigy of Schorn from the rood screen at Suffield, Norfolk.

3. Master John Schorn: His Effigy in Painted Glass. *Journal B. A. A.*, vol. xxv. 334-344. With an illustration of a figure in painted glass which in 1838 was in the possession of a gentleman residing at Bury St. Edmunds.

4. Prayer and Hymn to Master John Schorn. *Journal B. A. A.*, xli. 262-266.

5. A Paper in the *Records of Bucks.* (Bucks A. and A. Society). Intended to supplement an earlier paper, not by me.

This last paper contains illustrations of the effigy of Sir John as found (a) on the rood screen at Cawston, Norfolk; (b) on the rood screen at Gateley, Norfolk; (c) on a panel once in the possession of Gainsborough Dupont, Esq., Sudbury, Suffolk; (d) on the rood screen at Suffield, Norfolk; (e) five pilgrims' signs, found in the Thames at London, in which Sir John is depicted.

If MR. HOOPER cares to pursue the subject, these papers will show him the result of my labours. My pilgrimage to North Marston was very fruitful, not only in the interest attaching to the church and village, but in enabling me to obtain a large jar of water from the famous well. I was very reluctant to believe that its reputed healing virtues were merely due to the imagination, and I submitted the water for analysis to a very eminent chemist. I have printed his analysis, from which it is clear that the water really does possess some small medicinal virtue.

MR. HOOPER says that Nares quotes from 'The Four P's' a boast of the Palmer that among other holy places he had visited Mayster Johan Shorne in Canterbury; and, of course, he quotes Nares correctly. I maintain, however, that Heywood, in his play, does not say so, and has only been made to say so by erroneous punctuation.

The earliest edition of the play in the British Museum reads thus (be pleased to note that there are no stops at all in the passage):—

41 At rydybone and at the blood of Hayles

Where pylgrymes paynes ryght muche auayles

- At Saynt Dauys and at Saint Denys  
 At Saynt Mathew and Saynt Marke in Venis  
 45 At Mayster Johan Shorne at Canterbury  
 The great god of Katewade at Kyng Henry  
 At S:ynt Sauyours at our lady of Southwell  
 At Crome at Wyl-dome and at Muswell  
 At Saynt Rycharde and at Saynt Roke.  
 50 And at our lady that standeth in the oke.

Now I maintain that line 45 (I am responsible for the numeration) means that the Palmer had visited the shrine of Master John Shorne, and that he had also visited the shrine of St. Thomas à Becket at Canterbury. Otherwise in the long list of places to which he had made a pilgrimage, the famous shrine of St. Thomas finds no mention.

Just in the same manner I conclude that in v. 47 he means to say that he has made his pilgrimage to St. Saviour's, and also to our Lady of Southwell, two entirely distinct places.

I may also quote, in illustration of my reading, other lines, such as this:—

With holy Job and St. George in Suthwarke,  
 where no one will suppose that the Palmer meant to indicate that the patriarch Job had a shrine at St. George's in the Borough; or,

At Saynt Comelys at saynt James in Gales,  
 where certainly we cannot imagine that he intended us to confuse the shrine of St. Comelys with that of St. James of Compostella; or,

At our Lady of Boston at Saynt Edmundes byry,  
 where it is distinctly evident that two shrines are indicated; or,

The great god of Katewade at Kyng Henry,  
 where we need not confuse a wonder-working crucifix with the popular devotion to Henry VI. These accumulated instances seem to me decisive as to Heywood's intention.

I am aware that in another edition of the play, also in the British Museum, printed by John Alde, in 1569, some four years after Heywood's death, the important line appears in this form:—

At Maister John Shorne in Canterbury;  
 but I prefer the earlier reading.

There is no proof whatever, so far as I am aware, that Sir John Shorne ever had a shrine in Canterbury. That is, of course, only negative evidence. But the argument which I am now urging is that the Palmer, whose list of shrines is very long, the whole passage extending to some sixty-three lines (I have quoted only a few verses from it), would not have visited one of the most important places of pilgrimage in all England, unless the verse in dispute records his visit. Every one who has read Erasmus's 'Colloquies'—and who has not?—knows the prominent position of the Canterbury shrine.

The "Mr. Kent, of Bromley," who is said to possess "a pilgrim's leaden sign, with the devil's head just showing out of a boot," is, no doubt, my friend Mr. Cecil Brent, who does reside at Bromley,

who possesses such a sign, and who kindly allowed me to use it in illustration of one of my papers. I was fortunate enough to obtain a similar pilgrim's sign, which I have presented, with other *signacula*, to the Guildhall Museum.

I see that there is a great deal too much about myself in this communication; but Mr. HOOPER appears to be acquainted with so many other sources of information that it was not necessary to particularize those. He is familiar with the admirable paper by the Rev. Jas. Bulwer, in the 'Norfolk Archaeology,' to which I was myself indebted; though he has not met with the excellent memoir by the Rev. W. Hastings Kelke, 'Records of Bucks,' ii. 60-74, to which one of my contributions was, indeed, supplementary. It was written at the request of the then Archdeacon Bickersteth, and was intended to include whatever information I had obtained about the Buckinghamshire worthy not already comprised in Mr. Kelke's paper.

That the subject of Sir John Schorn is not new to 'N. & Q.' may be seen by the following list of references:—1<sup>st</sup> S. ii. 387, 450, 520; 2<sup>nd</sup> S. iv. 495; 3<sup>rd</sup> S. vii. 413; 6<sup>th</sup> S. vii. 368, 396; 8<sup>th</sup> S. vi. 341. W. SPARROW SIMPSON.

Two references, from the very full Index to the Parker Society's unsuccessful series of publications, may be of use: "Shorn (Mr. John), a Popish saint, who had an image at Shorne and Merston, Kent, I. Latimer, 474; his boot, Bale, 498."

EDWARD H. MARSHALL, M.A.

Hastings.

"THREE FARTHINGS OF LAND" (8<sup>th</sup> S. vi. 309).  
 —I venture to attempt some reply to the inquiry of your valued correspondent K. P. D. E. as to what is meant in certain old documents by "three farthings of land."

1. I have understood that in Cornwall a farthing of land is, or was, thirty acres. Webster's 'English Dictionary' confirms this in a quotation from Richard Carew's 'Survey' of that county, published in 1602.

2. Reference to 'Whitaker's Almanack' for the current year will show that, among measures apparently in use at the present time, a "yard of land=30 acres." This "yard of land" may, I presume, be either an error or a synonym for "a yardland."

3. A yardland, according to law dictionaries, is—  
 "Virgata terra, a quantity of land differing according to the place or country; at Wimbledon, in Surrey, it is but fifteen acres; in other counties it is twenty; in some, twenty-four; and in others, thirty and forty acres."  
 —Thos. W. Williams, 1816.

4. Du Cange says:—

"Farding is from the Saxon *feord*, 'fourth.' It is used for the fourth part of a thing; for example of land, or of a coin."

5. "There is good reason for thinking that the *hide* was the unit of measurement, and that the *virgates* and

acres came after, *i. e.* were deduced from the larger unit."—'The Old English Manor,' by Prof. Chas. M. Andrews, Baltimore and London, 1892.

6. "According to a very common mode of reckoning, the *hide* contains four *virgates*; every *virgate*, two *bovates*; and every *bovate*, fifteen acres."—'Villainage in England,' by Paul Vinogradoff, Oxford, 1892.

This reckoning would make the *virgate* to be the fourth part, or *farthing*, of the *hide*, and to contain thirty acres.

These quotations lead us towards, if they do not absolutely bring us to, the conclusion that a *farthing* is only another name for the yardland or *virgate*, the fourth part of the *hide*. This, however, is merely determining the relation to each other of these two measures; and, as we shall see, is very far indeed from indicating how many modern statute acres are represented in a given case by a *farthing* of land. For, although the distinguished Russian professor speaks of thirty acres to the *virgate* as "a very common mode of reckoning," he proceeds to say:—

"Such proportions are, as I have said, very commonly found in the records; but they are by no means prevalent everywhere.....The supposition of an uniform-acre measurement of *bovates*, *virgates*, *hides* and knight's fees all over England would be entirely misleading.....The yardlands (*virgates*), or 'full lands' (as they are sometimes called, because they were considered as the typical peasant holdings), consist of 15, 16, 18, 24, 40, 48, 50, 62, 80 acres; although thirty is perhaps the figure that appears more often than any other. *Bovates* of ten, twelve and sixteen acres are to be found in the same locality. We cannot even seize hold of the acre as the one constant unit among the many variables; the size of the acre itself varied from place to place.....Even within the boundaries of one and the same community, the equality was an agrarian one,"

*i. e.*, based partly upon the quality of the land—its worth for practical purposes—and not upon area alone.

"We must come to the conclusion that the *hide*, the *virgate*, the *bovate*, in short every holding mentioned in the surveys, appears primarily as an artificial administrative and fiscal unit, that corresponds only in a very rough way to the agrarian reality."

Similarly Mr. Walter de Gray Birch (in his 'Domesday Book,' 1887, p. 229) says:—

"All attempts to fix the exact acreage of the *hide* have necessarily failed; because the expression represents a quantity that varies in direct [inverse?] proportion to the arability and convenience of the land to which the term is applied."

The writer of 'The Old English Manor,' already quoted (which is a volume of a series called "Johns Hopkins University Studies in Historical and Political Science"), comes to a general conclusion in accord with that of Birch and Vinogradoff. His words are:—

"To attempt to define exactly the Domesday measures is apparently a hopeless task; and equally hopeless is it to determine the exact value and size of the pre-Domesday measures."

JOHN W. BONE.

Birkdale.

In certain districts, mainly those of Scandinavian settlement, land was measured not by acreage, but by rental. Thus a *librata terre* was land worth a pound of silver per annum, a *marcata terre* being worth a marc, and a penny land or *denariata terre* being worth a silver penny, twenty penny lands making an ounce land, and twelve making a shilling land or *solidata terre*. Mention is also made of eight-shilling lands and of eight-penny lands, as well as of halfpenny lands, farthing lands, and half-farthing lands, eight of which made a penny land. The meaning of farthing land is not always certain, as it is supposed sometimes to correspond to the Irish "quarter land" (*carrow*), which was quite a different thing. The extent of a penny land varied according to time and locality. In one recorded instance a penny land seems to have measured a perch, in another it was half a rood.

ISAAC TAYLOR.

The extent of a farthing of land seems to be somewhat obscure, but it is certainly larger than a farthing-deal, and that is a quarter of an acre. As I am much interested in a family formerly resident at Collingham, I shall be glad to communicate with K. P. D. E., if he will send me his address.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

YEOVIL (8th S. v. 428, 473; vi. 357).—At the second reference I imagined that I had given sufficient reasons for supposing that the name of the river which flows past Yeovil and Ivelchester is the Ivel, and not the Yeo, the latter being a name of modern invention, evolved out of the name Yeovil. But Mr. FÈRET is not satisfied, and wants to know "on what ground" I make this statement. As a general rule, when we have duplicate names of a river or of a place we may suspect that one of them is a mere ghost-name, either a blunder or, more frequently, a fiction, due to archæological ingenuity. In this case there is no question as to which is the true and older name. The name Yeo seems to have been invented in the present century, not being known to Camden or the older archæologists, while so late as 1802 the 'English Cyclopædia' only knows the river as the Ivel or Yeovil. On the other hand, as I have already shown, Ivel is the ancient name. The "burgh of Yeovil," which bears simply the name of the river on which it stands, instead of becoming Yeovilbury, is called *Givele* and *Ivle* in Domesday, *Gevele* in the Hundred Rolls, and *Evill* by Camden in 1607 and by Spelman in 1677. Camden calls the river the *Evell*, a name which appears in the name of Ivelchester, now usually contracted to Ilchester, the town being called *Givelcester* by Florence of Worcester, *Yvelcestre* or *Ivelcestre* in the Hundred Rolls, and *Ivelcester* by Camden. As Ivelchester is the "chester on the Ivel," so the neighbouring village of Yeovilton is the "tun on the Yeovil" or

Ivel. Spelman calls it Evilton, an evil name, which may have led to the preference of the modern form Yeovilton. In all these cases the river bears the name Givele, Gevele, Yeovil, Evell, or Ivel, and there is no hint of such a name as Yeo till we come to quite recent times. Hence I venture to think that the name Yeo has been evolved out of that of Yeovil.

MR. FÉRET seems to have copied the blundering statement of Lewis that the river has been identified with "the *Velox* of Ravennas." Who Ravennas was I do not know; but the *Velox* or *Belox* of the Ravenna geographer is very doubtfully to be identified with the Ivel, being more probably the estuary of the Parret, and in any case is only Latin, at best a translation of the Celtic name, which was probably Ischal, since Ilchester is the *Ischalis* of Ptolemy. We may perhaps discover a transition to the name Ivel in Nennius, who calls Ilchester by the name *Pen-savel-coit* or *Pen-savel-coit*, where in *Savel-coit* (*Ischal-coed*), we may perhaps recognize the name of Selwood, the great forest near which Ilchester stands. ISAAC TAYLOR.

BOOK IN THE MAW OF A FISH (8th S. vi. 246).—The book, the singular discovery of which in the maw of a codfish in Cambridge market in 1626 is mentioned in the extract from Dr. G. Ward's letter to Archbishop Usher given by Mr. ARNOTT, was subsequently reprinted and published under the title of 'Vox Piscis,' with a woodcut of the fish itself cut open and the book in its stomach. The title-page is as follows: "Vox Piscis; or, the Book-Fish, containing three Treatises which were found in the Belly of a Cod-fish in Cambridge Market, on Midsummer Eue last. Anno Domini 1626. London, Printed for James Bolen and Robert Melbourne. MDCXXVII."

The volume commences with an introduction of about forty pages, describing the discovery of the book, &c. This is followed by a separate title-page, being that of the original work: "The Preparation to the Crosse and to Death, and of the Comfort vnder the Crosse and Death. In two Bookes. Being very fruitfull for all deuoute people to reade and meditate on. London, Printed by John Bale for J. B. and R. M. 1627." The 'Preparation to the Cross' was originally published in London in 1540 without the author's name.

There is an amusing contemporaneous account of the discovery of the book in one of Joseph Mead's letters to Sir Martin Stuteville in the Harleian MSS., and copied by Baker in one of his manuscript volumes in the Cambridge University Library, which also contains a copy of the 'Vox Piscis.'

EDMUND VENABLES.

'CAMBRIDGE CHRONICLE': 'OXFORD JOURNAL' (8th S. vi. 327).—In Mr. Macray's 'Annals of the Bodleian Library,' 1890, p. 389, there is this notice:

"A.D. 1874. Mr. Frederick Morrell, of Oxford, gave a valuable set of the *Oxford Journal* newspaper for 110 years, from 1762 to 1873.

ED. MARSHALL.

MR. DUNKIN will find some early files of the *Cambridge Journal and Weekly Flying Post*, which in 1767 became the *Cambridge Chronicle and Journal*, in the British Museum.

MARK W. BULLEN.

Barnard Castle.

TIPPINS FAMILY (8th S. vi. 267).—The "fee" about which T. A. M. is anxious to know is, strictly speaking, as regards the College of Arms in England, not for the use of the coat to which right may be established in a particular case, or which may be granted to a person not able to establish such right, but for the share which the several officers of the College take in the grant or confirmation. The right to use the arms is, of course, an integral part of the grant or confirmation. There is what may be called a fee for using a coat of arms; but that is for a Government licence, the Armorial Bearings Tax, which is entirely independent of any question of right in heraldic law to the coat used or worn, and is solely taken for the using or wearing.

The name of Tippins is not to be found under the orthography given by T. A. M. in Burke's 'General Armory,' which probably was not consulted before the query by T. A. M. was sent. Incidentally it may be remarked that few coats of arms are without crests, though such cases have been and perhaps still are known, while, *per contra*, the case of a crest being assigned by heraldic authority to a person without a relative coat of arms is, so far as I am aware, unknown.

The statements made as to the name of Tippen (the nearest form to that inquired after which is given by Burke in his 'General Armory,' 1878) may be worth citing, as the locality assigned, viz., Gloucestershire, is sufficiently near Herefordshire to warrant an inference of the two forms being variants of the same name. The date of *temp.* Hen. VIII. is mentioned, and it is somewhat curious, considering that the inquiry of T. A. M. is devoted to a crest only, that no crest is blazoned for Tippen of Gloucestershire. The arms assigned are "Ar., on a chev. between three lions' heads erased gu. crowned or, a bezant." A somewhat similar coat (equally without a crest), "Az., on a chevron between three lions' heads erased or, three battleaxes of the first," also stated to be *temp.* Hen. VIII., is assigned by Burke to Tipping of Preston, Lancashire, in the work just mentioned. The circumstance that no crest is blazoned for either of these coats is curious, particularly in connexion with the inquiry of T. A. M. as to the proper mode of spelling (which may indicate that he had Tipping in his mind), and, on the whole, it might be suggested,



I think, that there was, or was supposed to be, some connexion between Tippet of Gloucestershire and Tipping of Preston. Whether any proved facts would bear this out I do not at present know; but the earlier Visitations of the two counties named might show the ground of the likeness of the two coats. Other coats of Tipping, even of Lancashire, differ rather widely from Tipping of Preston and Tippet of Gloucestershire; but there may have been a community of blood, real or supposed, between some, though probably not all of them.

NOMAD.

**BIBLIOGRAPHY OF SCHOOL AND COLLEGE MAGAZINES** (7th S. iv. 5, 110; v. 476; vi. 93, 214; xii. 75; 8th S. i. 116; iii. 256; iv. 6, 78).—As the under-mentioned magazines are not likely to be recorded in any ordinary lists, particulars of them are supplied here. Winchester College:—

The Slackster. No. 1, December 1, 1892. Price 3*d.* Printed by Warren & Son, 85, High-street, Winchester. 4to. 2 leaves. No. 2, and last, December 17.

The Flint Court Fortnightly: a Temporary Insanity. No. 1, May 1, 1894. Price 6*d.* Printed by Warren & Son, 85, High Street, Winchester. 4to. 2 leaves. No. 4, and last, June 30.

University of Durham:—

The Critic. No. 1, Saturday, June 23rd, 1894. Price 6*d.* Printed by Thos. Caldclough, 70, Saddler Street, Durham. 8vo. six leaves, illustrated.

Mr. Lynam's School, Oxford:—

The Draconian. No. 1, April, 1889. Price 6*d.* Printed by Upstone & Son, 15½, Queen Street, Oxford. 8vo. four leaves; four numbers a year; continued.

Mr. Douglas's School, Malvern Link:—

Link Lights. No. 1, October Term, 1891. Price 3*d.* Printed by Stevens & Co., Malvern. 4to. No. 3, July, 1894; continued.

W. C. B.

**HEWETT FAMILY** (8th S. vi. 147).—I find the following in Berry's 'Heraldry' which is in my possession, viz., "Hewet, Heckfield, Hampshire, Ar., on a chev. sa. betw. three lapwings, close, ppr., a rose stalked and leaved betw. two cinquefoils or."

J. W. GRANT WOLLEN.

**SCOTTISH FAMILIES** (8th S. vi. 188).—The family name of Jossey is given by Ferguson as derived from *gos*, High German form of *gaud*=Goth. In the simple forms he gives Gosse, Josse, Jousse, Cossé, &c. The arms of Jousey or Jossey are given by Nisbet, which are taken from Pont's MS. ('The Arms of the Nobility of Scotland,' collected by James Pont, A.D. 1624). The Scottish nation were in close friendship with France, especially before 1600, and I have no doubt but that the founder of the family came from that country. The probability is that MANQUE will have to consult French books and documents for the information required. The following may be of use. Cossé (1459 to 1646). Fiefs: Brissac, Secondini,

Gonner, Assigny. Gosse. William Gosce, Normandy, 1198; Amauri de Gosse of Normandy, time of Henry V.; John and Walter Gosce, England, circa 1272; Sieur de la Mortraye, Vicomté d'Ange, 1667; Sieur des Casteaux, 1669, Normandy. In a list of noble families of Holland are the arms of De Jausee de Mastang, but no further information.

JOHN RADCLIFFE.

**THOMAS: BULLER** (8th S. vi. 148, 216, 251).—It is rather curious that in the latter half of the thirteenth century there were three English bishops bearing the not very distinctive name of John Thomas. To increase the confusion, all three had held livings in the City, two were royal chaplains, both of these last being noted for the excellence of their preaching, and both squinted. These two were John Thomas, successively Bishop of Lincoln (1743-1761) and Salisbury (1761-66), and John Thomas, Bishop of Peterborough (1747-57), Salisbury (1757-1761), and Winchester (1761-81). The third was John Thomas of Rochester (1774-93). It is the second of the trio, who was once preceptor to George III., whose wife's maiden name is asked for. Mrs. Thomas was Miss Susanna Mulso, whose father, Mr. Thomas Mulso, lived at Twywell, in Northamptonshire. She died November 10, 1778, *ætat.* seventy-five, and was buried in Winchester Cathedral. Her brother, Mr. Thomas Mulso, commonly known as "Handsome Thomas," married the bishop's sister, a remarkably beautiful woman, and was the father of Hester Mulso, better known as Mrs. Chapone, the authoress of 'Letters on the Improvement of the Mind,' and the friend of Elizabeth Carter, the translator of Epictetus.

EDMUND VENABLES.

"JIGGER" (8th S. vi. 265, 316).—I accept with thanks F. N.'s correction of my statement that the ballad cursing the eyes of him who would "rob a poor man of his beer" arose out of Father Mathew's visit to London; but I am not guilty of misquotation, *teste* our worthy Editor, simply because the ditty referred to in my note is not identical with the ballad from which my critic quotes. The ditty, as printed in the Catnach sheet which I sent to the Editor, begins—

I like a drop of good beer, I do,—

and contains a loyal reference to her present Majesty as well as a laudation of "King Billy." I copied the refrain from this sheet *literatim* except as to the dash noticed by MR. RATCLIFFE, for my memory is most distinct that *jigger* was the word I heard sung.

Whether or not the later version was specially made for the play into which it was introduced I cannot say; but, considered as a revival, it may be indirectly connected with Father Mathew's temperance work. The theatre where I heard it was the Albert Saloon, at the corner of Shaftesbury Street, Shepherdess Walk, on the southern skirt of the

Britannia Fields, an open space in Islington where the apostle of temperance administered the pledge. I remember going to behold the scene when I was about ten or eleven years old (I should be glad to know the exact year), and being unable to get within sight of the centre of attraction by reason of the vast concourse. Father Mathew's visit to this spot was the sensation of the day north of the Thames, and the remembrance thereof survived in the immediate vicinity for a long time. It may well be, therefore, that the song was revived at the local theatre, which was also a tavern, as a counterblast to some later display of temperance energy, perhaps during the excitement of Father Mathew's mission to America, or when the formation of the London Temperance League was in agitation, for I am uncertain of the year.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

When I went to school in North London (1847-1855), "I'll be jiggered!" or "You be jiggered!" were constant expressions amongst us boys. In machinery, the narrow band-saw that works up and down, cutting tracery and fretwork out of wood, is known as a *jigger*. HARRY HEMS.

Fair Park, Exeter.

"Jigging it," I have read, is a boyish expression for "playing the truant." Has this any connexion with *jigger*; or is it a variant of the London boys' expression, "Playing the hop"?

C. P. HALE.

I think that an etymology can be found for this word. Boyer's 'French Dictionary' gives *Giguer* = to play wanton tricks. Pronounce this as an English sailor might, associate the foul expression of English sailors Mr. F. ADAMS refers to (p. 265) and it will be seen that the two words are synonymous. Perhaps some French scholar can say if the word *jiggermarree* does not also belong to the same category.

ALEX. G. MOFFAT.

PORTRAIT OF CHATTERTON (8th S. vi. 308).—I would refer CHATTERTON to 'N. & Q.' (6th S. v. 367), where MR. JASPER C. LAUD, of West View, Northenden, near Manchester, announces the discovery of the portrait, and shortly describes it. MR. LAUD offered to give any further information as to the picture, and where it could be seen, so I would suggest that CHATTERTON should put himself in communication with MR. LAUD.

In connexion with the portrait, the following paragraph, from the article on Chatterton, the poet, in the 'Dict. of Nat. Biog.' (vol. x. 152), may be worth reproducing:—

"Gainsborough is supposed by some to have painted the poet's likeness, solely because of this entry at p. 87 of the artist's biography by Fulcher: 'It is said that Chatterton also sat to Gainsborough, and that the portrait of the marvellous boy, with his long flowing hair and childlike face, is a masterpiece.' Two quite incon-

sistent descriptions of this portrait are given in 'N. & Q.,' 2nd S. iii. 492; 6th S. v. 367."

The writer of the article evidently does not consider that this portrait is of "indisputable authenticity." The discovery in 1882 implies that the portrait had been lost. For how long had the picture been missing?  
A. C. W.

The lamentable exposure that resulted from the attempt to establish the authenticity of the Southey-Tayler portrait of Chatterton rendered it very desirable that the whole affair should be forgotten, and no more said or heard about Chatterton portraits. It seems, however, that a fabulous story, when once printed, can never be effectually suppressed. A correspondent, dating from Boston, U.S., inquires the locality of a portrait of Chatterton painted by Gainsborough. A short synopsis of the life of that unfortunate boy, divested of all glamour and romance, will show how wildly improbable it is that he ever had a portrait taken. Chatterton was the posthumous son of a respectable but poor man, and was left in the charge of a still poorer widow, whose only income was earned by sewing and the doubtful profits of a day school. He was educated at a charity school, and by the school committee apprenticed to a scrivener, with a premium of ten pounds. Very recent biographers have euphuized this into "articled to an attorney"; but the indenture is in evidence at the Bristol Museum. He was dismissed after serving a few months, and as he believed himself capable of earning a living with his pen, a few pounds were subscribed to enable him to reach London, where he failed utterly, and in despair committed suicide. Whatever his ability, whatever his genius, whatever his ill-directed energy, he was at best but a poor, unknown boy, whose portrait was of no interest to any one. It was only after his death that public interest was excited, and his name became famous or infamous, as people believed in or doubted his truth. With this short summary of his unfortunate but sordid life, it seems absurd to learn that any one can believe that he ever had his portrait taken by one of the most celebrated of English painters.  
HUGH OWEN, F.S.A.

VICTOR HUGO: DREAMS (8th S. vi. 328).—In one of the most beautiful love sonnets in the language, Mrs. Meynell, speaking for one of her sex the effort of whose life is to renounce and forget her lover, tells us that the night ignores the labour of the day:—

With the first dream that comes with the first sleep  
I run, I run, I am gathered to thy heart.

It is impossible, I believe, for the will to control the mind in sleep. Preoccupation may cause us to dream of those dearest to us, but volition cannot: preoccupation itself, however, intense, will not always do it. I have the assurance of one who, fourteen years ago, suffered a peculiarly cruel be-

reavement, and whose waking hours were for long afterwards entirely coloured by it, that she who was in all his thoughts came never to his dreams. My own dreams are occupied mostly with things of little immediate concern to me, and though I have often tried to dream of this or that I have never succeeded. The trivial incidents of life, mere accidents, or the things we have read of, or what happened long ago and has passed out of our thoughts, these are the "stuff" that "dreams are made on," not the serious business of life. Such, at least, is my experience. C. C. B.

SIR BASIL BROOKE (8th S. iii. 487; iv. 131).—Referring to my own query at the first reference, as to whether there were two or three contemporary knights of this name. In the valuable 'Calendar of Inquisitiones Post-mortem' now in course of publication is the *Genealogist*, we have the following (vol. xi. p. 120):—

"Brooke, Basil, Knt., ob. 12 Nov., 10 Jac. I. Inq. at Leicester, 20 Aug., 11 Jac. I. Leicester. Thomas Brooke, Esq., s. and h., then *æt.* 23."

It is clear that this knight could be neither Sir Basil Brooke, of Madeley, Salop, who died in 1646, nor Sir Basil of Donegal, who was knighted in 1617; so that it is obvious that there were three knights bearing the same name who were practically contemporary. It is equally clear that it was the Leicestershire knight, and not, as stated in the 'Dict. Nat. Biog.,' his Shropshire namesake, who was knighted at Highgate on May 1, 1604, Sir Basil "of Salop" receiving that honour "at Beaver Castle" on April 23, 1603 ('Metcalfe, Book of Knights'). Furthermore, we now gather that it was Sir Basil of Leicester who served as sheriff of that county in 3 James I., and who represented it in Parliament from 1607 to 1611. Sir Basil of Madeley, the Royalist, never had a seat in Parliament. I would ask to what particular family of Brooke did this Leicestershire knight belong. It adds a little to the complication that the eldest sons both of the Shropshire and Leicestershire Sir Basils bore the name of Thomas.

W. D. PINK.

Leigh, Lancashire.

UNIVERSITY GRACES (8th S. iv. 507; v. 15, 77, 455; vi. 36).—Will some one inform us through 'N. & Q.' as to the grace "Benedictus benedicat, benedicatur, benedicatur!" whether it is still used in Cambridge as it was in 1868; also, its antiquity and origin?

JAMES D. BUTLER.

Madison, Wis.

[The grace is still in use in Cambridge and elsewhere.]

TAX ON BIRTHS (8th S. v. 367, 472; vi. 154).—In the parish register of Westerham, co. Kent, the words "under valew" are written against many of the baptismal entries between Nov. 7, 1703, and April 17, 1704. This, I suppose, relates to the

tax. I shall be glad to hear of similar remarks elsewhere. C. E. GILDERSOME-DICKINSON.

Eden Bridge.

ROBERT POLLOK (8th S. vi. 163, 237, 270, 318).—At the risk of being termed an "intervener," I venture to point out that if quick sale and number of editions is any test of poetry, then Milton's 'Paradise Lost' was poor stuff in the opinion of our ancestors; and in modern times "Satan" Montgomery and Tupper are two very great poets, even greater than Pollok. To me both of them are much pleasanter reading. R. R.

Boston, Lincolnshire.

"THE KING'S HEAD" (8th S. vi. 7, 58, 156, 216).—I doubt if, in the majority of cases, this sign was intended to perpetuate the memory of any king in particular, except, perhaps, as a vague compliment to the reigning monarch. As we usually had a king, the loyal sign served well enough from reign to reign. The same may be said with regard to the "King's Arms." One of the oldest inns of Fulham, now rebuilt, was the "King's Arms." The owner of this house, when Queen Anne came to the throne, changed the sign to the "Queen's Arms," but on the accession of George I. it reverted to its former title. There are two "Kings' Heads" in Fulham, but it seems quite impossible to say whether either sign was put up to commemorate any particular king. The older house, established in 1680, had originally a different style.

CHAS. J. FERET.

"THIS EARTH'S IMMORTAL THREE" (8th S. v. 508; vi. 134, 211).—The introduction of Milton's name under the above heading puts me in mind of the very familiar lines of Dryden inscribed on the tablet erected to his memory outside the church of All Hallows, Bread Street, and now to be seen on the exterior of the west wall of the church of St. Mary-le-Bow, Cheapside:—

Three Poets, in Three distant Ages born,  
Greece, Italy, and England, did adorn.  
The First in Loftiness of Thought surpasses,  
The next in Majesty;—in both, the Last:—  
The force of Nature could no farther go  
To make a Third,—She joined the former two.

JOHN T. PAGE.

A SHOWER OF FROGS (8th S. vi. 104, 189).—Various instances may be seen in the chapter on "Odd Showers," pp. 28–35 of W. Andrews's 'Book of Oddities,' Lon. s. a. (1882). Instances of the superstitious opinions respecting the portents arising from such showers may be seen by reference to the article "Pluvia" in Beyerlinck's 'Theatrum.' Those in the index s. v. "Pluvia" are too numerous to mention. ED. MARSHALL.

CUP-CAKE (8th S. vi. 49, 211).—MR. BIERLEY is quite right, I think, in his view as to these delicacies. I have heard of "cup-custards," and have,

I feel almost sure, seen in confectioners' cakes known by the name of "cup-cakes." In respect of the latter, I should imagine that if there is a "mystery" concerning them at all, it lies in their constituents rather than in their making.

C. P. HALE.

As the American housewives seem slow in coming forward, I venture to send the following recipe from Mrs. Chadwick's 'Boston Cook Book, 1856: "Six cups of flour, two of sugar, one and a half of butter, one and a half of milk, half a teaspoonful of saleratus, five eggs."

DOLLAR.

Neenah, Wisconsin, U.S.

"PLAT" FOR "PLOT" (8th S. vi. 149, 294).—When I was a child, though "my people" had patches of green sod in their gardens, I so seldom heard the word "lawn" that I thought it belonged to book-language alone, or denoted something too grand for ordinary folk to grow. The largest piece of well-tended turf, or that round which a carriage-drive was carried, was called the grass-*plat*; so when I came to learn something of spelling I was surprised to find that I was required to say, and set down, p-l-o-t. The elaborate weaving of a lady's hair I was taught to call *plaiting* and to spell *plaiting*, which I do to this day. A prescription for a pudding, which my elders wrote, I believe, invariably *recipe*, they almost as invariably referred to in conversation as *receipt*.

ST. SWITHIN.

Churchwardens' accounts, Addlethorpe, Lincolnshire, 1547:—

"Itm. payde un to wyllm Craycrofte for the rente of y<sup>e</sup> kyrke platte, ijs *vd.*"

The several opinions of sundry learned antiquaries touching the High Court of Parliament, 1658, p. 6:

"The Druides had yearly conventions of their noblest and best people, in a middle consecrated Plot of this Kingdome."

A. E. WELBY.

13, Queen Anne's Gate.

SIMONDS (8th S. vi. 309).—If M. V. can go to Somersct House, he will find in "Ducarel, 618," the will of Peter Simond, of London, merchant, father of Lady St. John and Lady Trevelyan. If not, if he will write to me direct, care of George H. Fortescue, Esq., British Museum, I shall be pleased to answer any questions I can, being myself personally interested in the Simonds family.

VERNON.

DUKE OF ORLEANS (8th S. vi. 209, 329).—There is a delightful essay on this prince in Mr. Robert Louis Stevenson's 'Familiar Studies of Men and Books.' The date of his first marriage and of the death of his wife, as given by Mr. Stevenson, do not agree with Mrs. BOGER's account. He says the marriage took place on June 29, 1406, and that Isabella died three years later (September, 1409). At the time of the mar-

riage the bridegroom was fifteen, the bride seventeen years of age.

C. C. E.

"DEFT" (8th S. vi. 228).—Bailey's 'Dictionary,' 1770, gives *deft* and *deftly*, with the latter word as from Spenser. He quotes no passage.

DOLLAR.

IRON (8th S. v. 327, 474; vi. 56, 96, 290, 354).—I have read the letter of MR. THOMAS SACHELL, and am entirely in agreement with him in all he says. But the bottom of the subject has not yet been touched; and if you will spare me the space, I will make a few remarks which should throw light not only on this word but on the whole matter of English pronunciation. My first point is that, as every one knows, our spelling and pronunciation are widely divergent. This is because our spelling has come down unchanged since the introduction of printing, while our pronunciation has gone on altering all through the centuries. We have, therefore, a large body of words which are sounded in what I will call a traditional manner, without reference to how they are spelt. But now comes my second point, and here I think I am original. The introduction of Board Schools has diffused the art of reading to such an extent that practically every one is possessed of a large vocabulary which is met with more in books than in conversation, the words constituting which the reader pronounces as they are written, without knowing or caring whether they have an old pronunciation different from the spelling or not. Scientific words and names of persons or places are the staple of this class, but it is constantly increasing, as the idea grows prevalent that it is more genteel in cases of doubt to pronounce as a word is spelt than to use the old-fashioned sounds. To quote one case of a proper name. At school I was taught to say *Cicester*; but on visiting the place subsequently I found even the railway porters on the platform pronounced it in full *Cirencester*, and this is only one out of a hundred of examples I could give. In surnames it is the same. Did I not fear to trespass on your space I could give a long list. The old order changeth, giving place to new pronunciations based on the spelling. And it is well that it should be so. While the spelling reform faddists are quarrelling as to what sounds we pronounce and how we should represent them, the language is rapidly reforming itself on a purely natural basis, and, moreover, one that will not, like spelling reform, leave a lasting trace behind. To alter our spelling to suit our pronunciation is to destroy at one sweep all our literature up to date, whereas the reform that is going on unobserved, and altering our pronunciation to suit our spelling, will do no harm whatever. I recommend this suggestion of mine to the thoughtful consideration of every one who has the good of the language at heart. At any rate, I think I have made clear

that *tuppence* and all such eccentricities are extremely old traditional, and therefore in one way the most correct, pronunciations, whereas *twopence* and all its kind are merely quite modern refashionings, made possible only by the wide diffusion of the knowledge of reading which makes people hesitate to differ from the strict letter of any word.

JAMES PLATT, Jun.

HERALDRY (8th S. vi. 304).—ALERION writes that the title of esquire goes with a grant of arms to the eldest son of the grantee. Is this limited to the eldest sons, or does it descend to the cadets as well? In a former series of 'N. & Q.' a correspondent maintained that the title of esquire was due to any one who had been entitled to bear arms for five generations. I have searched for, but cannot find the number in question. Perhaps some of your readers may be willing to answer these questions.

ENQUIRER.

MARTHA REAY (8th S. vi. 324).—A very full account of the remarkable story of the Rev. James Hackman, first an officer in the 68th Regiment and afterwards Rector of Wiveton, Norfolk, may be found in 'Celebrated Trials and Remarkable Cases of Criminal Jurisprudence from the Earliest Records to the Year 1825,' vol. v., 1825, pp. 1-43. The frontispiece of this volume has portraits of Hackman and his victim. The letters that passed between them are very singular.

There is also an account of the case in 'Chronicles of Crime,' by Camden Pelham, vol. i., 1886, pp. 289-292.

In 1779 a volume on the case was published by Kearsley, but it contains only the most meagre particulars, and is more an apology for Hackman than anything else. It is dedicated to Lord S— by the author, whose name does not appear.

In 1780 Dr. Herbert Croft published a volume, entitled 'Love and Madness, a Story too True,' with the letters of the unfortunate couple. It was from this that poor Borrow compiled his account in the volume of 'Trials,' of 1825, already referred to.

I have not seen the verses referred to by MR. EBSWORTH, which must be of great interest in connexion with this case.

JAMES HOOPER.

Norwich.

HERALDIC (8th S. vi. 208).—1. Sir Thomas Ashton, of Ashton-under-Lyne, Knt., circa 1485. Arms, Argent, a mullet sable. Crest, A mower with his scythe, face and hands proper, habit and cap per pale sable and argent, handle of the scythe argent, blade sable.

2. Sir John Savage, of Clifton, Cheshire, Knt., circa 1488. Arms, 1 and 4, Argent, a pale fusile sable; 2, Or, on a fess azure three garbs of the field; 3, Gules, a chevron between three martlets argent. Over all a label of three points gules.

3. Lord Edmund Howard, father of Queen Catherine Howard. Arms, Quarterly, 1, Gules, on a bend between six cross-crosslets fitché argent an escutcheon or, charged with a demi-lion rampant within a double tressure flory-counter-flory of the first; 2, Gules, three lions passant guardant in pale or, a label of three points argent (Brotherton); 3, Chequy or and azure (Warren); 4, Gules, a lion rampant or (Mowbray); a crescent argent for difference. Crest, On a chapeau gules, turned up ermine, a lion statant guardant, the tail extended or, ducally crowned argent, and gorged with a label of three points of the last, a crescent sable for difference.

4. Sir Ralph Leicester, of Toft, Cheshire, Knt., 1566. Arms, Azure, a fess between three fleurs-de-lis or. Sir Peter Leycester, in his 'Historical Antiquities of Cheshire,' 1673, states "that Leycester of Toft beareth his Coat of Arms at this day with a distinction from the Coat-Armour of Leycester of Tabley by adding a Fret upon the Fess, and omnis additio probat minoritatem."

5. Sir Humphrey Davenport, of Sutton, Cheshire, Knt., Lord Chief Baron of the Exchequer (d. 1644). Arms of Davenports of Bromhall, Argent, on a chevron between three cross-crosslets fitché sable a crescent for difference. Sir Humphrey being the fourth son of William, to whom the arms belong, cannot say what mark of cadency was used by the Davenports of Sutton.

6. Richard Ashton, of Croston, co. Lancaster, 1664. Arms, Quarterly, 1, Argent, a chevron between three chaplets gules; 2, Argent, three bars sable; 3, Gules, two lions passant guardant argent. Crest, A demi-angel issuing from clouds.

7. John Dalton, of Thurnham, co. Lancaster, 1710. Arms, Azure, semée of cross-crosslets arg., a lion rampant guardant of the last. Crest, A dragon's head vert between two dragon's wings or. John Houghton, Esq., son of William Houghton, Esq., of Park Hall, co. Lancaster, and Elizabeth, daughter of Robert Dalton, of Thurnham, his wife, on inheriting Thurnham, &c., in 1710, assumed the surname of Dalton.

8. George Meynall, or Mennell, of Aldborough and Dalton, Esq., circa 1700. Arms of Meynall, Azure, three bars gemelles and a chief or, over all a bend gules. Crest, A griffin's head erased proper. Richard Mennell, gent. (of Aubrough added), circa 1558-1600, arms the same, except the latter charged in the middle with two crescents gules, the one resting upon the other.

Culcheth of Culcheth, co. Lancaster. Arms, Quarterly, 1 and 4, Argent (or or), an eagle sable preying upon an infant swaddled gules, banded or (Culcheth); 2, Argent, a griffin segreant azure (or sable), armed or (Culcheth); 3, Azure, a hind statant (gy. lodged?) argent (Hindley). Sometimes the griffin is borne in the second and third quarters. Crest, On a cap of maintenance a naked

blackamoor standing, holding in his dexter hand a dart, all proper. The old arms of Culcheth, Azure, a bend between six fleurs-de-lis or. Gilbert de Culcheth, of Culcheth, co. Lanc. (*circa* 1270), married Lady Cecilia de Lathom (living and a widow in 1275). It was from this marriage that the Culcheth, Risley, and Holcroft families adopted the eagle and child as their arms, this quartering being common to all three families.

JOHN RADCLIFFE.

"HARP OF THE NORTH" (8th S. vi. 327).—This query appears in 4th S. ii. 395. There is a reference for the several wells and springs with St. Fillan's name to "the notes to 'Marmion'" and to the 'Minstrelsy of the Scottish Border.' There is also a reference for an account of St. Holy Pool, near the chapel with St. Fillan's name at Killan, in Perthshire, to 'The New Statistical Account of Scotland,' x. 1008. He is stated to have been, according to Camerarius, an Abbot of Pittenweem, in Fife, from which situation he retired, and died a hermit in the wilds of Glenurchy, A.D. 649. His commemoration is on January 9.

The spring has a special notice at 'N. & Q.,' 4th S. iii. 71. It issues from a rock near the church of Houston and Rillolan, in the county of Renfrew. It has bushes over it, on which were hung pieces of cloth as votive offerings for the benefit received by the children who were bathed in the spring. The well was filled with stones, to put a stop to the superstition, at the close of the seventeenth century. There is still a "Fillan's Fair" on January 9. The 'Memorial of British Piety,' p. 14, 1761, refers to the 'Aberdeen Breviary,' and places his death A.D. 703. There is a long notice of St. Fillan, with a print of his Quigrich, in Chambers's 'Book of Days,' vol. i. pp. 58, 59. ED. MARSHALL.

I cannot claim to be a competent critic, but for all about St. Fillan (Felan, Filan, Phellan, or Fellan) I would refer your correspondent to the article, with ample authorities, in Smith and Wace's 'Dictionary of Christian Biography.'

EDWARD H. MARSHALL, M.A.

Hastings.

The feast day of St. Filan, a Scottish abbot, is January 9. See Potthast's 'Bibliotheca Historica Medii Ævi,' supplement, p. 212. Your correspondent should consult the 'Acta Sanctorum' under that date, as also Bishop Forbes's 'Kalendars of Scottish Saints.' I have neither of these books at hand to refer to; but there is not much doubt that they contain what is known concerning St. Filan. ASTARTE.

TRENCH FAMILY IN FRANCE (8th S. v. 423; vi. 197).—I am aware that on James Trench's monument at Clongill he is called "Jacobus Trynch, Scoticus"; but I do not think that he is thereby proved not to have been originally of French

descent. According to tradition, his father, the Huguenot emigrant, had settled in Northumberland, and died 1580. The emigrants were often, as is well known, eager to disguise their foreign names under Anglicized forms, and it would not be unnatural that the son of a refugee, dying fifty years later than his father, should have long since ceased to be regarded as a foreigner. Having come from the Scotch border, perhaps among the many Scots whom James I. planted in Ireland, he might be easily described as "Scoticus" by those who erected his monument. One can scarcely suppose that a family tradition so strongly marked could be invented, particularly when it was not a popular kind of tradition to invent. On James Trench's monument is roughly sketched some resemblance to the arms at present used by the family. C. MOOR.

"SPREAD" (8th S. v. 467).—This word is the same as the A.-S. *spreot*, and means a pole, *contus*. Palsgrave has in his 'Lesclarcissement de la Langue Francoyse,' "*Sprette for watermen, picq.*" Cf. Stratmann's 'Dictionary of the Old English Language,' s. "Spreot." Halliwell has, s. "Spret":

A lang *sprete* he bare in hande,  
To strengthe him in the water to stande.

MS. Lincoln, A. i. 17, f. 125.

Forby, in his 'Vocabulary of East Anglia,' gives, "*Sprit*, a pole to push a boat forward."

F. C. BIRKBECK TERRY.

"BLENKARD": "LONDON FLOWER" (8th S. vi. 89).—Can there be any connexion between *blenkard*, quoted by MR. BLASHILL, and *blinkard*, one who blinks, or, as a secondary meaning, that which twinkles or glances, as a dim star? *Blenkard* may perhaps have been a sparkling wine.

CHAS. JAS. FÉRET.

"RUNNING THE GAUNTLET"—RUNNING THE GAUNTLET (7th S. xii. 364).—This punishment was evidently once officially recognized in the English as well as in the Prussian army:—

"On Tuesday a Court-martial was held at the Horse Guards, where 7 Deserters were Tried, 5 of them were Acquitted, and the other 2 sentenced to run the Ganlet."—*The Post Boy*, No. 279, Feb. 16-18, 1697.

ALFRED F. ROBBINS.

"BONESHAW" (8th S. vi. 65).—In Exmoor *boneshave* was a name for sciatica. A charm to cure it was:—

Boneshave right,  
Boneshave straight;  
As the water runs by the *stave*,  
Good for Boneshave.  
In the name, &c.

See "Gentleman's Magazine Library," 'Dialect, &c.,' 1884, 60, 330, 332. JAMES HOOPER.

Norwich.

SLIPSHOD ENGLISH (8th S. vi. 185, 292, 375).—Will you and your readers forgive me for a stupid

blunder? I meant to have written "Let you and me," not "thee and me." In old age the memory sometimes plays one false.  
E. WALFORD.  
Ventnor.

AUTHORS OF QUOTATIONS WANTED (8th S. vi. 229).—

The lines,

One other landed on the eternal shore!

One other garnered into perfect peace!

occur in a poem by the late J. W. Burgon, called 'In Memoriam,' and will be found on p. 143 of his collected 'Poems' (Macmillan, 1885).  
W. F. ROSE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Treatise of Fysshynge wyth an Angle.* By Dame Juliana Berners. With an Introduction by the Rev. M. G. Watkins, M.A. (Stock.)

THE notable treatise of fishing with an angle of Dame Juliana Berners appeared first in 1496 as a portion of the second, or Wynkyn de Worde, edition of her 'Book of Saint Albans,' and was in 1532 published in a separate form. Both editions are, it is needless to say, of extreme rarity, as are, indeed, all the various editions issued between 1496 and 1600 by Copland, Vele, Tottell, Tab, Waley, Powell, or Lownes. Haslewood's reprint of the 'Book of Saint Albans' even is a costly work, selling for as much as ten pounds; and the 1827 reprint of the 'Treatise of Fishing with an Angle' is not frequently encountered. A reproduction in facsimile such as now appears is sure of a welcome. Dame Juliana Berners, Bernes, or Berners, as she is variously called, is the first English writer upon fishing, and did much to influence her successors. It may be doubted, indeed, whether any other country can boast a work on the subject so early in date or so curious in all respects as this. Not easy to read by those unfamiliar with black letter is Wynkyn de Worde's type, in praise of which overmuch has been said. Those who surmount the difficulty will find, however, ample repayment. Not only was Dame Juliana a *grande dame*, intending her book for the delectation, instruction, and solace of "gentyll and noble men," and wishing to keep it out of the hands of "ydle persones whych sholde haue but lityll mesure in the sayd dysporte of fysshynge,"—she was a thoughtful Christian woman, by whose views as to the advantages, and even the means, of the sport Walton was largely influenced. Her book deserves, indeed, to be widely known, as in this handsome reprint it is likely to become, and there is no picarescatorial library that will not be the richer for its possession.

*The Goodwins of Hartford, Conn.* Compiled for James Junius Goodwin. (Hartford, Conn., Brown & Gross; London, J. B. Lippincott Co.)

THIS goodly volume is a monument of American genealogical industry, and it appears also to be a perfectly honest record of facts, so far as they had been ascertained down to date. This is what is wanted in genealogy, but it is what we do not always get, and is, therefore, deserving of commendation wherever found. Mr. J. J. Goodwin has been so fortunate as to be ably seconded in his desire to put facts on record, and he may fairly be congratulated on the results attained, though, as in most cases of the kind, some *desiderata* remain such to this day, so far as we know. It is possible that the valuable lexicographical index to the wills P.C.C., which Mr.

Challener Smith is contributing to the 'Index Library,' may help to throw further light on the descent of the Connecticut Goodwins. The name, like many others, appears in English records under varying forms, and there is always a possibility of having missed a link through the strange distortions which surnames even so apparently simple as Goodwin can be proved to have suffered. Henceforward, however, the chances of such a failure will be minimized, if not altogether prevented, by the P.C.C. index, for which all English and American genealogists must be grateful alike to Mr. Challener Smith and to the British Record Society. The Goodwin case is very remarkable as one of the two—the other being that of the Washington family—which baffled the late Col. Chester's indefatigable zeal. It is, therefore, also remarkable as one of the two cases in which the "mousing" method of Mr. H. F. Waters has succeeded in going beyond Col. Chester's furthest point, and making discoveries which, if they do not absolutely exhaust the subject, leave but little to be added by subsequent research.

There are some points in which this volume would seem to correct at least one description in a pedigree given in the 'Genealogy of the Pepys Family,' where Elizabeth, daughter of John Pepes, of Branktree (Braintree), is stated to have married before 1523 "Wm. John Goodwyn." This double Christian name, at the date indicated, is *prima facie* improbable, and from the documents cited in the 'Goodwins of Hartford' the real name of the husband of Elizabeth Pepes, or Pepys, appears to have been William only. It results from the will of her mother that Elizabeth Pepes was unmarried as late as May 4, 1519; and that she was married before June 24, 1523, results from the will of that date of her brother Richard, a scrivener in London, who leaves to "William Goodyng," his "brother-in-law," his "gown of French tawny lined with St. Thomas worsted," to pray for his soul. Let us hope that William Goodyng, or Goodwin, if he became infected with the Reformation doctrine, at least kept himself warm with the gown of French tawny, and was induced thereby to preserve a green corner in his memory for his pious brother-in-law of pre-Reformation days.

A volume to which Dr. Jessopp and Mr. H. F. Waters have contributed so much that is characteristic of their several well-known idiosyncrasies can need but little commendation at our hands to the genealogist and the antiquary. Under such sponsorship we should all give an honoured place on our shelves to 'The Goodwins of Hartford, Conn.'

*Guide to Sedbergh and Neighbourhood.* With Illustrations and Map. By the Rev. W. Thompson. (Leeds, Richard Jackson.)

THIS unpretending little handbook contains a mass of historical, architectural, and general information concerning a remote, but historically interesting, corner of that great division of England north of the Humber which we now call Yorkshire. Mr. Thompson, in whom we are glad to hail a disciple of Capt. Cuttle, treating of a district in which for centuries the parish church and the local grammar school have been the two centres of intellectual life, logically makes these two buildings, each of high interest in its own line, the centres of his guide. Those who read his book, which ought to be in the hands of all lovers of the breezy North, may follow the fortunes of the monasteries under whose shade both church and school grew up, and then note the varying phases of thought brought out by the Pilgrimage of Grace, the Civil War, and the Revolution of 1688. What Mr. Thompson has to tell us of the parish registers of Sedbergh makes us greatly wish that their printing could

be taken in hand at once. They appear to begin before 1597, but, unfortunately, down to 1688, we are told, they are on "loose sheets, much frayed, and in many places illegible." We do not doubt the assertion that, "nevertheless, they are a valuable mine of information to the antiquarian and the genealogist." Among the tombstones of which Mr. Thompson gives us particulars are some of more than merely local or even English interest, as the records of a branch of the Washington family, presumably, as Mr. Thompson fairly infers, an offshoot of the Lancashire line, the parent stock of Washington of Sulgrave.

*Cromwell's Soldier's Bible.* With a Bibliographical Introduction, and a Preface by Field-Marshal the Right Hon. Viscount Wolseley. (Stock.)

We welcome this reprint most gladly. There are, so far as is known at present, but two copies of the original in existence. One of these is in the British Museum, the other in America. Edmund Calamy, the well-known Puritan, affixed his *imprimatur*; whether he was the compiler is uncertain. It is singular that there are so very few quotations from the New Testament. In a time of warfare it was natural that the more militant portions of Jewish history should be laid under contribution, but we feel that many passages in both the Gospels and Epistles have been passed over which would have been of service to militant Puritanism.

Many novelists and some historians have painted the men who formed the armies of the Long Parliament and the Commonwealth in far darker colours than they have been warranted in doing, but this little book tends to show that the sternness of Judaic warfare was impressed upon them, to the exclusion, in a great measure, of the teachings of our Blessed Lord and his followers. It is worth noting that the quotations are from the Geneva Bible, not from that which we call the Authorized Version.

*A Study of the Argonautica of Valerius Flaccus.* By Walter C. Summers, B.A. (Bell & Co.)

MR. SUMMERS has subjected this little-read classic to a searching investigation, and here gives us the results of his study. With an elaborate minuteness not often found outside German commentators he analyzes the *lexis*, style, and subject-matter of the poem, adducing numerous parallels from Statius, Silius, Apollonius, Lucan, and other writers. It is a critical and laborious monograph which will be appreciated by scholars.

*The Mark of the Deil, and other Northumbrian Tales.* By Howard Pease. (Fisher Unwin.)

MR. PEASE has produced a volume of bright and interesting tales which have the, to us, additional advantage of being in great part written in racy Northumbrian English. Every student of dialect should have it on his shelves. We have met with a few words that are new to us; among them are *keel*, red ochre used for marking sheep, and *heapstead*, the building at the mouth of a coalpit.

All the tales, with but one exception, seem to us as excellent. Those which relate to life among the pitmen strike us as superior to the three which deal with the men of the hills. The pathos of 'Wor Jimmy' is very touching. We must not forget to mention 'Link-house Bill,' which is extremely attractive, and, what is far better, true to nature. Like some of the other stories, it has suffered from condensation.

MR. ROBERT H. FRYAR, of Bath, promises 'Letters of Hargrave Jennings,' author of the 'Rosicrucians,' &c., forming the unabridged correspondence with the editor

of the "Bath Occult Reprints" between 1879 and 1887, and intimately relating to the subjects on which Mr. Jennings was a well-known adept. These will be issued in a limited copyright edition.

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LONDON, SATURDAY, NOVEMBER 24, 1894.

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## Notes.

## AN OMINOUS COMET: FIJI, A.D. 1800.

The Fijian Islands, unlike almost every other group in Polynesia and Melanesia, were never properly "discovered." The dutiful and amorous Tasman, it is true, is credited with having been the first European to sail within sight of them. He was certainly the earliest to record the existence of land in that tract of ocean which we now know to be occupied by a portion of the province of Cakaudrove. But a squall coming on, he, like a prudent navigator, presently withdrew, and never anchored nor landed, nor had any intercourse with the natives. He called the country Prins Willem's Eylanden, and there his discovery of Fiji ended. In 1774, Capt. Cook performed an equally incomplete and unsatisfactory exploit at the opposite end of the group, landing a boat's crew on the beach at the small outlying island of Vatoa, which he called Turtle Island. But the natives were shy and mistrustful, and, after depositing on the beach some medals, some nails, and a knife, the boat's crew returned to the ship and Cook sailed away to confirm and particularize the explorations of Fernando de Quir and of M. de Bougainville in the New Hebrides, and to himself discover New Caledonia and its adjacencies.

Lieut. Bligh, in his memorable boat voyage, sailed right through the Fijian archipelago, and

was chased by a canoe near Nananu, but not overtaken.

Lieut. Hayward, of H.M.S. Pandora, was sent in a native canoe by Capt. Edwardes, of that ship, in 1790 or 1791, from Tonga to explore Fiji for traces of the Bounty mutineers; but though a narrative of the Pandora voyage was published by Dr. Hamilton, the surgeon of the ship, I have not had the good fortune to meet with a copy of that work for reference.

The mission ship Duff, in 1799, scraped over a reef almost exactly where Tasman had been before her, and sheered off like him.

From the end of the last century until the voyage of D'Urville, about thirty years later, we have no exact information, excepting that furnished by Peter Dillon (1813)—a singular character, who was really the first to reveal the fate of La Perouse—and the allusions to Fiji contained in the remarkably able account of Tonga and the Tongans compiled by Dr. Martin from oral information given him by the youth Mariner (1810). Both these authorities, added to native stories, traditions, and songs, prove that in the earliest years of the present century the Fijian islands were the resort of sandalwood traders and whaling ships in considerable numbers, and that English, American, French, and Manilla vessels were so engaged in those waters. As to how they got there we know but little; but it was not long before other wandering traders, some of them very "free" traders, followed in their wake out of the harbours of Van Diemen's Land and New South Wales. Many of them left men ashore in various parts of the South Seas. Several stayed in Fiji; but they seem to have been mostly vagabonds and unprincipled idlers, and there is no doubt that many of them had very good reasons for not recording their whereabouts or their experiences.

So it comes about that the knowledge of a large archipelago like the Fijian group was only revealed to English people at home by very slow and gradual means, and that its discovery was a process lasting over two hundred years, beginning with Tasman in 1643, remaining a complete blank until Cook's time, and ending with Commodore Wilkes in 1840-1. It is unnecessary to enter here into the reasons by which this slowness was brought about; but the dangers of navigation in those coral seas, and the generally fierce and overbearing character of the natives, had much to do with it. That character, under the influence of Christianity and English government, the Fijians now appear to be losing; but it is also clear that their physical robustness is waning too—under the influence of Christianity, perhaps, and in spite of English government. The causes of their decadence as a race have recently formed the subject of a Government inquiry in Fiji, and one of the occurrences which occupied the attention of the Commissioners was

an epidemic wasting sickness, of which the older natives speak as having taken place in the lifetime of their parents and grandparents. Certain circumstances point to the period about the year 1800 as its most probable date, and it appears to have been of a very devastating character, and to have influenced the numerical decline of the population, indirectly as well as by merely causing more deaths than usual, for some long time afterwards. The story relates that this epidemic was set going by the wrecked crew of a white men's ship.

One of the occurrences quoted by the natives in connexion with this wasting sickness was the appearance of a comet, which is described in singularly definite terms. I have translated the native account of this comet, and subjoin it:—

"With regard to the tailed star which our elders witnessed about the period when they first became affected with the 'wasting sickness,' a change in the face of nature was witnessed by them. Shortly before sunrise they saw a three-tailed star [comet] appear above the horizon. They were unable to examine it carefully, because of the severity of their illness. But they described in the following terms so much as they could observe about this comet. Firstly, the appearance of the comet was presaged by light near the horizon, the comet itself showing up very soon thereafter. Secondly, this comet was tricaudate. The middle tail was the largest of the three, and its brilliancy was tinted in a manner similar to a rainbow. The other two tails, on the right and left of the major one respectively, were equal to each other in size, but smaller than the central tail, and their brightness consisted of white light only. Thirdly, this comet remained visible for thirty-seven nights, after which our forefathers saw it no more. They credited it with being an omen indicating the approaching death of some high chief. In fact, when the comet of 1882 appeared our old people said, 'Here is an omen; for in a bygone time when the greater comet appeared it was followed by the death of Ratu Banuve, the Vunivalu of Bau. This one is also unquestionably an omen. It may be that Ratu Cakobau's time is near.'"

Ratu Banuve is believed to have died of the "wasting sickness" referred to, some time between 1790 and 1803, probably about the year 1800. Ratu Cakobau, better known to the reading public in England as King Thakombau, died on Feb. 3, 1883, that is, about six months after the visit of the exceptionally large and brilliant comet of the preceding year. The "wasting sickness" seems to have been some form of epidemic dysentery, but its study is veiled in much obscurity. It may have been cholera, or an enteritic type of epidemic influenza. The native term by which it was known and is still referred to is *na lila balavu*, or the protracted emaciation.

Joseph Waterhouse, a missionary who resided in the Fiji Islands from 1849 to 1864, or later, places the accession of Ratu Banuve to the sovereignty of Bau in 1769, that is to say, nearly ten years after the removal of his predecessor, Nailatikau from Verata to Bau, which he believes took place about 1760; and states that he reigned from

twenty-five to thirty years, and died of the epidemic sickness referred to, which this authority categorically affirms was Asiatic cholera, and dates at 1800. Other natural phenomena, such as an unprecedented hailstorm, an exceptionally severe hurricane, and an eclipse of the sun (probably that of Sept. 7, 1802) are recorded as having ushered in the reign of Banuve's successor, Ratu Naulivou. If the appearance of a brilliant three-tailed comet in the southern hemisphere about the year 1800 could be satisfactorily vouched for, and its exact date fixed, it would afford great satisfaction to those engaged in unravelling the history of the great epidemic—*na lila balavu*—and of its influence upon the question of the physical decadence of the Fijian race. By the kindness of the Astronomer Royal, search has been made in the records used for such references at the Royal Observatory at Greenwich; but the materials relating to the southern hemisphere are necessarily very scanty, and no instance of a three-tailed comet appearing in the northern hemisphere between 1790 and 1805 is recorded. There was, however, a comet seen in England in December, 1799, the direction of whose orbit indicates that it may have also been visible in Fiji in January, 1800; but its tail, as observed, was single, and only from one degree to three degrees in length.

The object in here detailing these particulars is to invite information from readers who can call to mind any references to a comet in the published accounts of any voyage in the southern hemisphere about that time, or in records relating to such places as Tahiti, Botany Bay, Port Jackson, Mauritius, Réunion, Cape Town, St. Helena, Rio de Janeiro, Santiago, Valparaiso, or Lima.

B. GLANVILL CORNEY.

Suva, Fiji.

#### TWO ROYAL AUTHORS.

We do not readily think of George IV. as an author; but both the "first gentleman in Europe" and his brother the Duke of York may, perhaps, have a small technical claim to be admitted to the brotherhood of letters. 'The Bijou' for 1828 contains several matters of interest, contributions by Coleridge and Scott, and Blanco White's famous sonnet on 'Night.' Probably none of these gave so much satisfaction to the loyal editor as the articles which he thus announces:—

"Amidst other literary curiosities, two will be found which derive their chief attraction from the illustrious rank and eminent virtues of their authors: these are, a translation of the celebrated Epistle of Servius Sulpicius to M. T. Cicero, by his present Majesty; and of Cicero's Epistle to Servius Sulpicius, by the lamented Duke of York, both written as exercises at a very early age."

The "eminent virtues" of these royal brothers are not so evident to a later generation; but there may still be sufficient interest in these royal

essays to justify their preservation in a corner of 'N. & Q.'

THE EPISTLE OF SERVIUS Sulpicius to Marcus TULLIUS CICERO.

Translated by His Majesty.

As soon as I heard your daughter Tullia was dead, I confess I was extremely concerned, as it became me to be, at a loss which I regarded as common to us both; and if I had been with you, I should not have been wanting to you, but should have openly testified the bitterness of my grief. 'Tis true this is but a poor and miserable consolation, because those who ought to administer it, I mean our nearest friends and relations, are almost equally affected with ourselves, nor can they attempt it without shedding many a tear: so that they appear to be more in want of comfort themselves than to perform that duty to others. I resolved, however, to set down in a short letter to you such considerations as occurred to my mind, not because they can have escaped you, but because I think that your grief has hindered your attending to them. What reason is there why you should be transported by so immoderate a grief: consider how fortune has hitherto dealt with us; consider that we have lost what ought to be dearer to us than our own offspring, our country, our credit, dignity, and all our honours. This one misfortune more, how can it increase our misery! Or what mind is there that has been subject to such distress, but must have now grown callous, and regard every thing else as of little consequence? Is it for her sake that you grieve? But how often must you have fallen into that train of thinking into which I often fall, which suggests to me that those persons are not the most unfortunate at this time who are permitted to exchange life for death? What is there now which could make her so much regret the loss of life? What affairs? what hopes? what prospects of comfort? Was it that she might pass her life with some Nobleman of high rank and qualification? And can you really think that it was in your power, deservedly honored as you are, to choose out of our present youth, a son-in-law, to whom you might safely commit a child so dear to you? Or, was it that she might bear children from whose flourishing condition she might have drawn much pleasure? Who might have enjoyed a large fortune, transmitted to them from their parents? Who might have been candidates in turn for the honors of the state; and who might have employed their liberty in the service of your friends! Alas! which of these blessings was not taken away before she was in a condition to bestow them on others? But it is a most shocking thing to lose one's children. True, if it were not much more so to suffer and undergo what we now do. Give me leave to relate to you, what on a certain occasion afforded me some little comfort, and allow me to hope that it may have the same effect upon you. Upon my return from Asia, as I sailed from Ægina to Megara, I began attentively to view the countries that lay around me. Behind me was Ægina, before me Megara, on my right hand Piræus, on my left Corinth. These cities were at one time flourishing beyond imagination, but are now desolate and in ruins. Thus I began to ruminate with myself; alas! do we poor mortals resent it so much, if one of us dies, or is killed, whose life is of so short a date, when we see in one spot the many carcases of so great cities lying before us? Will you not, Servius, check your grief by recollecting that you are born a man? Believe me I was not a little comforted by that thought. If you please, therefore, try the power of it on yourself. It was but lately we saw many famous men perish, a great empire declining and all the provinces in the utmost distress. And shall the death of one little woman

so grievously afflict you! Who if she had not died now, must in a few years have done so; for she was born a mortal. Let me beg of you therefore, as much as is in your power, to call off your mind from brooding over these subjects, and to turn it rather on such as are worthy of your character; consider, that she lived as long as it was desirable for her to live; that her fate was joined to that of her country, that she lived to see her father, Prætor, Consul, and Augur; had been married to youths of the greatest distinction; had enjoyed all manner of happiness: and fell at last with the republic. Upon what account can you or she complain of fortune? Above all, do not forget that you are Cicero, one who is accustomed to advise and direct others; and do not imitate bad physicians, who in the disorders of others profess that they are conversant in the art of physic, and are not able to cure themselves; but rather follow what you recommend to others and keep it constantly before your eyes. There is no grief which length of time will not diminish and soften, it is beneath you to wait for that moment, and not to master your grief beforehand by your wisdom. But if there be any feeling in the dead, I am certain that she is very desirous that you should not wear yourself out so with grief for her sake, on account of her filial piety and affection for you. Grant this favor to her, who is now dead and to the rest of your friends and relations, who sympathise with you in your grief, grant it also to your country, that, if she be in want of your assistance, she may be able to make use of your counsel and advice. And last of all, since we are fallen into such a situation, that we must submit to the present state of things, do not put it in the power of any one to say, that you grieve less for your daughter, than you do for the misfortunes of the country and for the victories of her enemies. It does not become me to write to you any more concerning this affair lest I should appear to distrust your prudence. Wherefore, when I have mentioned this one piece of advice, I will conclude my letter. We have seen you bear prosperity in a manner that became you, and acquire great glory from it; now let us perceive that you can bear adversity with equal fortitude, and that you are no more oppressed by it than you ought to be: lest this should appear to be the only virtue you want among so many. But as to what belongs to me, when I understand that you are a little more composed, I will inform you concerning what passes here and in what state this province is. Adieu.

GEORGE P. 1779.

THE EPISTLE OF MARCUS TULLIUS CICERO to SERVIUS Sulpicius.

Translated by his late Royal Highness the Duke of York.

I wish, indeed, Servius, as you write, that you had been here when this misfortune befel me; for I easily understand from the quiet the reading of your letters administered to me, how much if you had been present, you might have assisted in consoling me, and almost equally sharing in my grief; for you have not only written such things as have alleviated my grief, but have very kindly sympathized with me. However your son Servius has testified by all those services which could be rendered to me, not only how much he esteems me, but how much he thinks you will be pleased with his kindness towards me—whose good offices, though often upon pleasanter occasions, have never been more welcome to me than at this time. But it is not what you say in your letter, and the share you take in my affliction, but your authority also which has consoled me; for I think it unworthy of me not to bear my misfortune, as you who are endowed with so much wisdom, think I ought to do. But I am sometimes oppressed, and can hardly resist my grief; because those comforts are wanting which were not

wanting to these, whom I have proposed to myself as patterns. For both Q. Maximus, who lost his son after he had been consul, and rendered himself famous by great actions; and L. Paulus, who was deprived of two sons in the compass of seven days, as well as your Gallus and Marcus; Cato who left a son of the greatest genius and virtue, all these lived at a time when their own dignity, which they had received at the hands of the republic, was alone able to alleviate their grief. But after I had lost those ornaments which you have mentioned, and which I had with much labour obtained, this was the only comfort left me, which I am now deprived of.

My thoughts were not employed on the affairs of friends, or in the affairs of the republic. It was irksome to me to do any thing in the Forum, and I could not even bear the sight of the Senate House. I thought what was very true, that I had lost all the fruits of my industry and fortune. Yet when I reflected that these things were common to me with you and many others; and when I was forcing myself to bear these things tolerably, I had a person to whom I could fly, with whom I could be at ease, and in whose conversation and sweetness of manners I could lose all my cares and vexations. But this has opened again all my former wounds, which appeared to be healing. For it is not now as it was then, when my family relieved my concern for the affairs of the republic; neither can I fly for consolation under my private misfortunes to the prosperity of the republic. Therefore I absent myself as well from my own house as from the forum; because my own house is not able now to console me under the grief which I receive from the republic, nor the republic under the grief which I receive from my own private affairs. Wherefore I anxiously wait for you, and am very desirous of seeing you. No greater pleasure can I now receive, than in your conversation and friendship; and I hope, and indeed have heard, that your return will soon afford me this consolation. I am desirous in truth of seeing you as soon as possible for many reasons, but particularly that we may settle together our plan of life in this conjuncture, which must be arranged according to the will of one man, who is prudent and liberal, a great friend as I conceive of yours, and no enemy of mine. Still it demands no small deliberation what measures we must take; I do not mean for acting, but for remaining quiet, with his permission and good will. Farewell.

FREDERICK,

The signatures are in facsimile, and that of Prince Frederick is preceded by a symbol not easily decipherable. It might be tortured into more than one letter; but he had, I think, no other name than Frederick. Can it be a cross, in token of his bishopric of Osnaburg? It does not appear in a facsimile of his signature at a later date.

Whatever may be thought of the translations, there are few but will be impressed by this struggle of a great mind against the common inheritance of sorrow. The attempt of Sulpicius to console his friend, and the effort of Cicero to subdue his grief, have a pathos for all time.

WILLIAM E. A. AXON,

Manchester.

SHAKSPEARIANA.

'THE COMEDY OF ERRORS,' II. i. 109-113 (8th S. vi. 43).—MR. G. JOICEX'S note at the reference

given above reminded me that I had among other scraps a note on the same passage written some months since. This I now send. I defend the original text in the First Folio, with which I take no greater liberties than to amend its punctuation, and, in l. 112, to insert the one word *is*, as necessary to complete both the verse and the sense:—

I see the jewel\* best enamelled  
Will lose his beauty; yet the gold bides still  
That others touch, and often touching will  
Where gold †: and no man is that hath a name  
By|| falsehood and corruption doth it shame.

The beauty of a virtuous woman is like enamel on gold. As enamel wears off, so must beauty fade with time; but as the gold on which the enamel was spread remains when the enamelling is gone, so does the worth of virtue outlast beauty. As base metals when enamelled lose with the enamel all their value and reveal their baseness to the touchstone, while genuine gold, however often tested, reveals its genuineness without fail, so does the worth of a virtuous woman remain untouched by trial and unchanged by time. No man who has the name of man can bring shame on her either by falsehood or corruption. Falsehood can cause no sense of shame to one *conscia sibi recti*; while steadfast virtue is proof against the shame which yielding to temptation would bring.

R. M. SPENCE, M.A.

Manse of Arbuthnot, N.B.

'RICHARD III,' I. iv. 151 (8th S. v. 363).—

Take the devil in thy mind and believe him not.

MR. JOICEX'S reading of "the wind" for "thy mind" is ingenious, and is supported by comparison with the phrase a little below, "Take him over the costard," where *take*, with its old meaning of "give," is used in the same sense as *donner* in the phrase "Donnez-lui de votre épée dans le ventre." The emendation, however, does not seem to be needed. The adverb of negation may qualify both propositions, *i.e.*, "take" as well as "believe." So we might say "Doubt and despair not." We may interpret the passage thus: "Let this devil, thy conscience, continue at thy elbow. Don't admit him into thy mind and give credence to him; if thou dost, he will insinuate," &c. There should be no comma at "mind," as in the Globe edition.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

\* By jewel is now generally understood a precious stone, but in Shakespeare's time the name was applied to metallic ornaments as well, *e.g.*, Exodus iii. 22, "Every woman shall borrow of her neighbour jewels of silver, and jewels of gold."

† "That (which) others touch." Gold abides tests which base metals cannot stand.

‡ "And often touching will (abide) where gold," *i.e.*, "where"—when, it is genuine gold indeed.

|| "And no man is who hath a name (who) by falsehood," &c.

'ROMEO AND JULIET,' I. i. (8th S. vi. 283).—MR. BLACK'S explanation of this passage in 'Romeo and Juliet' will probably not carry conviction to many. A passage in Gayton's 'Festivous Notes upon Don Quixote,' 1654, seems very much to the point :—

"Impotentia heated with rage, and with looks full of Italian malice, said, are you preaching Mistressse Knipper-Dolbin? yet heare me, and obey me too, or take this Gentleman, or death." Then looking toward the bed, nodded, and said, *that or the grave*, and so biting his thumbs, a sign of fixt and determin'd cruelty, he left her.—P. 224.

Gascoigne also :—

When weary night was past,  
And day gan peepe, wee heard the Spanish drommes  
Which stroke a marche about vs round to cast,  
And fourth withall their Ensignes quickly commes,  
At sight whereof, our Souldiers bite their thommes :  
For well they wist it was no boote to fie  
And biding there, there was no boote but die.

Hazlitt's reprint of Gascoigne, vol. i. p. 185.

R. R.

Boston, Lincolnshire.

'MERRY WIVES OF WINDSOR,' I. i. 22.—

The luce is the fresh fish ; the salt fish is an old coat.

It may be that this is merely a play on the words *fresh* and *salt*, in the sense of "new" and "old," and that the passage should read "the salt fish is not an old coat." The absurdity of Shallow's speech would then lie in his saying that the fresh or new (cf. 'Tempest,' II. ii. 28) fish was an old coat, while the salt or old fish was not an old but a new one. The point is not very evident, so it had better be repeated in other form : If a fresh fish is an old coat, then a salt fish, which is not fresh or new, must necessarily be older. Of course this is very far-fetched, and the only excuse for offering it is that the passage has no sense as it stands. By reading "The luce is the fresh fish—not the salt fish ; 'tis an old coat," a clearer meaning can be obtained, but this alters the text in two places. In Sir Hugh's speech above is he supposed to pronounce "coat" as if "goat"?

[Is there any allusion to the arms of the Lucys?]

I. iii. 111.—

The revolt of *mine* is dangerous.

Seeing that Nym's name is often spelt *Nim* in the Folio (II. i. 138), perhaps we ought to read here : "I will possess him with yellowness, for the revolt of Nym is dangerous."

I. iv. 27 :—

He is as tall a man of his hands as any between *this* and his head.

In a note on this passage the Henry Irving edition says : "I incline to agree with Hunter that this is 'nonsense'.....no commentator ventures on an explanation." It appears to me that if Simple be supposed to hold out his hand about, say, three feet from the ground when he utters

the word *this*, a meaning can be obtained. "As tall a man of his hands" usually means "as brave," but *hands* being also a term of measurement there is a play on the word ; so that while Simple intends to speak of Slender's strength, he, by holding out his hand, makes his words really mean, "He is as tall a man of his inches, or height, as any between this [36 inches] and his head." A true and simple enough statement. G. JOICEY,

"PALMER" AND "PIILGRIM."—In a note to 'Marmion,' canto i. stanza xxvii., Sir Walter Scott asserted :—

"A *Palmer* opposed to a *Pilgrim* was one who made it his sole business to visit different holy shrines ; travelling incessantly, and subsisting by charity ; whereas the pilgrim retired to his usual home and occupations, when he had paid his devotions at the particular spot which was the object of his pilgrimage."

Other writers incline to think that not until

the faded palm-branch in his hand  
Show'd pilgrim from the Holy Land

was the wandering Christian entitled to be called a palmer. In one of Prof. Skeat's valuable notes to 'Piers the Plowman,' he attempts to reconcile authorities by saying that "a palmer was one who made it his business to go on pilgrimages, and that he earned his standing as a professional pilgrim by going to the Holy Land."

There is a passage in Dante's 'Vita Nuova' which throws some curious light on the question, and is of especial value because it was penned by one who was living in an age when folk yearned

to gon on pilgrimages,  
And palmers for to seeken straunge strondes,  
To ferne halwes, kouthe in sondry londes.

"It happened," the great Florentine tells us, through the mediumship of his Rossetti namesake, "that a great number of persons undertook a pilgrimage, to the end that they might behold that blessed portraiture bequeathed unto us by our Lord Jesus Christ as the image of His beautiful countenance (upon which countenance my dear lady now looketh continually)..... Then I, beholding them, said within myself : 'These pilgrims seem to be come from very far ; and I think they cannot have heard speak of this lady, or know anything concerning her.....If I could speak with them a space I am certain that I should make them weep before they went forth of this city ; for those things that they would hear from me must needs beget weeping in any.' And when the last of them had gone by me, I bethought me to write a sonnet, showing forth mine inward speech ; and that it might seem the more pitiful I made it as though I had spoken it indeed unto them. And I wrote this sonnet which beginneth : 'Ye pilgrim-folk,' I made use of the word *pilgrim* for its general signification ; for 'pilgrim' may be understood in two senses, one general and one special. General, so far as any man may be called a pilgrim who leaveth the place of his birth ; whereas more narrowly speaking he only is a pilgrim who goeth towards or frowards the House of St. James. For there are three separate denominations proper unto those who undertake journeys to the glory of God. They are called Palmers who go beyond the seas eastward.

whence often they bring palm-branches. And Pilgrims, as I have said, are they who journey unto the holy House of Galicia; seeing that no other apostle was buried so far from his birth-place as was the blessed Saint James. And there is a third sort who are called Romers; in that they go whither these whom I have called pilgrims went; which is to say, unto Rome."—See 'Dante and his Circle,' pp. 91-93.

ST. SWITHIN.

THE TWO RICKMANS.—I pointed out (*ante*, p. 364) an error of Mr. W. Carew Hazlitt's in connexion with Colebrooke Row. At p. 149 of his 'Charles and Mary Lamb,' I see he has, by a process of "contamination," turned into one two very different persons—John Rickman, the Clerk Assistant of the House of Commons and the author of numerous works on statistics and agriculture, and Thomas "Clio" Rickman, the bookseller and "Citizen of the World." John Rickman, who died Aug. 11, 1840, was a friend and neighbour of Lamb's in Mitre Court Buildings, and is described by him in a letter to Manning, dated Nov. 8, 1800. "Clio" Rickman died in 1834. His portrait was engraved by Springsgoth, and published by Kirby, Oct. 6, 1814.

W. F. PRIDEAUX.

GUICHARD OR GUISCHARD OF MAGDEBURG.—In Rose's 'Biographical Dictionary' we are told that when this officer (whose writings on ancient military tactics are highly praised by Gibbon) was serving under Frederick the Great, that king "often conversed with him on the art of war, and, on account of his great knowledge of the subject, gave him the name of Quintus Icilius, the commander of Cæsar's tenth legion." Similarly in the 'Nouvelle Biographie Générale' we read:—

"En 1757 le roi de Prusse, Frédéric le Grand, l'appela auprès de lui, le nomma major, et l'attacha à sa personne en lui donnant le surnom du meilleur aide-de-camp de Cæsar, Quintus Icilius, surnom qui lui est resté."

Carlyle, however, quotes an anecdote from Seyfarth, in which the explanation of the *sobriquet* is given somewhat differently. The king and Guichard, it seems, were conversing on the history of the battle of Pharsalia, when the former commended the action of "a certain centurion of the tenth legion," whose name he said was Quintus Icilius. Guichard agreed in the commendation, but corrected the king as to the man's name, which he said was Quintus Cæcilius. The king maintained he was right, but Guichard next morning showed him a book (we are not told what book it was) and thus proved that his own memory was correct. "So," cried Frederick, "well, you shall be Icilius, at any rate," and forthwith had his name entered on the army books as Major Quintus Icilius. This story is repeated in an article on 'Gibbon as a Soldier,' in the last number of *Macmillan's Magazine*. But it may be interesting to note that Guichard was as much in error as Frederick with regard to the name. The officer to whom allusion

is intended (though the manoeuvre in question is not ascribed to him by Cæsar, who calls him "vir singulari virtute") must be Crastinus, who was then an "evocatus," but had commanded the first company (*pilum*) in the tenth legion the year before, and was killed in the ensuing battle, after assuring Cæsar that he should win his commendation either alive or dead.

It is stated in Rose's 'Dictionary' that Frederick, in his latter days, treated Guichard "with much disrespect, and took every opportunity to mortify him in the presence of others." Carlyle, however, shows (vol. ix. p. 74) that though an estrangement did take place between the two, this had completely passed away long before Guichard's death, which occurred in 1776, about ten years before that of the king.

W. T. LYNN.

Blackheath.

SECOND-HAND BOOK PRICES.—Would it not be well if it were possible for a committee or conference of second-hand booksellers to arrive at some mode of regulating their prices? I have long suspected that—except, of course, in certain well understood cases—these are more or less arbitrary, in short, guess-work; and a clear instance of this now presents itself. When Convocation was revived, forty years ago, its first journal was *Synodalia*, edited by my father; a volume, of course, long out of print, for which, during some time past, occasional inquiries have been made of me. At the present moment, I suppose, the collections of those who originally bought the work are beginning to break up, for I often see copies in book lists, which I purchase and present to any library where they are wanted. Last week I got one for half-a-guinea from Mr. Irvine, of Fulham Road; this week one for half-a-crown—less than a quarter the price—from Bull & Auvache, of Bloomsbury. Now why this variation? Surely no possible reason can be given! Both volumes are good.

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

Longford, Coventry.

HENRY MOSSOP (1729?-1774), ACTOR.—His burial is recorded in the parish register of Chelsea, co. Middlesex, under date Jan. 1, 1775. See, further, 'Dict. Nat. Biog.,' vol. xxxix. p. 187.

DANIEL HIPWELL.

### Queries.

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

THE DAUGHTER OF CHARLEMAGNE.—I find in 'Les Amours d'Horace' of Solignac de la Pimpie a romantic story of the manner in which Berthe, there called Imma, the daughter of Charlemagne,

married her father's minister Agenhart or Egenhart, carrying him on her shoulders. Is there any historical basis for this story? H. T.

JOHN LANGFORD PRITCHARD, ACTOR, 1799-1850.—Where can I find particulars concerning him other than are supplied in 'Actors by Daylight' and Mr. Dibdin's 'Edinburgh Stage'? Where, at what exact date, and under what circumstances did he die? H. T.

LOCKETT FAMILY.—I am collecting materials for publishing a genealogical history of every branch of this family, and shall be very grateful for any information whatever relative thereto—pedigrees, arms, &c. R. CYRIL LOCKETT, 34, Alexandra Drive, Liverpool.

EDWARD BACON.—Information is particularly wanted of the date of the death of Edward Bacon, of Erlham, who was M.P. for, and Recorder of, Norwich. The approximate date is 1783. Please reply direct. HOLCOMBE INGLEBY, Heacham Hall, Norfolk.

BOOK-MARKING.—Is there any book issued as to book-marking in general, and showing forth a system which could be applied for identification of different kinds and facilitating the work of reference—statistical, biographical, trite quotations, &c.? Some such method is in use in Bibles with marked passages. A. W.

PICTURE OF KING CHARLES I.—In St. Botolph's Church, Bishopsgate Street, there used to be a fine picture of King Charles I. at his devotions. The text quoted in the open book before His Majesty in the picture was, "Of whom the world was not worthy." Can any one say if it is in the church now; who was the painter; and how it came to be placed in the sacred edifice? HILDA GAMLIN.

Camden Lawn, Birkenhead.

THOMAS PERCIVAL.—Who was Thomas Percival, who wrote, in a letter to Dr. Thomas Sprat, Bishop of Rochester, published in a pamphlet form in 1697, in Little Britain, London,—

"A True and Exact | Account | of the | Rise, Progress, and Contrivance | of the | Horrid Plot | and | Conspiracy | against | The Life of His Most Sacred Majesty | King William the Third | &c.?"

Was he Thomas Percival of Weston in Gordano, Somersetshire? C. H. SP. P.

GIBSON, OF KIRKBY MOORSIDE, 1687.—In a letter of Lord Arran's, quoted by Jesse in his 'England under the Stuarts,' he mentions finding the Duke of Buckingham alone and seriously ill, at the wretched alehouse at Kirkby Moorside, where he soon after died, and goes on to say: "So I sent for a very worthy gentleman, Mr. Gibson, a neighbour of his Grace's, who lives but a mile

from this place"—to represent his condition to the duke in order to prepare him for his approaching death. Who was this Mr. Gibson; and are any particulars known of his family? B. FLORENCE SCARLETT.

A ROYALIST INSCRIPTION.—The following couplet is written in MS., evidently by a contemporary hand, inside the fly-leaf of a copy of the 'Sacrae Reliquiæ' of Charles I., dated 1657, and printed at the Hague by Samuel Browne:—

Inside of a crust, at the head of a spring,  
Is that knave's name who beheaded his king.

The volume itself belongs to one of my neighbours, who also owns one of the very early copies of 'Eikon Basilikè.' What is the solution of this couplet? Probably Oliver Cromwell is intended; but I own that the meaning of the first line puzzles me not a little. I suppose that both the 'Reliquiæ' and the 'Eikon' are of considerable value, as there is not a copy of this impression of the latter book in the British Museum. E. WALFORD.

Ventnor.

[Surely it indicates "Crumb" and "well."]

POEM ON NAMES.—I recently saw, in a catalogue, mention of a 'Curious Poem, perpetuating Errors, Absurdities, and Improprieties of Names.' Can name of author, date, or any other particulars of this volume be given by any contributor to 'N. & Q.'? JAMES HOOPER, Norwich.

COURS DE MALGACHE: MALYBIUS: NURIPAN.—I should like to know the meaning of the following phrases, which I am unable to find in any dictionary: "Cours de Malgache," Fr.; "Malybius" (Vienna), Carlyle; "Nuripan," Pope's 'Letters.' G. A. BROWNE.

[Malgache is a language, imperfectly known, associated with the Malay Polynesian tongue.]

CORRIENTES.—English explorers are fond of seeing Victoria printed as often as possible on the map of the world. Apparently the Spanish or Portuguese discoverers of the sixteenth century had the same affection for the word Corrientes. It is applied to capes in Africa, Cuba, and Mexico, to a bay in Cuba, and to two capes, a province, a river, and a town in South America. What is the meaning of this appellation? T. P. ARMSTRONG.

N. CULPEPER.—I have one of Culpeper's works without a title-page, and shall feel obliged if some reader of 'N. & Q.' can identify the book from the following description, and favour me with a copy of the title-page. Dedication to the Right Worshipfull Edward Hall, 1 page; premonitory epistle, 5 pages; weights and measures, 1 page; directions, 4 pages (the *n* is omitted in the head-

line of the second page); translator's preface, 1 page; a catalogue of the simples, &c., pp. 3-353; a conclusion, p. 354; a key to Galen's 'Method of Physick,' pp. 355-386; a synopsis of the key, &c., 3 pages; an alphabetical table, 4 pages and 4 lines on the fifth page. On this page also begins a table of compounds, &c., 8 pages and part of p. 9; on p. 9 begins "A Catalogue or Table," 5 pages.

J. B. B.

**THE MISER OF PISA.**—In the 'Varieties of Literature,' previous to 1795, is found a tragic tale concerning one Signor Guglielmo Grimaldi, of Genoa, who, driven for political reasons from his native city, settled in Pisa, and there by miserly habits amassed a fortune, and met his tragic death. Can any reader kindly inform me where this book obtained the account from, and the exact year in which it appears? The same tale appears in the 'Annual Register' for 1795; also in a small 12mo. pamphlet under the head of 'Grimaldi; or, the Danger of Disclosing a Secret,' London, ? 1811; also as 'Fazio, a Tragedy,' by H. H. Milman, B.A., London, 1816; and as one of the 'Terrible Tales (Italian),' London, Gibbins, 1891, entitled 'The Unlucky Fortune.'

D. J.

**THE SULTAN'S CIPHER.**—The intricate hieroglyph in the centre of table-spreads from Turkey is considered the signature of the highest Ottoman dignitary. It has always seemed to me a calligraphic form of the reigning sovereign's name or initial. I am informed, however, by a missionary from Stamboul that the figure is not a name, nor yet alphabetical at all, but is a meaningless scrawl to Ottomans as to Americans. He says this cipher is a survival of the mark made by the bloody hand of a Turkish victor when asked to sign some document on a battle-field. What historic proof is there of this statement? JAMES D. BUTLER.  
Madison, Wis., U.S.

**INTERAMNENSIS.**—The introduction of municipal pawnshops into Italy is attributed in Townsend's 'Manual of Dates' to Barnaba Interamnensis, a Franciscan friar of Terni, who by his preaching incited the citizens of Perugia to establish a public lending bank, or *Sayro Monte di Pietà*, for the relief of the poor. What is the meaning of Interamnensis? It refers, I presume, to his birthplace. Was Terni ever described as *interamnnsis*?

JNO. HEBB.

Willesden Green, N.W.

[Terni is known in Latin as Interamnium or Interamna, hence the name.]

**NAUNTON AND WALLER, OF SUFFOLK.**—In the pedigree of Waller of Ramsholt, printed at p. 209 of Metcalfe's edition of 'Visitations of Suffolk' (1882), it is stated that "William Waller, son of William Waller, of Ramsholt (who was eldest son of William Waller by —, his wife, da. of —

Curson, and brother of Thomas Waller, of Parham), by —, the first of his three wives, da. of — Methwold, of Langford, in Norfolk, married —, da. of — Naunton, of Suffolk." Where did this — Naunton live, what was his Christian name, and what was his daughter's?

At p. 75 (Visitation of 1561) is a pedigree of Waller, of Wortham. George Waller, of Wortham, grandson of the above-named Thomas Waller, of Parham, bore Waller (Arg., a bend eng. cotised sa.) and Shardelowe (Arg., a chev. betw. three cross-crosslets fitchy az.) quarterly, impaling Yaxley and Blodgett quarterly.

In 'Memoirs of Sir Robert Naunton, Knt.' (1814), there is a description of his (Sir Robert's) monument, formerly in Letheringham Church. He died in 1630. On it was a large shield, Naunton, with thirty quarterings, impaling Perrot, with twenty-three quarterings. "On different parts of the monument the coat of Naunton was repeated twenty times, impaling as follows." And "There were also there twenty coats impaling Naunton..... 16. Quarterly 1 and 4 [Arg.], a bend engrailed between two cottises or [sable]; 2 and 3 [Arg.], a chevron between three crosses [crosslet] fitché Azure" (Waller and Shardelowe).

At p. 153 of Metcalfe is a three-generations pedigree of the Nauntons, beginning with William Naunton, of Alderton, Sir Robert's grandfather. Three unmarried daughters are mentioned: Sisley, sister of Sir Robert, and Ann and Elizabeth, half-sisters of Sir Robert. May William Waller's wife be identified with any one of these three? They are not mentioned in a pedigree at p. 493 of Nichols's 'History of Leicestershire' (1800), vol. iii. part 1; but Sir Robert is there given a sister (not half-sister) Elizabeth, who died unmarried. For an account of Sir Robert Naunton see 'Dict. of Nat. Biog.' CHARLES S. PARTRIDGE.  
Christ's College, Cambridge.

**THE BELLIN FAMILY.**—I am particularly desirous of the address of any member of the Bellin family. In a manuscript diary of Thomas Brittain, a very early General Baptist minister, of Northamptonshire and Bedfordshire, the signature of B. Bellin appears on the covers, with the date 1822.

JOHN TAYLOR.

Northampton.

"AND THAT."—"Oh, he's one of those writing chaps, you know; and scratches along by scribbling things for the *Times* and *Athenæum* and that." Have the antecedents of this delightfully slipshod and all-embracing colloquialism been hammered out? ANDREW W. TUER.

The Leadenhall Press.

**DONELAN! DONNELLAN.**—Burke (1843) says Sir James Donelan, Chief Justice of the Common Pleas Ireland, *temp.* James I.; other writers



*temp.* Charles II. Which is correct; and what is the value of Burke as an authority in matters of this kind? Wanted also the ancestry of Donnellan, of Altarne Castle, co. Dublin, and Ravensdale, co. Kildare; of Donnellan, Governor of Carrickfergus Castle *circa* 1673; of the foundress of the Donellan Lecture, T. C., Dublin; and of Capt. John Donellan, *sus. per coll.* Warwick, 1781. BREASAIL.

MENDIP HILLS.—Will any one oblige me with the real origin of the name Mendip? I have lately seen what appears to me a guess in one of the geographical readers for schools.

ED. MARSHALL.

ANCIENT SEAL OF DROITWICH.—In the *Gentleman's Magazine* for 1795, vol. lxx. part i. p. 13, is an engraving of an ancient seal of Droitwich, then "in the possession of a gentleman in Chester," bearing a shield charged with two lions passant, pierced by or surmounting a sword in pale, with the marginal legend SIGILLVM : COMMVNITATIS : VILLE : DE : WYCHO. I should be much obliged if any one could tell me the present whereabouts of this interesting seal. Its date seems to be late thirteenth century. The matrix of a later seal of Droitwich is in the British Museum, with the lions and long sword, impaling 1 and 4, chequy; 2 and 3, two salt-peels. W. H. ST. JOHN HOPE.

PARISH REGISTERS AND MANOR COURT ROLLS.—Can any reader inform me if the registers or court rolls for the parishes of Newtown, Linford, and Swithland, Leicestershire, are in existence for the years 1560-1660? If so, whose custody are they in?

WILLIAM HARLEY HIND.

Bradford, Yorks.

ARKINSTALL FAMILY.—Can any of your genealogical readers refer me to a pedigree of this family, which I believe is of Cambridgeshire extraction?

J.

Maidstone.

MRS. JAMES CRANSTOUN.—Information is desired relative to the wife of James Cranstoun, Master of Arts, and one of the chaplains of King Charles I. Said James Cranstoun was son of John Cranstoun, of Booll, and Christian, daughter of Sir Robert Stewart, predecessor to the Earl of Traquair.

CHAS. A. DUBOSQ.

4233, Regent Square, Philadelphia, Penn., U.S.

ABRAHAM TAYLOR.—Can any reader give information about this writer? A book by him, in reply to some Arian writing of Dr. Isaac Watts, seems not to be in the British Museum. Numerous theological writings of his, 1727-1773.

T. WILSON.

AYLSBURY BARONETCY, 1627.—Is this extinct, as I find no reference in Burke, &c.?

A. C. H.

## Etymol.

### GEOLOGY.

(8th S. vi. 247.)

I have long felt an interest in this word, and have from time to time made notes, which I send herewith (although my investigation is still incomplete), hoping that other correspondents will fill up the gaps. It will be seen that the word *geology* was not coined to denote the science now called by that name, but that it existed long before. I will place the examples of the word in chronological order:—

1663. Daniel Collins, 'Geologia Norvegica: or a Brief instructive Remembrancer concerning that very great and spacious Earthquake which happened almost quite through the South Parts of Norway upon the 24th day of April, in the year 1657.'

This book, which is a thin duodecimo, was translated from the Danish of M. P. Escholt; but as I have never seen the original I am unable to give the date of publication. As the title shows, it is a description of a particular earthquake, but the author branches out into a general disquisition upon subterranean matters, including an account of the various evil spirits who live in mines. It is not a geological work, though it is included in Keferstein's 'Geschichte und Litteratur der Geognosie' (Halle, 1840).

1690. Erasmus Warren, 'Geologia; or, a Discourse concerning the Earth before the Deluge.' (London.)

This was intended as a reply to Burnet's 'Theory of the Earth,' and, like Escholt's book, is not a geological work in the modern sense of the word. It gave rise to a small crop of controversial works, the particulars of which are set forth in 'N. & Q.,' 5th S. vii. 356.

1700. Dethlevus Cluverus, 'Geologia, sive philosophemata de genesi ac structura globi terreni; oder Natürliche Wissenschaft von Erschaffung und Bereitung der Erdkugel,' &c. (Hamburg.)

1735. Benjamin Martin, 'Philosophical Grammar,' P. 11, "IV. Geology, which treats of the Nature, Make, Parts and Productions of the Globe or Earth on which we live." P. 12, "B. Geology is most naturally divided into the following subordinate Branches, viz.:(i) *Geography*, which treats of the *Earth or Land*; (ii) *Hydrography*, which treats of water; (iii) *Phytography*, which treats of *Plants and Vegetables*; (iv) *Zoography*, which treats of animals of all kinds."

The matter is further dealt with at pp. 187, 189, and the definition is extended so that, as Mr. Pickwick would have said, "the word *geology* comprises in itself a difficult study of no inconsiderable magnitude." A fourth edition of the 'Philosophical Grammar' appeared in 1753, the various definitions being practically unaltered.

1775. Ash, 'Dictionary of the English Language': "Geology, the doctrine of the earth; the knowledge of the state and nature of the earth."

1795. Hutton, 'Theory of the Earth.' Vol. i. p. 213: "I may.....place in its proper light this authority upon

so material a point in geology." P. 216: "A person who has formed his notions of geology from the vague opinions of others, and not from what he has seen."

1799. Kirwan, 'Geological Essays' (preface, p. 3): "Geology is the science that treats of the various relations which the different constituent masses of the globe bear to each other."

I cannot find the word in Parkinson's 'Organic Remains' (1804), but I do not profess to have read the book through. From 1810 downwards the word "Geology" appears on the title-page of the *Philosophical Magazine* as one of the subjects embraced by that publication.

1813. Townsend, 'Character of Moses,' p. 415: "The science of geology is of vast importance to a gentleman of landed property."

1816. Sir Henry Englefield, 'Isle of Wight' (preface, p. 1): "that part of natural science lately called Geology."

It is not necessary to give quotations after this date; but it is worth while referring to what Whewell says in his 'History of the Inductive Sciences,' iii. 402: "The Wernerians in distinguishing their study from *Geology* and designating it *Geognosy*, the *knowledge* of the earth, appear to have intended to select Descriptive Geology for their peculiar field."

The expression "subterranean geography" was sometimes used by English and French writers of the last century to denote geology. In 1811 Cuvier and Brongniart published their 'Essai sur la Géographie Minéralogique des Environs de Paris,' which is undoubtedly a geological work; but in the second edition, which appeared in 1822, the words "géographie minéralogique" were replaced by "géologique."

Before closing this communication, perhaps I may be allowed to point out that the word *geologist* occurs in Hutton's 'Theory of the Earth,' 1795, i. 269; in Kirwan's 'Geological Essays,' 1799, p. 156; and in Townsend's 'Character of Moses,' 1813, p. 420. An attempt was made, *Phil. Mag.* (1800), viii. 53, to introduce *geologue* for *geologist* in the translation of a paper by Pictet. It was stated by a correspondent of 'N. & Q.' (5th S. iii. 225) that Sir Charles Lyell was referred to in one of the notices which appeared at the time of his death as a "geologian." I should like to verify this.

R. B. P.

There is room for reference to 'N. & Q.' of the past as well as of the future for the antiquity of this term. It has been shown that *geologia* has been in existence for nearly two centuries in English use. Warren's 'Geologia: or a Discourse of the Earth before the Deluge,' was published in 1690 ('N. & Q.,' 5th S. vii. 226), which Mr. SOLLY (at p. 356) states to have been written in answer to T. Burnet's 'Sacred Theory of the Earth.'

R. B. P. refers to the use of the term in Hutton's 'Theory of the Earth,' 1795, i. 213, 216. On the same information there is yet another dictionary to

consult for early lexical use, for he states that it appears in Ash's 'Dictionary,' 1775. A later use is shown by a contributor who has written in a recent number, CANON VENABLES, who mentions the use of *geology* as a scientific term in Englefield's 'Description of the Isle of Wight,' in which the author refers to two memoirs of his given to the Linnean Society in 1800, on 'Some Important Facts in that Part of Natural Science lately called Geology.' The work itself was published in 1816.

ED. MARSHALL.

Dr. Johnson has this word in his 'Dictionary.' John Ash's 'Dictionary,' 1775, has "*Geology*, the doctrine of the earth, the knowledge of the state and nature of the earth." *Geognosy* does not appear in Ash's compilation.

F. C. BIRKBECK TERRY.

INFORMATION FOR THE PEOPLE (8th S. vi. 306).—R. R. has written without sufficient consideration. True, no such person as Claud Torraine is known to have ever existed, but the celebrated landscape-painter Claude Lorraine, *vel* Claude Gelée, is not unknown to fame. The writer of the paragraph in the *Echo* is not the specimen of "crass ignorance" which R. R. thinks him. The printer has mistaken his *L* for a *T*, and this is all. I take the following from Pilkington's 'Dictionary of Painters':—

"To avoid a repetition of the same subject, and to detect such copies of his works as might be injurious to his fame, by being sold for originals, it was his [Claude Lorraine's] custom to draw the designs of all those pictures which were transmitted to different countries; and on the back of the drawings he wrote the name of the person who had been the purchaser. One of those books, which is entitled 'Libro di Verità,' is now in the possession of the Duke of Devonshire, and the sketches have been engraved by Earlom."

R. R. possesses a copy of the engravings, which may be common enough; the Duke of Devonshire is the fortunate possessor of the original sketches, the collection of which Claude Lorraine himself, Mr. Pilkington, and the writer in the *Echo*, to the surprise of R. R., unite in calling a "book."

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"MADAME CHIENFOU" (8th S. vi. 289, 356).—Where M. GASC takes the expression "Madame Chienfou" to be a mere fanciful variation of *chien-lit*, I beg to presume that he shoots rather far from the mark. I have not been able to trace the full meaning of the saying, "Avoir l'air de Madame Chienfou"; but *chienfou* is unmistakably a compound of *chien* and *fou*, whereas *chienlit* has nothing to do with *chien*, it being a mere contraction of *chie-en-lit* (see dict., *i.v.* "Chier") a vulgar expression for an odd figure, and, in its component parts, a piggish one. Comp. *chie-dans-l'eau*, which is *argot* for a sailor. Now *chien* means

also *élégance, chic*; and it may be not improbable that from this special sense "Madame Chienfou" derived her name, being, for instance, "une dame d'une élégance, d'un chic fou," a (female) strapping swell. I think this, in all modesty, to be nearer the truth than M. GASC'S "a (female) guy," which is etymologically impossible. R. D. NAUTA.  
Heerenveen, Holland.

**BUNHILL FIELDS BURIAL-GROUND:** REV. DR. RIPPON (8th S. vi. 222).—It may be added that Dr. Rippon's MS. Collections, in eleven volumes, relating to the Dissenters' burial-ground at Bunhill Fields, are preserved in the British Museum, and form Add. MSS. 28,513-28,523, while his transcript, in six volumes, of the register of interments therein, 1713-1826, finds a resting-place in the College of Arms.

A collection of original autograph letters, dating from 1769 to 1830, and addressed to Dr. Rippon, is contained in four folio volumes, numbered Add. MSS. 25,386-25,389 (Brit. Mus.).

John Rippon, son of the Rev. John Rippon (ob. Dec. 24, 1800, *æt.* 70), pastor of the Baptist Churches at Tiverton and Up-Ottery, co. Devon, was born at Tiverton aforesaid, April 29, 1751, and baptized there by the Rev. Robert Day, of Wellington, Somersetshire. On the completion of his studies at the Bristol Academy, he was offered and accepted, Aug. 1, 1773, the pastoral charge of the Baptist Church meeting in Carter Lane, Tooley Street, his ordination taking place on Nov. 11 following.

The honorary degree of D.D. was conferred on him at the anniversary commencement of the Baptist College, Providence, Rhode Island, held on Wednesday, Sept. 5, 1792.

Dr. Rippon is generally credited with the title of F.S.A., but a recent careful examination by Mr. St. John Hope of the official, printed, and other lists of the Fellows of the Society of Antiquaries serves to show that his election is not recorded therein.

His death is thus recorded in the *Gentleman's Magazine*, February, 1837, New Series, vol. vii. p. 217:—

"Dec. 17 [1836]. Aged 85, the Rev. Dr. Rippon, who for the long space of 63 years had been the pastor of the Baptist Church, formerly assembling in Carter-lane, Tooley-street, now in New Park-street, London. He succeeded the learned Dr. John Gill, who was pastor of that congregation for 54 years. His body was interred [Dec. 24] in Bunhill Fields, attended by more than thirty ministers of various denominations, and a vast concourse of people."

DANIEL HIPWELL.

"TO STEW IN HIS OWN JUICE" (8th S. vi. 269, 318).—In 'The Diary of the Besieged Resident in Paris' (written, I believe, by H. Labouchere, M.P.) there is a report (p. 3) of a conversation at Meaux between Mr. Malet, the English Secretary, and

Count Bismarck, apparently about the time the Germans were advancing upon Paris. In reference to what they—the Germans—would do with Paris, the Count is reported to have said to Mr. Malet that they would surround it with their *corps d'armées* and their seventy thousand cavalry, isolate it from the rest of the world, and leave its inhabitants to "seethe in their own milk." E. S. is right in attributing a similar image to Chaucer. See 'The Wife of Bath's Prologue,' where the following will be found:—

That in his owen grese I made him frie,  
For anger, and for veray jalousie.

W. NIXON.

Warrington.

If Bismarck said this, it seems curious not to find some allusion to it in 'Bismarck en Caricature,' by John Grand-Carteret, Paris, 1890. The nearest approach to it I can trace is in a caricature of the German *Punsch* of April 29, 1866, reproduced on p. 85 of Grand-Carteret's amusing book, which represents Bismarck as a waiter, spilling a dish, labelled "Parlament," over a confused heap of crowned heads, with the legend beneath, "Un Kneller effronté à l'Hotel de l'Union Allemande: 'Gare la sauce, messieurs.'" Perhaps, as they say in acrostic columns, this may be a "light."

WILLIAM GEORGE BLACK.

Glasgow.

This phrase is undoubtedly German, and far older than Prince Bismarck. I met with it in one of Michaelis's works some time ago. I cannot now remember where.

E. LEATON-BLENKINSOPP.

**BREAKSPEARS** (8th S. vi. 307).—In addition to the works named in the 'Dict. Nat. Biog.,' the Editor might have referred to 'N. & Q.,' 2<sup>nd</sup> S. i. 352; 7<sup>th</sup> S. i. 329, 393, 492; ii. 58; v. 272.

EVERARD HOME COLEMAN.

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**FOWEY** (8th S. vi. 285).—Richard Carew, in his 'Survey of Cornwall' (this author was born at East Antonie, on the south-eastern border of Cornwall, in A.D. 1555), refers to Fowey as "Foy Haven, in Cornish Foaith." He adds:—

"Mr. Halse says the name Fowy is a contraction of Foy-s-wye, *i. e.*, walls holy river. Fois is derived from Foy-s-Fenton, walled well, or spring, near Alturnunne, the fountain from whence the river Fowy fetched its original."

And again quoting from Halse, he says:—

"The town of Fowey took its name from the river I make no doubt of. Lelend calls it in Cornish Fowathe; Carew and Camden Foaith, which difference is so small, as not to be worth taking notice of, and may probably signify, upon the river Fowey, as composed of Fowy-arth. .... Mr. Willis, in his 'Notitia Parliament,' saith that *temp.* Edward I. the Prior of Tywardreth certified his claim of assize of bread and beer, and view of frankpledge at Fowey, and in the next reign, the convent

obtained a grant from King Edward II. of a Monday market (which is now changed to Saturday) every week at their manor of Fawe, in the county of Cornwall."

Carew, who refers to natives of Fowey as "Foyens," says during the warlike reigns of Edward I. and Edward III. their exceptional bravery as seamen was proverbial. I am not a West-countryman myself, but my children are very proud in the boast that (on their mother's side) their grandfather was a Cornish man. Fowey sailors are as brave to-day as any of their forefathers were. It was Capt. Nickols, of Fowey, who, as master of the barque Stanmore, when going round Cape Horn, in the worst weather in the worst part of the world, two winters ago, took a youngster—an apprentice under him—who was suffering from rheumatic fever into his own cabin, and although the young life was despaired of for some weeks, by dint of tender nursing and God's blessing, pulled the boy through. It is the selfsame "kid's" father who records this to a Fowey man's honour and in all gratitude. HARRY HEMS.

Fair Park, Exeter.

In the *English Illustrated Magazine* for October an account is given, with illustrations, of 'Troy Town Revisited.' Any one acquainted with the locality can easily identify the place with Fowey, on the south coast of Cornwall. Can any of your readers explain why the author has called it "Troy"? This mistake, for it can be nothing less, reminds me of a pedagogue some thirty years ago who made his scholars call the place "Towey" simply because the name was so engraved on a large wall-map. M. M. D.

In Sir Henry Spelman's 'Villare Anglicum' (second edition, 1678), which may be considered the standard authority for the spelling of English place-names in the seventeenth century, the name of this town is given as "Foye." W. R. TATE.

Walpole Vicarage, Halesworth.

HEYWOOD HILL, NEAR HENDON (8th S. vi. 308).—The following is from the 'Imperial Gazetteer,' by J. M. Wilson, 1870:—

"Highwood Hill, a hamlet near Hendon, in Middlesex.....A mansion near here was the seat of Lord William Russell, the patriot, Mrs. Porter, the actress, and Lady Raffles."

Dr. J. Norris Brewer, in 'London and Middlesex,' 1816, observes:—

"Highwood Hill, which is to the north of the spot last noticed [Mill Hill], is a still bolder eminence, and is adorned by several handsome villas, from which the eye ranges over a wide and richly-cultivated expanse of country. We cannot quit this place without observing that Mrs. Porter, whose memory is held in deserved respect by the lovers of the drama, resided here for many years."

CHAS. JAS. FÉRET.

Mr. Walford, in his 'Greater London' (vol. i. p. 284), says that Mrs. Porter was resident for

many years at Highwood Hill, near Mill Hill, but she is not, apparently, identified with any particular house. A. C. W.

JEMMY= SHEEP'S HEAD (8th S. v. 345, 437; vi. 138).—MR. ADAMS is always interesting, whatever may be the subject he is dealing with; but he is never, I think, in a happier vein than when he is dealing with words of this kind. Having said so much, it is scarcely necessary to add that I have—in common, no doubt, with many others—perused his contributions regarding the popular name for a sheep's head with considerable interest. I have only one regret, and that is his inability to pronounce a satisfactory solution for the general air of mystery in which the origin of the term appears to be involved.

This has always, when thinking of the word, been the point which principally engaged my attention: "Why, of all things in the world, should a sheep's head be called a 'Jemmy'?" And echo is apparently still asking the same question. Whatever attempts I have made to learn something of the origin of the word have invariably met with little response. Beyond the general attribution to "the proper name James," the compilers of most of our lexicons appear to know but little. For the only exception we must turn to Mr. Davies's 'Supplementary Glossary,' where, as MR. ADAMS has already explained, the origin of the term is attributed to a traditional story of the gastronomical efforts of James V. on one of these popular delicacies, before the field of Flodden. But it seems to me it is required that we should have something in the way of corroboration before we can accept this as a satisfactory etymology.

In referring to the probable earliest authority for the use of "Jemmy," MR. ADAMS, I observe, considers we have a not much earlier reference than that of Dickens; or, say, the mention of "jemies" in the cutting which he possesses, and judges as belonging to the thirties. In a strictly literary sense he may be right in this opinion. But I should like to point out that I am acquainted with an earlier instance than either of these in print. Any one who will turn to Pierce Egan's edition of Grose's 'Classical Dictionary of the Vulgar Tongue' will find the word included therein thus: "Bloody-jemmy, a baked sheep's head." Egan's edition was published in 1823, so that we have here an earlier instance of the word in print than either of those MR. ADAMS mentions. It might also be reasonably concluded that other instances of its use in print may be in existence, awaiting, maybe, the vigilant eye of some future philologist, as it seems clear the word must have had something of a vogue to have been deemed sufficiently important for its inclusion by Egan in his work. In the 'Slang Dictionary' the same term is defined as "an uncooked sheep's head";

so also is the synonym "Sanguinary James." Now, while one can fully appreciate the applicability of the intensive adjective to an uncooked specimen, owing to its usual condition of "gariness" when in such a state, the application loses its force when expressed in relation to a baked one. It is curious to find, however, that the latter appears the older definition. Another term quoted by Egan is "German duck." This also is in the 'Slang Dictionary.' Egan defines this as "half a sheep's head boiled with onions," and the name is probably due to its being a favourite dish among the sugar-bakers of the East-End of London (see 'Slang Dictionary'). But of the terms before mentioned it seems to me that the first one quoted is that to which we must look as the earliest known form; and I have but little doubt that the alternative "Sanguinary James" is a later coinage; certainly its position of a "softened" variant favours this view.

As to the origin of "Jemmy," I may say that, not being satisfied with the usual explanations afforded, I have been tempted to look elsewhere. And if there be any source which appeals to my mind more than another, it is a word common in the north country and neighbourhood. I refer to "gimmer," defined in the glossaries as "a young female sheep, a ewe lamb"; often used with the force of an adjective, as in "a gimmer lamb," "a gimmer hog"; Halliwell quotes a "gimmer tree." In my opinion the vulgar "jemmy" is but a corrupted form of this word; and the considerations which induce to this view are no doubt obvious. Such a form as "a gimmer's head" might have conceivably given rise, with due allowance for dialectic changes, to the popular name in vogue; and once we have this the variant terms are not difficult to account for. In conclusion, let it be understood this attempt is only a venture. Be it right or wrong, it is clearly no less unreasonable than the usual explanations given, while there are certain peculiarities of an obvious character which make it worthy of attention. I await criticism, and am willing to learn more about the word referred to. C. P. HALE.

N. WHITTOCK (8th S. vi. 288).—Nathaniel Whittock was the author, in or about the year 1836, of 'Designs for Shop Fronts,' 'Miniature Painter's Manual,' 'Painter and Glazier's Guide,' and subsequently a supplement thereto, Sherwood being the publisher. A 'Manual of Perspective' and 'Book of Trades' were issued by Hall and Bennett respectively. I am not acquainted with Whittock's 'History of London.'

EVERARD HOME COLEMAN.

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"CAUCUS" IN ENGLISH POLITICS (8th S. vi. 48, 309).—Would it not be fairer—it would certainly be more courteous—if, before one correspondent

of 'N. & Q.' characterized another as "quite mistaken," sufficient trouble was taken to read the original contribution? Not only the heading, but the contents of my question showed that it referred to the earliest use of the word *caucus* in English politics; and I had seen the definition in the 'Century Dictionary' before sending the question to 'N. & Q.' That definition, so far as it applied to my requirements, ran as follows:—

"In *Eng. politics*, a large local committee of voters for the management of all electioneering business of its party: called the *Birmingham system*, from its introduction at Birmingham about 1880."

How far this is "a complete history" your readers have already had an opportunity to judge; but, in any case, seeing that in my question I simply quoted the definition which appears in the 'New English Dictionary,' it is the editor of that work, and not myself, who should be labelled "quite mistaken."

POLITICIAN.

SUN-STONE (8th S. vi. 289).—If MR. WARD is about to inquire into the trivial names which have hitherto prevented mineralogy from taking rank as a science, he has before him a very wide field of research. The ancients attributed marvellous properties to gems and precious stones, and an agreeable method of studying them is to be found in 'The Thousand and One Nights.' As to Proclus, he worshipped the sun and moon; and so far as his observations on natural objects extend, he was a mystic and a dreamer of dreams.

The term "sun-stone" has been applied to a variety of felspar, containing minute scales of mica or imbedded flakes or crystals of iron-glance. According to Dana, "moonstone" is an opalescent variety of Adularia, having, when polished, peculiar pearly reflections, known as *chatoyant*, as in "cat's-eye," which is a greenish-grey translucent chalcidony, with a peculiar opalescence, or glaring internal reflections, like the eye of a cat, when cut with a spheroidal surface. Some of these stones, when rounded above and hollowed out beneath (*en cabochon*), are set in jewellery for ornamental purposes. Is not the so-called red sulphur, red sulphide of arsenic?

C. TOMLINSON.

Highgate, N.

Amongst notes collected for a paper on gems I find the following. When Lorenzo de' Medici was suffering from gout, Pietro Bono Avonfiadi wrote to him advising him to make use of a stone called an heliotrope, which, being set in gold and worn on the finger so as to touch the skin, would remove the *doloré de jointure*, or arthritic pain, with which he suffered. Could this be one with the sun-stone MR. WARD writes of?

C. A. WHITE.

If the ancient sun-stone was not the same as the modern, it may possibly have been a cat's-eye or a "noble" opal; but the latter was called by the ancients *paideros*, so does not answer to the

description of "eye of heaven." The modern sunstone is an opalescent variety of Adularia (feldspar), of a yellow colour, containing minute scales of mica. The moonstone is a variety of the same, but of a white, pearly lustre, and without the mica.

B. FLORENCE SCARLETT.

This stone is described as

"a variety of Adularia, of a very pale yellowish colour. It is almost perfectly transparent when viewed in one direction, but by reflected light it appears full of minute golden spangles, owing to the presence of scales (or, according to Scheerer, crystals) of oxide of iron, or Göthite, disseminated through the mass. The principal localities are Lake Baikal, in Siberia; Archangel; Toedstrand, on the Christiana-fjord, in Norway; and Ceylon."—Bristow, 'Glossary of Mineralogy.'

EDWARD H. MARSHALL, M.A.

Hastings.

"SORELLA CUGINA" (8th S. vi. 88, 215).—Two of the definitions given at the second reference are strangely at variance with the well-established practice in Scotland, where the term *frater germanus*, or in English "brother german," now bears, and for centuries past has borne, but one signification, viz. that of "brother by full blood." The expression is still in colloquial use. *Frater consanguineus* was a term used North of the Tweed as long as legal documents were written in Latin; when that practice ceased it was Englished "half-brother on the father's side"; the other relationship, expressed by the Latin *frater uterinus*, simply became "uterine brother."

If A is described in an old legal document as "brother to B" (an absence of definition which is of comparatively rare occurrence), it would be impossible to infer the precise degree of relationship in which he stood to B. If the latter were a legitimate son, A might be his legitimate half-brother on either side, or the illegitimate offspring of either of his parents or of both, born before wedlock, and *vice versa*; or he might be his brother-in-law, or even his wife's brother-in-law.

I take the term *frater consanguineus* to be, in its etymology, strictly analogous to the Italian *fratello cugino* of VERNON'S query. As for *hermana*, it is simply the Spanish for sister, and is doubtless the same word as *germana*; but I must leave the explanation of the term *prima hermana* to some one better versed in the niceties of the language than I am.

R. E. B.

RELICS OF CHARLES I. (8th S. vi. 226, 315, 357).—The house in which the relics of King Charles I. were preserved is Worsborough Hall, near Barnsley. When I knew it, the estate belonged to W. Bennett Martin, Esq., and his son took the name of Edmunds. Hunter, in his 'History of South Yorkshire,' calls it

"the seat of Mr. Edmunds, and the house is one of the picturesque old mansions of the seventeenth century. Here is preserved a cabinet, which belonged to King

Charles I., brought hither by the Lady Herbert, when she married Mr. Edmunds, the relic of Sir Thomas Herbert, to whom the king had given it. This is the Sir Thomas Herbert, who, in his youth, had been a great traveller, and in his age a faithful attendant on King Charles I., of the last weeks of whose life he has left a very particular and interesting memoir."

Mr. Martin had inherited this and other like treasures, which I have often seen, and which I fear are now dispersed. On consideration, I am inclined to believe that the footstool was rather intended for prayer, if required, and that a block was of later use on such sad occasions.

ALFRED GATTY, D.D.

"THE SEA-BLUE BIRD OF MARCH" (8th S. vi. 367).—Dr. Gatty, in his 'Key to "In Memoriam,"' writes:—

"I can positively say that the kingfisher is the bird to which the poet refers. Another parallel passage may be quoted:—

The fields made golden with the flower of March,  
The throistle singing in the feather'd larch,  
And down the river, like a flame of blue,  
Keen as an arrow flies the water-king."

THOMAS BAYNE.

Helensburgh, N.B.

One must not forget that Tennyson is simply giving us in this phrase a literal translation of Alcman's ἀλιπόρφυρος εἶαρος ὄρνις (Bergk, Fr. 26), and that Alcman is describing a κηρύλος, that is to say, a male kingfisher.

ὄ μ' ἔτι, παρθενικαὶ μελιάρυες ἱμερόφωνοι,  
γυῖα φέρειν δύναται· βάλε δὴ βάλε κηρύλος εἶην,  
ὅς τ' ἐπὶ κύματος ἄνθος ἄμ' ἀλκύνεσσι ποτῆται,  
νηλεγὲς ἦτορ ἔχων, ἀλιπόρφυρος εἶαρος ὄρνις.

The kingfisher is here represented as flitting with his mates over the crests of the waves. Tennyson has changed the scene, but yet retains both Alcman's description of the bird itself and the term "fit" as applied to its motion. Surely, then, he, like Alcman, is speaking of a kingfisher—the kingfisher of poets, not of naturalists.

R. J. WALKER.

INIGO JONES (8th S. vi. 227, 290, 375).—So far from being "troubled in thinking that Swift made the second syllable of *carmina* long," I had said precisely the reverse. That Swift should have pronounced Inigo was, I said, as incredible as that he should have lengthened the middle syllable of *carmina*, which I looked on as a *reductio ad absurdum*. As for the bad spelling of *neget* and *Gaulstown*, my bad handwriting and indifferent eyesight are to blame. And no wonder, since I am just completing my eighteenth lustre.

J. CARRICK MOORE.

H. B. CARICATURES (8th S. vi. 369).—A complete set, about 900, used to sell for 14l. or 15l., but of late years they have gone down till they fetch only very small sums by auction. A short

time since nearly a complete set was sold for 3*l.* See the *Athenæum*, January 26, 1889, p. 118. So if, say, 800 are worth 3*l.*, what is the value of a dozen? That is a simple rule-of-three sum, giving something less than one penny each. When we compare them with the work of Tenniel and other men who know how to draw, the reason of their small value is evident enough. If, because of associations, an owner of any of them is willing to spend much more than their value in their preservation, let such send them to an ordinary book-binder and either have them laid down on stout cartridge as they are, or trim them and mount on common pasteboard.

R. R.

Boston, Lincolnshire.

ROYALIST OFFICERS: DORMER AND LISLE (8th S. vi. 227).—The lines quoted by MR. JOHN TAYLOR from the stone in the grounds of Rushton Hall, Northamptonshire, were written by Dr. Bennet, Bishop of Cloyne, and were printed in the *Gentleman's Magazine* for April, 1796. With the exception of the following variants the two copies are identical: l. 1, for "straining" read *streaming*; l. 11, for "ours" read *these*; and for "holds" read *bears*. In l. 9 the words "State and Church" are reversed.

I cannot help thinking that Dr. Bennet's ideas concerning what took place on Naseby Field were somewhat mixed. For example, if for Naseby we read Newbury the references to Dormer and Lisle would be very apt; but in their present setting they are totally unexplainable. It is true that Sir George Lisle fought at Naseby, he being in command of a *tertia* of foot; but there is apparently no reason why his name should thus be singled out for special mention. As to Dormer—if Robert Dormer, Earl of Carnarvon, is alluded to—he had "sealed his loyalty in blood" nearly two years previously. He fell with Falkland and Sunderland at the first battle of Newbury, September 20th, 1643. It was for a conspicuous act of gallantry at the second battle of Newbury, October 27th, 1644, that George Lisle received the honour of knighthood. When darkness came on he fought in his shirt, in order that he might be the more easily recognized by his men. This fact would render the line—

There gallant Lisle a mark for thousands stood,  
most peculiarly appropriate to the field of Newbury.

I cannot, therefore, help thinking that the mind of the poet was a little hazy as to particulars, and that while he was writing of Naseby he was (as regards Dormer and Lisle) thinking of Newbury. This, at any rate, is my opinion, and I shall be curious to learn if it is in any way corroborated.

That such historical inaccuracies as the one I have commented upon are common may be instanced by the fact that the *Daily Telegraph* recently based a brilliant leader upon the supposi-

tion that Falkland was slain at Edge Hill. The *Daily Graphic* followed suit with a note to the same effect, and the *Daily News* completed the tale with a paragraph in which it was casually mentioned that it was Edge Hill "where the 'Battle of the Standard' was fought by Cavaliers and Roundheads"!

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

I cannot answer this question so fully as I would like. "Lisle" was Sir George Lisle, who was inhumanly shot, just outside the castle walls at Colchester, in 1648, after the capture of the town by Fairfax. A stone still marks the site of this act. 'Memoirs of the Verney Family,' vol. i. p. 161, mention a Sir Fleetwood Dormer, who, no doubt, was the Dormer inquired after by your correspondent. For Lisle, see 'Verney Memoirs,' vol. ii. pp. 338-341.

WM. GRAHAM F. PIGOTT.

Abington Pigotts.

"RISING OF THE LIGHTS" (8th S. vi. 308).—MR. HALE is quite mistaken in supposing that the word "lights" is slang. It is a good old English word, and is suitably applied to organs distinguished by their lightness. I find it in Elyot's 'Castel of Helth,' 1541, p. 22, "the lunges or lyghtes." Richardson quotes from Holland's 'Plinie,' "Under the heart lie the lights, which is the very seat of breathing." Skeat gives still earlier instances.

In 1867 I asked (3rd S. xii. 514) the real nature of the ailment called "rising of the lights," so frequently mentioned in the bills of mortality. I had previously sent the same question to the *Medical Times and Gazette*, but got no reply. My question in 'N. & Q.' was headed 'Medical Query,' as that was the vague title used by previous inquirers.

JAYDEE.

In Buchan's 'Domestic Medicine,' fourteenth edition, 1794, p. 557, under the head of "Croup" it is stated that—

"It is known by various names in different parts of Britain. On the east coast of Scotland it is called the *croup*. On the west they call it the *chock* or *stuffing*. In some parts of England, where I have observed it, the good women call it the *rising of the lights*."

McCulloch, in his 'Statistical Account of the British Empire,' second edition, vol. ii. p. 578, says:—

"No commentator on the bills of mortality has been able to explain the great mortality attributed to *rising of the lights*. Sydenham, however, solves the question, in treating of this distemper under hysteria, which, as it simulates, was confounded in females with almost every other disease."

I have not a complete set of the bills of mortality, but I think it will be found that about 1790 "rising of the lights" falls out, and "croup" takes its place. In all probability the term was

popularly used for any disorder which caused a choking sensation, the idea being that this was caused by a rising up of the lungs. There was one remedy used in country districts when no doctor was available, which I do not find mentioned in any of the books on popular medicine; this was the swallowing of some ordinary shots; these were supposed to keep the lights from rising.

J. B. B.

I am unable to answer MR. HALE'S query as to what disease this is, but cannot resist telling him (if you will allow me) of an incident bearing upon, though apparently conflicting with, the popular use of the word "lights" in the sense of "lungs." Forty years ago, in a Lancashire town, I happened one day to be talking kindly to a poor old woman whose husband was blind; and I asked her how he came to lose his sight. In reply she said that "it was all along of his working in a fine-spinning mill" and that Dr. Turner (well known to students in those days as "old Tommy Turner") said "as the *optic* nerve was affected." "You know, sir," she added, "that's the nerve as goes to the liver and lights." I felt under no obligation to contradict her, and did not. Whether my story has ever before got into print I do not know.

JOHN W. BONE, F.S.A.

See 'N. & Q.' 3rd S. xii. 347, 422, 514.

W. C. B.

ROMAN QUERNS (8th S. vi. 285, 375).—Querns were in use not only "down to the beginning of this century," but long after. In the Dorset Museum is a two-stoned Irish one, very rude, which did service until 1845. Nay, if all tales are true, querns are in use at this moment in some of the islets off the Irish coast and in the Shetland and Faröe Islands. MR. LEATON-BLENKINSOPP seems to speak of stone mortars. The normal quern consists, like that Irish one, of a pair of stones, the upper turned round by hand, as used now in many Eastern lands. Then there is the ancient saddle quern, like that of the Caffres and other African races. The basin-shaped stone vessel is, I think, usually called by antiquaries simply a mortar, not a quern. These mortars are of several types and degrees of finish, from the rudest hollowed stones up to well-shaped vessels. One in the Dorset Museum has the uncommon, if not unique, feature of a pair of handles, like those of a pitcher, worked in the stone. This mortar Sir J. Evans thinks to be mediæval.

H. J. MOULE.

Dorchester.

CHICAGO (8th S. vi. 368).—The native name Chicago having been obtained through French traders and trappers, the *Ch* was naturally pronounced *Sh*, as in the case of the Cheyenne tribe, now often written Shyenne. My Chicago friends,

old residents in the place, call it Shekago, the *a* being the *a* in *cake*, slightly nasalized, and the first syllable being clipped short, so as to be little more than an initial aspiration.

In 1795 a fort and trading post were established on the site of the present city, at the mouth of a creek called the Chicago river, so named from the swamp in which it rises, and which obtained its name, meaning a place with a bad smell, either because it was overgrown with garlic, or, more probably, because it was frequented by skunks. The Abbé Cuoq, the compiler of the well-known Iroquois Lexicon, and the highest authority on such matters, explains the name as "skunk place," from *cikakong*, the locative case of *cikak*, a "skunk."

The inhabitants naturally do not favour this malodorous etymology, and prefer to derive the name of their city from the Chacagua, a fork of the Chicago river, which is said to mean "thunder," though how a sluggish creek should come to bear a name of such a signification is difficult to understand.

ISAAC TAYLOR.

The article on Chicago in 'The Cities of the World,' vol. iii. pp. 295-320, is by Mr. M. F. Sweetzer, who is, I fancy, an American. At p. 296 I find the following with reference to the origin of the name:—

"The aboriginal name of the locality was derived from the *chikagon*, or wild onion, which grew abundantly on the banks of the river, and perfumed the air for a great distance. The primary meaning of the word was "strong," and its secondary application, referring to the quality of the onion's flavour, is easily comprehensible. There are old hunters who confidently assert that the name Chicago is applied by the Indians to that very uncomfortable little beast, the *Mephitis americana*, but the local archaeologists and philologists hotly dispute that statement."

According to the article on "Chicago" in 'Chambers's Encyclopædia,' new edition, 1889, by George Forrester, copyrighted in the United States by J. B. Lippincott Company, the correct pronunciation is *Shekago*.

A. C. W.

BONFIRE (8th S. v. 308, 432, 472; vi. 173, 252).—It has probably been noticed that the quotation from Tyndale's Bible, 1537, 2 Chron. xxi. 19, which is given by R. R. at p. 174 *ante*, furnishes an important landmark in the history of this word, on both its folk-lore and etymological sides. The quotation runs as follows:—

"& so he died of euill diseases. But they made him no bonefyrē/ like the bonefyrēs of his fathers."

In the A. V. the passage runs:—

"so he died of sore diseases. And his people made no burning for him, like the burning of his fathers."

Of Asa, the grandfather of Jehoram, we are told (2 Chron. xvi. 14):—

"And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and



divers kinds of *spices* prepared by the apothecaries' art : and they made a very great burning for him."

Now what were these burnings, which were customary at the funeral ceremonies of a king of Judah? The prophet Jeremiah alludes to them (xxxiv. 5):—

"Thou [Zedekiah, King of Judah] shalt die in peace : and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee."

Perhaps R. R. will kindly say if the word "burnings" in the other passages that I have quoted are rendered "bonfires" by Tyndale. But the passage cited by him is quite sufficient to show that the "burnings" in question were not "ignes ossium," but that they were made up of sweet-scented materials compounded by the art of the apothecary.

This to my mind leaves the etymology of the 'Catholicon Anglicanum' open to question. May not the "bane-fire" of the author of that work have been entirely different from the "bone-fire" of Tyndale, which seems undoubtedly to be the parent of the modern bonfire? The alternative is that the author may, like more recent etymologists, have invented a plausible derivation. Do we know enough of him to assert that such a thing is impossible? Anyhow, it seems scarcely safe to depend on his single authority. Johnson's and Ogilvie's etymologies are, of course, both inadmissible.

W. F. PRIDEAUX.

Jaipur, Rajputana.

FAMPOUX (8th S. vi. 389).—Fampoux is the name of a small railway station in France, where a dreadful accident happened some fifty years ago from a train running off the rails. I have forgotten the details of the accident, and also on what line of rail it took place. I think that the whole train fell from a great height.

F. E. A. GASC.

SAMUEL MORLAND, OF BETHNAL GREEN (8th S. vi. 368).—The two Latin letters are printed in the first volume of Harris's 'Life of Lord Chancellor Hardwicke,' 1847, pp. 14–22, where some few particulars of Morland will be found. He appears to have left behind him in manuscript an English-Latin Dictionary, and an edition of Hesychius.

G. F. R. B.

"CONSTITUTION" IN A POLITICAL SENSE (8th S. vi. 221, 263, 303).—Chatham had used the word "constitution" before 1770, as quoted by MR. OWEN on p. 222, and had employed it in the distinctly modern sense in his first great speech in the House of Commons, in 1736, on the marriage of Frederick, Prince of Wales. In this he declared "filial Duty to his Royal Parents, a generous Love for Liberty, and a just Reverence for the British Constitution" to be among that disreputable prince's virtues (*Gentleman's Magazine*, vol. vi. p. 405).

ALFRED F. ROBBINS.

ROBERT POLLOK (8th S. vi. 163, 237, 270, 318, 395).—If R. R. will look carefully at the article at the first of the above references, he will see that no inference as to Pollok's poetic quality is drawn from the number of editions through which 'The Course of Time' has passed. But it is surely fair to conclude from the numerous reprints of a book that there is a persistent demand for it. Publishers do not multiply editions of poems for the mere pleasure of loading their own shelves and crowding their own store-rooms with them. They are fully justified, however, in meeting demands as they are made; and this is all that is claimed in reference to Pollok's work. Whatever may be its quality, it is perfectly manifest that from the first there have been buyers, if not readers, of 'The Course of Time,' and the disposal of it, in 'Chambers's Encyclopædia,' as being "still read in Scotland" is, therefore, superfluous, if not supercilious. Irrelevancy is sometimes worse than inaccuracy.

THOMAS BAYNE.

Helenburgh, N.B.

GENT (8th S. vi. 284, 375).—In the Irish Record Office these fiants of Queen Elizabeth are preserved: 4687, June 2, 1585; 5009, June 9, 1587; 5228 (date torn); 5682, November 26, 1591. These are pardons for rebellion to a number of persons, including kerns, or soldiers, cottiers, husbandmen, &c., and the following: "Shane O'Donellan, of Ballydonelan, gent.," "Melaughlen Reough O'Donelan," of same, "gent.," "Donogh O'Donelan, gent." The first person pleading the pardon to pay the fine imposed on all. Doubtless many even earlier instances of the use of this convenient contraction could be given.

*Propos* of the inaccuracies of "Burke," lately referred to in 'N. & Q.' the pedigree of the above family, published in the 1843 edition, amongst numerous other omissions, makes no mention of the names of these "gents," whose existence at the family residence is thus established.

BREASAIL.

According to the 'New View of London' the word appeared twice, thus abbreviated, on the monument of George Long, Esq., on the north side of the old church of St. James, Clerkenwell. He died 1654.

F. W. A.

This word, as a contraction of "gentleman," is older than your correspondents imagine. It occurs continually in legal deeds of the time of Elizabeth. The earliest instance I have noted occurs in a deed dated October 29, 17 Elizabeth, where one of the parties is described as "Thomas Mynshull, gent." (Public Record Office, Ancient Deeds, A 5632.)

A. E. S.

In the quotation from Pope's imitation of Chaucer, given at the second reference, is not "gent" the old adjective meaning elegant or neat,

rather than a "contraction of gentleman or genteel." The 'Encyclopædic Dictionary' gives as an example of this ancient adjective a line from Robert de Brunne—

To wite of her maners, to se his body gent.

Mr. John Payne uses it freely, with many other archaic words, in his admirable translation of Villon.

G. L. APPERSON.

Wimbledon.

The word is used by Edward Moore some time about the year 1750 :—

The prisoner was at large indicted  
For that, by thirst of gain excited,  
One day in July last at tea,  
And in the house of Mrs. P.,  
From the left breast of E. M. gent,  
With base felonious intent, &c.  
'The Trial of Sarah Palmer, *alias* Slim Sall.'

E. YARDLEY.

This abbreviation was quite general in the sixteenth and seventeenth centuries, *vide* the Herald's Visitations.

CONSTANCE RUSSELL.

Swallowfield, Reading.

RICHISSA AND SOPHIA OF DENMARK (8th S. vi. 267, 336).—Voigtel, the learned German genealogist, says that Richissa married Nicholas, Prince of Wenden, of the house of Mecklenburg (who died 1316), by whom she had a daughter Sophia, who, however, is left in his genealogical table unmarried. J. G.'s query is answered so far, therefore; but that Richissa and Sophia were grandmother and mother respectively of Henry II. of Holstein seems very doubtful, as 'L'Art de Vérifier les Dates,' Anderson, and Voigtel all concur in describing his mother as Helen, daughter of John II., Duke of Saxe-Lauenburg.

C. H.

THE REV. CHAS. BOULTBEE (8th S. iv. 508; v. 77, 293, 438).—I extract from a MS. book of 600 pages relating to the Boulton family and pedigree, both in my possession, that this gentleman was originally of Boulogne, in the kingdom of France, a cornet in H.M.'s 10th Hussars, afterwards a clerk in holy orders. On applying for his discharge from bankruptcy in 1823 he is described as first of Misterton, Northants; afterwards of Atherholme, Warwick; then of Derthill, same county; and late of Kirkford, Sussex, clerk. His marriage settlements were dated July 7/8, 1812, and his family history is shown from various deeds extracted, which relate to himself, brothers and sisters, and their ancestors.

HENRY W. ALDRED.

181, Coldharbour Lane, S.E.

TIMOTHY BRETT (8th S. vi. 287, 353).—An entry in the *Gentleman's Magazine*, March, 1799 (vol. lxi. pt. i. p. 250), records the death, in 1790, at Greenwich, co. Kent, of Timothy Brett, "a most mild, benignant and amiable character," "some

time clerk of the cheque at Portsmouth." His brother, Capt. John Brett, who was one of Lord Anson's lieutenants in his voyage round the world, and afterwards commanded the Chichester, a seventy-gun ship, died in London in 1785 (*Ibid.*, April, 1785, vol. lv. pt. i. p. 323).

DANIEL HIPWELL.

I am grateful to MR. WALLER for his reply to my query. Would it be trespassing too far on his good nature to ask for the dates of Brett's birth and death? I should like to know the sources from which MR. WALLER derives his information. Apart from all personal grounds, the fact that Timothy Brett, Lord Keppel, and Sir James Saumarez were between them the originators of naval uniform is of general interest.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

SOURCE OF QUOTATION WANTED (8th S. vi. 128, 172).—

How rev'rend is the face of this tall pile, &c.

Writing from memory, I believe this passage is from Tickell's exquisite 'Lines on the Death of Addison.'

JAMES HOOPER.

Norwich.

CONTINUATION OF 'EDWIN DROOD' (8th S. vi. 348).—I have heard of this ridiculous story before, though unluckily I cannot verify it. But if C. H. W. is interested in the general subject, he may like to refer to 'N. & Q.,' 5th S. ii. 407, 475, 526; iii. 136, 177. There is also a very valuable paper on the subject, by the late R. A. Procter, in the *Cornhill Magazine* for March, 1884.

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

Longford, Coventry.

A PIONEER NEWSPAPER (8th S. vi. 25, 154, 234).—Information as to the commencement of the *Stamford Mercury* in 1712 will be found in 'N. & Q.,' 5th S. ix. 214. It was there mentioned that an earlier newspaper was printed in Stamford. This was the *Stamford Post*, mentioned by MR. JUSTIN SIMPSON, and it is remarkable that the No. 82 of that paper to which he refers was printed on Jan. 3, 1712, the same day on which No. 1 of the *Stamford Mercury* was published. A copy of No. 97 of the *Stamford Post*, published April 17, 1712, is in the possession of Mr. C. W. Holdich, Cromwell Road, Peterborough. The *Stamford Post* was a weekly paper, and the first number must have been issued on June 8, 1710. The paper bears no printer's name, but it was printed by Francis Howgrave, who became the printer of the *Stamford Mercury* on June 13, 1732.

JOS. PHILLIPS.

Stamford.

NORSE EARLS OF ORKNEY (8th S. vi. 289, 352).—A pedigree and some interesting information

respecting these earls will be found in Robertson's 'History of the Early Kings of Scotland.'

W. D. PINK.

**AUTHORS OF QUOTATIONS WANTED** (8th S. vi. 309).—

Man is immortal till his work is done.

A line in an epitaph in Fulham Parish Church suggests the same idea:—

Man only can on Earth immortal be.

The date of the epitaph is 1665.

CHAS. JAS. FERET.

(8th S. vi. 369.)

They dreamt not of a perishable home  
Who thus could build.

Wordsworth, "Ecclesiastical Sonnets," "On King's College Chapel, Cambridge." See more in 'N. & Q.,' 5th S. v. 159.

Like to the damask rose you see, &c.

An inquiry into the authorship of these lines was maintained in 5th S. ii. 227, 296, 336, 373; iii. 99, 291, 349, 377.

W. C. B.

A set of verses in which the two lines of W. T. will be found are to be seen in 'N. & Q.' (7th S. i. 26), and are said to occur in a commonplace book of an Aberdeen citizen about the middle of the seventeenth century. A query whether these lines were to be met with elsewhere obtained no reply.

ED. MARSHALL.

[Those interested in the subject should consult 'Poems and Psalms,' by Henry King, D.D., edited by Rev. J. Hannah (Oxford, Macpherson, 1843). The lines in question appear under the title of 'Man's Mortality,' and are appended to the 'Microbiblion' of Simon Wastell, 1629. They are also inserted at the close of Quarles's 'Argalus and Parthenia,' and signed by Quarles, who expressly says that they are his "Hos ego versiculos." The first and best-known of similar poems, "Like to the falling of a star," &c., is ascribed to Francis Beaumont and to Dr. King. There are, in addition,—

Like to the Grasse that's newly sprung, &c.,

Like to the bubble in the brooke, &c.,

Like to an Arrow from the Bow, &c.,

Like to the lightning from the skie, &c.—

all given by Wastell.

Like to the blaze of fond delight, &c.—Quarles.

Like to a silkworm of one year, &c.—Browne.

And Like to the Rowlinge of an Eye, &c.,

and Like to an eye which sleepe doth chaine, &c.,  
both assigned to Mr. Malone.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Poems of William Drummond.* With Memoir and Notes by W. C. Ward. 2 vols. (Laurence & Bullen.) To their delightful "Muses' Library," including already the most prized poets of the seventeenth century, Messrs. Laurence & Bullen have added a new, complete, and well-edited edition of Drummond's poems. From the estimate that places Drummond higher than Drayton we dissent, and we hold that the editor is inclined to over-indulgence in estimating the character of the man. Drummond is, however, a delightful poet, and an edition such as the present of his poems is a boon in all senses of the word. Mr. Ward has taken uncommon pains in elucidating the sources whence Drummond has drawn in

part his inspiration. The proofs of indebtedness to French and Italian sources add greatly to the value of the work. On one point we should have liked further information. In what is called 'Song' (vol. i. p. 32-40), a delightful poem in all respects, Drummond employs a metre we do not recollect to have seen elsewhere. It is the ordinary rhymed ten-syllable verse, but the rhymes are like those in the French rhymed alexandrines, alternately masculine and feminine. This is observed throughout. We give the terminations of the first few lines to show: "pole"="roll," "appareath"="heareth," "(be)queath"="breath," "warble"="marble," "cares"="snares," "wander"="meander"; and so on through over two hundred and fifty lines. If this metre has been elsewhere used in England we shall be glad to hear of it. Drummond's poems are generally chaste enough as well as beautiful, and his religious poems are among the best and most fragrant we possess. He occasionally, however, goes beyond most men, even of his own time, in indelicacy—a fact more than a little surprising in a poet who was a canny and a pious Scot. Had James I. seen the poem 'The Five Senses,' which Mr. Ward hesitates to ascribe to Drummond, but which is certainly not the least decent in his work, the fate of Drummond would have been that of Raleigh. James is therein openly accused of all the vices which scandal has coupled with his name. A portrait, the best obtainable, adorns the first of two delightful volumes, which should rest on the shelves of every man of taste.

*The Hero of Esthonia, and other Studies in the Romantic Literature of that Country.* By W. F. Kirby. (Nimmo.) MR. KIRBY is responsible for the first serious and important contribution that has been made to English knowledge of Esthonian folk-lore. Such articles as have appeared in English consist principally of contributions to cyclopædias, magazines, and reports. In Germany, as is but natural, explorations have been ample, and it is from the works of Kreutzwald, Jannsen, and other authorities, German and Esthonian, that the principal stories have been extracted. The first portion of the work consists of a prose account of the 'Kalevipoeg.' For the sake of publishing this work he has interrupted his work upon a critical edition of the 'Kalevala,' the great national epopee of Finland. Very far from being a mere variant of the Finnish work is the 'Kalevipoeg,' though some of the stories are naturally the same. It is a poem of some nineteen thousand lines, the metre being the eight-syllable trochaic common with the Esthonians and the Finns, and familiarized in this country through its adoption by Longfellow in 'Hiawatha.' The subject is the adventures of Kalevipoeg, or Kalevide, a mythical hero of gigantic size, who, Mr. Kirby holds, is obviously the Kullervo of the Finnish epic. A digest of the adventures is given, the interminable lyrics with which the whole is "graced" being omitted. Many of the incidents are familiar in all tales of giants and strong men, such as the three sons of Kalevide trying their strength by hurling rocks into the lakea. A serious interest is supplied by the murder by Kalevide, in a drunken quarrel, of the eldest son of a smith, who has supplied him with a matchless sword. This action results in the sword ultimately cutting off his legs, and bringing about his death. The invasion of Pörgu, otherwise Hell, and the fight with Sarvik, the prince of that region, introduce some sufficiently romantic adventures.

Following the account of the poem comes a selection of the Esthonian tales that bear upon it, a second volume being occupied with Esthonian folk-tales in general. Strange variants of well-known stories are found in them. There are, of course, abundant stories of buried

treasure, and of dwarfs, not seldom headless, of miraculous powers. In some of the stories there is a mingled simplicity and cunning that recalls the folk-lore of Russia. In a few cases the means employed to bring about results have a more than Zolaesque realism. As a rule, however, in the most naïve stories the editor is anxious to avoid shocking the feelings. To show the points of contact with countries bordering or remote is a task that cannot be attempted in a critical notice. Some of the tales have a distinctly Oriental character. These, however, are not the most interesting. It is amusing to see—but is, of course, familiar—with how little respect the arch-fiend is regarded. A mediæval saint could scarcely treat him with more contumely than do the most cunning of the peasants. In two very handsome volumes Mr. Kirby has given a large and representative collection of tales. The mine is still, however, very far from exhausted. A map of Esthonia serves as frontispiece to the first volume.

*The Ancoats Skylark, and other Verses, (Original and Translated.* By Wm. E. A. Axon, (Manchester, Heywood.)

Upon the literary merits of modern songsters 'N. & Q.' has always maintained a judicious silence. It is, then, only from the fact that it condenses into gems of epigrams wise thoughts from all countries, and inculcates the gentlest of lessons, that we can mention the sympathetic volume which our erudite contributor Mr. Axon gives to the world under the pretty and suggestive title of 'The Ancoats Skylark.'

*The Life of Jonathan Swift.* By Henry Craik. 2 vols. (Macmillan & Co.)

A SECOND edition of Mr. Craik's admirably full, thoughtful, judicious, and interesting life of the great Dean of St. Patrick's will be welcome to students of last century politics and literature. With the exception of a few corrections, the new edition is practically the same as the old. Mr. Craik, who is an eloquent and earnest, and to a great extent convincing apologist for Swift, still holds to his marriage with Stella, supplying in an appendix the authorities on which his opinion is based, and still finds much that is mitigating in his treatment of Vanessa. It is naturally to the portion of the biography dealing with these relations one first turns; and after a perusal of the complete work one turns to them again. Explanations of Swift's conduct to women are like analogies, in not running on all fours, and explanation is bound to remain to a great extent conjectural. The theories most generally prevailing amongst the best informed are not, indeed, easily put forward. "A proneness to tender emotion, along with a constitutional thinness of temperament that allows the emotion easily to die away," as Mr. Craik well and temperately says, is "no possible explanation of the alternate tenderness and coldness in Swift." Such explanation as is obtainable he finds in Swift's general character, in a certain "intensity of will," "force of intellectual passion," by which his strong feelings are perpetually tortured and crushed. This is an explanation like another, and is, in fact, as good as another. The story is, at least, interesting and edifying to read afresh as Mr. Craik thoughtfully tells it. Of the principal events in Swift's chequered career an admirable account is given, and we admire the justice and wisdom of comment such as that on the personal bond between Harley and Swift. "It was with this as with all Swift's relations to his fellow men; every tie, be it in politics, or in literature, ripened with him into a personal friendship, just as every dispute grew, for him, into an irksome personal antipathy." The rough coat of cynicism covered, it is held, a frame quivering with over sensitiveness. All this is true as it can be,

The only question, and on this we express no opinion, is, Is it all? Whether Swift was, as Coleridge said, "the soul of Rabelais *habitans in sacco*," we are not sure; but *habitans in sacco* his soul assuredly was. A morbid desire for admiration and affection is, of course, a most vulnerable form of vanity. Men of Swift's type eat out their souls; and, however touching may be some aspects of their self-torture, pity, even when it cannot be withheld, is wasted. We make acquaintance with Mr. Craik's work for the first time, and are indebted to it for some pleasant and instructive hours. With the literary opinions expressed we are in complete accord, and the picture of literary intimacies and friendships is delightful.

ADMIRERS, and such are numerous, of the late James Anderson Rose will read with pleasure the announcement that Messrs. Marcus Ward & Co. will publish, in two volumes, a further selection of engraved portraits from the collection exhibited by him at the opening of the New Library and Museum of the Corporation of the City of London, November, 1872. This selection consists of over one hundred portraits of celebrated historical characters. Royalty, statesmen, reformers, generals, artists, *littérateurs*, are all represented, and accompanying these portraits are biographies by Mr. Gordon Goodwin, who has also furnished, by way of preface, a memoir of Mr. Rose. A portrait of Mr. Rose appears as a frontispiece. The first selection appeared, in one volume, in 1874, published at nine guineas, but these have long since been sold.

MR. ELLIOT STOCK announces 'Prior Rahere's Rose,' a narrative of the founding of St. Bartholomew's Hospital, with a supplementary account of the recent restoration of the church of St. Bartholomew the Great.

### 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. R. SAYLEY ("Tweedie").—According to Mr. Graves, William Menzies Tweedie, of Liverpool, exhibited, between 1847 and 1874, thirty-three portraits at the Royal Academy, four at the British Institution, and one at the Suffolk Street Gallery. He was born at Glasgow in 1826, came to London in 1846, and studied in Paris under Couture. He died in 1878. See Bryan's 'Biographical Dictionary of Painters and Engravers,' ed. Graves.

F. W. ("Praise from Sir Hubert Stanley").—"Approbation from Sir Hubert Stanley is praise indeed."—Thomas Morton's 'Cure for the Heartache,' V. ii.

CORRIGENDUM.—P. 376, col. 1, l. 17, for "orbe" read *nocte*.

### 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, DECEMBER 1, 1894.

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Notices to Correspondents.

## Notes.

## CITY CHURCH REGISTERS.

Writing of Lady Mary Keys (8th S. vi. 301) Mr. W. L. RUTTON seeks enlightenment as to transcripts of City parish registers. With the Editor's permission, I can supply the following list, in the hope that it will elicit further information on this interesting subject:—

1. Marriage, Baptismal, and Burial Registers, 1571 to 1874, &c., of the Dutch Reformed Church, Austin Friars, &c. Edited by W. J. C. Meens, Lymington, 1884. 4to.

2. Register of the Attestations or Certificates of Membership, Confessions of Guilt, Certificates of Marriages, Betrothals, Publications of Banns, &c., in Dutch Reformed Church, Austin Friars. Edited by J. H. Hessels, 1892. 4to.

3. Vestry Minute Books of the Parish of St. Bartholomew in the Exchange, 1567-1678. Edited by Dr. Freshfield, 1890.

4. Registers of St. Botolph, Bishopsgate. Edited by Rev. A. W. C. Hallen, Alloa, 1889. 8vo.

5. Register Book of the Parish of St. Christopher-le-Stocks. Edited by Dr. Freshfield, 1882. 3 vols. 4to.

6. Accompes of the Churchwardens of the Paryshe of St. Christofer's in London, 1575 to 1672. Edited by Dr. Freshfield, 1885. 4to.

7. Minutes of the Vestry Meetings and other Records of the Parish of St. Christopher-le-Stocks, &c. Edited by Dr. Freshfield, 1886. 4to.

8. On the Parish Books of St. Margaret, Lothbury, St. Christopher-le-Stocks, and St. Bartholomew by the Exchange, &c. By Dr. Freshfield, 1876. 4to.

9. Vestry Minute Book of the Parish of St. Margaret, Lothbury, &c., 1571-1677. Edited by Dr. Freshfield, 1887. 4to.

10. Transcript of the Registers of the United Parishes of S. Mary Woolnoth and S. Mary Woolchurch Haw, &c., 1538 to 1760. By Revs. J. M. S. Brooke and A. W. C. Hallen. 1886. 8vo.

11. Accounts of the Churchwardens of the Parish of St. Michael, Cornhill, &c., 1456 to 1608. With Memoranda in the Great Book of Accounts, &c. Edited by W. H. Overall. 8vo.

12. Register Book of the Parish of St. Nicholas Acons, 1539-1812. Transcribed by W. Brigg. Leeds, 1890. 8vo.

13. Some Remarks upon the Book of Records and History of the Parish of St. Stephen, Coleman Street, &c. By Dr. Freshfield. 1887. 4to.

The Harleian Society has issued the following, all, with one exception, edited by Dr. J. L. Chester, and all in quarto:—

14. Parish Registers of St. Antholin, Budge Row, &c., 1538-1754; and of St. John Baptist in Walbrook, 1682-1754. 1883.

15. Reister Booke of Saynte De'nis Backchurch Parishes, &c., begynnynge 1538. 18—.

16. Parish Registers of St. Mary Aldermary, &c., 1558-1754. 1880.

17. Parish Registers of St. Michael Cornhill, 1546-1754. 18—.

18. Register of all the Christninges, Burialles, and Weddings within the Parish of St. Peeters upon Cornhill, beginning at the Raigne of our most Soueraigne Ladie Queen Elizabeth. Edited by G. W. J. Gower. 1877. 2 vols.

19. Parish Registers of St. Thomas the Apostle, &c., 1558-1754. 18—.

From regard to space I have not given the titles quite in full.

As most of these transcripts are "privately printed"—ominous words to the London bibliographer—I have had some difficulty in compiling this list. It is doubtless imperfect, and perhaps some of your readers—Dr. Freshfield, for instance—may be able and willing to add to it. Cannot the City clergy assist us in this matter? There are many churches whose registers, throwing such a vivid light as they do upon the daily life of our ancestors, and historically interesting as they are, are sealed books even to their own parishioners.

May I add a word upon a still larger question? What a debt London antiquaries would gladly owe to our City clergy if they would emulate the example of a few whom I could name, and give us accounts of the parishes and fabrics under their care. Many of the latter are fast disappearing—St. Michael's, Wood Street, for instance, is doomed, and, so far as I know, no written record will be left of a church whose predecessor Stow praises as a "proper thing" in his time—let us who value the past and what it has bequeathed to us at least have the consolation of reading of their bygone glories. Only, do not "privately print" the books!

Some day, if our kind Editor will allow me, I will specify what has been done in this direction also. R. CLARK.

In reply to MR. RUTTON'S inquiry, I have to say that in 1800 the Registrar of London certified

to the Commissioners, "that it is not the custom within the diocese of London for any return to be made to the Bishop's Registry of either burials or baptisms." He might, I think, have included marriages. I find there are now no transcripts for the diocese of London known to exist before the year 1800, with the exception of returns made by a few parishes in 1665-6, and one or two years in the eighteenth century. These stray returns have been bound up in a book now deposited in the Bishop's Registry; they are in good condition, and furnish some interesting statistics of the mortality during the plague. It may be as well to remark that Herts and Essex then being in the diocese, quite as many of the returns relate to parishes in those counties as in Middlesex. I noticed that the City bills during the plague were perforated, and was informed that this treatment was supposed to disinfect them. Can any one corroborate this, or say on what grounds the belief was founded? C. E. GILDERSOME-DICKINSON.

Eden Bridge.

#### EATON FAMILY.

I seek information as to the family and arms of Theophilus Eaton, Esq., Deputy Governor of the Eastland Merchants Company, agent of the King at the Court of Denmark, and the first Governor of the New Haven colony.

In the collections of the New Haven Colony Historical Society there is a portrait of a young woman, which formerly belonged to Governor Eaton. In the upper left-hand corner is the inscription "Ætatis sue, 25, 1635," and in the upper right-hand corner is a coat of arms. There is a reproduction of the face, without the arms and inscription, at p. 115 of Atwater's 'History of the New Haven Colony.' The portrait is so darkened by age that certain features of the arms are difficult to make out. Some years ago (probably about 1864) the following explanatory writing was attached to the portrait:—

"Ancient portrait, formerly in the New Haven Museum, supposed to be that of a relative of Governor Eaton. At the right is the shield, divided into three pile or wedge shaped parts. On the sinister division is a running greyhound, which distinguishes the arms of the Morton family of Cheshire co., England, of which was the wife of Governor Eaton. Resting on the shield appears to be a full-faced helmet designating a baronet or knight. The crest above the helmet appears to be a ducal coronet with the feathers of the Prince of Wales. This is conjectured to have reference to the Yale family, whose progenitors were of the first order of nobility in North Wales. The maiden name of Mrs. Eaton was Ann Morton, her first husband David Yale."

Some comments must be made on these statements. First as to the arms. The central part of the shield is a transposed pile, that is, the point is upwards, and at the centre of the upper edge of the shield. I should call this central pile the only pile, instead of saying that the shield was divided

into three pile-shaped figures, although the portions of the shield remaining on each side are necessarily somewhat pile-shaped.

A horizontal line divides the central pile (per fesse) into an upper white and lower red portion. There seem to be two charges or figures on the lower and one on the upper portion of the central pile, though, being much faded, it is quite difficult to determine their exact character, particularly that on the upper division (in chief). They may be all alike; certainly the two lower ones seem alike. It is possible that these apparent charges are simply the result of the white paint flaking off and displaying the dark olive green under coat of paint, and that the original painting showed no charges; but, if so, there is a remarkable coincidence in the size, shape, and symmetrical position of the two apparent figures in base, although the portrait shows considerable flaking of the colours. They more nearly resemble the morion shown in Elvin's 'Dictionary of Heraldry,' plate xxxviii. fig. 2, than any other figure shown by the authorities I have consulted, though they may be some kind of cap or hat, or cover for a platter. There is stronger evidence of the charges in base than of the charge in chief, as already noted; and while they are probably all of the same nature, yet this is not necessarily the case.

That part of the shield on the sinister side of the central pile is coloured yellow, and displays a running greyhound, coloured whitish or greyish, as stated above, and "collared" apparently vert.

The background of the portrait on which the arms are painted is very dark with age and is now a very dark olive green, nearly black; and that portion of the shield on the dexter side of the central pile (or *the* pile) is now of the same colour (dark olive) as the background, so that even the outline of the shield on that side cannot be traced. This side originally must have been either dark green or black, as any other colour would probably have left some indications. There are fairly distinct indications on this side, however, of a running greyhound similar to that displayed on the sinister side, though the evidence is not conclusive, as but little of the figure has survived the ravages of time.

The helmet I fail to make out. It may have been plainer in 1864. It was undoubtedly there, however, as the "ducal coronet" is exceedingly plain, and is of the "three leaved" variety, almost an exact counterpart of Elvin's plate xxiv. fig. 35, and the space where the helmet should be found is now of the same dark colour as the background. The mantling, however, shows very plainly, and crimson is the prevailing colour. The plume above the coronet appears to be of three ostrich feathers, like Elvin's plate xliii. fig. 38, the central feather crimson, the others either yellow or brown.

I have not made much use of heraldic language

in describing these arms, partly because of my own imperfect acquaintance with it, and partly because, owing to the uncertainties of detail, I thought a better description could be made at length, as above.

I have spent some time searching for this coat of arms in Burke, Papworth, and similar authorities, but have found nothing at all resembling it.

Can any one tell to what family it belongs? To know this would, without doubt, throw much light upon many questions connected with Governor Eaton's and allied families. The portrait was painted in 1635, doubtless in London, and in 1637 Mr. Eaton came to America.

It has been conjectured that the portrait is either that of Mary Eaton, daughter of the Governor, who became the wife of Valentine Hill, Esq., of Boston, or of Ann Yale, daughter of Governor Eaton's second wife (by her first husband, David Yale), and the aunt of Governor Elihu Yale, from whom Yale College derived its name, who became the wife of Edward Hopkins, Esq., second Governor of the Connecticut colony, and after his return to England Commissioner of the Admiralty and Navy, Member of Parliament, &c., who died in London in 1657.

That the portrait is that of Mrs. Hopkins seems to have been the theory of the writer of the explanatory note above quoted; but the Yale arms and crest bear no resemblance whatever to this (see Burke, "Yale, of Plas-yn-Yale, co. Denbigh," of which family was Governor Elihu Yale). Arms: Erm., a saltire gu. fretty or. Crest, a mount vert, thereon a boar az. within a net or, in the mouth an acron slipped ppr." Moreover David Yale was married to his wife Ann (Morton?) in 1613, three years after the birth of the lady of the portrait (1610). Mather, Eaton's contemporary, in his 'Magnalia,' states that Governor Eaton's second wife was the widow of David Yale, and the daughter of the Bishop of Chester, not stating which bishop, and Prof. Kingsley, some years since, appears to have assumed, in his 'Bicentennial Address on the Founding of the New Haven Colony,' that she was the daughter of Thomas Morton, Bishop of Chester and Durham, which statement has been followed by the historian of the Yale family, as also by the writer of the above-quoted note. The Morton family bearing for arms "running greyhounds," as referred to in the "note," was probably (see Burke) one of two Cheshire families named Morton, with arms, first, "Ar., a greyhound courant sa., collared vert, rimmed of the first; crest, a greyhound's head ar., collared vert, rimmed of the first"; or else, secondly, "Ar., a greyhound in full course sa., collared gu.; crest, a wolf's head." Probably the former. On this theory the arms shown must be a kind of impaling or quartering, *i. e.*, the shield divided by lines into pile-shaped figures with the wife's arms displayed on the sinister

side instead of being impaled or quartered in the ordinary way. Was this method of impaling or quartering by pile-shaped divisions ever in vogue?

Bishop Thomas Morton, however, according to all authorities, was never married, and his mortuary inscription describes him as "senex et cœlebs" (see Ormerod's 'Cheshire'). It has been conjectured, with considerable force, by Prof. Dexter, of Yale College, who has published some investigations on the Eaton and Yale families, that Mrs. Ann Eaton, the Governor's second wife and relict of David Yale, was the daughter of Bishop George Lloyd, Bishop Morton's immediate predecessor. He was the son of Meredydd Lloyd, of Caernarvonshire, born 1560, Rector of Thornton and Bangor, Bishop of Sodor and Man 1600, Bishop of Chester 1604, where he died Aug. 1, 1615, and was buried in his own cathedral. His arms, according to Burke, were "Sa., three nags' heads erased ar." If his will could be found it might settle the question of the ancestry of Ann (Yale) Eaton, who is the ancestor of so many families, English and American (Eaton, Jones, Yale, Hopkins, &c.). Certainly there were alliances between these Welsh families of Yale and Lloyd about this time. For instance, John Lloyd, LL.D., "Cambro Britanus," died Feb. 20, 1607, *æt.* seventy-four, and his wife Elizabeth Dec. 12, 1590, and they with their daughter Francisca, wife of David Yale, LL.D., are all interred in Chester Cathedral, not far from the remains of Bishop Lloyd (Ormerod's 'Cheshire,' i. 192-3).

The portrait is No. 250 of the 'New Haven Historical Society's Collection.' Nos. 251 and 252 are portraits respectively of an English cardinal and bishop. They also are from the Old Connecticut Museum, and were undoubtedly received at the same time and from the same source as No. 250. They probably all belonged to the Eaton family; and the three portraits very much resemble each other and seem to confirm the statement of Mather, that Governor Eaton's wife was the daughter of the Bishop of Chester. Were it not for the evidence that Bishop Morton died unmarried, one might readily suppose them to be portraits of Bishop Thomas and Cardinal John Morton, who, as is well known, were of the same family.

Can any one give references to printed works containing portraits of any the Bishops of Chester prior to 1660; and particularly of Bishops Morton and Lloyd, and also of Cardinal Morton? The identification of these portraits might solve the problem.

If the lady's portrait is that of Mary Eaton, wife of Valentine Hill, or any other of the Governor's daughters, then the arms are probably those of Governor Eaton himself; but, so far as known to the writer, the Governor used no arms, a seal sometimes used by him on New England documents being a plain device bearing the initials T.E.; but

as he seems to have discarded all such vanities after his arrival in the colonies, not much can be argued from the fact that no arms appear on his seal. From the position, public and private, which he held in England we should naturally expect him to display arms.

I have found no families of the name Eaton, Etton, or Eton, bearing any arms like those of the portrait, though the crest of the family of Eden, of Kent and Suffolk, was a plume of ostrich feathers (Fairbairn's 'Crests,' plate xii. fig. 9). Governor Eaton's grandfather was the Rev. Richard Eaton, Vicar of Great Budworth, Cheshire, and was buried there Jan. 7, 1600. His father was the Rev. Richard Eaton, B.A., Lincoln College, Oxford, 1585; B.D. 1589; perhaps curate at Stony Stratford, Oxfordshire, about 1591; vicar of Trinity Church, Coventry, Warwickshire, 1590 to 1604; vicar of Great Budworth, Cheshire, Aug. 3, 1604; Prebendary of Lincoln Cathedral, 1607; and died about July, 1616. His children were Governor Theophilus (the eldest), Rebecca, Elizabeth, Ann or Hannah (probably wife of Rev. Francis Higginson, of Salem, Mass.), John (B.A., Magdalen College, Cambridge, 1624, minister of the Church of England, came to New Haven, returned to England, and served the ministry at Dukinfield, Cheshire, until ejected for Nonconformity, dying at Denton, in Lancashire, 1664-5), Thomas, Jonathan, Francis, and Nathaniel, whose rather unsavoury record as the first head of Harvard College is a matter of history.

Mr. James Croston, in his 'County Families of Lancashire and Cheshire' (London, 1887), commenting on some proceedings had concerning the orthodoxy of Sir Peter Warburton, uses this language: "Sir Richard Eaton, the vicar of Budworth, the father of the renowned governor of New Haven, being examined, February, 1569-70, deposed," &c.; and in this connexion he refers to Mr. J. E. Bailey, F.R.S., as having unearthed these old depositions, &c. The title "Sir" would, I suppose, indicate that Governor Eaton's father was a baron or knight. Is there anything unusual in a baron being also the vicar of a parish? The title above given to the father of Governor Theophilus would certainly appear to be in keeping with the helmet and ducal coronet which appears on the New Haven portrait.

The queries, then, are these:—

Are the arms, as described, a single coat, or combination of two or more separate coats, after the manner of an impalement or quartering; and what family or families do they belong to?

2. What is the correct blazon of the arms; and by what authority are they described in print?

3. What references to printed pedigrees of the family or families to which they belong can be given?

4. Can any proof be given that Bishop Lloyd's daughter Ann, if he had one, married David Yale,

or Governor Eaton; and can any information be furnished as to his children, wife, and family?

5. In what printed works can portraits of any of the Bishops of Chester prior to 1660 be found?—viz., Bishop William Chaderton, 1579-1595; Bishop Hugh Bellet, 1595-1596; Bishop Richard Vaughn, 1597-1604; Bishop George Lloyd, 1604-1615; Bishop Thomas Morton, 1616-1618; Bishop John Bridgeman, 1619; also Cardinal John Morton.

6. If the title "Sir Richard" is properly applied to the father of Governor Theophilus Eaton, what arms did he bear; and in what printed works can the best accounts of the family be found?

EDWIN A. HILL.

New Haven, Conn., U.S.

#### Vauxhall Gardens.

So many accounts have been given of these gardens in romances, dramas, and letters, that the subject seems almost worn out. To the present generation Vauxhall Gardens are only known as a "thing of the past," like their sister Ranelagh, yet those who knew Vauxhall Gardens in their best days cannot but feel an interest in anything relating to them. In my youth, of all the places of amusement in and near London, none, to my idea, was equal to Vauxhall. At the time I speak of it was the resort of good families, and being the only place of amusement near town it took very well; people then were satisfied with an entertainment consisting of a concert, dancing, &c., concluding with a fine display of fireworks. The first time I went there was in 1831, and being summer time we all went from Southwark Bridge in a wherry by water. Upon entering the gardens you were met by Mr. Simpson, Master of the Ceremonies, one of the most singular beings I ever saw, dressed in black knee-breeches and silk stockings, carrying an ebony cane tipped with silver, a man of great excitement and bustle, bowing to all, with his "Welcome to the royal property"; he was by no means handsome, but rather deformed. What became of him during the winter months, when the gardens were closed, was a mystery to all. I once asked Mr. Gye, the proprietor, if he could explain. He replied, "He buries himself during the winter." It was a very pretty sight to see the gardens when they were well lit up, the people dancing on the platform to an excellent band, the players wearing cocked hats. Thackeray, in 'Vanity Fair,' mentions Vauxhall:—

"And the truth is, that all the delights of the gardens, of the hundred thousand *extra* lamps, which were always lighted; the fiddlers in cocked hats, who played ravishing melodies under the gilded cockle-shell in the midst of the gardens; the singers, both of comic and sentimental ballads, who charmed the ears there; the country dances, formed by bouncing cockneys and cockneyesses, and executed amidst jumping, thumping, and laughter; the signal which announced that Madame Saqui was



about to mount skyward on a slack-rope ascending to the stars; the hermit that always sat in the illuminated hermitage; the dark walks so favourable to the interviews of young lovers; the pots of stout handed about by the people in the shabby old liveries; and the twinkling boxes, in which the happy feasters made believe to eat slices of almost invisible ham; of all these things, and of the gentle Simpson, that kind, smiling idiot, who, I dare say, presided even then over the place."

I remember one night Mr. Robinson was singing 'My Pretty Jane' (afterwards a popular ballad with Mr. Sims Reeves), when he stopped short in the middle, and after some time said, "I beg pardon, ladies and gentlemen, but I have sung this song so many times that I have quite forgotten the words." "Go on," the people said; "try back." "Let me have a few minutes to think," he replied; then after a time he was able to finish the song. Vauxhall Gardens were first called "New Spring Gardens." Evelyn records his visit to the gardens July 2, 1661, and Pepys records his visit July 27, 1668, and Addison writes of them May 21, 1712; leased to Jonathan Tyers 1728, first opened in the presence of Frederick, Prince of Wales, June 7, 1732. The first balloon ascent took place 1802. The price of admission was one guinea; it was subsequently reduced to one shilling; 20,137 visitors paid for admission in one night, Aug. 2, 1833; the estate was sold for 20,200*l.*, Sept. 9, 1841. The gardens held their own for many years, but, other places of amusement springing up, they fell lower and lower, until at last the gardens at Vauxhall, like Ranelagh, became a thing of the past. Ranelagh Gardens first opened 1742, closed 1803; Vauxhall Gardens first opened 1732, closed 1859.

Mr. J. Stevens provided the last of the entertainments for Vauxhall. Having very often visited the place, I thought I should like to once more see the gardens, with the shady walks and fountains; so in company with the late Mr. E. T. Smith I went to the sale of the property. The lots fetched very small prices. I met several theatrical people there. Smith purchased the pictures that were placed in the supper boxes of the gardens, supposed to have been painted by Hogarth, but they were really Hayman's. Mr. Smith afterwards placed them in the Banqueting Hall at Cremorne Gardens. The whole of the property realized about eight hundred pounds. It was a sorry sight to see all the recollections of youth dashed aside; but the memory of the gardens is still preserved in the names of the streets which now occupy the site, and Leopold Street, Auckland Street, Gye Street, Vauxhall Walk, and Italian Walk must change their titles before the remembrance of Spring Gardens and Vauxhall are entirely effaced.

I annex a copy of an advertisement for Vauxhall, July 10, 1830:—

Under the especial patronage of His Majesty.

*Royal Gardens, Vauxhall,*

Will be open four nights next week, viz., Monday, Tuesday, Friday, and Saturday, when the Gardens will

be brilliantly illuminated, and the usual entertainments of the Vaudeville, Concert, Fantoccini, Cosmorama, Fireworks, Moving Panorama, &c., will be given.

On Saturday, the 17th inst., the Annual Juvenile Fête will take place, on which evening the doors will be open at Five, and the whole of the entertainments will conclude by Ten o'clock. Children, under twelve years of age, will as usual on that night only be admitted at 2*s.* each.

Further particulars of the Juvenile Fête will be expressed in future advertisements.

Like the bubble on the fountain,  
Thou art gone, and for ever.

WILLIAM TEGG,

13, Doughty Street, W.C.

ROBERT MONTGOMERY.—A short time ago I met with an interesting proof of the popularity of a book now quite "gone out"; that is a "school edition" of 'The Omnipresence of the Deity,' by Robert Montgomery, 1830, "tenth edition." At the end it has an extract from a *Times* review of the most glowing laudatory description; and the publisher points out that "every literary journal of real talent and respectability united in praising it," and that "no poem for fifty years has received such testimonies of public approbation." It is dedicated "by permission" to the Archbishop of Canterbury.

About that time the Scotch reviewers were sneering at Tennyson. Prof. Wilson was "damning him with faint praise," and the supercilious son-in-law of Sir W. Scott was making brutal jokes about him. But "the whirligig of time brings in his revenges." Where is Montgomery now? And where are Wilson and Lockhart?

R. R.

Boston, Lincolnshire.

EPITAPH.—I venture to send an epitaph from Sennen Churchyard, Cornwall, "the last church in England." Margaret Nicholas, *obit.* 1819, *æt.* seventy-three:—

Come gentle stranger, turn aside,  
Leave where thou wilt intrusive pride;  
On me thy favor pray bestow,  
Approach and read these lines below.  
You're born in sin, estranged from God  
And must be washed in J<sup>e</sup>su's blood;  
Must know on earth your sins forgiven,  
If you expect to enter heaven,  
To this brief lecture pray attend,  
That's all—pass on, obedient friend,

MONTCALM.

HASTINGS CASTLE.—In the *Daily Graphic* for November 10 are illustrations of the so-called "dungeons" in this castle, which have received recently the attention of some of the members of the Sussex Archæological Society. The reports in the papers would lead people to think that these gentlemen had discovered the subterranean passages for the first time. Readers of 'N. & Q.' are better informed. A description of the "dungeons,"

as they then appeared, was contributed by the Rev. E. MARSHALL, M.A., F.S.A., to 'N. & Q.,' 5th S. vii. 177. I was a visitor to them myself about that time. Since then they have been closed against public inspection.

EDWARD H. MARSHALL, M.A.

Hastings.

**ANONYMONCULE.**—It has been claimed for Mr. Robert Buchanan that he has "the honour of coining a new word," meaning "Anonymoncule" (see *Literary World*, Oct. 19). Before the error has time to become acknowledged as fact, it may be as well to draw attention to the 'N. E. D.,' where the word is to be found, with quotations from C. Reade (1869) and from Procter in *Knowledge* (1883).

PAUL BIERLEY.

**EPITAPH.**—The following, on the subject of epitaphs, is a cutting from "Peter Lombard's" notes in the *Church Times* of Aug. 31 :—

"Here is one no longer in existence. It is sent to me by an incumbent in Herefordshire. The following remarkable epitaph was found on the tomb of Mary Scott, Dutches of Dalkeith, seven miles from Edinburgh, who died April 9, 1728, aged 125 years :—

Stay Traveler until my life you read,  
The Living may get knowledge by the dead,  
Five Times Five Years I had a Virgin life  
Ten Times Five Years I was a virtuous wife  
Ten Times Five Years I had a widow chase  
Now weary of my Life I end my Race  
I from my cradle to my grave have seen  
Eight mighty Kings in Scotland and a Queen  
Four Times Five Years commonwealth I saw  
And Twice the subject rose against the law  
Twice did I see the Proud prelate pull'd down  
And Twice the Cloak was Humble'd to the ground  
I saw my Cinfrey Sold for English Ore  
And haughty Stuart's Rate subsists no more  
Such Revolutions In My Time has been  
I have an end of many Troubles seen."

CELER ET AUDAX.

**THE ORIGIN OF KNICKERBOCKERS.**—I think the subjoined excerpt is worth preserving in 'N. & Q.:'

"Says Mr. G. A. Sala, in his new book, 'London up to Date': 'So far as I can make out, knickerbockers have not an American origin, in the sense of the garment having been devised by an American tailor; and if my remembrance serves me correctly, it was an English lady, writing to the *Times*, some six-and-thirty years ago, who stated that she had made for her little boy some very neat and cosy galligaskins out of a pair of old trousers belonging to her husband. She had given, she added, the name of 'knickerbockers' to these garments because she had been looking at George Cruikshank's illustrations to Diedrich Knickerbocker's—that is to say, Washington Irving's—'History of New York,' in which George has depicted divers Dutch worthies arrayed in prodigiously voluminous breeches.'"—*Echo*, Oct. 8.

C. P. HALE.

**GRINLING GIBBONS.**—Anne Moon, of the parish of Fulham, widow, by will dated Oct. 13, 1717, proved Feb. 6, 1719/20 (P.C.C. 36 Shaller), bequeaths to Grinlin Gibbons, Esq., of Bow Street,

in the parish of St. Paul's, Covent Garden, to Mrs. Gibbons, wife of said Grinlin, and to his three daughters Elizabeth, Mary, and Jane Gibbons, 5*l.* apiece.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

**LONGEVITY OF FARM IMPLEMENTS.**—It may be worth recording that at the sale of farm stock at Foyle Farm, Oxted, Surrey, a waggon was sold which was eighty-three years old, having never been out of the owner's family, and two barrows which were known to be fifty years old. They were all in good condition, and bought for use.

G. L. G.

### 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.

**CUSTOM AT GRAY'S INN.**—Can any reader throw light on the following custom, which prevails at Gray's Inn? On grand days, before dinner, the members of the inn and their guests sit in the body of the hall in rows while servants pass round, first, a plate of small pieces of bread, and, secondly, a loving-cup. The custom is very old, and, so far as I know, peculiar to this inn; but no one here knows what was its origin, though, of course, its resemblance to the Eucharistic rite has been noticed.

R. J. FLETCHER.

Gray's Inn Library.

**"UP TO THE SCRATCH."**—Is this expression derived from the old idea that a witch was deprived of her power by a person drawing her blood by scratching her? In the trial of Richard Hathaway, as a cheat and impostor, at Surrey Assizes, March 24, 1703, it was alleged against him that he did, in the presence and hearing of divers persons, falsely, devilishly, and knowingly, and as a false impostor, pretend and affirm that he was bewitched by Sarah Morduck, and that by reason thereof he could not eat, but had fasted ten weeks successively; and pretended also that he was affected with divers diseases, and that by drawing blood from the said Sarah by scratching he should be freed from his said pretended bewitching; and that the defendant did thereupon scratch the said Sarah, and draw blood from her; and thereupon falsely affirm that by drawing the said blood he was freed from the said diseases; whereas in truth and fact he never was bewitched, nor had fasted as aforesaid, and knew himself not to be bewitched by the said Sarah.

The judge, in summing up, observed that as to Hathaway's being relieved by scratching the woman he pretended had bewitched him, there was no rule either in philosophy or divinity that

could induce a man to believe this would effect his cure if his distemper had been real. The jury, without leaving the box, found the defendant guilty ('Celebrated Trials,' edited by George Borrow, 1825, vol. iii.).

Forby, 'Vocabulary of East Anglia,' vol. ii., 1830, says:—

"Where a witch is known to harbour resentment against any one, or to have expressed an intention of doing him an injury, it is held to be a sure preservative, if the party threatened can draw blood from the sorceress; and many a poor old woman has been scarified from the received opinion that a witch will not *come to the scratch*."

The italics are Forby's.

Dr. Jessopp ('Arcady,' 1887, p. 95), says, "Have you been bewitched? Then find out your witch and fall upon her, and shed her blood."

JAMES HOOPER.

Norwich.

OLD BALLAD.—A Lincolnshire lady told me, a week or two ago, that the following rude verses used to be repeated by an old man who sometimes came to Winterton about the year 1820. They are, of course, a rough variant of a widely-spread tragic ballad, of which the Scottish 'Lord Randal' is the best-known version. Can any one supply the conclusion of the Lincolnshire form of the legend?—

What will you have for supper,  
King Henry, my son?

What will you have for supper,  
My own pretty one?

White rolls and butter, mother,  
Make my bed soon,

For I'm sick to the heart,  
And I fain would lig doon.

MABEL PEACOCK.

"FIAT VOLUNTAS DEI."—Was this motto used by any English king; and, if so, by which of them? I think that a list of royal mottoes was given not very long ago in 'N. & Q.,' but I cannot trace it. Will some one give me the reference?

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

'CENTO NOVELLE ANTICHE.'—I find great difficulty in referring in my copy of the above (the reprint of Gualteruzzi's edition of 1525) to the references quoted in Dunlop's 'History of Fiction' and other works. Is there any work showing the order of the tales in the various editions which differ in their arrangement?

A. COLLINGWOOD LEE.

Waltham Abbey.

AUTHORS' NAMES WANTED.—Will any one kindly favour me with the name of the editor of a compilation of extracts, &c., called 'The Cairn,' published by G. Bell, 1846? The preface is signed "A Soldier's Daughter." Also of the author of a book called 'A New English Dictionary of the

most Significant Words and Terms of Art,' &c. ? The author's initials on the title-page are "T. K.," and the book had reached a seventh edition in 1759. J. LANGHORNE.

Lamberhurst.

['The Cairn' is compiled by Lady Nicholas Harris Nicolas. As regards your second query, are not the initials J. K., John Kersey, the younger?—for whom see 'Dict. Nat. Biog.']

AUTHORSHIP OF SAYING.—"A man who never makes a mistake will never make anything" is a saying that has been attributed to J. Russell Lowell and to Archbishop Magee. Which of them, if either, was the author of it?

ST. SWITHIN.

SEMI-NANKEEN CHINA.—Will some reader kindly inform me by whom, and when and where, this china was made? I have part of a dessert service bearing the above words, surrounded with the thistle, crown, rose, and a ship. W. L. WEBB.

'ONCE A WEEK.'—I am desirous of obtaining a copy of a publication called *Once a Week* for December 29, 1860. I understand the paper is no longer issued, and certainly its name does not appear in the current 'Post Office London Directory.' I should be much obliged if you could let me know whether the paper in question was amalgamated with any other now in existence, from which there is any likelihood of my being able to obtain a copy of the issue I want; and if not, if you could suggest any means by which I might be able to obtain one. ENGINEER.

[Try Mr. E. George, 231, Whitechapel Road, E.]

PYM'S AMATEUR THEATRE.—In the 'Dictionary of National Biography' reference is made in the article on Edward William Elton to "Pym's private theatre, Wilson Street, Gray's Inn Lane." This was called in my time the Gough Street Amateur Theatre, and it may have been in 1843, when I was nine years old, that I recited there the poem of 'Llewelyn and his Dog.' It now bears the name of Havelock Hall, and is used as a London City Mission station. I think my father, like Elton, got his grounding in the drama at Pym's establishment; at all events, he was intimate with Elton, and may have acted on the same boards with him. The proper name of this ill-fated actor was Elt, and old Islingtonians or Clerkenwellers may remember a small bookseller's and stationer's shop in the Islington High Street kept for some years by Charles Henry Elt, a brother (if my memory err not) of the actor. This was No. 18, Hedge Row, next to Crouch's, the hairdresser, No. 17, Clark's Place, the northernmost of a row of buildings about which there has been a discussion in recent numbers of 'N. & Q.'

Of my father I have further to say that for years previously to the date of his death, which took

place in 1848, he was entrusted, I believe confidentially, by a gentleman named Pym, with the delivery at lawyers' offices of papers giving information as to the sittings of the judges or the business of the courts. On consulting Kelly's 'Post Office Directory' of fifty years back, I find the following item in the Official List index: "Pym, Robert John, Chancery Register Office." That this gentleman was the compiler of the papers in question admits of no doubt. And this leads me to the queries I have to propose: (1) Was Robert John Pym the Pym of "Pym's private theatre"? (2) If so, is anything further known of him? F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

R. BARNEFIELD.—Who was R. Barnefield; and why is it that in a 'First Book of Poetry,' compiled by a lady for schools, Shakespeare's song "As it fell upon a day" is attributed to R. Barnefield? A. B.

[Richard Barnfield, 1574-1627, is a well-known poet. See 'Dict. Nat. Biog.' It is now generally believed that the poem you mention, which was long attributed to Shakespeare, is by Barnfield, in whose 'Poems in Divers Humours,' 1598, it and "If music and fair poetry agree" first appeared. 'The Passionate Pilgrim' did not see the light till a year later. Barnfield is supposed to have had some intimacy with Shakespeare. Barnfield's 'Works' were printed and presented to the Roxburghe Club.]

FROISSART.—

"There still remained, and especially amongst the old Cavaliers of the period, some glimmering of that spirit which inspired Froissart when he declares that a knight hath double courage at need when animated by the looks and words of a beautiful and virtuous woman."—Scott, 'Peveril of the Peak,' chap. iv.

Will some one who has ready access to Froissart, and who knows where the passage is, kindly quote it in the original French?

Compare with the above poor Conachar, in 'The Fair Maid of Perth,' chap. xxix.:—

"Were Catharine to look kindly on the earnest love I bear her, it would carry me against the front of the enemies with the mettle of a war-horse. Overwhelming as my sense of weakness is, the feeling that Catharine looked on would give me strength."

JONATHAN BOUCHIER.

TABLET TO EDWARD II.—I should be glad to be informed where I could find the description of the tablet placed in the castle of St. Cecilia in memory of the residence of King Edward II. there. A. S.

LIVERY LISTS OF LONDON.—I shall be obliged by the dates of the earliest printed livery lists for London. A. C. H.

THE KILBURN.—Can any one inform me if the stream which crossed Hyde Park from north to south, entering it somewhere opposite St. George's burying-ground, and reaching the Serpentine a

little to the west of the Royal Humane Society's house, was called the Kilburn; also if any plan of Hyde Park previous to the construction of the Serpentine, in 1733, is known to exist?

R. C. DAVENPORT.

KEEPER OF THE KING'S TAP.—Can any of your readers inform me if there has ever been an office connected with the Crown called the Keeper of the King's Tap; and if there was, where I could find any information about the subject?

A. S. B.

LEPER HOSPITALS IN KENT.—Can any one kindly inform me of any leper hospitals in this county besides those at Canterbury, Harbledown, Ospringe, and New Romney? Also tell me of any books giving the history of such hospitals other than the information in Hasted and other histories of Kent, the volumes of the Kent Archæological Society, and Duncombe's 'History of the Three Hospitals' at Canterbury. Was not a book about leprosy in England published a year or more ago?

ARTHUR HUSSEY.

Wingham, near Dover.

CARRINGTON, THE DEVON POET.—In the 'Dictionary of National Biography,' vol. ix. p. 181, is a notice evidently of this writer, but under the Christian names of Noel Thomas Carrington. Nothing but the initials N. T. is given in the original editions of the poems; but in the memoir prefixed to the collected works the Christian names are given as Nicholas Toms. Which is right, the memoir or the 'Dictionary'? J. B. R.

THE EARL OF STRATHMORE.—I shall be glad of any information respecting the marriages of the two daughters of John, the fourth Earl of Strathmore and Kinghorne, by his wife Elizabeth, daughter of the second Earl of Chesterfield.

FRANCES TOLER HOPE.

Clapham Common, S.W.

HERALDIC.—Can any one tell me the family to whom the following coat belongs? It is impaled with one I take to be that of Loveday. Per saltire, argent and ermine, in chief three annulets, in base a tiger's head. It is not in Papworth.

B. FLORENCE SCARLETT.

"ORISONS," USE OF THE WORD.—In the Rev. I. J. Blunt's well-known volume 'The Reformation in England,' he argues that the Morning Prayer was at first said early in the morning—"O God, who hast safely brought us to the beginning of this day, defend us in the same," being a phrase scarcely pertinent to any other prayers than orisons" (twenty-second edition, p. 215). He here evidently understands the word orisons to mean specifically early or morning prayers. Very probably it acquired this connotation from a "contamination" in his mind with the somewhat

similarly sounding words *orient* and *oriens*, the rising sun, and *orizall*, used by Giles Fletcher apparently in the sense of sun-rising: "He that with his *orizall* Inspirits Earth" ('Christ's Victorie in Heaven,' 1610, st. 24). Does any one else use *orisons* in this restricted sense?

A. SMYTHE PALMER.

South Woodford.

THE GARRICK PAPERS.—In a book called 'Wychcotte of St. John,' by Erskine Neale, published about 1833, reference is made to the Garrick Papers. Can you or any of your readers oblige by giving me any particulars about them? Were they printed, and, if so, by whom published?

M. H.

[A large number of Garrick papers is in the Dyce and Forster Collection at South Kensington. Whether these are intended we cannot say.]

AUTHORS OF QUOTATIONS WANTED.—

The hills of heaven,  
Where I shall never win. K. J.  
Into a starred and stormless haven  
I have steered my bark at last. ELM.

*Beplytes.*

JOAN I. OF NAPLES.

(8<sup>th</sup> S. v. 261, 301, 369, 429, 509; vi. 29, 169, 229, 369.)

The editorial warning to close this controversy speedily compels me also to touch only very cursorily upon the question of the origin of the Hungarians, and to leave without reply some of the points raised by my antagonist in his last rejoinder.

If MR. BADDELEY'S information about the descent of the Magyars rests solely upon the short verbal communications made to him by the late Sir Richard Burton and Signor Domenico Comparetti, then I may safely assert that I am "more enlightened" than he. I have the greatest respect for Sir Richard as an accomplished Oriental translator and for Comparetti as the author of a learned treatise on the 'Kalevala,' a book which has gained the rare distinction of having been translated into German. But here my admiration for both authors ends; and until some one will prove the contrary I venture to doubt that either of them has succeeded in filling up the hiatus in history, extending over several centuries, that is to be found between the disappearance of the Huns and the appearance of the Magyars. MR. BADDELEY'S informants find a common characteristic in both nations, namely, cruelty in warfare, and immediately jump to the conclusion that the Magyars who fought in Louis's army in Italy were descendants of the ancient Huns. By a similarly audacious leap one can prove that the North

American Indians are in their turn descendants of King Louis's Magyar soldiers. Besides their afore-mentioned common characteristic of cruelty to the vanquished enemy, we find that the North American Indians live on pemican (i. e., powdered or shredded dry meat), a recipe for the preparation of which can be found in Matteo Villani's chronicle (lib. vi. cap. 54), in his description of the habits and customs of the Magyar warriors.\* If MR. BADDELEY wishes to have sounder information on these matters I would suggest to him to peruse with critical discrimination an article on 'The Coming of the Hungarians' in the *Scottish Review* for July, 1892, or, better still, to consult the books upon which the article is based.

I must plead guilty to having "first pushed to the front Matteo Camera," and then rebuked MR. BADDELEY for implicitly relying on him. Long before the 'Elucubrazioni' were published (in 1889) it was known among historians who were interested in the subject that the late Signor Camera had a valuable MS. volume in his possession which had been compiled by Nicolò Alunno d'Alife, at first secretary of King Robert of Sicily, and subsequently Grand Chancellor of Queen Joan, our heroine.† The Grand Chancellor had jotted down in this MS. the principal events of his times in chronological order, and had also preserved therein copies of many important letters and documents which had passed through his hands. Many of these, hitherto unpublished, were embodied by Camera in his work on the life and times of Joan and her successor on the throne, and as the author often publishes *in extenso* the original texts of the letters and documents, it was pardonable on my part to feel disappointed in not finding Camera's name among "the authors critically made use of" by MR. BADDELEY. It did not strike me, however, when pushing Camera to the front that it was necessary for me to point out that his uncorroborated statements have as little evidential value as those of any other author, mediæval or modern. Camera has compiled a bulky volume containing much and varied information that is new, but he deludes himself continually, makes very little use of his critical faculty, and consequently many of his statements are sadly out of harmony with one another. Thus he assigns the letter referred to by me (8<sup>th</sup> S. v. 510) to the year 1347, when a very slight effort to discover its true date would have convinced him that it must have been written after the date of Joan's marriage with James of Majorca (the end of 1362 or the beginning of the following year), and before September, 1364, the month in which the "Emperor of Constantinople" mentioned in the letter

\* For this hint I am indebted to Canon Pór's biography of 'Louis the Great' (in Hungarian), Budapest, 1892.

† Cf., e.g., Ováry's article on the subject in the *Századok* for 1879.

died. Joan speaks of her sister in this epistle as the wife of Philip of Taranto, whom Mary did not marry till April, 1355.

I must also plead guilty to having misunderstood MR. BADDELEY about Bazzano and Gravina, and humbly confess that I had no opportunity to consult Muratori's bulky tomes and do not know by heart either of the two chronicles. This admission, however, will not assist my antagonist very much in disentangling himself. The choice, I repeat, lies between discrediting Bazzano's version of the murder or Joan's. The two versions flatly contradict one another on the all-important point whether the queen was awake and was aware of what was going on outside her bed-chamber, as Bazzano avers, or whether she was not, as she asserts herself in the letter to the Republic of Florence. If MR. BADDELEY still defends Bazzano against my charge of untruthfulness, he must necessarily accuse the queen of prevarication and abide by all the serious consequences which such admission would engender. There is no visible escape for him from this dilemma.

I had occasion to refer to Collenuccio before MR. BADDELEY called my attention to him, and found that it was he who disseminated the fable about Andrew's supposed "incompetency." In accordance with his suggestion I have looked up the passage in question once more, but have not been able as yet to discover the reason why Muratori did not mention him. Collenuccio's statement was either worthy of notice or not. Muratori evidently thought that it was, and ought to have given the necessary reference. If it was not, he ought not to have printed it. In my humble opinion the bolder a statement is, the more imperative is it to state the source from which it is derived.

Signor Gaetano Amalfi cannot claim originality for the ingenious defence that the number of husbands was a proof of Joan's pudicity rather than of her carnality, as, according to Giannone, it had been suggested long before him by Costanzo. I recommend it for due consideration to future apologists of that over-married monarch Henry VIII. Six wives in about forty years is a more brilliant record than four husbands in about the same period.

MR. BADDELEY is accurate about most of the dates of Joan's weddings. He correctly states that Andrew was murdered in September, 1345, and Joan gave her hand to Luigi of Taranto in August, 1347. But the reader should also have been told that Joan began to pester the Pope for a husband some time before July 17, 1346, as her request to be allowed to marry again is answered by Clement VI. in a letter of that date.\* Luigi of Taranto, we are told, was to marry Joan

in order that he might act as her tutelary genius in her critical position. *Risum teneatis, amici!* The meek and mild Luigi to help haughty and domineering Joan, who a few years before, then just entered on her teens, had bowed out the proud cardinal sent by the Pope to assist her in governing the kingdom!† According to Matteo Villani:—

"Ludovico era povero d' avere e di consiglio, e non ubbidito da suoi regnicoli; impotente di gente d' arme, male destro a potere reggere, o guardare il suo reame, non che egli avesse potuto cercare di racquistare suo reame di Sicilia."—Lib. vi. cap. ii.

The excuse offered on the queen's behalf by her admirers for taking her third husband, "ill-balanced and ill-starred James of Majorca," is that there was no heir-presumptive to the throne, and Joan was urged by Urban V. to get married again. Camera, under the year 1362, prints two letters (without date) to show that King John II. of France sought the hand of the widowed queen for his son Philip, but Joan objected to marry a relative again, chose James, and married him with the Pope's dispensation. We do not know the exact date when this third wedding took place. Camera, without giving his authorities, states that "the matrimony was concluded" on December 14, 1362, and the couple were married during the following month, or according to others in March. He quotes the text of a letter to Louis of Hungary, dated April 25, 1363, in which the Pope speaks of the marriage as an accomplished fact. So here we have another "bit of precipitancy," as Luigi was not dead a year. Poor James was not allowed to meddle in the affairs of the state. How he was treated by the royal termagant whenever he mutinied is fully described in an interesting letter given by Camera (p. 83), to which I have had already several occasions to refer.

When at last the grave closed over the unhappy James in 1375 and the queen was again free, she was, we are told, once more "forcibly impelled by reasons of State" to look out for a mate. It is difficult to guess what the weighty reasons of State may have been that induced Joan to select Otto of Brunswick for her fourth husband, who, compared with other available eligible old bachelors, was after all only an obscure German freebooter. Her choice did not seem to meet with the general approval of her Neapolitan subjects, and the match must have raised quite a storm of indignation in some quarters of Italy, if one may judge by the depreciatory tone of a letter addressed by the

\* Joan, I grant, was always anxious to "strictly fulfil King Robert's will" whenever her grandfather's notions coincided with her own plans, but not otherwise. Robert's disposition was that his widow, the cardinal, and the other guardians named in the will should carry on the government till Joan and Andrew had completed their twenty-fifth year. Cf. the will in Luenig's 'Codex Ital. Dipl.', vol. ii. p. 1102.

\* Theiner, 'Vet. Mon. Hist. Hungariæ,' i. 718. Cf. also the Pope's letter, Jan. 18, 1347, *ibid.*, 729.

Signory of Florence to Louis of Hungary.\* The writers state that they have heard with amazement mingled with grief that Joan had married Otto of Brunswick, a professional hireling in Italian service from his early youth ("simplex miles in Italia etiam a sua infantia merendo stipendia militavit"). They regret to see that the noble blood of the proud Angevines is about to be debased by an admixture of German. Charles I. of Sicily, ancestor of Louis of Hungary, had driven, with the help of Florence, the German pest from his kingdom, and it pains the Republic to see one of the descendants of the pest now seated on the throne by the side of Joan, a man whom any Italian matron, even from among the middle classes, would have rejected ("quem quavis Italiae matrona, mediocribus etiam orta parentibus, recusaret"). The fear, however, of the Angevine blood getting polluted was superfluous, as Joan was already "well stricken with years," and an heir to the throne was out of the question; and as regards the throne, Joan had long ago come to the conclusion that it was made too narrow for two, and consequently Otto was not accommodated with a seat thereon.

I certainly find some difficulty in admitting as evidence in the queen's favour the "abundantly chronicled fact" that when Carlo Martello was born the majority of both Hungarians and Neapolitans acknowledged Andrew to be his father. The paternity was by no means so wholly above suspicion as MR. BADDELEY seems to think. According to Giovanni Villani, "most [people] were of opinion that he [Carlo Martello] was Andrew's son, and the little boy bore a certain likeness to him; but there were who thought he was not [Andrew's son], on account of the evil fame of the queen," his mother (lib. xii. cap. li.). As, however, the royal couple had lived together since Joan's recovery from her heavy illness in 1344 up to Andrew's death, and as Carlo Martello was born in wedlock, it was the King of Hungary's best policy not to inquire too closely into the question of paternity, whatever his private opinion might have been on the subject, but to take it for granted that Carlo Martello was Andrew's son, and so seize and forcibly carry away the boy whom his heartless mother had cruelly left at home, exposed to all the dangers of an intestine war and impending foreign invasion. But I suppose Joan's actions must not be gauged by "happenings in our own nineteenth century London," or, for the matter of that, by what a New Guinea savage would have done under similar circumstances, guided by her maternal instinct.

MR. BADDELEY having, I submit, failed in his attempt to "wash a blackamoore white," now asserts that the burden of substantiating Joan's

guilt lies with some other writer than himself, and suggests that perhaps I might care to undertake this task. What other proofs of the queen's guilt are requisite than those already supplied by me?

I presume that as we have had the lives of twelve good men and of as many bad men, we shall soon have the lives of twelve good and of an equal number of bad women, to complete the series. The editor with whom the selection would rest would have, I think, no difficulty in making up his mind as to the category to which he should have to assign Joan.

I trust that JANNEMEJAYAH is mistaken, and that the history of the reign of Joan I. of Naples is read by many in England, as everybody who is interested in the history of the times in which Boccaccio and Petrarch lived must necessarily make a study of the life of their royal patroness. Unfortunately, writers of the history of the literature of Petrarch and Boccaccio have hitherto not considered it part of their duty to make themselves thoroughly conversant with the political history of the times in which the objects of their admiration lived. Hence their treatises are full of historical blunders and the *crambe bis repetita* is only too evident.

L. L. K.

P.S.—I must thank MR. BADDELEY for having kindly sent me the reference to the 1675 (Frankfort) edition of the 'Consiglij.' The question of the right of succession to the throne of Sicily and Naples he will find was more carefully gone into, in 1376, by Luigi of Piacenza, the lawyer employed by King Louis of Hungary. Cf. the full text of his "opinion" in the 'Magyar Történelmi Társ,' xxiii. pp. 57-73.

"GOD SAVE THE MARK" (8th S. vi. 345).—MR. HENDERSON appears not to have seen the previous notes on this phrase. The objection that he makes to its being explained by Shakspearian editors as an apology for the use of profane or vulgar language was made by F. G. V. at 5th S. ii. 335. The attribution of the phrase to an Irish superstition was given by MR. MACKENZIE WALCOTT at 5th S. ix. 426. MR. HENDERSON'S improved description of its employment was virtually anticipated by our Editor thirty-three years ago, who gave his opinion (2nd S. xi. 429) that it was then usually employed in an ironical and derisive sense; for instance, in expressing dissent from strange opinion or exaggerated statement. It may be added that the best existing authority on the employment of English words from "Deceitful" to "Dziggetai" and from "Fanged" to "Zyomma," confirms this usage, describing it, with expansion sufficient to embrace its various applications in literature, as expressive of irony, scorn, deprecation, surprise, or a humorous sense of the extraordinary.

It would have been interesting if MR. HENDERSON had furnished some examples of its present

\* 'Mon. Hung. Hist.,' Acta Extera, vol. iii. p. 121.

use in Irish speech. In English speech it is rare, and in writing gives the impression less of a familiar usage than of a reminiscence from Shakspeare, and particularly of the passage in '1 Henry V.' and of the sense of that passage as understood of the people, not as by the commentators; that is to say, as Hotspur's parenthetical expression of scorn for the courtier, not Hotspur's quotation of the courtier's parenthetical expression of apology for mentioning such things as guns and drums and wounds, things as vulgar as bacon. Further, while the usage is habitually confined to the ridicule of vain pretensions, it is in most cases narrowed to the ridicule of the pretension shown in an inappropriate title or description, as in Mr. Chamberlain's speech quoted by MR. HENDERSON. Similarly:—

"Travelling by night and resting—save the mark—by day."—*U. S. Magazine*, October.

"The Comic Operas (save the mark) that have lately been before us."—*Observer*, Oct. 26.

And in poetry:—

Deny myself meant simply pleasure you,

The sacred and superior, save the mark!

'Ring and the Book.'

To revert to the use of the phrase in earlier times. The sensible suggestion of F. G. V., at 5<sup>th</sup> S. ii. 335, that search should be made for examples in the writings of Shakspeare's contemporaries brought no response from the leisured contributors to 'N. & Q.' With regard to the remaining Shakspearian examples, Iago, in saying, "And I (God bless the mark) his Moorship's ancient," deprecates the office as unworthy of him. But the fact that there is a comparison with Cassio, "who in good time must his lieutenant be," leads Steevens to quote from Kelly that the Scots, "when they compare person to person, use this exclamation" (why?), adding from Churchyard:—

No beauty here I claime by this my talke.

Browne and blacke I was, God blesse the marke.

In Launcelot Gobbo's "The Jew my master, who, God bless the mark, is a kind of devil," we have deprecation and something more. In the Nurse's "I saw the wound, I saw it with mine eyes, God save the mark, upon his manly breast," we have perhaps the notion of warding off similar evil from the speaker. Akin to this may be Sterne's "My Father had no more nose, my dear, saving the mark, than there is upon the back of my hand." One might have expected something of the kind in Widow Wadman's discussion with Uncle Toby on the place where he was wounded at the siege of Namur; but I do not remember it.

As to the origin of the phrase. To consider it a prayer, on mention of a local injury, to ward off similar injury from the speaker, is to give it a meaning too limited for application to the various cases in which the phrase is used. If it is a derivation it is not the only derivation. Guesses have been directed at the mark which the hawk keeps,

at the mark put over doors in time of plague, and the mark set on men's foreheads. At 8<sup>th</sup> S. v. 363, Mr. F. CHILDS, failing to find an explanation in Ezekiel ix. 4-6, mentions the substitution of "sample" for "mark" in the 1597 quarto of 'Romeo and Juliet,' and infers that the meaning is kind, sort, or like. Thus, it may be added, in Government stores, No. 1 pattern is known as Mark I. But "God save the sample," or kind, or sort, sounds vague and uninteresting. The most obvious explanation—that derived from the butts—is the most striking as well as the most reasonable. Dr. Brewer's idea of saving the mark from a succeeding arrow striking the same place, though quoted by the 'Century Dictionary,' seems too complicated for general application. I prefer, as I generally do, what our Editor tells us, which is (2<sup>nd</sup> S. xi. 429) that when the archer was seen to have aimed and shot well, the spectators, while the arrow was speeding on its way, exclaimed, in their excitement, "Save the mark!" When the aim was plainly bad, the palpable miss was heralded by the same cry used ironically. "Save the mark!" we still cry, though the yew-tree rots in the churchyard and the bowyer's trade is obsolete. For there are arrows that still fly by day and by darkness, and the mark they are aimed at is ourselves. Save us from bad health and bad fortune, from bitter deeds and bitter words, down to the rest-camp where we get no rest, the comic opera in which we find no comedy, the statesman to whom we look in vain for statesmanship. Or shall we better fit the modern usage of the phrase by taking up the ironical cry for the salvation of the mark which we can already see is missed, be it statesmanship or comic opera? Truly said Mr. ADDIS (5<sup>th</sup> S. ii. 215), oaths and exclamations are difficult things to analyze and explain. Though I may have thrown no new light on the subject, I hope that this not too brief summary of what has gone before may be in time to save these congested columns from a fuller repetition of what has been already said on a subject which has occupied them at intervals from early times. On one occasion we drifted into discussion on swearing which was very amusing, and a story about Malibran which might perhaps bear repetition. KILLIGREW.

MR. HENDERSON'S note on this is interesting. There is another explanation of the phrase, other than those he gives, in Dr. Brewer's 'Phrase and Fable,' from which it appears the expression had its rise from the practice of archery. To quote Dr. Brewer:—

"In archery, when an archer shot well it was customary to cry out, 'God save the mark!' i. e., prevent any one coming after to hit the same mark and displace my arrow. Ironically it is said to a novice whose arrow is nowhere."

This explanation seems worthy of consideration, having regard to its being commonly used in a sar-



castic sense. MR. HENDERSON'S excerpt from Mr. Chamberlain's speech is a fine example of its kind.

C. P. HALE.

GREEN-WAX PROCESS (8th S. v. 508; vi. 71, 157).—The following explanatory note occurs in the 'Remembrancia: City of London' (Analytical Index, p. 62);—

"Green Wax process signified originally the colour of the wax in which the seal of the Court of Exchequer was affixed to estreats of fines, issues, forfeitures, and the goods and chattels of felons, which the Sheriff was directed to levy. Hence, subsequently, the expression 'Green Wax,' applied to the estreats themselves. The process is mentioned in the Statute 7 Hen. IV., c. 3, 1405-6. These fines were granted to the citizens of London by Charter, 1st Edward III., 1327, and given to the Sheriffs, by order of Common Council, April 20th, 1449, but this last Order was repealed by Act of Common Council, dated October 29, 1869."

CHAS. JAS. FERET.

FOLK-LORE (8th S. vi. 288).—I fear to "rush" into the ground of folk-lore, whereon others are far more competent to tread; but the definitions given of a "lucky-stone" and of a "witch-knot" in the book quoted by P. W. G. M. are so different from those charms as I have always understood them, that it may be curious to learn how many know them according to the version of "A Son of the Marshes," and how many according to what I always supposed was the popular belief.

I was always told that a "witch-knot" was one of those confused bunches of twigs, growing on birch-trees, in appearance like a bird's nest or bunch of mistletoe, and certainly far too large to be put into any pocket.

The "lucky-stone" (so I was instructed in early youth) was one found on the sea beach, perforated through with one or more holes; if one was found on an anniversary of any importance to yourself, the greater the luck.

I still have a "charm" of three lucky-stones tied together, picked up quite three-and-twenty years ago, and sad it is to think that all this time I have suffered from persistent "bad luck," all because I was not aware that real luck only followed the owner of a peach-stone with a weirdly bead eye.

B. FLORENCE SCARLETT.

OLD DATES AND INSCRIPTIONS ON LONDON HOUSES (8th S. v. 201, 276, 475).—The following are a few inscriptions which do not appear in MR. NORMAN'S list.

Over the doorway of No. 13, Clare Street, at the corner of Vere Street, Clare Market, there is a curious tablet with the date and initials "1715 W.S.M." and two negro heads in bas-relief, facing one another.

Between Nos. 4 and 5, Broadway, Ludgate Hill, is a stone inscribed "R.<sup>M.</sup>I. 1741." On the front of the "Goose and Gridiron," London House

Yard, St. Paul's Churchyard, now closed and about to be pulled down, there is a prettily carved tablet inscribed "T. F. 1786." The sign has already disappeared.

Between Nos. 61 and 63, King's Cross Road the old stone taken from Bagnigge House is let into the wall. This inscription has been often published, but as I find, on referring to three different accounts, that they all vary slightly from one another and from my copy of it, I venture to give it here: "† S. T. This is Bagnigge Hovse near the Pinder a Wakefeilde 1680."

On No. 264, Goswell Road is the inscription "Goswell House 1760."

On No. 180, Upper Street, Islington, there is a stone inscribed "E. C. 1716."

On No. 23, Islington High Street, next door to the "White Lion" public house, and two doors from White Lion Street, there is a stone with a boldly carved lion rampant and the date "1714." This house possibly at one time formed part of the inn.

C. M. P.

I remember to have been shown, some years ago, the P. J. T. and date which Dickens introduced in his last book, 'Edwin Drood.' Perhaps somebody will identify and record it for us.

W. C. B.

BABAURERS (8th S. vi. 268).—I send DR. PALMER the following suggestion as to the derivation of the above. *Ursa Minor*, or Charles's Wain, of which one writer states: "it is called also *Cynosura* because it hath the tail of a dog, though it be termed a bear, it consists of seven stars." The Latin word *Baubor* (*vox canum*), of dogs, to bark gently, to bark like a dog—this with the name *Cynosura* gives some probability that *Babaurers* may mean seven dogs, or seven men of a similar character.

JOHN RADCLIFFE.

May I ask DR. SMYTHE-PALMER whether the word "Babewries, Babeuries o. strange antick works," which E. Coles gives in his dictionary (Edin., 1717) will fit the context of the *Babaurers* concerning which he writes at the above reference?

W. S. B. H.

WELSH SURNAMES FOR CHRISTIAN NAMES (8th S. vi. 166, 293).—Surely this is well known, and formerly was not confined to Wales. Surnames are probably even yet not universal. I know two brothers, sons of one Freshwater, in an Essex village. One is always called Freshwater, the other Fresh.

T. WILSON.

John Henry, "keeper of the orchard at White-hall," the father of the celebrated Nonconformist divine, Philip Henry, was the son of one Henry Williams, of Briton Ferry, in Glamorganshire, born in 1590, who, according to the biographer, "took his father's Christen-name to be his Sir-name, after the Welsh manner."

EDMUND VENABLES.

"M. F. M. N.": COLUMNÆ ROSTRATA (8th S. vi. 287).—These letters would, I suppose, mean "Marci Filius Marci Nepos." See 'Siglarium Romanum,' Johannis Gerrard, London, 1792, which, besides having been published by itself, is to be found in the Appendix of Bailey's edition of the 'Lexicon Faccioliati,' 1828. I have not found in any book the beginning of the inscription as given in the query. In Valpy's Delphin edition of Florus, variorum notes, p. 609, it is said to begin C. D.....M. F. M. N. C. But this is not given by Ciacconi (see *ibid.*, p. 1105). He gives M. F.; but these two letters are supplied by himself. Possibly the four initial letters have been taken from 'Livii Lib. xvii. ex Joh. Freinshemii Supplementis Livianis,' cap. 2, where appears the following, "Cura classis fabricandæ mandata Cn. Cornelio L. F. Cn. N. Scipioni Asiæ, et C. Duilio M. F. M. N. qui Consulatum recens iniverant," which, being extended, means, "Cura classis fabricandæ mandata Cnæo Cornelio Lucii filio, Cnæi nepoti, Scipioni Asiæ, et Caio Duilio Marci filio Marci nepoti," &c. The reference for the passage (given in Valpy's edition) is Orosius, iv. 7.

The inscription on the Columna Rostrata is in a mutilated condition. It was renewed under Tiberius, and was discovered in 1665 (see 'Roman Antiquities,' by J. D. Fuss, Oxford, 1840). It had been struck by lightning in the consulship of M. Æmilius and Ser. Fulvius (see Livy, xlii. 20). An engraving representing the column is to be found in the variorum notes in Florus (Valpy's "Delphin Classics," p. 609). The inscription as there given begins:—

\* C \* D.....M. F. M. N. C.....L. ....  
 .....S AN. O.....  
 .....D. EXEMET. LEGIONES. R.....  
 AXIMOSQVE. MACISTRATOS. I.....  
 .....OVEM \* CASTREIS \* EXFOCIONT, &c.

At pp. 1104-5 is given "Columna Rostrata a Ciacconio suppleta, explicata." On the latter page appears "Inscriptio Columnæ Rostratæ e Ciacconio, cum brevibus Ejusdem supplementis." It begins:—

G. BILIOS . M. F. COS . ADVERSOM . CARTACINIENSEIS .  
 EN. SICELLAD . REM . CERENS ECEST (AN)S . COONATOS .  
 POPLI . ROMANI . ARTISVMAD . OBSEDONE(D) . E(XEMET .  
 LEGION)EIS . CARTACINIENSEIS . OMNEIS . M(AXIMOSQUE .  
 MACISTRA)A(TOS . L)UCAES . BOVEBOS . RELICTEIS . NO(YEM .  
 CASTREIS . EXFOCIONT), &c.

Of this there are only the few words and parts of words represented in parentheses which are given as having been legible when Ciacconi saw the stone soon after its discovery. He renders the restored inscription as follows:—

"Caius Duilius Marci filius Consul, adversus Carthaginienses in Sicilia rem gerens, Egestanos socios atque cognatos populi Romani arctissima obsidione exemit. Legiones enim omnes Carthaginiensium qui Egestam obsidebant, et Amilcar maximus eorum magistratus, festinandi studio elephantis relictis novem, castris effugerunt," &c.

The words in italics are added by Ciacconi for elucidation. The inscription as restored and as rendered by Ciacconi is to be found in "Thesaurus Antiquitatum Romanarum.....a Joanne Georgio Grævio. Traject. ad Rhen. Lugd. Batavor., MDCXCVII." iv. col. 1810. There follow about ten pages of explanation. Ciacconi says that he has omitted the grandfather's *praenomen*, which is M. in the Capitoline Tables, because he thinks that it was not at the period customary to add it. He gives Bilios as being the probable form of Duilius. Compare Cicero, 'Orator,' cap. 45, sect. 153.

ROBERT PIERPOINT.

These letters, following the name of C. Duilius, designate his father and his grandfather, and, according to the rules of Latin epigraphy, must be read M(arci Duilii) F(ilius), M(arci Duilii) N(epos). No "authoritative explanation" is needed, as the foregoing extension will be found in any elementary book on Latin epigraphy. Nor can the inscription properly be called "Early Latin," being now regarded merely as a pseudo-antique—not necessarily a forgery, but more likely an inaccurate copy of an older inscription, made some three centuries later, probably in the reign of the Emperor Claudius. It is fully discussed in the 'Corpus.'

ISAAC TAYLOR.

[Many replies are acknowledged.]

SOURCE OF COUPLET (8th S. vi. 168, 211).—The proper reply to this query is in four places in 'N. & Q.' The best, as it is also the fullest of these, which a casual inspection might pass over, as it is left out in the list of quotations both in the half-yearly and general index, is at 2nd S. i. 140, but appears at the name of 'Wehrenfels.' The line is in an epigram by S. Wehrenfels, a professor at Basil in the last century, as may be seen at Epigr. 49 of the 'Scripturæ Abusus,' in his 'Opuscula,' Leyden, 1772. ED. MARSHALL.

Permit me to give the very terse couplet in its Latin, and a translation of it that I published in 1881. The Bible, of course, is referred to:—

Hic liber est, in quo querit sua dogmata quisque;  
 Invenit, et pariter, dogmata quiesque sua.

This is the book where each doth seek

The dogma to his mind;

And where, in common (truth to speak),

Each doth his dogma find.

J. J. AUBERTIN.

LAMMAS DAY (8th S. vi. 308).—Your correspondent's remarks might lead one to infer that he thinks that *Lammas* (A.-S. *HLæf-mæsse*) has its origin in the word *lamb*. If this is the case he may be interested in the following passage from Brady's 'Clavis Calendaria,' vol. ii. pp. 116-7:—

"Hence some Antiquaries consider that the day obtained its appellation of *Lam* or *Lamb-mass*, from a conceit entertained of St. Peter having been the patron of lambs, owing to the metaphorical expression of our

Saviour, 'Feed my lambs'; and that therefore a mass was instituted in order to procure the apostle's benediction, that their lambs might escape the danger of cold after being shorn at this season."

Skinner says the day was called *Lamb mass*, "because *Lambs* then grew out of season." Of course the A.-S. term above settles the derivation.

F. C. BIRKBECK TERRY.

There is much doubt regarding the true source of this word. That which is most generally accepted is the A.-S. *hláf-mæsse*, *hlam-mæsse*, i.e., loaf-mass or bread-mass, the offerings of the first fruits of the harvest having been made on August 1. Has your correspondent consulted Brand? He might also peruse the articles under "Lammas," "Lammas-day" in Hone's 'Every Day Book' and Chambers' 'Book of Days,' regarding the subject of his query.

CHAS. JAS. FÉRÉT.

Called by the Saxons *Lammas* (=loaf-mass), a sort of harvest thanksgiving day. But the mass and office of August 1 are of St. Peter *ad Vincula*. The Greeks observe this feast on January 16, the Armenians on January 22.

GEORGE ANGUS.

St. Andrews, N.B.

See 'N. & Q.,' 6th S. viii. 256. W. C. B.

**SALMON FOR SERVANTS** (8th S. vi. 125, 293).—This subject has frequently been ventilated in 'N. & Q.,' and in many local prints in Shropshire and Worcestershire. It is said that the sum of five pounds was offered, and offered in vain, to any one who could produce a copy of the indentures in which apprentices in Shrewsbury, Worcester, or Gloucester should not be compelled "to eat salmon more than thrice a week." Unquestionably in the seventeenth century salmon was far more plentiful in Great Britain than it is now, for the simple reason it had fewer foes and was more easily taken. The following extract from 'Old Mortality' will prove a very good illustration, the date being 1679, and the scene Milwood:—

"A large boiled salmon would now-a-days have indicated more liberal housekeeping; but at that period salmon was caught in such plenty in the considerable rivers of Scotland that, instead of being accounted a delicacy, it was generally applied to feed the servants, who are said sometimes to have stipulated that they should not be required to eat food so luscious and surfeiting in its quality above five times a week."—Chap. vii.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**A BLIND PERSON'S SENSE OF HEARING** (8th S. vi. 348).—That a blind person's sense of touch and hearing are greatly increased must, of course, be admitted. Wilkie Collins endeavoured to illustrate this fact, but not, I think, successfully, in his novel 'Poor Miss Finch.' I was acquainted many years ago with Mr. Toplif, the blind organist, and had

several occasions of noticing his delicacy of touch and acuteness of hearing. He could tell the time in a moment by feeling the hands of his watch, he would mix his own grog, and detect a whisper in any part of the room. When the lady in the above reference could tell on waking that the ground was covered with snow, it was not, I imagine, through "some subtle difference in the air," but through the greater or less muffling of the ordinary sources of sound. Nor can it be said, as your correspondent supposes, that the waves of sound travel with as much ease over snow as over water, unless the snow surface be frozen. As to the muffling action of falling snow, there is the famous case of the outposts during the war between this country and America in the last century. The opposing forces were situated on each side of a river, so near that the form of individuals could be easily distinguished. An American drummer began to beat his drum, but though the motion of his arms was distinctly seen, not a single sound was heard on the British side. A coating of snow, that had newly fallen upon the ground, and the thickness of the atmosphere conspired to obstruct the sound. Prof. Tyndall ('On Sound,' p. 19) is of opinion that the obstructive effect of falling snow has been exaggerated. When he was surveying on the Mer de Glace during falling snow, his voice reached his assistant quite across the glacier, half a mile distant. It is, however, not correct to refer to sound in general, seeing that some sounds, and especially musical sounds, travel more effectively and to greater distances than noises. This is well known to the inhabitants of mountainous regions, as in Switzerland, the Tyrol, &c., where the natives can exchange vocal signals at very great distances. During the noise and bustle of a crowded fair in the market-place of Salisbury, I have stood on a chalk hill at a considerable distance from the city, and could hear distinctly the music filtered, as it were, from the rough noises.

From my own observations, as I wrote many years ago, during snow, falling or newly fallen,

"sounds become muffled; the village bells seem to be at a greater distance, so faintly do their tones fall upon the ear; the waggon that yesterday grated so harshly against the stones, now moves along in silence; the footsteps of passengers are not heard; and though you see people walking or riding about as usual, yet, hearing no noise, you are reminded of the moving scenes of a panorama rather than the real proceedings of life."

C. TOMLINSON.

The acuteness of the other senses in people who have lost one has often been remarked upon.

"It is to the habitual direction of the attention to some particular kind of sense-impressions, that we are to attribute the increase in discriminative power, which is specially remarkable in the case of such as suffer under the deprivation of other senses."—Carpenter, 'Mental Physiology,' p. 141

Thus it is that deaf-mutes can be taught, and that people without hands even have been able to paint. Those of us who are not too *fin de siècle* to acknowledge a merciful Creator, learn much from these instances of compensation in His world. But surely, as houses are built in these days, one need not be blind to feel a fall of snow indoors,

EDWARD H. MARSHALL, M.A.

Hastings.

"COCK AND PYE" (8th S. vi. 103, 356).—In a MS. note to a survey of Elme Close, otherwise Longe Acre, made in the month of March, 1650, formerly in the Augmentation Office, Westminster, in the handwriting of Mr. Charles Richardson, who made a collection towards a history of Covent Garden in the early part of the present century, is the following:—

"It appears to be the uniform practice of the judges on the first day of every term to go along St. Giles's and down St. Martin's Lane, attended by the Middlesex constables who leave them at the north end of Cock Lane (now Little St. Martin's Lane), from whence the Westminster constables attend them to Westminster Hall. So that it should seem that the boundaries of the County of Middlesex and the City of Westminster divide at the north-east corner of Little St. Martin's Lane and the south-west corner of Castle Street, where now stands the house called 'the two angels and crown,' which formerly was the Cock, and afterwards the Cock and Pie, but in the survey of 1650 it is there called the Cocke in the occupation of Peter How and worth per annum 6*l*. This house possessed a garden and was much resorted to by company until the buildings on the north side took place, when it ceased to attract and thus lost its notoriety."

In the survey of 1650 the house is thus described:—

"All that tenem't called by the name of Cocke being the north-west corner house of the west range of buildings consisting of a Drinking roome and one kitchen sellard under, and in the first story above stairs 2 chambers and over the same two great roomes in the occupation of Peter How worth per annum vi*l*."

Willesden Green.

JNO. HEBB.

"KIN" IN ENGLISH SURNAMES (8th S. vi. 209).—Your Rhode Island correspondent Mr. C. H. CROSS asks whether it is probable that the surname Clarkin means "kin of the Clares." The evidence in favour of any such probability, or possibility, will need to be very explicit if it is to overcome the likelihood that the name in question is only one of such ordinary English diminutives as "lambkin," "catkin," "kilderkin," "mannikin," "pipkin"; which, etymologically, are "little lamb," "little cat," "little child," "little man," "little pipe." *A pari*, Clarkin should mean "little clerk." This inference is strengthened by the occurrence repeatedly in English mediæval records of the Norman-French surname Petyclerk, and the existence at the present time of the very respectable North Italian surname Clericetti.

Probably parallel names may be found in other languages.

JOHN W. BONE, F.S.A.

The derivation of Clarkin from "kin of the Clares" does not appear very probable. The "kin" of English surnames will generally be found to be the well-known diminutive suffix appearing in such words as "lambkin," "pipkin," "napkin." Clarkin might, therefore, with more probability be derived from the widely distributed family name of Clark and mean "the little clerk." The occurrence of Petyclerk—a name of similar meaning—quoted by Lower in his 'Patronymica Britannica,' affords some support to this derivation.

H. J. C.

After consulting various authorities on this subject I should conclude that the ending of Clarkin would be *in*, not *kin*. If Mr. C. H. CROSS will peruse 'Surnames as a Science,' by Robert Ferguson, 1884, he will find information which may be of use. At p. 25 it states:—

"The ending in *an*, *en*, *in*, or *on*. This ending runs through the whole range of Teutonic names, and is common in English surnames. As to the value, and meaning of this ending, we have nothing more to guide us than its parallel use in the languages nearly concerned, where it is what may be called formative. That is to say it is a form of speech which is used to form the ending of words, not adding anything to the meaning, but forming a kind of euphonic rounding-off of the word," &c.

JOHN RADCLIFFE.

TUSCULUM UNIVERSITY (8th S. vi. 209, 273, 333).—The institution bearing this Ciceronian title is, according to the last report of the Commissioner of Education, one of twenty-four universities and colleges "located" within the one state of Tennessee. As that state has one university or college for every 75,000 people, or thereabouts, and Tusculum holds at best a middle rank, your readers may make their own deductions. The President of the United States who in 1868 signed a diploma must have been Andrew Johnson, a Tennessee man, whose antecedents qualified him rather for cutting out an academic gown than for assisting any one into it. These are plain facts, and I hope the statement of them will not hurt your correspondent's feelings. Honorary degrees conferred on Englishmen by American colleges are usually of little value.

RICHARD H. THORNTON.

Portland, Oregon.

"DOG" DENT (8th S. vi. 349).—John Dent, F.S.A., banker, being a member of the banking firm of Child & Co., Temple Bar, represented the borough of Lancaster from 1790 to 1812. He is noted not only for his Dog-Tax Bill, but for the introduction in 1802 of a Bill to abolish bull-baiting, and was a steadfast opponent of Wilberforce's anti-slavery efforts. His family seat was Cockerham Hall, some six or seven miles south of Lan-

caster, and he had another seat at Clapham, Surrey (see 'Royal Kalendar' for 1807, p. 51). His town residence was 10, Hertford Street, Mayfair, where he had a fine library (see Cunningham's 'London'). According to the list in the 'Bibliotheca Topographica Britannica,' vol. x., he was elected a Fellow of the Society of Antiquaries on March 17, 1796.

F. ADAMS.

14, Eastlake Road, Camberwell, S. E.

VIEW OF WESTMINSTER ABBEY (8<sup>th</sup> S. vi. 388).

—The "view of the west end of Westminster Abbey, from some distance down Tothill Street, showing in the foreground a few of the gable-ended houses in the street on either side," about whose whereabouts LISLE inquires, will be found in Hughson's 'London.' In my copy it is placed at vol. iv. p. 269.

R. CLARK.

Walthamstow.

The view of Westminster Abbey that LISLE requires was reprinted in 'Old and New London,' vol. iii. p. 420.

GERALD MARSHALL.

"MENDING OR ENDING" (8<sup>th</sup> S. v. 486; vi. 11, 277).—The latest and completest concordance to Shakespeare's plays and poems is Mr. John Bartlett's vast volume of nearly two thousand double-column pages in small type. As it includes about four hundred thousand entries, and the references are not only to acts and scenes, but to the line-numbers of the "Globe" Shakespeare, and it has been the work of twenty years, its accuracy may be assured.

A careful search leaves the quotation from 'Troilus and Cressida' unique, but the four now copied are so nearly like that they may be interesting:—

To mend it or be rid on't.

'Macbeth,' III. i. 114.

Mend your speech a little

Lest it may mar your fortunes,

'Lear,' I. i. 96.

He seeks

To mend the hurt, that his unkindness marr'd.

'Venus and Adonis,' 478.

Were it not sinful then, striving to mend,

To mar the subject,

Sonnet ciii. 9.

ESTE.

I have been looking into Clarke's concordance to Shakspeare, and I find a phrase almost exactly the same as "mend or end it,"

To mend it or be rid on't.

'Macbeth,' III. i.

E. YARDLEY.

"A YORKSHIRE WAREHOUSE" (8<sup>th</sup> S. vi. 328).

—Judging from the context, MR. HOOPER'S conjecture as to this term being a synonym for "a cheating shop," seems to have hit the mark. As to the name itself, this is, I should imagine, an

offshoot from the popular word "Yorkshire" (cf. 'Slang Dictionary'). It is from this we get the phrases "to Yorkshire," or "to come Yorkshire over a person," where the meaning implied is to cheat or cozen one. From the above-named work I extract the following from under the word "Yorkshire":—

"The proverbial over-reaching of the rustics of this county has given rise to the phrase, which is sometimes pronounced Yorkshar. To put Yorkshar to a man, is to trick or deceive him. This latter is from a work in the Lancashire dialect, 1757."

Having regard to this interpretation of "Yorkshire," the use of "a Yorkshire warehouse," as denoting a shop with a questionable reputation, seems intelligible.

C. P. HALE.

ST. JAMES'S PARK (8<sup>th</sup> S. vi. 381).—I always understood that the portrait of Rose with his pineapple was, and is, at Dorney Court, near Windsor, the seat of Sir Charles Palmer.

E. WALFORD.

SHELL GROTTO (8<sup>th</sup> S. vi. 347).—The simple history of the case as it is in Mackenzie Walcott's 'Guide to the Coast of Kent,' 1859, p. 118, is,—

"At the 'Dane' is a grotto hewn out of the chalk, and lined with shells; the work of an ingenious artisan, who migrated to America. It was long regarded as a venerable relic of antiquity."

The same query appears in 8<sup>th</sup> S. iii. 7, in which volume there is the above quotation, with the reference to the article in *Temple Bar* at p. 96.

ED. MARSHALL.

Hone describes a subterranean grotto in Old Fish Street, 'Year Book,' 193, and there is a notice of the London street grottos in the 'Book of Days,' ii. 122.

W. C. B.

Some notes and references on this subject are in 'N. & Q.' 8<sup>th</sup> S. iii. 96.

J. L. R.

OXFORD STATUE (8<sup>th</sup> S. vi. 285).—In 1869 a question was asked in 'N. & Q.' respecting this statue. The reply I transcribe, as it helps to strengthen the idea that the subject was the murder of Abel.

"The history of this piece of sculpture is somewhat obscure. It was given to the college by Dr. Clarke, of All Souls, who purchased it from a statuary in London. It is generally called Cain and Abel, while others have supposed that the principal figure is Samson, the weapon he employs being a jaw-bone, though in the prints in some of our Bibles, taken from Gerard Hoet, it has been represented as the instrument with which Cain slew his brother."—4<sup>th</sup> S. iii. 83.

W. A. HENDERSON.

Dublin.

This communication is anticipated by the 'Oxford Guide,' which states (ed. 1860?) that,—

"It has been traditionally called Cain and Abel. An intelligent correspondent of Mr. Chalmers adds, in his 'History of the University,' that this may perhaps be justified, from no less authority than Shakspeare, in

'Hamlet, 'How the knaves jowl it to the ground, as if it were Cain's jawbone that did the first murder.' Animals were killed in sacrifice before Abel was slain, so that Cain might kill him thus, and he was so represented by Gerard Hoet."

EDWARD H. MARSHALL.

Hastings.

COURS DE MALGACHE (8th S. vi. 407).—Why "imperfectly known"? The Hova tongue is thoroughly known. The French use the term "Malgache" for the Malagassi tongues and people in general, and for those in particular of the Hova, or ruling race of Madagascar. D.

I notice, in reply to a query under this head, a statement in your columns that "Malgache is a language, imperfectly known, associated with the Malay Polynesian tongue." This cannot be disputed so far as it goes; but I should like to add that the language is that of the island of Madagascar, and will be better known to your readers in the English spelling, Malagasy.

JAS. PLATT, Jun.

[Our statement is copied exactly from Vapereau, 'Dictionnaire des Littératures.']

SOURCE OF QUOTATION (8th S. vi. 107).—Tom Moore wrote the couplet,—

Sir Hudson Lowe, Sir Hudson Lowe!  
By name, and ah! by nature so.

They are the beginning of a piece of twenty-four lines, which stands first in the collection styled 'Satirical and Humorous Poems.'

JAMES D. BUTLER.

Madison, Wis., U.S.

"ONCE" FOR "WHEN ONCE" (8th S. vi. 168).—Your correspondent asks whether this usage is a provincialism. I cannot answer his question; but it seems to me that here we have another instance of the growth of our language, whereby an adverb becomes a conjunction, as appears to be the case with "directly" and "immediately," which are so used by many writers at the present time. This usage occurs in 'Jane Eyre,' ch. xxxii., *sub init.*: "Their amazement at me, my language, my rules and ways, once subsided, I found some of these heavy-looking, gaping rustics wake up into sharp-witted girls enough." The construction seems to show a transitional use of "once," as if the authoress had written "when once the amazement had subsided."

F. C. BIRKBECK TERRY.

This has always seemed to me to be mere carelessness or hastiness of speech, from the likeness of sound in the words. C. F. S. WARREN, M.A.  
Longford, Coventry.

UNIVERSITY GRACES (8th S. iv. 507; v. 15, 77, 455; vi. 36, 395).—"Benedictus benedicat" is the right form before meat, and "Benedicto bene-

dicatur" after. In the latter, the second word is used impersonally. I suppose most people know the old stories of the Cistercian who said "Bernardus bernardat," and of the Franciscan who said "Franciscus franciscat," neither being willing to let the Benedictines have the grace all for themselves, and each jealous for the honour of his own patron.

J. T. F.

Bishop Hatfield's Hall, Durham.

Surely the words given by MR. J. D. BUTLER as one grace are really two, the one before and the other after dinner. The first is "Benedictus benedicat"; the second is "Benedicto benedicatur."

E. WALFORD.

Ventnor.

SIBYL (8th S. v. 425; vi. 158).—Here is a variant spelling of this name: "1590. Aug. 30. Christening of Cibell Overton, d. of Lawrence Overton, bowyer" (Bardsley's 'Curiosities of Puritan Nomenclature,' 1888, p. 106).

F. C. BIRKBECK TERRY.

No doubt Sybil and Sybilla, and similar mistakes (as they are if meant for Sibyl and Sibylla), can be found in good company. That is just the point. It was, I believe, an English (Royal Navy) ship which not long ago bore the name of Sybille; enough to have made Octave Feuillet, the author of 'Histoire de Sibylle,' shudder.

HERBERT STURMER.

ISAAC DU HAMEL, CLOCKMAKER (8th S. vi. 347).—His name is not to be found in the 'List of Members of the Clockmakers' Company from the period of their incorporation in 1631 to the year 1732,' given in the *Archæological Journal*, 1883, xl. 193. There is a gold enamelled watch in the South Kensington Museum, made by Pierre Duhamel, 1680, one inch and a half thick, and one and a quarter in width, bought at the Bernal sale for 7*l.* 15*s.* This date nearly agrees with that assigned by your correspondent's friend as the date of his clock.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"AS DRUNK AS DAVID'S SOW" (8th S. vi. 88, 118).—MR. PAUL BIERLEY will find that the subject of his query has already been dealt with in 6th S. iii. 188, 394. FRANK REDE FOWKE.  
24, Victoria Grove, Chelsea.

AUTHORS OF QUOTATIONS WANTED (8th S. vi. 309, 419).—

Man is immortal till his work is done.

I have just seen a question as to the authorship of this line. I write as it were from headquarters, to say that it is the last line of a sonnet published by me in a volume of verses called 'Etbandone' (London, A. & C. Black, 1892). I flatter myself it is original, though it may have been suggested by unconscious remembrance of somebody else.

JAMES WILLIAMS, D.C.L.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*History of the Commonwealth and Protectorate, 1649-1660.* By Samuel Rawson Gardiner, M.A. (Longmans & Co.)

With the last stage of his self-imposed, laborious, and in every sense honouring task of writing the history of England from the accession of James I. to the Restoration Dr. Gardiner has made important progress. His present volume, the first of the third and concluding series, carries the history from the death of Charles, January 30, 1749, to the temporary extinction of Royalist hopes at Worcester, and the consequent sense of security felt for the first time under the sway of the Commonwealth. Practically it is a history of Cromwell that we read. His struggle with the Levellers constitutes the opening scene, his merciless treatment of the Irish is the main interest, and his defeat of the Scots and complete subjugation of the Lowlands is his crowning achievement. Though the central figure in the work, Cromwell has no monopoly of interest. The most heroic and picturesque chapter in the work concerns Montrose, for whom Dr. Gardiner has a profound admiration, closing the account of his death with the simple, strong utterance, "A hero had passed to his rest." From no other single work, and not easily, indeed, from all works, can we obtain so thorough an insight into all that was basest, most abject, and least responsible in the conduct of the second Charles. The falsehood and tergiversation of his father descended to him with none of the patient dignity and the belief in his own God-given right which in the case of the first Charles influenced our judgment in our own despite. The death of Montrose is a more crowning infamy than anything with which Charles I. can be credited. No such suffering as followed the death of Strafford and that of Laud was felt, however, in this case. In his dealings with his Presbyterian allies in Scotland Charles II. was in "a tight place," and it may be left to casuists to decide on whom falls the deeper disgrace, the fanatics, who wrung from the impotence of a dis-crowned king terms so humiliating, or the king who, with no intention of fulfilment, promised finally anything and everything that was asked him. Scottish proceedings with their monarchs have been always "adverse and turbulent." It was left to Charles II. in his extreme need to ascertain how "adverse and turbulent" they could be. It requires all the gallantry, heroism, and self-sacrifice of following generations to excuse the conduct now depicted. A deeply interesting portion of the volume, with small episodes, so to speak, of which alone we can concern ourselves, is the account of the escape of Charles after the battle of Worcester. Of the many maps by which the work is illustrated that depicting the course of the fugitive monarch perhaps best rewards study. A long distance was covered in the wanderings, and the risks of detection must have been innumerable. A diary of the proceedings, could one have been kept—which is, of course, inconceivable—would have been one of the most stimulating of records. Among points of extreme interest is the evidence furnished afresh of the extent to which the City, in the early stage of the history now given, was reactionary. The acquittal of Lilburne is one of the most significant of signs. After the execution of Charles, indeed, all England seems to have been leavened with reactionary discontent, and hands no less firm than those of Cromwell were necessary to steer the ship of state through troubled waters. Cromwell's conduct of affairs in Scotland was admirable, and the invasion of England by the Scots gained him back the ground he had lost by the death of the king. It is edifying to contrast

the anxiety and perturbation felt at home as well as in foreign courts with the sigh of relief that broke forth when, the chief danger surmounted, Whitelocke, St. John, and Pickering came as a deputation from Parliament to invite the grand pacificator to "choose a residence near Westminster, in order that he might, while reposing from his labours, give the members the benefit of his advice on matters of public concern." It is difficult to exaggerate the skill with which Dr. Gardiner manipulates and disposes his facts, the vivacity of his pictures, the philosophic and dispassionate calm of his statements. Admiring as he does Cromwell, he is still full of sympathy for the loyalty of his opponents, whether Loyalists or Levellers. His attitude remains one of convincing fairness. The second volume of the 'Clarke Papers' immediately anticipated the appearance of his volume, but the contents had been placed at his disposal by Mr. C. H. Firth, the editor. We shall wait with impatience a second portion of the best history easily conceivable of a period the interest of which, from every standpoint, is the highest.

*A Philosophical Essay concerning the Pygmies of the Ancients.* By Edward Tyson, M.D., F.R.S. Edited by T. A. Windle, D.Sc., &c. (Nutt.)

As the ninth volume of the agreeable "Bibliothèque de Carabas" Mr. Nutt has issued a philological essay from 'The Anatomy of a Pygmy,' a curious book by an eminent physician, to whom the world is also indebted for 'The Anatomy of a Porpoise' and 'The Anatomy of an Opossum.' The aim of the author in the essay now reprinted was—having dissected an orang-outang or chimpanzee, the skeleton of which is at South Kensington—to establish that the references among the ancients to pygmies, &c., were based upon the mistakes of travellers who believed apes to be human beings. Like many other books of the epoch, the work is more interesting for the curious information it collects than for the use to which it puts it. With all its quaintness and assumptions, it constitutes pleasant and suggestive reading, and is welcome in its new form. What, however, will most commend the volume to folk-lorists and anthropologists is the amount of curious and important information Dr. Windle furnishes in an introductory essay, which constitutes the true *raison d'être* of the work. This is derived in part from the profound researches of M. de Quatrefages, the eminent French Professor of Anthropology and Ethnology. Beginning with an account of the existing tribes of "pygmies," Dr. Windle brings the whole subject into range with our present knowledge of folk-lore and our views as to primitive culture. The task Dr. Windle has accepted could scarcely have been better discharged, and his little work will be welcomed with delight by a large and an augmenting class of students.

*A Constitutional History of the House of Lords.* By Luke Owen Pike, M.A. (Macmillan & Co.)

From original sources Mr. Pike has compiled a history of the House of Lords, which is a work of exemplary labour and inexhaustible interest. His subject is to a great extent new, and the matter he has digested into a consecutive and philosophical history could only be elsewhere obtained at the cost of heavy labour. From recognized and almost unopposed authorities, such as Blackstone and Hallam, Mr. Pike finds occasion in some degree to dissent, his dissidence being due less to personal view than to the closer study of authorities, for which his high position in the Record Office furnishes ample opportunity. That the appearance of his volume coincides with an agitation against the House of Lords is obviously, as well as avowedly, an accident. Whatever use of it may—as is, indeed, inevitable—be made in the

future by the opponents or defenders of an hereditary chamber, the purpose of the volume is non-political, and it must have been conceived and executed long before any strong political antagonism to the House of Lords had been heard. Mr. Pike has, indeed, purposely avoided those cases of controversy which during the present century have been not uncommon. What he has aimed at has been quite different. His work, equally important to the lawyer and the historian, depicts the gradual growth and establishment of what is, naturally, much the elder House of Parliament. As he points out, the first assembly in England "to which the word 'Parliament' has been applied by any legal authority was an assembly resembling the House of Lords in its constitution, but consisting largely of foreigners." The opening chapter, concerning itself with the pre-Norman period, deals with the origin of temporal titles of honour, with earls, bishops, and abbots among the Witan, with the ealdorman, or alderman and earl, the alderman and dux, or duke, and so forth, and establishes the fact that earldoms before the Conquest were not strictly hereditary. Much follows of interest on the similarity of laws wherever Teutons settled in the Roman empire, on the power acquired by the bishops and abbots, on the hereditary principle in France, and the succession of the Counts and Dukes of Normandy. It is, of course, impossible to go through a volume dealing with a thousand points of historic importance, or to do more than point out a few matters equally curious and interesting. One of these is that the spiritual peers, now constituting so small a section of the House of Lords, were at times dominant, and this though they were summoned as holding by barony, and were peers only by virtue of their temporal possessions. Without being in all respects on the same footing with the temporal lords, the spiritual, before the dissolution of the greater monasteries, sometimes outnumbered them. Another point for which most modern readers will be unprepared is that, so far from being regarded as an honour to be summoned by the monarch, the lords, both lay and spiritual, were only anxious to shirk being so called, unless they desired to protest against some overcharge on their own estates. Only in later times did they become tenacious of their rights. With the idea that a summons to Parliament was an honour instead of a burden grew up the idea of precedence, which at first was not entertained. The writs of summons to earls were always placed on the rolls before those of barons, but among the barons themselves signs of precedence are not discovered. With the creation, however, of dukes and marquesses, who took precedence of earls, and of viscounts, who took precedence of barons, questions of the kind must have arisen. Henry VI. assumed a power, as "the fountain of honour," to give precedence without regard to priority of creation. Not a dull page in the whole of the volume is there for those occupied with legal, historical, heraldic, or genealogical subjects, which is tantamount to saying to three-fourths of the readers of 'N. & Q.' It is difficult without the appearance of extreme eulogy to record the claims of Mr. Pike's work upon admiration.

MR. GEO. F. BLACK, Assistant Keeper of the National Museum of Antiquities, Edinburgh, has in preparation a work dealing with 'Scottish Charms and Amulets,' to be published by Mr. George P. Johnston, Edinburgh. Mr. Black is desirous of making the work as complete as possible, and will be grateful to any one for information of such Scottish charms or amulets as have not hitherto been described. All assistance given will be acknowledged in the work.

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C. B. ("Pronunciation of Severus").—Sêvêrus.

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LONDON, SATURDAY, DECEMBER 8, 1894.

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## Notes.

## SHIP NAMES, 1300-1500.

In the following list of some ships, English and Scotch, or in English and Scotch service, during the fourteenth and fifteenth centuries, the reference B. means Bain's 'Calendar of Documents, Scotland' (vol. ii., covering 1299-1307; vol. iii., 1307-1357; and vol. iv., 1357-1500); Q. means 'Liber Quotidianus Garderobe' (1299-1300); and S. is 'Rotuli Scotiæ' (vol. i. covering 1300-1377, and vol. ii., 1377-1500). For reasons stated later, I have in many cases quoted the context of passages naming the vessels. One point I had specially in view was the use of the definite article in connexion with ship names. I trust ere long to add to the list, which I hope other contributors will extend. When long enough to be fully representative, it should be of large historical value. I have omitted the geographical indications accompanying many of the names; for instance, "La Welfare de Brightlingeseye" is cited by me merely as "La Welfare," the place being scarcely a real part of the name, and in any view the addition of the port of origin being foreign to my object, and likely to cumber the list unduly:—

1. Navis que vocatur la Annets, Q. 273.
2. Le Antony, 2 S. 384.
3. La Appelcog, 1 S. 199.
4. Le Bailok, 2 B. 1575.
5. La Barge de Seynt Andrewes, 2 S. 434.

6. La Bartlemeu, 1 S. 523; Bartholomeu, 2 S. 199.
7. La Beton, 1 S. 189.
8. La Biche, 1 S. 189.
9. Navis que vocatur Blakebot, Q. 272.
10. Le Blakecogk, Galfridus le Baker of Swinbroke (ed. Giles), 144.
11. La Blithe, Q. 275, 1 S. 116.
12. La Blize, 1 S. 530.
13. La Bonaventure, 4 B. 1587.
14. La Bret, Q. 275.
15. Magistri de la Bredeshipe, Q. 121.
16. La Catelyne, 1 S. 117.
17. La Charite, 1 S. 530.
18. La Chivaler, Q. 276.
19. La Clement, 1 S. 530; Le Clement, 2 S. 306.
20. Magister Coge de Dovorr, Q. 278.
21. Navis nostre vocate la Cugge Edward, 1 S. 38 Le Cogge Edward, 1 S. 409.
22. La Cogge Omnium Sanctorum, 1 S. 123.
23. La Cristine, Q. 276.
24. La Cristofre, 1 S. 124; Le Cristofre, 2 S. 392, 412.
25. Le Cudbert, 2 S. 328.
26. Dionysius, Galf. le Baker, 144.
27. Dromund, 3 B. 544.
28. Eleyne, 3 B. 1427; Elyn, 3 B. 392.
29. La Faucon, 1 S. 555.
30. Frere, 1 S. 125.
31. Fuchin, 2 S. 302 [of Scotland].
32. Le Gabriel, 2 S. 301; Le Gabrielle, 2 S. 384.
33. Le George, 2 S. 353.
34. La Godale, Q. 143, 144.
35. La Godbiete, 1 S. 116.
36. La Godbirad, 1 S. 869 [of Sluys].
37. Goddes Knight, 4 B. 829, 830.
38. La Godelyne, Q. 276.
39. La Godeyre, Q. 272; La Godyere, Q. 272, 1 S. 116; Le Godyere, 2 S. 93. [See also 2 B. 535 for Godyer, anno 1291.]
40. La Godyn, Q. 276.
41. La Gracedieu, Q. 274.
42. La Grande Maryote, 1 S. 199.
43. Navis vocate la Grande Sainte Marie Coge, 1 S. 199.
44. Gyles, 2 S. 315, 385.
45. La Hawkine, 2 B. 1375.
46. La Holy Gost, 2 S. 93; Le Holi Gost, 2 S. 300; Le Holigost, 4 B. 1102.
47. La Isabell, 1 S. 115.
48. La James, 1 S. 116, 530, 3 B. 451, 2 S. 304; Le James, 2 S. 440.
49. Le John, 2 S. 432.
50. La Jonete, 1 S. 116.
51. Julian, 2 S. 320.
52. La Katerine, 2 B. 1607, 2 S. 191, 316; Le Katerine, 2 S. 319, 392.
53. La Lancastrate, 1 S. 321.
54. La Leonard, 1 S. 115.
55. La Lethenard, 1 S. 119.
56. Leugerebord,\* 2 B. 1498 [of Berwick].

\* Can this ship name afford any help to the expiscation of *larboard*? Assuming it possible that an ancestral spelling of *larboard* might be the name of a ship—the Windward, for example, is a modern ship name—there seem to be reasonable expectations from Leugerebord. It may be found to accommodate itself to some of the suggestions of PROF. SKRAT, or others discussed by DR. CHANCE (see 7th S. vi. 82, 198, 293). I may add to the facts there turned over a reference to a difficult Anglo-French word *leire*, occurring several times in the 'Black Book of the Admiralty' in the Rolls Series (see iv. 176 and editorial note, iii. 25). It has been hesitatingly suggested that the word means a berth, and is

57. La Mabely, Q. 276.  
 58. La Malyne, Q. 278.  
 59. Le Mare Hubbard,\* 4 B. 1534.  
 60. La Margarete, Q. 273, 2 S. 60, 300.  
 61. La Marie, 1 S. 124, 2 S. 412; Le Marie, 2 S. 330,  
 411, 452; La Marie Ship, 4 B. 401.  
 62. La Mariote, 1 S. 116.  
 63. La Mariote, Q. 272.  
 64. La Maudelyne, † 1 S. 199; La Magdelyne, 2 S. 11.  
 65. La Messager, 1 S. 117.  
 66. La Michel, 1 S. 199; Craiere vocate Michael de  
 Fobyng, 2 S. 109.  
 67. Magistro Navis Dei de Hertelpol, Q. 271.  
 68. Naucharge, Q. 272.  
 69. La Nicolas, Q. 275; Le Nicolas, 2 S. 312, 317, 361;  
 Ship cleped the Nicholas, 4 B. 1145.  
 70. La Palmagh, 1 S. 869 [of Stuyts].  
 71. La Palmere, 1 S. 116.  
 72. La Pelerrine, 2 B. 1375; La Pelarym, 3 B. 888 [the  
 latter a Flemish vessel].  
 73. La Petre, 2 S. 304; Le Petre, 2 S. 303, 312.  
 74. Le Pilgrim, 1 S. 201.  
 75. La Plente, 1 S. 117, 2 B. 1377.  
 76. La Porteroye, 1 S. 117.  
 77. La Prest, 3 B. 455.  
 78. Rathegounde, 3 B. 1314.  
 79. Le Reade Cogge, 2 S. 317, 344, 'Calendarium Rot.  
 Pat.' (1802), p. 172; Redschip, 3 B. 392.  
 80. La Riche, Q. 276.  
 81. La Rodecog, 1 S. 116, 354, 465; Le Rodecogg, 1  
 S. 409.  
 82. La Rose, Q. 275.  
 83. Le Runyan, 2 S. 317; Navi vocate Renyan de  
 Galwey, 2 S. 344.  
 84. Le Salvator, 4 B. 1416, 1409.  
 85. Navis Sancte Crucis, Q. 276.  
 86. In battello de coga Sancti Edwardi, Q. 72, 275.  
 87. Magistro coge Sancti Egidii, Q. 275.  
 88. Navis Sancti Edmundi, Q. 276.  
 89. Navis Sancti Georgii, Q. 70.  
 90. St. Julien, 4 B. 1047 [of Brittany].  
 91. Magistro coge Sancte Marie, Q. 275, 277; Navis

cognate with the Flemish *leger*, a bed. A more intelligible case for the origin of *larboard* can be made out if the Icelandic *legg* (Cleasby and Vigfusson's 'Dictionary'), in the sense of the stock or cross-bar at the head of the shank of an anchor, could reasonably be detected in the *Leugenbord* in 1304, and in *leerebord* in 1598. A case perhaps parallel may be seen in Icelandic *legg*, which corresponds to Early English *leir* in *lei-wite*. The anchor is to this day swung at the bow of ships, though whether oftener at the one side than at the other I do not know. In that view it would not be impossible to suppose that as the *steerboard* was at the right side, the anchor was swung at the left. For this there is authority so respectable as the Bayeux Tapestry (see Gardiner's 'Student's History,' i. 95) which is a picture of a Norman ship has the rudder near the stern on the starboard side, while at the bow on the port or left side of the figure-head a man stands ready to throw out the anchor, which he holds by the stock and shank. Compare also picture of a ship in the time of Henry III. (Gardiner, i. 193), where the rudder is on the right and the anchor hangs over the left side of the ship at the stern. This explanation would equate starboard and larboard with rudder-side and anchor-side. I am not sure that *loggerhead* may not have something to do with the case.

\* Dear old Mother Hubbard, may you have many a prosperous voyage!

† His barge y-cleped was the Mandelayne.  
 Prol. 'Canterbury Tales,' l. 40.

Beate Marie, Q. 126; Navis regis que vocatur Navis Beate Marie, 1 S. 115, 124; Navi nostra vocata Seyntemaribat, 1 S. 125; Navem suam vocatam la Saynte Marie cogge, 1 S. 228, 482; La Seintmaribat, 1 S. 530; Navem vocatam la Seinte Marie Shippe, 1 S. 692; Vocata Seinte Marie Ship, 2 S. 104, 4 B. 410.

92. Navis regis que vocatur Navis Sancti Michaelis, 1 S. 115.

93. Navis regis que vocatur Navis Sancti Petri, 1 S. 116, 124.

94. Magistro Bargie Sancti Spiritus, Q. 273; Navis vocata le Seint Esprit, 2 S. 180.

95. Magistro del snak Sancti Thome, Q. 275; Cogge Sancti Thome, Q. 275.

96. La Sauve, Q. 271; La Sauveye, Q. 272, 273.

97. La Scarlet, 2 B. 1375.

98. La Skretheby, 2 B. 1575.

99. Navis que vocatur Strethtaile de Dublin, Q. 272.

100. Magistro del Snak de la Rye, Q. 275.

101. La Swalwe, 1 S. 116.

102. Le Tey, 2 S. 193.

103. La Thomas, 2 S. 135, 4 B. 789.

104. Le Trinite, 2 S. 443.

105. La Valence, 1 S. 116.

106. La Welfyfare, 1 S. 116; Le Welfare, Q. 271.

107. La Waynepayn, Q. 276.

108. La Wynyne, 2 S. 135.

109. Navem vocatam Will<sup>m</sup> Symson, 2 S. 185.

Denying myself many other tempting occasions of comment, I confine myself to two points. My list seems to prove beyond a doubt that unless the editors of the records cited have grievously erred—which I have no right to suspect—the Anglo-Norman rule as to the gender of the definite article as applied to ship names was not that now practised in French. The modern rule, if I mistake not, is to give the ship name the sex it has apart from ships—to say *La Devastation*, but *Le Vengeur*. In my earlier citations there is a decided preponderance of the feminine *la*, irrespective of the gender of the name. Thus it is equally "*La Prest*" and "*La Mariote*." But later, in the fifteenth century records, the preponderance is rather for *le*, so that even Mother Hubbard take the article in the masculine.

My second point is that ships named after saints are exceptionally treated. Not one fourteenth century instance is found here of a saint's name standing sole; and only one, if one, in the fifteenth century.\* We have ships named *The Swallow*, *The Plenty*, or *The James*, but when we come to a vessel baptized after a saint, it is either Latinized, as, e. g., *Navis Beate Marie*, or has a suffix in a generic term description of its type of ship, e. g., not *The St. Mary*, but *The St. Mary Cog*. Why this peculiarity? Probably many ship names, like the *Snak of Rye*, were at first not names so much as descriptions. Perhaps in the *Snak of Rye* we have an instance of the word having become more name than description. It does not stand alone, however; *Dromund* is another example exactly in point, a term, if not borrowed from the East during the Crusades, at least popularized at that time.

\* I am not sure that the *St. Julien* is an exception.

Then we have many compound names, like Appelcog, Blakebat, Bredeshipe, Rodecog, and Reade-cogge, having the generic term as suffix. This principle also holds in personal names applied to ships, which thus sometimes carry a generic prefix or suffix, as in Cogge Edward, and Marie Ship. In this list of fourteenth century saint-named ships this is universal,\* Seintmaribat and Saynte Marie cogge being types. I am inclined to speculate (1) that at first all ships, if not generic terms in themselves, like Dromund, may have had an actual generic prefix or suffix, as in Cogge Edward and Rodecog; and (2) that afterwards, when that was becoming extinct in other cases, religious feeling retained it in ships named after saints. We seem to see the process in operation when the early "Bargia Sancti Spiritus" is contrasted with "Le Holigost" a century or thereby afterwards. GEO. NEILSON.

Glasgow.

"FITZ."

A question which might advantageously be discussed in 'N. & Q.' is the origin and history of the prefix Fitz in such surnames as Fitzwilliam or Fitzgerald. In translations of Latin documents Fitz is constantly and wantonly used by some editors to replace *filius* and its contractions, often without any warrant. Thus *feodum Reginaldi filii Petri* is rendered "the fee of Reginald Fitzpeter," and we are told that a man "holds land of Henry FitzConan," when the Latin reads *tenet de Henrico filio Conani*. And Mr. Freeman has manufactured the curious designation "Henry FitzEmpress" out of such entries as *in tempore Henrici Regis filii Imperatricis*, as if Fitz were the English for *filius*.

Two explanations have been advanced, one philological, the other paleographical. The philologists tells that the Norman-French *z* was pronounced as *ts*, and that the form *Fitz* is due to an attempt to preserve this sound in the word *filz* or *fitz*, equivalent to the French *filz* from *filius*. But they have not explained why, if the sound was *ts*, we do not get *fits* instead of *fitz*, and they have not adduced any other word in which a Norman *z* has become *tz* in English; and finally they have not accounted for the fact that *fitz* does not appear in contemporary documents during the reigns of the Norman kings, but only at a much later time, when the peculiarities of the Norman-French phonology had disappeared in England.

On the other hand, the palæographers assert that Fitz is a blunder of late date, arising from the misunderstanding of two well-known abbreviations used in writing the word *filius*; the supposed *t* being really a barred *l*, representing *li*, as in *lb* for *libre*, and the *z* not being the letter, but the sign  $\int$ ,

which was at one time the common abbreviation for the terminations *us* and *et*, as in *omnibz* for *omnibus*, *abbatibz* for *abbatibus*, or *viz* for *videlicet*, this sign being afterwards used for *z*, in order to avoid confusion with the *r rotunda*, which *z* resembled. That such a blunder is possible in the case of surnames is plain from the use of *ff* in such surnames as *ffrench* or *ffoulkes*. I have already shown in your columns ('N. & Q.', 8th S. iii. 24) that this *ff*, as an initial, is a mere misreading of the capital *F*, which in the older set Chancery hand was so written as to resemble two small *f*'s, for which it was mistaken.

In like manner, people finding in family documents the names of their ancestors written *fitz*, the contraction for *filius*, where the  $\int$  signifies *us* and the *t* is really a barred *l*, standing for *li*, might easily read and pronounce it as Fitz, just as the abbreviation for *videlicet* is sometimes pronounced *viz* by those who do not know that the final *z* is not a letter but merely a sign of contraction, or as the name Sarum is due to a misunderstanding of a contraction for Sarisburiensis in the signature of the bishop.

The question must be determined by the evidence as to the origin of *fitz*, evidence which must be sought in some early MS. where the word is unmistakably written *Fitz*. To be decisive the last character must be written *z*, and not  $\int$ , which before the thirteenth century was not the letter *z*, but merely a sign of abbreviation for *us*, and the MS. must be earlier than the middle of the thirteenth century, when the vertical stroke of *t* began to rise so far above the cross bar as to resemble the barred *l* of earlier times. Such a decisive case I have been unable to find. In the 'Hundred Rolls,' which mostly date from the early years of Edward I. (1273-1278), we have thousands of instances of *filius* and its contractions. In some counties the scribes used the contraction *fit*, where the last letter is not *t*, but a barred *l*. Elsewhere, as in Cambridgeshire, it is *fits*, where the *t* is a barred *l*, and the *s* is the last letter of *filius*. Thus in vol. ii. pp. 421-9, we have scores of cases, such as Joh' fits Nich', Simo' fits Alan', Walt's fits Carpentar, Regin' fits Hawis', Ricard' fits Joh', Hug' fits Julian', Rog's fits Joh's, Rog's fits Avic', Will's fits Rog'i, Will's fits Nich'i, Joh's fits Robert', Joh'es fits Eustach', Ada' fits Petr'. In all these cases *fits* is plainly the contraction of *filius*, the third letter being a barred *l*. *Fiz*, which might be taken for the Norman-French *fiz*, is another common contraction for *filius*, as Walterus *fiz*, a cottager (H. R., ii. p. 322), or Gilbertus *fiz*, also a cottager (H. R., ii. p. 426). In the H. R. for Suffolk, vol. ii. p. 162, we have Rog' le *Fiz* Aubern, where the  $\int$  is plainly the sign of contraction, Jacobz for Jacobus and quibz for *quibus* appearing on the same page. On p. 427 we have a Ricard' fitz Walt', who holds eight acres in villanage, where

\* Since writing, however, I have found elsewhere a few examples of the saint name sole in the fourteenth century. These appear decidedly exceptional.

the word that a careless reader might take for *fitz* is undoubtedly the contraction for *filius*, the last two characters being a barred *l* for *li*, and *z* the usual sign for *us*.

This is the probable explanation of the only case in the printed volumes of the 'Hundred Rolls' in which we appear to have the word *fitz*. This occurs in Essex, A. D. 1273 ('H. R.,' i. 144), where we have a Will'em' le fitz Wal', who complains that his horse has been wrongfully taken. Out of many thousand cases in the 'Hundred Rolls,' this is, I believe, the only one where the third character is printed as *t*, and not as a barred *l*, and we are justified by analogy in supposing that this must be a misreading or misprint, and that we have here merely the usual contraction for *filius*.

The evidence of the 'Hundred Rolls' is supported by that of another document of nearly the same date, Kirby's 'Inquest,' which was compiled in 1284, in which Fitz occurs plentifully in the editor's notes as an equivalent for *filius*, which is found more than three hundred times in the text, in which Fitz does not occur once. We may, therefore, conclude that *fitz* had not been adopted at the end of the thirteenth century. In Kirby's 'Inquest' we have several mentions of the Fitzwilliams of Sprotborough, ancestors of the present Lord Fitzwilliam, who were among the first to use the prefix *fitz*, and hence, as they are frequently mentioned in early documents, we obtain an indication of the period when it began to be adopted. The pedigree drawn up by Hugh Fitz-William in 1565 assumes that the name Fitz-William was borne long before surnames were used, even in the reign of Edward the Confessor, and also in several succeeding centuries during which the name appears in records as *filius Willelmi*. This pedigree is therefore worthless for our purpose. Passing over the Fitz-William who is said to have come over with the Conqueror and to have fought at Hastings, we find that in 1117 a person who in the pedigree is styled Sir William Fitz-William, calls himself in a grant to Byland Abbey, *Willelmus filius Willelmi*, which also is his style on his seal appended to the deed. One of his descendants, who appears in the pedigree as Sir William Fitz-William, eldest son of Sir Thomas Fitz-William, of Sprotborough, is not so called in the Hundred Rolls for 1275, but is styled, as might be expected, *Willelmus filius Thomæ, miles*, or, in the contracted form, Will' fit Th' miles, where *fit* is really *fil* with a barred *l*. In 1284 he is also styled in Kirby's 'Inquest,' *Willelmus filius Thomæ*. In the 'Knights' Fees,' in 1290, we find his son at Sprotborough styled *Willelmus filius Willelmi*. He bears the same style in the aid to Edward I. granted in 1302, in which we have *de Willelmo filio Willelmi*, and in 1316, in the 'Nomina Villarum,' he is likewise called *Willelmus filius Willelmi*. Sixty years later we arrive at last at Fitzwilliam as a true sur-

name, the grandson of the *Willelmus filius Willelmi* of 1316 appearing in the Poll Tax returns of 1379 as Johannes fitz William. That fitz William was now a surname is proved by the fact that the father of this John fitz William was named John, the son of this second John being also styled Willelmus fitz William in the Poll Tax. Hence it would appear that the introduction of *fitz* as a prefix in the surname only dates from about the middle of the fourteenth century, the earlier supposed cases being misunderstood contractions of *filius*, whereas if the *tz* in *fitz* had represented a Norman-French *z*, we ought to have found traces of it early in the Norman period, and not late in the Plantagenet period, when, owing to the Angevin rule, other dialectic influences had come into operation. The cases cited by Prof. Skeat from 'Piers Plowman' are inconclusive, as they cannot be older than the middle of the fourteenth century, when the use of the term *fitz* was establishing itself, while they are apparently quoted from printed books, and not from the MSS. themselves. Hence, till some much earlier cases are cited from MSS., the palæographical explanation holds the ground.

ISAAC TAYLOR.

"HUTESIUM": "THE HUE AND CRY."—There is a very full and clear account of this well-known mediæval law term in Ducange (*s.v.*, "Huesium"). In this interesting article we find many quotations from learned legal antiquaries, which illustrate the usage of the word and show us clearly in what country it originated as a technical legal term. Here is a passage from Bracton, cap. 10 § 1: "Quia sunt quidam, qui statim fugiunt post feloniam, et capi non possunt, statim post tales levetur *Hutesium*, et fiat post eos secta de villa in villam, quousque malefactores capiuntur, alioquin tota villata in misericordia Regis remanebit." What is the etymology of *hutesium*? In French law the equivalent technical term for the *hutesium* of English lawyers was "Hue et crie," for the use of which Ducange quotes Rastallus: "*Hue et crie* est un poursuit de un ayant commis felonie par le hault chemin." In consequence of this equivalence of meaning it has been very generally assumed that the Latin *hutesium* is etymologically connected with the French *hue*. This is the opinion of Ducange. The first obvious objection to this plausible etymology is that it does not account for the suffix or mysterious element of the word *-esium*. Nor does it take into account the fact that an earlier form of the word *hutesium* was *uthesium*, a form which occurs in the laws of William I., see Schmid's 'Anglo-Saxon Laws,' p. 327. In the Latin text, chapter iv. has the title: "De latrone capto sine *Uthesio*," and begins: "Si quis latronem sive furem, sine clamore et insecutione ejus, cui dampnum factum est ceperit," &c. Taking, then, *Uthe-*

*sium* as the more original form of *Hutesium*, the question is, What is the derivation of *Uthesium*? I think there can be no doubt that the word is of Old English origin, and that it represents an O.E. *úthæs* (= *úth*+*hæs*, command), *i. e.*, a command to turn out and pursue the felon. The word occurs in a well-known passage in Chaucer, 'The Knightes Tale,' 1154 :—

Yet saugh I woodnesse laughyng in his rage,  
Armed complaint, *outhæes*, and fiere outrage.

Also in 'The Owl and the Nightingale,' 1698 :—

ȝet ihc ow alle wolde rede,  
Ar ihc *uthæste* upon ow grede.

For the form *uthæste* compare our *behest*, from O.E. *hæes*, a command. A. L. MAYHEW.  
Oxford.

RECOVERY OF A FULHAM CHURCHWARDENS' BOOK.—The recovery of a valuable book which has been missing for a great number of years is always a matter of interest. A parish book, which has for one hundred and fifty years been given up as lost, has just been "found," un mutilated and in an excellent state of preservation. As such a recovery is necessarily extremely rare, I may, perhaps, note a few particulars regarding it. The book in question is the Minute Book of the Churchwardens of the Parish of Fulham from 1721 to 1739. During the past three or four years I have made several inquiries for it, though never in the hope that I should see it. All the Vestry Clerk could tell me was that he had never seen it. Preceding and succeeding volumes he had, but the old tome containing the years 1721-1739, he could say nothing about. A few weeks ago I chanced to be in the library at Fulham Vicarage. "Ah," said the vicar, "perhaps this old book may interest you," handing me a quarto volume bound in parchment. Opening it, I, of course, at once saw I had the truant volume in my hands. I inquired how he had become possessed of it, when he drew my attention to the following letter, lying just inside the cover :—

171, High St., Putney, S.W., 13 Sept., 1894.

Rev. and Dear Sir,—A relative of my wife, Mr. Edward Byran, of Hounslow, has found amongst his books the accompanying volume, and thinking it would be of more interest to you than to any one else, has asked me to send it for your acceptance. I remain, yours truly,  
SD. T. BURLEIGH.

Reading between the lines, I can guess how this valuable minute book miscarried. By rare good fortune, after a burial of more than a century and a half, it has turned up at the very moment when its contents are of the greatest service to me.

The recovery of this volume at any time would have been a matter of congratulation to its legal custodians. Its reappearance just at the period when I am writing the history of the parish is singularly lucky.

I wish MR. D. HIPWELL may have the same

good fortune with respect to the Claybrooke registers. It is difficult to advise him how to proceed. I should say that the proper course to pursue would be for the vicar to lay the facts before the present custodian, and to solicit, on public grounds, the restoration of the old registers. If the request is met with a refusal, there must apparently be an end to the matter.

CHAS. JAS. FÈRET.

JOHN EVELYN'S 'THREE IMPOSTORS.'—In Evelyn's 'Diary,' Feb. 13, 1669 (ed. 1871), he says : "I presented his Majesty with my Historie of the Foure Impostors; he told me of other like cheates." Prof. Solly's copy of this little book has come into my possession. It is 'The History of the Three late famous Impostors, viz., Padre Ottomano, Mahomed Bei, and Sabatai Sevi,' dedicated to Lord Arlington. As Evelyn would hardly make a mistake in the name of his own book, the word *Foure* is probably a misprint.

RICHARD H. THORNTON.

Portland, Oregon.

BASTILE.—The 'N. E. D.' makes no mention of the common use of this word in Yorkshire. In speaking of the *bastile* the people round Bradford would not be referring to the prison—to do that they would promise "to send you to Wakefield"—they would mean the workhouse.

PAUL BIERLEY.

BRAZIL WOOD.—In a Coram Rege Roll, 22 Edward III., Hil. Rot. 69, "wadde, wolde et brasile," are mentioned among the goods bought by two German merchants at Stamford and brought to the town of Huntingdon for sale. Cf. also the 'N. E. D.,' under the word "Brazil."

L. L. K.

OLD LONDON WATCHHOUSES.—I have not had time to elaborate the following rough notes on old London watch or lock-up houses still existing, or quite recently destroyed; but they may be not without interest to some of your readers.

The old watchhouse of St. Anne's, Soho, is at the south-east corner of the churchyard, facing Dean Street. It forms part of a plain two-storied building, and is now used as the mortuary. J. T. Smith, in his 'Book for a Rainy Day,' tells us how at the beginning of 1787 he took lodgings in Gerrard Street, and as his landlady objected to letting him in after twelve o'clock, if he happened to be late he used to pass the remainder of the night at St. Anne's watchhouse, where he was in the habit of providing two pots of porter for the watchhouse keeper by way of payment. On one occasion when he was there Sir Harry Dinsdale, titular "Mayor of Garratt," was brought in, charged with unruly conduct.

At the south-east corner of the churchyard of St. Botolph's, Bishopsgate Street, there is a small

two-storied building, now occupied by a tobacconist below and a hairdresser above. It has an oval tablet let into the wall, with the following inscription: "This Watchhouse was rebuilt Anno Dom 1771, James Townsend Esq<sup>r</sup> Alderman."

On the south-west side of the churchyard of Christ Church, Southwark, there is a small brick building with two gables. It has on it a tablet inscribed "Christ-Church watch-house MDCCCXIX."

The Clerkenwell Vestry has lately let on building lease the site of a quaint little tenement, No. 18, Farringdon Road, on the east side of what was formerly Ray Street. It had been erected as a watchhouse in 1794, and, according to a note in the *Builder*, was so used for twenty-six years afterwards. The inscription in front ran thus: "The property of the parish of St. James Clerkenwell, Edward Garland, Abel Bayley, churchwardens, 1835." It was supposed that underneath the ancient Clerks' Well, the "fons Clericorum" mentioned by FitzStephen in his description of London would be discovered. There is no doubt that against No. 16, the house adjoining, a pump was fixed in 1800, with a memorial stone setting forth that the spring which supplied it, and round which the parish clerks annually performed their sacred plays, was four feet to the east. In Wilkinson's 'Londina Illustrata' there is an engraving of the pump and a plan of the neighbourhood. About three years ago I was distinctly told by the occupant that an old well still existed under No. 18; but on digging up the foundations during this summer nothing of any great antiquity was discovered. Quite possibly traces of the well may exist under No. 16.

On the Marylebone Court House, Marylebone Lane, within a few yards of Oxford Street, there is a sculptured coat of arms with supporters and the date MDCCCXIX. It has further the inscription "St. Marylebone Watch House Built A. D. MDCCCLV."

Lastly, on the west side of Giltspur Street, attached to St. Sepulchre's Church, there is a two-storied stone building, now used, I think, by the sexton. Cut in the space over the doorway is the following: "Watch-house erected 1791."

I dare say several of these quaint survivals of a past age have escaped my observation.

PHILIP NORMAN.

**CLEOPATRA'S NEEDLES.**—There is an anachronism in 'Chambers's Encyclopædia' (both editions) with reference to the obelisks thus called, which is of so remarkable a kind that it may be worth while to point it out; a third edition of that excellent work will doubtless soon be called for, and enable the editors to correct it. We are told that these monoliths, "which formerly stood at Heliopolis, were re-erected by Rameses II. at Alexandria." A thousand years intervened

between the reign of Rameses II. and the foundation of Alexandria. The removal to that city was made (as an inscription informs us) in the eighth year of Augustus, or B.C. 23, the popular designation being taken from the name of the last and most famous Queen of Egypt. Brugsch, in his 'History of Ancient Egypt,' places this in the reign of Tiberius; so does the 'Encyclopædia Britannica,' in the article in its ninth edition on "Alexandria" (vol. i. p. 495). Rameses II. added another inscription to the original one of Thothmes III.; but the removal in the reign of Augustus was the first which was made. The second took place in our own time; that of the larger "needle" being carried out by the public spirit and antiquarian enthusiasm of Sir Erasmus Wilson, and the obelisk being, after an adventurous voyage, re-erected on the Thames Embankment in 1878; and the smaller one was conveyed to New York and set up in the Central Park of that city about three years later.

W. T. LYNN.

Blackheath.

**SURNAMES: PIN.** (See 8<sup>th</sup> S. vi. 168, 175).—I have not seen any reply to MR. T. WILSON'S query about surnames. Perhaps your correspondents nearer home are staggered by his question relating to the word *pin* at the second reference. I beg for the insertion of this note in self-defence. If MR. WILSON is going to publish a dictionary of surnames, I sincerely trust that he is not going to derive my name—nor the many other names whose root syllable is *pen* or *pin*—from "one-twelfth." The Celtic word *pen*—Gaelic *ben*—means a head; it was and is widely used in that sense geographically, in Scotland, Wales, the north-west of England (ancient Strathclyde), and in the west of England (ancient West Wales). It is quite a common place-name in all those parts. It cannot be stated for certain how the old British syllable was attached to a Roman coin; but a very shrewd guess can be made, from the analogy of what has been, and is even now, a popular custom. Who has not heard a stamp called a queen's head, and sometimes even a head? And who does not know the popular use of the word *tizzie*, derived (probably through the French *tête*) from *testa*, a head? Other examples could easily be given of coins being popularly known by what is stamped upon them—crowns, angels, and so on. And so it is not in the least improbable—indeed, from analogy it is highly probable—that when the Romans introduced coins into Britain the inhabitants called them "pens" or "pence" from the heads which adorned them. This name, presumably for convenience, was appropriated to one coin, a small silver one, twenty of which weighed an ounce; the ounce (as the name implies) being the twelfth part of a pound. The name Penny, as well as the word, has gone through a number of spelling variations in the course of

time. These are some of them: *pene, penne, penney, penhey, pennie, penny, peny*; and it is the same with the syllable *pin* in Devonshire, Dorsetshire, Somersetshire, and Cornwall, and with the equivalents Ben and Bin in Scotland.

FRANK PENNY, LL.M., Madras Chaplain.  
Bangalore.

### 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 SCARLET HUNTING COAT.**—Can any reader of 'N. & Q.' throw any light on the origin of wearing scarlet in the hunting field? About a dozen years ago I saw it stated in some magazine that, in consequence of the pleasure he derived from a run after a fox,

"King Henry II., in the year 1188, issued a royal mandate proclaiming fox-hunting a sport for kings, and enforcing all who took part therein to wear the royal livery, which was scarlet."

I have since seen this statement repeated in print. I have been unable to find any trace of this royal mandate, and regard it as improbable in the extreme that King Henry II. ever gave fox-hunting a thought. It was not till very many years later that a fox was regarded as anything better than vermin. The fact remains, however, that I have been unable to discover when or by whom scarlet was first worn in the hunting field. No doubt we got a dress, like our hunting cries, from France, but, if so, I am quite in the dark as to when, unless it was about the time of Charles I. or II.

W. C. A. BLEW.

**DE BOHUN FAMILY.**—Some years ago certain information was given in the pages of 'N. & Q.' concerning Humphrey and Margaret, children of Humphrey de Bohun, Earl of Hereford and Essex, by Princess Elizabeth, daughter of King Edward I. They both died young, and were interred, according to Mrs. Everett Green, near their mother at Walden Priory, in Essex. The late Dean Stanley, however, in his 'Memorials of Westminster Abbey,' says that they were buried there, and describes the spot where they were originally placed as having been in the Confessor's Chapel, from which they were removed to the chapel of St. John the Baptist. But the dean calls them Hugh and Mary, names which he evidently took from Stow; only Stow makes a further blunder by saying they were the children of Hugh de Bohun, Earl of Hereford and Essex, and Elizabeth his wife, daughter of King Edward I.

These children were respectively the firstborn son and daughter of Humphrey (not Hugh) de Bohun and the said Princess Elizabeth. Margaret died about 1305, and Humphrey, born in

1305, died before 1310, when a younger brother, also named Humphrey (who eventually succeeded his father in his honours), was born. If any of your readers can give me the reference to the said entry, I shall be very grateful.  
C. H.

**MEANING OF QUOTATION.**—I shall be grateful if some one will explain the following line, which is contained in the last verse of the third canto of 'Jerusalem Delivered' (Fairfax's translation):—

Sweet juniper, whose shadow hurteth sore,

What is the legend connected with the juniper?

C. L. SMEAD.

Ohio.

**HAMOAZE.**—What is the probable derivation of the name "Hamoaze," given to that part of Plymouth Harbour which forms the estuary of the river Tamar? A diligent search in Plymouth Library for this information proved unsuccessful.

J. FERNIE.

**HABSBURGS.**—Can any of your readers indicate to me books in French or English relating to the early (Swiss) history of the Habsburgs in Aargau?

J. H. R.-C.

Schloss Wildeck.

**HESILRIGE : SUNDERLAND : TOWNSHEND.**—Where were Sir Arthur Hesilrige (died 1661), Robert, second Earl of Sunderland (1640-1702), and Charles, second Viscount Townshend (1674-1738), educated? There is good reason for supposing that all three were at Westminster, but I am anxious to obtain further evidence on this point. I am aware that Coxe and Macaulay say that Townshend was a schoolfellow of Sir Robert Walpole at Eton.

G. F. R. B.

**SKELTON'S DOGGEREL EPITAPHS.**—Dean Stanley, in his 'Memorials of Westminster Abbey' (1868, p. 370), states that Skelton, in the sanctuary of the Abbey,

"like Le Sueur in the Chartreuse at Paris, rewarded his protectors by writing the doggerel epitaphs which were hung over the royal tombs, and which are preserved in most of the older antiquarian works on the Abbey."

What authority is there for this statement? Dean Stanley was usually careful in his work on Westminster Abbey to give exact authorities, but failed to do so in this instance, as he also failed to state where Skelton sang,

Gentle Paul, lay down thy sword,

For Peter of Westminster hath shaved thy beard (p. 462),

the foot-note simply referring to "Skelton's Poems."

JAMES HOOPER.

Norwich.

**THE MISSING LINK.**—I have lately returned home from New Zealand, and shortly before I left—it was in the month of June last—there appeared an announcement as follows in first one and then another of the Canterbury daily papers:—

"The Dutch Government some time ago despatched a scientific person to Sumatra to remodel their university there, and this learned professor has now succeeded in discovering the bones, including the skull, of an animal which would exactly take the medium place between man and the monkey."

As I did not make any inquiries until after a few days, I was unable on visiting either of the newspaper offices to find out from what paper this had been copied. I was assured, however, that only the best English papers were ever taken in by them. I should be happy to get any information about this. D. B.

MAJOR JOHN FAIRFAX.—I shall be very glad to have any information regarding the subject of this inquiry. I have a small oval portrait, beautifully painted by a Hindoo, which was given to my great-great-uncle in India by the original of the portrait. It is painted on copper, and the military coat worn is scarlet with green facings. On the back is the following: "Major John Fairfax, 3rd Hussars, Calcutta. Died 1782." C. DRURY.

TRUNKET.—Has any one ever read this word, which designates an old and very primitive form of cricket? It was lately propounded as one member of an acrostic in a well-known ladies' newspaper, much to the dismay of certain "solvers," who could neither solve nor make anything of the solution when published. They asked me to find them any information, and, after search in all sorts of dictionaries, I at last hit upon it in Halliwell's 'Archæological Dictionary.' This is what he says:—

"*Trunket*, a game played with short sticks, and having a hole in the ground in lieu of stumps or wicks, as in cricket, and with these exceptions, and the ball cop'd instead of being bowled or trickled on the ground, it is played in the same way: the person striking the ball must be caught out, or the ball must be deposited in the hole before the stick or cudgel can be placed there."

I find a like description, but without the name *trunket*, in art. "Cricket" of the 'Encyclopædia Britannica,' and Dr. Murray tells me that in his early days it was played in Scotland under the name of "scoop-and-muggie," when cricket was as little known north of the Tweed as golf to the south of it. But to return to Halliwell. I take it to be almost beyond doubt that he copied from some much earlier writer, though who the writer may have been I am utterly unable to say, beyond the negative statement that it was *not* Strutt's 'Sports and Pastimes.' Never in this century can any mortal have "trickled" a ball up to the "wick"; a ball "bowled on the ground" must have been denounced as a "sneaker" full eighty years back\*; "cudgel" sounds odd, and "cop'd" (we should probably write "copped" at the present day) odder still, though it seems from the 'N. E. D.'

that the word is still in some sort of use; but one is in doubt whether it means "pitching" the ball or throwing overhand. On the whole, one is apt to think that even a century back none but a pedant could have expressed himself in this fashion.

Has any one ever heard "trunket" as a living word? And, supposing my surmise to be correct, can any one say who or what was the authority that Halliwell followed? C. B. MOUNT.

DIRT.—Can you tell me who first gave the definition of dirt, "Useful things in the wrong place"? FRDR. AUG. LEO.

Berlin.

[Is not the quotation "Dirt is matter in the wrong place" ?]

MATTHEW ARNOLD'S 'CROMWELL.'—In 1843 M. Arnold gained the Newdigate Prize at Oxford for a poem on Cromwell. Why has this never been reprinted in his collected poems? In my opinion he never wrote anything surpassing it in grace and beauty. The opening lines are remarkably fine and spirited, and so are his descriptions of Archbishop Laud and Lord Falkland, the former being, as he once told me, intended to cover a double meaning. I have (or at all events once had) a printed copy of the poem, given to me by himself in old days at Balliol, and bearing on its cover my name in his autograph, "With the kind regards of M. Arnold." The poem, I may add, was never publicly recited in the Sheldonian Theatre, the proceedings of the day being broken up by a row, raised in consequence of the unpopularity of one of the proctors; but I was present when he recited it in rehearsal on the previous evening. E. WALFORD, M.A.  
Ventnor.

M. MONTÉGUT ON HAWTHORNE.—In an article on 'Hawthorne's Romances,' in the *Fortnightly* of October, 1886, Mr. W. L. Courtney mentions a criticism of the novelist, by M. Emile Montégut, in the *Revue des Deux Mondes*. Can any one kindly give me an exact reference for this criticism? G. L. APPERSON.

PROFESSIONAL ACCOUNTANTS.—I should be greatly obliged for any reference or evidence, implied or direct, in connexion with the employment of the services of public accountants and auditors, and their fees, if stated, prior to the South Sea Bubble or during the succeeding hundred years. B. WORTHINGTON.

CHEYNEY.—The court of feudal jurisdiction of the Bishop of Winchester was known as the Cheyney Court. At Manydown (Wootton St. Lawrence), which belonged to the monks of St. Swithun's at Winchester, as it did in fee till the present century to the Dean and Chapter, there is a quadrangle known as a cheyney court. Can any

\* It used to be called a "ramrod" at Winchester.



reader of 'N. & Q.' supply the derivation of the term? I know of no connexion with the Cheyney family, under any of its name forms, and the guess that has been made of *chêne*, with the bishop under the leafy canopy, is, I think, only a guess.

C. S. WARD.

Wootton St. Lawrence.

GRETA.—I have met with two Gretas in my wanderings, quite unrelated to each other. Will some one kindly tell me the meaning of the name, in reference to the rivers Greta, at Ingleton, in Yorkshire, and at Keswick? C. A. WHITE.

"BUTT"—PLAICE.—I heard the word *butt* last year from a boy on the Suffolk coast, who explained it as meaning plaice. Is it known to any of your readers? The word does not occur in Forby.

R. B. CLARK.

Felsted.

R. FORSTER.—Wanted copy of marriage register of R. Forster, son of Thomas Forster, the elder, of Adderstone, and half-brother to General and Dorothy Forster. R. Forster was known as of Carham-on-Tweed. He was born in the year 1703, died before 1735. It is calculated that his marriage took place some time between the years 1710 and 1715. Replies may be sent direct.

H. FOSTER.

Black Banks, Wolsingham.

PORTRAIT OF DR. HARVEY.—In Robinson's 'History of Enfield,' 1823, it is stated that at Forty Hall in the parish there was in the time of Mr. Breton a fine original portrait of Dr. Harvey, the celebrated anatomist; and that the picture was not preserved by Mr. (Michael) Harvey Breton, but sold as a thing of little value at the sale of the effects of Eliab Breton, his father. The latter died Dec. 19, 1785, and the sale referred to probably took place in 1786 or 1787. Can any reader state as to the purchaser and subsequent possessors of this picture, by whom painted and when, size, &c.?

W. I. R. V.

CORMICK.—Southey, in his 'Memoir of H. K. White,' says that the youthful poet was first taught Latin by a person who resided at Nottingham under a feigned name, but was soon obliged to leave it, to elude the search of Government, who were then seeking to secure him. Henry discovered him to be Mr. Cormick, from a print affixed to a continuation of Hume and Smollett, and published, with their histories, by Cooke. He is, I believe, the same person who wrote a life of Burke ('Remains of Henry Kirke White,' with life by Southey, 2 vols., 1819, vol. i. 10). Who was this Cormick; and why was he hunted by Government? He is not in the 'Dictionary of National Biography.'

JAMES HOOPER.

Norwich.

## Replies.

### FULHAM POTTERY AND THE DWIGHT AND WHITE FAMILIES.

(8th S. v. 507; vi. 129).

I have read with much interest the replies of Mr. C. E. G. DICKINSON and Mr. H. G. GRIFFIN-HOOFE, though they do not in any respect add to the knowledge which I already possess. With your permission, I would like to offer a few remarks in regard to each communication. MR. DICKINSON'S note is, generally speaking, accurate, but it has a few errors which I will point out. He says the article on John Dwight in the 'D. N. B.' is genealogically meagre. It is more than that—it is both meagre and incorrect.

MR. DICKINSON remarks that the Fulham registers contain no entry of the burial of John Dwight, and suggests that possibly he was "carried away" to Wigan. Why MR. DICKINSON should definitely assert that the Fulham registers are silent as to the interment of John Dwight I do not know, except that I told him some months ago that I had not, up to that date, been able to find the entry, but I also informed him that my search had not been by any means exhaustive. I have since found the entry, which reads:—

1703. John Dwaight, gentleman, bu. 13 October.

His widow survived six years, dying at Fulham in 1709. Her burial is thus registered:—

1709. Mrs. Lidia Dwight, bu. 3 Nov.

MR. DICKINSON asks where John, the eldest son of John Dwight, the founder of the pottery, was buried. He was interred at Fulham, where he died at the age of nineteen. The entry in the register runs:—

1682. John, son of Mr. Jno. Dwite, bur. 19 July.

He asks a similar question with regard to Dwight's third child, Gertrude. She likewise was buried at Fulham. The following is the entry:—

1685. Gartrud, da. of Mr. John Dwight, and Lidiah, his Wife, bur. 18 of Apl.

MR. DICKINSON observes that the fourth child, Lydia, was baptized at Wigan, July 24, 1667, and died March 3, 1673/4, "of whom there is an effigy in South Kensington Museum." Though extremely probable, there is no absolute proof that the Lydia baptized at Wigan was identical with the child whose effigy is now at the museum. There are, as a matter of fact, two statuettes here. The more important one is a half-length figure of a child with her head resting on a pillow as it appeared after death. On the back are the words, "Lydia Dwight dyd March 3, 1673." The other, which is a whole-length figure of a child in a shroud, with a skull at her feet, bears no inscription; but from a careful examination I have made, I have no doubt that the two effigies represent one and the

same child, whose age, I should say, was about six. The age of the Wigan Lydia would, therefore, precisely agree. MR. DICKINSON asks where this Lydia was buried. In all likelihood this child was also buried at Fulham; but as my registers do not commence till 1675, or two years after Lydia's death, there is no absolute evidence. The pottery was established at Fulham *circa* 1671, so that these two statuettes must have been among the earliest of Dwight's productions.

The Lydias of this family are very confusing. There were at least three, viz., the wife of John Dwight, the potter, the daughter of John Dwight, and the daughter of his son, Dr. Samuel Dwight. There may yet have been a fourth. In a memorandum book kept by John Dwight, the entries in which range from 1691 to 1695, is the signature of a Lydia Dwight. I have sought through the columns of 'N. & Q.' and elsewhere for the whereabouts of this book and its fellow; but as I have failed to trace them, I can only give the particulars as to this signature as they stand in Chaffers's 'Marks and Monograms on Pottery and Porcelain,' 1886. Mr. Chaffers writes:—

"In one of the leaves of this book is written in a child's hand

|              |    |
|--------------|----|
| Lydia Dwight |    |
| her book     | 8  |
|              | 12 |
|              | 4  |

Fulham,

and on another page her name, unfinished, and her young friends', Miss Betty Osgood and Miss Molly Osgood."

The signature cannot be that of John Dwight's daughter who died March 3, 1673, neither can it be that of his granddaughter, Lydia, the daughter of Dr. Samuel, for she was not born till 1716. The only known Lydia Dwight living *circa* 1691-95 was the potter's wife; but the signature could not be hers if Chaffers be correct in ascribing it to a child. Who, then, was the Lydia who wrote her name in the note-book? If MR. DICKINSON can answer this he will be doing us all a service. The figures 8, 12, 4, following the signature, are a puzzle, which perhaps some ingenious correspondent can solve. The Osgoods were the children of a noted Fulham brewer.

MR. DICKINSON does not give the baptism of the seventh son, Edmond, which he incorrectly writes Edmund. It thus stands in the Fulham registers:—

1676. Edmond, son of Mr. John Dwight and Lydia his Wife, baptized 28 of August.

Your correspondent also incorrectly states that this son was buried on Nov. 6, 1692—it should be Nov. 1, 1692. The entry reads:—

1692. Edmond, son of Mr. John Dwight, bur. 1 Nov.

MR. DICKINSON enumerates seven children, but there was another child, a son, who bore the remarkable name of "fell." The date of his birth

I do not know, but that of his burial was Feb. 8, 1682. The entry in the registers reads:—

1682. fell, s. of Mr. John Dwight bur. 8 of febr.

I should be glad to ascertain whether such a Christian name as "fell" is known to any readers of 'N. & Q.' There is no doubt as to the orthography in the registers at Fulham. Can it possibly be an abbreviated Christian name?

It is strange that, though so many of the Dwights are buried at Fulham, there are memorials to only two—the Rev. Philip Dwight and Jane his wife—who are apparently buried in a tomb separate from the rest.

MR. GRIFFINHOOFÉ's note is founded on Lysons, who is altogether "out," as a comparison with the details given by MR. DICKINSON will clearly demonstrate. My evidence for calling Margaret the wife (or widow) of Samuel Dwight is derived from the church registers, the parish books, and the marriage licences. They all agree. Samuel died in 1737, and his widow in 1750. Their daughter, Lydia, married, first, Thomas Warland, and, second, William White. She died in 1762. If MR. GRIFFINHOOFÉ can kindly tabulate for me the issue of William and Lydia White and their descendants, or tell me who is the present representative of the family, I should be very greatly obliged. The last White of the pottery committed suicide.

Sir A. W. Franks has favoured me with a list of the specimens of Fulham ware now in the British Museum. The finest piece is the large bust of Prince Rupert (Reynolds, Lot 271, miscalled James II.). Next to this is the white female bust, said to be of Mrs. Pepys. Sir Augustus informs me that some of the specimens which were included in the Reynolds sale do not appear to him to be Fulham at all. The blue dish with the royal arms (Lot 274), he takes to be Nevers, while the mug with the 'Midnight Conversation,' after Hogarth (Lot 270), he regards as certainly Staffordshire.

I shall be very glad to hear from any correspondent respecting the De Witt tradition mentioned in my original question.

CHAS. JAS. FÉRET.

Owing to absence from home, my corrected proof was too late to be of use, and there are three errors to be rectified. Edmund Dwight's burial should be November 1; his brother John was seized of a copyhold; and the Millicent, both mother and daughter, doubled their *l's*. Since writing my reply I have come upon the following marriage licence in the Bishop of London's registry:—

"Aug. 31, 1727. John Dwight, of St. Michael's, Wood Street, London, bachelor, aged upwards of twenty-one, and Millicent Babbage, of Fulham, spinster, aged upwards of seventeen, by consent of her mother Millicent Babbage, of Fulham aforesaid, widow; to be married at

St. Ann's, Westminster, St. Michael, Queenhithe, or Somersset House Chapel."

"Nathaniel Owen, of Mile End Old Town, in Stepney," by will, dated Jan. 29, 1707/8, proved by the executor Feb. 3 following (P.C.C. 137, Barrett), devised to Bridgett, his wife, the profits of all his freehold and copyhold lands during her life, all his furniture, and 500*l.* To his son Massie and his heirs the reversion of lands in Stepney and 1,000*l.* To daughter Jane, the wife of Philip Dwight, clerk, 1,000*l.*, and appointed the said Philip residuary legatee and sole executor.

It would seem, from a bookplate of "John Dwight, gentleman, 1728," that both his wife and mother were heiresses, or eventually became so. The achievement as by him given was, quarterly, Dwight and Owen, over all on an escutcheon of pretence, Burbage, as in the Visitation of London, 1634, for Burbage, the actor.

MR. GRIFFINHOOF states that the potter settled at Fulham in 1671 (it could not have been till after March 6, N.S., when Philip was baptized at Wigan), and if this be correct, his children John, Gertrude, and Lydia would, in all probability, be there interred; but as that register does not begin till 1675, we have no means of ascertaining the point. There is room for another infant between Philip and Edmund.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

WASHINGTON FAMILY (8th S. vi. 245).—There can be no doubt that the two ladies so highly praised in the dedication of the book from which MR. J. F. FRY cites belonged to the Garsdon branch of the Sulgrave family, the recognized ancestors of President Washington. On reference to the valuable monograph by Mr. H. F. Waters, 'Ancestry of Washington' (Boston, printed for the New England Historic Genealogical Society, 1889), or to Baker's 'Northamptonshire' (London, 1822-30), it will be found that the following facts, respecting one of the various connexions between the Washington and Pargiter families, exactly fulfils the conditions of the dedication.

Lawrence Washington, of Garsdon, Wilts (only son of Sir Lawrence Washington, of Westbury and Garsdon, and grandson of Lawrence Washington, of Gray's Inn, second son of Lawrence Washington, of Northampton and of Gray's Inn, the grantee of Sulgrave, 30 Hen. VIII.), married Eleanor, second daughter of William Gyse (or, as more commonly written, and as given in Baker's 'Northamptonshire,' Guise), of Elmore, Gloucestershire, and sister, as Baker notes, of Sir Christopher Guise, first baronet. Mrs. Washington of Garsdon married, secondly, in 1663, William Pargiter, Esq., of Gray's Inn, afterwards Sir William Pargiter, the date of whose knighthood does not appear either from Baker or Waters; but from his

marriage licence it is evident that we must place it subsequently to 1663, while the dedication cited by MR. FRY would place it after February, 1666. The licence issued to "William Pargiter, of Gray's Inn, Esq., bachelor, about 32, and Elianor Washington, of Garsdon, Wilts, widow, about 37, at St. Ann, Blackfriars, or.....27 Nov., 1663" (Foster's 'Chester's London Marriage Licences,' London, 1887). It may be noted that St. Anne's, Blackfriars, was a parish with which the Pargiters were intimately connected. The age here given agrees closely with that stated by Baker, who says (*op. cit.*, i. 503) that Sir William Pargiter "died August 11, 1678, *et. 47.*" Lady Pargiter's first husband, Lawrence Washington, of Garsdon, died January 17, 1661/2, and the daughter and heiress of that marriage, the "most accomplished" Elizabeth Washington, married Sir Robert Shirley—thirteenth Lord Ferrers of Chartley, created (1711) Earl Ferrers—and died October 2, 1693, having had, with other issue, ten sons, of whom two, Washington and Henry, became successively second and third Earls Ferrers. The surname of Washington, and the family Christian name, Lawrence, have both been perpetuated in the line of Shirley down to quite recent times.

By Sir William Pargiter, Eleanor Guise, or Washington, had an only daughter, named after herself, of whom Baker strangely asserts that she was born May 5, 1655, probably in error for 1665, who carried the Gretworth property to her husband, Charles Howe, Esq., by whom she left an only daughter, Leonora Maria, who married Peter Bathurst, Esq., brother of Allen, first Lord Bathurst, and their daughter Leonora married George Macaulay, Esq., M.D., of London, in 1744, and died, apparently *s.p.*, in 1760.

C. H. E. CARMICHAEL.

New University Club, S.W.

ANIMALS EMPLOYED AS THIEVES AND BURGLARS (8th S. v. 366; vi. 46, 331).—Some years ago a tame long-haired goat formed part of the regular crew of a passenger steamer on service between an English port and a continental one. After a time the Customs authorities discovered that it wore a false coat, many sizes too large for it. The goat's own hair was clipped very close; round its body were packed cigars, lace, &c., and then the false coat was skilfully put on, and fastened by hooks and eyes.

W. C. B.

PROVERB (8th S. vi. 267).—At 'N. & Q.,' 4th S. i. 519, MR. J. ADDIS, Jun., states that he is surprised that the proverb is of so rare occurrence. But besides the reference which he gives, it occurs in Hazlitt's 'Proverbs,' p. 503, 1882. In W. K. Kelly's 'Proverbs of All Nations,' 1870, at p. 34, there is in comparison another reference to the Spanish besides the reference in p. 519 to MR. J.

ADDIS's note: "A good arrow of a pig's tail—'De rabo de puercio nunco buen virote,'" with "Or, 'a sieve of an ass's tail' (Greek)," a proverb with which I am not acquainted.

ED. MARSHALL.

In Act II. of 'The Squire of Alsatia,' Belfond, sen., says: "Well, there's no making a whistle of a pig's tail."

PAUL BIERLEY.

CARDINALS, ARCHPRIESTS, AND LORD RECTORS IN THE ENGLISH CHURCH (8th S. vi. 325).—Ulcomb Church, in Kent, it is said, was made collegiate by Archbishop Langton. The head of this college was known as the "archpriest of Ulcomb Church." Thos. Welles, Prior of St. Greorgys, Canterbury, 1511, and ordained Bishop of Sidon 1515, as a Suffragan of Canterbury had been, in 1512-13, "archpriest of Ulcomb Church."

ARTHUR HUSSEY.

Wingham, near Dover.

The Cardinals of St. Paul's are well known, and have been often mentioned in 'N. & Q.' and elsewhere. At 6th S. xi. 49, CARDINAL SPARROW SIMPSON gives an historical account of them. Sudeley appears, from its description in Crockford, to be a rectory to which the lordship of the manor is attached. Archpriest is the ancient name of the office now called Rural Dean, and it would seem that the peculiar privileges attached to the deanery of Haccombe (whose origin I do not know) have caused the retention of this ancient name.

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

Longford, Coventry.

Is the ecclesiastical status of the Archpriest of Haccombe quite accurately described? It is generally understood that all peculiars, except such as Westminster Abbey and as the Inns of Court, were abolished by the Act 6 & 7 William IV. c. 77.

EDWARD H. MARSHALL, M.A.

Hastings.

That the title of archpriest exists in the case of the incumbent of Haccombe is quite correct, but the privileges alleged to belong to the holder of that title are quite mythical. In 1337 a community of six chantry priests was established at Haccombe, of whom the rector was one, and being the superior he was given the title of archpriest. The foundation deed is given on p. 288 of Oliver's 'Monasticon of the Diocese of Exeter,' and by that deed the jurisdiction of the bishop and of the archdeacon is expressly saved. The archpriest was and is instituted by the bishop of the diocese, and there is consequently no foundation for the alleged exemption from all but archiepiscopal visitation. Indeed, the various rectors of Haccombe have always been summoned to the bishop's visitation, and have appeared in answer to the citation. When the community was dissolved, the head, being rector of the parish, remained and succeeded

to the revenues of the archpresbytery; hence, no doubt, the continuance of the title. As to the supposed right to wear lawn sleeves and to sit next the bishop on public occasions, it is Prince, in his 'Worthies of Devon,' who mentions it; but he introduces the statement with the words "'tis said," and in the face of the provisions of the foundation deed that the dress of the community was to be the same as that of the vicars of the Cathedral Church of Exeter, proof is entirely wanting. Whether the rector of Haccombe is the only existing archpriest, I am not aware; but in mediæval times there were three other archpresbyteries in the diocese of Exeter, viz. Whitchurch, founded 1321-2; Berefrers, 1338; and St. Michael Penkevel; but in none of these cases does the title of archpriest come down to modern times.

W. S. B. H.

A CURIOUS FORM OF PRAYER (8th S. vi. 268, 377).—Mr. Freshfield's letter, quoted from the *City Press*, would lead any one to suppose that bidding prayers were of post-Reformation invention. A form was in use in York Minster before the Conquest, and every Sunday the lineal descendant of it may be heard there now. Five early specimens of the prayer as offered in the northern province are given in Canon Simmons's 'Lay Folks Mass Book' (E.E.T.S.). The one of the tenth century, above referred to, is thus rendered into modern English, the inversions being retained:—

"Let us pray God Almighty, heavens' high King, and St. Mary and all God's saints, that we may God Almighty's will work, the while that we in this transitory life continue; that they us uphold and shield against all enemies' temptations, visible and invisible: Our Father.

"Let us pray for our Pope at Rome, and for our King, and for the Archbishop, and for the Alderman; and for all those that with us hold peace and friendship on the four sides of this holy place; and for all those that us for pray within the English nation, or without the English nation: Our Father.

"Let us pray for our gossips and for our God-fathers, and for our gild-fellows and gild-sisters; and all those people's prayer, who this holy place with alms seek, with light, and with tithes; and for all those whom we ever their alms receiving were during their life and after life: Our Father.

"Pray we [the remainder of the line and the two following lines are ruled and left blank in the MS.].

"For Thorferth's soul pray we a Pater-noster; and for many more souls, and for all the souls that baptism have undertaken and in Christ believed from Adam's day to this day: Our Father."

Readers will find the term "bidding prayer" stamped as a "vulgar error" in the 'N. E. D.' sub "Bidding 6."

ST. SWITHIN.

The bidding prayer has been regularly used every Sunday morning in Durham Cathedral from time immemorial, beginning, "Ye shall pray," or "Let us pray, for Christ's Holy Catholic Church, especially for that pure and Apostolic branch of it to which we belong," or, that "part of it to which we belong," or, "that Protestant Reformed

branch of it to which we belong," according to the idiosyncrasies of different preachers, almost always members of the Chapter. Since the foundation of the University we have been asked to pray for "the Warden, Masters, and Scholars of the University of Durham," and we used to have a pious commemoration of our founders and benefactors, "such as were William Van Mildert, late Bishop, and James Banks Jenkinson, late Dean, of this Chapter." We are also asked to pray for "the ancient Grammar School," and for "the civil incorporation of this ancient and loyal city." I think the bidding prayer is used at York Minster every Sunday morning; certainly I was directed to use it on one occasion when preaching there by invitation of the Dean. J. T. F.

Bp. Hatfield's Hall, Durham.

This form of prayer is known as the "bidding prayer." A specimen will be found in Hook's 'Church Dictionary' (fourteenth edition, p. 101), I remember in the fifties hearing it used regularly at morning service at Manchester Cathedral; it was said by the preacher in the pulpit, the congregation standing, and always concluded with the Lord's Prayer, when all knelt. G. W. TOMLINSON.  
Huddersfield.

Neither of the replies mentions that there are three places in London where the "bidding prayer" is "in regular practice now," namely, Gray's Inn, Lincoln's Inn, and the Temple Church. After the universities they mention "all Institutions for the Study and Practice of the Law, especially this ancient and honourable Society." At the Temple, it is "these ancient and honourable societies," meaning the two societies of the Inner and Middle Temple. E. L. G.

MR. LEWIS MORRIS ON CELESTIAL TELEGRAPHY (8th S. vi. 344).—MR. BOUCHIER pauses for a reply; but what serious reply can, in the nature of things, be given? Either Mr. Lewis Morris is misreported, or else he was talking at random without taking time to think. To be interviewed by a newspaper correspondent is enough to make any one do so. No man of sense who does think can believe for a moment in the possibility of "electric wires through the depths of interstellar space." And if any one rejoins that this might have been said, and doubtless was said, of the wonders which we have already done with electricity, it is easy to show that this is a fallacy. What we have already done entailed no contradiction, and therefore was possible, as, with this limitation, everything is, though it may not be possible to us. But a thing which entails a contradiction is not only impossible to us, but impossible in itself—and celestial telegraphy does so. How it does so MR. BOUCHIER has himself pointed out; for, assuming the possibility in other respects (if so stupendous an assumption can

be made) of taking across a wire in a balloon or a flying-machine to Sirius the dog-star, or Alrukabab the pole-star, or Alcyone the centre of all systems, it is contrary to the nature of man to breathe or live without an atmosphere, and therefore no man could convey the wire. However, to add one more to MR. BOUCHIER'S objections, I will ask, not of him or of 'N. & Q.,' but of Mr. Lewis Morris, if he sees this note, as I hope he may, How could the earth's motion be allowed for? The earth is not a fixed point in space, and I suppose we are not certain that Sirius is.

But between us and Sirius, as between Paradise and Tartarus, there is a great gulf fixed; so that they who would pass from us to Sirius cannot; neither can they pass to us that would come from thence.

And what shall we more say than this

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

Longford, Coventry.

The late Prof. De Morgan saw no reason why a man should be acquainted with any particular branch of knowledge; but if he expressed opinions on that subject he was bound to have studied it. Much nonsense is written and spoken on scientific subjects by people who know nothing about them. Swedenborg and the Poughkeepsie Seer have told us a great deal about the inhabitants of the other planets of our system; but these descriptions result from a lively imagination, and have nothing to do with science. A French lady has left a sum of money to be given to the first man who shall open communications with one of the planets of our system; but, as Prof. Ball, the astronomer, has shown, a signal that could be seen by the inhabitants of our nearest planet would require to be as large as Ireland. Even for terrestrial distances, easily calculable for any known metal, a wire would be torn asunder by its own weight unless supported at intervals.

C. TOMLINSON.

Highgate, N.

That natural electrical or magnetical communications take place between the bodies of the solar system and perhaps beyond them, there is no doubt, and but little that much more will be learnt on the subject in the science of the future. But that literal electric wires can ever be extended between any of them for the purpose of our telegraphy is as absurd as MR. BOUCHIER describes it, and we must suppose the idea was a jest. I once thought that I was conversing with people in the moon, not (I believe) very differently constituted from ourselves. I awoke, and behold! it was a dream.

W. T. LYNN.

Blackheath.

Is MR. BOUCHIER sure that the interview with Mr. Lewis Morris appeared in the *St. James's Gazette*? I read the rubbish he quotes in the

*English Illustrated Magazine* of June last ("Morning Calls,—IV. Mr. Lewis Morris at Penbryn"). The article has a full-page likeness of the poet, and other illustrations; the passage quoted by MR. BOUCHER ends the penultimate paragraph, and the interviewer, who signs "William Graham," concludes:—

"And so I left the bard, I might have doubts as to whether these sanguine hopes would ever be fulfilled, but I could feel nothing but admiration for such genuine poetical enthusiasm, so rare in this latter-day decadence."

Was Mr. Lewis Morris poking fun, after all? The interviewer evidently was greatly impressed by the poet's picturesque flight. Perhaps Ariosto's Hippogriff is stabled at Penbryn.

JAMES HOOPER.

Norwich.

CAKE-BREAD (8th S. v. 128, 212, 515; vi. 74).—I cannot quite agree with R. R. in his definition of a pie, "A pie is baked in a dish, with a crust over it." Custard pies, in the United States at least, are baked in a dish and have no crust over them. The same is true of cocoa-nut, lemon, squash, and pumpkin pies. Doubtless also of many others, but I am not *chef-de-cuisine* enough to extend the list. On the other hand, the two-penny mutton pies of my boyhood's days had a crust over them and were not baked in a dish. The Modern Pythagorean, in his "Aphorism cxcix." states decidedly, "I never met with any person who could tell me the difference between a pie and a tart..... A pie and a tart are identical." The question of distinction between the two is evidently not a new one.

DOLLAR.

Neenah, Wisconsin, U.S.

SARAH WILSON (8th S. vi. 328).—For some particulars of her American career see 'Annual Register,' xvi. 113. It seems that she was actually "exposed to sale, and purchased," in Maryland. When she ran away, she was advertised for, and was described as having "a blemish in her right eye, black rolled hair, stoops in her shoulders."

EDWARD H. MARSHALL, M.A.

Hastings.

ROMAN EMPEROR (8th S. vi. 327).—This was made an instance of the wish to obtain leisure between active service and death by Jeremy Taylor in vol. iv. Eden's edition, p. 389, for after mentioning the prayer of David in Psalm xxxix. 12, he observes, "And something like it was the saying of the Emperor Charles V.: 'Inter vitæ negotia et mortis diem oportet spatium intercedere,'" upon which there is this note: "Adopting the sentiment from the centurion, who after many years' service gave the above reason for soliciting his discharge.—Strada, 'De Bell. Belg.,' lib. i. p. 18, 8vo., Rom., 1658."

Taylor repeats this in his funeral sermon on Sir George Dalstone, vol. viii. p. 567. "But in this

great vacation from the world he spied his advantages; he knew well according to that saying of the Emperor Charles V.: Oportet," &c. This event in the history of Charles V. took place in A.D. 1556. The whole account may be seen in Robertson's 'Reign of Charles V.,' book xi., where, beside the reference as above to Strada, there is also reference to Godlevens, "Relatio Abdicacionis Car. V.," ap. Goldast, 'Polit. Imper.,' p. 377. The retreat was in the monastery of St. Justus in Placentia.

ED. MARSHALL.

If I am not mistaken, Isaac Comnenus is the emperor to whom the query of E. S. applies. Gibbon (chap. xlviii.) says of him, "The decline of his health and vigour suspended the operation of active virtue; and the prospect of approaching death determined him to *interpose some moments between life and eternity.*" The words which I have italicized are probably those which E. S., quoting from memory, has given as "he put an interval between life and death." Gibbon adds: "In the monastic habit Isaac recovered his health, and survived two years his voluntary abdication."

R. M. SPENCE, M.A.

Manse of Arbuthnot, N.B.

AYLSBURY BARONETCY, 1627 (8th S. vi. 409).—According to Solly's 'Index of Hereditary Titles of Honour' this baronetcy became extinct in 1657.

G. F. R. B.

The following extract from William Courthope's 'Synopsis of the Extinct Baronetage of England,' 1835, forms a reply to the question asked by A. C. H.:—

"Sir Thomas Aylesbury, created as above [that is, April 19, 1627], sometime master of the Requests and of the Mint, fled to Antwerp on the death of Charles I., where he resided some years; afterwards removing to Breda, he died in 1657, *æt.* 81, and was there buried; he had a son, William, who went out in Cromwell's second expedition to Jamaica, as secretary to the governor, and died there in the same year with his father, but whether before or after him, has not been ascertained."

EDWARD PEACOCK.

BLACKALL (8th S. vi. 308).—The late Dr. Oliver, in his 'Lives of the Bishops of Exeter,' 1861, tells us that Offspring Blackall—who was the forty-sixth Bishop of Exeter, and preceded Bishop Blackburne, afterwards Archbishop of York, and in his early days practically a pirate—was "born in London (of which city his father, Thomas Blackall, was an alderman) but of an Oxfordshire family originally, educated at Catherine Hall, Cambridge, Rector of St. Mary's Aldermanbury, London, and chaplain to Queen Mary, the consort of King William III." He was the first bishop installed treasurer of Exeter Cathedral, an office all succeeding bishops have held. In his will, dated July 4, 1715 (he died November 29, 1716), he directed that his "burial be decent, but very private, and without a

funeral sermon, in the place where I shall happen to die. Neither would I have a stone, with any inscription over my grave, nor any monument erected to my memory." Referring to his being reputedly of Oxford extraction, Dr. Oliver, in a foot-note, says: "According to the Register of S. Petrock's, Exeter, a respectable family of the same name was established in Exeter at least from the time of King Henry VIII."

According to the same authority, the bishop's arms were: "Argent, a greyhound courant sable, collared or; on a chief dancette of the second, three besants." He left seven children—John, Theophilus, Charles, Elizabeth, Ann, Mary, and Jane. His living descendant, Dr. J. Blackall, has what is said to be an excellent portrait of the prelate, painted in oils, by Michael Dahl, a celebrated Swedish painter of the period, much patronized by Queen Anne's Court. This artist died in England in 1743, at the advanced age of eighty-seven.

HARRY HEMS.

Fair Park, Exeter.

ARCHBISHOP THOMAS VALOIS (8th S. vi. 249, 276, 372).—Ferrars's 'History of Limerick' contains the following foot-note at p. 57:—

"The Hibernicana Dominicana,' by Dr. Bourke, titular Bishop of Ossory, page 568, has the following remarkable account of the Bishop of Emly. 'Terence Albert O'Brien was a friar of the Dominican Convent in Limerick, a doctor of divinity, elected provincial of that order in 1643, and appointed Bishop of Emly in 1644. He was so active in persuading the Irish to hold out against Cromwell's forces, that Ireton, during the siege of Limerick, offered him forty thousand pounds to desist from his exhortations, and quit the city, with a passport to any other city. He refused this offer heroically, in consequence of which he was exempted from pardon, tried, and condemned to be hanged and beheaded. He bore the sentence with resignation, and behaved to his last moments with manly fortitude. He addressed Ireton with a prophetic spirit, accusing him of the highest injustice, threatening him with life for life, and summoning him to the tribunal of God in a few days. Ireton caught the plague in eight days, and died soon after, raging and raving of this unfortunate prelate, whose unjust condemnation he imagined hurried on his death. The Bishop of Emly was executed on the eve of All Saints' Day, and his head was fixed on a spike, at the top of a tower near the centre of the city.'"

BREASAIL.

SETTING WATER AT THE DOOR (8th S. vi. 328).—Travelling in North Devon, more than half a century ago, I happened to be at Holdsworthly during the great fair, and I remember that a considerable amount of feasting went on in a well-filled township—indeed it was the feast of St. Peter. Our innkeeper—not hotel manager as nowadays—was the mayor, and of course he had many public duties to perform during the several days of public excitement—almost to the personal neglect of his guests—but a very interesting daughter of his was well able to tell us, in connexion with the proceedings going on around in every direction,

that a charter compelled every householder, under pain of imprisonment, to keep a bucket filled with water at the door of his dwelling-place during this kind of extended carnival fair, there being no other supply in the place to meet the danger of fires breaking out. Possibly this note from the memory book may help your correspondent to get at the reason of the "1652" entry in the accounts of the town of Uttoxeter of "notice calling upon the inhabitants to 'set water at every door.'"

JEX.

"HOLDING MY BACK HAND" (8th S. vi. 228, 338).—An explanation of a similar expression was, I find, asked in 3rd S. x. 9. This was "to keep your back hand," from Sir John Vanbrugh's play, 'The Mistake.' Several replies thereto appeared in 3rd S. x. 9, 53. In case your correspondent should be unable to refer, I may add that the phrase was thought to be taken from some game, possibly cards, or may be taken from the game of tennis. On the other hand, such an expression, it is thought, might mean the declining of further friendship or acquaintance. In the Scottish Border dialects, we are told, "The back of my hand to ye" signifies so much. This latter expression is in 'The Story of a Gridiron,' by Samuel Lover, a favourite recitation nowadays, where Pat, enraged at what he considers inhuman treatment, ventures to express his indignation by invoking some ill to his listener, in the form, "The back o' my hand and the sole o' my foot to you, you old sinner."

C. P. HALE.

SO-HO (7th S. xii. 144, 198, 253, 296; 8th S. vi. 365).—After stating that *so-ho* is Anglo-French for *sa-ho*, PROF. SKEAT adds, "*Sa* is merely the Norman form of the Modern French *ça*, which Cotgrave explains by 'hither, approach, come near.'.....Hence the cry [*so-ho*!] means 'Come hither, ho!'" The great objection to this statement is the fact that *so-ho*! never did mean "Come hither" in the hunting field, but always, "The quarry is in sight, go after it, ho!" Even in the Professor's note he says "Sa, sa, cy, avant." The word is never used in fox-hunting. I wrote to the Master of the Rufford Hounds, and the solution he gives is, "See [the hare is in sight], ho! [follow it up], or, as they now say, 'tally-ho!'" French *sa* may represent the English *see*.

E. COBHAM BREWER.

CHLSEA TO WESTMINSTER IN 1758: GROSVENOR FAMILY (8th S. v. 385, 435; vi. 177).—COL. PRIDEAUX's notes are always full of interest. I should like to hear further from him on the subject of Bourdon. What is the origin of this word, and how is it connected with the Davies family? Where can I find information about "Bourdon Farm, Pimlico, with its magnificent dairies"? I have consulted many maps and books about old London, but must confess my ignorance. Then, as

regards Bourdon House, Davies Street, I have only as yet found a tradition that it was Bourdon Manor House, and the early home of Mary Davies, whose marriage took place in 1676. I have several times seen the interior, with its pretty staircase and fine carved woodwork which seems to be French in style, dating, I imagine, from the early part of the eighteenth century. The solicitor to the Grosvenor estate favoured me, some time since, with a note, in which he said, "I have certainly heard it reported that Bourdon House was the residence of Mr. Davies, the father of Miss Davies, who married into the Grosvenor family, but I am not sure that my authority was trustworthy." Perhaps the title-deeds would solve the question.

Here are two theories as to the origin of the word Bourdon, neither of which, I think, will hold water. A correspondent says that it was the name of a French wood-carver, who came to London from Bruges. Here, in his 'Walks in London,' suggests that it was named after a late occupant. In conclusion I will add that Davies Street is marked in the map of St. George's, Hanover Square (dated 1725), which is now in possession of the Vestry, that Bourdon House is not named in the parish rate-book, and that Bourdon, or rather Burdon Street first appears by name in 1739. It had been built for some time, but was previously rated as part of Grosvenor Mews. In Horwood's map (1792) it is called Burden Street.

PHILIP NORMAN.

OLD OXFORDSHIRE BROADSIDE (8th S. vi. 364).—I lately read a paper on books to a small literary society, and in it I referred to Oldbuck of Monk-barns and the books on which he prided himself. Like MR. PICKFORD, I referred to the broadside describing the wonderful apparition in the air on July 26, 1610, "flaming swords, strange motions of the planets," &c. I mentioned the Antiquary's broadside *à propos* of a small pamphlet of some six pages which, with many other specimens of books and printing, I exhibited to illustrate the paper I read. The title-page of my pamphlet is as follows:

Signes from Heaven: or severall Apparitions seen and heard in the Ayre, in the Counties of Cambridge and Norfolk, on the 21 day of May last in the afternoone, 1646, viz.

A navie or fleet of Ships under Sayle.  
A Ball of Wild-Fire rolling up and downe.  
Three men struggling one with another, one having a Sword in his hand.

Great Hallstones round and hollow like Rings.  
Extraordinary beating of Drums in the Ayre, &c.  
A pillar or Cloud ascending up from the Earth like a Spire-Steeples, being opposed by a Speare or Lance downwards.

Being made manifest by divers and severall Letters from persons of Credit in both Counties and sent to this City to their friends for Truth. London, 1646.

My pamphlet is stamped "British Museum Sale Duplicate, 1787." For examples of many such beliefs as prevalent in the seventeenth century,

I would refer any one interested to "Historical Notices of Events, occurring chiefly in the reign of Charles I., by Nehemiah Wallington, of St. Leonards, Eastcheap, London," published by R. Bentley, 1869. Is it not a mistake to call Monk-barns's gem a broadside? My impression of what is called a broadside was only the title-page of a tract of a few pages, such as mine. APPLEBY.

The title of the pamphlet, which Mr. Ch. Kirtland saw in the British Museum, is 'Strange and Wonderful News from Chipping Norton, in the County of Oxon.' It gave a notice of "certain dreadful apparitions seen in the air on the 28th of July, from nine o'clock till eleven." Kirtland's 'Brief Memorials of the Early History of Chipping Norton,' Chipping Norton, 1871, p. 26, where, in a note, there is reference to W. Scott, 'Antiquary,' ch. iii. ED. MARSHALL.

ENGRAVING (8th S. vi. 368).—I possess a copy of the engraving mentioned by MAG, but have no idea as to its value. I may say that it is beautifully soft in tone, and I have not seen another copy of it. CHARLES DRURY.

WHETSTONE PARK (8th S. vi. 183, 310).—On reading my former note in print, I have noticed a slip, which I hasten to correct, as it bears to some slight extent upon the substance of my argument. George Monk, Duke of Albemarle, was not alive when the affray of Feb. 26, 1670/71 took place. He had died more than a year before, on Jan. 3, 1669/70, and had been succeeded by his son Christopher, who was sufficiently wild and harum-scarum to have taken part in this or any other row. J. H. Jesse, in his 'Memoirs of the Court of England under the Stuarts,' ed. 1857, iii. 116, quotes some passages from Andrew Marvel's letters, which certainly go to show that two dukes at least were concerned in the scandalous business. Under date Feb. 28, Marvel writes:—

"On Saturday night last, or rather Sunday morning at two o'clock, some persons reported to be of great quality, together with other gentlemen, set upon the watch and killed a poor beadle, praying for his life upon his knees, with many wounds: warrants are out for apprehending some of them, but they are fled."

Again he writes, a short time afterwards:—

"Doubtless you have heard before this time, how Monmouth, Albemarle, Dunbane, and seven or eight gentlemen, fought with the watch and killed a poor beadle; they have all got their pardon for Monmouth's sake, but it is an act of great scandal."

It seems quite clear that, as I suggested in my former note, Monmouth was one of the ringleaders in this disgraceful affair, and it is not surprising that the king was incensed at behaviour that might have had a disturbing effect on his own popularity.

I have not been able to discover anything further with regard to William Whetstone and his connexion with the park; but according to the 'New



View of London,' 1708, p. 264, there is a small monument on one of the south pillars of the church of St. Giles's-in-the-Fields, with the following inscription :—

"Here under resteth the Body of Jane, late Wife of William Whetstone, of this Parish, who departed this life the 11th of April, 1653, being 23 years of Age.

Earth hath possess'd her Ashes, Clay and Dust,  
And Heaven contains her Soul among the Just.

Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised."

W. F. PRIDEAUX.

Jaipur, Rajputana.

"COCK CROWING ON HIS OWN DUNGHILL" (8th S. vi. 286).—The version "Every cock is proud on his own dunghill" seems an older proverbial expression than the above. John Heywood's 'Proverbes,' 1546, has :—

But he was at home there, he might speake his will,  
Every cocke is proud on his own dunghill.

Reprint, 1874, p. 53.

F. C. BIRKBECK TERRY.

CENTENARIANS (8th S. vi. 305).—MR. WALTER HAMILTON refers to a humorous article in the *Daily News* of a week or two ago, entitled 'Centenarianism made Easy,' being, in fact, a review of a modern edition of Cornaro's celebrated work. I wrote a few days since to the publisher of the *Daily News* for a copy of the paper containing the article, and received for answer, "No trace of the article mentioned." Perhaps your contributor would kindly supply to me the exact date of the newspaper in which the article 'Centenarianism made Easy' appeared. I have Cornaro's work, and take an interest in longevity, and much wish to see the review mentioned. HUBERT SMITH.

FOLK-LORE: TOAD (8th S. vi. 349).—I do not know what was in the *Graphic*, and I may be repeating what has been already observed. Horace mentions, in the fifth Epode, the blood of a toad as one of the ingredients in Canidia's philtre. Toads are put into the cauldrons of the witches in the plays of Shakspeare and Middleton. The witches were said to baptize toads at their sabbaths, in mockery of sacred rites. E. YARDLEY.

JOHN LANGFORD PRITCHARD (8th S. vi. 407).—Manager for nine years of the York Theatre. He died on August 5, 1850, after a long and painful illness, and was buried in the Leeds Cemetery. He was the honorary secretary to the Edinburgh Theatrical Fund, and acted as one of the stewards at the dinner of that society on February 23, 1827, when Sir Walter Scott acknowledged himself to be the author of 'Waverley.' I am unacquainted with the particulars given in the publications named by your correspondent, who is referred to the *Athenæum* of August 24, 1850, for a brief biographical sketch. By a notice in that

publication of November 25, 1893, his name will appear in the 'Dict. Nat. Biog.'

EVERARD HOME COLEMAN.

71, Brecknock Road.

LADY MARY GREY, ALIAS KEYS (8th S. vi. 301).—There were two of the Neville family named Margaret: 1. A daughter of John, third Baron Latimer, who died in 1542; he was related to the Willoughbys; we should call her "honourable," but the testator was not exact. 2. A daughter of Charles, sixth Earl of Westmoreland, who died in 1584.

Legacies were granted to Miss Hall, the elder, "my verie good cosen" and to "my cowsen" Edmund Haul. The latter, a cadet of the Fitzwilliam family, was uncle to the notorious Arthur Hall, M.P. for Grantham, a client of the Cecils, who first put Homer into English verse.

This Edmund Hall married Anne Willoughby, a cousin of the baroness who became Duchess of Suffolk, fourth wife and widow of Charles Brandon. Burke records the marriage of Robert Hall, of Greatford, to a lady of the Willoughby family. This Mrs. Hall would, if surviving, be very much the senior. A. HALL.

13, Paternoster Row, E.C.

In 'N. & Q.,' 4th S. x. 11, the date of the marriages of the two sisters Lady Jane and Lady Katharine Grey is fixed as May 21, 1553, by J. G. NICHOLS. He also refers to that of the Lady Mary to Thomas Keyes in August, 1565; but cannot the exact day of this marriage also be fixed? There is a reference to it in the 'Calendar of State Papers' in a letter of August 20, 1565, Lord William Howard, the Lord Chamberlain, to Cecil: "Has received his letter respecting the marriage of Lady Mary Grey with the Sergeant Porter on the evening his Cousin Knollys was married." Here is a clue; the italics are mine.

R. J. FYNMORE.

Sandgate, Kent.

NEW TUNBRIDGE WELLS (8th S. vi. 69, 189).—I should like to add the following to the replies of MR. R. CLARK and MRS. C. A. WHITE. Behind the house at the corner of Lloyd's Row and Spa Cottages, which has on it the inscription "Islington Spa or the New Tunbridge Wells," in the cellar of No. 6, Spa Cottages, I have seen grotto-work with stone pilasters, and on each side steps descending. Here, I believe, was the chalybeate spring; for many years it has ceased to flow. I have in my possession the following works: A reprint, edited by Halliwell-Phillips, of a poem called 'Islington Wells; or, the Threepenny Academy,' 1891; 'Islington; or, the Humours of New Tunbridge Wells, entertaining and useful, adapted to the taste of both sexes and all ages,' together with 'The Blazing Star: an Ode humbly addressed to the Princess Royal,' 1733; and

lastly 'Experimental Observations on the Water of the Mineral Spring near Islington, commonly called New Tunbridge Wells,' a new edition, 1773, sold by P. Shatwell, opposite the Adelphi in the Strand, and by Mr. Holland, at the bar of the Wells.  
PHILIP NORMAN.

CORRIENTES (8th S. vi. 407).—The Argentine province of Corrientes takes its name from its capital, which is officially styled "La Ciudad de Siete Corrientes," "The city of the Seven Currents," which run through seven channels formed by islands in the river Parana. Several capes, against which oceanic currents impinge, bear the name of Cabo de Corrientes, one of which, in the Mozambique Channel, though often styled Cape Corrientes, ought to be called Cape Corrientes, the Portuguese form of the Spanish name.

ISAAC TAYLOR.

Corrientes (Spanish)—from *correr*, to run; *corriendo*, running; *corriente*, a current—in full would be "Cabo de los Corrientes," Cape of Currents, or a cape around which a current runs; a rapid river, or a town situate on the same. The province will be named after the town or river.

JOHN RADCLIFFE.

NUMBERS OF MANKIND AT THE RESURRECTION (8th S. vi. 348).—A month or two back, in one of our current magazines, it was stated as a fact that the whole of the human race who had peopled the earth, counting from the commencement, could easily stand side by side in Ireland. As it is, of course, utterly futile to attempt to prove such a proposition, I passed the statement without making any note of reference to the name of the journal.

CHAS. JAS. FERET.

The mediocre but informing Chalmers includes among Sir William Petty's writings, 'An Essay concerning the Multiplication of Mankind,' 1686, 8vo. Does this contain further investigations into the same question?

EDWARD H. MARSHALL, M.A.

Hastings.

I am unable to identify the "worthy divine," and am not assisted by the dates (1680-2) given by your correspondent as the period of Sir William Petty's residence in Ireland.

Sir William Petty was one of the early founders, if not the actual founder, of the Royal Society in 1660, as also of the Philosophical Society of Dublin in 1684. By the biographical notice given in the *Philosophical Transactions* of the Royal Society of London, he was appointed physician to the army in Ireland in 1652, and to three lord-lieutenants successively. He also served as Clerk of the Council, and after the rebellion was over was appointed one of the commissioners for dividing the forfeited lands among the army who sup-

pressed it. He returned to England at the restoration of King Charles II. (1660), and died at his house in Piccadilly, December 16, 1687, in the sixty-fifth year of his age. He was interred at Rumsey, Hampshire, his birthplace.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SALADS (8th S. vi. 325, 376).—I am much obliged to M. GASC and MR. DUNAND for the identification of monksbeard with endive. As regards the French name for the prickly or thistle artichoke I was misled by Gerard, who gives it as *chardons*. So, too, does Lyte, when translating from the French version of Dodoens. Is *cardon* a later form? In one of the two French dictionaries I have, both this and *chardon* are said to signify thistle; in the other their meaning is given as by M. GASC.

C. C. B.

WHIRLWINDS=DEVILS (8th S. vi. 286, 376).—Judging from two of the illustrations to Mr. Andrew Lang's article on 'Some Japanese Bogie-Books' in 'Books and Bookmen' (new ed., 1892) the Japanese hold the same views. Let me refer those of your readers who are interested in the subject to the pictures of 'A Storm-Fiend' (p. 51) and 'Raising the Wind' (p. 65).

A. C. W.

THE FOUNDER OF THE PRIORIES OF CLERKENWELL (8th S. vi. 366).—Thanks are due to MR. ELLIS for light thrown on the Brisets. I should much like to know whether, and if so where, comes in the William de Bristet whom Matthew Paris calls Lord of Aylesbury, and says he was sometimes styled De Aylesbury. The exact date is not given, but the Walter de Whyteford who founded a Franciscan friary at Aylesbury and died 1240 fell in love with William's daughter. Were the Aylesburys who bore Azure, a cross argent and owned Milton Keynes and a sub-manor at Aylesbury descended from the Brisets.

A Muriel Bristet is said to have been mother of Thomas I., Archbishop of York, called, 1086, "filius regis." Who was she? Her husband seems to have been Osbert.

T. W.

Aston Clinton.

LOCUSTS (7th S. xii. 84, 272, 410, 513; 8th S. vi. 179).—If MR. THOMAS BAYNE wishes for first-hand evidence that the insect locust is eaten, I can furnish it in my own person, as in 1865, when I was staying with the Habib tribe, in the Ad-Temâriam country to the north-west of Massowah, I ate locusts more than once. They were cooked by being roasted on a griddle over a fire, after wings, legs, and *exuvixæ* had been removed. So far as I remember, they were harsh to the tooth and oily to the tongue, and it would be going rather far to call them palatable. I may add that wild honey of a peculiarly delicious quality is

abundant in the same district. I preferred it to the locusts.  
W. F. PRIDEAUX.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Recuyell of the Histories of Troy.* By Raoul Lefevre. Translated by William Caxton. Edited by H. Oskar Sommer, Ph.D. 2 vols. (Nutt.)

STUDENTS of early English know how much they owe to the industry of Dr. Sommer, under whose care and by whose exertions some of the most difficult of English texts have been edited and given to the world. To these there is no need to refer. A glance over the small space allotted in 'N. & Q.' to book notices will show how sustained and remunerative have been his labours. If attention has been drawn to the fact that it is a foreigner who has accomplished the feats associated with his name, it has been in rebuke of English sluggardly (to employ a useful word we have let drop) rather than in any spirit of grudging towards foreign competition. We will accept, then, as compliment rather than as deprecation of censure that Dr. Sommer has taken out, as we conclude from his prefatory matter, letters of naturalization, and is now one of us. In editing for us the first book ever printed in England he is rendering a high service to philology. Those who will go beyond the deeply interesting and highly instructive preface, and will read for themselves the 'Recuyell,' except for philological purposes, are few. We ourselves even, who are, as Hamlet might say, "indifferent" earnest in the perusal of old texts, find our requirements soon met. Only through the influence and support of Lord Amherst of Hackney and Sir Henry Howorth, M.P., has it been possible to accomplish the eminently desirable, but unpromising task of publication. If the perusal of the body of the book is somewhat of a labour, that of the introductory portions is a delight. It is well known to scholars that the mediæval romancers who dealt with the history of Troy paid but small heed to the 'Iliad,' despising its record as untrustworthy. The 'De Excidio Trojæ Historia' of Dares Phrygius and the 'Ephemeris' of Dictys Cretensis are the works to which they turned. Into the question of the value of these there is, of course, no need to enter. In regard to matters concerning the mediæval rendering of these works Dr. Sommer is a safe and an edifying guide. What he has to say concerning the falsely acquired reputation of Guido delle Colonne is worth attentive study. A generation has elapsed since we read Lydgate's 'Troy Book,' in Dr. Sommer's opinion the best and most beautiful of the English versions, both in prose and verse, of what we thought to be the work of Guido. Benoît de Saint-More, a poet of the North of France, finished about 1184 his 'Roman de Troie,' translated from Dictys and Dares, together with Ovid and, perhaps, some other writers. This a century later was, without acknowledgment, translated into barbaric Latin, and Guido, the translator, received until 1869 the credit of the compilation. Among the numerous versions of the story thus filtrated that have appeared in various countries Dr. Sommer assigns "the most inferior" (*sic*) place to the 'Recuyell' of Caxton, which, none the less, is one of the best known, as is proved by the number of editions it went through between 1503 and 1738. With its literary value the present age is little likely to concern itself. Its worth as regards fixing "this treasure of our tongue" will at least not be disputed. In addition to his admirable introduction Dr. Sommer has supplied everything that can contribute to the gain or comfort of the student. Both index and glossary are given, and there are in the second volume

eight pages of photographic facsimile, exactly the size of the original, taken from Lord Amherst's copy. These contain matter relating to William Caxton, translator and printer.

*The Register of Tenbridge School, 1820-1893.* Edited by W. O. Hughes-Hughes, M.A. (Bentley & Son.)

A SCHOOL register is something more than an ordinary list of names. If the school be one which, like Tenbridge or Uppingham, has made its mark, we cannot fail to recognize names of general interest among the *alumni*. The old Tenbridgians who are now exercising among us their various gifts—some as soldiers and sailors, some as clergymen, lawyers, or medical men, others in some of the many modern substitutes for the old-fashioned "learned professions"—can boast themselves chips of the old grammar-school block. Their founder, Sir Andrew Judde, got his charter from Edward VI. but a few months before the king's death. The foundation is, therefore, one of the classical period of grammar schools in England. Lawyers and heralds were among some of the earliest notable products of the teaching of Sir Andrew Judde's foundation, in the persons of Francis Thynne, Lancaster Herald, and Sir Robert Heath, Chief Justice of the Common Pleas. We still find lawyers of both branches of the profession among the more modern pupils enshrined in the volume before us, as well as Passionist Fathers, beneficed clergymen and curates in the Church of England, merchants, and colonists in probably every corner of our colonial empire.

In the *Journal of the Ex-Libris Society*, the 'American Notes' of Mr. Charles Dexter Allen deal with the recent exhibition of book-plates at the Grolier Club. Mr. Belton's 'Heraldry and Book-plates of some British Poets' deals with Lords Surrey and Tennyson and Charles Kingsley. Writing on 'Modern Book-plate Designers,' Mr. W. H. K. Wright, the secretary to the Society, gives an account of Mr. C. E. Tute, some of whose designs he reproduces.

THE Christmas number of *Scribner's* has a life of George Frederick Watts, R.A., by Mr. Cosmo Monkhouse, and reproduces a series of delightful and admirable portraits and other pictures. Very original and humorous is the 'Primer of Imaginary Geography' of Mr. Brander Matthews, and it is illustrated across the page in a manner only recently adopted from the French. 'The Mantle of Osiris' is a wild and not very satisfactory fantasy. In both letterpress and contents the number is admirable.

In an excellent number of the *Fortnightly*, now appearing under the competent editorship of Mr. W. L. Courtney, a critical study of 'Robert Louis Stevenson,' by Mr. Stephen Gwynn, attracts attention. While admiring Mr. Stevenson, the writer puts him not in the first rank as a storyteller, but in the second, with Charles Reade, and doubts whether his poetry will add permanently to his reputation. General Sir Evelyn Wood continues his account of the Crimea, and, by the display of incompetency on the part of those having control of the destinies of our soldiers, harrows and tortures us. Can it be fancied that the death-rate of our troops before Sebastopol was higher than that of London in the period of the plague? Dealing with 'Modern Historians and their Methods,' Mr. Herbert Fisher speaks of the loss that has been experienced in the death of Froude, whom, however, he taxes with ignorance of the Middle Ages and mistrust of modern life, things which rendered him "careless or intolerant of the industry or optimism which discovers a reassuring clue through the ages." Mr. Crackanthorpe, Q.C., writes on 'A True University for London,' Mr. E. Dicey, C.B., on 'The Balkan

Peninsula,' and Mr. Rees Davies on 'Pekin.'—'About that Skeleton,' which appears in the *Nineteenth Century*, is a lively *persiflage* of the latest form of criticism, that which insists upon realism in drama. Mr. Traill holds that the most realistic of dramatists is at times conventional, or even idealistic. This is as true of M. Zola as it is of Ibsen. Prof. Max Müller explains why he is not an Agnostic, assigning that word the sense that a man shall say he knows or believes that only which he has scientific ground for professing to know or believe. Mr. Sidney Low writes on the weakness of the House of Commons, and sees in the ballot the one means of raising it to power. 'The Music of Japan,' by Miss Laura A. Smith, denies the extreme barbarism of Japanese music, and maintains that there are compositions worthy of close study, and airs that the European learns to whistle. Mr. David Stott has an alarmist article on booksellers. It is to be feared that his conclusions are just. In country towns, indeed, booksellers of the old stamp, such as Kerslake, of Bristol, or poor, miserly, untrustworthy old Sams, of Darlington, are no more, and in most cases the so-called bookseller deals in stationery and nick-nacks. In London, even, booksellers decay both in numbers and in knowledge. Under the title of 'New Sources of Electric Power,' one expert recommends our coal field, and a second our fields of peat. Yet another poem about babies is sent by Mr. Swinburne.—In the *New Review*, part viii. of 'Secrets from the Court of Spain' is neither more discreet nor less interesting than previous portions. Are they friends of royalty, one is disposed to ask, who pour such an unedifying light upon its proceedings, giving as outspoken fact what would once be regarded as whispered scandal? Under the title of 'The Craft of Words,' Vernon Lee gives what is practically a lecture on prose style and method. Two well-known writers furnish opinions concerning the stories of Mr. Frank Harris. Both speak highly of portions of the work, and admire the outspoken method of the writer. Prof. Dowden, however, though he is glad to have made acquaintance with Loo Conklin and others, is glad to think that the world of art includes a Beatrice and an Imogen. Mr. Patmore complains that Mr. Harris wastes on blocks of granite the polish that should be reserved for diamonds and rubies. Mr. Karl Blind has an article, to which many of our readers will turn, on 'Shetland Folk-lore and the old Faith of the Teutons.' Mr. Irving Montagu has some very spirited 'Experiences of a War Artist.'—Though announced as a Christmas number, the *Century* has few Christmas features. Such as it possesses consist of a few verses, a 'Holy Family,' by Leon Guipon, Van Dyck's 'Madonna of the Donors,' 'The Adoration,' by Dagnan-Bouveret, and 'A Christmas Guest.' Other pictures of Van Dyck are also reproduced, and are accompanied by a bright sketch of the painter's hard-working, romantic, and extravagant life. 'The Life of Napoleon' is continued, and is capitally illustrated. 'Old Maryland Homes and Ways' has strong historical interest, and is delightfully illustrated. The *Century* keeps up, indeed, its high and well-merited position.—'Election Night in a Newspaper Office,' in *Scribner's*, gives a series of vivid sketches. A portrait of Louis Deschamps accompanies a good reproduction of his painting of 'Charity.' 'English Railroad Methods' gives a good account of the merits of our system, and supplies some startling statistics. The pictures of English railway life and scenes have great interest. An article on 'The Hovas' deserves attention. 'The King of Currumpaw' is a marvellously striking wolf story. Another article to be commended is 'American Art Clubs in Paris.'—A good number of *Macmillan's* opens with a reprint of a very scarce little pamphlet, first published two years after the death of Napoleon, entitled 'A Conversation with Napo-

leon at Elba.' It deserves to be restudied, and has, or should have, a direct bearing upon English politics. Mr. C. H. Firth begins a series of articles of high importance upon 'Cromwell and the House of Lords,' and Canon Ainger prints a lecture on 'Poetæ Mediocres' delivered at University College, Bristol.—The *English Illustrated* overflows with pictures, pretty, striking, dramatic, comic, or fantastic. Its contents are the lightest possible, but constitute very agreeable reading.—In *Temple Bar* there is a good paper on Guy de Maupassant, dealing discreetly with a sad record. Maupassant's relationship to Flaubert is hinted at, the cause of his pessimism as regards woman is veiled. An interesting paper on Theodore Hook conveys no notion of Hook's venom. 'A Latter Day Prophet' deals with the late John Hamilton Thom.—In the *Gentleman's Mr. Almy* writes on 'Weather Wisdom,' quoting innumerable folk-rhymes, many of which may, of course, be found in 'N. & Q.' Mr. W. C. Sydney depicts 'The Halls of the Cecils.'—Among the Wood Goblins,' in *Longman's*, deals in good fashion with Slavonic folk-lore. Froude's fine articles on 'English Seamen in the Sixteenth Century' are continued, and an essay by Richard Jefferies, 'The Idle Earth,' is supplied.—'The King's Palaces,' in the *Cornhill*, proves to be on fishing.—*Belgravia*, the *Idler*, the *Theatre*, and *Household Words* have the customary variety of contents.

A NEW series of *Cassell's Magazine* begins with the December number. It is profusely illustrated, has some excellent contents, and makes in all respects a great advance.—Part IV. of Dr. Brewer's *Dictionary of Phrase and Fable* maintains the improvement to which we have previously drawn attention. Under heads such as "Cut," "Dance," &c., the reader will find a mass of well-digested information that would often dispense with a reference to our columns.—Part II. of the *Universal Portrait Gallery* gives some fifty plates of celebrities, English and foreign, from General Cleveland and Lord Rosebery to Mrs. Patrick Campbell.—*The Storehouse of Information*, Part XLVII., carries the alphabet to "Uri," so the conclusion must be near at hand. Its most noteworthy contents will be found under "Trade" and "Turkey."—*The Gazetteer*, Part XV., "Darrel" to "Doonfeeny," has a good map of the Bristol Channel.

### 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. STUCLIFFE ("Grammatical").—The sentence is unobjectionable. "You and I" is preferable to "I and you."

CORRIGENDUM.—P. 405, col. 1, l. 22 from bottom, for "sense" read *poîn*.

#### 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, DECEMBER 15, 1894.

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Notices to Correspondents.

## Notes.

## THOMAS A KEMPIS.

I enclose a copy of a letter, which reached me a few months since, from Herr P. A. Klöckner, of Kempen, in answer apparently to one from my husband, the late Archdeacon Henry Press Wright, also an extract from the *Kempener Zeitung*, edited by Herr Klöckner's brother, and translated by the learned Dr. Rost, C.I.E.

The letter will speak for itself, and I cannot but think that both it and the extract may be interesting to students of the works of Thomas à Kempis:—

STR,—In your letter of October 28, 1889, you asked if I could answer the following question: In the Sommalius edition of Thomas à Kempis of 1607 we have the 'De Vita Christi Meditationes,' in four books, as one of the writings of Thomas. But in no other edition is it found. What is the reason of this? I was then not able to answer this question, although I inquired about the subject. But at present being better informed, I take the liberty of sending you these lines in order to let you know what I lately learned on the subject. In 1893 an extract of the 'Studies on the Science of Religion,' &c., year twenty-five, part xl., came out at P. W. van de Weijer's at Utrecht, in Holland. This extract, a small pamphlet, says: "When, in 1600, Sommalius published his first edition of the complete works of Thomas à Kempis he did not yet know this writing, viz., the 'De Vita Christi Meditationes.' In the second edition of 1607 he printed this writing after a manuscript which he had got to know in the mean time. In the

third edition of 1615 these 'Meditations' were left out without his giving any account of this proceeding." What is to be thought about that? Are we to suppose that he conceived any doubt as to the authorship of this writing? This is not probable at all. In this case the author, who was universally esteemed, would have given some account of this proceeding. It is probable that Sommalius, who in 1615 was already eighty-one years old, did not take any part in this edition, and therefore it is only the printers that are to be made responsible for the omission. They thought it of greater advantage for themselves to publish an edition less voluminous and therefore better saleable. Also after Sommalius's death several more editions were made under his name, so that he who does not know better is easily induced to believe that they were published by him. S. Kettlewell, in the preface of his English edition, published in 1893, supposes that the Jesuits ordered Sommalius to omit the 'Meditations' because they appeared to contain several expressions not very agreeable to the Roman Catholics, whereas they seemed to favour the belief of the Protestants. But Kettlewell did not prove this supposition, and when he had got to know the Cologne edition of the 'Meditations' of 1717, which was made under the assistance of the Jesuits, he dropped it altogether, and his second edition, which is already being printed, will no longer contain it. That is all the information I can give you at present. The principal of the grammar school of Kempen, Dr. Pohl, has lately made many researches about Thomas of Kempen, and he has also come to the conclusion that our Thomas, and nobody else, is the author of the 'Imitation.' It is also he from whom I got the information given above.

I remain,

Respectfully yours,

P. A. KLÖCKNER.

Kempen (Rhein), June 29, 1894.

The following is the extract from the *Kempener Zeitung*:—

"The *Kölnische Volkszeitung*, in a recent issue, gave the following further details regarding the question whether Thomas à Kempis is, or is not, the author of the four books on the 'Imitation of Christ' (for not all savants admit him to be their author), as regarding the way in which Dr. J. Pohl, the head master of our grammar school, has answered the question in his last annual report to the effect that Thomas à Kempis is the author of the books 'De Imitatione Christi.' The literary proof in favour of this assertion is brought by Dr. J. Pohl, head master of the grammar school at Kempen, in this year's annual report on the Gymnasium Thomæum. It was probably modesty which induced the author of 'The Imitation of Christ' to suppress his name; he would certainly not have done so, as Pohl justly remarks, if he could have foreseen that the suppression of his name would cause so much envenomed and bitter strife. In the course of nearly three centuries no fewer than about thirty names have turned up to which the authorship of the work has been attributed; the best known, next to Thomas, is that of Gerson. The earliest witness for Thomas (who was born in 1379 or 1380, and died in 1471)—a witness who could know the truth and was anxious to tell it—is John Busch (born at Zwolle in 1399 and died about 1480) in his book 'Chronicon Windeshemense' ('De Viris Illustribus,' cap. 21). He wrote as a contemporary and eyewitness; he finished his work seven years before Thomas's death. Windesheim, in which place Busch resided for about twelve years, is only eight or nine kilometres distant from Mount St. Agnes, Thomas's monastery. Busch, a man of great mental powers, who died in the

odour of sanctity, was in every respect qualified to tell the truth. The adversaries of Thomas repel this testimony by saying that the passage in question is interpolated. Pohl has personally examined all the MSS. of the Chron. Windesh,—of which he had any knowledge—there are twelve of them, and only concerning two he procured information from competent persons. There is nowhere a trace of interpolation; only in one MS. (at Gaesdonk) the note on the authorship of Thomas is wanting. But the question is here, according to Pohl's, in my opinion, well-founded view, exclusively about the first redaction of the Chronicle, a matter which frequently occurs in chronicles. Pohl's treatise contains but a fraction of his researches on Thomas; but I consider it ample for proving his point. The list of printed works he has made use of consists of one hundred numbers; besides these he has up to the present collated thirteen MSS. of the 'Imitatio,' and nine of these completely. Other MSS., at Cologne, Treves, Mainz, and elsewhere are to follow. We may, therefore, at last look forward to a critical edition, and express but the author's own wish when we prefer a request that he may be favoured with many communications concerning MSS. of the 'Imitatio,' &c."

MARIAN L. WRIGHT.

#### ACHILLES AND THE TORTOISE.

Some men delight in paradox; and those who do so are generally men of the higher order of mind. Having examined questions for themselves, the opinions they arrive at are very diverse from those held by the multitude at large. The masses are content with received opinions, as they are with what comes to table; they accept and swallow both as part of the day's work, and would no more analyze the one critically than the other chemically.

The famous paradox above named is again alluded to by Prof. Cajori, of Colorado College, in his 'History of Mathematics.' It was started by Zeno the Eleatic two thousand odd years ago, and has never encountered an answer yet. Aristotle, the professor tells us, always supported the theory of infinite divisibility. I do not feel at all certain that he did; but let that pass. The professor runs on, Zeno's position was that, if true, it makes motion impossible. But ought we to contrast Aristotle with Zeno? The latter, by best account, lived nearly a hundred years before the other. At any rate, Zeno could not have contested any doctrine of Aristotle's, if even their opinions were as widely sundered as the initial letters of their names, A and Z, happen to be in our alphabet. Perhaps both Zeno and Aristotle are equally wrong. Zeno can only be right if we suppose him to mean that man can form no idea of "absolute motion," he can only conceive it relatively. But then that difficulty remains the same with every other idea. The human mind can form no absolute idea of anything; it must first be perfect in itself before it can do that. Our reply to Zeno is, Your argument is useless if this be your intention, rightly understood, because nobody can rationally dispute the point when he once knows what you mean.

To Aristotle you may say the same. He is even more absurd if he theorizes, as the professor says he does, about the "infinite divisibility" of matter, for only Omnipotence can operate in, or follow up an operation that is to be carried to, infinitude. Finite man is shut away from the infinite, as by the gulf of Abraham. He may talk about the infinite divisibility of matter. Dalton does; but it is nonsense, for he talks about nothing all the while. He cannot divide it. He cannot see it. It goes into gas and vapour, and there quits him.

Bayle calls Aristotle's solution *pitoyable*. Ritter's solution is a *réchauffé* from Coleridge, unacknowledged, and equally lamentable. The sophism or trick seems to have been devised by Zeno as a pitfall for all those philosophers who are ready to explain to others what they do not understand themselves.

I will now pass away from all their solutions to propose one that pretends to no profundity at all, but yet by its simplicity reduces the answer to the level of the meanest capacity.

Zeno's fly-catching paper was this. Place a tortoise twenty paces before Achilles, and suppose the fleetness of the latter as against the tortoise to be as twenty to one. Zeno says that whilst Achilles moves twenty paces the tortoise advances one. Whilst Achilles moves that twenty-first pace the tortoise gains the twentieth part of the twenty-second pace, and so on *ad infinitum*.

Suppose we substitute sixty for the original twenty, and let the speed of Achilles cover sixty paces whilst the tortoise completes but one. Each of the paces of Achilles occupies one second of time, so that his first sixty paces bring him to the starting-point of the tortoise in one minute. By that time the tortoise will have advanced one pace, or be one second (at the speed of Achilles) ahead still. In the next pace, or second, Achilles will complete the sixty-first pace, and the tortoise the sixtieth part of the sixty-second pace. When Achilles begins the sixty-second pace the tortoise is one second ahead; but at the close of this pace, or second (called the sixty-second pace), Achilles has completed it, whilst the tortoise has only done its second sixtieth of the same space, *i.e.*, is fifty-eight tortoise paces behind Achilles. This result utterly snuffs out for every rational human understanding all the subtle sophistry of Zeno, together with his "so on *ad infinitum*," whereby he has deceived a number of able heads for a long stretch of years. Zeno has arranged all his words precisely so as to capture the reason through the ear. He speaks of the tortoise as "she gains," whereas she is losing from first to last throughout.

De Quincey is most amusing on this subject in *Tait's Magazine* for 1834. He says he propounded the intricate matter to Coleridge, and pointed out to him that it should be styled a difficulty rather

than a sophism. In this, to begin with, he was wrong; it is most rigidly a sophism, and it is nothing else. "Yes," said Coleridge; "an apparent absurdity in the Grecian problem arises thus, because it assumes the infinite divisibility of space, but drops out of view the corresponding infinity of time." On this De Quincey makes the following ridiculous remark: "There was a flash of lightning, which illuminated a darkness that had existed for twenty-three centuries!" It is wonderful Coleridge should have supposed that his explanation explained anything. It is yet more wonderful that De Quincey, a razor-like incisive sort of man, if ever there was such, should have fancied that he understood the oracular nonsense he reports.

The very statement of Zeno's position gives twenty paces, implying space, and twenty-fold speed to Achilles, which involves time. So that Coleridge is merely beating the futile air. It is like picking a lock with a draught of the bellows. He was guilty of another stupidity. He said this was like the other paradoxes of Zeno, which are mere identical propositions spun into conundrums. How you could spin conundrums out of identical propositions is a dictum itself requiring interpretation. It seems to me very like Ariel's music, "a tune played by the picture of nobody."

The seven sages were σοφοί, or masters of their craft; but Zeno, σοφιστής, I should render "crafty master." He has contrived to make Aristotle, De Quincey, Coleridge, Ritter, and I do not know how many thousand more philosophers talk nonsense at Achilles's pace. Here we have another instance, blazing like a mountain beacon-fire from afar, of the deceit of words that can turn discourse of reason from the finest heads to a sport for the mob of fools that listen. It justifies Homer's description of the dread fatality of eloquence as

Alluring speech, that steals the wisest minds.

In the honey of words there ever lurks a lie; and oratory, at its best, even when warning against danger, is to be looked upon with suspicion, as constituting a fresh and altogether separate danger in itself.

C. A. WARD.

#### NOTES ON THE EARLY PART OF THE PEDIGREES OF THE AUDLEYS, STANLEYS, AND SNEYDS.

It may be well to mention some of the statements in the usual Audley-Stanley pedigree, and then to state certain facts upon which a correct pedigree, I believe, has been drawn up.

It is usually said that Adam de Alditheley came over from Alditheley, in Normandy, at the Conquest with his two sons, Lyulf and Adam. This notion of their coming from a place so named in Normandy is ludicrous. If ever there was such a place in Normandy, which is hard to believe, the said name must have been simply borrowed from

England, for it is Anglo-Saxon. Again, it is at least odd that they should have come from a place named Aditheley, in Normandy, and settled at a place which was called in the Confessor's time Alditheley, or, as it is spelt in Domesday, Aldidelege. Then supposing Lyulf and Adam to have come over with their father in 1066, how can we account for the fact that Lyulf's son Adam granted Stanley to William de Stanley in the time of King John, nearly a hundred and fifty years afterwards?

Again, it is stated, or rather I, perhaps, should say has been thought, by some men of great research that Liulf de Aldredeslega, who, according to the Staffordshire Pipe Roll, 1129-30, had been amerced for the murder of Gamel (his debt thus arising was 200 marks, 10 deerhounds, and 10 hawks), was Liulf de Alditheley, and that the murdered Gamel was Gamel the tenant *in capite* of Aldidelege (Audley), Baltredelege (Balterley), and Talc (Talke), &c. In the first place, Gamel was a very common A.-S. name, meaning old (*gamol*), and there is not the least evidence that the murdered Gamel was the owner of the above places. Again, the Gamel of Domesday, if alive, would have been a very old man in 1130, and Lyulf de Alditheley was certainly very young to have committed this murder, for he was living, so far as I can make out from charters, till about sixty years after this. Also the name of the supposed murderer is not Aldithelega, but Aldredeslega. In other words, he was a member of the family of Alderleigh, and not of Alditheleigh. In all my researches I have never met with the spelling Aldredeleigh for Alditheleigh. Alderleigh was always spelt with an *r* in it, and took such forms as Aldredelie, Alderdeley, Aldurdeleigh, Alderley; but Alditheleigh took such forms as Aldidelege, Aldithelega, Aldithleg, Alditheleia, Auditheley, Audley, &c. There are three entries in Domesday for Alderley, and they are spelt Aldredelie, which is obviously an attempt of the Norman scribe to represent the Anglo-Saxon Eald-rædes-leah, that is Ealdræd's lea, Ealdræd being a common Anglo-Saxon name. The only reason for assuming that Lyulf de Aditheley was the murderer of Gamel appears to be the fact that Lyulf's father held Alditheleigh under the Verdons and afterwards he himself held it, and of Alditheleigh Gamel was the Domesday tenant *in capite*. In addition to this, at first sight Aldredeslega looks something like Aldithelega, and you might confuse them, unless you remembered that the two places and the two families Aldredeleigh and Alditheleigh had nothing whatever to do with one another. It is curious that one man of great research mixes up Gamel, the Domesday owner of Alditheley, Balterley, and Talke, &c., with Gamel, the son of Griffin, owner of Biddulph (Bidolf), and another confuses this Domesday Gamel with Gamel de Tettesworth, the

son of Wlmar, owner of Rudyard T.R.E., and another mixes up this same Domesday Gamel with yet another Gamel.

Another statement is made that the second Adam de Alditheley married Mabel, daughter and heir of Henry or William de Stonleigh or Stanley, and so brought Stanley, in Staffordshire, into the Audley family. What evidence is there for this? Adam, the son of Lyulph de Alditheley, married, according to Hulton Charters, Petronilla (very likely the daughter of Eugenulphus de Gresley and his wife Alina, from whom this Adam de Alditheley had Tunstall, Chatterley, Chell, and Normacot, the words in the confirmation charter granted by Henry III. to Henry de Alditheley, the son of Adam de Alditheley, of his estates, 1227, being, "Ex dono Eugenulfi de Greslia et Aline, ux ejus Tunstall, Chaddersley, Chelle, et Normancote." Adam's father, Lyulf de Alditheley, according to these Hulton Charters, married Mabel, who, no doubt, was Mabel de Stonleigh, as will be seen from what follows.

It is also said that Lyulf de Alditheley had a brother Adam, who was father of William de Stonleigh, the ancestor of the Stanleys, and that this William de Stonleigh took his name from Stonleigh, which was given him by Adam de Alditheley in exchange for Talke. But this William de Stonleigh's father Adam is described in the charter of exchange as Adam de Alditheley's maternal uncle, the words being "Gulielmo de Stoneleigh, filio avunculi sui Adæ, totam Stonlegh, cum omnibus pertinentibus"; thus supporting the Hulton Charter, that Lyulf de Alditheley's wife was Mabel (de Stonleigh). No doubt the Stanleys sprang from the same stock as the Audleys, but it must have been in the generation before, or, in other words, that the first Stonleigh or Stanley was brother of the first Alditheley, viz., Adam de Alditheley.

Now, who was this first Stanley, who was the brother of the first Audley? We have already seen that the usual pedigree is incorrect in saying that Adam de Stanley, the father of William de Stanley, was brother of Lyulf de Alditheley, for we see that he was really his brother-in-law. It would seem to be almost impossible that there was an earlier Anglo-Saxon who bore the name of Stanley than Robert de Stanley, the sheriff; in other words, we can hardly suppose that his father, being an Anglo-Saxon, had the name Stanley or Stonleigh. So we may take it that he was the first Stanley. We are told in the Deulacresse Abbey Cartulary that the Stanleys sprang from the same stock as the Audleys; therefore, as we have good reason for thinking Robert de Stanley, the Sheriff of Staffordshire 1123-28, was the first Stanley, he must have been the brother of an Audley, and that Audley, by the dates, must have been Adam de Alditheley, the son of Gamel.

Who, then, was Henry de Stonleigh, the father of Mabel, the wife of Lyulf de Alditheley? He must have been the son of the first Stanley, viz., Robert de Stanley; again, dates do not allow us to think otherwise. Who, next, was Thomas de Stonleigh, of Stafford, the father of Joan, the wife of William de Stonleigh? He must have been son or grandson of Robert de Stanley, and this is supported by the fact that he was the owner of Talke, which was held by Gamel, the father of Robert de Stanley. This seems to clear up the early Stanley pedigree.

With respect to the remainder of the early pedigree of this Auditheley-Stanley-Sneyd house all is plain sailing after we have got over the Stanley difficulty. The Hulton Abbey Charters state that Lyulf de Alditheley had two sons by his wife Mabel, viz., Adam, the father of Henry de Alditheley, and Robert, who, it says, was father of Richard de Sned, who granted land to the abbey. It is shown also by the same Hulton Charters that Adam de Alditheley, the father of Lyulf, was the son of Gamel, and he again the son of Wulfric Cild, the son of Godwin, the son of Earl Leofwine. All this is confirmed, in the first place, by a very old pedigree (two hundred years old) of the Trenthams, of Rocester, in Staffordshire, a pedigree which was sent to Mr. Sneyd by the late Prof. Freeman, no mean authority on such matters. This Trentham pedigree includes the Sneyd pediges from Leofwine, Earl of Mercia, and his mother's grandfather Alfred the Great, down to Jane, daughter of Sir William Sneyd, who married Thomas Trentham, M.P. for Newcastle in Staffordshire.\*

To any one examining the Staffordshire and Cheshire Domesday one fact must be apparent, viz., the vast demesnes held by the Thaness Godwin, Uluric, Ulviet, Godric, Alward, and he will very likely come to the conclusion that they were men of great power, and he will further see that there is some sort of connexion between them, by their so often holding parishes jointly, and he will very likely wonder whether they belonged to the family of the great Earl of Mercia. For instance, you find parishes part held by Godric and part by Ulviet, and others by Ulviet and Alward, and others by Godric and Uluric, and so on, and they seem to be so mixed up with one another that you cannot help thinking that they were very nearly related to one another. These thoughts will be confirmed if you read the early charters relating to Croxton, Marton, Goosetrey, and Cranage, and

\* In the Confessor's time a great part of Staffordshire and Cheshire was held by Edwin, Earl of Mercia, and by members of his family, and this would seem to have been the case in other counties also. Even about here, and in Oxfordshire, the earl had many manors, and I believe Chastleton, of which Mr. Sneyd is rector, was one of them.



so you will not be surprised when you find that what you thought was probable was really the case.

It may help to make this matter clearer if I give the situations of the places I have mentioned. Balterley is on the Staffordshire and Cheshire border, and joining it on the east is Audley; next to Audley on the north is Talke, and joining Talke are Tunstall, Chatterley, and Chell; and joining Tunstall and Chell on the south is Sneyd. On the east, joining Sneyd, is Norton in the Moors; and on the south of Sneyd are Rushton Grange and Hulton, where is the abbey which was founded by Henry de Alditheley in 1223. Joining Norton-in-the-Moors to the east is Endon and Stanley. I am giving these situations from memory, but they are fairly correct, as I know the country well. It may now be well to see what we know about the early owners of some of these places. One part of Balterley was held T.R.E. by Godwin, and the other by his son Uluric (Wulfric), the Uluric part being held T.R.W. by his son Gamel, and afterwards by Gamel's son, Adam de Alditheley. Alditheley (Audley) was held T.R.E. by Uluric (Wulfric), and his brother Godric, and T.R.W. by Gamel, Uluric's son, and afterwards by Gamel's son, Adam de Alditheley, under the Verdons, and still later by the Alditheleys as chief lords. Talke was held T.R.E. by Godric, T.R.W. by Godric's nephew Gamel; but it very likely was held between times, like Marton, &c., by Wulfric, the brother of Godric and father of Gamel. Afterwards Talke was held by the Stanleys, Gamel's descendants, until it came by exchange in the time of John to Adam de Alditheley, the son of Lyulf. Tunstall, Chaltherley, Chell, &c., came to Adam de Alditheley from Eugenulphus de Gresley and his wife Alina, the daughter of Robert, son of Ormus le Guidon, son of Richard Forester, who held it T.R.W. Sneyd, or Sned, or Snaede, from *snead* (=Snead), a thing cut off, or part of a large manor, is not mentioned in Domesday. It was not part of Burslem, for there was no large wood there, nor was it, as Ward, in his 'History of Stoke,' says, part of the Domesday Chell, Chell itself not being in Domesday, he having confused it with Chedale (Celle). To my mind there can be little doubt that Sneyd was part of the Domesday "In Nortone et in append" (Norton-in-the-Moors), which now contains only about one thousand five hundred acres, but then with its appendices contained nearly nine thousand acres of wood alone. The present Sneyd joins Norton on the west, and there was a Boscus or Wood of Sneyd in 1223. "In Nortone et in append" was held by Godric and Ulviet T.R.E., and by Robert de Statford T.R.W., with Godric and Ulviet as tenants in fee, according to Ward. Godric's part probably went first to Wulfric

and then to Gamel, and certainly came to Gamel's descendants, the Alditheleys, in very early times. Sneyd (Sned or Snaede), minus the Boscus (wood), was held by Richard de Sned, son of Robert de Alditheley, under Henry de Alditheley, his cousin, and has been held by the Sneyds ever since, and they are also lords of most of the manors I have mentioned. Stanley, which is now part of the parish of Endon, and has been so for a long time, was, I believe, part of the Domesday "In Nortone et in appendice."\* If so, it had much the same history as Sneyd, descending from Godric first to Wulfric, and then to his son Gamel, and then to Gamel's son Robert de Stanley. As late as 1594 this belonged to Sir Roland Stanley, of Howton, and according to a deed in possession of Dryden Sneyd, of Ashcombe, Esq., this manor was sold by William Stanley, of Hooton, Esq., Richard Draycott, of Paysley, &c., to Thomas Fernibough, of Stanley, July 10, 1660. WALTER NEWMAN, Evesham.

CRAIK AND MACFARLANE'S 'HISTORY OF ENGLAND.'—Why is it that this work when quoted is constantly referred to not by the name of the editor or author, but by that of the publisher? I believe it was spoken of a short time since in 'N. & Q.' as "Charles Knight's History." It would sound strange, and hardly just, to speak of Macaulay's well-known work as "Longman's History," or of Green's as "Macmillan's." The explanation, no doubt, lies in the fact that the name of the author does not appear on the title-page of the first four volumes. It is clearly set forth, however, in the preface to the fourth volume, and is placed on the title-page of the remaining four. It is not a mere matter of sentiment nor of punctiliousness, but one of even justice, that this, the most comprehensive and impartial history of England we possess, should be known by the name of its author. The work consists of upwards of 6,500 pages, and contains about 1,700 wood engravings, is edited by George L. Craik, and written (with the exception of about one-sixth) by Charles Macfarlane. The remaining sixth consists of a series of monographs by various authors, including one on 'Manners and Customs,' by the late J. R. Planché, Somerset Herald. It is valuable as a work of reference, but is too voluminous for entire perusal during an average lifetime; indeed, it seems almost incredible that so much of it could be the work of one man. Yet I do not see the name of either the author or the editor in

\* If Sneyd and Stanley were not in the Domesday "In Nortone et in append," it is hard to see how the 8,640 acres of wood, together with the other land in this Domesday "In Nortone et in append," could have come in, as we know fairly well the borders of the adjoining manors.

any modern biography. The choice of a title ('The Pictorial History of England') was, no doubt, unfortunate, and inevitably suggests a comparison with other works of a more rudimentary type. As an instance of this, I have seen the editor of a scientific journal call a correspondent severely to task for daring to make a certain statement on the authority, forsooth, of a 'Pictorial History of England.' The enormous size of the work—consisting, as it does, of eight bulky volumes—alone seems to have made it less generally appreciated than Hume, to which in many respects it is superior. Judging from the number of private libraries which possess a copy, it would appear at one time to have had a considerable circulation. J. FOSTER PALMER, F.R.Hist.S.

**MISTAKE IN INDEX.**—In the Index to 3rd S. iii. under "Nicæan Barks," p. 99 is given as a reference. On that page there is no allusion to the words. The same error is repeated in the General Index to the Third Series. ALEX. LEEPER.  
Trinity College, Melbourne.

[The reply to p. 99 is to a query on p. 48, not that at p. 8. The wrong references have been supplied, and this has misled the index-maker. No reference to p. 99 appears under quotation, "The floor is of sand," &c.]

**RUE.**—In connexion with Ophelia's "There's rue for you; and here's some for me; we may call it herb-grace o' Sundays: O, you must wear your rue with a difference" ('Hamlet,' IV. v. 181) it is interesting to read that people in Lincolnshire still call *Ruta graveolens* herbe-, herbi-, or herby-grass. It is "chopped fine and made into pills with butter" for the benefit of sick fowls; but at Winterton they only give it in the morning, as it becomes poisonous in the afternoon, and they say, "You know herby-grace is herby-grass in the morning, but rue in t' afternoon." I get this note from *Lincolnshire Notes and Queries* for October, which includes a supplement on the folk-names for plants in use in that county. ST. SWITHIN.

**SIR MARTIN FROBISHER.**—The centenary of the death of this great seaman having just arrived, it is of interest to add a fact concerning him to what is stated in the 'Dictionary of National Biography' (vol. xx. pp. 281-4). It is there said that:—

"The earliest direct notice of Frobisher appears to be an account of two examinations before Dr. Lewis, on May 30 and June 11, 1566, 'on suspicion of his having fitted out a vessel as a pirate.'"

But this trouble would seem to have commenced some two years before, for on September 28, 1564, the Privy Council had forwarded

"A letter to the Sheriff of Cornwall to cause to be sent hither, under safe custody, John Furbussher and Martyn Furbussher, prisoners in Launston Gaole, the charges of whose conducting is promised by the bearer hereof shalbe satesfied, requiring him also to deliver the

said letter to Richard Erysey."—J. R. Dasent, 'Acts of the Privy Council,' vol. vii. p. 153.

It was not, however, until October 31, 1566, that Martin Frobisher was released from the Counter under bonds "that he go not to the seas without lycence" (*ibid.*, p. 317), while on the following November 24, John Frobisher was the subject of a letter to the Earl of Desmond, stating that the Spanish ambassador claimed that certain merchants had been spoiled on the seas by that navigator (*ibid.*, pp. 317-8).

Piracy was flourishing just at that time, for, despite the removal of the Frobishers to London from Launceston in the autumn of 1564, the spring of 1565 witnessed the trial at the Lent Assizes in that Cornish town of another batch of pirates. On March 16, 1564/5, the Privy Council sent

"A letter to the Commissioners in Cornwall that they shuld procede to thexecucion of thre pyratres indicted of pyracye, unles by the Justices of Assyse it shuld be thought otherwise good; and also to send up the xij men that acquitted one Akers, being indicted also of pyracye, and with them their bandes and evidences against the said Akers, to thend the matter shalbe heard the first day of the next Terme in the Starre Chamber."—*Ibid.*, pp. 206-7.

ALFRED F. ROBBINS.

**ROMAN VILLA AT STONESFIELD, OXFORDSHIRE.**—The other day, in company with a friend, I inspected the remains of the Roman villa at this quiet Oxfordshire village, at no great distance from Woodstock. It is alluded to frequently by Thomas Hearne, in his 'Diary,' recently issued by the Oxford Historical Society, and, if my memory may be trusted, there is a plate of the tessellated pavement in it inserted in one of his publications. Pursuing my investigations, I found, after a careful search, in an edition of the *Spectator*, published in 1846 by J. J. Chidley, 123, Aldersgate Street, London, large 8vo., pp. xxxii, 714, the following mention of the villa, valuable as showing the date of its discovery:—

"Charles Lillie attended me the other day, and made me a present of a large sheet of paper, on which is delineated a pavement in mosaic work, lately discovered at Stunfield [*sic*], near Woodstock. An appended note adds, 'Engraved by Vertue in 1712.' See an account of it in Gough's 'British Topography,' vol. ii. p. 88."—No. 353, Monday, April 21, 1712, p. 417.

The paper was probably written by Sir Richard Steele, like several others which are subscribed with a capital T. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**SHAKSPEARE AND THE STANLEY EPITAPH IN TONG CHURCH.** (See 8th S. vi. 379.)—Your review of 'An Architectural Account of the Churches of Shropshire' says, in relation to this subject, "What possible reason there can be for attributing them [the verses] to Shakspeare we cannot imagine." I think I am safe in saying that Sir William Dugdale, who was a Warwickshire man and a contem-

porary of the poet, as well as one of the Heralds, is authority for the attribution. His words, which are to be found in his 'Visitation of Salop,' 1664, are, "These following verses were made by William Shakespeare, the late famous tragedian." I have not seen the original record in the Heralds' Office, but I quote from Malone's 'Shakspeare,' 1790, vol. i. p. 130.

JNO. MALONE.

The lines quoted are not Shakespeare's, but recall to mind Milton's lines on Shakespeare, 1630:—

What needs my Shakespeare for his honoured bones  
The labour of an age in pilèd stones?  
Or that his hallowed reliques should be hid  
Under a star-pointing pyramid? &c.

F. C. BIRKBECK TERRY.

### Queries.

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

SEDBERGH SCHOOL REGISTER.—I am compiling a register of Sedbergh School. Can any of your readers kindly tell me if there are any representatives of Edward Fell, Posthumus Wharton, Samuel Saunders, Wynne Bateman, Christopher Hull, and William Stevens, who were head masters from 1660 to 1819? The school register previous to 1819, which is missing, may possibly be in the possession of one of these families. I should be very grateful for the loan of letters or documents, and for names of old Sedberghians.

B. WILSON.

Sedbergh, Yorkshire.

BEDD ROLLS.—It is recorded that on the eve of the gild days of the old Norwich trade brotherhoods the common bellman went through the city, and asked for the prayers of all for the deceased brothers and sisters, whose names he rehearsed from the bedd rolls, and proclaimed that a mass of requiem would be celebrated at "prime" next morning. Blomefield, in 'The History of Norfolk' (1745, vol. ii. p. 552), refers to "the Book *Quia Fidem*, for so the Bedd Roll began." What was this book? Perhaps the whole "book," as rehearsed by the bellman, would not be too long for 'N. & Q.," if some contributor could furnish it.

JAMES HOOPER.

Norwich.

NAIRNE.—Can any of the readers of 'N. & Q.,' students of Jacobite history, furnish any information respecting an adherent of the Old Chevalier who signs his letters "Nairne," and who writes, as a rule, from St. Germain en Laye? Many of his letters were sold at Sotheby's last spring, dated 1716-26. He was evidently in the entire confidence of the Chevalier, as is shown by his letters

to the Prince de Vaudemont and others. He is called "Mr. Nairne" in the headings of the copies of certain other letters of his (B.M., 20,312). He cannot, I find, possibly have been the second Lord Nairne, as he was writing from France while Lord Nairne was in the Tower. Is it possible that he was the Hon. Robert Nairne, second son of the second Lord Nairne? If this "Mr. Nairne" was about the person of the Chevalier St. George from 1716 to 1726 my difficulty would be solved. But he assumed the name of Mercer in 1720, on his marriage with a lady of that name, and would therefore hardly have signed his letters "Nairne" in 1726. I can find no other member of the Nairne family to fit the position, except, it might be, his younger brother William or James.

N. X.

PICTURE SALE.—Where can I find any account of the sale of the pictures collected by the first Marquis of Lansdowne, which, according to John Britton's 'Autobiography,' took place in 1809?

G. F. R. B.

COLE'S 'RESIDENCES OF ACTORS.'—What is the exact title of this work? It does not appear to be in the British Museum collection, or in other libraries which I have visited. Possibly the title is other than as above, though a print which I have is stated to be "Drawn and engraved by H. S. Storer for Cole's Residences of Actors."

I. C. GOULD.

MONOGRAPHS BY THE LATE SIR R. OWEN.—Are the monographs by the late Sir R. Owen on 'The Dodo' and 'The Aye Aye' valuable? Only a hundred of each were printed, which he distributed among his scientific friends. They were admirably illustrated, and are most interesting.

G. MILNER-GIBSON-CULLUM, F.S.A.

"NAG'S HEAD" FABLE.—The 'Anglorum Speculum,' published 1684, says, under heading "Statemen, County Surrey":—

"Charles Howard, Earl of Nottingham, having been a guest at the consecration of Matthew Parker at Lambeth, many years after, he confuted those lies which the Papists tell of the 'Nag's Head' in Cheapside."

Does any printed or written copy of this confutation now exist?

A. E. WELBY.

13, Queen Anne's Gate, S.W.

ADAMS: BUTCHER.—Can any one kindly tell me about the families of Adams and Butcher. The former resided for some years at Seaborough, near Crewkerne, Somerset, and the latter at Lordship Lane, Dulwich, and the Borough, London. Mr. John Butcher was an eminent surgeon at St. Thomas's Hospital at the end of the last century. He was supposed to be originally from Barbados. His sister married John Adams, of Crewkerne, or Seaborough. Information wanted to what English family of Adams they were of kin. One

Joseph Adams, born 1772, was surgeon in the H.E.I.C.S. The Lawrence family also were related on one side.

THE GRANDDAUGHTER OF JOHN ADAMS.

THOMAS MARTIN, OF PALGRAVE.—A very small part of his collection of MSS. and printed books was sold in London by Baker & Leigh, April 28 and 29, 1773, and in the following year was sold another portion, probably by the same auctioneers, but of this I cannot speak confidently, as the collection of catalogues of sales by Baker and his successors, now in the British Museum, is, unfortunately, not quite perfect. I shall be very glad if any of your correspondents can help me to a sight of this second catalogue (May 18, 1774), or, at any rate, put me in the way of getting some definite and trustworthy information about it.

F. N.

ENGRAVER.—Can any of your readers tell me if they know anything of an engraver named De Marceny de Ghuy?—as I have a picture entitled 'Testament D'Endamidas,' dedicated to Micault d'Harvelay by this De Ghuy.

EDWARD HICKINBOTHAM.

Edgbaston, Birmingham.

ETYMOLOGY OF "PATRICK."—What is the etymology of "Patrick," both as a surname and as a Christian name? Is it from the Latin *pātricius* or *pātricius* (patrician, noble)? And is *pātricius* compounded of *pāter* (father) and *rex* (ruler)? The corresponding Anglo-Saxon words are *fæder* (father) and *rica* (ruler).

JOHN GARNHAM.

TUDELEY PARISH REGISTER.—The register of Tudeley parish (near Tonbridge, Kent) dates only from 1362. The registers of nearly all the neighbouring parishes date from the first year of Queen Elizabeth, 1558. The vicar was ejected during the Commonwealth, and the first register is believed to have been lost about that time. Can any one say if it is likely to be still in existence; and, if so, where?

C. P. M.

NICKNAMES OF SOLDIERS AND SAILORS.—In the *Craftsman* of April 12, 1740, No. 719, is "A Conversation between Mr. John Tar, Mariner, and Mr. Thomas Lobster, a Foot Soldier in one of his Majesty's royal Regiments of Guards." Had "Jack Tar" previously been applied as a nickname to sailors? "Lobster," of course, is still a slang term for soldier, derived from "this new red Coat," as it is phrased in the article above mentioned; but this is a very old nickname, for it is to be found in a letter of George Follet to Robert Harley on Oct. 20, 1692, describing a scene on Tower Hill, when the seamen attending the Navy Office "gave some jealousies of disorder amongst them":—

"My Lord Lucas drew out his Tower Guards upon the Hill and fell into an unconcerned way of exercising

them. The seamen grumbled and asked 'what a devil those lobsters did there.'—Duke of Portland's MSS., Historical Manuscripts Commission, Fourteenth Report, Appendix, pt. ii. p. 505.

"Tommy Atkins," however, is now the more generally used term. When was it first employed?

ALFRED F. ROBBINS.

CHURCHES DEDICATED TO ST. THOMAS A BECKET.—How many churches are there bearing the dedication to St. Thomas of Canterbury; and which was the first to receive this dedication? The apse of that of Salamanca looks almost older than the date of that archbishop's death. In 'Salamanca Artística y Monumental,' por D. Modesto Falcon (Salamanca, 1867), p. 100, one finds this church set down as of the eleventh century. It is described on the next page, thus:—

"Santo Tomás tiene su ábside, las ventanas rústicas con toscas columnas que las guarnecen, y cornisamento lobulado en la misma forma en que salieron de sus primitivos constructores."

On the other hand, a more recent writer, M. Villar y Macias, in his 'Historia de Salamanca' (Salamanca, 1887), tomo i. p. 171, thus refers to it:—

"La de Santo Tomás Cantuariense, la dedicaron al santo mártir Tomás Becket, primado de Inglaterra, arzobispo de Cantorbery, que nació en Londres en 1119 y sufrió el martirio el 29 de Diciembre de 1170, en cuyo día le conmemora la Iglesia. Le canonizó el papa Alejandro III. en 1172, y tres años despues sus compatriotas el maestro Ricardo y su hermano Randulpho, de quien ya hemos hablado, fundaron esta iglesia."

Who were these Englishmen and brothers Richard and Randulph? In the Calle de Pavia, at Salamanca, there stands the only remaining bit of the convent of Santa Olaya or Eulalia. It is a doorway wonderfully like that of Iffley Church, near Oxford. It has the same beaked heads to ornament it, and might be the design of the same architect. It is ascribed to the eleventh century. I do not remember to have seen any bit of Romanesque work like it in Spain; and archæologists and architects should persuade the municipality of Salamanca to avert the destruction with which it is threatened. There has been too much vandalism in Spain recently.

PALAMEDES.

Madrid.

PAMELA.—In 'The Story of Two Noble Lives,' vol. iii. p. 52, there is a letter from Countess Canning to Viscountess Sydney, in which we read, "Sir Edward Campbell, of the 60th Rifles, takes his place, a son of the handsome Lady Campbell, well known as Pamela's daughter." I suppose that she was one of the two daughters of Madame de Genlis's Pamela, Marie Stephanie, who married Lord Edward Fitzgerald, of sad memory. Some years ago I saw in the *Guardian* a notice of the death of the widow of an Essex rector, who was stated to be a daughter of Pamela. Pamela died at Toulouse, deserted by all, and was buried by

Barère. Can any one tell me the history of her daughters? Is her portrait, with the children of *égalité*, still in the Louvre?

E. LEATON-BLENKINSOPP.

BLOOMSBURY VOLUNTEERS, 1798.—Any clue to the descent of Charles Dear (Colonel) will oblige.

A. C. H.

IRISH POWER.—Where can I find information about him? I believe that he was an excellent actor of Irish characters, that his Christian name was Tyrone, and that he was drowned in the Atlantic on board the President; but I can find nothing about him in the biographies to which I have access in the British Museum and elsewhere.

THEORNFIELD.

[Lives of Tyrone Power are supplied in many theatrical compilations, and notably in Thomas Marshall's 'Lives of the most celebrated Actors and Actresses.']

MRS. MARGARET COMBRIDGE.—I have a very large book-plate, measuring 18½ in. by 11½ in., with the inscription, "Mrs. Margaret Combridge of Penshurst in the county of Kent, her Book: Presented to her by Mr. John Thorpe, Student in Physick, of University College in Oxford, Anno Dom. 1701." The whole of this inscription is printed from massive woodcut type. Is anything known of the parties named, of the occasion of the gift of books, of the books themselves, or their present whereabouts? Has any one ever seen this remarkable plate actually affixed in a book? The plate was sent to me from the United States. Above the inscription, on a shield, has been sketched a cross moline between four swans, but no tinctures are indicated.

WALTER HAMILTON.

16, Elms Road, Clapham Common.

"HITHER AND YON."—This exquisite Yankeeism ("He talked hither and yon" for "He talked at random") I came across the other day in a serial story at present coming out in *Scribner's Magazine*. Is it new? If so, I sincerely trust it will abide "yon," and not come "hither," to take up a permanent abode, like "I mean to," and other Americanisms, which, unfortunately, have already found a home in our language.

R. M. SPENCE, M.A.

Manse of Arbuthnot, N.B.

"SANDWICH MEN."—I have seen it recently stated that this expression was coined by Dickens. What evidence is there for assigning it to him?

F. C. BIRKBECK TERRY.

DAILY ORATOR.—It was formerly customary—and, for aught I know, may be so still—for a plaintiff filing a Bill in Chancery to style himself "Your Lordship's daily orator." Why was this; when did the custom first obtain; and has it now ceased?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

## Replies.

### 'PENNY CYCLOPÆDIA.'

(8th S. vi. 389.)

Your correspondent E. S. wishes to know the names of the contributors to this valuable work. I was acquainted with Charles Knight and his principal editor, Alexander Ramsay, at the time when the *Penny Magazine* and the 'Penny Cyclopædia' were started under the auspices of the Society for the Diffusion of Useful Knowledge. Cobbett changed "Diffusion" into "Confusion," and I remember reading in his 'Register' a passage, which I quote from memory:—

"The *Penny Magazine* has this day a portrait of the American wood-pigeon. When I was in America, I once brought down fifteen of them at one shot, and none of them were such fools as the readers of this penny stuff who suppose they are gathering in what is called useful knowledge.....If you want useful knowledge, read my 'Register.'"

Offering an apology for this digression, I may state that the original intention was to publish a cyclopædia in penny numbers, to be completed in eight volumes, the articles to be of so popular a character as to suit the capacities of the readers of the *Penny Magazine*. But the staff of contributors was such that it could not be restrained within the limits of definition, and one contributor would complain loudly if another occupied more space than was allotted to him. The result of this contention was that the first volume, completed in 1833, consisting of 524 oblong quarto pages in double columns, ended with the article "Andes," and instead of eight, the work extended to twenty-seven volumes, to say nothing of three supplementary volumes, bearing date 1845-6 and 1858, and the ruin of the publisher. The work was conducted under the skilful editorship of Prof. George Long, of the London University (now University College), and afterwards Principal of Brighton College. Another of the Gower Street professors, Herr Wittich, wrote many of the geographical articles. He had a room at the top of his house, where his books and maps were spread out, and with his pipe-bowl on the floor and the end of the long stem in his mouth he would smoke for hours, while framing his remarkable and often picturesque articles. These articles were the envy of geographical editors. A sub-editor of McCulloch's 'Geographical Dictionary' met Mr. Ramsay one day, and exclaimed, "We've taken all the guts out of your geographical articles!" to which Ramsay replied, "Well, we'll see whether we can't get our guts back again!"\*

\* I attended Wittich's funeral in Highgate Cemetery, in company with Prof. Long and some of the contributors to the 'Penny Cyclopædia.' The ceremony was conducted by the Rev. Dr. Stebbing, who complained

In addition to the regular staff of contributors, specialists were engaged to write single articles. Thus, the Astronomer Royal, Airy, was, soon after the starting of the cyclopædia, engaged to write the article "Gravitation," and the publisher attached so much importance to this contribution that he brought it out in a separate volume in octavo long before it was wanted in the cyclopædia; but this separate publication did not succeed. So, also, Cardinal Wiseman was engaged to write the article "Catholicism," and leading men in Church and in Nonconformity prepared special articles on their respective tenets.

On the general staff, Prof. De Morgan, of University College, London, presided over mathematics and physics. He was assisted by the Rev. R. Sheepshanks, of Trinity College, Cambridge, and the Rev. R. Murphy, of Caius College, Cambridge; but the last named, though very able, was so irregular in his habits that he could not be relied upon. Mr. A. Ross, the instrument maker, contributed articles on optical instruments and instruments of precision. Articles on chemistry, materia medica, medicine and surgery, &c., were by Dr. Day; R. Phillips, F.R.S.; W. Baley, M.D.; Dr. Becker, of Berlin; G. Budd, M.D.; R. Dickson, M.D.; Dr. Greenhill, Trinity College, Oxford; C. J. Johnstone, M.D.; J. Simon, M.D.; T. Southwood Smith, M.D.; W. Coulson; J. Farish, M.D., Trinity College, Cambridge; J. Paget, St. Bartholomew's Hospital; and W. Youatt, author of a treatise on the horse, in the "Library of Useful Knowledge," contributed the articles on veterinary surgery.

Fine arts, sculpture, painting, architecture, building and engineering, music and musical instruments, were treated of by Sir C. L. Eastlake, President of the Royal Academy; R. Ford; Sir Edmund Head; H. Howard, R.A., Professor of Painting, Royal Academy; R. Westmacott, R.A.; R. N. Wornum, Keeper and Secretary of the National Gallery; W. Hosking, Professor of Architecture at King's College; W. H. Leeds; W. Ayrton, F.R.S., F.S.A.

Navigation and military sciences were undertaken by Prof. Davies, of Woolwich; Hon. Capt. Devereux, R.N.; J. Narrien; and Major Procter, of the Royal Military College, Sandhurst.

that he had to read the Church service in the Nonconformist Chapel of the cemetery; and Wittich not being a Churchman, his body could not be taken into the Episcopal Chapel. In the neighbouring churchyard of Hornsey lie the remains of Prof. Long's first wife; she was a West Indian, and was nursed by a black woman, who at the same time suckled her own son. As the foster children grew up they became strongly attached as brother and sister, and when the lady married the lad accompanied her to England. At her death he also pined away, and they were buried in the same grave. The epitaph states that in Jamaica he was the lady's "faithful slave," and in England her "faithful friend."

Rural economy was taken by the Rev. W. Hickey and the Rev. W. L. Rham, vicar of Winkfield.

Manufactures and machinery were by T. Bradley, Professor of Geometrical Drawing, Woolwich, and King's College, London; Edward Cowper, Professor of Manufacturing Art and Machinery, King's College, London; G. Dodd, author of many graphic descriptions of factories in the *Penny Magazine*; E. Norris, Royal Asiatic Society; A. Ross; J. T. Stanesby; A. Ure, M.D., F.R.S.

Philology, mental philosophy, government and political economy were by T. H. Key, A.M. Trinity College, Cambridge, Professor of Comparative Grammar at University College, London; W. D. Christie, A.M. Trinity College, Cambridge; J. Hoppus, Professor of Mental Philosophy, University College, London; George Long, A.M.; Rev. A. J. W. Morrison, A.M. Trinity College, Cambridge; T. E. May, barrister-at-law, House of Commons; and G. R. Porter, F.R.S., Secretary of the Board of Trade.

Law and jurisprudence were by J. H. Burton, advocate, Edinburgh; E. F. Duppa, barrister-at-law; T. Falconer, barrister-at-law; D. Jardine, A.M., barrister-at-law; George Long, A.M.; Mr. Serjeant Manning; J. Stark, advocate-general of Ceylon; W. J. Tayler, A.M. Trinity College, Cambridge; J. J. Lonsdale, and G. Willmore, A.M., barristers-at-law.

I have yet to deal with the great subjects of biography, history, and natural history, which may form the subject of another article.

C. TOMLINSON.

Highgate, N.

There is in the Brighton Public Library a complete set of this invaluable work, bequeathed, among other books, by the editor, my late lamented friend, George Long, with the name of the contributor at the head of each article in his own handwriting. Another set is in the British Museum, as appears from Mrs. De Morgan's statement, in her 'Life of Augustus De Morgan' (p. 407):—

"This list of articles in the 'Penny Cyclopædia' is taken partly from a copy in the British Museum, in which all the articles have the names of the authors appended by the donor; and partly from the marked copy in Mr. De Morgan's possession."

F. E. A. GASC.

Brighton.

It seems a curious omission that no list of the contributors to this excellent, and in many respects still valuable, work is given in the "bindable" part of the publication; but I am glad to be able to inform your querist that a list was given on the wrapper of at least some of the numbers in which it was issued. I happen to have preserved pp. 3 and 4 of the wrapper of the number for April, 1843, on which there is a pretty full list; and I

shall be glad to lend it on receiving the address of your correspondent.

ROBT. GUY.

The Wern, Pollokshaws.

SHELL GROTTO (8th S. vi. 347, 437).—As this matter has been reopened, it may interest Mr. WINSTANLEY and others if I append a few notes I made a year or so since. But the article in *Temple Bar* should certainly be read.

On entering the grotto by the present approach, you find yourself in a vaulted passage shaped like the letter S. This passage, which is about thirty feet in length, contains two small arched recesses, on the splay of which shell ornamentation has been begun, but not finished. The walls and vaulted ceiling are merely rough hewn. After walking about thirty feet, however, you pass under an archway into a circular chamber, whose centre is occupied by a massive and highly decorated pillar. The ambulatory round this pillar is, roughly, forty feet in length and the wall is richly decorated with shells. At the western side of this circular chamber there rises above your head, for a distance of perhaps seventeen feet, a cupola of small diameter and immediately below it another archway opens into another S-shaped passage, about the same length as that by which you enter, but, unlike that, very richly decorated. This passage finally leads you into a chamber, more or less rectangular, some twenty feet in length and ten feet in width. The chief features of this room are two pedestals, about three feet high, projecting from either end of the room. In the western wall there is a shallow recess, with pointed arch, and about four feet from the floor at its lowest part.

Now the whole of this subterranean cavern—to use a poor phrase—is, with the exception of the entrance passage, overlaid with millions of shells of some fifty different kinds in nearly as many distinct designs. Few of these designs are repeated. Speaking generally, the decorative system is one of panels, panel succeeding panel as you pass along. Some are wider than others, and some reach to five feet, some to four feet, and some to six, before the design of the panel is complete. Then above the panels you get the decoration of the vault. Some of the panels are coffin-shaped, and above these is a heart; but, apart from this peculiar feature, there is a variety of interesting symbols employed—flowers, fruits, and the celestial bodies being the most frequent. The arched recess in the rectangular chamber is occupied by a representation of the rising or setting sun; and beyond the rays you have a series of stars. Altogether, there are about two thousand square feet of wall absolutely covered with shells inlaid in a fine series of conventional designs.

The shell chiefly used is that of the small winkle—the dog-winkle as it is often called—and of the larger shells, those of oysters, mussels, whelks, and

limpets are particularly noticeable. These shells are imbedded in a very hard dark-brown cement, which is not unlike flint.

The grotto was discovered in 1837, and on entrance being effected an oak door and table and some rude oak seats were found in the rectangular room. These, I was sorry to learn, were subsequently sold by the new tenant or lessee. The roof, too, of this chamber, which had been damaged in breaking in, was also removed, and is now occupied by a plain wooden vault. The present entrance passage was, I think, the remoter part of the grotto, and the original entrance was from the west. This may account for the unfinished state of the former.

The above are the notes I made on the spot. They could, I have little doubt, be amplified by comparison with other examples, if any one who has the leisure would take the matter up. I may add that some very fair photographs of the grotto, taken by flash light, may be obtained.

ARTHUR MONTEFIORE.

Mr. Walcott's account follows closely the description given in an older book, 'The Land we Live In.' But there it is said that "the cave was old."

EDWARD H. MARSHALL, M.A.

Hastings.

THE TOMB OF QUEEN ELIZABETH (8th S. vi. 368).—The account of the examination of the vault containing the coffin of Queen Elizabeth is to be found in Dean Stanley's 'Historical Memorials of Westminster Abbey,' third edition, 1869, p. 668 *et seq.* (Appendix). There is given a drawing of the "original inscription.....the Tudor badge, a full double rose, deeply but simply incised in outline on the middle of the cover; on each side the august initials E. R., and below the memorable date 1603." A note says:—

"The prominence of this double rose on the Queen's coffin is illustrated by one of the epitaphs given in Nichols's 'Progresses,' p. 251:—

Here in this earthen pit lie withered,  
Which grew on high the *white rose* and the *red*."

The date of the examination was, no doubt, 1869. On p. 655, Stanley says, "It was at the close of 1868 that Mr. Doyne C. Bell.....called my attention," &c. Facing p. 681 there is an engraving of "The Coffin of James I., Elizabeth of York, and Henry VII., as seen on the opening of the vault in 1869." And on p. 636 it is said of this last vault that "at its entrance was placed a tablet inscribed, 'This vault was opened by the Dean, February 11, 1869.'" This was the last vault examined in this search, which began with the vault containing the coffin of the great Duke of Argyll, &c.

ROBERT PIERPOINT.

Doubtless the description of this structure and its contents inquired for by T. F. F. is that he will find on pp. 139–40 of the Supplement, 1869,

to Dean Stanley's 'Historical Memorials of Westminster Abbey.' See likewise the foot-note on p. 155, as above.  
F. G. S.

Dean Stanley had the joint vault of Mary and Elizabeth opened in 1869; the coffin of Elizabeth was found resting on and crushing that of her sister. Queen Elizabeth's wooden coffin had much perished. An illustration of the centre fragment of the coffin-lid was reproduced from 'The Tombs of the Kings of England,' by J. Charles Wall (Sampson Low, Marston & Co.) in the *Antiquary* for March, 1892. As there shown, the Tudor rose is between the initials E. R. and surmounting the date 1603.  
H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

PHENOMENA OF THE MIDDNIGHT SUN (8th S. vi. 308, 375).—Du Chailou could, of course, have mid-night sun, for some midsummer days, at the latitude 66° 32', commonly marked as the Arctic circle, but it is equally visible those days without approaching within sixty English miles of that circle; and tourists ascend the river Tornea to see it from a hill far short even of 65° 42', which we may call at sea the Summer Arctic circle. This appears by deducting fifty minutes of arc from the 66° 32', namely 16' for the sun's semidiameter, and 34' for the raising of his image by refraction. Again we must add the same 50' to find the latitude of the Winter Arctic circle. We enter the Summer Arctic circle or Midnight Sun circle, when the midsummer sun does not wholly set, but a part of him remains over the northern horizon. But we do not enter the Winter Arctic circle, or Sunless Noon circle, as long as any of the sun remains visible on the south horizon every day of December. We can only lose this at 67° 22'. The two circles, at 65° 42' and 67° 22', should be marked on all maps, because they are visible by these two plain phenomena, whereas the theoretical Arctic circle, always marked, has no visible quality at all. The area of the winter Arctic regions is but six-sevenths of the summer Arctic regions. I doubt whether there is any town or village within the winter circle, whereas the maps of Norway and Russia show plenty within the summer circle.  
E. L. G.

The REV. JOHN PICKFORD, by a passing slip, refers to Trondhjem Cathedral as "one of the grandest specimens of pure Norman style, dating as early as 1033." As a matter of fact, there is much more thirteenth century about it than eleventh. I find in my diary, dated June 15, 1892, the following, under "Trondhjem":—

"The cathedral, which is built of a grey stone, is of most interesting character. The actual old work is some of it Norman, but mostly of exquisite Early English character—of the selfsame date as is the thirteenth century work at Westminster Abbey and Salisbury and Ely Cathedrals. It was completed about A.D. 1240. A great number of the craftsmen who helped to rear it were

Englishmen. A work of very conservative restoration is taking place. The State allows about 4,300*l.* a year towards this, and, at the rate the work is going on, it is computed that the renovation of the fabric will be completed in or about A.D. 1925. It is at this cathedral the kings of Norway and Sweden are crowned."

I may add that the choir of this cathedral is a fine example of pure Early English work. We have nothing, to my mind, better in this country. Forming one of a large party who were on the top of the North Cape at midnight on July 20–21, 1892, we hung out a large coloured poster, entitled "Pleasure Cruises in the Land of the Midnight Sun," one of the many with which London was placarded that summer. After some consideration, we decided that, although the surroundings were imposing, they were as nothing to the poster—especially as regarded colour.  
HARRY HEMS.  
Fair Park, Exeter.

ARABELLA: ANNABELLA (8th S. vi. 325).—In families of Jewish origin the name of Annabella is not uncommon. I know of one family where the Annabella can be traced back for one hundred and fifty years. Discarding the Latin derivation, erudite Jews declare Annabella to be a compound of Hannah and Bilhah.  
B. P.  
New York.

CONTINUATION OF 'EDWIN DROOD' (8th S. vi. 348, 418).—The following letter is in my collection:—

4th Dec., 1878.

My dear Sir,—I can only suppose that *another* false report of my having finished 'Edwin Drood' has been set afloat in America. I was asked to finish the story soon after Dickens's death, and *positively refused*. Any assertion or newspaper report which associates me in any way with any attempted completion of the story is absolutely false. I shall be obliged if you will at once communicate this reply of mine to Mr. Barnes, with my authority to publicly contradict the rumour which has deceived him and which may deceive others.....Very truly yours,  
WILKIE COLLINS.

To George Barnett Smith, Esq.

C. L. LINDSAY.

THREE-EYED PEACOCK FEATHERS (8th S. vi. 287).—I have inquired about this order from my brother-in-law, who is himself a Mandarin of "One-eye Peacock Feather," and he tells me that the "three-eye" is the highest grade of the order, and the badge is formed by arranging three peacock's feathers so as to show the eyes at the side of the cap or head-dress.

B. FLORENCE SCARLETT.

'ONCE A WEEK' (8th S. vi. 427).—This "publication" was not, as ENGINEER seems to think, a "paper," at all events in the sense of a newspaper; and I should have thought that it was still well known to the world of letters, as, when first started, in 1859, it was illustrated by Millais, Tenniel, Charles Keene, F. Walker, Lawless, &c.; while among our contributors were Miss Marti-



neau, Charles Reade, Sir John Bowring, Tennyson, and Swinburne. It lived a month or so short of twenty-one years, and was published during most of that time by Messrs. Bradbury & Evans. Mr. Samuel Lucas (of the *Times*) was its first editor, and I succeeded him. A set of *Once a Week* is very scarce, and if ENGINEER does not succeed in getting the number that he requires, I will, with pleasure, have any extract that he wishes copied out for him; but I would rather not lend, even to a writer in 'N. & Q.,' a book that, if lost, could not be easily replaced. E. WALFORD, M.A.  
Ventnor.

OBELISK: WELLBELOVED (8th S. vi. 385).—The Rev. Charles Wellbeloved was the curator of the Philosophical Society's museum at York and the author of a work on Roman York, entitled 'Eburacum.' He died in 1858, aged eighty-nine, having been sixty-six years minister of the St. Saviourgate Unitarian Chapel in that city. The Rev. John Kenrick (or Kendrick), mentioned in the register extract, married Mr. Wellbeloved's daughter Lætitia in 1821, succeeded him in the curatorship and in the ministry of the same chapel, and wrote his 'Life.' He died in 1877, in his ninetieth year, and his wife in 1879. Both gentlemen were able antiquaries and authors. The account of Kenrick in 'D. N. B.,' xxxi. 15, mentions his being with Charles Wellbeloved's son John when the latter died at Homburg.

W. C. B.

SOURCE OF QUOTATION WANTED (8th S. vi. 128, 172, 418).—

How rev'rend is the face of this tall pile,

Not from Tickell. It is from Congreve's 'Mourning Bride.' MR. HOOPER will find it quoted by Johnson in 'Lives of the Poets' ('Congreve'). Johnson says, "If I were required to select from the whole mass of English poetry the most poetical paragraph, I know not what I could prefer to an exclamation in 'The Mourning Bride,'" &c. And Boswell also records that Johnson said in conversation that "the description of the temple in 'The Mourning Bride' was the finest poetical passage he had ever read" (Boswell's 'Johnson,' ed. Birkbeck-Hill, vol. ii. p. 85).

D. C. T.

JOSHUA JONATHAN SMITH (8th S. iv. 308, 497; v. 72, 238, 435; vi. 17, 198, 373).—In a letter, dated Oct. 31, 1813, written by Lady Hamilton to Horatia Nelson, the Smiths are mentioned as Colonel and Mrs. Smith. Should not the correct name of their Richmond residence be Heron Court? The misspelling is traceable to the address written by an illiterate young cousin of her ladyship, thus: "To the Right Hob. Lady Hambleton, hering Cort, Richmond." In the letter which it covered the writer expressed his inability

to visit her, giving as reason: "I declare my small Cloaths are Scandoules and my hat has the Crown part nearly off."

HILDA GAMLIN.

Camden Lawn, Birkenhead.

"BLENKARD": "LONDON FLOWER" (8th S. vi. 89, 398).—May not the former expression mean some kind of strong ale? Bailey has, "To *blink* beer, to keep it unbroached till it grows sharp." If this is so, then *blenkard* is probably only another name for "Hull cheese," which John Taylor, the Water Poet, in his 'A Verry Merry Wherry-Ferry Voyage,' describes as

"much like a loafe out of a brewer's basket, it is composed of two simples, mault and water, in one compound, and is cousin germane to the mightiest ale in England."

F. C. BIRKBECK TERRY.

BURIAL IN POINT LACE (8th S. v. 69, 132, 255; vi. 54, 237).—COL. PRIDEAUX, at the last reference, misquotes, probably owing to a slip of the pen or an error of the press, a well-known passage in Horace's 'Ars Poetica.' He writes:—

Ubi plura nitent, non ego paucis  
Offendo maculis.

This should, of course, read—

Ubi plura nitent.....non ego paucis  
Offendar maculis.

Whether the *macula* I have pointed out in the quotation is attributable to COL. PRIDEAUX himself, or to Cibber, whom he states to have also applied the verses to Anne Oldfield, or to the printer; whether it was one which *incuria fudit*, or which *humana parum cavet natura*, I venture to think that the proverbial accuracy of 'N. & Q.' demands that it should be removed.

GEORGE BRACKENBURY.

19, Tite Street, Chelsea.

[The line is correctly given in Cibber's 'Apology,' ed. Lowe.]

£. s. d. (8th S. vi. 387).—MR. WOLFERSTAN'S difficulty arises from a confusion between the historical and modern meanings of these symbols. At one time the same coins and the same monetary terms were practically current throughout Western Europe, £. s. d. everywhere standing for *libre*, *solidi*, and *denarii*. The *libra*, which was a money of account, and not a coin, represented the value of a pound's weight of silver, or 5,760 grains troy; while the Italian *lira* and the French *livre* (now usually called a franc), the lineal representatives of the *libra*, contain about 77 grains of silver, or about one seventy-fifth part of its original amount. In Scotland the debasement was not so great, a pound Scots being worth 20*d.* English, or twice as much as the Italian *lira*. The Roman *solidus* was originally a gold coin containing about 70 grains of gold, or rather more than our half-sovereign, which weighs nearly 62 grains. This also had come to be not an actual coin, but merely a money

of account, representing one-twentieth of a pound of silver, or 288 grains. This has been debased in the same proportion as the other coins, a pound of silver being now coined into 66 shillings instead of 20, as would have been the case if the original standard had been maintained. That an Italian *soldo* and a French *sou* should now be worth only a halfpenny, while the English shilling, which historically represents the same coin, is worth twenty-four times as much, shows how much less rapid the debasement of the coinage has been in England. The penny, representing one-twelfth of a *solidus*, was the Roman *denarius*, which is the Italian *denaro* and the French *denier*. This was originally a silver coin containing 24 grains of silver, and hence we still reckon 24 grains = 1 dwt. In the time of Edward I. it had sunk to 22½ grains, or a little heavier than our threepenny bit, the ratio to the pound of silver being, however, maintained, the Tower or mint pound of silver being reckoned at 5,400 grains instead of 5,760, so that 240 silver pennies of 22½ grains still went to a Tower pound of silver. From the time of Edward I. the debasement of our coinage was rapid. In the reign of Edward III. the silver penny was 18 grains, in that of Henry IV. it was 15 grains, in that of Edward IV. it was 12 grains, in that of Henry VIII. it was 10 grains, in that of Edward VI. it was 8 grains, and it is now 7½ grains, or one-third of the weight in the reign of Edward I., while the debasement in France has been twenty-four or twenty-five times as much.

ISAAC TAYLOR.

"AULD KIRK" (8th S. vi. 367).—When we Scotsmen designate whiskey as the "Auld Kirk," we indicate our preference for the beverage as that which is of ourselves, and that which deserves our regard by comparison with anything that can be imported. We know what our kirk is, and we shall not lightly see her disestablished by the ambitious outsider. Other distillations may be offered, and may be looked at and even tasted, but the old is better. For that there can be no efficient substitute, and therefore we mean to keep it. It was finally settled, long ago, by our national bard that "freedom and whiskey gang thegither," and from this position we have not the remotest intention to retire. Foreigners and those longing to despoil the teinds may cry their fill, but it is ours to defend our birthright.

Let half-starved slaves in warmer skies  
See future wines, rich clust'ring, rise;  
Their lot auld Scotland ne'er envies,  
But blithe and frisky,  
She eyes her freeborn, martial boys  
Tak aff their whisky.

THOMAS BAYNE.

Helensburgh, N.B.

CELLIWIG (8th S. vi. 67, 132, 292).—I am obliged to the REV. CANON TAYLOR, the learned

author of 'Words and Places,' for his kind assistance in identifying the Celliwig of the 'Historical Triads of the Island of Britain,' with King Arthur's principal coronation city Silchester. Just as MR. HUGHES, who is evidently a Welshman, would have liked to have placed Celliwig in Wales, so, being myself of a West-country family, I had a disposition to have placed it in Somersetshire, at Ilchester, if I could have done so with any support from the authorities. But independently of the reasons given by CANON TAYLOR, based upon the Roman name of Silchester, other authorities point, I find, with overwhelming force to the conclusion that Silchester is the Celliwig of the Triads.

The name is formed from *Calleva vicis*, that is, "the Jurisdiction" or "Vicariate" or "Bailiwick" of Calleva. Silchester was, like London, which at one time was called London Wick, governed in the time of King Arthur by a consul, who practically would be what Cicero calls "the Vicarius," or representative of the king, exercising the royal *vicis*, i.e. "jurisdiction," "*Vicarius proprii est qui vicem alicujus gerit*" (Cicero, 'Ros. Am.,' 38 *a med.*). So the apostles are called "*Vicarii Christi*," and the *Praefectus Urbis* of the city of Rome had his shadow in the "*spectabilis vicarius urbis aeternae*" ('Cod. Theod.,' *init.*), who bore and exercised the *vicis* of the *Praefectus Urbis* in his absence, or in such matters as the *Praefectus Urbis* permitted him to attend to; and as, after Constantine's establishment, the bishops of Rome were permitted to exercise the same functions which the Papas or Popes of the French sees anciently exercised in their respective towns, they (the bishops of Rome) took from their civil office and jurisdiction the old title of "*Vicarii Urbis*," and subsequently, emboldened by one successful usurpation after another, blossomed forth at length into the apostolic "*Vicarii Christi*." Calleva Vicis in Saxon times became Calleva Wick, in Welsh Celliwig, and later on, like many other Romano-British cities, it lost, so far as its name was concerned, the *vicis* (significant of jurisdiction), and was known only by the addition of the *Castrum* (the fortified camp or castle), becoming then *Calleva Castrum*, or Silchester. I may also state here that, from researches made since my first query, I think it is not improbable that at the time the Triad was first orally composed, the district given in the Triad as "Cornwall" actually then embraced the district where Silchester is situate, although subsequently, after the destruction of the Arthurian dynasty, the boundaries of Cornwall gradually became restricted to the present limits of the county. Before joining in an unwarrantable cry against the valuable records of his ancient people, MR. HUGHES would do well to peruse carefully the works of that most learned and illustrious bard Iolo Morganwg. I read these thirty years ago, and ever since I have had a

profound respect for the 'Triads of the Island of Britain.' The Welsh bards had as their motto (of course in Welsh) "The Truth against the World"; and although sometimes they may have made mistakes, they never intentionally placed lies in their records. Would that we could say this of all our mediæval and modern "historians"!

As to Edinburgh, the native historians are against MR. HUGHES, and they claim, and their claims are supported by the weight of authority (including modern excavations *in situ*), that Dun Edin was an ancient fortress and town long before the Saxons came to Britain. They reject the derivation of the name from King Edwyn. Just as I think the Welsh have a right to respectful hearing in matters affecting their history, so I do not see why we should not grant the same right when claimed by Scotsmen, more especially when their claims are supported by independent testimony—that of the Welsh bards.

SHACKLETON HALLETT.

1, Hare Court, Temple.

The utter destruction of Silchester by Ælla seems impossible, nor is twenty-three years a sufficient interval to allow for the conversion of the site into a ploughed field, with those enormous walls still erect. We need centuries for Darwin's worms to raise a vegetable mould over the foundations, which probably stood till removed for the construction of the adjoining village. Besides, who shall fix the chronology of Arthur so closely as twenty-three years? We have to deal with an indefinite period, ranging between A. D. 449, *temp.* Vortigern, and 577, date of the battle of Deerham, thus involving the careers of various personages. Then Silchester is known as Segontium, or Caer Segont, from a Celtic Hercules; and, given Celliwig = forest, it compares very well with Latin *silva*, so Sil-Chester, from the Pamber forest in which it lies.

A. HALL.

There is a place in Pembroke called Gelliwick, but this name is supposed to have a Norse derivation. See Davies's 'Gower.'

ALEX. G. MOFFAT.

COW-DUNG FOR FUEL (8th S. iv. 226, 277, 377, 417).—I have just come across the following curious passage, which shows that "cassons" ought to pay tithes:—

"Focalia, quæ colliguntur de stercooribus animalium, continentur appellatione lignorum, et sic decimari debent."

Quoted in Ducange, s.v. 'Focale,' from Lindwodus, but without a proper reference.

J. T. F.

Bishop Hatfield's Hall, Durham.

POEM ON NAMES (8th S. vi. 407).—The publication in question is probably a *brochure* of seventy-two pages, published in 1859 by Simpkin, Marshall & Co., and entitled 'Surnames Metrically Arranged

and Classified.' The author's name is given on the title-page as "Thomas Clark, Esq.," but this was, I believe, a pseudonym assumed by a Mr. Simpkin, father-in-law of Henry Bohn, of Bohn's libraries. The whole thing is mere doggerel. Mr. Bohn has characteristically written "laborious trifling" on the fly-leaf of a copy he gave me.

ISAAC TAYLOR.

RAFFMAN (8th S. vi. 387).—MR. HOOPER inquires about the meaning of *raffman*, and his query leads me to say that as raffmen were tallow chandlers, and, according to his statement, were dealers in rushes, I will account for their being so.

Many years ago the common rush dipped in grease was the ordinary light of the common people. Early in the autumn rushes were cut and carried into the houses wholesale in immense bundles. They were there peeled (three-fourths of the peel or rind being taken off), the remainder being left to give support to the rush during its use. These rushes then *en masse* were dipped into boiling grease. They were then placed in racks near the ceiling of a kitchen or back kitchen, and in three or four weeks would be ready. When wanted for use a great bundle would be taken down and placed in a suitable brass or earthenware dish, and one by one would be burnt in a candlestick made for the purpose, being a slight iron stem fixed in a wooden stump or clog, at the top of which was a contrivance similar to a pair of pliers, in which the rush was placed to burn, and as it burned down towards the pliers the rush was moved on, until it was wholly consumed, when another would be taken from a tray, and so in the course of a long winter's evening one candlestick would sacrifice thirty or forty rushes. Many years ago I have been witness to this method of lighting in Wales.

Old customs linger longest in the West, but in the time of "John Cambridge, a Mayor of Norwich in the fifteenth century," who mentions in his will John Gooselyn, raffman or tallow-chandler, a ready purchaser of rushes, it is most probable that he bought his rushes for this primitive style of lighting.

WILLIAM PAYNE.

Southsea.

MR. HOOPER will find the explanation he requires in Mr. Bardsley's 'English Surnames,' p. 355, where certain raffmen, living at Norwich in the fourteenth century, are mentioned. A raffman seems to have been a dealer in lumber, shearings of cloth, riff-raff of other kinds, waste materials, and riff-raff generally.

ISAAC TAYLOR.

Over the entrance to almost any timber yard in Hull, which is pre-eminently a timber port, may be seen the inscription "raff merchant" or "raff yard." An application to a timber merchant there would bring a definite answer. The word is not

unlikely to be of the same sort as *raft* and *rafter*, rough poles, of small diameter, with the bark on. In 1645 one Robert Eliot, of London, was an apprentice to a "raftsman," and went into Yorkshire on his master's business, 'Discovery of a Horrid and Cruel Murther,' 1662. W. C. B.

PYM'S AMATEUR THEATRE (8th S. vi. 427).—Robert John Pym, proprietor of the once well-known Amateur Theatre, was in the early part of the century a provincial actor. In 1812 he was in old Jerrold's company at Southend. A few years later, obtaining through interest the appointment of Bag-bearer to the Registrars of the Court of Chancery (the duties of which comprised, I believe, the preparation of the daily cause lists), he quitted the professional stage and built a neat little private theatre at the back of his house in Wilson Street, where he frequently acted with the aspirants for whose use the house was designed. Besides Elton many actors of note began there, among others John Reeve, Strickland, Marston, Holl, Selby, and Belford. The little playhouse is memorable to me as the place where at an early age (in 1846) I saw my first play. The farce that night was 'The Review,' in which Pym acted Caleb Quotem. As well as I remember, he had something of the brisk, bustling style of Harley, whose line of business he chiefly played. In that or the following year he gave up the place, which continued, however, to be used as a theatre until 1853 or later. Pym died at his house in Holford Square, Pentonville, September 16, 1866, aged seventy-nine. WM. DOUGLAS.

1, Brixton Road.

'THE ARTIST' (8th S. vi. 389).—Under this name there were published, in 1809-10, two volumes of collected 'Essays relative to Painting, Poetry, Sculpture, Architecture, the Drama, Discoveries of Seamen, and various other Subjects.' The compilation was edited by Prince Hoare, Secretary of the Royal Academy, and author of some twenty long-forgotten dramas. Possibly these essays (Hoare himself wrote several of them) may have been reprinted from the periodical referred to by MR. GUY. OSWALD, O.S.B.

Fort Augustus, N.B.

Mr. Prince Hoare was the editor (or author) of this publication. It must have been resumed, or continued beyond the date mentioned by MR. GUY, because there are two quarto volumes of it.

R. R.

Boston, Lincolnshire.

This sixpenny monthly was reissued in January, 1880. Each number contained thirty-two pages, and in size it was rather less than the *Antiquary* and a bit larger than 'N. & Q.' It was "Printed by William John Perry, of 22, Cursitor Street, London, E.C., and published by William Reeves,

at 185, Fleet Street, London, E.C." The title-page of the year's bound volume reads: "The Artist and Journal of Home Culture, January to December. London, Wells Gardner, Darton & Co., 2, Paternoster Buildings, E.C. Price, in cloth, 8s. 6d." The last volume I have of it is that for 1883; but the publication appears to have been continued to a later date, as in the December part I see "The Editor regrets that Mr. Ruskin's second lecture has been 'crowded out,' but it will be published, if possible, next month."

HARRY HEMS.

Fair Park, Exeter.

I can inform your correspondent that the *Artist* first appeared on March 14, 1807, and that it continued until August 1, 1807, when the reader was "bid farewell." It was in twenty-one numbers, each number being separately paged. It commenced again in 1809; went on during 1809, and contained 422 pages, paged continuously, when it stopped. The title and contents appeared to the first volume in 1810. On the title, "Edited by Prince Hoare," vol. i., and date 1810. The second volume also has similar title and contents, "Edited by Prince Hoare," dated 1810. Both volumes are printed by Mercier & Co., London. I have both volumes perfect and complete. Who was Prince Hoare?

CHAS. GOLDING.

Colchester.

[See 'Dict. Nat. Biog.']

PLAN OF MONASTERY (8th S. vi. 309, 376).—If M. will send his address I shall be glad to give him a plan of the Carthusian Priory of Mount Grace. G. W. TOMLINSON.

Huddersfield.

SIMONDS (8th S. vi. 309, 396).—Peter Simond, the London merchant, who was father to Lady St. John and Lady Trevelyan, was of Huguenot refugee origin. His father, somewhat *pasteur* of Embrun, in Dauphiné, had in 1686 found refuge in Zealand, and ended his days in Holland. But for some twelve or fifteen years, from 1688 onwards, he ministered to the French Protestant colony settled at the Cape of Good Hope, and there it was that his son, the subject of this inquiry, was born in 1691. H. W.

New University Club.

"HUMBY'S HOTEL" AND "PADDY O'RAFFERTY" (8th S. vi. 367).—There is a note (4th S. vii. 472) which gives an extract from the *Ladies' Own Journal* of January 21, 1871, about this song. The writer of the extract attributes it to Hogg, the "Ettrick Shepherd," who, he says, used to sing it, but said that he would never publish it. He adds that it may have been taken down from Hogg's singing and printed. The writer of the note (DR. CHARLES ROGERS) says that the song may have been a parody on 'Peggy O'Rafferty,'

which "was composed by Robert Tannahill, and is included in every edition of his works."

ROBERT PIERPOINT.

ISLAND OF BARBADOS (8th S. vi. 26, 173, 279).—In the final chorus of the burletta "Inkle and Yarico," the scene of which is laid in the island, we get an idea of how the name of the island was pronounced in this country in the early part of the present century. The chorus begins:—

Come let us dance and sing,  
While all Barbadoes' bells shall ring,  
Love scrapes the fiddle string  
And Venus plays the lute.

The second syllable appears from this to have been long. JNO. H.

In a letter received by me lately from a son of the late Bishop of Barbados, it is stated that the above spelling alone is correct. He adds, "The name is an adjective of the singular number, being derived from the bearded fig—a kind of banyan, which grows plentifully there." E. WALFORD.  
Ventnor.

"HOODLUM" (8th S. iv. 17, 157, 274, 337; vi. 276).—I frequently hear "soodlum" and "soodles" applied to dawdling, unthrifty, loafing fellows, although I never heard they were so called after a leader named Sood. It seems to me this is one of the fanciful derivations so detested by Prof. Skeat. My own impression is that "soodlum" and "hoodlum" are mere variations of "noodles" and "noodlum." The great unwashed are rather given to such play on words. R. R.

Boston, Lincolnshire.

N. WHITTOCK (8th S. vi. 288, 413).—Whittock was painstaking, industrious, strictly honest, and good tempered, but tainted with the greed of a true hack writer. He produced many technical works for artisans, full of plates; an early work was a pictorial French and English primer, but too childish for London or Paris, because bilingual infancy is unknown. He projected a series of illustrated manuals: Perspective, Geography, Heraldry, but they were swamped by Weale's series. The last was a good and useful book; but the subject is not taught in schools, and it is altogether inadequate for genealogical research.

P. N. ROW.

SECOND-HAND BOOK PRICES (8th S. vi. 406).—Woe worth the day when there shall come into the pleasant world of books anything so terrible as that committee or conference which MR. C. F. S. WARREN desires. Better is it that he should be fleeced in his pious quest for *Synodalia* than that the avocation of book-hunting should be deprived of one bit of its uncertainty, the element which gives to it not the least of its many charms. Second-hand dealers have their "guinea-pigs," and they sit at the feet of Quaritch, besides seeing lists

and catalogues innumerable by which they range their prices; but the cost of cast-off volumes to the tradesman is uncertain, their condition varies, the incidence of demand alters month by month, and there are such differences between the circumstances of this man and that, that it would be hard to get any good result from an incipient "union" like that suggested. The seller himself would lose legitimate satisfaction could he never offer a customer a copy of something at 3*l.* 10*s.* for which somebody else was asking 5*l.* Do not let us do anything to degrade second-hand book-buying from the rank of a sport to the level of a grim business-like transaction. ST. SWITHIN.

I, for one, hope that MR. WARREN'S suggestion will not be carried out, or one of the pleasures of life—that of hunting for "bargains"—will be lost us. Certainly the prices of second-hand books appear to be somewhat arbitrary. I have before me now two lists, in one of which Dyce's Beaumont and Fletcher (Moxon, 1843) is offered at 6*l.* 15*s.*, in the other at 10*l.* 10*s.* The descriptions are precisely the same; each is a fine copy. One of the lists, however, is dated April, 1893, the other October, 1894. Again, here are two lists, in one of which Gosse's 'Poetical Works of Thomas Lovell Beddoes' (Temple Library) is offered new at 4*s.*; in the other, second-hand, at 7*s.* 6*d.* Some time since I bought a faulty copy of Lyte's 'Herbal' for 10*s.*; a copy not a whit better was offered to me last week, as a bargain, at 2*l.* More glaring instances of discrepancy than these might easily be given, but, as I have said, a good deal of the pleasure of buying old books is due to this fact, and there are, of course, many circumstances besides the actual value of the book which must be taken into account. C. C. B.

The war of trade competition would, it is to be feared, prevent an agreement upon a common standard of sale value of a second-hand book, and it may be that the diverse prices quoted for the same book are simply due to the different initial cost to the bookseller. Undoubtedly it would be in the interest of the owner of books about to pass to the second-hand bookseller if some standard could be made. Recently some two hundred books, sent to the invitation of a dealer who advertises himself as giving "utmost cash value," in the result showed a vast difference between the buying and selling estimate of value, for one only of the books in question appeared directly afterwards in the buyer's catalogue at over five times what was remitted for the whole parcel, and subsequent inquiry elicited the fact that it was sold at that price. S. G. C.

THOMAS RANDOLPH (8th S. vi. 186).—J. D. C., writing to the *Athenæum* of Aug. 11, styles Randolph "of the fastest of the sets which nick-

named Milton 'The Lady.' What evidence is there that Randolph was exceptionally "fast"? It is hardly fair to judge him by his works. A youngster in his twenties may praise sack and the sex without being an immoderate lover of those gifts of Nature. Randolph only followed the fashion of his time, and 'A Pastoral Courtship' may be placed by the side of Carew's 'Rapture' as a mere exercise in amorous writing. Some of our most illustrious poets would come badly off if the earlier effusions of their muse were the touchstone by which their moral character was tested.

Randolph loved good company, and was of a lively and convivial temperament. To use his own words, he was a "jovial lad." In his 'Eclogue to Master Jonson,' he describes his studies at Cambridge, which were certainly not compatible with a fast life. But there is better evidence than his own statements. Amongst the 'State Papers' is an important letter, dated Aug. 11, 1629, from Bishop Mawe, of Bath and Wells, to Henry, Earl of Holland, Chancellor of the University of Cambridge. In this letter, of whose existence Mr. Hazlitt does not seem to be aware, the bishop strongly recommends Thomas Randolph, B.A., to the Chancellor as "one of extraordinary parts and learning." He says he has no friends to solicit for him but the Bishop of Lincoln, under whom he was bred at Westminster, and the writer himself, under whom he has lived for four years in Trinity College, Cambridge ('Cal. State Papers, Domestic Series,' 1629-31, pp. xix, 34). The bishop, in his capacity of Master of Trinity, must have been well acquainted with Randolph, and it is hard to suppose that he would have given this testimonial to his character if he had been the "fast young man" that J. D. C. imagines him to have been.

I agree with J. D. C. and your valued correspondent C. C. B. that a critical edition of Randolph is much wanted. Nor would an editor be far to seek. The accomplished scholar to whom we are indebted for the admirable edition of Milton which is now in course of issue from the Pitt Press, and who is himself a distinguished ornament of the college of which Randolph was a fellow, would render a service to literature by taking in hand a complete and "up-to-date" edition of the works of this thoroughly English writer.

W. F. PRIDEAUX.

Jaipur, Rajputana.

"PHOTOGRAM" (8th S. vi. 326).—MR. W. E. WILSON says: "An attempt is being made to introduce this word into our language." The gradual adoption of "photogram" to signify a picture made by light has been proceeding for many years, and though it has recently received a spurt in England, the attempt is not new. In December, 1866, in the *Scientific American* the use of the word was strongly advocated by the

Rev. A. C. Kimber, and a discussion arose in which several journals, including the *New York Times* took part. Some years later the word was given in a supplement to Webster's 'Dictionary,' and more recently the American 'New International Dictionary' gives it as a standard word. Some two years ago the *Canadian Photographic Journal* commenced to consistently use the word "photogram," and a year ago an English journal called the *Photogram* made a point of using it. One of the most important firms of photographic book publishers also use it in all their publications. Several photographers and photographic material dealers in England use it either occasionally or regularly, and such journals as the *Sketch*, the *Optician*, and others use it occasionally as an alternative for the older form "photograph." W. E. H.

"A BLIND ALEHOUSE" (8th S. vi. 368).—Probably this simply means an obscure alehouse. Halliwell illustrates this meaning of the word by a quotation from Gosson's 'Schoole of Abuse,' where Chenas is described as "a blind village in comparison of Athens." Further references are given to Cotgrave and Holinshed. The alehouse, of course, might be a dark tenement, and so merit the epithet bestowed by Swift. Cp. 'Faerie Queene,' IV. xi. 2:—

Her threw into a dongeon deepe and blind.

But the obscurity of the situation is likely to have been the point aimed at in the description.

THOMAS BAYNE.

Helenburgh, N.B.

May not "blind" here be used in the sense of "unseen; out of public view; private" (cf. Ogilvie's 'Dictionary'). The 'Slang Dictionary' gives "blind" = a pretence, or make-believe. This meaning is quite popular nowadays, but whether it was so in Swift's time is an open question. We hear of many so-called "blind" businesses; occasionally—to instance one—a barber's shop, often a mere make-believe and a cover for a betting-house; hence, as one might say, a "blind" barber's. Of the alternatives given above, however, I am inclined to the view that the meaning implied by Swift was probably the former. C. P. HALE.

This phrase occurs in Etherege's 'Comical Revenge,' 1690: "Is the fidler at hand that us'd to play at the *blind alehouse*?" It is also to be found in the 'Life of Nich. Ferrar,' v. 183, 1818. We also read of a *blind path*, the meaning being unseen, not easily found, private. Gosson, in his 'Schoole of Abuse,' 1579, mentions Chenas, "a blind village in comparison of Athens." See 'N. & Q.,' 3rd S. v. 137.

EVERARD HOME COLEMAN.

71, Brecknock Road.

INFORMATION FOR THE PEOPLE (8th S. vi. 306, 410).—If MR. SPENCE will be kind enough to look

again, he will find both the words of the name of the painter spelt incorrectly. There are other things in] his note I disagree with; but as I do not wish to get into a wrangle about so trifling a matter, they shall pass, and readers of 'N. & Q.' shall form their own judgment. If I had thought Mr. SPENCE, or any one else, would have defended the paragraph I would not have sent it. R. R.

Boston, Lincolnshire.

**AUTHORS OF QUOTATIONS WANTED** (8th S. vi. 49).—

At the above reference you were good enough to insert a query from me as to the author of the lines:—

Believe not each aspersing tale, &c.

I have lately seen the lines quoted and attributed to Sheridan, but I cannot find them in any of R. B. Sheridan's plays. If any of your correspondents can furnish me with the correct reference I shall be greatly obliged. My object is literary research, not the solution of a puzzle.

R. F. BALL.

(8th S. vi. 167.)

Joy, joy, in London now, &c.

This is the first line of a poem on the death of Wallace, by Robert Southey, and is included in collections of his minor poems.

EDWARD H. MARSHALL, M.A.

(8th S. vi. 369.)

Yet 'midst her towering fanes in ruin laid, &c.,

is from Heber ('Palestine,' l. 289). But W. T. should have written "climb," instead of "mount," in his third line.

R. CLARK.

(8th S. vi. 429.)

The source of the somewhat misquoted quotation—

The hills of heaven,

Where I shall never win,

is clearly the ancient Scottish ballad called 'The Demon Lover.' Here are the passage and its context:—

"O what hills are you, yon pleasant hills,

That the sun shines sweetly on?"

"O yon are the hills o' heaven," he said,

"Where you will never win."

JOHN W. BONE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*New English Dictionary.* Edited by Jas. A. H. Murray, LL.D. D—Deceit and F—Fang. 2 parts. (Oxford, Clarendon Press.)

APPRECIABLE progress is being made with this monumental undertaking, and it begins now to seem as if middle-aged scholars need not despair of seeing the perfected work. A long period was occupied in marshalling and drilling the materials, but now that the task of discipline is over progress is really rapid. Vols. iii. and iv. are now both begun, the first instalment of the earlier volume appearing under the direction of Dr. Murray, and that of the later under the care of Mr. Henry Bradley. A change, the expediency of which cannot be doubted, has been made in the method of publication. Quarterly sections began on November 13, and each quarter-day will, it is hoped, see a further instalment. By this arrangement the work as it progresses becomes immediately available, and scholars are practically saved, so far as regards some words, a year's waiting. A, B, C, and E are already accessible, and D and F, of which instal-

ments are now given, are, we are assured, far advanced. In the D part we have 1,200 main articles and 1,800 words. The editor draws special attention to some two dozen special words, such as *daffodil*, *dais*, *damask*, *damsel*, *day*, *debuture*, *death*, &c. The pretty name "daffadowndilly" is said to be a playful expansion of *daffodilly*. One is surprised to find no earlier quotation than Tusser. Very interesting is the account how *affodil* (*asphodel*) developed into *daffodil*, though no satisfactory account of the initial *d* has been obtained. In the form *affodil*, *daffodil* is forty years earlier in use than *daffadowndilly*. Under "Death" it is shown that the picturesque name of "Black Death" for the Plague is of wholly modern use, having been invented by Mrs. Markham. *Decanus*, the source of *dean*, was originally a term of astrology. The use of "Dear" at the outset of a letter is a point specially studied. The entire part is full of interest. Not less valuable is the F instalment. *Fairy* is a word on which much is said. Nothing is mentioned, however, about the derivation from Lat. *Fatum*. It used to be held that "Fatum, *fee*, *fair*" was analogous to "Pratum, *pré*, prairie," but these opinions were held in the wicked old days of conjecture. *Fallacious* is adequately illustrated; but space might have been found for Milton's "fallacious bride," applied to Dalilah. "Fallacious muse" is quoted from Cowley. In the case of *fall* no fewer than one hundred senses are given, the searcher being provided with a phrase-key, or short index, to aid him through "its labyrinthine recesses." This word, which occupies more than twenty columns, ranks as a good second to *come*, the most voluminous word yet dealt with. Matter of curious research and of valuable suggestion arises on every page.

*Tutte le Opere di Dante Alighieri.* Nuovamente Rivedute nel Testo da Dr. E. Moore. (Oxford, University Press.)

THAT a complete edition of the works of Dante should be issued under English editorship by English publishers shows how firmly established in this country is now the Dante cult. A handsomer or more convenient edition is not to be desired. So far as we have examined it, moreover, the text seems all that can be hoped. For the text of the 'Divina Commedia' De Witte furnishes the basis as for that of the 'Vita Nuova' and the 'In Monarchia.' In other works the text of Fraticelli has been taken. The various codices available have, however, been consulted, and recent textual criticism has been laid under contribution. In the text of the 'Convito' the gravest difficulty has been encountered, and in this existing printed texts have been closely revised. Fifty pages of index of proper names and *cosa notabili* add to the value of what may claim to be the most serviceable and trustworthy portable edition of the whole of Dante now accessible.

*The Poetical Works of Sir Walter Scott.* Edited by J. Logie Robertson, M.A. (Frowde.)

LIKE other works from the same press, this one-volume edition of the whole of Scott's poetry is issued in two forms, or rather upon two papers. In one form it is a substantial and handsome volume, in the other it is one of the thin elegant books which it is a luxury to regard, to open, to touch. We have already dwelt upon the beauties of get-up, and especially of the paper, in dealing with the Bibles, Shakspeare, Longfellow, &c., which have preceded this volume. Almost Mr. Frowde wins us into acceptance of what, if not a heresy, is at least an abandonment of all past convictions. By the side of Scott's "Waverley Novels," in forty-eight volumes, and other works, stand, and have long stood, the poetical works in twelve. Delightful volumes they are. Where,

however, shelf-room is exhausted and yet books necessary to knowledge or enjoyment multiply, we think how we could relieve the straining shelves and the groaning beams, and with a gain to comfort and ease of access decuple our collection by using only volumes such as the present. No great sacrifice is moreover involved. Take this edition of Scott. The text is better than that we have always consulted, the poems are all there, with the introductions and notes, the type is beautiful and legible to eyes in which vigour and brightness have long been dimmed. The book, moreover, is supple, light, beautiful. It will rest in the coat-pocket better than any single volume of the twelve, and if we take it out for a jaunt we have no fear of being gravelled for lack of matter as if we take 'Rokeby' or the 'Lady of the Lake.' The only thing against so doing is that the volume is so dainty it seems a shame to apply it to such uses. Still, again, when it is worn out a new copy is not a matter of a king's ransom. These reflections must be accepted in place of criticism. We say to Mr. Frowde, Go on and prosper, and give us in like form Wordsworth and Shelley and Burns, and as many volumes of the poets as the law privileges you to deal with in their entirety. When this work is accomplished we shall be ready, if asked, to suggest a few prose volumes worthy to keep them company.

*Memorials of St. James's Palace.* By Edgar Sheppard, M.A. 2 vols. (Longmans & Co.)

A BOOK such as the present is necessarily a compilation. It has none the less more than the attractions of a romance. Every page of it is interesting, and even as a collection of stories it has claims on attention. Going back, as it does, only to the time of Henry VIII., it has, of course, no such historical or antiquarian interest as the Tower or Westminster Abbey. Its record is, moreover, neither grim nor tragic, only human. Tragedy, of course, there is. We have the picture of Charles I. as a king a prisoner in the house in which as a prince, after the death there of his brother Henry, he held his court; see him, if the report is to be accepted, with his chamber full of soldiers, who smoke tobacco, uncover him in bed, and spit in his face. Here, and in all that concerns the worst of monarchs and best of men, all is tragedy. More often, however, there is the mingled pitifulness and comicality that constitute life shown in "the fierce light that beats upon a throne." Here we see George II. blubbering over the bed of his dying consort, and consoling her last moments with the promise, not more cynical than naïve, that after her death "il aura des maîtresses." Or, again, the scene is the childhood of Mary of Modena and the birth of the Pretender, who, Burnett and Gregorio Leti and one knows not how many more will swear, was no Stuart at all, but a child of obscure parentage seized to personate the dead infant of royalty, and in order to support James's tottering crown smuggled into the room in a warming-pan. One time, indeed, a genuine, if not ideally impressive tragedy is close at hand, when on August 2, 1786, George III., stooping to accept a proffered petition, receives the unavailing thrust from the over-sharpened knife of Margaret Nicholson. Not often, however, have we to deal either with tragedy nor with very tragical mirth. More often the walls look down upon stately solemnity and imposing ceremonial. These things are painted with scrupulous fidelity by the reverend author. Not in the least his fault is it that the ceremonies are better left to the imagination than seen at close hand. Not wholly friends to the empire are those who revealed the innermost secrets of the Napoleonic court, with its washer-women duchesses and what not. Our own royalty is all unlike the mushroom growth of Corsica. To appre-

ciate at the full the court of the Georges and to maintain the theory of the divinity that hedges a throne it is better, perhaps, not to pasture incessantly upon court memoirs. Mr. Sheppard has, at least, presented a series of animated pictures, supplied much curious information, and brought into stronger light many secrets not of the prison-house, though St. James's has been used as such, but of the Palace House. His work overflows with illustrations of all sorts: reproductions of priceless pictures—one picture of Charles II. when a youth constitutes a history in itself—views of royal marriages and processions, reproductions from the priceless collection of London plates of Mr. Gardner or from the Crace collection, pictures of apartments, plate, furniture. The work has, indeed, unending interest, and, considering the difficulties in the way of the writer, is accomplished with commendable outspokenness as well as with exemplary ability.

WITH the new year comes the latest born of English magazines, the *Windsor Magazine* (Ward, Lock & Bowden). It is, as might be anticipated from its title, exceptionally loyal, having as its first illustration 'The Queen and the Baby Prince,' and presenting, in addition, a picture representing 'Four Generations of English Royalty.' In a wealth of letterpress and illustrations, 'Romances of Rings,' written and illustrated by Mr. Fred. Miller, appeals most directly to our readers. The whole is a remarkable sixpennyworth.

M. ÉDOUARD ROUYEYRE, of 76, Rue de Seine, Paris, to whom are owing many books of high antiquarian interest, promises a facsimile reprint of "Le Vray et Parfaite Science des Armoiries; ou, L'Indice Armorial de feu Maistre Lovvan Geliot, Advocat..... Augmenté par Pierre Palliot, 1660, fol." The well-known compilation of Geliot, the Lyons poet and *avocat*, was enriched by Palliot, an eminent genealogist and publisher, with 5,000 armorial shields drawn by himself. The work, which enjoys great authority in France, will be issued in two folio volumes.

### 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."

BAKER ("Next Issue").—Impossible to put the contents of a quart into a pint bottle. The press of matter compels our holding over many valuable contributions, yours included.

CORRIGENDA.—P. 452, col. 1, l. 15, for "ordained" read *consecrated*; p. 453, col. 2, l. 12, for "mislead" read *misled*.

#### 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, DECEMBER 22, 1894.

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## Notes.

## WEDDING DANCE IN BRITTANY.

On returning to the *Hôtel des Voyageurs*, at Carnac, in Brittany, for *déjeuner*, on Tuesday, Oct. 10, 1893, we found a wedding party of over thirty peasant folk taking wine in the *salon*. Our hostess informed us of the matter in a loud whisper, "Les noces," as the party were leaving the hotel.

The wedding ceremony had been held in the old church across the road. All the men of the party, except one, wore dark-coloured Breton "Éton" jackets and broad-brimmed, low, round-topped felt hats, with wide velvet bands around them, buckled at the back and with the ends hanging a foot long down the neck, and the usual tight trousers.

The women wore beautiful but heavy costumes of full warm colours, with lace about the shoulders. The garments looked like old and finely preserved family treasures. Both men and women wore modern leather boots.

The party, on leaving the hotel, walked a few yards round the corner into the main Plouharnel road, and there, near the church and opposite the houses of friends, two musicians began playing, one on bagpipes and the other on a shepherd's pipe (*chalumeau*). The bridegroom, who was smoking a long thin cigar and was the only smoker of the party, took his wife by the hand, spoke a

few words, and fifteen couples linked hands, forming a chain ring, and began stepping to the music, whilst the entire chain of dancers moved around in a circle to the left, with shuffling steps and with rhythmic rests, in unison with the music, and accompanied by emphatic right-foot stamps on the ground, all together, and by a down-swinging of all the linked hands and arms, just previously raised.

This dance was kept up by the entire chain of dancers, moving always to the left with the sun, whilst treading in a circle for a couple of minutes. Then, without pause in the music or the dance, the entire chain of dancers altered the figure of their dance from the circle into that of a cross, still keeping the chain intact and the dancers facing one another closely, whilst treading the figure of an equal-armed cross and still all moving to the left with the same shuffling steps and with the same rhythmic emphasized rests in unison with the music.

Then, still without pause in the music or the dance, the entire chain of dancers again altered the figure of their dance, from the cross into a letter S, or serpent, the dancers keeping the chain intact and still facing one another closely whilst treading the figure of a letter S, or serpent, and still moving to the left and maintaining the dance as before.

Then the entire chain of dancers straightened out into a double line for a few seconds and then reverted into the chain circle. After a few circuits in repetition of the first figure, and when the bridegroom had returned close to the doorstep where he started the dance, he clapped hands and the dance and the music ceased and the party broke up into groups and refreshed themselves in adjoining houses.

The whole dance was gone through as if all knew it well, and with the solemn countenance of accustomedness. The music sounded like an old step-dance folk-tune of the mountains. It and the dance, with all its circumstance, were full of old-world interest.

Here, it seemed, was a glimpse of some ancient custom. The forms that the dance took seemed clearly to indicate so much; the circle, the cross, the serpent, all clearly and unmistakably formed as component parts of one dance, and that a wedding dance. Here, surely, was a survival of certain of the ceremonial rites accompanying some ancient form of the worship of Venus. It would be interesting to know whether any similar dance survives elsewhere.

FRED. W. FOSTER.

Neckinger Mills, Bermondsey, S.E.

## MAURITIUS AUGUSTUS BENYOWSZKY.

According to the writer of a review in the *Times* (Nov. 17, 1893) of the latest English edition of Benyowszky's 'Memoirs and Travels,' "in Hun-

gary, where patriotic pride in his supposed exploits seems to have obliterated the critical faculty, he [Benyowszky] has been elevated to the rank of a national hero."

This must have been news to all, even to those who had hitherto been under the impression that they knew something of Hungary. Because until Jókai's recent apotheosis of this good deal talked about but little-known national hero appeared in 1888, no Hungarian version existed of his book, though there were, besides the original English version, as many as eight German, one French, three Polish, two Dutch, one Swedish, and one Slovak editions in existence, nearly all more or less abbreviated. Those of his countrymen who could only understand their own Magyar mother tongue had to content themselves with such meagre details as they were able to cull from Count Gvadányi's poetical version of his life (Pozsony, 1807), or from the very short extracts published in the *Nemzeti Plutarkus*, or the *Magyar Magazine for Useful Knowledge*, at the beginning of the present century.

If Benyowszky at any time really has been a national hero, a very short article which appeared in the *Szászadok* (xxviii. pp. 646 *et seq.*), the journal of the Hungarian Historical Society, has effectually dislodged him from his pedestal, and no historian or geographer with any reputation to risk will ever attempt to replace the *disjecta membra* of the fallen idol.

Another reviewer, again, in the *Athenæum* (March 17), finds fault with Capt. Oliver, the editor of the 'Memoirs,' on account of this gentleman's endeavour "to throw all possible doubt on Benyowszky's accuracy and honesty," and it is the reviewer's opinion that in his evident prejudice against the "count," the editor has rather overshot his mark. But I think Capt. Oliver, instead of overshooting the mark, has not sufficiently shown up his "hero's" true character. The 'Memoirs,' to my mind, have a very much smaller substratum of truth than that which either the editor or his reviewer are inclined to admit, and there is very little in them that is not "romantic embellishment" or "exaggeration," not to use stronger terms.

The slender substratum of truth upon which the 'Memoirs' as issued in the volume before us are founded is, as the reviewer has correctly summarized it, that Benyowszky

"having as an extremely young man seen some service in the wars against the Polish Protestants supported by Russia, he was taken prisoner by the Russians and carried off to Siberia and Kamtschatka as an exile; that while there he organized, or joined in, a revolt in which the local governor was killed, and then, seizing a ship, he arrived after a four months' voyage at Macao, whence he obtained a passage, along with his followers, to the Mauritius, and thence to France."

So much I am willing to admit, but very little more. I do not deny, of course, that enough

remains to give our hero a very fair claim to the title of adventurous. What I take exception to in his book is, that having had such an excellent opportunity of distinguishing himself by deeds and not words, and having had such a full share of adventures allotted to him, he did not content himself with relating honestly his experiences, but actually went out of his way to write two bulky volumes of mostly fiction, for apparently no other purpose than to pillory himself before the world as a self-convicted liar and a greater blackguard than he really was, as I shall presently show. A faithful record of his experiences would have made a very readable book; the wretched farrago he has produced, though it sets up claims to being considered a work on history and geographical discovery, is neither one nor the other.

In extenuation of his offence, perhaps it would be well to point out that his ancestors belonged to a nation among whom, in days gone by, at least, the faults of exaggeration and prevarication seem to have been hereditary. So, at least, Æneas Sylvius leads us to believe. According to this acute observer of men, it was the custom among Poles to make great things look greater; and it was also he who stated that if Poles occasionally did speak the truth, it was more by accident than design.\*

The *Athenæum's* reviewer rallies, also, Capt. Oliver for his statement that "the memoirs open with a lie." Why, Capt. Oliver ought to have written, "with a pack of lies," for Benyowszky was not born in 1741, but in 1746; his father was neither a count nor a general and had no "hereditary lordship," but was only a retired colonel and a common landowner. His mother, though bearing the courtesy title of "baroness," because she was the daughter of a baron (who, in his turn, very likely was also a baron by courtesy only), was not an "hereditary Countess of Thuróc," for the very simple reason that no such title has ever been known in Hungary. Our hero was himself a commoner until Louis XVI., of France, made him a baron, and was not made a count until a very much later period than that covered by his 'Memoirs.' These are stubborn facts, which not even his most ardent admirer, and the most implicit believer in his veracity, Jókai, is able to gainsay. Jókai, consequently, blames Benyowszky's foreign biographers for the "inaccuracies." Though it is true, as the reviewer contends, that these "mis-statements" occur in a part of the 'Memoirs' which are written in the third person, and not in the "count's" own hand, they are Benyowszky's very own fabrications.

\* "More Polonorum, qui de magnis majora loquuntur," writes he, on Oct. 28, 1445 (Epist. 81), and on May 21 of the same year: "At hæc omnia in Hungaria nascebantur mendacia, quamvis aliqua inter hæc vera fuerint, magis casu quam studio dicta. Sed hæc omnia magis Polonis adscribo quam Hungaris."—Voigt, p. 362.

Dr. Jankó, another of Benyowszky's valiant defenders through thick and thin,\* has seen a copy of his certificate of birth in the Archives Coloniales du Ministère du Commerce et des Colonies, at Paris, which, though issued as early as 1777, curiously enough, already gives the false date of birth and describes Benyowszky's father as a general and magnate. In addition hereto, Benyowszky, in the short memoir which, with his signature attached, he handed to Rochon at Port Louis, describes himself as "the scion of the illustrious house of the Barons of Benyowszky."† Whose but Benyowszky's own fertile brain could have supplied many of the particulars given in the short sketch of his life preceding the 'Memoirs'?

The question can be settled once for all by a glance at the original MS. of the 'Memoirs,' which their first editor, Wm. Nicholson, very wisely, has deposited in the British Museum (Add. MSS., 5359-5362). It consists of four volumes, written by a strange hand, but at the end of each volume Benyowszky has appended his signature, attesting the genuineness of the MS., and thereby accepting, I maintain, the responsibility for every statement contained therein. The short life, written in the third person and preceding the memoirs, ends at the bottom of the recto of folio 38 of the first volume. The 'Memoirs,' as written by himself, start on the verso of the very same leaf. Moreover the introductory life contains several corrections in Benyowszky's own hand in the Russian proper names, and all these are spelt according to the rules of Hungarian phonetics. This, I beg to submit, is conclusive.‡

As the parish register of his native town places the fact beyond all doubt that Benyowszky was not born till 1746, there is no need for me to add anything to Capt. Oliver's comment on our hero's fabulous exploits as colonel in the empress-queen's army in the campaigns of 1756, 1757, and 1758, or to make any remark about the events of the succeeding years,§ until we come to the year 1767, when he joined the Confederation of Bar.

L. L. K.

(To be continued.)

## BIBLIOGRAPHY OF CHRISTMAS.

(Continued from 8th S. iv. 502.)

Narcissus. A Twelfth Night Merriment played by youths of the parish at the College of St. John the Baptist in Oxford, A.D. 1602. With appendix. Now first edited from a Bodleian MS. by Mary L. Lee, of St. Hugh's Hall, Oxford, 8vo., pp. xxii, 51. Tudor Library, No. 4.

A Caveate before Christmas: or, a Shorte Discourse of sport, play, or recreation in general, shewing particularly also what sportes be lawful, what unlawful, by N. T. C., 1622. MS. in Sir T. Phillipps's collection.

On Mocket's book, 1651 [6th S. vi. 506], see 'D. N. B.,' xxxviii, 92.

Christmas in the Inns of Court, Chamberlayne, 'Present State of England,' 1702, pp. 396-7.

Date of Christ's birth, King, 'Primitive Church,' part ii., 1713, pp. 142-5.

Letter to Mr. T. Blackwell of the College in Aberdeen, with Papers concerning the Observation of Christmas, by W. G., Edinburgh, 1722.

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Christmas Treat, Dublin, 1567 [8th S. iv. 502]; read 1767.

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Mirth without Mischief, containing the Twelve Days of Christmas, the play of Gaping-Wide-Mouthed Wadding Frog, Art of Talking with Fingers, Nimble Ned's Alphabet and Figures, woodcuts, 18mo., C. Sheppard, Clerkenwell, 17—.

The Christmas Ba'in, by Skinner [see Alexander, 'Northern Rural Life,' p. 176].

Hymn for Christmas Day, by Chatterton.

Christmas Tips, by the correspondents of the *Kensington News*, woodcuts by Bewick and others, 12mo., pp. 79, n.d.

Christmas Carols, by Mant, 1833 ('D. N. B.,' xxxvi. 97).

Old Christmas Carols, chiefly taken from manuscript sources. Edited by T. Wright. Percy Soc., 1841.

Christmas, its History, Antiquity, and Amusements, 8vo., pp. 64. 1844.

A Booke of Christmas Carols, illuminated from ancient MSS. in the British Museum, selected and arranged by Joseph Cundall, drawn by J. Brandard, printed by Messrs. Hanhart, 8vo., 184—.

A Garland of Christmas Carols, 12mo., pp. 20, Newcastle-upon-Tyne, 18—.

The Alien Child's Holy Christ, from the German by

1760. Their husbands "collato inter se consilio ac communi voluntate Vitricum Colonnellum Samuelem Benyowszky Viennæ commorantem, atque ipsius posteros nulla habita Regii mandati ratione anno 1760 ex omnibus bonis, cum Matronis tum industria Benyowszkiana partis, via facti excludunt." After a lapse of six years, *i. e.*, in 1766, our Benyowszky collected a band of ym-pathizers and began a quarrel with the men of one of his brothers-in-law, in which firearms were freely discharged and several people on both sides wounded. Benyowszky thereupon was summoned to appear before the sheriff of his county to answer a charge of a breach of the public peace brought against him; but not daring to face his judge, for several reasons, Benyowszky escaped to Poland. Curiously enough, the letter of amnesty, issued by Maria Theresa in 1777, only mentions the offence of his having gone into foreign parts without his sovereign's leave.

\* *Szászadok*, xxv. 724.

† 'Voyage au Madagascar,' par l'Abbé Rochon (Paris, 1791), pp. 198 *et seq.*

‡ According to Dr. Jankó more MSS. dealing with Benyowszky are to be found in the British Museum, Add. MSS. 18,128, 18,129, 18,134, 18,135, 18,136, 18,139, and 18,844.

§ In palliation, nay, in justification of his conduct towards his brothers-in-law, Jókai enlightens his readers that, according to the Hungarian law (Werböczy's 'Opus Tripartitum Juris Regni Hungariæ,' iii. 22), the lawful owner had a right to eject, by armed force, even, if necessary, any usurper of his property within a year. According to Horányi's 'Nova Memoria Hungarorum' (Pest, 1795, *sub nom.*), Benyowszky's mother was a widow when his father married her, and left three daughters by her first husband, all three married at the time of her decease in

E. Hodge, 8vo., Richardson, Newcastle-upon-Tyne, 1846.

New Curiosities of Literature, and Book of the Months, by George Soane, 2 vols. 8vo., 1849 (contains "Christmas").

Christmas in Olden Time, its Customs and their Origin, 1859.

St. Paul and Protestantism; with other Essays, by Matthew Arnold, contains 'A Comment on Christmas.'

*Chambers's Journal*: Keeping Christmas, Dec. 25, 1869; Christmas Pies, Dec. 30, 1871; Plough Monday, Jan. 25, 1879.

Stockwell, on the date of the Nativity, see *Yorksh. Weekly Post*, Dec. 30, 1893.

Boar's Head Carol, see Hearne, 'Gul. Neubrig,' 1719, p. 745; and on the Boar's Head dinner at Oxford and similar customs, *Academy*, May 5, 1894, p. 375.

The Scientific Chronology of the World in its Relation to the Advent of Christ (see 'N. & Q.,' 8<sup>th</sup> S. vi. 140).

W. C. B.

A CHRISTMAS POEM.—The following version of 'Little Jack Horner' in the Latin tongue will, I opine, interest some of your readers. I have cut it from a copy of the *Lincoln Herald* of Jan. 13, 1832:—

Little Jack Horner  
Sate in the corner,  
Eating his Christmas pie;  
He put in his thumb,  
And he pulled out a plum,  
And said, "What a sweet boy am I!"

*Idem Latine reddidit.*

Sedens Johannes parvus in angulo  
Hornerus edit crustula Christmasca;\*  
Et dixit, ut pruna extrahebat  
Pollice, "Quam sum ego suavis infans!"

A. STARTE.

CHRISTMAS ANTHEM, 1232.—In 17 Henry III. twenty-five shillings were paid to the clerks of his chapel for chanting "Christ hath conquered" before him at Worcester on Christmas Day; and the like sum for singing it at Westminster on the Purification B.V.M. ("pro Christo vincit"). (*F. Devon*, 'Issues of Exchequer,' 1837, p. 513.)

W. C. B.

CHRISTMAS CARDS.—Latimer, preaching at Cambridge in Advent, 1529, said, "I will apply myself according to your custom at this time of christmas; you are wont to celebrate Christmas by playing at cards." He therefore dealt Christ's cards; the game they played was to be the triumph or trump, and he that dealt should win, &c. These two sermons are entitled 'Of the Card.' See Fox's note about them.

W. C. B.

CALVIN ON CHRISTMAS.—Ed. Wells in 'Testimonies of Dissenters,' 1706, p. 10, quotes from Calvin's 'Epist. ad Hallerum':—

"Whereas some of your country are much offended at the abrogation of holy-days among us, and 'tis likely that much odious talk is spread about it, and I make account

that I am made the author of this whole matter, and that by the ignorant as well as malicious: I can solemnly testify of myself, that this was done without my knowledge or desire. Before I ever came into the city there was no holy-day at all observed besides the Lord's-day; those which are celebrated by you were taken away by that same law of the people which banish me and Farel: and 'twas rather tumultuously extorted by the violence of wicked men than decreed legally. Upon my return I obtain'd this temper (or mean) that Christmas-day should be observed after your manner; but upon the other days extraordinary supplications should be made, the shops being kept shut in the morning, but after dinner every one should go about his own business."

W. C. B.

#### CHRISTMAS FARE.—

Men may talk of country-christmasses, and court glut-tony,

Their thirty-pound butter'd eggs, their pies of carps' tongues,

Their pheasants drench'd with ambergris, the carcasses  
Of three fat wethers bruised for gravy, to

Make sauce for a single peacock.

Massinger, 'City Madam' (acted 1632, printed 1653), II. i.

W. C. B.

A TONSURE PLATE.—In the *Journal* of the British Archæological Association for 1882 is printed a paper which I had read before the Association in the April of that year upon a circular copper plate preserved in the British Museum. A narrow slip of vellum attached to the plate determines its use:—

"Ista est mensura seu forma coronarum officiariorum ecclesie Sancti Pauli, London, ex primaria fundacione ejusdem ecclesie [assignata]; et per diversos venerabiles patres Episcopos, Decanos, et Capitulum.....ste conformata et observata."

The plate is, in fact, the tonsure plate of St. Paul's Cathedral; and it is of the thirteenth century. It was the standard plate by which the tonsures of the higher order of the clergy were regulated.

I do not stay to describe the plate, as it is figured and described in the aforesaid *Journal*. But I should like to ask whether other ancient tonsure plates are known to be extant, and whether any such plates are in use to-day in the Roman obedience.

Amongst my ritual books, I find a little 'Rituale Romanum' (12mo., Lugduni, 1726). On the back of the title are four concentric circles of different diameter. The innermost circle is twenty-two millimètres in diameter, and is marked "Clerici"; the next circle is forty-three millimètres in diameter, and is marked "Subdiaconalis"; the third circle is sixty millimètres in diameter, and is marked "Diaconalis"; whilst the fourth circle is seventy-eight millimètres in diameter, and is inscribed, "Sacredotalis Tonsuræ forma ex Concil. Palent. Mediol. tit. *Pareri. Alet, &c.*"

By which abbreviations are no doubt intended decrees of the Councils held at Palencia and at Milan, and at the Diocesan Synod of Alet in 1670.

\* Vox ficta ob necessitatem Alcaicam.

And it is evident that these several circles give the exact size of the tonsure for clerks, for subdeacons, for deacons, and for priests.

It is interesting to notice that the St. Paul's Cathedral tonsure plate, already mentioned, measures exactly seventy-eight millimètres, the size of the priestly tonsure as given in the 'Rituale Romanum,' of 1726; so that from the thirteenth century to the first quarter of the eighteenth century no change had taken place.

I have no intention of entering into the curious subject of the various forms of tonsure which have been used in different times and places. The subject has been lightly touched in my paper in the *British Archeological Journal*. But I should like to know whether these measurements of tonsure are still observed, whether such observance is general throughout the Latin Church, and whether plates are used by which the *tonsores* may exactly regulate the circle which it is their duty to form or to maintain.

W. SPARROW SIMPSON.

"STEAL NOT THIS BOOK FOR FEAR OF SHAME."

—This paragraph appeared in the *Daily News*, Aug. 9:—

"Students of sociology who are fond of tracing back the customs of latter-day man to the practices of his remote ancestry, will note with interest the fact that there is authority at least six hundred years old for the entry, 'Steal not this book for fear of shame,' by which schoolboys proclaim their ownership of a work. In a curious volume in the Bodleian Library, cited by a contributor to the last issue of the *Ex-Libris Journal*, formerly belonging to the monastery of Robertsbridge, in Sussex, is the following inscription: 'This book belongs to St. Mary of Robertsbridge; whoever shall steal it, or sell it, or in any way alienate it, let him be anathema maranatha.' In the course of the fourteenth century the book came into the possession of John, Bishop of Exeter, who seems to have been somewhat troubled by the inscription, as being likely to give rise to injurious suspicions with regard to himself. Accordingly he wrote underneath it, under date 1327: 'I, John, Bishop of Exeter, know not where the aforesaid house is; nor did I steal this book, but acquired it in a lawful way.'"

F. C. BIRKBECK TERRY.

THE "CHANTICLEER" OF THE GOSPELS.—While glancing through the proof-sheets of Mr. Ferrar Fenton's 'Modern English New Testament,' soon to be issued from the press, I noted, with something more than a passing pang of regret, the disappearance from its pages of the time-honoured "chanticleer," which has come to be so indissolubly associated with the earlier history of the Apostle Peter that it is almost impossible to think of the one apart from the other. According to Mr. Fenton's rendering of the Gospel narratives, "the bird of dawning" is, at least in name, "to shrink in haste away, and vanish from our sight." His substitute is to be a "bugle."

On the authority of Scott, we are willing enough to take for granted that one of Sir Roderick's bugle-blasts proved "worth a thousand men"; but

it is much less easy to believe that Peter, even when in his most penitent mood, "went out and wept bitterly" on hearing the bugle-blast of some petty officer of the Roman garrison stationed at Jerusalem during the preliminary mock trial of his Master. But was it a "bugle" or a common barnyard fowl that actually proved to Peter the enormity of his own perfidiousness, and led to such poignant remorse? The Greek original, ἀλέκτωρ, which in our common versions is translated "cock," is represented in the Latin by *gallus*. Now, whatever may be the correct English equivalent of ἀλέκτωρ, it is inconceivable that *gallus* can be anything other than "cock." The Romans appear to have been particularly fond of domestic fowls, and probably introduced them into Judea; and the French pun about a *gallus* (Gaul) disturbing the emperor is as old as Nero. The "cock-crow" (ἀλεκτοροφωνία) is used in Mark's Gospel to indicate the last night-watch of the Jews. Each of these watches may, of course, have been announced by a bugle, trumpet, or horn; but if either had been the actual conscience-rouser of Peter we should have expected the Latins to have perpetuated the same by some other word than *gallus*. Canon Tristram, in his 'Natural History of the Bible,' and other recent writers give interesting accounts of domestic fowls, both among the Jews and Romans, without, however, the slightest suspicion that the crow of the cock is liable to be confounded with the blast of a bugle.

Although the Gospel story will be read with renewed pleasure in Mr. Fenton's translation, I cannot but think that he has stumbled here; and some of your readers may perhaps be able to throw further light upon the accuracy or otherwise of this portion of the translation with which we are all already familiar.

A. INGRAM.

FULHAM.—So many queries appear in reference to Fulham, that if the querist is not acquainted with it, he may like to know of "Emmanuelis Alvari Regulæ de Syllabarum Quantitate, cultiores multo et auctiores quam ante editæ.....et Lusus Poetici. Opera et Studio L. V. Lond., 1730." The initials are those of Ludovicus Vaslet. The dedication has the signature as from "Fulham, e ludo nostro literario. 8º Id. Maii, 1730." The book seems of some value. See Lowndes, s.v. "Alvarus." But there is no mention there of L. V.

ED. MARSHALL.

"COUNTY CROP" AND "COUNTRY CROP."—For, say, fifty years the fashion of the wearing of men's and boys' hair has been to cut it shorter and shorter, so that to-day hair is shorn in many cases as close as the barbers' shears can get. A closely cropped head, fifty years and less ago, was, in country places, looked upon with some suspicion, for then only prison birds just out of durance appeared with closely shorn heads, and this cut was popularly

known as the "country crop," indicating that the wearer of the short hair had been barbered at the expense of the county. If any man was bold enough to appear with his hair cut short, the words "country crop" were thrown at him from all sides; and in the same manner, the school lad who came to school with his hair cut shorter than was the country fashion, had his life made miserable in the same way, until such time as his hair had grown again. The "country crop" was a different matter altogether. Barbers' work was done on men and boys, in many instances, at home by mothers and grandmothers; and their mode was to put a large basin well back on the crown of the head, and then shear round the edge of the basin, making a clean sweep of all the hair which projected below it. This was the "country crop."

THOS. RATCLIFFE.

Workshop.

FALSE RHYMES IN TENNYSON.—There is no denying that Tennyson had a keen and subtle ear for both rhythm and rhyme. Occasionally, however, as if to exemplify the old saying, "Aliquando bonus dormitat Homerus," he uses rhymes more or less false. Thus, in 'The Two Voices,' he makes "not" rhyme with "thought" and "sought," and that although (as it seems to me) he might easily have written "naught." In his 'Second Song to the Owl' he uses as rhymes "wot" and "afloat." In his 'Ode to Memory,' the rhyming of "past" with "haste," and "star" with "rare," strikes me as false; and in the third stanza of the same there is no word, so far as I can see, to rhyme with "tremble," unless it be "dull" and "beautiful." (I have before me the eighteenth edition, Moxon, 1866.) Not less disagreeable to my ear is the rhyming of "swallow" with "yellow" and of "sky" with "joy" in 'The Swan.' These examples I take from Tennyson's earlier poems. As was the case with Horace, so Tennyson's ear seems to have grown more keen and accurate in his later years. It is, of course, too late, now that Tennyson is gone, to hope to see these slight blemishes mended; but even in spite of them, I still hold that he was the greatest master of melody that this century has produced.

E. WALFORD.

Ventnor.

A SINGULAR INCIDENT.—I can vouch, from personal knowledge, for the truth of the following. Last May a family vault in Fulham Churchyard had to be opened to receive the remains of Mary McKenzie Mundell. The vault was known to contain one coffin, that of Susanna Mundell, who died Aug. 16, 1846, since which date it had not been opened. When, last May, the sexton effected an entrance, he was astonished to see the leaden shell, which contained the remains of Mrs. Susanna Mundell, standing in a vertical position,

head downwards. The outer wooden case had rotted away, and remnants of it lay in the bottom of the vault. How did the coffin, which had, of course, originally been laid in a horizontal position, shift itself into a vertical one?—"like a grandfather's clock," as the sexton put it to me. On first thoughts one might imagine it was a case of being buried alive, and that the unhappy victim, in her frantic efforts to release herself, had actually caused the coffin to turn into the position in which it was found. The mystery, however, is capable of a more pleasant and more feasible solution. In former years the high tides used to inundate the church and churchyard. As the water flowed into the Mundell vault the coffin probably floated, and then, the head being the heavier portion, in all likelihood sank to the bottom, thus bringing it into a vertical position. As an occurrence of this kind must be extremely rare, it occurred to me that the above note might be worthy of preservation in 'N. & Q.'

CHAS. JAS. FERET.

A LINK WITH LAMB.—It may interest some of your readers to know that one of the few remaining friends of Charles Lamb has just died, at Hertford, at the age of ninety-two. Mrs. Charles Tween (Elizabeth Norris) was one of the daughters of Mr. Norris, of the Inner Temple, of whom Charles Lamb repeatedly speaks with gratitude and affection, for the manner in which he acted at the time of the tragedy in their family.

MATILDA POLLARD.

Belle Vue, Bengoeo.

A DERELICT BRASS.—Under the above heading the following letter appeared in the *Church Times* of Nov. 16. Perhaps some reader of 'N. & Q.' may know from which church the brass has disappeared:—

Sir,—I believe that many brasses have been taken from churches. I have to-day found one in a metal dealer's store. He thinks it came from Lincolnshire. It is a plain mural brass, Latin inscription (Hannah, wife of Robert Girtton, died 1725). If you will kindly insert this note, the brass may find its way into its proper place.

W. A. H. LEWIS.

Upper Gornal Vicarage, Dudley, Worc.,

Nov. 13th, 1894.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

SMOLLETT'S 'HUMPHRY CLINKER.'—As the name of the hero of this novel is often misspelt, it may be well to reprint the title-page of the first edition (the only one published in the author's lifetime):

The | Expedition | of | Humphry Clinker. | By the  
Author of | Roderick Random. | In three volumes. |  
Vol. I.

—Quorsum hæc tam putida tendunt,

Furcifer? ad te, inquam—

Hor.

London. | Printed for W. Johnston, in Ludgate-Street;  
| and B. Collins, in Salisbury. | MDCCLXXXI.

The error in the date of publication is corrected on

the title-page of the second volume, another c being inserted.

It is true that "Humphrey" as well as "Humphry" is to be found in the text; but as "Humphry Clinker" appears in the heading of the right-hand pages throughout the three volumes, there should be no doubt as to the proper spelling of the name. In the article on Smollett in the 'Encyclopædia Britannica' and in that in 'Chambers's Encyclopædia' the form used is "Humphrey."

JOHN RANDALL.

### Queries.

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

**GREEN FAMILY.**—In order to extend the pedigree of Greene, of Leversedge, Yorkshire, recorded by Sir William Dugdale in the 1665-6 Visitation of Yorkshire, I shall be very glad of information on the following points for Mr. J. W. Clay's pedigrees in the *Genealogist*, &c. Richard Green, Esq., of Leventhorpe Hall, near Wakefield, was a great-nephew of the famous Dr. Radcliffe, the founder of the library at Oxford bearing his name. Dr. Radcliffe's mother is said to have been a Green of Leversedge; but certain it is he named in his will (*circa* 1714) his niece Green, presumably the mother of Richard Green and the daughter of his sister Hannah Radcliffe, who married a Mr. Redshaw, of Ripon. Richard Green was heir-at-law of the heiresses of Redshaw of Ripon and Radcliffe of Wakefield. He married Frances, daughter of Henry Cavendish, Esq., of Doveridge, co. Derby, and sister to Sir Henry Cavendish, Bart., of the same. The male line became extinct on the death of his son, Richard Green, Esq., of Wakefield and Leventhorpe House, J.P., in 1808. Richard Green, the father, was born *circa* 1709, and died in 1790, aged eighty-one. The present representative of the family is John De Heley Mavesyn Chadwick, Esq., of Brighton, born 1866, a great-grandson of Frances Green, daughter to Richard Green (*ob.* 1790), who married Charles Chadwick, Esq., of New Hall, co. Warwick, Mavesyn Redware, co. Stafford, &c. (*vide* Shaw's 'Staffordshire'). In the church of Swillington, near Leeds, are several tablets to the Greens of Leventhorpe, who bore the arms of Green of Leversedge, viz., Argent, on a chevron gules, between three fleurs-de-lis sable, as many escallops of the field. Crest, a stag passant argent. What I particularly want to discover is the parentage of Richard Green, born *circa* 1709. We have the surname of his mother, viz. Redshaw, but how he was connected with the Liversedge, or Leversedge, family is uncertain, although, for several evident reasons, it

is more than probable that such was the case. Richard was a favourite name with the Liversedge Greens. Richard Green's elder brother, born *circa* 1705, was named Harpham, while his sister, born *circa* 1708, who died at Mavesyn Redware 1797, aged eighty-nine, was Elizabeth.

JOSEPH J. GREEN.

Frieston Lodge, Stonebridge Park, N.W.

**BURIAL CUSTOM.**—What is the fundamental idea underlying the belief that a ghost cannot rise to trouble the living when its corpse has been transfigured by a stake? Is the shade or spirit of the dead supposed to be pinned down with the grosser clay with which it forms a perfect whole? Saxo Grammaticus records that those who approached the barrow of Mit-othin died suddenly, and "after his end he spread such pestilence that he seemed almost to leave a filthier record in his death than in his life." For which reason the body had to be taken out of its mound, beheaded, and impaled through the breast before peace could be secured. On the same authority, also, we learn that the vampire-like spirit of Aswid was laid by cutting off the head of his corpse and running a stake through the body (see 'The First Nine Books of the Danish History of Saxo Grammaticus,' translated by Oliver Elton, 1894, pp. 32, 201); but in neither instance does the worthy Dane give any explanation of the success obtained by this method of spirit-laying, probably because, to his thinking, the fact was a matter of common knowledge, needing no comment of any kind.

With regard to the decapitation, which in these two cases accompanied transfixing, it is to be remarked that several nations have the deepest horror of ending their days under the headsman's hands. M. Bourdeau observes, in 'Le Problème de la Mort,' 1893, p. 171, that divers peoples have believed the future life to be a simple continuation of the present life. As a man dies so will he be in the other world.

"This is why the Chinese, the Arabs, and the negroes have such an extreme dread of decollation, and prefer to it any other form of death, being convinced that those who are decapitated remain without a head, which would, indeed, be a cruel inconvenience."

From this point of view, a headless spirit would certainly have some difficulty in devising annoyances for the affliction of humanity; but how about the decapitated white ladies, and other spectres in a similar plight, who are still to be met with? And did those who were burnt to dust, head, body, and limbs, on the funeral pyres of the North, never "come again" to disturb the tranquillity of the upper world?

P. W. G. M.

[Consult, on this and similar subjects, Frazer's 'Golden Bough.']

**DATE OF BRICKS.**—I lately opened a hut circle on the moor here. It was by the side of a small

burn; and about a hundred yards below and to the east, on the same burn, are two heaps of slag, now nearly grown over with grass, the results of some early iron-smelting operations. These heaps of slag are not uncommon in this neighbourhood, and have given the name of "smythy" burn to some of the burns by which they are nearly always situated. In a boundary dispute of 1290, set out in the Exchequer Rolls, at the Record Office, that name is given to a burn in this part; and in the 'Newminster Cartulary,' published by the Surtees Society, reference is made to a place about two miles from here as "ubi forge fuit." I thought that this hut might very probably have been occupied by those who smelted the iron. The entrance to the hut had been roughly paved with coarse bricks, 8 in. by 4 in. by 2 in. in size, and I also found one *in situ* in the inside of the hut, by which I concluded that probably the hut may have been paved throughout with them. My object in writing to you is to ascertain whether bricks of the size mentioned were made at an early date. When these were bared, I at once thought that the hut must have been built at a much later date than the slag heaps might lead one to suppose.

C. H. SP. P.

Longwitton, Northumberland.

**DEDICATION CROSSES.**—Where is to be seen a description, with, if possible, illustrations, of the above? They have been lately discovered, under many coats of whitewash, in three churches of Hampshire—Bramley, Wellow, and Preston Candover. In the first there are two. They are thus described by a former vicar of the parish:—

"The red floreated cross within a circle, under the gallery, on the north-west wall, is one of the dedication crosses painted on the spot where the bishop struck his crozier at the time of the consecration. The hole is still visible in the middle in which the taper was stuck to be lit on feast days. There is another in the chancel."

Is this the accepted origin of these crosses? In Preston Candover Church there are two, very similar to those at Bramley, on the two sides of the chancel east window. The date of these, together with those of Bramley, appears to belong to the thirteenth century. Are there references to this custom in early chronicles?

VICAR.

**TRANSLATION WANTED.**—Is there an English version of Freid. von Hurter's 'Geschichte Papst Innocenz III. und seiner Zeitgenossen'? We have an impression that one exists, but we cannot find it in any catalogue.

N. M. &amp; A.

**COWPER AND NEWTON.**—Where is to be found Cowper's letter to Newton, referring to the comparison by the latter of the performance of one of Handel's oratorios to the reception of an offer of pardon to a party of prisoners under sentence of death by setting the message to music and singing it?

E. S.

**CAUNT FAMILY.**—I am desirous of obtaining information concerning one Mr. Caunt, whose daughter Sarah married Ralph Smythe, a lieutenant in the 7th Dragoons, in the early years of this century. He was a hosiery merchant (I think), in business in Nottingham, where some of his family are perhaps still living. A. SMYTHE PALMER.

South Woodford.

**"WHISTER-POOF."**—Scott, in 'The Heart of Midlothian,' chap. xxxii., near the beginning, puts this word into the mouth of a Lincolnshire peasant, in the sense, apparently, of a cuff or thump. I do not remember the word anywhere else. Is it a Lincolnshire expression; and where did Scott probably meet with it?

JONATHAN BOUCHIER.

**"PARTIR À": "PARTIR POUR."**—In an article bearing the signature of "H.-Ph. d'Orléans," *Revue de Paris*, Oct. 1, p. 469, l. 16, I read: "Quelques jours après, la reine partait à la campagne." Littré, in his 'Dictionary of the French Language,' remarks: "Il ne faut pas dire: partir à la campagne, partir en Italie, mais partir pour la campagne, pour l'Italie." The French Academy, in its 'Dictionary' (1878), gives the following example, amongst others: "Il partira dans trois jours pour la campagne." Is the French language really undergoing a change? Matters seem serious when a descendant of St. Louis, and a grand-nephew of the Duke d'Aumale, disobeys in writing the laws of the French Academy. W. M.

**JAMES QUIN**, born in 1693, in King Street, Covent Garden, is said to have been christened in St. Paul's Church, immediately adjacent. What was the exact date of his christening? Was he ever at Trinity College, Dublin? URBAN.

**DUKES OF BRITTANY.**—I should be glad to get a correct pedigree of the Dukes of Brittany. Burke and Freeman give different accounts of the first few generations. J. G.

[As our contributor is doubtless aware, a pedigree of the dukes is given in 'L'Art de Vérifier les Dates,' See vol. xiii., ed. 1819.]

**FAGE.**—Major-General Edward Fage died 1809. Did he leave any issue? SIGMA TAU.

**SPECIAL CONSTABLES.**—In common with about a hundred gentlemen, I was, on Oct. 3 last, summoned to the Bradford Borough Court to "serve our Sovereign Lady the Queen" as a special constable for the ensuing twelve months. Is this ancient and honourable custom in vogue in other large towns? A list of such towns would be acceptable. CHAS. F. FORSHAW, LL.D.  
Winder House, Bradford.

**CHEWTON MENDIP PRIORY.**—Will you please inform me where I can get some information



relative to the priory of Chewton Mendip, Somersetshire? The house, called Chewton Priory, Bath, is on the estate of the Waldegrave family, of which the present Lord Carlingford is tenant for life.  
P. R. C.

MEDIAEVAL RELIGIOUS ORDERS.—Can you tell me of any book which gives, in a concise form, an English translation of the rules of the different mediæval religious orders?  
P. R. C.

WILLIAM, FIRST MARQUIS OF LANSDOWNE.—Where did Disraeli refer to him as “the ablest and most accomplished minister of the eighteenth century; the first great minister who comprehended the importance of the middle class”?  
G. F. R. B.

“CUT HIS LUCKY.”—What is the origin of this phrase? “Cut his stick” has been discussed in ‘N. & Q.’  
SUBURBAN.

MONTPARION’S DRUM.—Dr. Edward Browne, in a letter to his father dated from Prague, Nov. 9, 1669 (vol. i. p. 196, ed. Wilkin), after alluding to some superstitious stories told him about some of the Bohemian mines, adds: “But I doubt, if I should go thither, I should finde them as vain as Montparion’s drumme.” Who was Montparion; and what is the story of his drum?  
F. N.

CITY GUILDS IN EDINBURGH.—Were there ever in Edinburgh guilds or companies corresponding to the City of London companies? And if so, where can a list of these companies be seen? The question is suggested by the frequency of the description of seventeenth century witnesses as “Burgess and Goldsmith,” “Burgess and Skinner,” “Burgess and Wigmaker,” and the like.  
A. T. M.

GERMAN POETRY.—Who is the poet quoted by Kant in the following passage? “So sagt ein gewisser Dichter in der Beschreibung eines schönen Morgens ‘Die Sonne quoll hervor wie Ruh’ aus Tugend quillt’” (‘Krit. der Urtheilskraft,’ part i., div. i., § 49). The ‘Kritik der Urtheilskraft’ was first published in 1790, and it ought not to be difficult to find the passage in the German poetry which appeared before that date; but I have not been able hitherto to identify it.  
J. H. BERNARD.

#### AUTHORS OF QUOTATIONS WANTED.—

She saw the snowy poles of moonless Mars,  
That marvellous round of milky light  
Below Orion, and those double stars,  
Whereof the one more bright  
Is circled by the other.

W. T. L.

Thy towers, they say, gleam fair, Bombay,  
Across the dark blue sea.

Q.

Wordsworth’s eyes avert their ken

From half of human fate.

T. W. C.

#### Replies.

#### MILTON’S PRONUNCIATION OF LATIN.

(8th S. vi. 146, 253.)

On the poet’s manner of lisping Latin I have nothing to say (though I know what it ought to have been), not having had the questionable pleasure of hearing it; but as the discussion has turned off to an old topic, which I had the honour of initiating (7th S. xi. 484) some three years ago, I hail its temporary revival as an offered chance of rebutting some of MR. WICKHAM LEGG’S criticisms on MR. C. A. WARD’S remarks (7th S. xii. 149). The paragraph I take exception to runs thus:—

“I fear that MR. WARD’S acquaintance with the continental pronunciation of Latin is as small as his acquaintance with the customs of the College of Physicians. For the last three or four years I have been obliged to spend great part of the winter abroad, and I have failed to find anything like a uniform pronunciation of Latin in France, Italy, Spain, or Germany. I do not think a canon from Milan would have the least understanding of the Latin of a canon from Toledo..... There is no such thing as a pronunciation of Latin common to the four nations. Each nation gives exactly the same value to the Latin vowels and consonants as it does to those of its own tongue.”

Now, “if I needs must glory about myself,” be it permitted to me to state that, though I have not been in all the countries mentioned above, I did spend some years in a continental college, in which were gathered together representatives of most European nationalities. With the exception of physics, Latin was the language of the classroom and of communication generally in study hours: which latter means that Spaniards, Italians, Germans, Poles, Dutch, Belgians, and British interchanged ideas pretty regularly in that tongue, and I never once experienced in myself or noted in others the slightest difficulty in catching and understanding every word. Why? Simply because *all* (*u*’s, *g*’s, and *c*’s excepted) pronounced the language alike; in other words, because there was a pronunciation of Latin common to the several nations. Far otherwise would it have been—at least so far as we Britishers were concerned—had the sons of Albion persisted in using their uncommon *modus loquendi*. Babel would have been the disastrous result. Spaniards and Italians did understand each other *me teste* times out of number, but *not one* of the six nationalities would have grasped our meaning had we been ridiculous enough to cling to our absurd insular mouthing of Latium’s virile speech. *Amo* and *spero* uttered in Anglican fashion (*aymo*, *speero*) would mean to them *emo* and *spiro*—two somewhat different words, conveying nothing to them but absolute nonsense in the unmeant sense in which they would be used. No, no; let John Bull’s innate honesty come to his aid in this matter, and he will cease to be (in this point if

in no other) what he has been too long—a laughing-stock to the *litterati* of Europe. And this apart from the usefulness of the change. J. B. S.

Manchester.

It seems to be little noticed that we change Latin into our Latin more by following English rules for placing accent, and by our habit of accenting one syllable of a word at the expense of the rest, than by English pronunciation of the vowels and *c, g, j, ph, th*, and the *u* which we make *v*. A foreigner would understand *amicitiā* pronounced with English vowels and *c*, but not *amist'ia* or *amikit'ia*. If we read Livy our way there is no music; but if we give the Latin quantity instead of the English accent, and cut the vowel and *um* as in verse, there is word-harmony in every line. W. J. W.

By all means allow me to write *amahbam* in the place of *amarbam*, if it pleases MESSRS. WILSON and MOUNT, though I own that my ear is not acute enough to detect the difference between them, or between *alms* and *arms*. MR. C. A. WARD will doubtless forgive me for adding that I should not pronounce *crucem* as *crukem*, but as *cruchem*. He is quite right in asserting that the English language has strangely revolutionized the vocal sounds in human speech.

E. WALFORD, M.A.

Ventnor.

TWICE-TOLD TALES (8th S. vi. 184, 294, 337).—MR. WARD and COL. PRIDEAUX have virtually supplied the answer to MR. EDGUMBE's question as to injury that may result from the repetition of a query. COL. PRIDEAUX, at 8th S. vi. 183, expressed a regret which, to repeat his words, "is, I feel sure, shared by the commonwealth of 'N. & Q.," that MR. WARD had abandoned his design of writing further on the subject of some London streets, introducing matters of human interest that have never yet found fit localization in any book or paper on the subject. MR. WARD, at 8th S. vi. 311, explained that the discontinuance was due to its being considered advisable that he should be as short as possible. If we insist on the repetition of old matter the penalty of exclusion falls on what is new. It is not so much in the query that we are liable to err as in the reply made without reference, perhaps without the opportunity of reference, to what has gone before. Fully to explain a matter in a sense in which it has been already fully explained seems an undue encroachment on the pages of 'N. & Q.' To explain it in a sense in which it has been already refuted, without so much as a reference to the refutation, is scarcely courteous to previous contributors. I am pleased to find that COL. PRIDEAUX, while expressing his sympathy with MR. GARDINER, appears to be in agreement not only with my suggestion that replies

to such queries should be brief, but also with my practice, whenever I venture to add anything to such a discussion, of "boiling down" into as compact residuum as I can what has previously been contributed on the same subject. MR. EDGUMBE seems to have mixed my remarks on the repetition of queries already replied to with those on queries which 'N. & Q.' might be altogether spared by reference to a dictionary or other easy guide to knowledge or from the consideration that its columns are not intended to furnish assistance gratis in money competitions. 'N. & Q.' would not be much poorer from the absence of further notes or queries by the anonymous contributor to whom MR. EDGUMBE is pleased to attribute jocularity tempered apparently with dreary pedantry. But, for my part, I should be very sorry to see MR. EDGUMBE's contributions crowded out by the pressure of such matter as I have mentioned.

KILLIGREW.

I quite agree with MR. EDGUMBE that it is "exasperating" to be referred to rows of figures, which give no idea of date you are referred to, in 'N. & Q.' Would it not be better to refer to day, month, year, and page than to series, volume, and page?

RICHARD HEMMING.

Ardwick.

MENDIP HILLS (8th S. vi. 409).—The following extract from Martin's 'Natural History of England' bears on the subject of the query referred to:—

"From thence to the East, Mendippe Hills run out a great way both in Length and Breadth. Leland calls them 'Minerary Hills,' and Camden thinks that Appellation no ways amiss, since in old Records they are named Muneduppe; abounding with Lead-Mines, and affording very good Pasture; in which Mines any Englishman may freely work, except he has forfeited his Right by stealing either any of the Ore, or any of the Working-tools of his Fellow-Labourers."

E. F. BURTON.

Carlisle.

YEOMAN (8th S. vi. 104, 178, 235, 291).—There is no difficulty about the word farmer. The word farmer does not refer to the rank, but to the business of the person. The farmer enters into a contract, an agreement, with another, by which he works the property of another in such a way as also to bring profit to himself. He may farm land, or taxes, or rents, or some other species of property; in any case he is the farmer, because the property is not his own, but hired. But the word yeoman represents a status, a rank—not a very high rank, but still a rank. As ordinary dictionaries say, he comes in rank next below a gentleman; he is above the tradesman (to use the word in its old-fashioned sense) and the labourer; so that he really occupies the middle position between the two. In the royal household there have been for centuries certain offices held by men of this rank; and if they were not of the rank, the

office gave them the rank. In the Corporation of the City of London there was in old times some similar recognition of rank. The apprentice had no recognized rank, so far as I can gather; he was *in statu populari*; the citizen or freeman seems to have ranked as a yeoman; the alderman and some other officers as gentlemen; they were capable of bearing arms, and very often they took out a license to do so; when they did this they took the higher status of esquires. Occasionally the merchant princes received knighthood, and then occupied a still higher social position. Originally yeomen were connected with the land, so that it is difficult to think of them apart from it. But, as a matter of fact, for at least four centuries they have been entering and adorning all the liberal professions, they have taken to trade and commerce, some have become farmers of one thing or another. But their prototypes remain in the freeholders and "estatesmen" (as they are called in Cumberland) who are to be found in every country parish.

FRANK PENNY, L.L.M., Madras Chaplain.  
Bangalore.

This would seem to have meant one who farmed and rented the land of a proprietor, judging from the following rhyme, written probably shortly after the accession of James I. in 1603, which illustrates the point:—

A knight of Wales,  
And a gentleman of Wales,  
And a laird from the North-coun-tree,  
Oh a yeoman of Kent,  
With his yearly rent,  
Would buy them out all three.

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

CARRINGTON, THE DEVON POET (8th S. vi. 428).—N. T. Carrington died at his son's residence, St. James's Street, Bath, on September 2, 1830, and was buried at Combe-Hay, a village about four miles from Bath. Here two monuments have been erected, one by a literary society at Bath, and the other, as also one in the church at Shaugh, Devon, by his eldest son, H. E. Carrington, proprietor of the *Bath Chronicle*. The memoir in the *Gentleman's Magazine* for March, 1831, only gives his initials, but the Christian names could surely be ascertained from one of the three memorials erected to his memory. See also 'N. & Q.,' 5th S. iii. 128, 276; iv. 408, 521.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[His names were Noel Thomas.]

A CURIOUS FORM OF PRAYER (8th S. vi. 268, 377, 452).—I sent before, but it was one of the replies which escaped insertion, that the proper place to see the various forms of bidding prayer is in 'Forms of Bidding Prayer,' Oxford, 1840. There is no name on the title, but the preface

has the initials H. O. C., the well-known Henry Octavius Coxe. ED. MARSHALL.

THE KING'S EVIL (8th S. vi. 345).—

"And to descend to modern times, the hind-leg of a toad dried, placed in a silk bag, and worn round the neck, is in Devonshire the common charm for the king's evil. White witches and wise men supply these charms for a fee of five shillings. Sometimes they cut from the living reptile the part analogous to that in which the patient is suffering, bury the rest of the creature, wrap that part in parchment, and tie it round the patient's neck."—'Folk-lore of the Northern Counties,' by W. Henderson, 1879, pp. 205-6 (Folk-lore Society).

F. C. BIRKBECK TERRY.

"WHAT'S YOUR POISON?" (8th S. vi. 348).—

The use of the term *poison* as a synonym for alcoholic drinks is not at all modern. The Lord Mayor of London, writing to the Lord Chamberlain, July 8, 1614, regarding the mischief wrought by the alehouses of the City, refers to the great waste of corn involved in the brewing of heady strong beer; "many," he adds, "consuming all their time and means sucking that sweet poison." CHAS. JAS. FERET.

The meaning of the word seems to have run round in a circle. "The bad sense is unoriginal," writes Prof. Skeat, for a *poison* is but a *potion*. But humorous tipplers, imitating the language of abstainers, have come to designate thus the "particular vanity" in which each one indulges.

EDWARD H. MARSHALL M.A.

Hastings.

[Milton has—

Bacchus, who first from out the purple grape  
Crushed the sweet poison of misused wine.

'Comus,' ll. 46, 47.]

VAUXHALL GARDENS (8th S. vi. 424).—I should like to supplement MR. TEGG's interesting article on Vauxhall by a short account of the gardens as they were in 1851. During this season the public were well supplied with outdoor amusements, as, in addition to Vauxhall, there were the Surrey Gardens, the St. Helena Gardens at Rotherhithe, Cremorne, the Flora Gardens at Wyndham Road, Camberwell, and the Royal Terrace Gardens at Gravesend.

Vauxhall was opened under the direction of Mr. Robert Wardell, with Mr. Arban as conductor of the music. The chief sights were, a circus, with James Hernandez, the most accomplished of all equestrian performers; Arthur Nelson, the pine-stick harmonist; Madame Antonio, rope ascensionist; Foucault's water and fire sports, illuminations, and a display of fireworks at ten o'clock. Occasionally there were fêtes and balls and ascents of balloons. The gates were opened at eight, but on Saturdays at seven, and the ordinary price of admission was half-a-crown. On Aug. 25 the price was reduced to one shilling, and the season ran to Sept. 26. Late in August I was present in the gardens when

a circumstance occurred which impressed itself in my memory. There was an open-air orchestra, and in it J. W. Sharpe, the favourite comic singer, gave one of his ditties, entitled 'Freedom of Opinion,' which had for chorus,—

Tittee velorum, tittee velorum,  
I'm for freedom of opinion.

The Duke of Wellington and his daughter-in-law, the Marchioness of Douro, were sitting in the front row of chairs facing the orchestra, and the duke seemed to be much amused with the song.

J. W. Sharpe, a man of talent, fell into dissipated habits, and died, homeless and penniless, in Dover union workhouse on Jan. 17, 1856, aged only thirty-eight. C. H. Simpson, the well-known master of the ceremonies, died on Dec. 25, 1835, aged sixty-six. In 1822, Gye and Balne, the then proprietors of the gardens, published 'An Historical Account of Vauxhall,' and in 1870, E. L. Blanchard wrote a carefully compiled article on Vauxhall Gardens, which appeared in the "Playgoer's Portfolio" in the 'Era Almanack' for that year.

GEORGE C. BOASE.

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

It is perhaps as well to say that MR. W. TEGG'S long and interesting account of these gardens contains little or nothing that is not to be found in a paper on the subject in an early volume of *Once a Week*, and very largely reprinted, in substance, in 'Old and New London.'

MUS URBANUS.

[See 1<sup>st</sup> S. ii. 212; 2<sup>nd</sup> S. iii. 120, 177, 218; viii. 70, 197, 205; 6<sup>th</sup> S. ix. 208].

AYLSBURY BARONETCY (8<sup>th</sup> S. vi. 409, 454).—Sir Thomas Aylesbury, Bart., who died in 1657, had, besides his son William, a daughter Frances, who became his heir. She married Edward Hyde, the celebrated Lord Clarendon, and her daughter Anne Hyde, Duchess of York, was mother of Queen Anne and her sister Queen Mary.

CONSTANCE RUSSELL.

Swallowfield, Reading.

"HAGODAY" (8<sup>th</sup> S. vi. 188, 295).—I spell this word as it appears in the late Rev. J. Jessopp's 'History and Antiquities of St. Gregory's Church,' Norwich, 1886. At p. 10, Mr. Jessopp quotes from Walcott's 'Sacred Archaeology,' 1868: "At Hexham and St. Gregory's, Norwich, where the sanctuary ring-knocker or *hagodday* remains on the north door, the church only was a sanctuary."

The knocker is now on the door of the vestry at the east end of the south aisle, not the north aisle, as stated by KILLIGREW. Mr. Jessopp states that the only sanctuary knockers known to exist in England are to be seen at Durham Cathedral, at All Saints' Church, in the city of York, at Adel Church, near Leeds, and this at Norwich. He could find no proof of the existence of the knocker at Hexham referred to by Walcott.

The York and Adel *hagodays* are similar to that of St. Gregory's, Norwich; they have each a lion's head, from whose jaws a human face, in bold relief, issues; to illustrate, probably, says Mr. Jessopp, the prayer of David: "O Lord! haste Thee to help me; save me from the lion's mouth" (Psalm xxii. 19, 21). The Durham, Adel, and Norwich *hagodays* are illustrated in Mr. Jessopp's little volume.

So much for the thing; the history and origin of the word are still to seek. Halliwell's definition, and the others given, point to a north-country origin, and there are the usual diversities of spelling, though the form observed by Walcott and Mr. Jessopp comes nearest to the *hagodday* of the 'Catholicum Anglicum,' 1483. It is not in either of my editions of Bailey.

I may add that there is some further information about sanctuary knockers in Mr. Thiselton Dyer's 'Church-Lore Gleanings' (1892, pp. 174, 182, 183), but Mr. Dyer does not use the word *hagodday*.

JAMES HOOPER.

Norwich.

CRUCIFIX (8<sup>th</sup> S. vi. 308).—The name, alluded to by ASTARTE, of this celebrated mare seems merely to have been given by chance; her numerous brothers and sisters being given names, apparently haphazard, beginning with C: Crusade, Crusader, Carmelite, Carthusian, Comet, Chesterfield, Constance, Cordelia, &c.

E. H. E.

BOOK IN THE MAW OF A FISH (8<sup>th</sup> S. vi. 246, 392).—Allow me to refer those correspondents interested in the subject to Chambers's 'Book of Days,' vol. i. p. 811, which contains an account of this discovery and is illustrated with a wood engraving of a section of the fish cut open, showing the book in the inside of it. The date of the fish being exposed for sale in the Cambridge Market is there given as June 23, 1626.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SERIAL ISSUE OF NOVELS (8<sup>th</sup> S. vi. 207, 293).—The idea of giving a synopsis of a story in a serial issue is not quite so new as some of your contributors imagine. In *Cassell's Illustrated Family Paper*, Feb. 5, 1859, I find twice prefixed to continued stories this announcement:—

"For the benefit of our numerous new subscribers we give a brief synopsis of that portion of — which has already appeared in *Cassell's Illustrated Family Paper*. The perusal of this synopsis will make the continuation of the tale perfectly intelligible to those who are unacquainted with the previous portion."

The novelty seems rather to lie in the necessity of giving a weekly summary. Is it a necessity? It will be noticed that the synopsis referred to above was for "the benefit of new subscribers." I remember in my youthful days it was the constant plaint among schoolboys that just in the

most entrancing part that provoking "to be continued" was introduced. So from week to week the interest never bated, the memory never failed. Are our serial writers less virile, less entertaining; or are our mental faculties less retentive, that this system of mnemonics had to be devised?

W. A. HENDERSON.

Dublin.

ARKINSTALL FAMILY (8th S. vi. 409).—See 'Cambridgeshire Visitation,' by Sir T. Phillipps, p. 3. Also, for mention of the name, 'Ely Episcopal Records,' by A. Gibbons, 1890, pp. 96, 128, 155, 169, 309, 324, 389, 468.

WM. GRAHAM F. PIGOTT.

Marshall's 'Genealogist's Guide' gives a reference to Sir Thos. Phillipps's 'Cambridgeshire Visitation,' p. 3, for pedigree of this family.

H. J. B. CLEMENTS.

CENTENARIANS (8th S. vi. 305, 457).—Unfortunately I omitted to date my cutting from the *Daily News*, entitled 'Centenarianism made Easy,' but I believe it appeared in September, or early in October. It was a satirically humorous review of Mr. C. F. Carpenter's translation of Cornaro's treatise entitled 'How to regain Health and Live a Hundred Years.' If Mr. HUBERT SMITH cannot find the article, I will lend him my copy with much pleasure.

WALTER HAMILTON.

16, Elms Road, Clapham Common, S.W.

ROBERT MONTGOMERY (8th S. vi. 425).—At the above reference this question is asked, "Where are Wilson and Lockhart?" When those of one generation put questions of this kind regarding the men of a generation that has preceded them, it might be well to reflect whether the querists are not to some extent arguing against themselves. One might say, Dr. Johnson made brutal attacks on Milton; and then triumphantly ask, Where, except in Dr. Birkbeck Hill's study, is Dr. Johnson now? Indeed, zealous but misdirected patriotism (perhaps with a slightly different bearing) has been known boldly to exclaim, "Whaur's your Wullie Shakspeare noo?" Probably every one that has ever done anything is at this moment nobody at all to some critic or other.

But are Wilson and Lockhart finally extinct? There are those who regard Wilson's 'Lights and Shadows of Scottish Life' as nowise inferior, and in many respects distinctly superior, to anything in the Scottish fiction that is so popular at the present time. And in his 'Noctes Ambrosianæ' there is as much genuine humour, true descriptive power, and characterization as would furnish ample stock-in-trade to a group of our present ambitious delineators of Scotland and Scottish life and character. Of his essays, that on Burns (in spite of Carlyle's undoubtedly great performance) must always be read by any one desirous of understand-

ing fully the attitude of the Scottish bard. His critique of Tennyson was probably a wholesome tonic, and it is still thoroughly readable. And surely, if ever there was enjoyable writing about the open air, it will be found in the essay on 'Streams,' and in 'Christopher in his Sporting Jacket.' There are students, moreover, who take a pleasure in Wilson's scholarly disquisition on 'Homer and his Translators,' and who do not find his own poetry inferior to any of the minor verse of these days. They regard, e.g., his 'Address to a Wild Deer' and his sonnet 'The Evening Cloud'—not to mention longer poems—as anything but contemptible lyrics. Of course, such readers may be misguided in their studies, but of their existence there is not a doubt, and their predilection should count for something towards showing that Wilson is not a forgotten power. One wonders why Prof. Ferrier did not include Wilson's skilful papers on Spenser in his standard edition of the author's works.

Those who decry Lockhart have to dispose of his lives of Scott and Burns. Surely everybody recognizes the excellence of the former of these biographies, and whoever is ignorant of the latter has still before him the opportunity of forming a very charming acquaintance. It is not always safe to speak of the editions through which a work has passed, but the fact that the 'Life of Burns' has been edited and re-edited with annotations shows that it continues to be on sale. This, too, it fully deserves, as in many respects the best of the works on its subject. Lockhart's 'Spanish Ballads' also continue to be read—at any rate, they are apparently sold—and there are, at least in Scotland, readers who will quote you from 'Captain Paton's Lament' as if it were a ballad of yesterday. Will not some one edit a selection from Lockhart's *Quarterly* articles? They would repay the labour. Messrs. Blackwood still sell his novels.

THOMAS BAYNE.

Helensburgh, N.B.

PORTRAIT OF ROBERT HERRICK (8th S. vi. 306, 359).—There is a portrait of Herrick in the first volume of 'The Complete Poems of Robert Herrick,' edited by the Rev. Alexander B. Grosart, Chatto & Windus, 1876. On this Dr. Grosart thus remarks (pp. cclxii-iii):—

"The engraver (Mr. W. J. Alais) has made it a task of love; and the admirer of Herrick has now a genuine replica (enlarged) of the portrait which he himself gave to the world, and which in its most commanding aquiline nose, and twinkling eye under its arched and shaggy pent-house, and slight moustache, and short upper lip, and massive under jaw, and 'juicy' neck, with much of the voluptuous force of the best type among the Roman emperors, and affluent curls, interprets to us his book, and unmistakably gives us assurance of a man, every inch of him. It speaks much for his independence that at a time when prefatory verse-eulogies were the rule, and their absence almost the exception, his book came out with his own self in it alone, save in the engraved

Latin lines underneath his bust-portrait. The I. H. C. of these lines I take to have been young John Hall, of Cambridge—to whom in turn Herrick addressed a panegyric. Curiously enough, even Lord Dundernann and other after-critics have left uncorrected such plain errors as 'minor es' for 'minores,' and 'major es' for 'majores,' which, as Marshall was the engraver, recalls Milton's Greek, that he caused his unfortunate engraver innocently to place under his portrait."

Dr. Grosart gives the Latin lines, the last two of which as amended (!) by him are:—

Vt solo minores Phæbo, sic majores Vnus  
Omnibus Ingenio, Mente Lepore, Stylo.

Which he thus Englishes:—

Phæbus except, all else thou dost outvie  
In style, and beauty, and capacity.

Is Dr. Grosart unable to scan? His line is nonsense. He corrects where no correction is needed.

F. C. BIRKBECK TERRY.

There is a splendidly executed portrait of the poet prefixed to the Rev. A. B. Grosart's edition of the 'Hesperides, Noble Numbers,' &c. (Chatto & Windus).

ALFRED JEWELL.

ULPH FAMILY (8<sup>th</sup> S. vi. 389).—When I was a boy there was an ironmonger named Ulph, at St. Ives, Huntingdonshire. He or his descendants may, or may not, be there still.

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

Longford, Coventry.

SIR WILLIAM STANLEY, THIRD LORD MONT-EAGLE (8<sup>th</sup> S. vi. 287, 352).—I am obliged to MR. RADCLIFFE for his reply. But if he will refer to one of his own notes (8<sup>th</sup> S. iv. 333) he will find that he attributes the knighthood of February 22, 1546/7 to Sir William Stanley of Hooton. I am inclined to think that this knighthood is to be rightly assigned to Sir William of Monteagle. The arms borne by him were those of Stanley, differenced by the crescent (Metcalf's 'Book of Knights') indicating a second son. This raises the question as to the date of Sir William of Hooton's knighthood.

W. D. PINK.

COLLECTION OF POEMS (8<sup>th</sup> S. vi. 388).—Is this book one of the many frauds supposed to have been translated from the original Gaelic? In Macaulay's 'Biography of Samuel Johnson' there seems to be a reference to these "many frauds." About the beginning of 1745 his 'Journey to the Hebrides' was published, and was during some weeks the chief subject of conversation in all circles in which any attention was paid to literature:—

"But even in censure Johnson's tone is not unfriendly. The most enlightened Scotchmen, with Lord Mansfield at their head, were well pleased. But some foolish and ignorant Scotchmen were moved to anger by a little unpalatable truth which was mingled with much eulogy, and assailed him whom they chose to consider as the enemy of their country with libels much more dishonourable to their country than anything that he had said or written. They published paragraphs in the news-

papers, articles in magazines, sixpenny pamphlets, five-shilling books. One scribbler abused Johnson for being 'blear-eyed'; another for being a pensioner; a third informed the world that one of the doctor's uncles had been convicted of felony in Scotland and had found that there was in that country one tree capable of supporting the weight of an Englishman. Macpherson, whose Fingal had been proved in the journey to be an impudent forgery, threatened to take vengeance with a cane. The only effect of this threat was that Johnson reiterated the charge of forgery in the most contemptuous terms, and walked about during some time with a cudgel which, if the impostor had not been too wise to encounter it, would assuredly have descended upon him like a hammer on the red son of the furnace."

JOHN SKINNER.

7, Ashley Street, Carlisle.

THE KILBURN (8<sup>th</sup> S. vi. 428).—The stream about which MR. R. C. DAVENPORT inquires was the Kil burn, or brook. It rose on the southern slope of the Hampstead heights, flowing through West End and Bayswater, thence under the Uxbridge Road, near St. George's burial ground, fed the Serpentine, and eventually passed into the Thames at Pinllico. The brook has, however, long since disappeared from sight, and now does duty as a sewer. The rivulet is in old records indifferently called Cune burna, Keele bourne, Cold-bourne, and Kilbourne. Some few years ago I printed a short paper on 'Old Kilburn and its Priory,' which incidentally gives some slight information about the Kil-bourne, and I shall be pleased to forward a copy to MR. DAVENPORT if he sends me his address for that purpose.

F. A. RUSSELL.

3, Nemours Road, Acton, W.

MR. R. C. DAVENPORT may find an answer to his query in 'Old and New London,' vol. v. p. 243:

"Like Tybourne and Mary le Bourne, so Kilbourne took its name from the little Bourne or brook.....rising on the southern slope of the Hampstead Hills. It found its way.....towards Bayswater, and thence passing under the Uxbridge Road, fed the Serpentine in Hyde Park."

MUS URBANUS.

"DOG" DENT (8<sup>th</sup> S. vi. 349, 436).—I should like to add to my note that a memoir of this person, who died on November 14, 1826, appears in the *Gentleman's Magazine*, vol. xcvi. (1827) part i. p. 179. His library has been celebrated in verse by Lord Thurlow.

F. ADAMS.

In 'The Royal Kalendar; or, Complete and Correct Annual Register' for the year 1791, printed by Debrett, the town residence of this gentleman is given as "Cecil-street." He must, therefore, have afterwards migrated westward to Mayfair.

W. R. TATE.

Walpole Vicarage, Halesworth.

At the time of his death in 1826 the newspapers stated that he was the son of a writing master in a Cumberland parish school, and became clerk to Child, the banker, who left him 10,000*l.* Mathias,

in the 'Pursuits of Literature' (1801, pp. 212-3), has a note about "Dent and dogs." W. C. B.

ENGRAVER (8th S. vi. 468).—MR. HICKINBOTHAM should have searched the lists of engravers in the excellent Birmingham Library before writing. Antoine Marcenay de Ghuy was a well-known, though a wretchedly bad engraver. See 'Histoire de la gravure en France,' by Duplessis.

E. M. H.

Marcenay de Ghuy was a French painter and engraver. About 1775 a folio volume of his engravings (of which I possess a copy) was published. In it is the 'Testament d'Eudamidas.' The subjects are after Poussin, Vandyke, Rembrandt, Le Brun, and other masters. G. H. THOMPSON.

Alnwick.

[More replies are acknowledged.]

DIRT (8th S. vi. 448).—"Dirt is only matter in the wrong place" was said by Lord Palmerston, quoting from an unacknowledged source.

STANCE RUSSELL.

Swallowfield, Reading.

This saying, I think, has been ascribed—doubtless among others—to Lord Palmerston. If I remember rightly, it is so authenticated in a book which amused us juveniles in the fifties and sixties, 'Aunt Judy's Tales.'

EDWARD H. MARSHALL, M. A.

"ORISONS" (8th S. vi. 428).—I have not noted any example in print of *orison* = morning prayer, but it may be interesting to DR. SMYTHE PALMER to know that the late Dr. B. H. Kennedy was one for whom the word had this meaning. Three years before his death I was in correspondence with him on etymological matters. One of the many words which I discussed with him was *orison*, which he had placed as a derivative under *oriri* in the new edition of his 'Latin Vocabulary.' On July 27, 1886, he writes:—

"I fear you must think me a very obstinate and self-confident person, but I hope you will be more lenient ere we part. I have already adopted your views on many points.....As to *orison* I gave way so far as to withdraw it from its place under *oriri*, but I am still not so fully satisfied as to wish [I must complete from memory, having preserved only part of the letter] to put it under *orare*."

His objection to *orison* from *oraison* was, in his own words: "The bare  $\frac{1}{2}$  for *ai* (= *a*) is surely very unusual: *ratio* becomes *raison*, not *rison*." I submitted, in reply, the analogous formations "comparison" and "venison"; and when in a later letter he declared that he had never seen *oratio* = prayer in any Latin that had come under his eye, I reminded him of "oratio Dominica" and quoted a passage from St. Augustin. He writes, accordingly, on Aug. 9:—

"You must not suppose me to be such a conceited buzzard as to cling to old fancies in the teeth of evidence,

.....As to *orison* you have totally disabused my mind of a lifelong error founded on the form in *i*, and [the italic is his] on my never thinking of *oratio* in the sense 'prayer,' not being as familiar with Augustin, &c., as I am with Cicero, &c."

I think it not unlikely that it was the verse of Milton ('Paradise Lost,' v. 145)—

Their orisons, each morning duly paid—

that originally led to his misconception of the meaning and so laid the foundation for his wrong etymology. But the letter in which he declared *totidem verbis* the meaning the word had for him is lost.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

"GRASS-WIDOW" (8th S. vi. 188, 258, 354).—Nall's 'East Anglian Glossary,' 1866, gives, "*Grass-widow*. In Suffolk, *Grace-widow*: a betrayed and deserted fair one." This in some degree bears out Judge Turpie's derivation, as quoted by MR. E. H. COLEMAN (p. 259, *ante*). But may not the term have applied to those widows referred to in the 19th Canon of A.D. 1009, in which the "Wise Men" ordained:—

"Let every Widow that duly contains herself be under God's Protection and the King's; and let her continue a whole Twelvemonth without an Husband, and afterwards marry whom she will"?

The term does not appear to have been slangy in its origin. Compare *Grass Week* for Rogation Week.

JAMES HOOPER.

Norwich.

In the parish register of Halstead, Essex, is the following:—

"Matthew Beadle, senr, widower, and Katheren Chadduck, *grasse widow*, both of this parish, were joined in marriage the 9th of October, 1654, by William Harlackendon, one of the Justices of the Peace for this county."

On another page of the same book, where the publication of the agreements for marriage, according to the Act of 1653, are entered, the title of *grasse widow* is again given to Katherine Chedduck (? Chadwick). A similar term occurs in the register of St. Nicholas, Newcastle-on-Tyne, 1627, "Margret the Grace wyfe bur: 11th June." This designation appears to have been given to the woman on account of her condition at the time. Now we should call her "une femme grosse."

C. SPERLING.

COFFEE (8th S. vi. 345).—Evelyn was admitted a fellow commoner of Balliol College on May 10, 1637, and matriculated on May 29. Under May 10, he says:—

"There came in my time to the Coll: one Nathaniel Conopios out of Greece, from Cyrill the Patriarch of Constantinople, who returning many years after, was made (as I understand) Bishop of Smyrna. He was the first I ever saw drink coffee, which custom came not into England till thirty years after."

PAUL BIERLEY.

TRAY-CLOTH (8th S. vi. 227).—May not this refer to the prowess of George II.—our last fighting king—at the battle of Dettingen? A medal was struck, somewhat like in design, for an engraving of which see Smith's 'Smaller History of England.'

EDWARD H. MARSHALL, M.A.

The Brassey Institute, Hastings.

LIVERY LISTS OF LONDON (8th S. vi. 428).—William Herbert, Librarian to the Corporation of the City of London, in his 'History of the Twelve Livery Companies,' gives the names of the "Freemen Householdors" of the great companies in or about the year 1537. The history of some of the companies has been written, namely, Grocers, Clockmakers, Merchant Tailors, Ironmongers, Barber Surgeons, Mercers, &c., all of which are in the Guildhall Library, and much of the information required by your correspondent can be obtained.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A ROYALIST INSCRIPTION (8th S. vi. 409).—Was there not a "sentiment" similar to this, in eating a bit of bread, and saying "God send this crumb well down"? Where is the reference?

EDWARD H. MARSHALL, M.A.

Hastings.

No doubt the editorial note gives the solution of this enigma. D'Israeli, in 'The Curiosities of Literature,' under "Drinking Customs in England," says:—

"The Cavaliers under Cromwell's usurpation usually put a crumb of bread into their glass, and before they drank it off, with cautious ambiguity, exclaimed, 'God send this crumb well down!'"

E. S. A.

"THEY WERE EACH OF THEM" (8th S. vi. 225, 349).—Mr. Kinglake could have expressed his meaning clearly, in good English and in as few words, without using this phrase at all. But it is a phrase of which he is inordinately fond. "Pruning" our language "of idioms" may be wrong or may be necessary. I do not think this is an idiom; but one can cram one's style so full of idioms, or, worse still, of one idiom, as to bring it to the level of slang.

That the critic went "out of his way," or that the sentence is "readily understood," proves nothing as to exactness or inexactness. Intelligibility is one thing; the "refined and polished style" claimed for Mr. Kinglake is quite another. The use of parentheses would not mend matters, for they are not commonly found in a good style. The evidence of a great name cannot make bad grammar to be good, and the exigencies of verse hinder it from making rules for prose.

W. C. B.

Accuracy we know, and inaccuracy we know, but what shall we call that *tertium quid* which satisfies

MR. C. A. WARD? So that we can make ourselves understood what matters? Precision is unattainable, definitions are the fool's play of philosophers.

The other day Mr. Gladstone wrote: "None of our actions end with the doing of them" (*Nineteenth Century*, September, 1894, p. 326); and in 1868 Dean Stanley wrote:—

"The ancient Norman rule was still kept up in the thirteenth century, so far as to prohibit absolutely the use of any language but French in their [Westminster scholars'] communications with each other. Neither English nor Latin were permitted."—'Memorials of Westminster Abbey,' p. 379.

Earlier in the same volume (p. 213) the Dean wrote: "Each of the two stately figures.....live in the pages of Clarendon."

Have we, indeed, reached the millennium of go-as-you-please, when the sharpest and quickest hints are to take the place of ordered and logical speech? Because perfection is not of this earth, are we to accept any slovenly makeshift?

JAMES HOOPER.

Norwich.

I do not defend—in fact, I very much disapprove—the habit of mixing up collective and distributive words. But the habit can plead great antiquity. Virgil writes: "Quisque suos patimur manes." But where does MR. C. A. WARD find the words "plumeless biped" in Plato? We know that the words occur in Aldrich's 'Logic,' where man is jestingly defined as "animal bipes implume"; but it will be news to most Oxford men at least that Plato is responsible for them.

E. WALFORD, M.A.

Ventnor.

ARTIFICIAL EYES (8th S. iii. 108, 211; v. 187, 236, 379).—I have read somewhere (I believe in Larousse's 'Dictionnaire Universel') that Plutarch has preserved the name of one of the most skillful makers of artificial eyes, M. Rapius. How far these articles were in use among the Greeks, who are even said to have learned something from the Egyptians, is a question which I leave to the research of others. The Romans, however, though given to wearing false teeth and hair, had no substitute for a lost eye. Hence Martial's epigram (xii. 23):—

Dentibus atque comis, nec te pudet, uteris emptis.  
Quid facies oculo, Lælia? non emitur.

There is a remarkable note on the "antiquity of false eyes" in Timbs's 'Curiosities of History,' third edition, p. 179.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

DANTE G. ROSSETTI: GEORGE MEREDITH (8th S. vi. 286, 318).—It is a gain to find that my note has elicited MR. WALFORD's valuable communication on the authorship of articles in *Once a Week*. The privacy of Mr. Meredith



must be respected, but it would be interesting to learn something more about the poems which Dante Rossetti is said to have contributed to that serial. I have only the first three volumes at hand, and no poem in them other than that which I cited seems to bear the mark of his inimitable touch. There are a couple of poems by Miss Christina Rossetti, the first of which ('The Round Tower at Jhansi,' i. 140) is incorrectly signed "Caroline G. Rossetti." It is gratifying to learn, as I have done to-day from the *Athenæum* of November 3, that Mr. W. M. Rossetti has taken in hand the biography of his brother.

I merely meant, in referring to Miss Martineau, that she was the "representative woman" on the staff of *Once a Week*, and not that she solely represented feminine literature. In using the epithet "tepid" I referred chiefly to her novels which appeared in that publication. That a considerable degree of warmth has been displayed by her and many other ladies, maiden and married, in dealing with social questions, cannot be denied, but I think Mr. WALFORD will admit that it must be measured by a different kind of thermometer from that with which we gauge the temperature of 'The Heavenly Twins' and 'A Yellow Aster.' I do not think Miss Martineau was taken as a model by the gifted authoresses of those works.

W. F. PRIDEAUX.

Jaipur, Rajputana.

**INVENTORIES OF HOUSEHOLD GOODS** (8th S. vi. 329).—**Bottling boot.**—A leather case to hold a bottle while corking (Annandale).

**Black poles.**—Poles in a copse which have stood over one or two falls of underwood (Halliwell, Wright).

**Blood stick.**—A short heavy stick used by farriers to strike their lancet when bleeding a horse (Halliwell, Davies).

**Carrying cowl.**—Cowl, a vessel to be carried on a pole between two persons for the conveyance of water (Davies, Annandale).

**Kerf.**—The sawn away slit in a piece of wood (Ash, Bailey).

**Maslin kettle.**—Nares says maslin is anything composed of mixed materials, as metal of different ores united,—

Nor brass, nor copper, nor maslin, nor mineral.

'Lingua,' Old Play.

For further instances of the use of the word, in this and another sense, see 'Maslin Pots and Pans,' in 'N. & Q.' 1st S. x. 182, 393; 6th S. vi. 47, 158; x. 289; xii. 471; 7th S. iii. 385, 485; iv. 57, 310, 451; v. 70, 118, 278; xi. 83; 8th S. iv. 144, 296, 355, 532; v. 155.

**Piggen.**—A small wooden vessel, like a half barrel, with one stave longer than the rest to serve as a handle (Annandale, Wright).

**Quilting frame.**—Would not this be a frame for holding together two folds of any material, while some soft substance is stitched between them?

**Upton chair.**—Upton is a very ancient town, ten miles from Worcester. The meaning of the word is plain.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**Bettle.**—A flat piece of board, used for beating or washing coarse articles. This is still used by the Irish, and also by French and Dutch laundresses.

**Blood stick.**—This was a necessary implement for mixing the horrible compound called black, or blood pudding, which required the principal ingredient to be used while warm and in a fluid state, and consequently to be kept constantly stirred, in order to prevent its coagulating. I find several receipts for making this composition in my grandmother's cookery book of a hundred years ago. The other articles named I am unable to identify.

C. A. WHITE.

**Searce.**—A fine sieve made of lawn.

**Skeel.**—Query *skellet*, a vessel of metal, with feet, for boiling (Bailey's 'Dict.,' 1730).

A. E. WELBY.

13, Queen Anne's Gate.

**Cider hairs.**—Not hair sieves, but greaves of rough hair cloth, in which apple pulp was placed to be further squeezed by a press, after being broken up by the stone roller in the mill.

**Spit with cookhold.**—The cookhold was a sharp two-pronged fork through which the flat spit was passed; its use was to hold the joint firm on the spit.

**Iron streak fender.**—A fender provided with a flat bar for holding plates to warm them; it could be slid backwards and forwards from the front of the fender.

**Cheese cowl.**—Large tub in which the curds were first formed and broken up.

**Ladder.**—A frame not unlike a short ladder, which crossed the cowl, resting on its edges.

A. W. CORNELIUS HALLEN, M.A.

**OXFORD STATUE** (8th S. vi. 285, 437).—In the earliest English Bibles there is a woodcut of Cain killing Abel with the jawbone of some animal, it may be an ass. It is in Coverdale's 1535, Matthews' 1537, Becke's 1549, and probably in others. Jackson gives a copy of the cut, which is a very spirited one, at p. 462 of his 'History of Wood Engraving.' This subject of the jawbone has been discussed before in 'N. & Q.' I remember writing a long note for it some years ago.

R. R.

Boston, Lincolnshire.

**THE SULTAN'S CIPHER** (8th S. vi. 408).—An account and a description of the Sultan's cipher are given in "Turkey, by Stanley Lane-Poole, assisted

by E. J. W. Gibb and Arthur Gilman; London, T. Fisher Unwin.....New York, G. P. Putnam's Sons, 1888" (p. 328), one of "The Story of the Nations" series. In describing the functionaries of state the authors say:—

"The second division of the Companions of the Pen was that of the Khejas, or Clerks. These officials were subdivided into four departments. All matters connected with the finances were entrusted to them. Among the functionaries who formed the first department were the Defterdâr, or Minister of Finance, and the Nishâñji Bashi, whose duty was to trace the Tughra or cipher of the Sultan at the head of all the documents presented to him for that purpose. This Tughra, with the appearance of which most of us are familiar from seeing it on Turkish coins and postage stamps or on pieces of embroidery or inlaid mother of pearl work, contains, ornamentally written, as a sort of monogram, the names of the reigning Sultan and his father, together with the title of Khan and the epithet 'el-muzaffar-dâ-mâ, or 'victor ever.' The Tughra is said to have originated in this way. Saltan Murâd I. entered into a treaty with the Ragusans, but when the document was brought for his signature, he, being unable to write, wetted his open hand with ink and pressed it on the paper. The first, second, and third fingers were together, but the thumb and fourth finger were apart. Within the mark thus formed the scribes wrote the names of Murâd and his father, the title of Khan, and the 'victor ever.' The Tughra, as we now have it, is the result of this; the three long upright lines represent Murâd's three middle fingers, the rounded lines at the left side are his bent thumb, and the straight ones at the right are his little finger."

On p. 329 is given the Tughra of Abd-ul-Aziz. The date of this treaty between Murâd (Amurath) and the Republic of Ragusa was 1365 (*ibid.* p. 35).

ROBERT PIERPOINT.

CUNE (8th S. vi. 389).—Halliwell, in his 'Dictionary of Archaic and Provincial Words,' says it is the same as coigne, the corner stone at the external angle of a building. "Versura is also the coigne or corner of an house or walle whereat men dooe turne" (Elyot). There are other instances of the use of the word in the same sense:—

See you yond coign of the capitol; yond corner-stone.  
Shakespeare.

And Cape of Hope, last coign of Africa.  
Sylvester's 'Du Bartas,' 1641.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

Compare Cunobelinos, said to mean "hound of war," Latin *canis*, Greek *kuon*. *Con* is a frequent prefix in Celto-Roman, *ex. gr.*, Conovium, Convetonium, Condate, Confluentes, now Coblentz; Latin *con, cum*, Welsh *cym*. Coblentz marks a river junction, a sacred spot, as the *prayaja*, now Allahabad, in India; the native form is from *yaj*, "to worship," with prefix. A. HALL.  
13, Paternoster Row, E.C.

BONFIRE (8th S. v. 308, 432; vi. 173, 252, 416).—The passages asked for by COL. PRIDEAUX from the 1537 Bible are as under;—

"And they buryed hym in his awne sepulchre, whych he had made in the ctye of Dauid | and layed hym in the bed which he had fylled wyth swete odoures of dyuerse kynds | made by y<sup>e</sup> crafte of y<sup>e</sup> potecaryes. And they did excedynge great coste abouthe buryenge of him."—2 Chron. xvi. 14.

"O Zedekiah thou kyng of Juda: Thus sayeth the Lord vnto thee: Thou shalt not be slayne w<sup>th</sup> the swardes | but shalt dye in peace. Lyke as thy forefathers the kynges | thy progenitours | were brête: so shalt thou be brêt also."—Jeremiah xxxiv. 5.

I have read early Bibles extensively and noted peculiar words and phrases, but I believe I have only met with "bonfire" in the 1537 Bible, and those Bibles which are more or less reprints of it, such as Taverner's 1539, Becke's 1549, Day's 1551. Coverdale, the Great Bible, &c., have "burnyng" in place of "bonfire." The Douay Bible, 1609, which is a close rendering of the Vulgate, has:—

"And he died in an exceding vile infirmitie, & the people made him not exequies according to the manner of burnyng, as they had done to his anceters."

R. R.

Boston, Lincolnshire.

COL. PRIDEAUX asks what were the burnings customary at the Jewish funerals. The German translation of 2 Chron. xxi. 19, gives *trauen-feuer* = bonfire = fire of mourning. The Jews had also *freudenfeuer* = bonfire, also = fire of joy. In both incense was burned. The burning of bones on the altar, spoken of in 2 Kings xxiii. 16, meant the utter destruction of the Baal and Ashteroth, &c., idolatry (Cf. Exod. xxxii. 20). The very bones of the false prophets were disinterred and burned, and treated with utmost indignity. As modern instances compare the treatment of Cromwell's body, and of those of the kings of France at St. Denis. *Bonfire* may perhaps be "bonfire in the sense Wycliff uses the word.

W. H. LANGHORNE.

Coblentz.

"SANDWICH MEN" (8th S. vi. 469).—There is a reply by anticipation in 'N. & Q.' (6th S. viii. 434):—

"It may not be out of place to record that it was Charles Dickens who first applied the term 'sandwiches' to the bearers of double boards of advertisements. For in the 'Dancing Academy' in 'Sketches by Boz,' we read of 'an unstamped advertisement walking leisurely down Holborn Hill.....an animated sandwich, composed of a boy between two boards.'"

"CHAS. A. FINE."

ED. MARSHALL.

PROFESSIONAL ACCOUNTANTS (8th S. vi. 448).—My great-grandfather (*ob.* 1800), who held the office of Accomptant to the General Post Office for Scotland, also practised in Edinburgh on his own account for perhaps twenty years prior to his death, and was, I believe, factor to the Wharnclyffe Scotch estates, among other business. One firm now practising in the City of London under

another name dates from the earliest years of this century. One of the earliest notices of the profession is to be seen on a mural slab in the chancel of St. Mary's, Chesham, Bucks:—

"Heere lyeth part of Richard Bowle, who faithfully served divers great lordes as auditor on earth, but above all he prepared himself to give up his account to the Lord of Heaven, and now hath his *quietus est*, and rests from his torments and labours. He was a lover of God's ministers, a father of God's poore, a help to all God's people, and beleeves that his flesh, which with the soule was long tormented, shall with the same soule be eternally glorified. He died the 16th of December, 1626, and of his age 77."

The internal evidence as to his "torments and labours," and of his being auditor to "divers great lordes" are conclusive that he was a professional accountant. W. C. J., F.C.A.

A correspondent of 'N. & Q.' (7th S. iii. 47) asked for references to any earlier mention of an auditor than the statute 13 Edward I., cap. 2 (1284), which points to its use long before the South Sea Bubble (1720). No reply to this query has appeared. EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Nights of Straparola.* Translated by W. G. Waters. 2 vols. (Lawrence & Bullen.)

FOR the first time the 'Piacevoli Notte' of Giovanni Francesco Straparola have appeared in an English dress. How little is known in this country concerning the great Caravaggian story-teller may be inferred from the fact that a writer in one of our daily papers has assumed his name to be that of a fairy. Amusing as is such a blunder, it is so far pardonable that no person holding the name of Straparola has been known to exist. It is supposed to be a name of pure fantasy, indicating a tendency to verbiage, with which neither the writer himself nor the characters included in his setting, by whom the stories are told, can justly be charged. In spite of his poems and his novels—the latter of which have been abundantly used by his own countrymen, have had the signal, if not unique, honour of being plundered by Molière, and have enriched folk-lore with some precious stories—the man who called himself Straparola has not been traced. His latest editor and translator declares that neither in Caravaggio, which is a small town about half way between Cremona and Bergamo, nor elsewhere is such a name to be traced. Perhaps, however, the clue to his individuality is not quite so hopeless as successive editors have held. Present over those by whom the stories constituting the 'Piacevoli Notte' are told is Lucretia, the wife—Mr. Waters assumes the widow—of Giovanni Francesco Gonzaga, cousin of Federico, Marquis of Mantua. It seems extremely probable that Straparola obtained his Christian names from the Gonzaga in question. We come here, moreover, on a clue to the date of the work, which has not yet been settled. Straparola speaks of Federico de Gonzaga as Marquis of Mantua. Now, on March 25, 1530, Federico received from Charles V. the title of duke, which title, at his death, in 1540, he bequeathed to his successor. The chief distinction that belongs to Straparola is that of collecting, and in some cases, it is thought, of inventing, the fairy

stories subsequently used by Perrault, Madame d'Aulnoy, and other French writers. One of the stories still credited to him, after undergoing some slight modification, developed into 'Puss in Boots.' As a rule Straparola—it is easiest to use the name he assumed—is a confirmed and an avowed borrower. A list of his obligations and a catalogue of variants and the like of his stories are supplied by Mr. Waters at the close of his volumes. Morini and Ser Giovanni are the people he most commonly plunders, but four tales are traceable to the 'Arabian Nights,' and others also to Eastern sources. Those by whom the stories are supposedly told are, as in the 'Decameron,' noble or distinguished gentlemen—among whom are Pietro Bembo and Gregorio Casali, English ambassador from Henry VIII. to the Pope—and lovely, virtuous, and high-born ladies, the latter being the principal narrators. Escaping from the "turbulent court of Milan," they take shelter at Murano, under the protection of Venice, and here, during the Carnival, they amuse themselves with anecdotes, often of a sufficiently risky kind, and with enigmas, for which the word risky would be the most gracious of euphemisms. A few of the stories are tragic. Most frequently they are, like other compositions of the age, merry. Not seldom they are indecorous, and occasionally coarse—to this age incredibly coarse. Not coarser are they, however, than Chaucer occasionally is; and it is difficult for people in this age to estimate what then was and was not coarse. The stories are told, it must be remembered, in almost every instance by ladies of rank and of assumed virtue, and even, for that day, purity. None the less, Mr. Waters is compelled now and then to substitute a French for an English rendering, using for this purpose the translation of Pierre de Larivey, the French dramatist, and Jean Louveau, which is one of the most interesting works in Jannet's "Bibliothèque Elzevirienne." In despite of the licence in which Straparola indulges—a licence for which he has been warmly fustigated—his book is a precious mine to the folk-lore. In the present admirable translation of Mr. Waters, and with the marvellous illustrations of Mr. E. R. Hughes, A.R.W.S., it constitutes one of the most attractive books of the season, and will find a place in most carefully constituted and guarded libraries. The object in the enigma is to describe a thing in language that almost forces an indelicate meaning upon it. When the hearers are shocked, the fair propounder shows that it is capable of a perfectly cleanly interpretation. Something of the same kind exists, as students of folk-lore know, in English. Instances from the vernacular cannot, however, in these days, be quoted. To scholars and bibliophiles the two volumes, with their lovely type, paper, and other advantages, strongly appeal. To such it should and will be confined.

*Matteo Bandello.* Twelve Stories selected and done into English by Percy Pinkerton. (Nimmo.)

IN days in which the 'Decameron' is frequently reprinted, the original text of the 'Arabian Nights' is given to the world, and the works of Straparola are appearing, who shall say that the novels of Bandello shall not see some day the light? Inferior as these are to the tales of Boccaccio, they are at least equally free, and they are written with great *verve* and very distinct narrative power. They lean, perhaps, in the uncleanness of some of their details rather to the fair Queen of Navarre than to the great Florentine novelist, and there are respects in which the merry Bishop of Agen, who delighted the Huguenots and scandalized the Catholics, might run in a carriage with the joyous priest of Meudon. At any rate an attempt—the first, so far as we are aware—to introduce Bandello to English readers has been

made. Twelve novels of this author have been translated, and, with a good memoir of the pious bishop (!), given to the world in one of Mr. Nimmo's goodly and appetizing volumes. It is needless to say that the seamy side of Bandello is kept back. Not a single specimen of his obscenity or grossness is given. His humour, which is very effective, is illustrated in the story of the ass which got into church one night and frightened the Prior of Modena and his monks. The more serious and tragic stories are most abundantly represented. Among these the place of honour must be assigned to "the sad end of two hapless lovers, one dying of poison and the other of grief," which supplied Shakspeare with 'Romeo and Juliet.' The grim story of Simone Turcho and his murder, "in unheard of fashion," of Geronimo Di-dati, for which he is afterwards burnt alive in Antwerp, is told again. It is a pity that Webster did not get hold of these *novelli*. We learn also how Pandolfo del Nero is buried alive with his mistress, and finds, by a strange chance, she is not dead. The tales are excellently translated, and constitute very agreeable reading. It seems as if further incursions in the field of Italian fiction were meditated, since the volume is headed "Novellieri Italiani."

*The Surprising Adventures of Baron Munchausen.* With an introduction by Thomas Seccombe. (Lawrence & Bullen.)

A NEW and brilliant edition of Munchausen appears, with original, quaint, and humorous designs by Messrs. William Strang and J. B. Clark, and with a learned and judicious introduction by Mr. Seccombe. In the latter, which is equally ingenious and readable, the authorship is assigned to Rudolph Erich Raspe, concerning whom ample information is supplied. The obligation of the author to the *facetus* of Bebel, or Bebelius, is new to us, and we are glad to have it pointed out. Raspe is acquitted of all responsibility for the continuation, which is, indeed, as Mr. Seccombe says, "a melancholy example of the fallacy of enlargements and sequels," and must, he holds, have been written by a bookseller's hack. The illustrations are of the newest order of comic extravagance, and are in many cases very comic. The physiognomy assigned the mendacious baron is very happy, and the designs generally are full of spirit. Everything possible has been done by the publisher to make this the accepted edition of Munchausen, and the quaintly illustrated cover and the oddly mottled edges are altogether in keeping with the contents.

*The Odes of Horace.* Translated into English by the

Right Hon. W. E. Gladstone, M.P. (Murray.)  
THE fact that the 'Odes' of Horace, like all other masterly lyrics, are practically untranslatable has never daunted scholars or poets, and version succeeds version. Taking the highest standpoint, it is a feather in the cap of a poet if he can translate adequately half a dozen odes, or even a single ode. Milton contented himself with one together with a few detached lines. The rendering by this arch poet, though as good as another, adds nothing to Milton's reputation, and is as unlike Horace as it can be. It is impossible not to admire the splendid vitality that enables Mr. Gladstone, at an age when most men "sit idle on the household hearth," to undertake and discharge a task of translation from which youth might shrink, and it would be injustice not to regard the work as substantial accomplishment. No better translation of Horace exists, and a better is not easily to be hoped. Very severe are the restrictions Mr. Gladstone puts on a translator of Horace. He should "largely abridge the syllabic length of his Latin text; should carry compression to the farthest practicable point; should severely limit his use of licentious and imperfect rhymes;

should avoid those irregularities in the use of the English genitive which are so fatal to euphony.....and should endeavour.....to preserve in all cases the sense and point of his author, and should sparingly allow the perilous but seductive doctrine of free translation." The two predecessors with whom it is natural to compare Mr. Gladstone are Prof. Conington and Sir Theodore Martin. The latter is the most mellifluous of the three, Conington the most adequate, Mr. Gladstone the most exact. Taking the famous 'Ode to the Bandusian Mount,' III. xiii.—of which, somewhat curiously, Sir Theodore gives two versions—we find

A kid to-morrow shall be thine  
Whose forehead augurs love's delight  
And battle's

is closer, conciser, and in the main better than Sir Theodore's

To-morrow shall be thine  
A kid, whose horns, just budding, dream  
Of love and battles both—

*destinat* justifies a good deal, but it does not justify dreaming horns—but, perhaps, less vigorous than Conington's

A kid whose crescent brow  
Is sprouting all for love and victory.

None is, perhaps, very good, but there is where the difficulty comes in. We cannot carry out the task of comparison, nor will conditions of space allow us to quote versions of the latest translator. We congratulate Mr. Gladstone on his work, and cannot too highly rate the truly British energy and tact that induced the venerable ex-Premier to translate Horace as his predecessor in office, Derby, while still young, translated Homer.

*The Complete Poetical Works of Constance Naden.*

Edited by Robert Lewins, M.D. (Bickers & Son.)  
ADMIRERS of Constance Naden, and such are numerous, will be glad to have her collected poems in the exquisite little edition of Messrs. Bickers & Son. A complete little gem of a book. Some of the comic poems are excellent.

### 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.

BEADON ("Japanese Custom").—Your query is not suitable for 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, DECEMBER 29, 1894.

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Notices to Correspondents.

## Notes.

## LADY PRYCE: HER BOOKS IN 1720.

The average country-house library in the early years of the eighteenth century is usually, and correctly, surmised to have offered for the intellectual food of the squire and his family some such a selection as this: (1) The Bible; a few standard books, if folios all the better, on divinity; miscellaneous pamphlets, political and polemical. (2) A sprinkling of poetry and the drama. (3) Some books on husbandry, farriery, gardening, and heraldry. The annexed list of books in such a library, copied, with all its blunders in spelling, from the original, in the handwriting (which, it should be noted, is not a bad one) of Lady Pryce, seems to include a rather wider range of subjects than the average. The mention of a Caxton gives a certain zest to the list. A modern collector's most persistent industry can scarcely ever be expected to be susceptible of rewarding him by such a discovery as that of a Caxton in out-of-the-way corners, where the late William Blades thought that specimens might turn up. Better far to take the advice given in the *rondeau* quoted in Mr. Andrew Lang's little volume on 'The Library':—

Mais las!

Le vieux Caxton ne se rencontre pas,  
Plus qu'agneau d'or parmi jetons de cuivre,  
En bouquinant.

An account of what belongs to the Lady Pryce left in the keeping of Mr. Chambers wch shee can produce under his owne hand writing.

- 1 Larg Sipris chest containing books,
- 1 Chest of printed pamphlets and trials.
- 1 black Trunk.
- 2 deal boxes, Mr. Chambers had the Keys of both the Chests.

An account of the books in the Sipris Chest as appears by his Letter dated October the 8th 1718.

- Folio.
- 3 Vollums Clarindon's History.
- 2 Vollums of Harises vioges.
- 1 Josephes works.
- 1 Davises History.
- 1 of Hereldry.
- 1 Stanly's History.
- 1 History of Italy by Sr Edmond Warupp.
- 1 Brookes Catalog of Kings.
- 1 Caxtons cronicle of Kings.
- Quart.
- 1 Experient Farier.
- 1 Notable Things.
- Octavo.
- 1 Walton's lives by Hucker.
- 1 Oglebys vergell.
- 1 Art of Drawing.
- 1 Ocklys Cerg of Syria.
- 1 Josephs Byogia History.
- 2 vollums myogulis History.
- 1 Memers of Europe.
- 1 French Gramer.
- 1 Abstrict of Trialls.
- 1 Eikeer Bab King Charles y<sup>e</sup> 1st book.
- 1 Glosographia.
- 1 Rogester Life.
- 1 defence of Riall Martyr.
- 2 vollums Plutarks Lives.
- 1 History of Gallante.
- 1 Grandure of Law.
- 1 Secrett memeres.
- 1 Compleet Gessater.
- 1 Magazen of Honour.
- duo deceme.
- 1 morall Essays.
- 1 bertrum.
- 1 emp and things.
- 1 Christian devotions
- 1 Digby's recats.
- 1 Prim perticution.
- 1 Sum of English Cron.
- 1 History Cardinall Mazareen,
- 1 Art of Brewing.
- 1 Accomplished Woman.
- 1 vade mecom.
- 1 Doctor Dens life.
- 1 Wars of eliquence.
- in all 49 books.

There is alsoe in the said Chest 2 Sords one of them silver hilted 1 Bambo Cain with a head 1 Hazell stick with a head 1 long bread slice with a gilt handle in a leather case 1 Colourd China basen 2 Tailers yards 1 bag of feathers.

I have copied Mr. Chambers Cattalog of books as well as I can but hee writt so Hard a Hand to read that I fear I have writ it imperfectt however I susepe it will putt you in a way to find the books out.

I desire the things mentioned herein may be delivered for my use to Mr. William Marchcant of Northmore Oxford Shire as witness my hand.

March y<sup>e</sup> 15<sup>th</sup> 1720.

ANNA MARIA PRYCE,  
FREDK. HENDRIKS.

## THE CHARCOAL BRAZIER.

I was lately listening to the noble style of Gibbon's 'Decline and Fall' (for it is a noble style, in spite of the adverse opinions of Dr. Johnson and Lord Macaulay), when the following passage, relative to the sudden death of the Emperor Jovian, caused me to pause and make a note of it:—

"By some it was ascribed to the consequences of an indigestion, occasioned either by the quantity of the wine, or the quality of the mushrooms, which he had swallowed in the evening. According to others he was suffocated in his sleep by the vapour of charcoal, which extracted from the walls of the apartment the unwholesome moisture of the fresh plaster."

This passage occurs in Gibbon's third volume, which was published in 1781, and it is remarkable that such a passage as this should have been written when the properties of carbonic acid gas had been discovered by Dr. Black some years before under the name of "fixed air," and announced to his class in Glasgow University; but as he did not publish his researches it is probable that he obtained his information from Cavendish, whose memoir on the subject appeared in 1766. The idea then was that an air or gas was fixed in such bodies as chalk, marble, potash, soda, &c., which rendered these bodies mild; but if it was expelled by the action of heat or otherwise, they became caustic. Priestley also, in 1767, happening to live in the neighbourhood of a public brewery, was led to study some of the properties of the gas as it was generated in the fermenting vats.

As chemistry advanced, the gas now known as carbonic acid, or carbon dioxide, was found to consist of one atom of carbon united with two atoms of oxygen ( $\text{CO}_2$ ), and is a product of respiration, ordinary combustion, and fermentation. It is generated in considerable quantity whenever carbon is burnt in the open air. The carbon may be in the form of wood, charcoal, coals, or coke, or in combination with hydrogen in ordinary illuminating gas. It had been previously observed that the gas is heavier than common air, and can be poured from one vessel into another, and also accumulates in a layer on the ground. Thus in the Grotto Del Cane, in Italy, the gas rises to the height of a man's knee, but if a dog is pushed in he is immediately suffocated. The choke-damp of the colliery also consists of this gas.

But my purpose is more immediately concerned with the charcoal brazier. Upwards of half a century ago I was residing in Salisbury, and noticed that in cold weather the choir of the cathedral during divine service was warmed by three very large braziers full of live charcoal; a peculiar odour arose from them, and pervaded the building. In my treatise on 'Warming and Ven-

tilation,' published in "Weale's Series," the effects are thus described:—

"A pleasing sensation creeps over the whole frame, and the tendency to sleep is often irresistible; persons troubled with cough cease to cough, and an unusual effort is required when the service is over to rise and quit the building. The enormous size of the enclosure prevents any fatal effects from the abundant evolution of carbonic acid, nor have we ever heard of any well-authenticated case of injury to any one; but in a smaller space, such as a room, this primitive method of heating has often led to dangerous consequences."

Many cases of suicide have thus been brought about, of which one example may suffice, that of the son of Berthollet, the celebrated chemist. This young man became affected with great mental depression, which rendered life insupportable to him. Retiring to a small room, he locked the door, closed up crevices which might admit fresh air, lighted a charcoal brazier, and, with a seconds watch before him, noted down the time, together with his sensations as the gas accumulated. He detailed the approach and rapid progress of delirium, until the writing became larger and larger, more and more confused, and at length illegible, and the writer fell dead upon the floor.

These details will serve to illustrate the necessity of keeping in touch with the broad outlines of the science of the day on the part of literary men, and even of poets.

C. TOMLINSON.

Highgate, N.

"TO SET THE THAMES ON FIRE."—This phrase has elicited a mass of correspondence since a contributor in 1865 ('N. & Q.,' 3rd S. vii. 239) asserted that the original reading of "Thames" was "temse," a sieve. The discussion, which ran through twenty-four years, and was distinctly hostile to the new reading, was wound up by Mr. DIXON with a conclusive quotation in support of the old reading (7th S. vi. 166); yet, although not an atom of evidence beyond airy surmise was adduced in behalf of the new-fangled phrase, this was unreservedly adopted by Mr. Carew Hazlitt, in whose collection of proverbs it stands as an impudent impostor, the legitimate phrase being shut out in the cold.

The attack on the Thames proverb was unreasonable from the beginning. It was pretended that "an active fellow who worked hard not unfrequently set the rim of the temse on fire by force of friction against the rim of the flour-barrel." PROF. SEAT (6th S. ix. 14) ridiculed the idea, and MR. EDWARD KIRK declared that the ignition of a grain-riddle by ordinary hand usage was impossible. For however rapid the movement given to the sieve by the hand, it is necessarily intermittent, and the friction is not constant nor invariably at the same point. To set the temse on fire, therefore, is as little possible as to set the Thames on fire. And not only so, but the alleged temse proverb would apply only to

bodily slowness, whereas the Thames proverb is directed against mental slowness or dullness considered with reference to a person's future career.

It is not my intention to travel again over the old ground. I can show, with greater profit to your readers, that the idea of a river on fire is far more ancient than any previous correspondent, with one exception, has yet suggested, examples in German being of frequent occurrence. Thus, to select a few instances, "Den Rhein anzünden" (To set the Rhine on fire) is given by Wander in his 'Sprichwörter-Lexikon' as a phrase applied to the performance of the impossible, with an authority dated 1630. "Eher soll der Rhein (oder.....) brennen" (Sooner shall the Rhine, or any other river, burn) is another, without other authority than a comparison with 'Germania,' vii. 190. But there is an older one from Nigrinus of about 1580, "Er hat den Rhein vnd das Meer angezündet" (He has set the Rhine and the sea on fire); and in Simrock's collection, Frankfurt, 1846, appears the following phrase (No. 1653): "Die Donau ist noch nicht verbrannt" (The Danube is not yet burnt up).

But I have something more curious. There was current about 1540, if we may believe a well-known *novelliere* of that time, a proverb which, had those who used it been Londoners instead of Florentines, would have run, "He fell into the Thames and was burnt to death." Grazzini, otherwise named Il Lasca (The Roach) from his connexion with the Accademia degli Umidi, relates in his 'Gene' (ii. 2) how a half-witted fellow, endeavouring to escape from a mob of persecutors, fell from the Carraja bridge into the Arno, and on reappearing above the water was involved in a broad sheet of flame. This phenomenon of a blazing river had been wrought by a Fleming deeply versed in the secrets of chemistry, or, as the Italian describes him, "grandissimo maestro di far fuochi lavorati." He had produced an oil which ignited the instant it came in contact with water, and from the Santa Trinità bridge he discharged a jar of the liquid into the river. Immediately it burst into flame, spreading out and floating with the tide until it came to the next bridge, to burn to a stick the poor wretch who had fallen therefrom. Hence arose the proverb "Cascò in Arno ed arse" (He fell into the Arno and was burnt), which was used, we may suppose, in censure of folly or imprudence, and which, says Grazzini, "has lasted to our times." The novelist is careful to inform us that the fire on the river amazed and stupefied the spectators, who regarded it as a prodigy, and must have accounted the author of it a marvellous genius. What if the remembrance of his feat originated a proverb for the dull-witted: "He will never set the Arno on fire"? F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

A GLOSSARY TO CHAUCER.—The sixth volume of my edition of Chaucer, now nearly ready, contains a glossary to Chaucer, which will, I hope, prove acceptable to scholars. Now that the work is nearly done, I am conscious of various errors, which (at present) I leave to others to point out; but I hope that the actual usefulness of the glossary will predispose my critics to leniency.

The glossary contains upwards of 30,000 references, and extends over more than 300 pages. Fragments B and C of the 'Romaunt of the Rose' are glossed in a second list, apart from the rest; and I find that Fragment B contains more than 300 words which are not found in the genuine works. Most of the words occur under normal forms. Whilst, for instance, *cat* is monosyllabic, *dogge* is dissyllabic. For *cat* I have eight references (four of which are really to the same passage); for *dogge* I have six; for *hound*, ten; for *hors* (horse), seventeen; and so on. It is very interesting to see some of these results thus collected for the first time. By way of example, I give the following passages referring to the cat, all from the 'Canterbury Tales,' divided into groups A, B, C, &c., as in the Six-Text Edition, and in my volume iv.:

I dar wel seyn, if she had been a mous,  
And he a cat, he wolde hir hente anon.

A. 3347.

Ther as the cat was wont in for to crepe,

A. 3441.

Thou seydest thus, that I was lyk a cat;  
For who-so wolde senge a cattes skin,  
Than wolde the cat wel dwellen in his in;  
And if the cattes skin be slyk and gay, &c.

D. 348.

And fro the bench he droof away the cat.

D. 1775.

Let take a cat, and fostre him wel with milk.

H. 175.

Besides the numbering of the Six-Text, my edition gives the old numbering in Tyrwhitt's edition, and the separate numbering of the tales used in the 'New English Dictionary.' These varied modes of numbering the lines are very troublesome, but there seemed to be no way of dispensing with them, as they all have their uses.

WALTER W. SKEAT.

SWANSEA.—The first part of this dissyllable, with its variations, forms part of the name of many towns or places in England, while the variable reasons given for its origin fairly warrant some further investigation. I venture, therefore, to call attention to the subject, feeling sure some one more qualified will take the matter up and so throw additional light on a question of some interest in *re town nomenclature*. Personally, I merely introduce the matter by a few facts that have come under my observation and bear on the point. Swansea, Camden wrote, was so called

from the number of porpoises or sea-hogs which frequented the bay. This view was generally adopted, I believe, at least in this neighbourhood, till 1867, when copies of the charters granted to the town were printed. Among the earliest of these, it appears, was one by King John to men of Gower in 1208, and the town was then spelt Sweinesay; but in 1230 the orthography was changed to Sweynsea, and so continued "ringing the changes" till, I think, 1738, when it assumed its present form.

The editor of the charters referred to claimed to have propounded the idea that the name is of Danish origin, and that the two words *Sweyn* and *ete, eye, ey* = Sweyn's inlet, water or haven.

Swanescomb, in Kent, Camden refers to as a spot where the Kentish men yielded to William, and which we are told was a small village where Swene formerly encamped, where also it is said he built a castle for a summer residence.

Swinhead is familiar to most readers from its connexion with King John in 1216. It should be remembered, however, that at one time this town was itself a port, although only about six miles from Boston seaport. In 'The Repertorie of Records,' 1631, this place is spelt Swinshened, at which there was an abbey of Cistercians, founded about 1134.

In Cornwall we have Swanacot, about five miles to the north of Launceston; also a Swan Pool, between Falmouth and Budoc parishes. This Swan Pool is said by some writers to have its name from the number of swans formerly kept there.

In Coventry there is a Swaneswell Pool, which Camden says was written Swineswell in its old charters. It is said by some authors to have had its name founded on the mythical stories of the boar and Guy or Diana. In 1850 an old stone building called Swanswell House, situated beside the Pool, was taken down. This building was at one time a suburban mansion.

In Northumberland, about seven miles north of Hexham, and about three miles from the line of the Picts wall, we have Swinborn Castle.

A mile or two from Winslow is Swanburne; in the 'Repertorie' before named this is written Swaneburne.

In John Major's 'History of Greater Britain' (Scottish History Society, 1892, p. 111), Major says *Sweyn* signifies in English sow or hog, but by the editor's foot-note we are told this is an error; thus Swinburne (*i. e.*, Svendbjörn) is not "son of a pig," but son of Svend, *i. e.*, swain—a young man.

In the instances given of the use of the first part of the disyllable, one would think almost every writer had ransacked his brain to invent an origin. The result, however, is, after all, fairly balanced, with the exception of the editors of the 'Swansea Charters' and Major's 'History.'

Has Swainmote any connexion with the subject? I refer to the Saxon origin—"Court of Freeholders within the Forest."

ALFRED CHAS. JONAS, F.R.Hist.S.  
Poundfald, near Swansea.

'THE BRONTËS IN IRELAND.'—I have just completed the pleasant task of reading this very agreeably written book, and in justice to a friend of mine who is a resident of this colony beg to correct a statement contained in the preface at p. vi, to the effect that "the Rev. H. W. Lett, Rector of Aghaderg, Loughbrickland (co. Down), to whom we owe the recovery of the Drumgooland vestry book, has generously given me permission to make use of his summary of that precious document." The document referred to was found in a parcel of old books and MS. sermons, which once belonged to the Rev. Thos. Tighe, M.A., who was Rector of Drumgooland from 1778 to 1821, by Capt. Richard Linn, who in 1869 presented it to the museum of the Banbridge Literary Society, together with the bulk of the collection cared for by that institution, and had it labelled in large gold letters "Drumgooland Vestry Book." I am sure the accomplished writer of 'The Brontës in Ireland' will not object to this correction, and it is but doing justice to a man who has devoted much time and attention to the local history of the district in which he was born.

MONTAGUE MOSLEY.  
Christchurch, New Zealand.

'REVELRY IN INDIA.' (See 2<sup>nd</sup> S. iii. 11, 79.)—At the first reference inquiry is made respecting the authorship of a poem 'Revelry in India,' frequently published, during the last forty years, in the newspapers of England and the United States. This poem is to be found in 'Table Traits,' by Dr. Doran, who designates it the "Devil's canticle," and who, at the second reference, in answer to inquiry of T. H. D., says that he is unable to name the author, but believes it to have been written in India in 1833.

In a book lately published in this city, 'Irish Poets and Novelists,' edited by Rev. D. O. Crowley, it is claimed that it was written by Bartholomew Dowling, who died in San Francisco, December, 1863. The work referred to states,—

"that this awe-inspiring poem, 'Hurrah for the Next that Dies,' conclusively proves that our author possessed a mine of dramatic genius which was no more than 'prospected.'.....His claim to the authorship of this poem has been brought into question of late, and has been ascribed to one Capt. Walter Dobenay, serving in India at the time of the epidemic to which its verses allude. But the name of Dowling has nearly always been attached to this strange poem. It appears over his name on p. 787 in Henry Coate's 'Cyclopædia of Poetry,' published at Philadelphia, when the poem was yet fresh in the public mind."

Mr. Crowley again says:—



"Now comes one of our strongest proofs; the poem in dispute was first printed in this city in 1858. Mr. Dowling was then editor of the *San Francisco Monitor*, a weekly journal. Mr. P. J. Thomas, one of the printers of that paper, has a distinct recollection of putting the poem in type from a manuscript of B. Dowling. He still clearly remembers the comments passed on it, in the office of the paper, when it was read by the author. We are glad there is a living witness to settle the question of disputed authorship."

A short investigation will, I think, establish the fact that the reverend editor has been imposed upon by this "living witness." He gives the year 1858 as the date of its first appearance. I have at hand a copy of 'Table Traits,' published by Bentley, of London, 1854, containing the entire poem, which had been printed years before Dr. Doran's book was published. A friend of mine wrote to Mr. Coates, of Philadelphia, asking on what evidence he ascribed the authorship of this poem to Dowling in his 'Cyclopædia of Poetry,' a work, by the way, full of blunders, in attributing many poems to authors who never wrote them. Mr. Coates answered that he had forgotten on what authority he appended the name of Dowling to the poem, and expressed a desire to be set right in the matter. I called at the office of the *Monitor*, some months ago, and carefully examined the files of that paper for the years 1857, 1858, and 1859, and can confidently assert that no such poem is to be found in its columns.

So much for the veracity of this typo, and "living witness." From what I have heard of Mr. Dowling, he was the last man to claim what did not rightfully belong to him. He wrote several stirring poems, the best known of which are, 'The Relief of Lucknow' and 'The Brigade of Fontenoy.' His brother William, who is living here, and who is the custodian of many of his manuscripts, honestly says he never heard his brother claim the poem under discussion. That claim was made only by over-zealous friends twenty-eight years after his death, on the word of an untrustworthy and untruthful old printer, who told a stupid and mischievous falsehood.

It is to be regretted that a slipshod statement of this character finds its way into books that may in after years be used to attempt to establish a literary falsehood. Believing your valuable journal to be the best medium of careful and thorough investigations on subjects of this kind, I trust some of your many able contributors may kindly assist in proving the authorship of this remarkable poem.

ED. WARD.

San Francisco.

**THE MEANING OF THE SURNAME DUNN.**—It may be thought somewhat fanciful to suggest that the surname Dunn is, at least in some cases, derived from a word signifying thunder, and not, as generally supposed, from colour or complexion; but I think that a good case can be made out.

We know that Dun was an ancient baptismal name among us, the Dunings (descendants or followers of Dun) being, as Kemble shows, among the earliest settlers in these islands. What I propose to show is that the meaning of this ancient name was probably thunder, and that therefore, so far as our family name Dunn is derived from this source, it must be taken to have the same meaning. The two meanings proposed by Foerstemann for the ancient name are *dun*, brown, and *duna*, thunder. He himself assigns no preference to either, but inasmuch as baptismal names must be assumed to be honorific rather than otherwise, I think the preference should be given to the one that fulfils this condition. In the second place, we know that other words having the meaning of thunder were in use in the names of our ancestors. *Thuner* (thunder) was a name borne by sundry Anglo-Saxons, and Thor, a contraction of *thonar* (thunder), was very common in the names of Danes and Northmen. In the third place, the sense of thunder fits in with the compounds in which *dun* occurs, and of which the best known is Dunstan. Dunstan as "brown stone" is unmeaning enough, but as "thunder stone," *i. e.*, "thunderbolt," it is precisely the correspondent of the Scandinavian name Thorstein, both signifying "thunder stone," or "thunderbolt." I think, then, so far as our name Dunn is derived from the ancient baptismal name, the sense may be reasonably taken to be that of thunder; but if it can be traced as an original surname, the case would be entirely different.

ROBERT FERGUSON.

**MOREA, ORIGIN OF THE WORD.**—Canon Taylor, in his 'Words and Places' (third edition, p. 272), says of the modern name of the Peloponnesus:—

"The usual explanation is that the name Morea is due to the resemblance of the peninsula in shape to a mulberry leaf. This is too abstract an idea, and it argues a knowledge of geographical contour which would hardly be possessed by the mediæval sailors among whom the name arose."

It is, perhaps, scarcely necessary to point out that the resemblance to the leaf of a tree had been noticed long before mediæval times. Pliny says ('Hist. Nat.,' iv. 5), "Peloponnesus, Apia ante appellata et Pelasgia.....platani folio similis." Now the leaf of a plane tree it does resemble, but the leaf of a mulberry tree it does not. The 'Penny Cyclopædia' says that the Italians gave the peninsula the name Morea after the Latin conquest of Constantinople, on account of the great number of mulberries which they obtained from it. Canon Taylor suggests "a transposition of the letters of Romea," which does not seem a very probable conjecture. Egli, under "Morea," mentions the supposed resemblance to a mulberry leaf (which has no existence in fact), but under "Peloponnesus" he tells us, on the authority of Curtius, that the word is Slavonic, and was at first applied only to the

coast of Elis on the western side of the peninsula. Curtius, in fact, says ('Poloponnesus,' vol. i. p. 113):—

“Die an sich unwahrscheinlich Herleitung von der Blattgestalt wird dadurch ganz beseitigt, dass der Name um die Zeit der fränkischen Eroberung das elische Küstenland bezeichnete.”

He also says that, according to Leake ('Peloponnesiaca,' London, 1846), the Slavonic place-names in the Morea were in the proportion of one to ten that were Greek. Probably, then, the word Morea signifies coast, and is derived from the Slavonic for "sea." This etymology is mentioned in Chambers's 'Cyclopædia.'

Blackheath.

W. T. LYNN.

**RICHELIEU'S BIRTHPLACE.**—It is strange that the inhabitants of the town of Richelieu are not certain generally that Cardinal Richelieu was born in a room in a small house outside what is now the town. Richelieu built round that room, after demolishing the rest of his father's house, in 1635. Even the learned Canon of Tours, Mgr. Leblois, in his little pamphlet on the subject, bases himself on suppositions and what he calls probabilities, and tries to prove that those biographers of the "Red Eminence" who say he was born at Paris are in the wrong. However, his probabilities are really facts. There is at the South Kensington Museum Library a work by Buisine, with illustrations by Jean Marot, giving the ground plan of the château Richelieu built, and the general plan of the château and grounds, as well as several views and sections of the marvellous country seat, once one of Europe's wonders. One of the views bears the following note in the margin, corresponding with G alongside one of the south-west pavilion windows, "G = Chambre où naquit l'illustre Cardinal de Richelieu." As the book was published only a year or two after the cardinal's death, and is dedicated to his brother, the information therein given may be considered decisive.

JOHN A. RANDOLPH.

**SLAVES IN ENGLAND IN 1771.**—In the *Gentleman's Magazine* for November, 1771, p. 521, is the following paragraph:—

“At a late sale of a Gentleman's effects, at Richmond, a negro boy was put up and sold for 32*l*. A shocking instance in a free country.”

The growth of the feeling against slavery is apparent in the comment on the sale chronicled. MR. LANGFORD quoted at 6th S. xi. 396 an advertisement of the sale of a slave boy at Lichfield, also in November, 1771.

JOHN RANDALL.

**CHURCHES OF ST. BOTOLPH.**—In London, or, speaking of old London, "without" it, were originally four churches dedicated to St. Botolph: three of them immediately without the City walls, that is to say at Aldersgate, Bishopsgate, and Ald-

gate, the fourth at Billingsgate by the river side. The first three, as rebuilt in the last century, exist; the fourth, destroyed in the great fire of 1666, was not re-edified. The position of these churches, all similarly without the gates, provokes the inquiry, Who was St. Botolph, and why were the churches dedicated to him thus placed? The answer is that the saint was a good Englishman of East Anglia, who died in his old age, or as a martyr (for I find this variation), A.D. 655; and that, being regarded as the patron saint and protector of travellers, churches dedicated to him were built at the City gates or at the water side, in order that the pious citizen, setting out to encounter the perils of the highways or of the high seas, might in these churches commit himself to the care of St. Botolph, and, happily returning, might offer thanks for his safety at the same altars.

The most important and most beautiful of the churches of this dedication is probably that at Boston (the name a contraction of Botolph's town); it stands on the bank of the river Witham, about four miles from the sea. Its grand Gothic tower with the crowning lantern is nearly three hundred feet high—truly a noble "stump," as it is called, seen, it is said, forty miles off, and probably in old times lighted up on stormy nights as a welcome beacon to anxious mariners seeking the aid of St. Botolph. In East Anglia the saint has, I believe, other churches, and I would ask some kind reader of 'N. & Q.,' better informed than myself, to mention them and any more of the same dedication throughout England. I desire also to be referred to the best existing account of St. Botolph, and to learn if he is similarly honoured beyond our shores.

W. L. RUTTON.

27, Elgin Avenue, Westbourne Park, W.

**CHINA V. JAPAN, 1600.**—

“The Handers of Japan doe often spoile the sea coasts of China, by their incursions, descending on lande and harrying the countrey more like pyrats then men of war.....though they excell the Chinois in armes and courage, yet are they not of sufficient power to performe any action of moment against them.”—'The Worlde..... translated into English' (by I. R.). London, Edm. Bollifant for John Iaggard, 1601, p. 171.

W. C. B.

“TO GOOZE.”—In Lincolnshire, in my boyhood, this expressive verb was used in the sense of looking intently, yet aimlessly, at anything; e.g., “What are you standing goozing at?” “To go goozing into the shop windows.”

A. E. WELBY.

13, Queen Anne's Gate.

[Is it a corruption of *gazing*?]

**HANNO.**—It is very perplexing to meet with personal names repeated in connexion with similar works or enterprises; thus, when Egyptologists write of the expedition of Hanno under the eleventh dynasty, *temp.* Sank-ka-ra, *circa* 2500

B.C., who is called a Phœnician mariner, and is said to have circumnavigated Africa, we stumble over the very similar expedition of Hanno the Carthaginian at a later epoch—it is said that no definite date is known; for details, see Cory's 'Fragments'—one asks, Was it usual in these early days to fabricate romantic tales of travellers similar to the Maundevyle fraud? I take it for granted that the numerous classes of men trained as mariners from all antiquity had common sources of technical knowledge, and here and there such experience combined with a vivid imagination will produce native yarn-spinners, whether we deal with a Sindbad or a Munchausen.

LYSART.

### 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.

**TWELFTH NIGHT CARDS.**—Chambers's 'Book of Days,' vol. i. p. 62 (Jan. 6), quotes J. Britton's 'Autobiography' that he "suggested and wrote a series of Twelfth Night characters, to be printed on cards.....They were sold in small packets to pastrycooks, and led.....to an extensive trade," and adds that such characters are still printed. Where are any such to be obtained or seen? A loan of any old ones, for January 6-7, 1895, would be greatly appreciated. Of course, if any such new cards are still to be obtained I should be very glad to procure them, as well as to have an opportunity of seeing old ones.

CHARLES SAYLE.

2, Harvey Road, Cambridge.

**CUTTING A STORM.**—During a severe hailstorm in the Himalayas our native gardener brought out a hatchet, and placed it, edge upwards, in the garden, to "cut the storm," as he said. Catlin, in his 'North American Indians,' p. 158, describes a ceremony of the Mandan Indians, in which hatchets and edged tools are sacrificed to the "spirit of the waters" to avert a recurrence of the Great Deluge, of which the tribe has the tradition. Are similar superstitions known? J. H. R.-C.

Schloss Wildeck.

**ELLEN PICKERING.**—I should be much obliged if any reader of 'N. & Q.' would give me some information about this lady, in addition to the scanty notices in Allibone's 'Dictionary' and the *Gentleman's Magazine*. She wrote many novels, of which 'Nan Darrell' (1839) was the most popular, and seems to have died at Bath in 1843. Her last novel, 'The Grandfather,' was completed by Elizabeth Youatt.

E. LEE.

**WILLIAM PARSONS.**—This minor poet and Della Cruscan contributed to 'The Florence Miscellany' of 1785 (in which, indeed, he had the lion's share),

in conjunction with Mrs. Piozzi, Bertie Greatheed, and Robert Merry. He was duly distinguished by a place in Gifford's 'Baviad,' and produced four independent volumes of weak verses; but beyond the fact that he was elected F.R.S. on Nov. 22, 1787, and a brief mention of him in Mrs. Piozzi's 'Autobiography,' I have been unable to glean any facts about his personal history. He is stated in the 'Biographical Dictionary of Living Authors' (1813) to have been a gentleman of fortune; but I cannot ascertain his parentage or date of death. Could any reader assist me with these or other particulars?

THOMAS SECCOMBE.

**KING HENRY VIII. AT GUILDFORD.**—I wish to find out as accurately and as soon as possible on what dates in the year 1536 King Henry VIII. was at Guildford. I suppose it is a matter which can be ascertained without very much trouble by those who have more access than I have to biographical and historical works; and I shall esteem it a very great favour if any one who can answer my question will kindly do so, to save time, privately.

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

Longford, Coventry.

**THE CANONS OF ST. PAUL'S.**—I should be grateful to any correspondents who would help me to information on the following points. Under Fulham, in the Domesday Book (127<sup>b</sup> *bis*, 128 *passim*), we learn that the Canons of St. Paul's Cathedral held five hides of the manor from the king. How did the canons acquire this sub-manor; and when and under what circumstances did they cease to hold it? I should also like to ascertain its exact position. It probably lay near the river, where the northern portion of Fulham joins Hammersmith. Such local names as the Chancellors, Chancellors' Road, St. Paul's (Hammersmith), &c., are apparently due to the existence of this sub-manor. Any scrap of information tending to elucidate the history of this property will be most acceptable.

CHAS. J. FÈRET.

49, Edith Road, West Kensington.

**THOMAS GOULDSMITH.**—Information is sought as to the marriage of Thomas Gouldsmith, born March 9, 1682, bapt. March 27, 1683.

J. E. F.

**BAIN.**—Can any one give me the Scottish pedigree, clan, and connecting links between the families of Bain, Baines (of Cambridgeshire and Cornwall), Bayne, and Baynes? All claim descent from one Donald Bain.

BURWELL.

**WATERLOO.**—I recently read in a newspaper or periodical a letter of Wellington's, or a note with reference to him, giving an account of a visit by him to Blücher at Wavre in the night of June 17, before the battle of Waterloo. No book on

Waterloo that I know mentions it. Can any of your readers tell me where I read it, or give me any information on the subject?

W. A. SHARPE.

4, Broadlands Road, Highgate, N.

**DEDICATION FESTIVAL OF CHURCHES IN MIDDLE-AGEAL TIMES.**—I have understood that a difficulty has been felt in the fact that the dedication festivals of many ancient churches in England are found to have been held at quite a different time from the day of commemoration of the saints to whom such churches are well known to have been dedicated. I recently heard from the mouth of an esteemed Roman ecclesiastic the statement (as I understood him) that this difference is explained by the fact that the early builders of churches always chose for their dedication festival some day of the calendar that was not already occupied, so to say, by the commemoration of some saint, or of some event in the history of our Blessed Lord. I should be glad if your clerical contributors can confirm this view (if I have correctly reported it), that a blank day in the calendar was purposely chosen, so as not to clash with services already appointed, or inform me whether I have entirely mistaken the statement made.

W. S. B. H.

**NOTATION.**—Can any of your readers inform me whether there now exists, or has ever existed, a people using a scale of notation having a radix other than ten?

L. F. G. L.

Bath.

**PATRICK GIBSON**, at the age of one hundred and eleven years, was painted by Macarten, and engraved by Lupton, of which engraving a brilliant impression, in folio, was published by Messrs. Moon C. Boys in 1831. Can any of the readers of 'N. & Q.' kindly inform me the date of Patrick Gibson's death, and in what parish he was buried?

HUBERT SMITH.

Bournemouth.

**"LINCOLNSHIRE BLUFF."**—In the case of Gresswell v. Gresswell and Scales, reported in the *Daily Telegraph* of Oct. 31, the petitioner is stated to have said, "He found out afterwards that this was 'Lincolnshire bluff' on his wife's part." This expression is new to me. Is it well known; or was it coined by Mr. Gresswell?

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

**GERMAIN AND DESVAUX FAMILIES.**—A certain Mary Ann Germain, of the family of Sir John Germain, married one Desvaux, believed to have been a Huguenot, and said to have come to England soon after 1685. Mrs. Desvaux died, *æt.* eighty-eight, on March 19, 1780, leaving a daughter, Anne Olympe Desvaux, who married one Dowling, and is said to have died suddenly in

Whitefield's Tabernacle. Mrs. Dowling's daughter Ann, born in 1748, married Jonathan Bateman, a London gold or silver smith. Can any one verify any of the above statements, and give further particulars as to the Germain and Desvaux families?

FREDK. WM. BULL.

Risden, Kettering.

**MARGARET SVANDERS.**—There are, I believe, now only five Flemish brasses existing in Middlesex churches. One is in Fulham Church. The inscription reads:—

"Hic jacet domiella Margereta Svanders nata Ganda in Flandrie que ex magistro Gerardo Hornebolt Ganduensi Pictore nominatissimo peperit domiellam Susanam uxore' magistri Johannis Parcker Archarij Regis que obiit Anno Dni. mccccxxxix. xxvi. Novebris Orate p' aia."

Margaret Svanders was the daughter of Derick Svanders and widow of Jan van Heerweghe. Will any correspondent kindly explain to me the retention by this lady, apparently through two husbands, of her maiden name of Margaret Svanders? The inscription, with sundry errors, is given in Faulkner and in Phillimore's 'London and Middlesex Notebook.' The *h* in *archarii* is probably an error, for I can trace no such word. Faulkner translates it "bowman," apparently from its resemblance to the English "archer"! The expression *archarii regis* should apparently read "comptroller" or "treasurer to the king."

CHAS. JAS. FÈRET.

[*Archarius* is given in Ducange as a form of *arcarius*. See p. 269 *ante*, 'Hornebolt.']

**THE ANCIENT IRISH CHURCH.**—What Roman Catholic works can be mentioned which support the claims of Catholicism to represent the doctrine and discipline of the ancient Irish Church? Please also give authors, dates, and publishers.

INQUIRER.

**NEWSPAPER.**—What is the earliest known use of this word? I find it in a news letter of December, 1680, published in 'The Calendar of Lord Kenyon's MSS,' recently issued by the Royal Historical Manuscripts Commission. Describing the condemnation of Lord Strafford by the Peers, the writer says:—

"I cannot remember the names of all the Lords, but you will see them in the common news papers."—P. 105.

ALFRED F. ROBBINS.

**ROBIN HOOD.**—I should be glad to see the names of author and publisher and date of publication of a 'History [or Life and Adventures] of Robin Hood, Earl of Huntingdon,' read by me in the sixties. It then seemed an old book. The initial chapter contained a description of Robin Hood being left in infancy, by a fugitive party, at night, to the care of a Sherwood forester. The book had appended to it a collection of Robin Hood ballads.

ALFRED JEWELL.

## ORIGIN AND MEANING OF VERSE WANTED.—

Do any of your readers know anything about the following verse, more particularly as regards the word "Sheffield"? Does it allude to the coal miners of this district; or is the verse generally known in the other counties by any town or village name put in to suit the district?

My heart is as light as a feather,  
I hope it will never be sad,  
I'm goin' g to be married to-morrow,  
But not to a black Sheffield lad.

CHARLES DRURY.

Sheffield.

BOISSEAU.—Can any reader tell me what was the capacity of the old French measure *boisseau*, and whether it was in use till the metric system came in? Prof. Skeat gives *boissel* as an older form, whence our *bushel*.

T. WILSON.

Harpندن.

SIR ROBERT CLARKE (D. 1607).—In the 'Dict. Nat. Biog.,' vol. x., is an interesting account of the above, but his parents' names are not given. Can any of your readers supply them? In the Good Easter Register there are these entries: "Catherine his [i. e., Sir Robert's] Lady was buried January ye 16, 1590. Mary, ye wife of Robert Clarke, Esqre., Generalissimo, was buried Feb. 26, 1585." Why was the title Generalissimo applied to him? I thought it was the title of commander-in-chief in the army. There are no mural tablets or monuments to the Clarke family in Good Easter Church.

M.A. Oxon.

ORIGIN OF EARLS OF WARRENNE AND OF MORTEMAR.—I wish to inquire whether modern research has been able to discover how these great families were related to William the Conqueror, and also descended from the Emperor Charlemagne. In some notes which I have taken from old books I find both Warrenne and Mortemar put down as sons of Nicholas de Basqueville, and that he was son of a certain Balderic or Baudry le Teuton, who is stated to be descended from the last of the Carolingians, Charles, Duke of Lorraine. This all appears in Lord Kingsale's pedigree in Archdall Lodge's 'Irish Peerage,' vol. vi. 135, but this author is not, I am afraid, always very trustworthy. It used to be said that an Earl Warrenne married Gundreda, daughter of the Conqueror, but this idea has now, I suppose, been given up. From what I have read I am afraid that this mysterious lady has not yet had a father assigned to her by the latest inquirers.

D. B.

Cleveland.

WARTON OF BREMORE.—Any proof of descent of Francis Warton from a Yorkshire or Lancashire Warton family, and also that he had a right to bear arms, viz., those of Warton of Beverley, with a difference, will oblige.

A. C. H.

## Replies.

## THE CYPRESS OF SOMMA.

(8th S. vi. 388.)

There appears to be no ground for the vague statements which have been made as to the existence of this tree before the beginning of the Christian era; and even if any ancient author had referred to a large cypress as growing at Somma in his day, some evidence would have to be given of its identity with the present tree. PROF. BUTLER, however, and some of the readers of 'N. & Q.' may be glad to have such information on the subject as I am able to supply, and which is mainly derived from the 'Storia di Somma Lombardo,' by Lodovico Melzi (a Milanese gentleman residing at Somma), and which was published at Milano in 1880.

It is stated on p. 152 of that work that the earliest notice which has been found is a report drawn up by the engineer Turati, in 1607, for the division of the property of Girolamo and Maddalena Visconti, and that the cypress was then referred to as "grande"; and it also appears, from the note on p. 147 of the same work, that an engraving of the cypress was made by Bonacina; but Signor Melzi adds that all his efforts to find a copy of the engraving were unavailing. According to Bryan's 'Dictionary of Painters and Engravers,' by Stanley, G. B. Bonacina was born at Milan in about 1620, but the date of his death is not given. The tree was doubtless remarkable for its growth in his day.

In 1784 the 'Monumenta Somæ locorumque circumjacentium,' by Dr. Francesco Campana, was published, in Latin, in Milano; and an Italian translation by G. B. D. (Giovanni Battista d'Alberti), published in the same city in 1812, can be seen at the British Museum. An extract from Campana's Latin work as regards the cypress is given by Melzi on pp. 147 and 148, of which the following is a translation:—

"On the origin of the Somma cypress I find nothing. Those who look upon this immense mass say that they have seen nothing more noble and sublime. Was it planted in the Roman age near the ashes of some one of high rank? Is it, indeed, older than the Roman age? But these notions, however, are to be disputed by those who have been acquainted with the nature of the cypress and are able to measure the cypress itself."

Between the years 1800 and 1806 the road over the Simplon, between Brieg and Milano, was constructed under the orders of Napoleon; and it is stated by Melzi on p. 152, and also in Murray's 'Handbook for Northern Italy,' that a slight deviation was made by Napoleon's direction in the line of the road at Somma to avoid injury to the cypress.

In May, 1883, when I visited Somma, I saw in the "Osteria del Moro," a small inn in the village, an engraving of the tree, and as the inscription is not very clearly expressed, I give a transcript of it:—

"Il cypressò di Soma. L'architettura è disegnata ed incisa da C. Eckerlin. Ricavato dal vero ed inciso da E. Eckerlin, Milano, 1820. Altezza 63 Braccia di Milano, in circa circonferenza del tronco 11 Braccia. Distante da Milano 27 Miglia sulla via del Sempione."

And Melzi states, in the note on p. 147, that fine copies of the two engravings of Eckerlin, representing the cypress and La Diana (a statue in the Visconti gardens), were in the possession of the Signor Cavaliere Francesco Frattini in his house of Somma. I afterwards tried when at Milano to buy Eckerlin's engraving of the cypress; but nothing was known of it.

In 1833 a paper by the Abbé Berlèse was printed in the *Annales de la Société d'Horticulture de Paris*, tome 12, p. 68, and it contains a notice of the cypress; but as I omitted to make an extract when I read the paper at the British Museum some years since, I give the following account of it from vol. i. p. 169 of Loudon's 'Arboretum':—

"Of the trees and shrubs in Italy. In the year 1832 the Abbé Belèse [*sic*] at Soma, near Milan, saw a cypress of great antiquity, which girted 20 feet, and was 70 feet high, though it had, for many years, lost its leading shoot; popular tradition says that it was planted previously to the birth of Christ; and the Abbé Belèse's brother assured him that there was an ancient chronicle in Milan, which proves that the tree existed in the time of Julius Cæsar, B.C. 42."

Loudon's work was published in 1834, and, as he makes no comment on the Abbé's account, he must be taken to have believed it.

In 1856 and *post* a second edition of "Grande Illustrazione del Lombardo—Veneto, per cura di Cesare Cantù e d'altri letteraturi," was published at Milano, in 5 vols. 8vo., and in vol. i. p. 604 there is an account of the cypress, of which the following is a translation:—

"The pyramidal cypress attracts to Somma the curiosity of strangers. In height 43 mètres (141 English feet!), with a trunk of 4 mètres (13½ English feet) of circumference, and its roots extend in part underneath the houses to the depth of 65 mètres (!). It is the oldest tree of Italy, and, although documents are wanting, it is believed to have been planted well before the vulgar era; it may even be that under which Scipio rested after the combat with Hannibal on this very spot. It was sung in Latin by Campana, drawn by many before the lightning, now twenty years since, destroyed its leader."

Melzi's comment is that there is no confirmation of the statement that Campana sang the cypress in Latin verses, and he asserts that the leader was not destroyed after the date of Eckerlin's engraving, in which the tree is shown in the same form as it presented in 1880; and I may add that Scipio (the father of Africanus) was defeated by Hannibal at the battle of the Ticino (December, 218 B.C.), and decamped at once from Somma.

The only edition of Murray's 'Handbook for Northern Italy' which I possess is that of 1866, and on p. 157 the cypress is described as "so old as to be said to date from the time of Julius Cæsar"; but the editor, instead of giving the

dimensions of the tree, merely refers to it as "enormous."

Melzi, on p. 151, gives its circumference in mètres, at 1 mètre from the ground, as 5.40 (= in English feet to 17.716), while I made it in 1883, at the same height from the ground, 16 ft. 8 in. He also made its height 27 mètres (= in English feet to 88.586), and this I should consider the extreme limit.

Its branches are horizontal and not fastigate—a variation which was formerly considered, but erroneously, as indicating a difference of sex.

Melzi contrasts its girth with that of the cypresses in the convent of the Certosini (the Carthusians as we call them) at Rome, and which he refers to as having been planted by Michel Angelo some 350 years since, and as having a girth of 13 feet, the Italian foot, like the French, being slightly larger than the English. The church attached to the convent is that of S. Maria degli Angeli, which is described on p. 183 and *post* of the 1875 edition of Murray's 'Handbook of Rome and its Environs'; and it is stated on p. 184 that the cloister was designed by Michel Angelo, and that "in the centre are the immense cypresses planted round the fountain when he built the cloister; they measure 13 feet in circumference."

The Somma tree is now in a kitchen garden, which, according to Melzi, was formerly a cemetery, and the trenching of the ground and the admixture of human remains with the soil would doubtless have promoted the growth of the tree, as in the case of the yews planted in English churchyards, although Melzi does not allude to this circumstance.

He looks upon the statements of the extreme age of the Somma cypress as fabulous, and it seems clear that the earliest known reference to it is that of Turati, in 1607, and Melzi considers that it may have been planted some six or seven hundred years since; but the tree is still vigorous and has no appearance of great age, and as it would have attained a large size if planted 150 years before 1607, its age may well be reduced to between 400 and 450 years. It must be remembered that the early growth of trees is much more rapid than the later.

The largest cypresses that I have seen in Europe, with the exception of the one under discussion, are those at the bottom of the garden of the Villa d'Este at Tivoli, the largest of which, when I measured it in 1883, had a girth of 15 feet, and a greater height, apparently to the eye, than the Somma tree. According to Murray's 'Handbook of Rome,' 1875, p. 406, the Villa d'Este was built in 1549, and the cypresses, which are mentioned in the same page, are not yet, in all probability, 350 years old. They are not referred to by Melzi.

The only quotation which he gives from an ancient author as to the cypress is from Lucan,

who merely refers to its not being planted in memory of plebeians: "Et non plebeius luctus testata cupressus." It forms the 442nd line of book iii. of the 'Pharsalia'; but Melzi had better have inserted the beautiful stanza in the thirteenth ode of the second book of Horace:—

Linquenda tellus, et domus, et placens  
Uxor; neque harum, quas colis, arborum  
Te, præter invisas cupressos,  
Ulla brevem dominum sequetur.

And I venture to add Byron's allusion to the cypress in 'The Giaour,' which Melzi probably had not read:—

Dark tree, still sad when others' grief is fled,  
The only constant mourner o'er the dead.

Having a strong impression that the age of many trees has been greatly exaggerated, notably by Humboldt as regards the dragon tree of Orotava, and by De Candolle and others as to the Fortingal yew, I have given all the facts within my knowledge bearing on the Somma cypress, and hope that my statements may shake the popular belief as to its age, and lead to a demand for better evidence as to the age of other trees than is usually adduced.

WINSLOW JONES.

Exmouth.

What a strange trick of mind it is which leads us to imagine that a tree supposed to have existed in Cæsar's time should be mentioned by him or writers of his date. Why or how should it? A moment's thought will show us that it must have been quite a baby; it would not have been mentioned for its size; nor can it well have been big enough for a landmark.

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

Longford, Coventry.

Pliny has no mention of this tree, though he speaks of an ancient grove of cypresses near Rome. Folkard ('Plant Lore') in proof of the tree's age cites only "an ancient chronicle at Milan."

C. C. B.

"MONT-DE-PIÉTÉ" (8th S. iv. 203, 309; v. 214; vi. 257).—The word is of Italian origin, and means *bank of compassion*. The earliest Mont de Piété was established at Orvieto, in 1463, and was followed, in 1467, by a similar establishment at Perugia, and at a later period at other places in Italy and other parts of the Continent. In the fifteenth century Italy was ravaged by usurers, who were chiefly Lombards and Jews, and the Monts de Piété were designed to protect the poor against the exactions of these persons, who charged an exorbitant interest and caused widespread misery. The early Monts de Piété lent to the poor without interest and to other persons the interest was a moderate amount, not exceeding fifteen per cent. In the present day the rate of interest in Italy is six per cent. with a fixed charge of two per cent. for the expenses of management.

In the fifteenth century the word *mont*, or *monte*, was used to denote public banks where money was placed at interest; at Rome there was a Monte di San Pietro, and at Venice a Monte Vecchio. In Sardinia there is a bank known as Monte di Riscatto, which was established to effect the gradual withdrawal of paper money. In French *monter*, or *faire monter*, means to charge interest. See Cerretti's 'Histoire des Monts de Piété,' 1752; Blaize's 'Monts de Piété,' 1856, 2 vols.; How's 'History of Pawnbroking, Past and Present,' 1847.

JNO. HEBB.

Willesden Green.

CUSTOM AT GRAY'S INN (8th S. vi. 426).—I always regarded the plate with small pieces of bread that is passed round to students and barristers at Gray's Inn on grand nights with the ancient chalice containing a white wine (instead of a sacramental red wine) as the remains of the old Test Act. I know that was the conclusion we arrived at when I was a student at this inn. I should, however, be glad to know if there is any better explanation. J. BURHAM SAFFORD.

KNIGHTS OF THE CARPET (8th S. v. 447; vi. 69, 251).—I think the following will be a complete answer to the above:—

"The resolution of your second demand is this: A Knight of a secular or temporal warfare (for so is the question propounded) may be dubbed in five places, the first is, in the time of peace, upon the Carpet, by hands of his Sovereign: he is called a Knight of the Carpet, because that the King sitteth in his regall chaire of estate, and the Gentleman, to whom this order is to be conferred, kneeleth before his Sovereign, upon the Carpet or cloth, usually spread before that throne of Majesty, for the Sovereignes foote stoole. This order is not to be scorned at, but in truth to be honored (although I must needs say, inferior to the feeld) for, whom the King hath honored, let no man judge him unworthy: Also the Sovereign doth this often, for that good hope which he conceiveth in the Gentleman, of his promnesse to Chivalry and towardnesse to feates of armes, thereby to encourage him, that when time serveth he do execute knightly and military service with the better stomacke."—'The Blazon of Genetrie,' compiled by John Ferne, London, 1586, p. 105.

JOHN RADCLIFFE.

THOMAS CAREY (8th S. vi. 127, 318).—The Hon. Thomas Carey, of Brightwells and Parson's Green, co. Middlesex, Groom of the Bedchamber to Charles I., was second son of Robert, first Earl of Monmouth, and was born at Berwick-on-Tweed; baptized there September 16, 1597; died at Whitehall, April 9, 1624; and was buried in the chapel of St. John Baptist, Westminster Abbey, April 14 following, although the register omits entry of the fact. He married Margaret, daughter of Sir Thomas Smith, Knt., Master of Requests, by Frances his wife, daughter of William (Brydges), fourth Lord Chandos. By this lady—who married, secondly, Sir Edward Herbert, the Attorney-

General—Carey had issue three daughters, his co-heirs, viz., 1. Philadelphia, Lady of the Bedchamber, married as first wife to Sir Henry Lyttelton, second baronet, of Frankley, co. Worcester, and dying *s. p.*, August 2, 1663, aged thirty-two, was buried in Tonbridge Church, co. Kent; 2. Frances, aged three years at the death of her father, died unmarried, probably identical with "Mrs. Frances Carew, buried in the Lord Hunsdon's vault" in St. John's Chapel aforesaid, November 24, 1653; 3. Elizabeth, aged eighteen months in 1634, became eventually sole heiress, and married John Mordaunt.

Carey's will is said to have received probate in P.C.C., July 18, 1634; but I fail to find it under that date. C. E. GILDERSOME-DICKINSON.

Eden Bridge.

**CURIOUS CUSTOM AT CHURCHING OF WOMEN** (8th S. v. 385; vi. 11, 276).—For a further notice of this custom see Burn's 'History of Parish Registers,' 1862, pp. 127, 128. At Dunton, in Essex, as also in the Isle of Thanet, a white cambric handkerchief was given at the churching (p. 197). In A.D. 1548, 2 Ed. VI., it was appointed that "The minister shall commaunde that the crismes be broughte to the Church, and delyvered to the Priestes, after the accustomed manner, at the Purificacyon of every chyld."—Gibson, 'Jur. Eccl. Angl.', vol. i., 1713, p. 443.

ED. MARSHALL.

**TALBOT, TOWNSEND, AND DADE FAMILIES** (8th S. iv. 485; v. 116).—Your correspondent MRS. DORSEY, of Washington, will do well to consult Palmer's 'Perlustration of Great Yarmouth,' three vols., quarto, of 1250 pages, by Nall, 1875, and subscribed for by the New York Genealogical and Biographical Society; also by Benjamin Church, W. L. Cutting, Wm. Hurry, Edmund Hurry, C. B. Moore, and F. S. Siffken, Esqs., all of that city; also an article in the *Gentleman's Magazine*, about 1850, upon the Worship family, from the pen of the late Frank Worship, whose mother was Sarah Dade before marriage, and the only surviving child of whom (issue of her marriage with Harry Verelst Worship) is the wife of the Rev. Bowyer Vaux, M.A., Great Yarmouth. JAMES HARGRAVE HARRISON.

Burgh Castle Manor, Suffolk.

**BRAZIL SALTS** (8th S. vi. 108, 199).—The suggestion that this name signifies smilacin, the crystallizable principle of sarsaparilla, though ingenious, is wide of the mark. I have made inquiries among chemists, and have received several answers confessedly due to guess-work; but Mr. P. Wardropper, of Cullercoats, near Newcastle-upon-Tyne, now settles the question by the statement that when he was an apprentice it was customary to sell under this name sulphate of soda (Glauber's

salts), dried, powdered, and flavoured with oil of cinnamon. Mr. Wardropper, who tells me that, though still actively engaged in business, he is ninety years of age (his handwriting is that of a man apparently in the prime of life), and whose knowledge of his trade dates back to 1817, believes that the name was not peculiar to his neighbourhood, but in pretty general use. He does not remember making the preparation after setting up in business on his own account in 1823-4, sulphate of magnesia (Epsom salts) having then almost entirely superseded sulphate of soda as a popular purgative. Unfortunately Mr. Wardropper cannot tell me why the latter was called Brazil salts. It has been suggested that this is a mistake for *Barilla salts*; but *barilla* is a carbonate of soda, and would not be likely to be confounded with the sulphate.

C. C. B.

**MARTHA REAY** (8th S. vi. 324, 397).—There is an account of this *cause célèbre* to be found in 'Remarkable Trials connected with the Aristocracy,' by Peter Burke, barrister-at-law, published in 1849, and having appended to it copious extracts from 'Love and Madness,' by Dr. Herbert Croft, published in 1780, only a year after Miss Reay's assassination. In the letters she is addressed by Mr. Hackman as "Margaret," and not as "Martha," but this point would be easily set at rest by a reference to the register of Elstree Church, Hertfordshire, where she was buried. Probably an account of the case would be found in the *Universal Magazine* of that date, and no doubt the chronicle of crime, the 'Newgate Calendar,' would give some accounts of it. Miss Reay was almost double the age of Hackman, and a certain degree of mystery hangs over the part which she played in the drama which ended so tragically. The murder was committed on April 7, 1779, and on April 17 Hackman was hanged at Tyburn, then the place of public execution. Wiveton, the living of which place he held for a brief period, is in Norfolk, near Cley-on-the-Sea, and is now said to be of the net annual value of 251*l.* and in the gift of the trustees of B. B. Cabbell, Esq.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'DICTIONARY OF NATIONAL BIOGRAPHY,' NOTES AND CORRECTIONS: DR. J. M. NEALE (8th S. vi. 384).—The *Gentleman's Magazine* of August, 1866, contained an obituary notice of Dr. Neale which appears to have been translated from the *Guardian*. It touches points that are referred to by R. S., and is partly with him and partly with the 'D. N. B.':—

"He went up to Cambridge in 1836, and entered at Trinity College, where he obtained a scholarship, and was soon marked out as the cleverest man of his year. But neither his father's powers nor his teachers' instructions ever influenced him so as to give the slightest taste for mathematics..... This distaste proved disastrous



to his hopes of graduating with distinction, for the iron rule which compelled all candidates for the classical tripos to take mathematical honours first, resulted in his being unable to secure the prize which was universally adjudged to him by those who knew his powers.....He won the Members' Prize in 1839, and was appointed Fellow and Tutor of Downing College, and shortly afterwards commenced his career of victorious struggles for the Seatonian Prize, which he won eleven times, thus surpassing even Mr. T. E. Hankinson in success."

ST. SWITHIN.

There is a point as to Mr. Neale and the Seatonian Prize which is curious and worth mentioning. In strictness R. S. is correct that he only gained it ten times; and yet there is a sense in which the 'D. N. B.' is also correct. For in 1858 a second prize was given, which was also gained by Mr. Neale; both poems are printed in the published collection, *Masters*, 1864. Mr. Neale, as is well known, practically monopolized this prize while he wrote; Mr. Hankinson, of my college, Corpus, gained it nine times; Mr. Moule, of Trinity, has already gained it six. My authority is unimpeachable, being the 'Cambridge Calendar.'

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

Longford, Coventry.

SLIPSHOD ENGLISH (8th S. vi. 185, 292, 375, 398).—Whether one should say "Let you and me" or "Let thee and me" is a question of taste, euphony, feeling, but not of grammar. MR. WALFORD will pardon me for reminding him that he cited, as an example of slipshod English, the line,

Let thee and I, my fair one, dwell,

and claimed the italics as his own. I asked him if, in Prior's place, he would have written,—

Let thou and me, &c.;

and he very properly assured us that in his opinion "Let thee and me" was the only form of expression that would have been correct. He now wishes to substitute *you* for *thee*. It is not easy to see why a poet should not be permitted to *tutoyer* his fair one; and MR. WALFORD is ingenious, though haply unintentionally so, in using a personal pronoun which in the singular has the same form in the accusative as in the nominative.

ST. SWITHIN.

Let not you and I inquire

What has been our past desire,

Waller, 'To Phyllis.'

E. YARDLEY.

FRANCIS ALLEN, THE REGICIDE (8th S. vi. 347).—MR. W. D. PINK asks whether anything is known as to the parentage and family of Francis Allen. It seems to me very possible that the following *précis* of a letter (the original of which is preserved among the 'Remembrancia' in the Town Clerk's Record Room) may furnish the information sought. Your correspondent will doubtless be able to determine whether this Francis, the

son of Francis and Winifrid Allen, was the person who forms the subject of his query:—

"Letter from the Lord Mayor to Mrs. Hungerford, widow, informing her that there remained in the custody of the Chamberlain a chest of evidences, which by indenture had been delivered to him to be kept to the use of the heirs of James Barnard, and that Francis Allen, the son and heir of Francis Allen and Winifride, daughter and heir of the said Barnard, had prayed the Court of Aldermen to deliver the same to him, according to the indenture; and requiring her, as she had been some time the wife of Barnard, to signify what lawful cause she might know why the chest and evidences should not be delivered to Allen, or else they could not in equity further delay their delivery.—4 Sept., 1582."

CHAS. JAS. FERET.

49, Edith Road, West Kensington.

The Long Parliament, in 1646, appointed him a commissioner for conserving the peace between England and Scotland; also Treasurer of the Army. He has had the credit of aiding the design of the army to overawe the Parliament by keeping back the largesum of money which had been placed in his hands to prevent the military coming to London. Cromwell at the expulsion of the Rump charged Allen with speculation, and ordered him into custody. He resided near St. Dunstan's Church, in Fleet Street.

F. E. MANLEY.

Stoke Newington.

PAMELA (8th S. vi. 468).—MR. E. L. BLENKINSOPP asks if Pamela's portrait is still in the Louvre. The following note contains some facts which may interest him, including the statement as to her picture being in the gallery at Versailles:

'Moore's *Life of Lord Edward Fitzgerald*' says that she was the daughter of Mde. de Genlis by Philippe Egalité, Duke of Orleans; but a letter appears in Moore's 'Memoirs' from King Louis Philippe denying it, and Mde. de Genlis calls her a child by adoption. Pamela was a person of surpassing beauty; her portrait arrests attention in the gallery of Versailles. R. B. Sheridan proposed for her, but she rejected him in favour of Lord Edward. Died 1831; he remains were followed to Père la Chaise by Talleyrand.—'Secret Service under Pitt,' by W. J. Fitzpatrick, F.S.A., Longmans, p. 5.

EBLANA.

"FIAT VOLUNTAS DEI" (8th S. vi. 427).—On the third bell in St. Oswald's Church at Filey, in Yorkshire, is "Fiat Voluntas Tva Pater omnipotens, 1682."

W. C. B.

The mottoes of the nobility and gentry are given in the 'Encyclopædia Heraldica,' by William Berry, Registrar of the College of Arms, London, but the above is not included; neither can I trace a list of royal mottoes in the pages of 'N. & Q.'

EVERARD HOME COLEMAN.

71, Brecknock Road.

¶ Fuller, in his 'Church History of Britain,' book vi. sect. iv. chap. ii. § 14, remarks:—

"We will close all with the prophetic mottoes (at leastwise as men since have expounded them of the

three last successive abbots of Gloucester, because of much modesty and something of piety, contained therein, .....(2) Abbot Sebruck: *Piat voluntas Domini*; that is, 'If it must be dissolved, the will of the Lord be done!'

F. C. BIRKBECK TERRY.

THOMAS MARTIN, OF PALGRAVE (8<sup>th</sup> S. vi. 468).—I have the following among my collection of auction catalogues:—

"A catalogue of the entire library of the late eminent antiquary Mr. Thomas Martin, of Palgrave, in the county of Suffolk, containing some thousand volumes in every language, art, and science, a large collection of the scarcest early printers, and some hundreds of manuscripts.....which will begin to be sold very cheap, on Saturday, June 5 [some one has filled in, in a contemporary hand, the year 1773], by Martin Booth & John Berry, booksellers, at their warehouse in the Angel Yard, Market Place, Norwich, and continue on sale only two months. Catalogues may be had," &c.

The list gives particulars of 4,895 lots (pp. 178, 1 blank). I shall be glad to answer any further question as to particular lot or lots if F. N. will write to me.

A. L. HUMPHREYS.

187, Piccadilly, W.

"A MUTUAL FRIEND" (8<sup>th</sup> S. v. 326, 450, 492; vi. 77).—Mr. Swinburne is a master of language, if not of logic. Here is one of his explosive *obiter dicta*: "Mutual admiration, if I may for once use a phrase so contemptible and detestable to backbiters and dunces." This refers to Jowett and Browning, and occurs in the essay on the former in Mr. Swinburne's recently published 'Studies in Prose and Poetry.' Mr. Swinburne, I am afraid, is the sort of man who does not care two pence whether or no a thing is "logically indefensible" so long as he likes it.

JAMES HOOPER.

Norwich.

I have lately met with an instance of this use in literature, which please to allow me to insert in support of it: "So that when her complaints have been repeated to one by some mutual friend."—'Contributions of Q. Q. [Jane Taylor],' vol. ii. p. 270, 1831.

ED. MARSHALL.

PRONUNCIATION OF "NIGEL" (8<sup>th</sup> S. vi. 281).—According to Deschamps's 'Dictionnaire de Géographie' the Latin name of "Nesle, bourg de Fi[ance] (Somme)" is "Nigella" or "Negella"; and of "Neelle-la-Reposte, Nesle, commune de Fr. (Aube)," a place known for its ancient abbey, "Nigella Abscondita, ou Reposita." L. L. K.

DERAIL (8<sup>th</sup> S. vi. 107, 171, 314).—DR. CHANCE asks, "Where is there a verb, in common use, made up in English out of *de* and a substantive, either originally English or thoroughly naturalized?" I am not quite sure if the verb *detrain* answers this requirement, as *train* is a French word, and the verb may have originated from it. But I suspect it is an emanation of the genius of the Quarter-Master-General's Department. It is

in exceedingly common use in India, and is applied in official documents to the disembarkation of troops and baggage animals from a train. If DR. CHANCE thinks *detrain* is hideous, I am afraid he will not approve of *detrain*.

W. F. PRIDEAUX.

BRERETON (8<sup>th</sup> S. i. 27).—Could the "George Brereton of Kilmartin, Queen's Co." have been the third son of Henry Brereton, of Mayle Abbey, co. Kildare? Will of the latter was proved in 1673.

ALFRED MOLONY.

"IMMUNE" (8<sup>th</sup> S. vi. 345).—This word, used in the *British Medical Journal* for the week ending October 6, in an article on the antitoxin treatment of diphtheria, which your correspondent C. C. B. says is new to him, is, according to the 'Century Dictionary,' from the Latin *immunis*, exempt; specifically protected by inoculation, as an *immune* animal. In the *Fortnightly Review*, N. S. xliii. 226, the following appears: "But (to use the new medical barbarism) we are never immune altogether from the contagion." W. DOMETT STONE.

This barbarous adjective is getting common, and is supposed to mean free from the likelihood of taking infectious diseases. When did it make its first appearance? The earliest instance I know of is in 1891, in Woodhead's 'Bacteria,' p. 372, where it is said: "He was able, by inoculation, to render an animal immune to the action of the more virulent anthrax bacillus." If we use the word at all, which seems unnecessary, should we not say "immune from"? Do we get it from the French? EDWARD H. MARSHALL, M.A.

Hastings.

It is quite eight months since I first used this word myself.

JOSEPH COLLINSON.

Wolsingham, co. Durham.

LORD TENNYSON'S ANCESTRY (8<sup>th</sup> S. iii. 21).—MR. ELLIS was of opinion that Lord Tennyson's ancestry, prior to Ralph Tennyson, or Tennyson, of Barton, who came from Preston, could be found in the Kayingham registers. This Ralph died May 17, 1735, at the age (as stated in his M. I.) of forty-five. There was no Ralph born at Kayingham in 1690, but one was baptized there on January 14, 1684/5, the son of another Ralph, who married Frances Bean on November 30, 1681, and was the person, I assume, who was buried as "Ralph Tennyson senior" on January 30, 1707. The Kayingham registers apparently can only be found since 1678, though MR. ELLIS says they exist since 1604, and Poulson's 'Holderness' since 1618 ("1618-1677, loose parchments"). The Preston registers are, I believe, available since 1569, with some brief breaks, and the rector may be able to disclose something bearing on the point for the benefit of future biographers. The name Tennyson appears in nearly all of the Holderness

registers and parish records, and the family has subsisted there for over six hundred years, one offshoot rising to the primacy, one to the laureate-ship and the peerage, while those who remained "rooted to the soil" seem to have sunk in several instances to drudgery and penury. In reference to the origin of the name, Lord Tennyson claimed to be a Dane and the name Danish; but a friend who busies himself on the subject of the origin and derivation of surnames informs me it undoubtedly comes from *Tenny* = dark or tawny; which is ingenious, but, I fear, fanciful.

SIGMA TAU.

CHICAGO (8th S. vi. 368, 416).—The town of Chicago was organized in 1833, and the history of the city dates from 1837. Along the banks of what is now the Chicago river there grew, in the days when it was a lowly stream, a weed, the garlic, leek, or wild onion, the Indian name for which is *chicagou*. It is from this Indian word that the name of the city is derived, hence the pronunciation according to derivation is *She-caw-go*. This derivation invalidates the pronunciation given by the "Canadian friends." *Shicorgo*, *Shicargo*, and *Chicargo* are not even "later importations and corruptions," because they are never used by the people of this city. It is true "I will," the figure representing typical Chicago, may suggest to them *Shi-*; while—more's the pity—her uplifted hand, appropriated by ambitious merchants for bearing aloft their various wares and merchandise, hints *cargo*. But, "Canadian friends," words are not derived in this fashion—at least, not Chicago.

BESS M. MYERS.

The first white man to reach this place was the French Jesuit missionary Marquette, in 1674. He wrote the name as it sounded to him. It should be pronounced *She-ká-go*. This means "Onion river." Indian names were always descriptive. The Winooski, in Vermont, is "Onion river" in another language. The first settlement was made in 1804, when a block house with stockade was built, and garrisoned by fifty men.

O. H. DARLINGTON.

In answer to the inquiry as to the pronunciation of this name, I can inform your correspondent that the Americans have not yet agreed upon one. In the city itself it is pronounced *Shicorgo*; in New England the better-educated say *Shicargo*, slighting the *r* in the Yankee manner, which gives to the *a* in the second syllable the sound given it by an Englishman in "path," "ask," &c.

CLARKIN.

Providence, U.S.

HERALDRY (8th S. vi. 304, 397).—In reply to ENQUIRER I must say that I did not exactly affirm that grantees of arms and their eldest sons were esquires, I merely argued that, because they

were so anciently, when the king in person granted arms, they were so still. For the Earl Marshal, who grants them now, acts for or on behalf of the king; consequently there is no practical difference. The Herald's College officials deny that an Earl Marshal's grant conveys the title of esquire; and it is this dictum of the College that I dispute, until they can show an actual decree from the Crown to the contrary. This, I apprehend, they cannot do. Of course the title of esquire does not extend to younger sons, except in case of death of elder brothers without issue, when they would succeed to it, as to any other dignity. The eldest son, also, would not be an esquire until his father's death. As to five descents making an esquire, I fancy ENQUIRER must be thinking of a gentleman of ancestry. A grantee of arms is an *anobli*, his son a gentleman of second coat armour, his grandson a gentleman of blood, and his great-grandson a gentleman of ancestry. ALERION.

THE CURFEW BELL (8th S. v. 249, 376, 433; vi. 74, 193).—The improvement of Milton's line,—

With such consort as they keep,

suggested at the last reference, seems to me to be somewhat audacious and altogether unnecessary. In English poetry there is something more than a mere counting of syllables; otherwise

Ending on the rustling leaves

would also be a "halting line." The accent on consort is on the first syllable, as in the line,—

Make up full consort to th' angelike symphony.

'Hymn on the Nativity,' l. 132.

F. C. BIRKBECK TERRY.

BYRONIANA (8th S. vi. 144, 194, 355).—A search through the files of the *Nottingham Journal* shows that the poem 'The Mountain Violet,' which MR. WAKE (*ante*, p. 145) attributes to the pen of Byron, originally appeared in that periodical on Saturday, April 9, 1803 (vol. lxii. No. 3187). In the version edited by Mr. Hage, the fifth and also the last stanza have been slightly altered. Thus: in the fifth stanza, for "inward" read *innate*; for "reflection" read *reflections*. And in the final stanza, for "lost" read *dim'd*. If Byron wrote that poem it was probably his first appearance in print, a fact which, if proved, would much enhance its value. We know that Byron made his "first dash into poetry" in 1800, when, in his twelfth year, he addressed some lines to Margaret Parker; but they were never printed. In 1803 Byron spent his holidays in the neighbourhood of Newstead Abbey, and paid frequent visits to Annesley. It was the period when that great love dawned which subsequently found expression in 'The Dream.' We have ample evidence of the state of his feelings at that time, and it is probable that the young poet, "shrinking from ungenial air," may have regarded a lonely violet, "blooming unsought" on the hills

of Annesley, as the "sweet emblem of a soul fraught mind." It would be presumptuous in me to offer a decided opinion on this matter, but I may be permitted to point out that the date of publication of this poem coincides with the time of his sojourn in the neighbourhood of Newark, and, what is even more to the point, with the sentiments which pervaded his mind at that period. In support of Mr. WAKE'S theory, there are in 'The Mountain Violet' several distinct Byronicisms, e. g., "grateful breast," "tyrant sway," "shrouds the beam," "dear flower," "lowly head," "young zephyrs," "yet if perchance," "cruel pow'r," "sap the short life that might be thine," "embalm thee with a tear." In reply to the objection that this short poem was not included in Byron's acknowledged works, it might be urged as a sufficient reason that its copyright was in the keeping of the *Nottingham Journal*. It is also possible that Byron may either have forgotten its existence when he collected the poems he wrote on various occasions between 1802 and 1806, or that he set no store upon it. I may have something to say about Mr. Hage, of Newark, on a future occasion.

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

The notes upon the poem 'The Mountain Daisy,' attributed to Lord Byron, are very interesting, as everything must be connected with that great poet. The violet—surely there can be no doubt as to the pronunciation of this word as a trisyllable—is thus referred to by him in verses which have, I believe, been set to music, and were once very popular:—

*I saw thee Weep.*

I saw thee weep : the big bright tear  
Came o'er that eye of blue ;  
And then methought it did appear  
A violet dropping dew :  
I saw thee smile : the sapphire's blaze  
Beside thee ceased to shine ;  
It could not match the living rays  
That filled that glance of thine.

It is thus beautifully translated into Latin elegiacs in the 'Sabrinæ Corolla' (*editio secunda*), by William E. Evans (W. E. E.), afterwards Canon of Hereford:—

Vidi ego te fletent, lacrimis uomentia vidi  
Lumina cœruleo splendiddiora pio :  
Blanditias mirans tristees, Sic mane, putavi,  
Lucenti violæ rore micare solent.  
Vidi iterum risus : coram ridente subacti  
Sapphiri radios deposuere suos.  
Non locus est gemmis, oculos ubi gloria talis  
Implet, et ingenuo vivit in ore decor. P. 13.

John Payne Collier, in his 'Old Man's Diary,' a presentation copy of which from him is in my library, and of which it is said only twenty-five copies was printed, under date Jan. 10, 1833, mentions that Tom Moore received from Murray "almost 5,000*l.*" for his 'Life of Byron' (pt. iii. p. 7). At the same reference he gives sixteen

introductory octave stanzas or "Arguments" from his own pen to the sixteen cantos of 'Don Juan' in *terza rima*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GRAY'S 'ELEGY' (8th S. v. 148, 237, 377).—Breen supposes the source of Gray's famous stanza—

Full many a gem of purest ray serene, &c.,

to have been the Latin couplet:—

Plurima gemma latet cœca tellure sepulta ;  
Plurima neglecto fragrat odore rosa.

And also gives as a parallel to the first two lines of the stanza the following quotation from Bishop Hall: "There is many a rich stone laid up in the bowels of the earth, many a fair pearl in the bosom of the sea, that never was seen, nor ever will be."

The same writer points out this line in Churchill:

Nor waste their sweetness in the desert air.

And this in Lloyd:—

Which else had wasted in the desert air.

It is worthy of remark that Dr. Johnson wrote thus: "The four stanzas, beginning 'Yet even these bones,' are to me original; I have never seen the notions in any other place." From which it may be inferred that he had seen a few of the "notions" in the remaining portions of the 'Elegy' before; and did not consider that great poem as strictly "original."

THOMAS AULD.

Belfast.

RISEING OF THE LIGHTS (8th S. vi. 308, 415).—

In this district a sense of fulness in the throat, accompanied by oppressed breathing, arising from disordered stomach, is attributed to a "rising of the lights," i. e., lungs, and the common remedy is to take either some small gun-shots, or a globule of mercury (about a quarter of an ounce), in order by their weight to keep the lights down! I cannot report any beneficial effect of the medicine.

J. ASTLEY.

Coventry.

In 1794 "croup" appears for the first time in the London Bills of Mortality. In 1795 there are seventeen deaths ascribed to croup, and two to rising of the lights. Hence it seems that some difference was made between the two. In 1796 "rising of the lights" disappears, and "croup" alone remains. See 'Annual Register,' *sub annis*.

EDWARD H. MARSHALL, M.A.

Hastings.

"HUCKSHINS" (8th S. vi. 326).—If PROF. SKEAT'S derivation needs any corroboration, cf. "*Höh-sinu*, Hough-sinew, ham-string, heel-sinew:—*Gif höhsino forad sie, if a heel-sinew be broken*, L. M. I, 71" (Prof. Toller's 'Anglo-Saxon Dictionary'). Jago's 'Glossary of the Cornish Dialect' has "*Hucksen*. The knuckles or joints. 'Muck up to the hucksen.'" In North Yorkshire I have

heard a person whose clothes were much bemired called a "muckhots."

F. C. BIRKBECK TERRY.

VIRGIN AND HORN-BOOK (8th S. vi. 368).—The 'Calendar of the Anglican Church' (Oxford, 1851) gives an illustration of St. Anne teaching the Virgin to read, from a window in West Wickham Church, but apparently from a book not of horn.

EDWARD H. MARSHALL, M.A.

Hastings.

"PUTT-GALLY" (8th S. v. 348; vi. 35).—In view of MR. WATSON'S opinion as to "putt-gally" being but another name for the old "gulley-hole," it may be interesting to compare Bailey's definition of the latter term with the context of the lease: "Gully-hole, a place at the grate or entrance of the street; canals for a passage into the common shore."

C. P. HALE.

R. BARNEFIELD (8th S. vi. 428).—In addition to the Roxburghe Club issue, mentioned in the editorial note at this reference, it may be noted that Barnfield's 'Poems,' complete, were reprinted by Mr. Edward Arber, in 1882, as No. 14 of his 'English Scholar's Library,' at the very modest price of three shillings.

G. L. APPERSON.

EXTRAORDINARY FIELD (8th S. v. 29, 97, 133, 353; vi. 33).—The following passage is, perhaps, not irrelevant. The writer, the Hon. Sir David P. Chalmers, K.B., Chief Justice of British Guinea, is speaking of an epidemic of cholera at Bathurst, the chief town of the Gambia colony, apparently about 1879. After the epidemic,

"visiting the cemetery one evening at this time, after sunset, in company with the military staff, an incident occurred which puzzled me much. There had been a number of interments in this cemetery of persons who had died of cholera, and the staff-surgeon was desirous of ascertaining the condition of the graves. Coming to a particular part of the cemetery, where nothing unusual was perceptible to my senses, the horse on which I was riding, a native horse, seemed to be seized with sudden terror, snorting violently, trembling all over, and most unwilling to proceed, but without restiveness of an ordinary kind. The horse of the staff-surgeon, which was a fine animal from Maderia, was affected in the same way. We went on a little further, and when the staff-surgeon had made his observations, turned and left the cemetery, our horses showing the signs of fear and uneasiness until we were fairly outside. Nothing ensued; but the behaviour of the horses struck both the staff-surgeon and myself as very remarkable, and I think it worth while to relate the incident simply as it occurred, and without attempting explanation."—*The Juridical Review*, vol. vi. No. 4 October, 1894, p. 323, art. 'Recollections of Colonial Service.'

WILLIAM GEORGE BLACK.

12, Sardinia Terrace, Glasgow.

JIGGER (8th S. vi. 265, 316, 393).—Printers are well acquainted with this word, and were long

before the song "I like a drop of good beer" was written. A "jigger" is about a yard of "page-cord" with a "quotation" or bit of "metal furniture" at one end and a bit of "brass rule" or some "thick leads," from four to six inches long, tied to the other. The compositor slings this over his "upper case," allowing the end with the "quotation" to hang behind his "frame," and so keep tight the other end resting on his "copy," which is thus kept in its place. As he sets line after line he draws the "jigger" down to the next, so that he may see the correct place readily.

To be "jiggered" may be described as tied to the end of a string, or, according to Brathwaite, "going to Heaven by Derick in a string." The derivations given for this word in earlier communications are altogether beyond my depth. As a boy at school I never knew any other than a comic meaning to be attached to it, and none of us ever imagined that it was "a disguised form of a terribly foul expression."

To "jig about" is to dance about, and to "dance a jig at the end of a string" is common enough; from thence to "jiggered" is easy and natural. "You be jiggered" is simply "You be hanged."

R. R.

Boston, Lincolnshire.

In printing offices, to keep their copy flat, many compositors use a weight, attached to a counter-weight by a string, which passes over the top of the "upper case," and is shifted up and down as occasion requires. This is called a "jigger." In Charles Knight's 'Life of Caxton' there is a print, from an ancient illuminated MS., representing a monk copying in a scriptorium. He has his book kept flat by an apparatus exactly and obviously identical with the one I have mentioned. Can any of our learned antiquarian friends tell us what name the monk gave to his useful appliance?

R. CLARK.

Walthamstow.

The "excellent, but slightly vulgar, song" about beer was a Rugby favourite, and as such has a mention in 'Tom Brown's Schooldays.'

EDWARD H. MARSHALL, M.A.

Hastings.

"Jigger" is not a modern term; it is used by cabinet-makers, potters, miners, printers, for certain machines or instruments used by them. A "jigger-sail" is a small mast and sail placed in the stern of a fishing-boat. It is also the name of a small insect, common in the West Indies, which lodges under the toe-nail, causing great irritation and inflammation, and, if not speedily extracted, mortification. A person suffering from the irritation caused by this insect would say, "I am jiggered." This expression would easily pass into a metaphorical use.

E. LEATON-BLENKINSOPP.

EDWARD BACON, M.P. (8<sup>th</sup> S. vi. 407).—If information as to the date of Edward Bacon's death has been forwarded, as asked, direct to Mr. HOLBOMBE INGLEBY, I may hope for its repetition in the pages of 'N. & Q.,' as the Member of Parliament in question was of more than Norfolk fame. Bacon not only succeeded Sir Robert Walpole as member for King's Lynn in February, 1742, when the statesman was created Earl of Orford, but he sat for Callington during most of the Parliament of 1747 as a colleague of Horace Walpole; and, after being returned for Newport, Cornwall, in 1754, defeating at the poll Jeffery French and Richard Rigby, two of the Duke of Bedford's "Bloomsbury gang," he resigned the seat two years later in order to succeed Horatio Walpole at Norwich. He is mentioned in Horace Walpole's correspondence as a not unlikely candidate for the Speakership, and he filled for a time the Chairmanship of Committees. Was he a son of Waller Bacon, who sat for Norwich in six Parliaments earlier in the eighteenth century?

DUNHEVED.

"HEAR, HEAR!" (8<sup>th</sup> S. iv. 447; v. 34).—Welsted's 'Art of Politicks,' 1731, p. 19, gives the following advice to a young aspirant to political honours:—

If when you speak, you'd hear a Needle fall,  
And make the frequent *hear-hims* rend the wall,  
In matters suited to your Taste engage,  
Remembering still your Quality and Age.

These lines refer to the origin of the names Whig and Tory:—

Outsides deceive, 'tis hard the Truth to know,  
*Parties* from quaint Denominations flow,  
As *Scotch* and *Irish* Antiquaries show.

Welsted's lines on the *vicissitudines rerum* are excellent. W. F. PRIDEAUX.  
Jaipur, Rajputana.

THE GARRICK PAPERS (8<sup>th</sup> S. vi. 429).—The reference is probably to 'The Private Correspondence of David Garrick,' published in 1832. 4to.

WM. DOUGLAS.

1, Brixton Road.

NOTES ON THE PEDIGREES OF THE AUDLEYS, STANLEYS, AND SNEYDS (8<sup>th</sup> S. vi. 463).—The statement of the writer of the notes on the early pedigrees of the Audleys, Stanleys, and Sneyds, about Liulf Aldredeslega not being Liulf de Aldithelege is, I think, further confirmed by considering the derivation of Aldithelege. Aldredeslega is obviously Eald-rædes-leah, that is Eald-ræd's lea, Eald-ræd being a common Anglo-Saxon name. And we must notice the masculine genitive in *es*. But Aldithelege is obviously Ealdgythelege, that is, Ealdgyth's lea, Ealdgyth being a female name (*vide* 'Liber Vitæ' of Durham), so the genitive is in *e* and not in *es*. Our Edith was the Anglo-Saxon Eadgyth. The change

in each case is as follows: The Anglo-Saxon *g* is hard before *y*, *gyth* was pronounced *giith*, with *y* like the German *ü*, and the *ih* vocal as in "smooth." But A.-S. *g* was pronounced as *y* before *i*, and then fell away. Thus, A.-S. *gif* was pronounced *yif*, and is now *if*.

Now in the eleventh and twelfth centuries the *i* and *y* were confused, consequently A.-S. *g* passed into the consonantal *y* sound, even before the vowel *y*; so that *gyth* actually became *yiith*, and, of course, it next became *iith*. Ealdgyth, being feminine, as I said, had a genitive in *e*, and so we have Ealdgythe-lege, or Aldithe-lege, *Aldithe*, genitive in *e*; *lege*, dative in *e*. Datives occurring constantly in place-names, *æt* or *at* being understood, the parts of the name being *Eald*, old, *gyth*, battle, *lea*, lea.

So you see there is no connexion whatever between the place-names Aldredeslege and Aldithelege, and a great wrong has been done to the memory of my ancestor Liulf de Aldethelege by assuming that he was charged with the murder of Gamel.

G. A. SNEYD.

Chastleton Rectory.

COLE'S 'RESIDENCES OF ACTORS' (8<sup>th</sup> S. vi. 467).—In a privately printed catalogue of the antiquarian and topographical publications of John Cole, in my collection, is the following entry:—

"*Histrionic Topography*; or, the Birth-places, Residences, and Funeral Monuments of the most distinguished Actors. Engravings. 8vo. London, 1818."

In breaking up my collection the copy was secured by the British Museum.

JOHN TAYLOR.

Northampton.

The book which Mr. I. C. GOULD inquires for is probably 'Histrionic Topography,' by J. N. Brewer, which will be found in the British Museum.

WM. DOUGLAS.

1, Brixton Road.

LEPER HOSPITALS IN KENT (8<sup>th</sup> S. vi. 428).—There was a pest house at Cranbrook when I was at the Grammar School. See 'Annals of Cranbrook Church,' by William Tarbutt (published by Mr. Dennett, Cranbrook, 1873), page 64. Mr. Tarbutt quotes the following extract from the parish register:—"1735, July 7, John Polly, of Burwash, died of the small pox in the pest house." It was still called the pest house, Mr. Tarbutt adds, in 1873.

S. E. W.

ANCIENT BRASSES (8<sup>th</sup> S. vi. 388).—A correspondent who has been kind enough to send me some information on this subject privately, informs me that the library, drawings, MSS., &c., of the late John Meyrick, of Peterborough House, Parson's Green, were sold by King & Lochée, at their rooms, 38, King Street, Covent Garden, the sale lasting twelve days, from April 21, 1806. On the

last day four lots of brasses (2,536-7-8-8\*) were disposed of for 2*l.* 2*s.*, but the copy of the catalogue in the possession of my correspondent does not give the name of the purchaser. One lot is described as "A monumental effigy in brass from Fulham Church," and another as "A monumental effigy and ancient inscription on the decease of Margaret Cheyne, 1578." I should much like to trace the present whereabouts of these two brasses. The firm appears to be extinct. Any information or suggestion will be greatly valued.

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington, W.

SIR WALTER DE MANNY (8th S. vi. 368).—Beltz, 'Order of the Garter,' p. 122, gives the arms of Sir Walter Manny, K.G., "Or, three chevrons sable," and states in foot-note:—

"These arms appear not only in many MSS. of authority, but also on a seal of Margaret, Duchess of Norfolk, to a charter, *temp.* Richard II., the original of which was, according to Sandford, p. 207, in the possession of Sir Edward Walker, Garter."

A. W. CORNELIUS HALLEN.

Alloa.

Beltz, in his 'History of the Order of the Garter' (pp. 110, *et seq.*), gives a full account of this gallant knight, and blazons his arms as "Or, three chevrons sable." These arms appear not only in many MSS. of authority, but also on the seal of Margaret, Duchess of Norfolk, to a charter, *temp.* Richard II., the original of which was, according to Sandford, *penes* Sir Edward Walker, Garter. Burke gives "Sable, a cross voided arg.," but cites no authority.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

GRETA (8th S. vi. 449).—Your correspondent has not mentioned the best-known Greta, thanks to Sir Walter Scott, which falls into the river Tees near Rokeby.

R. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Portraits in Plaster from the Collection of Laurence Hutton.* (New York, Harper Bros.)

MR. HUTTON claims—and his pretensions will scarcely be disputed—to possess the largest collection extant of portraits in plaster. His *catalogue raisonné* of these first saw the light in *Harper's Magazine*, from which, with large additions both to the illustrations and the text, it is now reprinted. That the mask furnishes an unfailling phrenological index to the shape of the head and the proportion of the features will scarcely be contested. The handsome volume now issued has, accordingly, keen and abiding interest to students of character, and constitutes a profoundly valuable, if limited, addition to our galleries of portraits. No flattery is there in the mask, which, indeed, does "nothing extenuate nor set down aught in malice." The absolute features are before us, warped in some cases and all but distorted

with suffering; happy, recognizable, and full of expression in others; and in others, again, serene, passionless, inert. The volume is, accordingly, fertile in suggestion, and the task of exploration once begun is not easily abandoned. Very large is the collection, but the masks are of unequal authority. In some cases Mr. Hutton can vouch for their authenticity; in others evidence both internal—so to speak—and external has to be consulted. No reference is traceable in literature to any mask of Sheridan, and no surviving member of the family of Coleridge has heard of the existence of a death mask; yet both are here, and both are obviously genuine. Mr. Hutton's collection is not what is ordinarily known as a phrenological collection, and in this is one of its greatest merits. For purposes of contrast, a mask of a Florida negro boy is given at the close. There are, however, no appalling or agonizing monstrosities. The heads shown us are, with a few exceptions, those of the greatest, wisest, best of mankind—Dante, Shakapere, Garrick, Keane, Beethoven, Mirabeau, Newton, Thackeray, Keats, Rossetti, Sir Thomas Lawrence, Turner, Wordsworth, Agassiz, Burke, Swift, Scott, Washington, and the like. If American statesmen and actors occupy, according to English estimate, a somewhat disproportionate share, the former are, of course, the subjects of Mr. Hutton's patriotic pride and admiration, while the latter were his personal friends. It is difficult to convey to others the impression made by these revivifications, for such some of them are, of past heroes. What seems a glow of contentment is seen in the broad, square, handsome face of Tasso. Mrs. Siddons's long, interminable nose and large and somewhat flaccid under lip are very salient. The face of Louise of Prussia is exquisite in beauty and repose. Malibran's long face and thick quasi-African lip convey little idea of personal seduction. Beethoven looks coarser, but not less powerful, than in his portraits. Mendelssohn is excellent. Newton's breadth of jaw seems almost grotesque. In Thackeray we scarcely see the broken nose. Coleridge's head is fascinatingly strange and suggestive. In Keats the sensuous beauty of the lips is shown, though we lack the intellectual contrast of the eyes. Johnson's head seems almost grotesque. That of Rossetti conveys an idea altogether unlike that which memory supplies. Leopardi's seems serene and strong. In Scott the supreme altitude of the forehead has an effect almost uncanny. Perhaps the most striking resemblance of all to familiar portraits is found in the mask of Brougham. We have dealt with a few only, and those principally European, of the masks Mr. Hutton has given. The masks of Edwin Booth, one of which serves as frontispiece, do not recall his face as we remember it. The same may be said of the masks of one or two other Americans who have recently passed away. Mr. Hutton's letterpress is interesting as matter and delightful in style. His book is welcome. We only hope that he will live largely to augment his collection, large as this is, and give us companion volumes no less interesting, valuable, and artistic.

*Celestina; or, the Tragick-Comedy of Calisto and Melibea.* Englished..... by James Mabbe. With Introduction by James Fitzmaurice-Kelly. (Nutt.)

THE latest volume of Mr. Henley's admirable series of "Tudor Translations" consists of Mabbe's translation of the 'Celestina' of Fernando de Rojas, known as the longest drama—dramatic poems apart—in the world. It is a curious fact that though editions and translations of this strange, powerful, characteristic, and moving work multiply, all have remained scarce. What, even, is the date of the first Spanish edition—1499, or later—remains conjectural, like the authorship of the first, and immeasurably the longest, of its twenty-one acts, or,

indeed, the personality of its author. Since its appearance it has been praised, condemned, translated into a dozen languages, continued—as though it were not long enough—what not. Yet not one scholar in a hundred knows anything concerning it, or is aware, even, of its existence. Our own introduction took place in 'La Celestina,' a French translation published at Rouen in 1599, an edition, like all the early French renderings, of extreme scarcity. Later we came on an English translation included in 'The Spanish Libertines,' 1707, 8vo., a translation by Capt. John Stevens of four Spanish works, and another, by "several hands," added to a translation of the 'Life of Guzman d'Alfarche,' of Aleman. Of the earlier translation by Mabbé we had not heard. It now comes before us, and we unhesitatingly pronounce it one of the most interesting and valuable of the delightful series in which it is included. Fully to explain to those unfamiliar with the story the nature of 'Celestina' would be waste of time. It is the story of a Spanish Romeo and Juliet, and is as poignant and fateful as is the story taken by Shakspeare. The surroundings are wholly different. The lovers are brought together by Celestina, a creature the infamy of whose calling is only equalled by the subtlety of her spells, using the term with no superhuman significance. Over all whom she approaches her malign influence asserts itself, and she and her dupes alike come to an evil end. Quite unparalleled in vivacity are the pictures of Spanish life and character, and the book when read will not easily be forgotten. Among the characteristics assigned the work by its latest editor is that of "perennial freshness." Seldom, indeed, has the influence of consuming passion been depicted with equal power. For the facts concerning the book, its editions and its translator, the reader must be referred to the introduction of Mr. Fitzmaurice-Kelly, which is ripe in erudition and praiseworthy in insight. All that can be sought or desired is there set down. To those who love to wander along untrodden ways Mabbé's translation will be a delight. Those who know nothing of 'Celestina' will make a curious acquaintance. Its pictures of human weakness and depravity are striking, and in scenes perhaps too animated for the taste of the day. Seldom, however, has human shortcoming been visited by retribution more swift and condign, and the morality of the lesson won ultimately the recognition of the Calvinistic conscience.

*Patient Griselda, and other Poems.* By E. Walford. (Chatto & Windus.)

WHEN over seventy years of age Mr. Walford, well known in our columns, seeks to light his brows with the crown of poetry. It is true, however, that some of the poems now collected have previously seen the light. They are now first brought together, and show the author to possess a "pretty wit" and great power of expression. The earlier poems deal with legends pleasantly narrated. When we get further into the volume we find danger signals, in the way of politics and personal grievances, which induce us to rest content with introducing the work to our readers.

*Shakspeare's Much Ado about Nothing.* Edited by W. A. Wright. (Oxford, Clarendon Press.) To the admirable series of single plays issued by the Clarendon Press has been added an edition of 'Much Ado about Nothing,' which for purposes of study or tuition is simply ideal and unsurpassable.

*Bibliotheca Staffordiensis.* By Rupert Simms. (Lichfield, Lomax.)

THIS handsome quarto volume, of some 550 pages, is a remarkable example of the pursuit of knowledge under difficulties. It is a dictionary, a *catalogue raisonné*, of

all Staffordshire writers and of all that they have written. Every book, pamphlet, or printed letter produced by a native of or a resident in the county is here recorded, together with the name of the writer, whenever this could be obtained, and a brief biography of him or her. And the list, it need hardly be said, includes not a few distinguished names, from Dr. Johnson and Miss Mulock downwards. All this information has been gathered in and arranged and edited by a poor and untaught Staffordshire man, who when a child was deprived by an accident of both his hands and of the whole of his left arm. He has, indeed, had the aid of two most efficient assistants: the one a devoted wife, the other—Mr. Lomax, of Lichfield—a generous printer, who not only advanced money for the work, but actually made its author a weekly allowance to enable him to complete it. He has completed it, and every copy of the book is subscribed for. But the author's little funds are exhausted. He and his wife, after years of privation and want, have accomplished a literary purpose of no small importance; and the county, recognizing this, and sympathizing with his misfortune and his energy, is raising for his benefit a small fund, to which, of course, any one is free and welcome to contribute. Rupert Simms, of Newcastle-under-Lyme—that is the author's name and his address.

*By Order of the Sun to Chile to see his Total Eclipse of April 16, 1893.* By J. J. Aubertin. (Kegan Paul & Co.)

THE author has already appeared several times before the public as a traveller, but the journey described in the present work was undertaken with the special object of seeing the total eclipse of the sun which passed over South America in April last year. His account of his own impressions of the great phenomenon and of the observations taken by the scientific party which repaired to the same station as himself, near Merceditas, in Chile, is written in a manner which cannot fail to make it of general interest, and the narrative of the journey will also be found both pleasant and instructive reading. Before returning to England the author paid a second visit (he had been there about three years before) to the Lick Observatory, in California, where he again met Prof. Schaeberle, in whose company he had observed the eclipse in Chile. A portrait of that astronomer forms the frontispiece, and there are other excellent illustrations, particularly one of the sun's corona during the eclipse.

### 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. G. W. ("Bait").—See 'New English Dictionary.'

### 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. VI.

[For classified articles, see ANONYMOUS WORKS, BIBLIOGRAPHY, BOOKS RECENTLY PUBLISHED, EPIGRAMS, EPITAPHS, FOLK-LORE, HERALDRY, PROVERBS AND PHRASES, QUOTATIONS, SHAKSPEARIANA, and SONGS AND BALLADS.]

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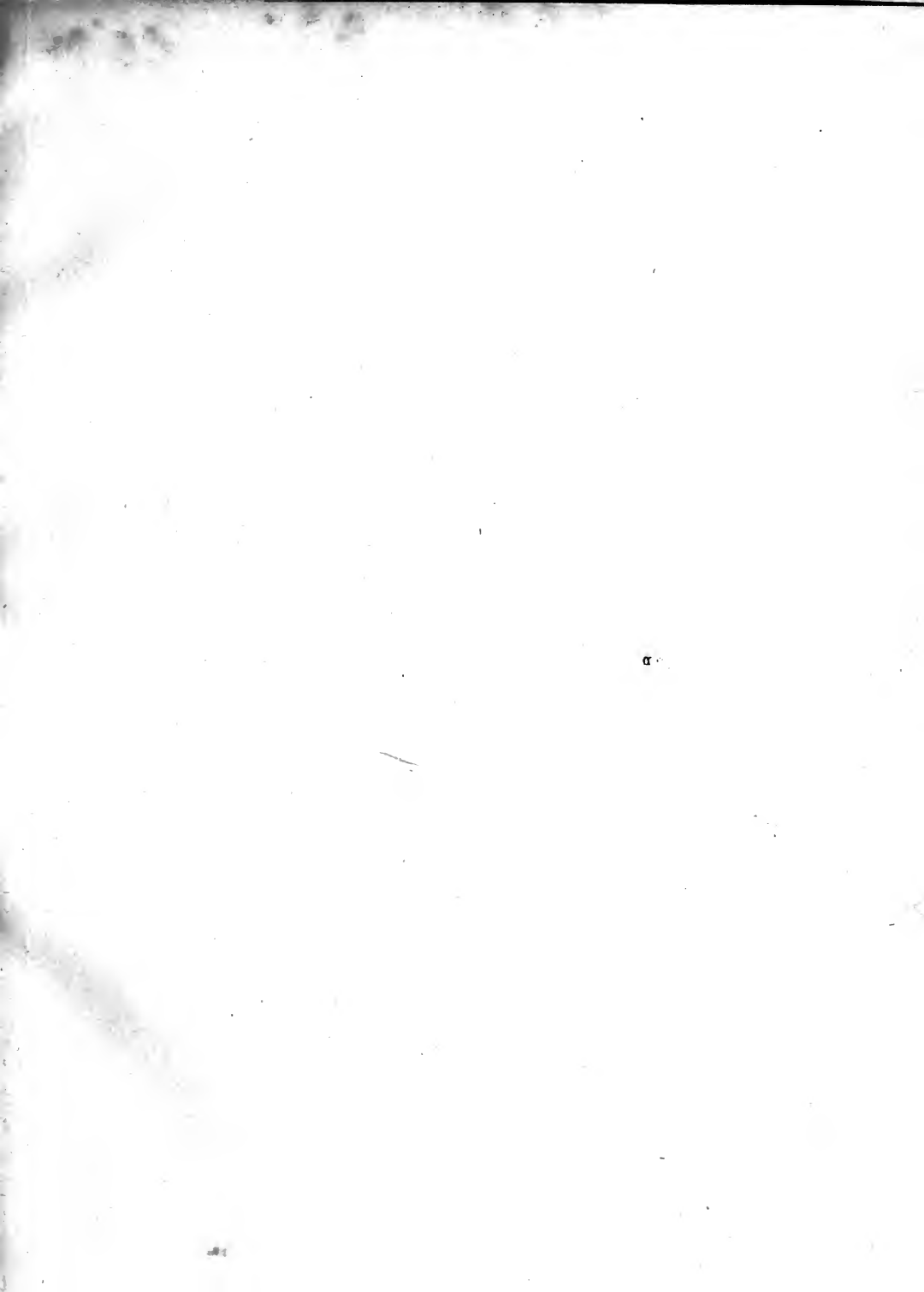
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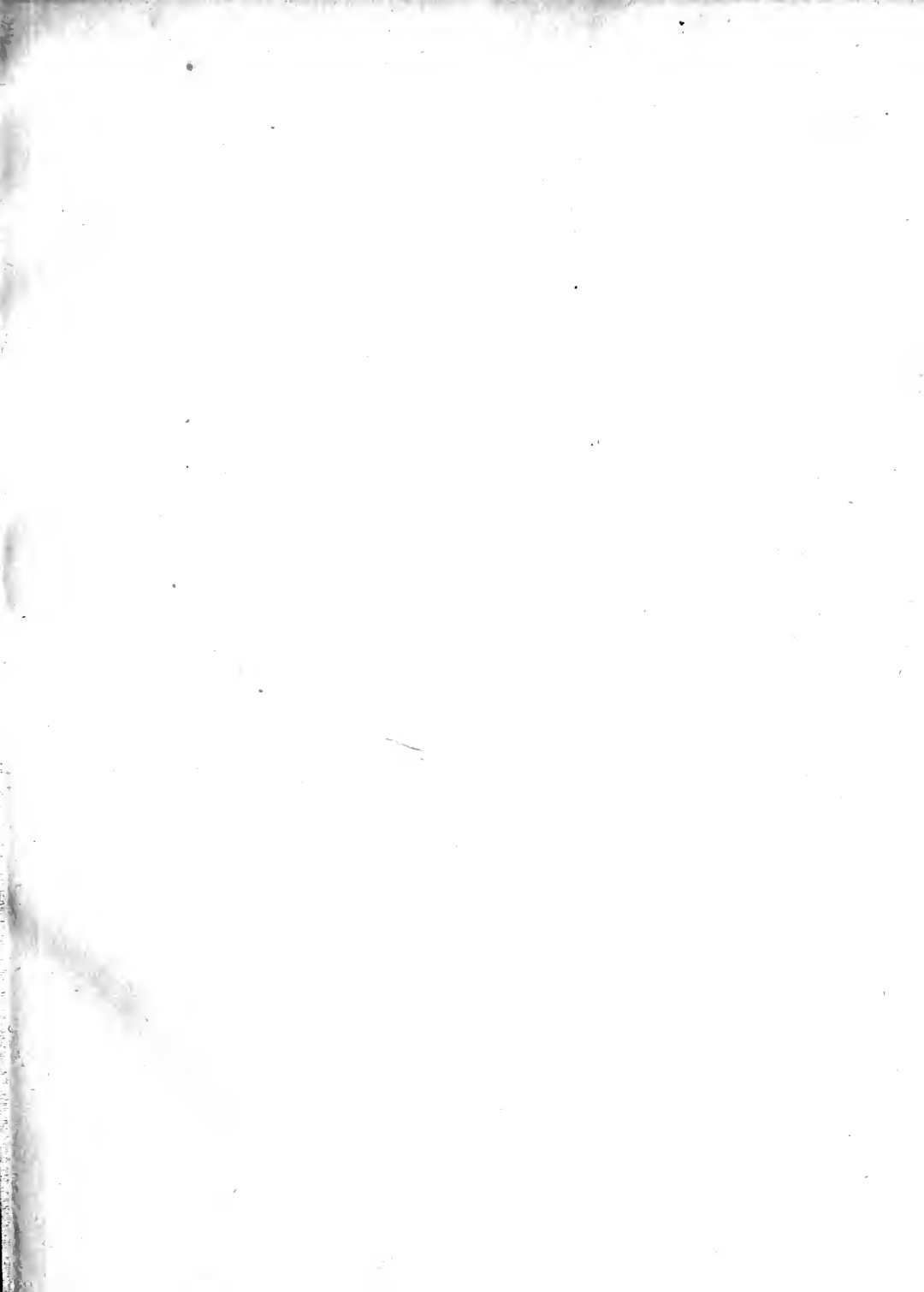
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